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# Pentecostal Missiology: Encountering Wounded Society through a Scholarship of Engagement

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## Abstract

A scholarship of engagement is an approach that connects knowledge systems to the challenges facing society in a meaningful way. This article reviews the literature on Pentecostal missiology to make a new contribution through a scholarship of engagement. Previous studies on Pentecostal missiology have focused on how Pentecostals conduct their mission and very little on how they engage societal problems. This leaves a gap in how Pentecostal missiology as a discipline engages wounded society, particularly in a South African context. Wounds found within South African society, such as gender-based violence, crime, effects of COVID-19, corruption, climate change, and economic crises are highlighted. This article aims to illustrate that Pentecostal missiology must be aware of societal wounds to be able to truly engage with wounded societies. The study challenges Pentecostal missiologists to not only focus on Pentecostal missions inwardly but to also engage society and its challenges through a scholarship of engagement.

## Keywords

missiology – pentecostalism – pentecostal missiology – societal wounds – wounded society – scholarship of engagement – South Africa

## 1 Introduction

Various approaches have been used in previous studies for scholarship in the discipline of missiology, such as “missiology as encounter-ology”, “incarnational missiology”, “diaspora missiology”, “reverse missiology”, “theological missiology”, “transformational missiology”, “post-denominational missiology”, “contextual missiology”, “oiko-missiology”, “eco-missiology”, “marketplace missiology”, and so forth. In addition, various Pentecostal scholars have used different approaches for the study of Pentecostal missiology, including “renewalist missiology”, “pneumatological missiology”, and “Mission in the Spirit” among others (McGee 1994; Kärkkäinen 1999; Anderson 2005; Ma & Ma 2010). This article approaches Pentecostal missiology from a scholarship of engagement to illustrate how the discipline can make a meaningful contribution to societal challenges. The scholarship of engagement helps develop a Pentecostal missiology where Pentecostal missiologists take seriously – and engage with – the societal challenges of the communities in which they work. Missiology, particularly Pentecostal missiology, should not be studied in isolation, without consideration of the society and its challenges, and should be concerned with more than just reaching lost souls. While Pentecostal missiologists from other regions have dealt with the role of the church in addressing societal problems (Prosen 2018; 2020; Björkander 2022), this area still requires some development in the South African context, particularly in Pentecostal circles. This article seeks to draw knowledge of the role of Pentecostal missiology in dealing with wounded communities from these different regions and apply it to a South African context. Since the researcher is a South African Pentecostal missiologist, there will be a critical yet constructive contribution to Pentecostal missiology from an insider perspective.

To connect with society, it is necessary to be aware of which societal wounds breed a wounded society in general, and which wounds are present in the particular society which is being engaged. In this article, the challenges facing society today in a South African context, such as gender-based violence, crime, COVID-19, corruption, climate change, and economic crises, are framed as societal wounds. These challenges will be thoroughly engaged to point out how they affect South African society and produce a wounded society, followed by proposals on how these can be dealt with from a perspective of Pentecostal missiology. This article aims to demonstrate how the prevalence of societal wounds, as mentioned above, reveals the need for the implementation of Pentecostal scholarship of engagement in South Africa. This aim of the study will be achieved first through a literature review on the discipline of missiology concerning Pentecostal missiology. Different missiological approaches

in the previous studies will be evaluated to identify gaps in the scholarship. Second, the various challenges facing society in a South African context will be discussed in detail. Following this discussion, the scholarship of engagement will be introduced as an approach to missiology in general and Pentecostal missiology in particular. The last section will focus on engaging wounded societies from a scholarship of engagement approach. In the book *African Initiated Christianity and the Decolonisation of Sustainable Development*, some of the contributing authors have focused on some Pentecostal and charismatic churches in South Africa and presented how they are dealing with some of the issues raised above that make South Africa a wounded society. In this article, the category of Pentecostal and charismatic churches is used to generally refer to the Pentecostal movement in South Africa. This category is inclusive of classical Pentecostal churches, neo-Pentecostal churches, charismatic renewals, and new prophetic churches.

## 2 A Review of Missiology

Missiology is an academic discipline within Christian theology together with other theological disciplines such as the Old and New Testaments, systematic theology, practical theology, and church history. Tippet offers the following broad definition of missiology:

The academic discipline or science which researches records and applies data relating to the biblical origin, the history (including the use of documentary materials), the anthropological principles and techniques, and the theological base of the Christian mission. The theory, methodology, and data bank are particularly directed towards the processes by which the Christian message is communicated, the encounters brought about by its proclamation to non-Christians, and the planting of the church and the organization of congregations.

TIPPET 1987: xvi

Missiology's role then is to complement other theological disciplines instead of competing against them (Bosch 1975:9–30). This means missiology has a particularly interdisciplinary relationship with other theological disciplines. It is because of the theological dimension of missiology that it belongs to theological studies instead to religious studies. In this way, theology and the Bible become the core foundations of doing Christian missions rather than sociological or religious motives (Kritzinger 2004:151–176).

However, most recently, scholars have called for a missiology that takes cognizance of the poor and the marginalised in communities through social engagement and social transformation (Kim 2004; Mangayi 2014; Kim 2017; Nagy 2020; Prosén 2020). Missiology should communicate the love that God has for people, and therefore should be able to take into account contextual issues in contextual theologies (Kim 2004:39). Nagy speaks of missiology engaged in transformation, but suggests that such should be “a balanced pre-occupation with changing, changed, and unchangeable components of worldwide processes” (2020:58). This means that missiology should be engaged with continuous changes happening around the world, including the wounds suffered by society. Prosén argues that in the same way Christ has dedicated his “life to the less fortunate and weak in society”, Pentecostal missiologists should endeavour to do the same in the twenty-first century (2020:304). Hence, there is a need for the development of a holistic missiology that will engage with the socio-political issues in society (Prosén 2020:304). In this way, according to Prosén, “the salvation of the individual and the mission of the community cannot be separated from each other” (2018:281). When missiology can address the plight of the poor, the marginalised, the homeless, the socially excluded, and the human beings living with disability, then it becomes a missiology from below as opposed to mission from above; it is a missiology from communities as opposed to missiology from ivory towers (Mashau and Mangoedi 2015:9).

In addition, Tippett, as stated above, has argued that missiology itself has historical, anthropological, social, and theological dimensions. He goes so far as to say that “missiology draws from all the social and human sciences” (Tippet 1987:xvi) Although missiology emanates from Christian theology, it has the potential to expand to other fields as well. Chung adds that the integration of disciplines such as anthropology becomes instrumental in making missiology adopt a hermeneutically constructive theological approach (2012: 14). Ott concurs:

Missiology has a broad, interdisciplinary scope, incorporating many different branches of academic research, basically in the fields of theology and social sciences, such as theology, history, religions, anthropology, ethnology, linguistics, cross-cultural communication, sociology, psychology, geography, economy, and politics.

OTT 2001: 11

It is this multidisciplinary approach, as this article will later argue, which allows missiologists to engage with a society that is wounded. Confining missiology to theology only constrains the discipline to the ivory tower, which does

not allow it to properly engage with society and their woundedness. However, before making such an argument, it is essential to review previous studies on Pentecostal missiology.

### 3 A Review of Pentecostal Missiology

Pentecostal missiology is connected to the concept of pneumatology, which is at the centre of Pentecostal theology. McClung outlines a Pentecostal missiology as one that is spirit-led, spirit-directed, and spirit-driven (1994:11). Pentecostal missiology relates to the way Pentecostals conduct the Christian mission, as distinctly compared to other Christian traditions. Pentecostal mission strategy is different from others in the sense that Pentecostals depend on the work of the Holy Spirit in sending them for missions (Kärkkäinen 1999: 207–225). Pentecostals draw this mission praxis from Acts 1:8, believing that mission work begins with empowerment by the Holy Spirit. Pentecostals also focus on winning souls as commanded in the great commission (Ma & Ma 2010: 5). This aspect is coupled with the urgency of the second coming of Christ. In other words, as classical Pentecostals expected the imminent return of the Lord Jesus Christ, they were involved in winning as many souls as they could. This was the case particularly with early or classical Pentecostalism. Consequently, classical Pentecostals were committed to the work of evangelism in their practice of missions (McGee 1994:275–281). However, this has changed with time as different forms of Pentecostalism, such as neo-Pentecostalism, have emerged in different contexts and have become involved in social issues. In this way, there is a noticeable shift of mission as soul-winning towards an integrational approach to mission. In addition, Pentecostal missiology is successful in many parts of the world, especially in the Global South, because it understands the role of culture in communicating the message of the gospel to local people (Dempster, Klaus, and Petersen 1991).

Anderson outlines six aspects of Pentecostal missiology (2005:29–49). First, pneumatocentric – conducting a mission that has been directed or sent by the Holy Spirit. Second, dynamic mission praxis – the Holy Spirit in Pentecostal missions does not only activate the work of missions but can perform miracles, signs, and wonders. Third, evangelism – reaching out to the lost souls and planting churches across the cities of the world. Fourth, contextualisation of leadership – mission is no longer done by Westerners but by local leaders. Fifth, mobilisation in mission – a Pentecostal mission can mobilise people, including the youth, to be involved in the mission. Last, contextual missiology – mission is done by acknowledging local oral cultures, indigenous knowledge systems,

and indigenous languages. Therefore, Pentecostal missiology can be defined as the study of mission that is centred on the empowerment of the Holy Spirit in reaching out to the lost in different local contexts.

The Spirit in Pentecostalism is then seen as the one that empowers the believers to do Christian mission, hence the Spirit is central to the Pentecostal mission (Yong 2017:17; cf. Lord 2000:82). Onyinah elaborates:

The strength of the mission work of Pentecostals may be attributed to the emphasis Pentecostalism places on the work of the Holy Spirit. The Holy Spirit is considered to be the one who does the work of mission. He is the one who causes the believer to preach about Christ and also empowers the believer to live a Christian life.

ONYINAH 20212: 31

However, Ireland argues that the same Spirit that activates the Christian mission should be able to propel believers into social action in their communities. In this way, missiology moves from the narrow view of the early Pentecostals of only being spirit-filled into a broader view of taking part in the challenges of the world (Ireland 2021:1). This article acknowledges the previous approaches to Pentecostal missiology as discussed above, but goes further to argue that for Pentecostal missiology to be relevant, it should not only focus on how Pentecostals conduct missions and the work of the Spirit. Instead, it should be able to engage wounded society, not only to evangelise but also to deal with and help work through societal problems. Spirit-filled believers should be able to engage the community and its problems, as suggested by Ireland (2021). Indeed, elsewhere on the continent, scholars have already suggested a paradigm shift from a spirit-oriented mission to engagement with society (Miller and Yamamori 2007; Freeman 2012; Burgess 2020). However, more still needs to be done, especially in a South African context. It will be argued in the following section that for engagement with wounded society to happen, there is a need to recognise the societal wounds that exist there.

#### 4 Societal Wounds in a South African Context

The first South African societal wound discussed in this article is gender-based violence. Gender-based violence is not a uniquely South African problem, since statistics show that globally one in three women has experienced gender-based violence (Kabongo 2021:1–8). However, according to a report by News24, “South Africa has notoriously high levels of violence against women. The latest

police figures show that 10,818 rape cases were reported in the first quarter of 2022” (2022). Given these statistics, Pentecostals should be concerned with reaching out to victims of gender-based violence. Although Pentecostals are involved with this challenge in other parts of the world, more can be done in a South African context. This cannot be ignored by Pentecostal missiologists since issues of gender-based violence also happen within church circles. According to Sande, gender-based violence remains one of the unchallenged issues within Pentecostal circles (2019:1–11). Although his study was conducted in a Zimbabwean context, such a context is similar to South Africa. Victims of gender-based violence within these churches seldom report the incidents or shame the perpetrators for fear of being victimised (Kgatle and Frahm-Arp 2022:1–8). If the Pentecostal mission is indeed concerned with reaching out to people, then issues of gender-based violence should take the lead in such outreaches. Mission in this context should mean reaching out to the victims as well as confronting the perpetrators.

Let us next turn to the issue of crime as the second South African societal wound. Crime has drastically risen in South Africa, according to the statistics published by the Institute for Security Studies. “Murder has increased by 62% from a low of 15 554 deaths in 2011/12 to 25 181 in 2021/22. The 2021/22 per capita rate of 42 murders per 100 000 was the highest since 2003/4 when the rate was 43” (Institute for Security Studies). The concern includes not only the crime that is committed but how it is committed. Statistics further illustrate that crime in South Africa is committed violently with high numbers of “[c]ommon robbery (21.2%), common assault (12.0%), assault with the intent to inflict grievous bodily harm (8.7%), and robbery with aggravated circumstances (10.8%)” (Frazer 2023). These high numbers of crime statistics do affect the church and its mission to the world. In addition, recently a trend has arisen where robberies are committed at churches during worship. Armed men come to attack the members during their worship services. This illustrates further how the Pentecostal mission cannot ignore this wound of society while carrying out its mission. Failure to engage in such a burning South African issue risks the building of a greater gap between academia and society.

The third societal wound discussed in this article is the COVID-19 pandemic, which affected households and society at large. The statistics discussed above on gender-based violence and crime increased exorbitantly during COVID-19 (Dlamini 2021:583–590). The result is that COVID-19 is a major contributor to other societal wounds in the South African context and elsewhere in the world. In South Africa, this relationship can also be drawn between COVID-19 and the increase in unemployment and poverty levels. This article does not attempt to

address all these issues here but rather highlights them as wounds of the society that a Pentecostal missiology cannot ignore in its endeavour to engage with society. Furthermore, COVID-19 affected the way the Pentecostal mission had previously been done. The aspects of the Pentecostal mission as highlighted by Anderson (2005:29–47), such as dynamism, evangelism, contextualisation, and others, were affected by COVID-19. In other words, Pentecostals could not evangelise or perform other pneumatic miracles due to the challenges of the COVID-19 pandemic and subsequent lockdown. Therefore, an engagement with a society that is wounded should also take into account the wounds created and exacerbated by COVID-19.

Turning now to the fourth societal wound, let us look at corruption. When politicians and leaders in other sectors of society are corrupt, this deprives poor people of different services, which they should receive from the government. In this way, corruption can be defined as the thief which ensures that the goods and services meant for poor people do not reach their intended recipients, but end up in the hands of the elites. The South African government, led by the African National Congress, has been faced with the challenge of corruption amongst its officials in local and national departments (Dlamini 2017: 89–109). Due to this corruption, the aspirations of the people to have a good life, as promised when South Africa became a democracy, have been shattered. Corruption in South Africa robs the people of basic services such as water, sanitation, food, electricity, and so forth. Consequently, there has been a decrease in social trust whereby the populace no longer believes the promises which the government makes. This is the main cause of several service delivery protests and the national shutdown. In many ways, the South African people have lost hope in the government and its leaders because of the prevalence of governmental corruption. Surely, Pentecostal missiologists cannot ignore this matter if they want to engage with the wounded society. This article acknowledges the efforts by Pentecostal missiologists elsewhere in Africa, such as in Zambia, who have actively sought new paradigms like “mission witness” and “Pentecostal Pneumato-Discipleship Missiology” for engaging with the wounded society (Kaunda 2017; 2023). This same approach should be implemented in a South African context. Therefore, the proposed scholarship of engagement within Pentecostal missiology here forms part of the ongoing African Pentecostal missiological reconstructions.

The fifth challenge is the issue of climate change, including the environmental crises faced by many countries of the world, especially South Africa. This aspect is part of missions because the salvation of the lost should include the environment and all the creatures on earth (Kgatla and Kamukwamba 2019:



1–9). In addition, the mission of God does not exclude the environment, but instead includes every living thing within it. In other words, God does not only love people; the whole world is in the hands of God, meaning that God cares about humanity the same way he cares for animals, trees, water, land, and so forth. Pentecostal missiology cannot only be about the Spirit-baptised and tongue-speaking human beings – what about the Spirit-filled environment? (see Kgatle 2022:149–157). Therefore, Pentecostal missiology should equally express itself in environmental issues to further foster the multidisciplinary facets of the study of missiology. Such an approach will activate interactions between missiologists and specialists, such as geologists, environmental scientists, veterinary scientists, agricultural scientists, and others. These kinds of interactions will help Pentecostal missiologists to understand the environment and be able to formulate a Pentecostal missiology that is responsible for environmental issues. This is crucial for this time where climate change and environmental crises are becoming increasingly important as nations try to find long-lasting solutions. Therefore, it is also important for Pentecostal missiologists to include environmental issues when doing missiology, which will encourage a marriage between Pentecostal missiology and Pentecostal ecology.

The last societal wound to be discussed is the economic crisis, which is not only dire in South Africa but in many other African countries, as well. This economic crisis in South Africa has arisen due to a lack of economic growth in the country. Beyond this, more people are losing their jobs, resulting in an increase in poverty and other social ills. Given this economic crisis in society, Pentecostal missiology should have the tools to be able to address issues of sustainable development amongst Pentecostals. Pentecostal missiologists must be able to look beyond the strictly theological discipline and be aware of the various societal challenges. A rigid focus on pneumatological missiology can become very internal and inward-looking. A missiology, which engages with other disciplines, delves into areas such as development studies, economics, business studies, and sustainable development, thereby going beyond the theological disciplines, where missiology tends to remain constrained. This widening of engagement is important as African Pentecostal churches are involved in the development of their countries through their outreach to the communities where they operate. This has been the strength of many African Pentecostal churches, such as the Redeemed Christian Church of God in Nigeria (Adedibu 2020). In South Africa, for example, there are neo-Pentecostal churches that are involved in building schools in the quest to develop society. These issues are important, hence a call for Pentecostal missiologists to engage them through a scholarship of engagement. Consequently, this article calls for

a development of the intellectual and theological basis for engaging in society, as well as the development of methods and theories that direct the mission to the most pressing societal issues and help sustainably address them through a scholarship of engagement.

## 5 Scholarship of Engagement Approach

The phrase “scholarship of engagement” was first coined by Ernest Boyer in his 1990 book, *Scholarship reconsidered: The priorities of the professoriate*, and his article “The Scholarship of engagement”. According to him, the scholarship of engagement is used for “connecting the rich resources of the university to the most pressing social, civic, and ethical problems, to the children, to the schools, to the teachers, and the cities” (Boyer 1996:32). This means that a researcher must work outside of the academic circle, connecting to other sectors of society and informing them about his or her research. When this is done, the way a researcher views his or her work could change, as the work is put into a greater context. If this happens, Boyer goes on to say, “Campuses would be viewed by both students and professors not as isolated islands but as staging grounds for action” (1996:33).

Scholarship of engagement is an approach to studying a discipline through an engagement with society. This approach is important for engagement with society from the academic community (Barker 2005:123–137). The approach seeks to bridge the gap between society and the academic community by bringing the two into conversation with each other. Distinct from community engagement, which is more focused on the collection of data from communities, scholarship of engagement is not only interested in research data but engaging societal challenges. Barker concludes that scholarship of engagement is made up of “research, teaching, integration, and application scholarship that incorporate reciprocal practices of civic engagement into the production of knowledge” (2005:124). This is related to action research, as well, since scholarship of engagement is not only interested in doing research but also acting on the research findings.

Therefore, a university in Africa which employs a scholarship of engagement becomes an open space for collaboration, where various sectors come together to interact between their spaces and the university. This is important so that the university does not become an ivory tower but engages with the people on the ground to address the challenges confronting them. Scholarship of engagement is a good starting place for missiologists to be able to meaningfully engage

with a society that is wounded. However, for this to happen, there needs to be an awareness of what the pressing social problems are, as Boyer pointed out.

## 6 Engaging a Wounded Society through a Scholarship of Engagement

In this section of the article, the four aspects of scholarship of engagement will be brought into conversation with the preceding section. Firstly, the scholarship of engagement connects with society to identify its challenges. This means that in this context, Pentecostal missiology should be able to address societal issues and challenges. In other words, Pentecostal missiology should avoid evangelism which ignores the societal issues, which are affecting those people that the church mission is trying to reach for conversion. In simple terms, evangelism should not be inward-looking but should be outward-looking, reaching out to people as holistic beings. Pentecostal missiology in this instance should not only be about preaching and converting people but reaching out to them in other areas of their lives. Therefore, Pentecostal missiologists, by connecting with society, will be able to identify those societal challenges which are most pressing, such as gender-based violence, crime, post-COVID-19 difficulties, corruption, climate change, and economic crises. These will not only be theorised about but contextualised within different communities in a South African context. Pentecostal missiologists should not conduct their research in isolation, but by connecting with various communities in different contexts.

Second, the scholarship of engagement uses the spaces in universities as a preparation for dealing with the challenges identified in the preceding sections. This means that the different academic societies within the discipline of missiology should be able to create spaces where various challenges will be addressed by Pentecostal missiologists. Instead of meeting alone and presenting various research results to each other, scholars should invite members of society to participate, since it is on such platforms that the issues society is confronting will be exposed. Societies such as the South African Missiological Society (SAMS) are well positioned to begin fruitful engagements with the rest of society to prepare foundations for dealing with societal issues. This means that annual meetings in such societies should incorporate community representatives, who then will be able to interact with Pentecostal missiologists. In addition, the burden to do this does not solely rest on academic societies but universities themselves should create platforms where members of societies can engage with scholars. Without this push from the academic community, the gap between scholarship and society becomes wider and the quest to engage the wounded society becomes a futile exercise. This can be avoided by

ensuring that different spaces within the university community are created to engage with society.

Third, there are various ways to ensure the gap between academia and society narrows, which also increases levels of engagement. One way to narrow this gap is through a multidisciplinary approach. This is largely what missiologists such as Tippett (1987) and Ott (2001) have already suggested. Therefore, the future of Pentecostal missiology in Africa lies in adopting a multi-disciplinary approach to address societal wounds. In other words, Pentecostal missiologists should avoid solely focusing on stereotypical research, and should instead move between disciplines to close the gap between them and society. Succinctly and clearly put:

Probably more than most other subjects, Pentecostalism has been studied in a multidisciplinary and interdisciplinary way, and no discipline can rely on its resources exclusively. Social scientists with their emphasis on empirical evidence are essential for a proper understanding of Pentecostalism. The literature on Pentecostalism has been enriched by the proliferation of social scientific studies since the 1960s, particularly in the disciplines of social history, anthropology, and sociology.

ANDERSON 2004: 236

Accordingly, Pentecostal missiologists should adopt this kind of approach to be able to do missiology in conjunction with societal wounds such as gender-based violence, the environmental crisis, crime, corruption, COVID-19, and economic crises.

Another way to narrow the gap between Pentecostal missiologists and society is to ensure that global issues are raised from a local or contextual level by both senior and emerging Pentecostal missiologists. As highlighted by Anderson, Pentecostal missions succeed in Africa because of contextualisation, so it follows that Pentecostal missiology will thrive on the same principle, that is, contextualising Pentecostal missiological studies. Pentecostal missiologists cannot continue to write on issues that are not relevant to the African context while ignoring the matters that are important to our context. Pentecostal missiologists should heed Mashau and Frederick's call for our Pentecostal missiology to be based on the "identity of African people, using African concepts of thought and speaking to the African context" (2008:109–123). This is only possible when Africans are proud of their own culture and diversity, and use these to their advantage. It is also the responsibility of Pentecostal missiologists in Africa to avoid repetition with other Pentecostal missiologists and instead further develop scholarship. Therefore, it is upon Pentecostal

missiologists in Africa to avoid repeating what other Pentecostal missiologists have already written about in their contexts but to continue to engage in their own contexts. In this way, not only will the future of Pentecostal missiology be guaranteed, but others from different contexts will be able to read and learn from the African contexts, which bring their own, unique perspectives, where issues such as climate change and others, which have been named above, will be discussed from a local level to the benefit of the local people.

Lastly, the scholarship of engagement ensures that societal challenges are part of the production of knowledge. In other words, the knowledge generated by Pentecostal missiologists should reflect the contextual issues in South Africa. Pentecostal missiologists – through the scholarship of engagement – will be able to derive knowledge from the issues raised by society. This means that the production of knowledge in a South African context cannot be a recitation and repetition of the issues emanating from the global north but rather an engagement of the issues taking place in local contexts. The important question that Pentecostal missiologists should ask is: who are they writing for? Who consumes the knowledge produced by Pentecostal missiologists in a South African context? If the answer is South Africans and the rest of the continent, then the issues taking place in the country and the rest of the continent should become a priority in the production of knowledge. This not only assists in ensuring that Pentecostal missiology is engaging with wounded societies but also ensures that knowledge produced by these scholars is interesting and applicable in particular contexts. Therefore, it is not enough to research and publish on societal issues. It is part of the responsibility of researchers to equally engage people in various communities to be active participants in addressing social challenges. This means that Pentecostal communities, such as churches, should be engaged by Pentecostal missiologists during academic conferences, on the one hand, and Pentecostal missiologists should participate in mission praxis in churches, on the other. In this way, scholarship and praxis can move together in addressing social challenges.

## 7 Conclusion

This article has acknowledged different approaches to Pentecostal missiology from different contexts, building from these approaches to develop a Pentecostal missiology that engages societal wounds through a scholarship of engagement in a South African context. This approach is used to address societal wounds such as gender-based violence, crime, COVID-19, corruption, climate change, and economic crisis. This article therefore makes four

suggestions for engagement with a wounded society. First, Pentecostal missiologists in South Africa should connect with society to identify their challenges. Second, South African Pentecostal missiologists should use the spaces in universities as preparation grounds for dealing with such challenges. Third, South African Pentecostal missiologists should ensure that the gap between academia and society is narrower by increasing levels of engagement through a multidisciplinary approach and contextualisation of global issues. Fourth, societal challenges should be part of the production of Pentecostal missiological knowledge.

The scholarship of engagement as an approach to Pentecostal missiology and as a tool for engaging wounded society challenges conventional approaches to Pentecostal missiology. This means that Pentecostal missiology in South Africa cannot be studied with only inward-focusing Pentecostal missions, but should engage society and its challenges in an outward-facing manner. In this way, there will be connections built between Pentecostal missiologists and society in a South African context and elsewhere in the world, which will enhance their scholarship. Therefore, future studies should more thoroughly consider how Pentecostal missiology engages with each societal wound and develop other methodological and theoretical frameworks to further scholarship in this field.

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## Resumen

Una investigación comprometida es un enfoque que conecta, de una manera significativa, los sistemas de conocimiento con los desafíos de la sociedad. Este artículo examina la bibliografía sobre misiología pentecostal para realizar un nuevo aporte a través de una investigación comprometida. Estudios realizados anteriormente sobre la misiología pentecostal se han centrado en cómo los pentecostales llevan a cabo su misión y muy poco sobre su acercamiento a los problemas de la sociedad. Esto deja una laguna en la manera en que la misiología pentecostal, como disciplina, se compromete con una sociedad herida, especialmente en el contexto sudafricano. Se ponen de relieve las heridas que se encuentran en la sociedad sudafricana tales como la violencia de género, la delincuencia, los efectos del COVID-19, la corrupción, el cambio climático y las crisis económicas. Este artículo tiene como objetivo mostrar que la misiología pentecostal debe ser consciente de las heridas sociales para poder comprometerse realmente con sociedades heridas. El estudio desafía a los misiólogos pentecostales a no centrarse únicamente en las misiones pentecostales internamente, sino también a comprometerse con la sociedad y sus desafíos a través de una investigación comprometida.

## 摘要

参与性的学术研究是一种将知识系统与社会面临的挑战，以有意义的方式联系起来的方法。本文回顾了五旬节宣教学的文献，通过参与性的学术研究做出新的贡献。以前关于五旬节宣教学的研究主要集中在五旬节教会如何进行宣教，而很少涉及如何参与社会问题。特别是在南非的背景下，五旬节宣教学作为一门学科如何参与社会方面存在一定的空白。南非社会存在的伤痕，如性别暴力、犯罪、新冠肺炎的影响、腐败、气候变化和经济危机被强调。本文旨在阐明，五旬节宣教学必须意识到社会的伤痕，才能真正参与到受伤社会中去。该研究挑战五旬节宣教学者不仅要关注内部五旬节宣教，还要通过参与性研究参与到社会及其面对的挑战中去。