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To whom it may concern

CONFIRMATION OF PEER REVIEW AND PUBLICATION

This letter serves to confirm that the following work was peer-reviewed and published by UJ Press:

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John Klaasen, Tomas Sundnes Drønen

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John Klaasen, Paballo Makgoba

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Grant Walters

DOI: <https://doi.org/10.64449/9781997468790-11>

We hereby certify that the original manuscript was subjected to an independent double-blind peer review process and was reviewed by external reviewers. The review reports were shared with the scholars and they adhered with great care to the recommendations for improvements made by the reviewers, and I hereby confirm that the

publisher is satisfied that the manuscript was revised sufficiently according to the recommendations made by the reviewers and complies with the following benchmarks:

1. The manuscript disseminates original research which contributes to the national, and where applicable, the global knowledge in the relevant field.
2. The target audience is specialists/peers in the relevant fields and the research chapters do not constitute a textbook or a popular book intended for the general public.
3. The research methodologies followed are clear and accurate.
4. The structure and systemisation of the manuscript is in order.
5. The quality and quantity of the references are acceptable.
6. No plagiarism was noted by the editors or the external reviewers

UJ Press requires at least two positive reviews of a title before accepting it for publication. The reviews are attached to this letter. The book is available in print, as well as in electronic and audio formats.

We trust that the above should suffice, but please do not hesitate to contact me should you have any further enquiries.

Sincerely,



Wikus van Zyl

Manager: UJ Press

Globalization, Mission and Development

Reviewer: A

Completed: 2025-06-17 08:51:10

1. Original research

Please indicate whether the manuscript disseminates original research and new developments within specific disciplines, sub-disciplines or fields of study.

The manuscript presents original research and contributes new insights at the intersection of Theology, Development, and Mission Studies. It successfully integrates ideas from these three fields across the chapters, offering a multidisciplinary perspective that is both innovative and relevant.

2. Target audience

Please indicate whether the target audience of the manuscript is specialists in the relevant field.

The manuscript is well-suited for scholars, postgraduate students, and researchers engaged in Theology, Mission, and Development Studies. Its thematic depth and interdisciplinary approach make it particularly valuable for academic audiences within these domains.

3. Structure & Methodology

Please indicate whether the manuscript is structured in a logical manner and whether the methodology is clear.

Yes, with minor reservations. The manuscript is generally structured in a logical and coherent manner. However, some chapters would benefit from improved alignment between their content and the overarching theme of the book. These issues are detailed in the full review report (see Question 8).

4. Referencing

Please indicate whether the referencing in the manuscript is up to standard and done uniformly in the same referencing style throughout.

The referencing is consistent and adheres to academic standards throughout the manuscript.

5. Depth of Research

Please indicate whether the depth of research is sufficient and whether it engages the current literature on the topic.

The manuscript demonstrates a satisfactory level of academic engagement with relevant literature. However, certain chapters would benefit from deeper integration of current scholarship and more robust theoretical engagement to fully support their arguments. These areas are discussed in detail in the review report.

6. Plagiarism

Please indicate if you suspect any plagiarism or self-referencing in the book.

There is no indication of plagiarism or inappropriate self-referencing in the manuscript.

7. Ethics

Please comment on whether you see any issues of ethical or legal concern in the book.

There are no apparent ethical or legal concerns in the manuscript. The content is handled responsibly and in accordance with academic standards.

8. Comments or Suggestions

Do you have any other comments or suggestions on the manuscript?

The manuscript presents a compelling and timely exploration of theological and socio-cultural themes within an African context. While the overall structure is coherent and the subject matter is relevant, several chapters require further development to align more closely with the book's central theme. Below is a chapter-by-chapter evaluation with specific recommendations for improvement. Chapter Two of the manuscript requires further development, particularly in the section on the theoretical framework. The discussion on pages 23–24, which was utilized in the data analysis, needs to be more clearly delineated. The same applies to the section on Practice Architecture (pp. 24–26). Additionally, the findings section in this chapter is largely descriptive. It would benefit from a more critical engagement with the empirical data, theoretical framework, and relevant literature. In Chapter Three, the author attempts to connect the narrative of 1 Kings 17:8–16 with the African philosophy of Ubuntu, incorporating the concepts of personhood, hospitality, and reciprocity to explore the development of the widow of Zarephath. While this is an innovative approach, the connection between the biblical narrative and the African concept of Ubuntu, particularly in relation to personhood development is not sufficiently established. The chapter focuses more on the narrative itself than on building a coherent link between its themes and Ubuntu. The discussion on Ubuntu remains underdeveloped, and the developmental transformation of the widow is not adequately addressed. Introducing Ubuntu as a lens for understanding hospitality from an African perspective could enrich the discussion, especially in relation to globalization and the African identity of the encounter between Elijah and the widow. This could be explored under a new subheading: “4. A Story of Hospitality, Reciprocity, and Becoming.” Furthermore, the widow's transformation could be discussed under the subheading: “3.4 The Widow is Reintroduced as a Respected Member of the Community (1 Kings 17:17–24).” Finally, the author should include a section discussing how this biblical encounter can inform missional engagement and the development of personhood in African communities, using Ubuntu hospitality as a foundational concept. Chapter Four, though well-written, lacks a clear connection between Pentecostalism, peace, and development. While the author attempts to relate the chapter to African Pentecostalism, politics, and development, the argument remains underdeveloped (see subheading “2.2 Pentecostalism, Politics and Social Engagement”). Additionally, the sections under “3.2 Pentecostal Models of Spiritual Leadership” through “3.2.3 A Pentecostal Theology of Leadership and Peacebuilding” present general Pentecostal ideas without contextualizing them within the Ethiopian Pentecostal experience. Strengthening the alignment of this chapter with the themes of Pentecostalism, peace, and development would enhance its relevance to the book's core theme. The author of Chapter Five should consider reorganizing the subheadings to ensure a logical flow of ideas and minimize repetition. Both the introduction and conclusion should be revised to clearly reflect the central argument and content of the chapter. While Chapter Six is well-written, it does not adequately connect its discourse to the book's central theme. The author should include a section that conceptualizes “walking” and “wellness” in relation to the spirituality of personhood and its development. This should be framed as a mission to care for the image of God—“the human body” as metaphorically described by Apostle Paul as the temple of God (1 Corinthians 3:16–17). This theological foundation should serve as the point of departure and be carefully integrated throughout the chapter. There are no issues with Chapter Seven. The content aligns well

with the book's central theme. Chapter Eight is well-written and consistent with the book's core ideas. However, it would be beneficial for the author to explain how the interview data were collected and how participants were selected in both churches. This information could be included in the introduction to the chapter. Chapters Nine to Eleven were well written and properly aligned with the focus of the book. Conclusion The manuscript demonstrates significant potential and addresses important themes relevant to theology, African philosophy, and socio-cultural development. With the recommended revisions, the manuscript will be significantly strengthened and better aligned with its central objectives.

9. Recommendation

Do you recommend the manuscript for publication?

- I recommend the publication of the manuscript without any changes
- I recommend the publication of the manuscript with minor changes
- I recommend the publication of the manuscript after major changes
- I do not recommend the publication of the manuscript

Review Files

Globalization, Mission and Development.pdf

Globalization, Mission and Development

Reviewer: B

Completed: 2025-08-18 13:41:59

1. Original research

Please indicate whether the manuscript disseminates original research and new developments within specific disciplines, sub-disciplines or fields of study.

The book demonstrates original research to a greater extent. Much of this is grounded in the ways in which the volume is framed by the editors namely linking mission and development through both historical and contemporary lenses. Using the cooperation between UWC and VID as a case study, the volume demonstrates how North-South partnerships can move beyond donor-recipient models toward mutually enriching, people-centred collaboration. Theologically, the volume, through its different chapters foregrounds concepts such as imago Dei, relationality, and vulnerability to guide ethical and responsible engagement.

2. Target audience

Please indicate whether the target audience of the manuscript is specialists in the relevant field.

The book can be beneficial for students and scholars working at on religion and development, diaconia and mission studies.

3. Structure & Methodology

Please indicate whether the manuscript is structured in a logical manner and whether the methodology is clear.

The three-part structure of this volume framed around context and background, mission, spirituality and development, and church, mission and development is compelling, and the arrangement of essays implies meaningful connections between the sections. The inclusion of voices from diverse contexts such as South Africa, Cameroon, Ethiopia, and Norway, and from both senior and emerging scholars, enriches the conversation and underscores the plurality of ways in which mission and development are experienced across different socio-political and ecclesial settings. However, the diversity of perspectives raises questions of coherence. While the introduction situates the volume within broad frameworks of globalisation, partnership, and ecumenical history, and Chapter 1 provides both a conceptual and practical framework for understanding equitable internationalisation and the interaction of mission, development, and globalisation, the theoretical framing across chapters is not always consistent or explicitly articulated. This leaves the reader to discern connections that might have been drawn out more strongly by the editors. Nevertheless, the volume makes a significant contribution by placing African and Nordic perspectives in dialogue and by challenging inherited donor-recipient models of mission and development. It will be of interest to scholars of theology, missiology, development, and ecumenics concerned with the changing configurations of global partnership in a rapidly transforming world. Further, the stated main research question in chapter 1 is clear in intention but somewhat convoluted in phrasing.

4. Referencing

Please indicate whether the referencing in the manuscript is up to standard and done uniformly in the same referencing style throughout.

This is largely consistently applied and therefore in order.

5. Depth of Research

Please indicate whether the depth of research is sufficient and whether it engages the current literature on the topic.

The chapters are generally well researched but of course qualitatively on different scales. A key limitation is the question of how the various chapter cohere and the extent to which the authors respond to the core focus of the volume. In the important chapter 1, I feel that while there is a rich descriptive account of mission, development, and North-South academic collaboration, there is an over-reliance on WCC frameworks, anecdotal evidence, and occasional reinforcement of North-South binaries which limits critical engagement with structural inequalities and the practical operationalisation of key theological concepts. Chapter 3 is well written and researched but not clearly aligned to the focus of the volume. Chapter 4 is interesting but could be strengthened by showing how the chapter responds to the focus of the volume. The same can be said of chapters 6, 8. Regarding Chapter 9, while it demonstrates excellent research, it risks being too descriptive rather than analytical and has some convoluted and overly long sentences which challenges clarity. Also, there is a heavily paraphrasing of secondary sources without critical interrogation. The chapter engagement with the focus of the volume is implicit rather than explicit.

6. Plagiarism

Please indicate if you suspect any plagiarism or self-referencing in the book.

Nothing of major concern.

7. Ethics

Please comment on whether you see any issues of ethical or legal concern in the book.

None

8. Comments or Suggestions

Do you have any other comments or suggestions on the manuscript?

The editors could attend to comments around how the various chapter cohere. Addressing that would strengthen the appeals and contribution of the volume. This also suggests a revision of the introduction to address these concerns.

9. Recommendation

Do you recommend the manuscript for publication?

- I recommend the publication of the manuscript without any changes
- I recommend the publication of the manuscript with minor changes
- I recommend the publication of the manuscript after major changes
- I do not recommend the publication of the manuscript

Review Files

Globalization, Mission and Development.pdf

Globalization, Mission and Development

Reviewer: D

Completed: 2025-08-13 22:09:57

1. Original research

Please indicate whether the manuscript disseminates original research and new developments within specific disciplines, sub-disciplines or fields of study.

The manuscript presents original research that to my understanding emanates from the relationship between the VID University and the University of the Western Cape. It makes a very original contribution to the debate about north-south relationships, rethinking global mission, mission and development and decolonizing mission. Different chapters considered global relationships in mission and development; inequalities; dependencies; and challenges of decolonization. The ways in which some of these themes were unpacked, although not necessarily new in the disciplines, definitely contributed some original and fresh insights; surfaced important questions; that were deepened by the diversity of voices. The way in which the chapter reflecting on an Old Testament text related to the objective of the volume, I found illuminating, also for reminding of the potential of inter-disciplinary academic discourse that could be applied very fruitfully. At least two of the chapters provided Pentecostal lenses to topics of mission, development and spirituality which, again, are important contributions - allowing Pentecostal theologies and ecclesiologies to contribute to global mission discourse, but also contributing to the construction and reimagination of Pentecostal theologies themselves. The critical chapter on reverse mission, also reflecting on Pentecostal migrant churches, among others, raised important questions to be considered by missiologists, migrant churches themselves, and those tracing migration into global cities. Spirituality is not always included as a central motif in conversations on mission and development. Its central place in this volume, physically and metaphorically, is a potentially rich contribution to the disciplines of mission and development studies, but also an expansion of the theory or discipline of spirituality itself. I was not convinced though that all the chapters in Part 2 lived up to the expectation of the volume (and will return to this later).

2. Target audience

Please indicate whether the target audience of the manuscript is specialists in the relevant field.

The target audience has been clarified in the introductory chapter and indeed refers to academics, researchers, students and practitioners, working in the interface between mission and development. The target audience is quite clear - accessibility to the material for ecumenical leaders and a wide audience should be an important consideration for both the editors/authors as well as the publisher.

3. Structure & Methodology

Please indicate whether the manuscript is structured in a logical manner and whether the methodology is clear.

I found the structure clear, as presented in the Introductory Section, and the chapters belonging to each of the three parts broadly fitted in those parts. However, I was not convinced that all the chapters fit, as they currently stand, in the broader scheme of the book. I will reflect on that with

some comments in other sections of my evaluation.

4. Referencing

Please indicate whether the referencing in the manuscript is up to standard and done uniformly in the same referencing style throughout.

I am comfortable that this was acceptably presented.

5. Depth of Research

Please indicate whether the depth of research is sufficient and whether it engages the current literature on the topic.

Depth of research in all the chapters were acceptable. Current literature on the topics were retrieved and engaged in all the chapters. However, I would like to make a couple of observations, to be considered by authors and editors: 1. In addition to the introductory positioning of chapter 1, I suggest a closing chapter - small but integrative - to pull all the threads together and offer a clear 'take-away' for action or further reflection, provoked by the volume. 2. Chapter 3 was for me a stand-out chapter, grounding some of the implicit thought behind the purpose of this book, very well in Biblical narrative - and doing so in a way that demonstrates journeys of transformation that could also be reciprocal. Without such reciprocal transformation, the nature of collaboration between Nordic-South African researchers and communities, would be shallow and at times volatile. 3. I am concerned with the current content of chapters 5 and 6. Chapter 5 is a well-written chapter, that can make a good contribution to the topic of spirituality, generally; and to spirituality in the context of leadership development, specifically. But, whether it fits well in this volume, is dubious. (Same for chapter 6, with similar reasons). I miss clear linkages in this chapter to the overall theme of mission, development and globalisation. This would be a good stand-alone article, or fit well in a volume on spirituality and leadership development. If to be retained, I would propose that the chapter seeks to make clearer and concrete connections to concepts of mission, development and globalisation. How would spirituality in the formation of leadership contribute, e.g. to mission and development paradigms that are decolonizing and globally equitable and just? How does this chapter flow from, or contribute towards the Nordic-SA understanding of mission and development, not just theoretically but pragmatically too? Chapter 6 is similar in my mind. The idea of practicing and fostering spirituality through walking is rich, and the different forms of walking enlightening. But whether it belongs in this volume is questionable. I do not see how this chapter relate to the questions asked of mission and development, or globalisation and decolonization; yet, that is the purpose of this volume. Could it be symptomatic of the fact that spirituality is not often thought of deliberately in the context of mission and development; strangely-sadly so, as spirituality should be the wells we drink from for our public engagement. Yet, the chapter made me think of a rather detachment, individualised spiritual practice, of the walk, that did not seem to be well-integrated with a kind of missional engagement that might be more robust, communal, resistant at times, and political. The emphasis of the chapter is on well-being, but would it not be good if this could be expanded from the personal or individual, to be placed in the context of how well-being is mediated (through mission and development) for people, but also for places, communities, systems and cities? Making more deliberate connections to the overall objectives of the volume might be achieved, e.g., if the author/s what they have done in 6.2 ('caring walker'), 6.4 ('engaging walker') or 6.5 ('sympathetic walker') - three postures where links are made between walking, empathy and compassion (6.2); awareness for social and environmental challenges and sustainability (6.4), and seeing communities through other people's eyes (6.5). I miss clear connection - which can still be explored and included - between the kind of spirituality reflected here, and the challenges of mission, development, globalization in the context of north-south collaboration, and the desire for greater reciprocity and equity. 4. I appreciated chapter 7 but suggest clearer definition/description of what is meant by social transformation in this chapter. Social transformation

could refer to transformation of paradigms, people, spaces, policies and relationships. At some point the chapter is indicating being grounded in the notion of 'shalom' as transformation - what will that (shalom / transformation) look like concretely and in measurable ways in the different communities in which mission engages? How does liberation, reconstruction and transformation relate? How does decolonisation and transformation relate? I simply suggest that 'transformation' as used here is not clear - it is a buzz word that can mean anything without theological clarity for how it is used and proposed here, as a theological imaginary. 5. I thought chapter 8 is a very strong contribution - in a closing chapter this should be retrieved with a question of how this case study can inform global mission today, helping (liberate) our understanding of mission and development. 6. Chapter 9 is an important chapter, and I especially appreciated emphasis on the work of the Spirit in mission and development, and how to discern the Spirit in such contexts. The chapter problematizes the accepted term of reverse mission, asking how 'reverse' it really is, as many migrant church in the north, e.g., focus on providing stability and 'safe landing' for migrant communities, are often ethnically organised, and not in all cases necessarily contributing to outward mission in their own contexts. What is the content of the mission of migrant churches? How decolonial/decolonizing are they, and how deliberate about it? Are they engaging in decolonial practices with colonial church hierarchies and neocolonial forms of power in their host cities? How can that be fostered? The chapter also reveals a tension between the challenge to decolonize mission, on the one hand, and dependency syndrome, on the other. Breaking dependencies would be part of a practice of decolonizing mission or church, but in a context of gross inequality in which resources still concentrate so often in the global north and with former colonizing states, how should this be considered? What is the relationship between decolonizing mission, and restitutive practices? What are the kinds of conversions, transformations or decolonizing that should occur with both the colonizer / colonized minds - for decolonizing to happen, whilst restitution, land reforms, self-reliance and generous/restorative resource sharing continues to occur, side by side? 7. Chapter 10 is an important chapter in the current global context. In how far it really helps us I am uncertain. Let me start with the sub-title: Besides questioning whether the language of 'apartheid' would be ineffective provocation without necessarily having lasting (liberating) effects, I do not see the author/s necessarily providing strong but simple guidelines for what would be a better approach to resolution in Gaza, that is life-affirming of all people sharing those spaces. I do not understand the authors use of 'Jewish or non-Jewish Palestinians or Israeli's'. This should be addressed in the text, either with an explanation or by altering it. The term anti-Semitic might refer not only to Israeli's but also to Palestinians, many of whom would regard themselves as Semitic too. The author then discusses four different ways in which people evoke apartheid to describe what happens in Palestine. I would suggest two more ways in which the resemblances to apartheid could be illustrated: 1) the theological justification of the state of Israel (in the minds of rulers and some Jewish religious leaders) and the state in apartheid South Africa, relying on theological justifications, are underplayed; 2) the spatial expression of the occupation, with surveillance and permits, are similar to spatial apartheid pre-1994 in SA, and the yet lingering effects thereof today in South Africa. In point 9 of the chapter I am not sure whether the author refers to when speaking of church engagement with issues around Palestine. Did s/he speak of ecumenical bodies, certain denominations, faith-based groups, or? I am unaware of widespread theological and ecclesial solidarity with issues in Gaza yet such is asserted here. Might need to be unpacked a little more, or revisited. A more robust reflection on the ways in which churches/FBOs in Nordic and SA contexts related to historical and more recent issues between Israel/Palestine might have been quite helpful. 8.

6. Plagiarism

Please indicate if you suspect any plagiarism or self-referencing in the book.

I did not suspect any plagiarism. In one or two cases I was wondering if references in a particular chapter were actually made by the author to work s/he has previously produced. Because it was isolated in the bigger context of the chapter, properly referenced and contributing to the broader

argument, I did not find it to be of concern, or that this meant duplicating previous work being published. If indeed my hunch was right, it would still be within the boundaries of what should be acceptable.

7. Ethics

Please comment on whether you see any issues of ethical or legal concern in the book.

I am comfortable that ethical considerations are met. Of course some of the chapters contain material to which some of those mentioned can take offense or from which they can differ. But such is the nature of academic discourse. I do not see anything that could be regarded as unethical or might have legal ramifications. In fact, I wondered about the over-cautious approach of chapter 2 where organisations' were rather anonymously presented with pseudonyms and wondered why this was necessary. For learning, understanding the journeys of particular organisations are often helpful, also as an on-going resource or reference for people to draw from. Without access to which organisations were being discussed, such possibilities then get significantly reduced. Was it the choice of the author/s, editors or the interlocutors to keep the names anonymous?

8. Comments or Suggestions

Do you have any other comments or suggestions on the manuscript?

I appreciate the north-south collaboration - promising continuous fruitful and reciprocal engagement that can contribute to decolonized global mission and developmental engagement. All the chapters by themselves offer important reflections for consideration and on-going dialogue. I was not convinced that all the chapters fit, as they stand now, in this volume. I recommend publication after major changes. The reason is twofold: 1. Although the introductory chapter is strong in positioning the book's potential offering, and clearly outlining the structure of the book with its three parts, and logical sequence of chapters, I miss an integrative reflection that indicates how the different chapters contribute to the overall objective of the book. Although the introduction provides a short overview of the different chapters, I am suggesting the possibility of a short final chapter, or epilogue, or integrative reflection, drawing threads together - between the three parts, but also between chapters in these three parts. What would be helpful is to have a more cohesive 'take-away' in terms of what mission and development in a globalizing context might look like, if decolonized, and through the lenses of nordic-SA encounters. I was left hanging at the end, as if the volume is not brought to its logical end. 2. I question whether chapters 5 and 6, as they are written at the moment, contribute well to the over-all objective of this volume. Whilst being good chapters on their own, at the moment I would regard them rather as good journal articles to be submitted for relevant journals, because I miss proper, overt and consistent linkages between the reflections and arguments of these chapters and the issues of mission and development, globalization and decolonization, and Nordic-(South) African engagement in mission. I find that to be weak. I propose for these two points to be addressed which could then give for a more coherent, rounded and finished product. Without that, these two chapters seem to be slightly 'mis-fitting' the volume, as is, and the volume hangs a bit without a proper conclusive chapter.

9. Recommendation

Do you recommend the manuscript for publication?

- I recommend the publication of the manuscript without any changes
- I recommend the publication of the manuscript with minor changes
- I recommend the publication of the manuscript after major changes
- I do not recommend the publication of the manuscript

Review Files

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