SPIRIT OF CHANGE
Agenda 2030 in Tanzanian and Ethiopian Church Contexts

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Summary

This report works with the connection and tension between Church and society in East Africa. It is conducted through interviews with focus groups in Tanzania and Ethiopia, written reports from church leaders and two follow-up seminars on the subject in the two countries, all from two Pentecostal denominations. The aim is to investigate how Pentecostal churches understand their role in society and in what way they can be change agents. Three fields from the UN Global Goals were chosen as a focus for this study: conflicts, gender and environment.

In the first part of the report, the study and material is presented together with some theories for a deeper analysis. From the field of social science, scholars like Ingelhart & Norris, Hauerwas & Willimon are introduced, and from the field of Pentecostal studies, we are referring to scholars like Miller & Yamamori, Freeman and Brusco. The second part of the report is divided in three sections according to the three chosen fields: conflicts, gender and environment. In the third part, the result is analysed in the light of the presented theories. The report ends with some recommendations to PMU, who initiated the study.

The general result of the study is that the Church is and want to be an active partner in building a good society. The Church discusses fields of both contribution and improvement based on the foundation of faith and with arguments from the Bible. It is obvious that faith comes first and social theory thereafter. If the Church is going to be a change agent in society, there is a need to use the power in the religious logic. The informants face conflicts with the religious foundation that God reconciled the world and that forgiveness is at the heart of Christian faith. They argue that all, men and women, are created in the image of God, saved by an endless grace and filled with the same Spirit. They see this world as God's creation and all humans, especially the Church, as God's stewards in maintaining it. The religious ideals are in place and deepening both the theology, the communication and the implementation is an important task for the Church and for those who want to support it to be a change agent.

The study shows that Pentecostal churches in Tanzania and Ethiopia are well equipped for a deeper theological understanding of their role to promote development in the areas of conflict, gender and environment. They need to improve the implementation of the ideals into constructive and theologically consistent practices in the lived religion. From the Swedish side, there is a need to support the churches in this process, not only by forming social projects but also by deepening the theologically based identity to help the Church to be Church.

When this study is read in the light of some theorists, the perspectives become even clearer. Ingelhart and Norris show that the majority of the world is religious, and that the Swedish secular individualism is a strange bird globally. Hauerwas and Willimon argue that the Church needs to be Church continuously. Freeman shows that the power of Pentecostal action and advocacy both lies in the common faith, and the theological moral legitimacy in the confession of the Church. Brusco shows that the personal conversion and the connected behavioural changes do not only affect the individual and the actual family but has the power to reconstruct society. Miller and Yamamori have found that in many cases, this is already happening in a big group of Pentecostal churches. All this together is very promising and if the Pentecostal churches in Tanzania and Ethiopia get the support to deepen, broaden and implement their theology, they have a good potential to be important change agents in their societies.

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1. Introduction

Much needs to be done to improve the state of the world, and many actors are working for this in different ways. Through the UN, the efforts towards a better world have been formulated in the 17 Global Goals for Sustainable Development, covering fundamental areas and emphasizing the need for global cooperation. There is a consensus in that the UN budget alone will never be enough to reach the goals and that there is a need for interaction among many different partners and actors if we should truly obtain a change.

A big portion of the actors that could contribute to the fulfilment of the Global Goals are faith based, and the majority of the world's population is religious. Among the religious groups, Pentecostalism is the fastest growing and probably among the strongest social movements in the world. There is an immense opportunity here to use the power of these churches and support them to be change agents in the society where they are situated. However, in order to do so, we need to understand how these groups function, how they construct their daily life and how they perceive the different aspects of the Global Agenda. The aim of this study is to research Pentecostal churches as faith based organisations in Tanzania and Ethiopia. We are interested in how they understand the relationship between Pentecostal churches and the Tanzanian and Ethiopian society, with a special focus on three of the goals in the Global Agenda: conflicts, gender equality and environment. The guiding research questions are:

- How do Pentecostal churches understand their role in society?

- How do they understand their role in the fields of conflict, gender and environmental issues?

- How can their understanding of these fields help them to be change agents in their societies?

1.1 Method

Several Pentecostal churches and groups exist both in Tanzania and in Ethiopia. In this study, denominations with a strong historical connection to Sweden and the Swedish Pentecostal movement have been chosen. Both denominations can be categorized as classical Pentecostal churches[1] and a majority of their adherents live outside the bigger cities. All the participants in the study have a connection to either one of these two denominations. Both denominations have had a lot of different development projects in cooperation with PMU and local Swedish Pentecostal churches.

In Tanzania, the study was conducted with members from the Free Pentecostal Churches of Tanzania (FPCT). The name shows a direct connection to the organizational name of the mission branch of Swedish Pentecostal movement, Swedish Free Mission. The denomination was founded in 1932 by Swedish missionaries and has churches over the whole country with stronghold in the central and eastern rural districts. The denomination has around 450.000 adherents.[2]

The name of the Ethiopian church included in the study is Hiwot Berhan Church (EHBC), which means Light of Life Church. It was founded by Swedish missionaries 1960 in the southern regional capital Awassa. Today, the head quarter is placed in the capital Addis

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[1] Se more under 1.3.

[2] Olwa, Alfred. "Petecostalism in Tanzania and Uganda" in Synan, Yong & Kwabena, *Global renewal Christianity vol three, Africa*, 2016.

Abeba, with the theological college in the same property. The denomination has around 3,5 million adherents.[3]

We chose to use focus group interviews to answer the research question. The questionnaire was semi-structured, which means that we decided in advance which areas to talk about but also let the informants' views lead the progression of the interviews. The benefit of doing a qualitative study, like this one, is a that the scholars get more insights in how people reason, as opposed to just recording what people think. On the negative side, the result is not possible to generalize. This is very much applicable to this project, with a rather small number of focus groups, which are also possibly not representative for the denominations. The informants of this study seemed to be educated and progressive. They were chosen by Reuben Karabata and Bahru Kassa, leaders of theological schools in Tanzania and Ethiopia respectively. Four focus groups from each country were included: one rural group (RFG), one group of women (WFG), one group of youths (YFG) and one group of bible school teachers (TFG). We decided to complement the focus groups interview with five written interviews with leaders of the denominations (L). The questions were sent by e-mail (Attachment 1). The leaders of both denomination were all men. 16 men and 17 women participated in the Tanzanian focus groups. 17 men and 10 women participated in the Ethiopian groups.

A focus group is different from a group interview, in that the researcher is interested in the conversation that emerges within the group, the interaction between the informants and the knowledge that is produced in the conversation. Therefore, it is not possible to know in retrospect which of the informants who made a particular statement. The purpose of a focus group is not to search for the opinion of the individual, even though different views among the participants can be of interest because it can encourage a broader dialogue, but to listen to the opinions that come from a communal interaction.[4] In this study, however, some parts of the interviews could be characterized as group interviews rather than focus group interviews. The interviewers were perceived as authorities by the informants, which may have resulted in a reluctance to speak freely and a tendency among the informants to give answers that they thought that the interviewers wanted to hear. Focus groups as a research method was also a new method for the interviewers. These two issues could have been solved by having a Swedish researcher conducting the interviews, but this alternative would instead have led to a language and a cultural barrier, and was thus ruled out.

The choice to use focus group interviews rather than individual interviews was motivated by the number of informants that could, in this way, be included in the study given the short research period. The small number of focus groups made it impossible to draw any conclusions by comparing the different groups. This was also not the purpose of the study. The idea was rather to gather information from different kind of groups (women, youth, rural population and Bible School teachers) to get a broader picture of what the Pentecostal churches think. The research is of course too limited to draw any general conclusions, but the theories used in the report confirms the results of the study. It would be of great interest to further deepen this kind of research.

In Tanzania, the interviews were conducted by principal Reuben Karabata, and in Ethiopia by principal Bahru Kassa. An interview guide was constructed together with Karabata and Kassa, and several cultural perspectives were discussed (Attachment 2). The interviews were conducted in Swahili and Amharic and then translated into English and transcribed.

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[3] Haustein, Jörg. "Pentecostalism in Ethiopia" in Synan, Yong & Kwabena, *Global renewal Christianity vol three, Africa*, 2016.

[4] Morgan, David L. *Focus groups as qualitative research*, 1997; Wibeck, Victoria. *Fokusgrupper: om fokuserade gruppintervjuer som undersökningsmetod*, 2010.

Translating is of course a methodological problem since the translation in itself is an interpretation, but as mentioned above, conducting the interviews in English would have led to other problems. To mitigate the risks of translation, translators with knowledge of both the language and culture were used. The transcription was sent to Ulrik Josefsson and Fredrik Wenell. They coded the interviews in a computer program (Dedoose) to recognize similarities, trends and overlapping themes. Again, the main focus was not to compare the groups but to see trends and common themes in the groups. After the process of coding, Wenell and Josefsson did the analytical process together. They used an inductive approach to identify certain themes in the interviews. They identified three areas which were used to dispose the material: First, they looked for the theological motivation. What theological motives were used by the informants in relation to conflicts, gender and environmental issues? Secondly, they analyzed what the informants saw as the major barriers for the churches to work in these areas. Thirdly, they looked at whether the informants saw any solutions to the respective area.

The result of the analytical process was presented in two documents, one for each country included in the study, which were distributed to a group of leaders and pastors in the two countries. Josefsson and Wenell participated in a two days' seminar in each country, were the results were presented and discussed. The purpose of the seminars was to let pastors and theologians react to the results, and give some further perspectives. The overall impression was that the seminars confirmed the analysis of the material. The seminar participants contributed with some explanation as well as additions. Josefsson and Wenell decided not to include these additions in their initial analysis, which is presented in chapter 2. Instead, they refer to some of them in the discussion in section 3.1, to give some further insights in the results.

1.2 Theological perspectives on Church and society

The world is becoming more and more a kind of a global village, but there are still significant differences in the way people view society in different parts of the world. In this section, some important theoretical framework will be presented. First, we will look at the Western secularized understanding of the world in a global perspective. Secondly, we will present Stanley Hauerwas' and Willimon H. Willimon's theory on the relation between Church and society.

1.2.1 Secularization and the global agenda

The secularization thesis has been highly influential in the world. Described shortly, it represents the idea that if a country becomes more developed, this will result in a decrease in religious influence, both regarding religious affiliation and cultural influence.[5] The logic behind this is a theory of supply and demand: it could be expected that economic growth will lead to a lower demand of religious ideas and influence.

The political scientists Ronald Ingelhart and Pippa Norris are responsible for the global study known as World Value Survey. They claim that the secularization thesis still holds scrutiny, but it must be slightly adjusted. They add two axioms to the thesis: first the security axiom, and secondly the axiom of cultural traditions. According to the security axiom, a nation with a high degree of security in terms of economy, regulations, government and environment will experience a decline in religious affiliation.[6] The axiom of cultural tradition has to do with the prevalence of for example a religious culture, or other ideologies.[7] It is assumed that if a society has been influenced, for example, by a protestant church, Protestantism as a culture

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[5] Ingelhart, Roland and Norris, Pippa. *Sacred and Secular: Religion And Politics Worldwide*. 2011.
[6] Ingelhart & Norris. 2011. p13–17.
[7] Ingelhart & Norris. 2011, p17–18.

will remain influential even when people are no longer actively practicing their religion. Instead of being transmitted through churches, the values connected to the religion in question will instead be transmitted through schools and mass media. Ingelhart and Norris claim that these two axioms explain why secularization is increasing in the northern part of the world, while religious values still are prevailing in the southern hemisphere, possibly even more than before.

> [D]ue to demographic trends in poorer societies, the world as a whole now has more people with traditional views than ever before – and they constitute a growing proportion for the world's population. Rich countries are secularizing but they contain a dwindling share of the world's population; while poor societies are not secularizing, and they contain a rising share of the world's population.[8]

These two axioms can help us understand the cultural gap between the Western part of the world and the global South. The gap is about financial resources as well as the cultural context. Poorer countries often have a higher degree of insecurity than richer countries. The insecurity results in a higher affiliation to religious groups than in countries with more financial resources. Ingelhart and Norris conclude that "the expanding gap between the sacred and the secular societies around the globe will have important consequences for world politics, raising the role of religion on the international agenda."[9] This conclusion, although not yet confirmed, raises concerns about a cultural clash over values. Poorer countries in the global South will not easily accept values from richer countries in the West, since their religious affiliation results in other values – values that will have prevailing influence in the years to come. This difference makes it even more important to take the religious world view into consideration for the implementation of the Global Agenda. Auli and Mika Vähäkangas refers to this problem in their article *Religious Communities – a resource or a liability for development?*.[10] They claim that some values that are promoted by the West are seen by many in the global South as foreign values that would destroy the local culture. This is reasonable given Ingelhart's and Norris' theory of the security and cultural axioms. In this perspective, is it likely that the Global Agenda 2030 can also be understood as promoting Western values. It is therefore important to understand how religious communities such as Pentecostal churches perceive the Global Agenda 2030.

Vähäkangas and Vähäkangas write that in the global South, a person is much more likely to be viewed in the frame of a community.[11] This does not necessarily mean that people in the South are more part of an anonymous collective than people in the global North, but rather that they see the individual primarily as part of a specific community. In a Western context, the individual is often the focal point in his or her own right. However, the Jewish scholars Daniel and Jonathan Boyarin claim that this Western view is just another kind of collective identity, that is, the idea of the autonomous individual which becomes a value that is held by the Western society as a collective.[12] One interesting thing with relevance to this article is that even though Pentecostal churches in the southern part of the globe do emphasize personal conversion, it seems that communality is still central to them, but it is connected to a new kind of family and belonging.[13] It is therefore important that change in a society must come from a communal understanding rather than being directed to the individual. How is

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[8] Ingelhart & Norris. 2011, p25.
[9] Ingelhart & Norris. 2011.
[10] Vähäkangas, Auli, and Vähäkangas, Mika. "Religious communities - a resource or a liability for development?", 2016, p181–193.
[11] Vähäkangas & Vähäkangas. 2016, p183.
[12] Boyarin, Daniel, and Jonathan Boyarin. "Diaspora: Generation and the Ground of Jewish Diaspora". 2003.
[13] Vähäkangas & Vähäkangas. 2016, p163–175.

this applicable when it comes to change in a society with reference to the Global Agenda 2030? How could the engagement in society be viewed from a theological perspective in the context of a faith-based community such as Pentecostal churches?

1.2.2 Theories of Church and society

One of the most well-known theories of Church and society is Richard H. Niebuhr's *Christ and Culture*.[14] It has had an enormous influence on theologians and ethicists since its publication in the 1950s. Niebuhr's theology has several advantages but also some flaws. One of its more important insights is that the political view affects theological convictions. Niebuhr also accurately suggests that Church cannot reject or escape culture but is always a part of it. One of the most problematic aspects in his theory is that it presents an either-or situation: either, Church must accept what happens in society or it must reject it. That is a false opposition. A better way to treat the relation between Church and society have been put forward by the American ethicist Stanley Hauerwas and the Methodist priest William H. Willimon.[15] They claim that there are three ways in which the Church has been present in society through history: (1) The Activist Church, (2) the Conversionist Church, and (3) the Confessing Church.[16]

The Activist Church is characterized by a belief that radical change in society is possible, and that the Church should work through human organizations: "It [Church] calls on its members to see God at work behind the movements for social change so that Christians will join in movements for justice wherever they find them."[17] God is seen as acting behind the scenes through the progressive forces in society, and the Church should be a part of these forces. The Activist Church tends to have a positive view of the possibility for change in society and its primary engagement takes place through already existing political structures.

The Conversionist Church tends to have a negative view of the possibility for change in society. It doesn't matter how much the church works with the political structures; it will not stop the effects of human sin. Involvement in political activities becomes secondary, or at best a spin-off of converted individual. The individual must be converted, and the society will change only if more people become Christians. The political structures are therefore not a matter of priority for the Conversionist Church.

The Confessing Church is an alternative to the other two. This alternative rejects the conversionists' emphasize on the individual as well as the activists' focus on the progressive forces within society. "The Confessing Church finds its main political task to lie, not in the transformation of individual hearts or the modification of society, but rather in the congregation's determination to worship Christ in all things."[18] This does not mean that they reject personal conversion or the work for a better society. According to this group, personal conversion leads to participation in a visible Christian community – a community that can work together with other organizations in society, but that always have the eyes on what the faith leads them to do. "It seeks to influence the world by being the Church".[19] This should certainly not be understood as a withdrawal from the world, but as another kind of engagement which creates alternative political structures.

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[14] Niebuhr, H. Richard. *Christ and Culture,* 1951.
[15] Hauerwas, Stanley, and William H. Willimon. *Resident Aliens: Life in the Christian Colony,* 1989.
[16] They develop a theology from Yoder, John H. "A People in the World; Theological Interpretation". 1969.
[17] Hauerwas & Willimon. 1989, p45.
[18] Hauerwas & Willimon. 1989, p45.
[19] Hauerwas & Willimon. 1989, p46.

1.2.3 Pentecostalism and social engagement

Pentecostalism is described as one of the largest Christian groups, and the fastest growing. Although with big internal differences, it is a specific entity with a strong focus on experiential spirituality, conversional Christianity and high expectations on supernatural experiences.[20] The different Pentecostal groups are often divided into three categories: Classical Pentecostals, Charismatics and independent Pentecostal churches.[21] This study is working with two denominations within the Classical Pentecostalism. In the steps of the growth of the movement, even the scholarly interest has been increasing and today Pentecostalism is a major field for academics, both theologians and social scientists. This study is not about defining Pentecostalism, but aims to analyze the social engagement and impact of this group. For that purpose, five perspectives of the study of Pentecostalism will be introduced.

The first perspective is taken from the Harvard professor Harvey Cox. He wrote the groundbreaking book *Fire from Heaven* in 1994.[22] After having predicted the decline of the Christian Church, he admitted that he had been wrong and wrote about the globally fast-growing Pentecostalism. Among many other things, Cox is mentioning two aspects that are interesting for his study. The first one is contextualization. Pentecostalism must be understood in its context. It is described as a religion made to travel, meaning that out of a core of values, Pentecostalism seems to take shape in its context. It is one type of Christianity with many different forms.[23] The second one is Cox's way of describing Pentecostalism as primal spirituality. Pentecostalism has all the signs of a formal religion with structure, doctrinal statements, rituals and so on, but Cox means that the essence of Pentecostalism has reached beyond confessions and ceremonies to a primal faith. He talks about speaking in tongues as the holy breaking of the barriers of the language, a spirituality blurring the border between cognitive and emotional and an eschatology where the future hope is present.[24] If Cox is right, then we need to study the core of Pentecostalism beyond the written documents and the formal statements and structures. We need to dig into empirical material close to the lived religion. We also need to understand both the contextual dimension and the fluid nature of Pentecostalism, a religion based on experiences of the holy in the ordinary world and the personal spirituality expressed in the communal life lived in this world. If we want to take the specific identity of Pentecostals seriously, we cannot use a formal religious framework and impose it on people's reality. Instead, we must develop our knowledge in cooperation with practitioners in each context.

The second perspective on Pentecostalism is brought in by the two scholars Donald Miller and Tetsauno Yamamori in the book *Global Pentecostalism*. They asked missiologists around the globe for churches with a strong social engagement and discovered that over 80% of these churches were charismatic. They also saw that not all Pentecostals were socially engaged and used the term "progressive Pentecostals" for the ones that were. They argued that these churches of progressive Pentecostals deliberately offered a new self-understanding with dignity to people living in poverty. This was based on a theology where God is the owner of the world, mankind created in His image and the life, with all

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[20] Jacobsen, Douglas. *The World's Christians*, 2011; Hollenweger, Walter. *Pentecostalism*, 1997.

[21] Anderson, Allan. *An Introduction to Pentecostalism*, 2004. In recent years the model has been developed with a fourth category of the indigenous Pentecostal Churches in the Global South. See Jacobsen 2011; Anderson 2010.

[22] Cox, Harvey. *Fire from Heaven,* 1994.

[23] Cox. 1994; Poewe, Carla. *Charismatic Christianity as a global Culture*, 1994; Dempster, Klaus & Petersen. *The Globalization of Pentecostalism*, 1999.

[24] Cox. 1994.

its hardship, can be lived in the presence and victory of God.[25] Miller and Yamamori argue that the social engagement is not based in programs or in the task to solve a social problem. For the progressive Pentecostals, social engagement is founded in theology and religious experience. These groups experience the holy primarily in communal worship and personal prayer. The encounter with the holy enforces action in both personal piety and service for others. Miller and Yamamori see a development where the Pentecostal groups are enlarging the arena for their social action, not abandoning the task to ease the individual suffering, but expanding into more structural arenas like politics and advocacy. For progressive Pentecostals, this is not about being political but to put their faith into practice in a new and broader scale. To summarize their findings, the progressive Pentecostals shape their social engagement in the light of worship and lived religion.[26]

The third perspective brought into consideration is taken from the American sociologist Elisabeth Brusco and her study from Colombia, *The reformation of Machismo*. It is a well-known phenomenon that many groups in evangelical Christianity show a social upward mobility. From a Weberian perspective, this is based in theological convictions, a modest lifestyle and possibly an interplay with international capitalism. Brusco is arguing that the new conversional lifestyle is instead redirecting the income back into the household and thereby raising the living standard for women and children. One interesting aspect of Brusco's analysis is the faith-based liberation for women. She is showing that the new conversional logic of life gives women a dignity founded in the religious value system. Women are viewed as created in the image of God, liberated by the power of God and filled with a new life by the presence of God through the indwelling Spirit. With this new identity, women are much better off to take leadership position in both family, church and society. Brusco is pointing out a social reformation from below or from within that is giving both men, women and children an opportunity to form new roles and new identities. This can in the long run lead to sustainable structural changes in society.[27]

Dena Freeman, a British social-anthropologist at London School of Economics, brings in the fourth perspective to this study. Her research in Africa shows both the logic and the effectiveness of different groups working with community development. Her analysis is that some Pentecostal groups are "rather more effective change agents than are development NGOs" based on structural economic theories. The study is done on empirical material from Ethiopia and the result cannot be generalized. However, her analysis of the inner logic of the power for development, can be generalized. Freeman is putting together a chain of interdependent factors in the process of development. The personal conversion, transformation and empowerment is both individual and communal. This experience is connected to the behavioral change and moral legitimacy of the group. Even if the new conversional behavior is clashing with traditional values, the Church is offering a new worldview and a framework for the social change. This kind of interpersonal community is shown to be essential for the sustainability of personal transformation and can even be a power to structural, economic and political development.[28]

As already mentioned, the academic interest in Pentecostalism has exploded in the last decade. The first studies were mostly interested in historical aspects of the origin and

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[25] Miller & Yamamori. *Global Pentecostalism*, 2007.
[26] Miller & Yamamori, 2007.
[27] Brusco, Elisabeth. *The Reformation of the Machismo*, 1995.
[28] Freeman, Dena. *Pentecostalism and Development*, 2012.

development of the movement.[29] Today many scholars from social science are working with Pentecostalism to understand its impact on the field of Humanities.[30] In this field, the interest of Pentecostalism is growing rapidly. Within the field of theology, the interest in Pentecostalism as a social change agent has been weaker. One of the pioneers is the American theologian Douglas Petersen with his groundbreaking book *Not by might nor by power*.[31] The fifth perspective in this article is that in recent years, theologians have been engaged in developing a theology for social change. Among them, Amos Yong with *In the days of Caesar* is important. Yong places Pentecostalism in relation to other political theologies and shows that a Pentecostal contribution must take the starting point in the theological distinctives of the movement.[32] Most recently, the two volume work *The Holy Spirit and social justice* has been published. [33] The different articles are elaborating on Pentecostalism as a social reform. Two major things are obvious in that study: the empowering experience of the Sprit is seen as the driving force, and a radical holistic view on the message is the framework. Together this concept of Pentecostalism is forming a strong theological motivation for the Church to be a socially engaged change agent in the world.

2. Conflicts, Gender and Environment in Ethiopia and Tanzania

This chapter is arranged around the three themes of our study: conflict, gender, and environment. The findings within each theme is presented based on the questions that were discussed by the focus groups. We first asked about foundational theological motives: *How do these faith-based organizations motivate their view in each area in relation to their faith?* The reason for asking the theological question first is that religious groups in general are to a high extent motivated by their religious ideas and practices. The second area discussed, given the theological foundation, was *what kind of barriers the participants could see for promoting peace, gender equality, and a more environmental friendly life.* The third and last area had to do with *the kind of solutions that are proposed or already happen.*

2.1 Conflicts

There are political conflicts both in the Tanzanian and Ethiopian societies, but the causes of the conflicts are different according to the informants. In Tanzania, the conflicts mainly have to do with economy. The economy has weakened in general in the past few years and people have become poorer. The difficult economic situation has caused political conflicts. In the Ethiopian society, conflicts are not related to the economic situation. The social and economic situation in Ethiopia has actually improved in recent years. It is instead ethnic divisions which is the main concern. Some of the ethnic groups have historically had more access to political power. The ethnic division has also caused tension between different groups within the Church.

2.1.1 Theological motivation

The focus groups in both countries emphasize that peace is at the center of the Christian faith, and that Pentecostal churches therefore have an important and crucial role to play in conflict resolution. However, the theological motivations for doing so differs. The Ethiopian focus groups emphasize God as the Spirit of Creation, the giver of peace to society and to the

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[29] Like Bloch-Hoell, Nils. Pinsebevegelsen, 1964; Hollenweger, Walter. *The Penteostals*, 1972; Dayton, Donald. *Theological Roots of Pentecostalism*, 1987.
[30] See for example Pentecostudies under the Europea research network GloPent.
[31] Petersen, Douglas. *Not by Might nor by Power*, 1996.
[32] Yong, Amos. *In the Days of Caesar*, 2010.
[33] Harris & Palmer, *The Holy Spirit and Social Justice*, 2019.

individual. The informants in Tanzania emphasize primarily God as a ruler. God rules the society and should therefore be obeyed.

The informants from EHBC view peace as a gift from God given to the world through the Holy Spirit. One of the main reasons why the Church should be involved in society transformation and do good things is because God has created all men and the whole earth.[34] God has put principles in his creation that humans should hold on to. We need the Spirit to manage to live according to these creation-given principles. Since the Spirit is the giver of life to the creation, the Church, as the bearer of the Spirit, is expected to bring new life and higher perspectives to society.[35] Life in the Spirit is expected to lead the believer to condemn sin and promote truth, righteousness, and peace. This relation between the Spirit of creation and Spirit in the believer makes the informants say that "the Church has to be influence-maker and solution-provider".[36] The Church is the primary holder of these godly principles of peace after which the whole creation is formed. The Church ought to show the principles of the kingdom of God and live according to them as an example for the world. The Christian and the Church is therefore responsible to show the life of the Spirit publicly.

> In principle, the Church should be exemplary in preaching peace, and living in peace. For this truth to be realized in the community, it must be manifested by advocating, by example, first by teaching the true principles.[37]

However, life in the Holy Spirit is not something that an individual chooses by him or herself, it is a gift of grace: "Peace comes by God's help through the Holy Spirit."[38] The receiving of the Spirit is viewed as a process which starts through a change of a human's heart. It starts from within in the individual. The inner peace results in a strength to make a change in the surrounding society. According to the informants, the possibility for change in society thus lies in the gospel.

> A person does not change himself or herself. […] The gospel has a power to deliver people from their problem. It can deliver us as well. If the people cannot deliver from bondage, there will be not change. The power which can change our country's politics or other issues is the gospel. The gospel means Jesus.[39]

This change caused by the Holy Spirit is expected to have consequences in how the person relates to society in general. The Church is thus viewed as the children of Spirit and therefore part of God´s mission to build and restore the world by living and showing the principles given by God in creation.[40]

The focus groups from FPCT motivate the engagement and Church responsibility slightly different. They also emphasize the individual's inner peace created by God. Peace starts when the heart of the individual changes. If the heart is changed then the peace will flow from the individual person and he or she will not be affected by the negative circumstances from outside.[41] But primarily, the Tanzanian informants relate peace in society to God as a ruler. God acts justly through his providence. The conviction that God rules in society should not lead to passivity. On the contrary, because of God's providence, the Church must work

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[34] ET. WFG.
[35] TZ. YFG; C.f. also TZ, YFG; TZ. WFG.
[36] ET. RFG; ET. RFG.
[37] ET. TFG.
[38] TZ. RFG; C.f. also TZ. WFG; TZ. TFG.
[39] ET. WFG.
[40] ET. YFG. See also ET. RFG; ET, RFG; ET. RFG; ET. YFG; ET. TFG; ET. RFG.
[41] TZ. RFG.

hard to promote peace. Church need to obey God and do what God has told them to do. "As the Church we need to teach to trust in God, but also to work hard. They need to utilize their time well, and not to waste it. And the resources they have they need to use in a proper way."[42] The providence is the reason and motivation for the Church to do their part. To work hard and to live in accordance with God's rule is to live with integrity, and the Church has a calling to do this.[43]

According to the Tanzanian group, God also rules the society through hidden "natural" orders. The natural order is seen both in the morality and in the democratic election. God has put in some moral rules, or principles, to follow in the human life. These rules and principles are given in creation but are not related directly to the Spirit but rather to the creational theology. The rules in creation are understood as an expression of God's rule and should be obeyed. Society must be in line with these moral norms before peace could be established.

> For that reason, the task that we have as Pentecostals, people who know God, is to teach people, instruct them, and direct them on how we can live close to God, so that we can allow God to change the situations.[44]

The natural orders also have to do with democratic elections. God controls society through the democratic process, and by means of the elections, He will install the leaders that the society needs.

> The solution lies in preparing and teaching people that even in political elections God can give us leaders from any political party. That is the solution that I can see. Another solution is to agree with the results of the elections. The unjust leader will be replaced by the just one, but we need to be patient. This is the only solution. We need to let God to intervene.[45]

The Church should therefore trust the result of the election and act so that the democratic election becomes more legitimate. The understanding of God's intervention here seems to be ambiguous. Is God intervening directly or through the election? There is a great trust in that, through the democratic process, God will replace leaders who are not righteous. This is a part of God's hidden rule and the Church therefore needs to bide its time.

To conclude, the Ethiopian informants' foundational motive to promote peace in society is life in the Spirit, since the Spirit is the Spirit of creation who gives peace to the individual as well as to the Church. In the Tanzanian case, God is seen as the ruler, through natural moral orders as well as democratic elections. The Church needs to obey God's rule and the natural orders.

2.1.2 Barriers

The informants are of course aware of problems within society as well as in Church. They see barriers that hinder Church from promoting and contributing to the peacebuilding process in each country. The barriers are, in some sense, the opposites of the theological motivations. In Ethiopia, they are connected to the lack of inner peace, while the Tanzanian groups see disobedience or lack of faith in God's providence as the main obstacles. One barrier which is frequently mentioned by informants in both countries is the view of politics as something unspiritual, and therefore something in which the Church should not be involved. This issue will be further discussed at the end of this section.

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[42] TZ. WFG.
[43] TZ. RFG.
[44] TZ. RFC.
[45] TZ. RFG; C.f also TZ. TFG.

The Ethiopian informants put emphasis on peace as interpersonal relations as well as inner peace. Peace is seen as something more than the absence of conflict, it is a lack of "reliable peace in people's hearts."[46] In this regard, peace in society is directly connected to the presence of the Spirit in the Church. When the Spirit is not allowed to work freely, peace is expected to diminish. A lack of Spirit is therefore viewed among the informants as a major barrier for peace.[47]

> When we see lack of peace regarding our country, we need to know the reason that the Church is not working with the Holy Spirit. If we are able to know the problem, the solution can also be known.[48]

Another obstacle to reach peace according to some of the informants is the presence of evil spirits. They understand the effects of the evil spirit as a cause of conflicts and divisions. This is especially mentioned with reference to tribal conflicts. The focus groups talk about these conflicts as "the works of the evil spirit".[49]

Racism and tribal conflicts are perceived as some of the major areas of conflict in the Ethiopian society. These conflicts are seen between regions and/or different tribes. An idea of hierarchy between tribes creates a mentality of supremacy of one group over the other.[50] The idea of supremacy is not exclusively a societal problem; even the Church is affected by tribal and ethnic conflicts. The informants see racism as a major problem and as "a threat not only to our church, but to our country."[51]

The argument from the Ethiopian focus groups could be described as follows: if the Church is strongly present in the society and gives the Spirit room both in Church and in the society, inner peace could be expected to grow and conflicts in society would, as a consequence, be reduced. If, however, there are conflicts in Church, then this is not just a problem for the Church itself but for the society as well.[52] As one of informants in the rural focus group puts it:" Regarding this, it is impossible to bring peace if the Church itself is the cause of the problem. "[53]

In Tanzania, the doubt of God's providence and the disobedience to his rules are perceived as the primary barriers: without a faith in the rule of God there is no foundation for acting with integrity in being "yeast" in society.[54] One of the persons in the focus group from the countryside put it quite clearly:

> We who are in the church can be yeast for changes in the society. This is because if I myself am a source of peace in my family, people surrounding me will learn good things from me. But if I become a source of disturbances, chaos, and disorders, and at the same time I am a church member, people surrounding me will learn nothing good from me. Instead I can cause the name of the Lord and the church to be insulted.[55]

The lack of faith could lead to disobedience and threaten the integrity. A lack of integrity will make the work for peace much harder.

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[46] ET. RFG. See also ET. RFG.
[47] ET. RFG; ET. RFG.
[48] ET. RFG.
[49] ET. YFG.
[50] ET. YFG; ET. TFG. See also ET. YFG.
[51] ET. YFG; See also ET. YFG; ET. TFG.
[52] ET. RFG.; ET. YFG; ET. YFG; ET. WFG. ET. TFG. ET. TFG.
[53] ET. RFG.
[54] C.f for example TZ. TFG; TZ. YFG; TZ. WFG.
[55] TZ. RFG.

There are political tensions in the Tanzanian society. The lack of trust in that God rules through the democratic processes can also open up to political tension within the church. These tensions seem to challenge the calling to be a community of peace. One of the informants tells a story of when someone suspected the pastor of promoting a specific political party. This caused political tensions within the church. "If the church is uncertain or shows weakness in this, that weakness or uncertainty may cause peace breakage in the church."[56] According to the Tanzanian informants, the Church should not be a part of political tensions and should therefore not promote a specific political party.[57]

Both nations share the view that politics is unspiritual. At least, this is an opinion held by some in the churches included in the study.[58] The material and bodily world are often regarded as something that should not be a part of the spiritual life. In the Tanzanian groups, this causes trouble since they also mean that Christians must be allowed to take part in the political life. A Tanzanian informant explains:

> We need to take part in leadership of the country just as Daniel and his friends. We should not think that working in the government system is sin; we should not exclude ourselves and leave the leadership to unbelievers alone.[59]

On the one hand, according to the informants there are groups in FPCT that do not think it should be allowed for Christians to work politically. These groups fear politics and promotes that Church should focus on spiritual things and deal with the inner peace of people. On the other hand, others in FPCT claim that it is important that Christians can work politically since the have the right virtues. In the focus groups, the informants seem to agree that politics, and consequently peace issues, is generally perceived as unimportant in their churches, and that faith is seen as something that only concerns the inner life of human beings. Most of the informants challenge this opinion but say that it is a quite common view and therefore a barrier in the peace process.

2.1.3 Solutions

The Pentecostal churches want to be a part of the solution of the conflicts in the society. They see themselves as important in this matter. In fact, in their own view they are the most important actors. The reason for this is that they think God is interested in bringing peace to the society, and they want to listen to and obey God. On the other hand, they are hesitant towards the idea that Church should be involved in politics. There is a dualism here that will be further discussed in chapter 3. In this section, we will look at the practical solutions that the focus groups suggest.

The Church must understand what role it should play to get involved. In relation to this task, the informants in EHBC talk about responsibility, courage and tolerance as major factors in a constructive mentality. They also talk about building ability within the church.[60]

> Therefore, when we consider the current situation of our country it is not time for us to isolate ourselves and only claiming self-salvation. Instead, it is time to teach many people and expand the good news to others.[61]

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[56] TZ. RFG.
[57] TZ. RFG.
[58] ET. WFG; TZ, RFG.
[59] TZ. TFG. The reference to "Daniel and his friends" refers to the book of Daniel in the Old Testament. This will be further explained later in the report.
[60] ET. RFG; ET. RFG; ET. YFG; ET. RFG; ET. YFG; ET. RFG; ET. WFG; ET. WFG; ET. TFG.
[61] ET. WFG.

In both countries, salvation is perceived as something that starts with the individual. People need to be reconciled to God. One of the Tanzanian groups suggests what needs to be done, and in what order, to achieve peace, and this view is shared by the Ethiopian groups. They say that peace starts with preaching the gospel: "The first role is to preach the gospel to people so that they get reconciled to God. This is our main task."[62] The second thing is to pray. But prayer has a slightly different purpose in the two countries. In Ethiopia, it has to do with the spiritual climate. Christians need to pray to change the spiritual situation, in Church and in society. Prayer is a responsibility for the Church and the primary instrument to bring peace and reconciliation. It is seen as "our mandate and it is a command."[63] It is primarily through prayer that churches influence and build up the society and bring reconciliation and peace. The Ethiopian informants see prayer as an action that changes circumstances and situations. Prayer gives God a space to act in individuals, Church and society. But they can also see that the person who prays will be personally involved in the peace process.[64] Prayer thus has two outcomes: God is acting as a response to prayer, and the one who prays will change and start to work for peace.

Prayer in the Tanzanian context relates to God's rule, not the spiritual climate. To pray has to do with God's intervention in specific situations. "We should not be in line with those who do not know God, those who only and always claim that life is hard, as if we do not have God who can intervene and change the situation."[65] God can do something about the situation. Those who do not believe in God do not have the hope in God's action.

Integrity is an important issue in the Tanzanian groups. It also applies to solutions. If the Church want to have something to say about how the country is led, they must also take part in the leadership. They cannot just have opinions about politics from the outside but must participate. Otherwise they do not speak to the power with integrity. "We need to pray for the peace of the country, but we need also to take part in the leadership of the country."[66] The groups from FPCT have faith that God is in control and will not leave them, and that is the reason for them to pray.[67] But there is a tension. Some of the informants seem to claim that people should be satisfied with the present leadership. "But on the side of the church, true believers are happy with the present political leadership. They are saying that this is what they were looking for a long time – having a government system where justice is done, and people live a just life."[68] Others are worried by the present political situation, both when it comes to how governing is executed and regarding the hunger for power. Some think there is too much hunger for power, that nepotism and corruption are too widespread.[69] This negative view on politicians asks for Christian involvement. It is important that the Church does not escape the responsibility to lead the country.

> Church members should be allowed to take positions in the government system. If unbelievers will be left to be leaders of the country, there will not be real genuine peace. We need to pray for the peace of the country, but we need also to take part in the leadership of the country.[70]

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[62] TZ. TFG.
[63] ET. WFG.
[64] ET. WFG; ET. RFG; ET. WFG; ET. WFG.
[65] TZ. RFG; C.f also TZ. RFG; TZ. RFG; TZ. WFG.
[66] TZ. TFG.
[67] TZ. WFG; TZ. RFG.
[68] TZ. YFG.
[69] TZ. L; TZ. WFG; TZ. RFG.
[70] TZ. TFG.

The country needs leaders which lead justly and with integrity. Christians must therefore take on the responsibility to be political leaders. It shouldn't be regarded as a sin.

Another area that is emphasized by the groups from FPCT is education. The reason for this is that conflicts in society arise from questions that have to do with economy, unemployment and moral issues.[71] Christian education is therefore needed in many areas. One interesting thing is the divide between the spiritual and the unspiritual. In some areas, the informants are worried about the fact that some things are unspiritual, but that does not seem to apply here. Even entrepreneurship is perceived as connected to Jesus. To escape unemployment, people need to learn how to start their own business, and this can be done through Christian education. The informants also have a belief that faith in Jesus will lead to a better economic management on the public arena. Consequently, Pentecostals have a responsibility to teach economics as well as business, in order to help people out of despair, thereby building peace in society.

> The pastor can prepare special sermons about economy or he can invite other people to share economic knowledge to the church. This will help people to have a good life – to earn money. Money increases the peace of mind. Peace (shalom) is more than a common peace; it is being well of and prosperity.[72]

The last solution proposed by the Tanzanian informants is Church as a peacebuilding community. This both has to do with Church as a unity in plurality, and its work for peace in society. As mentioned above, the Church has a calling to bring peace to society. To accomplish this, it is important that Church lives in peace internally. Political division should not be a part of Church. Peace starts in the family, and in the Church.

> I think the Church is the source of positive changes in the society and in peacekeeping. It just needs to have this awareness created in the people. We who are in the Church can be yeast for changes in the society. This is because if I myself am a source of peace in my family, people surrounding me will learn good things from me.[73]

The Church must live in unity. This does not however mean that the Church just should focus on internal questions. The Church is part of the public arena and has a calling to be a peacebuilder.

> So this is a tough subject – to love your enemy and to pray for his peace and prosperity. But the secret behind is that when you are seeking the peace and prosperity for your enemy, then you are seeking peace and prosperity for yourself too.[74]

There is no room to just be busy with internal questions in the Church. Peace in Church and society are interrelated, and therefore, peace in society and in Church are mutually dependent. "The Church needs to go out to serve the society with the message of peace. The Church is responsible to restore peace to all families, even to the unbelievers' families."[75] The Church is in this sense dependent on what is happening in society. Christians also need to be servants of the society and take part in the process to acquire peace.

2.1.4 Conclusion

In Ethiopia, peace and conflict are spiritual things in the sense that God has given some foundational principles in creation. Spirit is the life giver to creation, and as a consequence, to reach peace there must be more of a spiritual life. This life in the Spirit starts in the inner life

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[71] TZ. WFG.
[72] TZ. YFG.
[73] TZ. RFG.
[74] TZ. TFG.
[75] TZ. WFG.

of an individual, and from that life follows an outer change and positive effect on society. A lack of a spiritual life, which can be described as evil spirits or a poor life with the Holy Spirit, will hinder peace in society. According to the Ethiopian focus groups, in order to achieve peace, the Church must first of all preach the Gospel to salvation and secondly pray that God will give peace.

FPCT emphasizes God's hidden rule rather than life in the Spirit. God's providence is seen in natural orders both as moral laws as well as democratic elections. Obedience to God is the Tanzanian solution and lack of the same is the barrier to building peace. The Tanzanian informants also claim that peace starts with inner peace through salvation and then prayer. But they also mention Church as a community of peace, and that the inner communal peace will be a sort of sign for the Tanzanian society. Church must be a peace building community.

2.2 Gender
Gender is an ambivalent area. The informants in Tanzania make a difference between equality in the public sphere and in the domestic area. While there is generally a lack of support for equality in the domestic area, there is a massive agreement theologically on the equality of men and women in the public sphere. The logic here is the notion that leadership is a God-given gift. In practice, however, much remains to be done when it comes to equality even in the public space, and there seems to be a risk that arguments from the domestic area, like the notion that the father is the head of the family, are used to limit women's public influence. This leads to some special barriers as well as solutions, although not so many solutions are mentioned by the informants.

2.2.1. Theological motivation
Neither in the groups from EHBC nor from FPCT are there any objection to female leadership. On the contrary, all of the focus groups agree that God intends for both men and women to be leaders in church. The theological motivation for this is basically pneumatological in relation to the intended equality in creation. God does not discriminate. It is the outpouring of the Spirit that shows that God wants women and men to have equal opportunities, at least when it comes to leadership.

Among the informants, leadership is not viewed as a matter of position or power, but rather as a matter of calling and a gift from God. In that sense, there is not, and should not be, any difference between men and women. The logic is that the work belongs to God. One of the informants in Ethiopia says, "a woman who has been given the gift of leadership can lead the church and the country."[76] Some informants in Ethiopia use the language of equality and discrimination in this matter, but the subject is more often related to God and not to the language of human rights. To repudiate a person with a leadership gift is perceived as a rejection of the giver, that is God. If God "does not give the gifts by discrimination, that means that He has given to all equally."[77] This is a way to base all leadership in God himself, and that kind of motivation is something that leads to a general acceptance in church.

The strongest theological motivation among the informants from EHBC is found in the life of the Spirit. There is a chain of connected argument starting with leadership as a gift by grace, continuing to the outpouring and experience of the Spirit which leads to ministry and leadership. Female leadership is founded in pneumatology. The individual experience of the Spirit is viewed as a proof of God´s approval and therefore as a way of achieving legitimacy.

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[76] ET. L.
[77] ET. RGF; See also ET. RGF; ET. WFG; TZ. WFG.

"When the Holy Ghost poured down to the Church, it was on all men and women, and on all flesh. When this Holy Ghost poured down, and gave the gift of ministry, it was given to all."[78] At the same time, the informants talk about other views on ministry, which do not permit women to be leaders. They see these opinions as a misunderstanding of what the apostle Paul teaches in his epistles. As a response to these misinterpretations, they refer to what God does and that women are filled and used by the Spirit as leaders.[79]

There is a similar argument in Tanzania, affirming that women, as well as men, can function in leadership if they have the gift of leadership. Even in this context, this is mainly related to pneumatology and vocational theology, and not first and foremost a question of rights, although there are some who use rights as motivation.[80] The issue does not have to do with sexes, but depends on whether a person has the gift of leadership and the anointing to be a leader.

> The text says, "so that they may rule over." It says so to both of them: a man and a woman. So, all of us have been given equal power. Also in Joel 2:28 it says, "I will pour out my Spirit on all people." So the Spirit has been poured both to men and to women. Both men and women can do work – be it preaching, pastoring, etc. We can.[81]

Even though the informants primarily argue for gender equality through the affirmation of the Spirit, the focus groups from FPCT also use arguments from baptistic theology, emphasizing that equality is a consequence of baptism, which restores the equality between the sexes which God intended in creation.

> Galatians 3:26-28 makes it clear: "For in Christ Jesus you are all children of God through faith. As many of you as were baptized into Christ have clothed yourselves with Christ. There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus." Therefore, women should not be excluded from church leadership. From a biblical perspective one should not exclude a woman from any position of authority solely because of her sex or gender.[82]

In other passages of the material, the interviewer asks the informants to reflect over this text from the Galatians. Their spontaneous reaction is to reason over gender equality, and we can see no hesitation in the material to apply that text to gender equality. It comes naturally.

The informants in Tanzania tend to be hesitant towards the talk of fifty/fifty, or equal sharing of power and opportunities between men and women. They are also cautious about using rights language, even though is important to note that this does not mean that they omit human rights as a motivation.

> Yes. We do teach. We teach them to know and claim their rights. We teach them what the Scriptures say about them; but we are also praying that the society comes to an understanding and awareness for women to possess property. There is no need to fight; we just pray believing that peacefully we will get what we are missing.[83]

The informants are not ignorant or unaware of the gender equality discussion, but to them, the Bible functions as the norm. A reasonable interpretation of this is that they want to take human rights in consideration but have a critical stance since the Bible is more important to them. As a consequence, if human rights and the Bible appears to contradict each other, they follow what they perceive as the teaching of the Bible. According to most of the informants,

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[78] ET. RGF; See also ET. WFG.
[79] ET. WFG; ET. RGF.
[80] Especially in the focus group from the rural area. TZ. RFG; TZ. RFG.
[81] TZ. RFG; C.f. TZ. RFG; TZ. RFG; TZ. TFG; TZ. L.
[82] TZ. L.
[83] TZ. RFG.

however, the Bible and human rights do not contradict each other, but rather mutually confirm each other.

There is another kind of argument in the groups from FPCT when it comes to equality in families. In families, the differences between the sexes are emphasized. The motivation is not biological or pneumatological but has its origin in how the Church mean that Scripture views families. The informants claim that the Bible teaches that family needs a head, and the head should be the father.

> Gender equality does not mean that women are to be heads of the family. It means that women are able to do those things that men are doing and which were thought that women cannot do. We were being segregated. […] They think that it means women to be over men, women to be husbands. That is wrong. What we mean is that activities that men do women can also do.[84]

If women and men are seen as equal in relation to public work, there are nevertheless differences in duties and in the relations within the family. It is a common view that in marriages, there is a need for a head, a party that has the ultimate responsibility for the family, although this authority is not unrestricted since ultimately every authority is subordinate to God.[85] This view was confirmed in the seminar in Arusha. The informants emphasized this and pointed out that the Bible is clearly claiming that the husband must be head. If women were to get the same role as the man in the family, this could lead to confusion and a dissolution of the relations within the family. In the women's focus group, this subject was addressed as a problem within the society in two ways. On the one hand, it causes problems for children to grow up in a family which does not have enough stability. On the other hand, there are many problems within marriages because of men who do not use the authority in a good way. This is also related to the problem with economy. It is difficult to get enough food or salary, and this causes many problems in marriages and by extension in families.[86]

> The man will continue to be the leader of the family, supervisor of the family, and head of the family as prescribed by God himself. The man will be responsible to God as the head of the family. A woman is the helper. The Bible says she is to be submissive to his husband in every good thing.[87]

Again, as always, the focus groups refer to God as the ultimate relation. The man is head of the family, but he is subordinated God.

2.2.2 Barriers
Despite the total agreement on gender equality in theory, this is not seen in practice. One of the informants from the rural focus group in Ethiopia puts it quite frankly: "When this Holy Ghost poured down, and gave the gift of ministry, it was given to all. It looks that the Church has not accepted this fact."[88] Both countries see the same problem: they have a theology that promotes equality, but a practice that works against.[89] In Tanzania, this is viewed in the context of integrity. The informants note that there is a difference between what they believe and what they do. It had happened that when women lead thriving churches, men came and took over the churches.[90] Why is it so in both countries?

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[84] TZ. RFG.
[85] TZ. TFG.
[86] TZ. RFG.; TZ. WFG.
[87] TZ. TFG.
[88] ET. RFG.
[89] TZ. TFG.
[90] TZ. TFG.

Both the groups from FPCT and those from EHBC refer to the surrounding culture, but in somewhat different ways. In Ethiopia, the informants point to patriarchal culture and lack of knowledge, even though government works for gender equality. They mention three things connected to tradition or a traditional patriarchal culture: male leadership, traditional roles in the family and an influence of Jewish culture. One informant says that "I am very sad it is the influence of culture. […] There is a tendency to put men over women."[91] The informants mean that the hesitance towards women in leadership is founded in traditional patriarchal culture and not in the Bible.[92] They say that Church lags behind the government in this area, for instance when it comes to accepting women in leadership. [93] One participant says: "I think the Church should learn from the government of Ethiopia."[94] The informants talk about the Church as the co-builder of a good society, and stress that it can both contribute and learn from a deeper involvement in the society.

The informants in Tanzania come back to traditions and customs of the society in general. They claim that the reason for the unequal situation between men and women is not primarily an incorrect theology but that Pentecostal churches are too much influenced by the surrounding society. Some informants relate to the theological concept of sin.

> What I can see from these texts is that from the beginning God purposed man and woman to cooperate without any segregation. Differences which we can see today I think it's not the plan of God. I think these differences result from sin and traditional cultures.[95]

The theology is speaking for gender equality, but the cultural construction in society works against that. These traditional values are sociologically motivated. Most domestic activities seem to be connected to femininity, and are therefore perceived as impossible for men carry out. One of the informants says that there is a prevalent fear that if boys are taught domestic work, they will become "cowards". [96] In addition, we can see that activities associated with men have a higher cultural value than things traditionally related to women, and women's opinions are often regarded as less important than those of men. All of this shows that women have a lower value in society. This difference is slowly disappearing but still has influence, which affects the Church and not least the possibility for women to be leaders.[97]

> Also in case of conflict resolution, it is taken at face value that a woman cannot resolve conflicts involving men. In that sense, a woman is underrated or put in a second class that she cannot be a leader in the society.[98]

To conclude, both in the groups from EHBC and in the groups from FPCT point to a difference between the what they hold to be the proper theology regarding gender and what they see in practice. The groups refer this barrier to the surrounding society in different ways.

Another barrier applies to the specific Tanzanian perspective on gender equality in families. Education is, as will be described below, one of the solutions, but for others it perceived as a threat. It is understood as a new kind of knowledge which will change the relations between the sexes and the orders in the family. Because of this, some people in the denominations oppose education about gender and equality.

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[91] ET. WFG.
[92] ET. RFG; ET. WFG; ET. TFG; ET. TFG.
[93] ET. WFG; ET. RFG; ET. RFG; ET. WFG; ET. TFG.
[94] ET. TFG.
[95] TZ. TFG.; TZ. RFG.
[96] TZ. WFG.
[97] TZ. RFG.; TZ. TFG.
[98] TZ. L.

When we try teaching these things, they say that these things are not for them; they are only for the educated people! They say that this knowledge that we are trying to impart to them it will damage them and their children.[99]

2.2.3 Solutions

It is difficult for the informants to suggest solutions or discuss what could change the situation for women. In Ethiopia, they discuss a special department for women in the denomination. One step forward could be to strengthen that department or ministry and give them the task of teaching about equality and the role of women.

Thus, it is necessary to strengthen women ministry as an independent wing of the Church through convincing all bodies found from top to bottom. It is possible to lead women ministry towards its intended goal by preparing and giving diverse trainings to local church leaders, youth, and the whole Church.[100]

Some of the informants from FPCT claim that the women's department has make it harder for women to be leaders in general. The denomination seems a bit proud of the department and think they have solved the problem.[101] The Tanzanian focus groups say that there is a need for education. The problem with integrity result in an urge for teaching what the Bible says to a larger extent. Education is expected to bridge the gap between theology and practice.

Education in the churches should of course be grounded in the biblical narrative. But it seems to the informants that they are working against the cultural tide. Culture is not promoting gender equality and the Church becomes affected by this. Education in what the Bible says when it comes to equality between women and men is therefore needed.

Another thing which is affecting this is our culture. This is how people have inherited from the past. But our task in our church is to educate the church members. All in all, women can do any work and they can rule over together with men.[102]

There appears to be a kind of duality. On the one hand, gender equality is practiced well and on the other hand, Church (and society) needs education. Christians are aware of what the Bible teaches, and they know what to do but there are difficulties when there are customs and traditions that works against. The groups mean that the solutions to this is education. It is possible to be equal in more areas than today even though some things will have to change.

What I can see in this area, education is needed. Education is needed more so that even men will tune themselves to know that women are capable. This education for awareness should be given to both men and women. They should know that both men and women are responsible for childcare and upbringing. Everyone can do these responsibilities. In other countries, a husband takes care for little children.[103]

2.2.4 Conclusion

The theology described above is advocating gender equality in Ethiopia as well as in Tanzania when it comes to leadership, but not in the family. In practice, there is much to be done before equality is obtained. It is harder for women to be recognized and function as leaders. According to the informants, the solution basically lies in taking theology seriously and let that theology criticize practice. Almost all informant believes that the Bible teaches equality between the sexes. But they claim that the practice in the church is influenced by

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[99] TZ. TFG; TZ. WFG.
[100] ET. RFG.
[101] TZ. RFG.
[102] TZ. RFG.
[103] TZ. WFG.

patriarchal structures, traditions and customs in society. They also believe that equality can be reached through education.

2.3 Environment

God is viewed as the origin and owner of the creation. To take care of the environment is to take responsibility for God´s property. From this perspective, all informants agree that it is a Christian virtue to take care of the environment. The care for the creation is based in a holistic worldview with no sharp boarder between spiritual and physical. Christians are obliged to be stewards of creation. For the Church, the foundational motives to engage in environment is responsibility and stewardship, but also to be a light and example in the world. This is however framed in two different ways in Ethiopia and Tanzania.

2.3.1 Theological motivation

In Ethiopia, the informants are describing how God has reconciled the world and how the salvation has an impact on the physical world and the environment. God works to restore his creation through his Spirit. This could be described as a holistic pneumatological soteriology, or in other words that God is saving the world by his work of grace and the presence of the Spirit. In Tanzania, caring for the environment is rather described as a matter of discipleship, and obedience is emphasized also in this area. Humans' disobedience in taking care of the environment is the fundamental problem.

Nature is a gift from God and as his children, humans are responsible to look after the creation and care for the nature. Failing to do so causes guilt. The Ethiopian focus groups argue that Church should be at the forefront in protecting the creation and "include environmental protection in our sermons and lessons and teach the Church so that it will protect it."[104] One informant talks about how we lose ourselves as Christians when we destroy nature. The logic is that the Spirit brings compassion and when we are acting badly towards the nature we are acting against the nature of the Spirit and are running the risk of losing the Spirit.[105] Environment is seen as a foundational theological topic and should be handled as such. It is a responsibility of the Church but also of its members. One informant is referring to actions of the prime minister and the government as examples for the Church. Yet the Church is the one with the mandate from God and the responsibility to act: "This is our responsibility. We have forgotten our responsibility".[106]

The Church is an example in the world, or in biblical terms, salt and light. The informants talk about the Church as God´s representatives in the world and as stewards of the creation. "Whether it is in spiritual or social life, the Church is still responsible."[107] This thinking is based on the understanding that the care for nature is biblical, and a responsibility of the Church: "So, according to God's Word, man is responsible for the care of nature."[108] "If we do not do this we disobeyed one of God's commandment and we are accountable before God and to disobey a commandment is sin.[109]

The Ethiopian view can be summarized as follows: God is the creator of the world. He commands the Church to protect the creation. To fail in that protection is a sin.[110] The stewardship is based on a biblical foundation and should be performed in every situation.

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[104] ET, RFG. See also ET. RFG; ET. RFG.
[105] ET, RFG.
[106] ET. RFG. See also ET. RFG; ET. RFG; ET. RFG.
[107] ET. RFG. See also ET, WFG.
[108] ET, YFG. See also ET. YFG; ET. YFG.
[109] ET. WFG. See also ET, RFG; ET. YFG; ET. RFG; ET. WFG; ET. TFG; ET. YFG; ET, TFG.
[110] ET. RFG; ET. YFG.

When there are new aspects of a suffering creation, the Church must act in new ways on the same foundation.[111]

It also clear that the Tanzanian focus groups believe that God wants humans to take care of the environment. They see that as a commandment from God which Christians should obey.

> What I know is that if we don't obey that command of preserving the environment, we are not right. It's our responsibility to preserve it. If we don't take care of it, there will be a problem. I don't know if it's a sin or not; but basically, we should obey the scripture just as it tells us. We need to preserve our environment for our betterment – so that it will benefit us.**[112]**

However,, the focus groups point to a hierarchy in creation. Humans are seen as being on top of this hierarchy, and the created order is there to benefit humans. "So the purpose of God to create the environment is for the man to enjoy it; it is for the development of man.[113] This could of course be a problematic view since it has historically meant man's exploitation of creation. However, the informants claim that it should have been natural for the Church to teach about the perseverance of the nature because of what the Bible already teaches. The policies from government is not the focus, because Church already has the instruction from the Bible.[114]

The Church has a special responsibility according to a Tanzanian leader. He says that "God is our father and we are sons and daughters of the kingdom. Therefore, we are responsible to keep his creation in the good way."[115] The theological reason for this is not the creation in itself but humans as children of God. The motivation is the special relationship between God and human beings. Theologically, caring for the environment is often seen as a part of the notion of being created in the image of God, especially in the Western theological tradition. But in this quote, the stewardship is related to being sons and daughters in the kingdom of God. Shortly said, stewardship is normally a part of the first article of faith, not as in this case the second and third article of faith.

The problem, however, is that man has misused his precedence over creation. Man has misinterpreted what it means to be a steward.[116] This misuse is understood by many focus groups as a kind of sin. One informant in the women's focus group from FPCT explains this clearly:

> What I can see from the light of this scripture is that it seems human being has forgotten to play his part. We have been lazy in keeping the environment. We are not working hard as the Bible instructs us. That's why we have reached the point that we are starting to say life is hard. It is because we do not stand on our position that the Bible directs us. The other thing, in my opinion, is that we are experiencing the difficult situation now as a way of God to discipline us. There might be the purpose of God behind the situation.[117]

The hard time which is caused by climate changes is interpreted as a result of disobedience. The informants claim that the changes should be seen as a correction from God so that the people of God and creation will turn back to him again. The rural focus group share this idea,

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[111] ET. YFG; ET. YFG.
[112] TZ. RFG.
[113] TZ. TFG.
[114] TZ. WFG; C.f TZ. TFG; TZ. TFG.
[115] TZ. L.
[116] TZ. YFG.
[117] TZ. WFG.

but also connects the climate changes to morality and faith. They say that people have turned away from God, and as consequence, God has let this happen.[118]

There seems to be a difference in what the groups describe as a "spiritual sin" and "natural sin" because of disobedience. There is an ambivalence operating here.[119] Natural sin is described as having to do with natural consequences of human intervention in the environment. When people fail to obey God's commandment of being stewards in a responsible way, they are indirectly being punished when their actions, like for instance the excessive cutting of trees, lead to consequences such as deforestation. This effect on the nature is a natural consequence, but is seen as a punishment.[120]

> When God orders us to do something, and if we do not obey that command, there must be a punishment. It might be that we will not face punishment when we appear before the judgment seat of God, but indirectly, on the way we live in the environment we are somehow being punished.[121]

The Bible is regarded as the source that shows the correct way to interact with the environment.[122] The positive side to this is that if humans become better stewards, nature will "benefit us"[123] and people can "enjoy environmental 'graces'".[124] But not caring for the environment is also connected to sin against future generations. The informants point out that when people cut trees because of economic needs, this will affect the environment for their families in the future. On the one hand, this is a kind of Christian view on the material world, but it does not seem to be counted as spiritual. On the other hand, environmental destruction is seen a consequence of the poor relationship people have with God, and in that sense spiritual. However, in this quote, it is mentioned that God's rules apply to all humans, not just the believer.

The natural causes are connected to God and a kind of "spiritual" consequences of God's direct punishment. It has both to do with poor relationship to God as well as moral depravity.

> We have been lazy in keeping the environment. We are not working hard as the Bible instructs us. That's why we have reached the point that we are starting to say life is hard. It is because we do not stand on our position that the Bible directs us. The other thing, in my opinion, is that we are experiencing the difficult situation now as a way of God to discipline us.[125]

Some see the environmental problems as a way for God to discipline the people because of their disobedience. And this disobedience is both caused by not living in accordance with the rules of creation and by not obeying the duty as sons and daughters of the Kingdom of God. Both these perspectives could be understood as sin, one natural and the other spiritual sin.

2.3.2. Barriers
The major concrete environmental problem in Ethiopia as well as in Tanzania according to the informants is deforestation. The talk about air and water pollution, and about climate change, are related to the dominating problems of deforestation and drought.[126]

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[118] TZ. RFG. C.f. also TZ. YFG; TZ. WFG; TZ. WFG.
[119] TZ. TFG; TZ. WFG.
[120] TZ. WFG.
[121] TZ. YFG.
[122] TZ. WFG; TZ. TFG.
[123] TZ. WFG.
[124] TZ. WFG.
[125] TZ. WFG.
[126] ET. YFG; TZ. RFG; C.f. also TZ. WFG; TZ. TFG.

Informants from EHBC claim that the main problem is a lack of knowledge and ignorance. They say that one of the problems regarding theological motives is that the Church does not see environment as a part of its discipleship.[127] The preaching about life in the kingdom is there, but the environmental dimension is lacking. The informants point to a clear distinction between what is seen as spiritual and unspiritual. Church is supposed to deal only with the spiritual and leave the material to the government. Environment is seen as something material and therefore not something that the Church should preach about. The Church is "full of leaders who say: 'this is the role of the government, what we have been given is preaching the gospel'."[128]

Lack of knowledge is also mentioned by the groups from FPCT, but in their case it is rather related to a lack of knowledge about nature.[129] The same distinction between the spiritual and unspiritual is however operating in Tanzania as well. To engage in environmental issues is seen by some as an unspiritual question and something that is a part of politics. "We do not speak about physical things because we think doing so is being unspiritual. Sometimes if you speak about environmental issues, the church counts you as a politician."[130] It is the same ambivalence as in the area of conflicts. According to some in the Pentecostal churches, Christians should not have anything to do with environmental issues. Consequently, it is rare to hear a preaching on this topic. Environment is instead connected to programs and special initiatives[131] or teaching, "in small parts".[132] This may seem a bit strange in the light of the idea of stewardship that was discussed in the previous section. It seems like there is a difference of opinion about where the issues of environment should be dealt with. One can see this distinction between politics and spiritual when it comes to preaching, teaching and projects. Some of the informants have themselves preached about environment and some have heard a sermon about climate issues. But the majority claims that it is not a usual subject, and some have never heard preaching about environment.[133] It is not in the central practices of the Church but related to special programs. Is there a real difference here in what is counted as spiritual and not spiritual? Is this the reason to not preach about the environment?

In Tanzania, the declining economy is mentioned as the most important obstacle for the Pentecostal Church in many aspects, also when it comes to environment. All the focus groups point to a rapid change in relation to deforestation. The economic situation has driven people to cut down trees in order to have things to sell. They are aware that this will cause troubles, but see no other solution. People know about the benefits about planting new trees and are motivated to do this, but this still does not solve their personal situation.

2.3.3 Solutions
It is a matter of fact that both in Ethiopia and in Tanzania, the Pentecostal churches want to be a part of the change in relation to environmental issues. However, they see their contribution differently.

In Ethiopia, the informants point to a chain of logic that could be described as thinking and acting in line with the pneumatological salvation described in section 2.3.1. The basic motive is also in this area a pneumatological one. The theological foundation talks about the Spirit as the giver of life and a salvation that includes the whole creation. The solution lays in a

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[127] ET. RFG; ET. RFG; ET.YFG; ET. TFG.
[128] ET. RFG. See also ET. RFG, ET. YFG; ET. YFG; ET. RFG; ET. YFG.
[129] TZ. RFG.; TZ. WFG.
[130] TZ. RFG; C.f. TZ. YFG; TZ. YFG.
[131] TZ. RFG.
[132] TZ. TFG.
[133] TZ. YFG; C.f. also TZ: YFG; TZ. WFG.

Church that understands it and acts in line with this. Once again, the Ethiopian focus groups ask for a view that relates to the Spirit. Churches have to live closer and experience more of the Spirit to manage to live in an environmentally friendly way. The focus groups ask for more teaching and deeper understanding of how environment and the Christian faith are interrelated. In their view, this would lead to a more holistic gospel. The Church "needs to, not only lift the fallen man, but to lift the fallen mission".[134] This requires a bolder action from the Church to preach an live the full gospel of redemption for all creation.

In Tanzania, education is seen as the primary solution. Almost all the groups and leaders emphasize that Church is important arena for education, also when it comes to the area of environment.[135] FPCT in Tanzania wants to be an arena for education in environmental issues. Here is an opportunity that seems to be connected to the motivation. A church is more likely to be engaged on long terms if the motivation and foundation for engagement is based on theology, that is the Bible. And when it comes to environment, there is a strong conviction among the informants that the Bible has something important to say on this matter. For informants in the women focus group it is a question of obedience. Do they obey what the Bible tells them or not?

> What I know is that if we don't obey that command of preserving the environment, we are not right. It's our responsibility to preserve it. If we don't take care of it, there will be a problem. I don't know if it's a sin or not; but basically, we should obey the scripture just as it tells us. We need to preserve our environment for our betterment – so that it will benefit us.[136]

The strongest motivation is of course that they see that they can obey the scripture, and this will be for their best. If they take the responsibility given by God in the Bible, the nature will also be better off. And that will, in the long run, also be best for the society in general.

2.3.4 Conclusion

God has created the earth and put humans to be stewards in creation. Stewardship means to take care of creation in a responsible way. That is in short what the informants in both Ethiopia and Tanzania say. But the constant reference to Spirit in Ethiopia and obedience in Tanzania applies also to this area.

In Ethiopia, a pneumatological soteriology is the foundational motive. God has created the earth and given life through the Spirit, and therefore God's people, and others, must live according to the Spirit of creation. The Spirit will give compassion and push Christians to take care of the environment. They will not manage to take care of the environment if the Spirit doesn't have the possibility to influence people. The proposed solution in Ethiopia is therefore to live more in relation to the Holy Spirit.

In Tanzania, obedience is the most important thing. People have to obey both the moral and the biological principles of the creation. If they do not, nature will be destroyed. This is also understood as a judgement from God because of moral depravation. If disobedience is a barrier, then the solution is education, but education in environmental issues is not in the center of the practices of the Church. It is instead related to special projects and activities. That seems to be somewhat strange since there is a strong agreement that the Bible teaches about taking care of nature. It should not be that remarkable to preach these texts also in a Sunday worship service.

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[134] ET. YFG
[135] TZ. L; TZ. RFG; TZ. L; TZ. L; TZ. WFG.
[136] TZ. WFG.

3. Analytic discussion

In this part, we will describe some of the findings in the study that seem important to discuss a little bit further. We have chosen areas in which the material shows some kind of tension, and topics that seem to be a challenge for a Western partner in working with Pentecostal churches in eastern Africa. We have chosen to maintain the disposition from the previous chapter, in that we discuss the three issues of conflict, gender, and environment separately. After doing this, we will also discuss our findings in relation to the theoretical perspectives introduced in the beginning of this report, trying to see how the Pentecostal view on society could be understood theologically, and if and how Pentecostal churches could be actors for change in their countries.

3.1 Findings in the material

3.1.1 Conflict

It is obvious that the focus groups find their motivation in the Christian faith. The interviewer asks them to reflect on what kind of conflicts they recognize in society and the reasons behind these conflicts, and they almost immediately start to discuss from a Christian perspective. The conflicts have to do with spiritual things. In the groups from EHBC, the perspective is mainly pneumatological, while the groups from FPCT focus on God's providence.

In EHBC, conflicts are interpreted as sign of a lack of Spirit or a neglect of the life in the Spirit. Too little of the Holy Spirit in Church and society leads to tensions. The participants in the seminar for church leaders in Addis Abeba recognized this division between what was regarded as spiritual in contrast to the unspiritual, and explained that it was something they have inherited from the early missionaries. The native tradition holds more of a holistic perspective. It could seem that there is a duality at work in the current view on conflicts. The Church has a primarily spiritual view of the consequences of conflicts, and consequently the solutions are also spiritual. One could ask: if the consequences are not only caused by a lack of Spirit, could the solutions be holistic? Put differently, could the holy Spirit be integrated in political structures which promote peace?

For the groups from FPCT, a lack of moral awareness is perceived as something that leads to God's action and judgement. The spiritual and material worlds are seen as closely related, although this does not seem to affect the view of politics. Politics is a part of what informants call the "unspiritual", and they say that according to many members of the denomination, a Christian should not engage in unspiritual things. The focus groups, however, think that it should be permitted for Christians to take part in democratic elections and work politically. There is a strong belief in democratic elections in the Tanzanian focus groups. They see God working behind the democratic processes. The reason for this is their strong belief in God's providence. This could lead to a problematic view on democratically elected leaders. For democracy to function, it is important to have working processes that guarantees that elections are conducted in a correct way. If God is seen as working behind the democratic process, could this lead to an uncritical affirmation of the leaders? What theological instruments do the churches have to evaluate both the process and the elected leader? And does the Tanzanian government approve critique? There are also tendencies in the Tanzanian material which promotes church as another kind of community, which must work on its internal peace. In this regard, the church could function as a kind of micro society which becomes a model of how a democratic process should work.

The emphasize on education in the groups from FPCT is an interesting perspective here. They claim that church is an excellent arena to educate people in different subjects. This could also relate to democratic election. The Church could, in that sense, function as an agent

for change in the society. A question must be raised here about what education means, and how it should be managed?

3.1.2 Gender

The most obvious tension in the material when it comes to gender is between practice and theology in both countries. Every focus group has a strong conviction that God has given leadership gifts to both women and men. Furthermore, in both countries equality is motivated by the Spirit and God as the giver of gifts. There is also a reference to equality in creation. The groups from FPCT also refer to baptism as a motivation for equality. All of this shows that there is obviously a widespread idea that equality is motivated by theology. So the problem is not the theology, but the practice of equality. In reality, women do not have access to leadership position in the same way as men. There are no women in leading position in the denominations neither in Ethiopia nor in Tanzania. In both countries the groups claimed that the surrounding culture has a negative influence on the practice of equality.

In Tanzania, a double rationality is at play: one in the public life another in the domestic sphere. There seems to be two kinds of logic here. When we discussed this circumstance in both countries, the informants explained that the difference is motivated by how the Bible is interpreted. Regarding female leadership, informants from FPCT pointed out that the texts of the Bible must be red in their cultural and historical context. The same principle was not applied to the domestic life. It was, according to the participants of the seminar, clear in the Bible that a family needs a head, and that is the father. One could ask if the idea of a head in the family and the notions related to that idea is not influenced by the patriarchal context in each country. What happens if you read the text about the man as the head of the family in relation to what it means that husband and wife become one flesh? Or if you ask what happens with the male authority if you read the idea of man as a head in the context of the *Haustafeln* in Eph. 5:21-33. Paul urges husbands to love their spouses as Jesus loves Church. What kind of authority is implied there?

The informants do not treat human rights as the primary source for change or motivation in any of the areas. The informants as well as the seminar participants first refer to the Bible and the Christian faith. If human rights seem to contradict the Bible, they follow the Bible. This is also seen in the way they discuss. They start in the faith and Bible spontaneously in every area even if the interviewer asks an open question without any explicit mention of faith or Bible. It is the faith and the Bible that is their first motivation and source for change. In the Ethiopian seminar we discussed why human rights is not viewed as a natural source or motivation. The seminar's opinion was that most of the members of the Pentecostal churches view human rights as Western values which are not compatible with the Ethiopian culture.

3.1.3 Environment

The focus groups claim there are different opinions in the denominations about whether the environment is question for faith. A distinction between spiritual and unspiritual is operating among some believers. Working with environmental issues is by some regarded as something that Christian not should be involved in, but in the focus groups there is an agreement that God wants humans to take care of the environment. The question is thus not seen as unspiritual by the informants, but by many others in the churches.

Despite the conviction within the focus groups, and among the leaders in the seminars, that taking care of environment is a part of faith, this is not something that is preached in the two denominations. In FPCT, environmental issues are dealt with in special projects and programs. One way to understand this is to look at central and fringe practices. Central practices are things that the Church does to be a Church, and fringe practices are things that depend on the context that they are a part of. Preaching is a central practice, clean the

neighbourhood from waste could be a fringe practice depending on the context. But cleaning is a part of environmental issues. The motivation to engage in environmental issues should be a part of the central practices but how this engagement manifests itself is a question of context. The problem here is that even the work with environment is placed in projects and programs and not in the centre of church. Programs and projects could be very different, but the motivation must be a part of preaching and teaching in the church. Programs and projects do not seem to motivate the Pentecostals to work for the environment, but preaching will.

It became clear when we discussed at the seminar that there is a difference between what could be called conservative and progressive groups in the churches. Most of the participants in the seminar as well as in the focus groups seemed to be on the progressive side, but they talked about and mentioned others who were more conservative. It is not possible to say if this difference is related to age or location. The most clear suggestion was mentioned in the groups from FPCT, who thought, and had heard, that the difference has to do with the level of education (this was mentioned in relation to both gender and environment). They also suggested that the Swahili speaking pastors were generally more conservative. The Ethiopian material indicates an ambivalence regarding gender. The rural group thought that there were better conditions for women in the city and vice-versa.

3.2 Discussion of the material

Our findings show that there are some similar trends in EHBC and FPCT, and other things that differ. In this last part of the analytical discussion will we analyse the material in relation to the theoretical perspectives introduced in the first part and answer the question: Can the way Pentecostals in Ethiopia and Tanzania understand the three areas of conflict, gender, and environment help them to become actors for change in their societies?

3.2.1 Theology and practices

Ronald Ingelhart and Norris Pippa have shown that there are differences between the southern and the northern parts of the world. The religious influence is much stronger in the southern parts. Therefore, to understand social change and the views of people from the South on the questions we are working with here, we must understand how their religious conviction affects them. Ingelhart's and Norris' thesis about the axioms of security and cultural traditions are applicable to our study. When the informants discussed human rights, they showed hesitance in using them as a motivation for change. The reason was, according to the seminar attendants, that people understand the concept of human rights as promoting Western ideals that are not perceived as compatible with their own cultural axiom, but rather connected to Western moral decadence. On the other hand, it is interesting that in the area of both gender equality and environment, the informants saw no contradiction between the Bible and human rights. On the contrary, human rights just mirrored what they already knew from the Bible. How could this be understood?

One way to understand this is to look at the context of theology and practice. The churches in this research emphasize the lived religion. It is not written texts or dogmatic formulations that show what people really believe. Rather, the lived religion in the personal life as well as the communal life in churches are the main concern to them. In the material there is clearly a tension between theology and practices. The informants have a well-argued theology about for example gender equality, but the practices seem to contradict the theology. In practice, women do not have the same opportunities as men, neither in public nor in the domestic domain. One can ask what theology is really operating here. In Pentecostal churches it is the lived religion that is the primary source for theology. It is thus possible to argue that the actual theology is not promoting gender equality but works against equality even though people hold ideas about gender equality in principle? In any case, practice does not appear

without context. What is the ground for this contradictory view on practice and theology? It is of course difficult to give a definitive answer to that question, but we believe that the theories introduced above can give some insights.

It is not enough for Pentecostals to have the right theological ideas; the ideas must also be established in the church practices. According to the moral philosopher Alisadair MacIntyre, practice is "a socially established human activity"[137] that shapes the individual who participates in a practice. This means that an individual is always part of a collective and cannot be seen as an autonomous individual. This is in many ways confirmed by research in Pentecostal churches, especially in regards to social change. Miller and Yamamori claim that one of the most important things in Pentecostal spirituality is its ability to capture the imagination of the believer. It does not only speak to the rationality but most of all to the affections.[138] The inner logic of the practices give motivation to why the theology is worth living. It is in the practices that the individual becomes part of a new structure which makes a Christian way of life meaningful and possible. Vähäkangas and Vähäkangas state that Pentecostals show the ability to connect the personal conversion with a more African communal tradition. Becoming a Pentecostal in eastern Africa does not mean to leave the community but to become a part of new community. And as Hauerwas and Willimon claim, a church that functions like the *Confessing Church* has the possibility to create a new "radical [political] alternative"[139] in society. The informants hesitate to talk about the Church in political terms, both in the interviews and in the seminars. Politics is by a clear majority of the informants understood as democratic elections and parties. In Tanzania there are problems with different affiliations to specific political parties. There is a need to broaden the understanding of what it means to be political as Church.

The Belgian political scientist Chantal Mouffe has argued for making a distinction between the political and politics. *The political* in her theory is the struggle between different claims and solutions to conflict solutions, economy, social relations in a society, and *politics* is the institution and the governmental structures that deal with these questions.[140] The Church could, in this sense, work with the political without being part of the politics. Is there a need to work with the distinction of the political and politics in FPCT as well as in EHBC? The biblical reference to Daniel and his friends is interesting with regard to this. The context of the story of Daniel and his friends is that they had no official political power but were recognized as influencers by the ruler anyway. They held on to their Jewish faith within a hostile society, and as Jews they contributed in their way to society. Regarding education, this could mean that church is not just important as an arena for cognitive education but also as a corporate body where people learn the democratic virtues by being part of democratic processes in the church. According to Stanley Hauerwas' and William H. Willimon's theory about the three different ways that churches have related to society, this would be an example of the *Confessing Church*.

If the Pentecostal churches are what Hauerwas and Willimon describe as *activist churches*, then the programs and the projects are consistent with their preaching. The preaching motivates the work with other organization for justice in general.
Preaching and projects are related in working with God's agenda. But as we saw above, the work with the three areas studied in this report were not part of the communal worship or preaching even though the informants hold that the Bible had much to say in all areas. That is

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[137] MacIntyre, Alasdair C. *After virtue: a Study in Moral Theory*, 2002. p184.
[138] See also Land, Steven J. *Pentecostal Spirituality: a Passion for the Kingdom*, 1993.
[139] Hauerwas & Willimon. 1989, p45–49.
[140] Mouffe, Chantal. *On the Political*, 2005.

somewhat strange. We therefore suggest that the Pentecostal churches in this study could be described as *Confessing Churches* according to Hauerwas' and Willimon's characterization. They have for example, as Auli and Mika Vähägkangaas point out, a strong emphasis on personal conversion, they are highly communal, and relate everything to the Christian faith. In the Tanzanian material it is expressed, in relation to conflicts, that Church in itself has to be a community of peace first of all, before they can promote peace in society. That is conceptualized in the idea to live with integrity. Donald Miller and Tetsuano Yamamori have shown that it is the communal worship that motivates and gives progressive Pentecostals motivation to be involved in society. None of the three areas of interest in this study were part of the centre practice of the Church according to the informants. In Hauerwas' and Willimon's theory, the argument in short form would be: let the Church be Church. That is, if Church takes the faith to all parts of life, it will contribute since it will give new insights to society that cannot be known elsewhere. That does not mean that other NGOs, for example, can work in the same way as the Church. If other organizations work with the same issues, the Church can cooperate with them. But the first calling of the Church is to be Church, and that includes promoting peace in the midst of society.

3.2.2 Spiritual and unspiritual

One of the things that changed the Western world in direction towards a more secularized society was the distinction made between the spiritual and unspiritual. Modernity created a culture in which God was made unnecessary. The informants in this study have a more holistic world view.[141] According to them, everything is related to God, but they also refer to members in their churches who do not want to be a part of politics or work with environment because they claim that this is unspiritual. They say that there are tendencies among other groups in church to make a distinction between the spiritual and the unspiritual. Why is it so?

Leaders in both seminars referred to a more holistic heritage in relation to environmental issues. They meant there had been a more holistic view on creation before the Western missionaries came and taught the Church to focus primarily on conversion because it was an important spiritual matter. The missionaries were more of what Hauerwas and Willimon would call the *Conversionist Church*. That inherited perspective seems to have created a tension. There are, on the one hand members, who hold on to the missionaries' ideal of the duality between the spiritual and unspiritual. The focus groups, on the other hand, show much more of a holistic world view, but, as argued above, the practices in the church works against this holistic view. Ingelhart and Norris use the difference of cultural axioms to explain the gap between the southern part and northern part of the world. Could it be that the state-funded aid that often uses human rights and international conventions as their guiding principles have continued, and maybe strengthen, this separation between spiritual and unspiritual?

In the former section, we discussed the distinction between church practices and theology. Could it be that the projects and programs, if it's not closely related to the central practices of the church, consolidate this distinction even more? Is there a risk that the projects, if they are motivated by human rights and international conventions, are understood by the East-African Church as being founded on a foreign cultural axiom? An axiom that, according to them, in some areas speak against the Christian faith. Or at least lacks the necessary components that motivates them to do what is intended. The motivation to reach the goals from the Global Agenda must be biblically founded and integrated in the central practices of the church. If

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[141] Kalu, Ogbu. *African Pentecostalism*, 2008; Prosén, Martina. "Överflödande liv" in Josefsson & Wahlström, *Teologi för hela skapelsen*, 2017.

this is a reasonable conclusion, then it seems to be important to work from within theological founded church practices to reach the goals of Global Agenda 2030.

3.2.3 Bible and rights

Throughout the material and analysis, it is obvious that there is a tension between different discourses or axioms. This tension can be described as a double layer tension. First, there is the geographical one between East Africa and Sweden. Based on Ingelhart's and Norris' cultural axiom, it is understandable that the differences in culture and language are considerable. Of course, neither Sweden nor East Africa are homogeneous, but with that said, the task of translation takes on several dimensions when work crosses these kind of cultural boarders. Secondly, there is an organizational difference between the faith based denominational discourse and the right based developmental discourse. Both in Sweden and in East Africa there is a tension between these two logics based on differences in the point of departure. Both of these tensions need to be understood and analysed in the light of how the different perspectives best can be put into a constructive cooperation. Put into a graphic model this can be described as such:

	Development	Denominations
Sweden	PMU	Swedish Pentecostal movement
East-Africa	UN & NGOs	International Churches and faith-based communities

There are problems in all kind of structured analytical models. In this case there is the question about the Swedish faith-based relief organisation, PMU. Is this organisation following the discourse of denomination or development? Since it works with governmental funded relief, we here propose to place it in the developmental discourse although with deep understanding and relation to the sphere of faith-based logic in both Sweden and East Africa.

The material in this study comes from two Pentecostal denominations in Tanzania and Ethiopia. In both cases the denominations are started by Swedish missionaries and the main international relation of the two African denominations is with Swedish Pentecostal churches. This study, however, is initiated by PMU and in its construction based on the developmental logic and structured from three prioritized goals among the 17 UN Global Goals. This does not automatically lead to a conflict but it creates a need for some deep consideration based on the tension between the discourses described above.

What about the desirable ideal in the respective discourse? How does the different discourse' view on authority and use of language affect their understanding of the Global Agenda? Out of the study we want to draw a preliminary conclusion and test a thesis. There seems to be a high degree of consensus about the ideals and desirable goals, but there seems to be a difference in the view on authority and thereby in the use of language. With reference to discourse theory, it is important to note that a discourse produces certain knowledge. The discourse sets the norms to what is regarded as important, not important, what a word means,

and what kind of logic that seems to be reasonable.[142] Discourses even affect what individuals think are their basic needs. This is what Michel Foucault calls the disciplined self, or self-governing.[143] The logical result of this is that if the Pentecostal churches situated in an Eastern African context are producing other kinds of knowledge than a human rights discourse. This perspective on discourse analysis can explain why the informants hesitate to see the Human Rights language as something given and universal. The informants in the focus groups, even though they generally agree with the desirable ideals of the Global Agenda, perceive the discourse in the human right and the Global Goals as foreign.

Both discourses want to see an improvement of the social life in society and strive to make the world a better place. They might differ in detail regarding what could be seen as a good improvement but in general there is an agreement. Both discourses want gender equality, reconciled and peaceful relations and an ambitious responsibility for the environment. In general, we could expect a smooth cooperation based on agreement in ideals and goal, but to capture the Pentecostals' imagination, or hearts, it seems important to work with the Bible and faith instead of approaching these questions from a human rights discourse. And even if the differences in discourse are relatively easy to bridge in groups like the focus groups of this study, this does not necessarily mean that the denomination in general agree to the values put forward by Western development organization. The informants of this study refer to other people in their dominations, like Swahili speaking pastors in Tanzania or the not so well educated members, that do not agree with the values in the areas studied in this report.

If we look at the issue of authority, the picture becomes more diverse. Whereas the developmental discourse is based on human rights, UN documents and international treaties, the denominational authority is the Bible, faith and the common confession of the Church. If this tension is taken into language there is an impending risk of misunderstanding and disagreement. So, if this is an ongoing process, cooperation can be misled not because of disagreement on ideals and goal, but because of misunderstanding, different value systems and cultural barriers. This is a tension that can be seen in the material and that comes to the surface in the discussions during the seminars in both countries.

The three different models proposed by Hauerwas and Willimon all take the starting point in the identity of the Church. Different logic, identity and theological positions in churches form different relation and function in society. The models differs on what they propose as the primary calling for the church. In the third model, *the Confessing church*, is the church as church emphazised. In shortform; let the Church be Church. Ideals and positions are not to be imposed on the church from outside. This issue might be extra sensitive if we take the Inglehart's and Norris' cultural analysis into consideration. In a Swedish context this has been clarified by Niklas Holmefur who shows that religious perspectives and language is marginalized in the developmental discourse.[144]

This position of letting the Church be Church seems to be essential in the analysis of Pentecostalism. Freeman talks about the social power in the Pentecostal value system that makes these kind of religious groups effective as change agents. The power to change lies in the combination of moral theology, a strong internal social network and the religious experience of transformation and empowerment. In other words, the strength lies precisely in being Church.[145] Or to make away with the distinction between projects and central practices

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[142] Dean, Mitchell. *Governmentality: Power and Rule in Modern Society*, 1999. p17–21.
[143] Se for example Foucault, Michel. *The History of Sexuality Vol. 1 The Will to Knowledge*. 1990. Ch. 4.
[144] Holmefur, Niklas. *Den osynliga religionen*. 2016.
[145] Freeman. 2012.

like preaching. Miller and Yamamori ague in the same way. In their analysis of what they call progressive Pentecostals, they point out worship and the religious imagination as the key to understanding their role as change agents.[146]

To conclude this reflection on the diverse discourses we need to say that this is not a matter of right or wrong, there is just a difference. The discourses have, in many ways, the same ideals but differ in authority and language. The key to cooperation between the two of them is a double listening and an awareness of things that could be lost in translation. It is important to acknowledge the Pentecostal churches as change agents in their own right. International support should be concentrated on strengthening their inner logic. At the same time these churches need to understand the legitimacy of the right based discourse in government and international agencies. Learning and understanding the rights based language can be very beneficial for the Church both to deepen their own identity and to broaden their role in building the good society. This process of double listening requires the building of trust and bold culturally bilingual organisations like PMU.

3.2.4 Conservative and progressive

One question raised during the work with the material is whether Pentecostalism should be described as conservative or progressive. This is a very complicated question to answer, it depends on several factors. The face of Pentecostalism is diverse. It is in many ways a religion deeply depending on the context.[147] It is also obvious that the term Pentecostalism needs further specification as Allan Anderson shows.[148]

Miller & Yamamori use the term progressive for Pentecostal groups engaged in social work and community transformation. The term progressive could form a picture of a non-conservative, namely liberal, group. However, the term progressive means, in this case, engaged in social work and is not a reference to the theological statement of the groups. This shows that terms like conservative and progressive needs to be specified when used to define Pentecostals.

Looking theologically at Pentecostal groups we normally end up with some kind of conservative implication with emphasis on the authority of the Bible, the necessity of salvation and high expectations on moral standard among believers. Pentecostalism is a kind of evangelical conservative charismatic Christianity.[149] At the same time, it is not a branch of fundamentalism. The theological logic of Pentecostalism is more experiential pragmatic than literal rationalistic.[150] Theologically is Pentecostalism conservative.

If we instead look at the social structure of Pentecostal churches, the picture is slightly different. Scholars have argued that the identity of Pentecostalism is formed by the poor social situation of the adherents.[151] Walter Hollenweger shows that Pentecostalism is formed with a radical identity and Donald Dayton is enforcing this by pointing at the holiness heritage. Politically, the original Pentecostal identity is progressive.[152] Likewise, scholars

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[146] Miller & Yamamori. 2007.
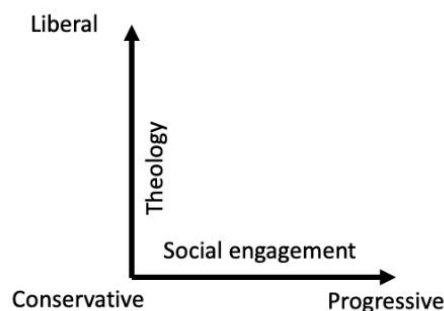[147] Cox. 1994; Demspter et al. 1999.
[148] Anderson. 2004.
[149] See for example Warrington, Keith. *Pentecostal Perspectives, 1998*; Yong, Amos. *Renewing Christian Theology*, 2014; Vondey, Wolfgang. *Pentecostal Theology, 2017;* Kalu, Ogbu. *African Pentecostalism 2008;* Jenkins, Philip. *The New Faces of Christianity, 2006.*
[150] Archer, Kenneth. *Pentecostal Hermeneutic for the Twenty-first Century,* 2004. For a deeper study on fundamentalism and Pentecostalism se also Crapanzano, Vincent. *Serving the Word: Literalism in America,* 2001.
[151] Anderson, Robert. *The Vision of the Disinherited*, 1979.
[152] Hollenweger. 1997; Dayton. 1987.

argue that Pentecostalism has an immense power to raise people from poverty and to bring about an upward mobility. Even if, in many cases, this starts in a personal process of liberation and empowerment, it has the structural impact of the progressive power.[153]

This implies that to understand Pentecostalism, it is important to discuss if the terminology, conservative or progressive, is useful when it comes to Pentecostals. Today, political observers do combine the traditional right – left definitions with the more culturally based Gal-tan-scale.[154] In the same way, the field of Pentecostalism is in need of a more faceted and nuanced analysis. The term conservative needs to be balanced with the term liberal regarding theological statements, and with the term progressive regarding social engagement. Almost all Pentecostals would be considered conservative in theology, but not with the same value system and methods as fundamentalists. In the areas of cultural understanding and social engagement, Pentecostals would be found all along the line from conservative to radical progressive.

Liberal

Theology

Social engagement

Conservative   Progressive

The material in this study is not giving precise answers to this kind of questions. But the discussions among the participants show an essentially conservative Pentecostal theology combined with a progressive element in their approach towards social engagement in church and society. The terminological distinction discussed above would need a deeper study, and such research could be helpful for the Pentecostal groups in the global South when they get more involved in social and political action with a sustained conservative theological identity.

3.3 Conclusions

In this last section of the report, some conclusions will be drawn. There has been a good learning process throughout the project, both on the Swedish and African side. We wanted to understand how some of the international partners viewed their relation to society with focus on the three fields: conflict, gender and environment. The project was formed as a joint venture with partners in the chosen countries Tanzania and Ethiopia. The method of focus groups both gave material for the analysis and became a vehicle to deepen the reflection among the participants. The two follow-up seminars gave the project three important things: a checkpoint for the results, a deepened reflection among leading persons in the two denominations and finally a distinct sign that this project is a joint venture.

In the project, we have worked with the material mainly generated in the focus groups. This was a new method for everyone involved and the work with collecting material was an important part of the learning process. The Swedish researchers were familiar with the method but have not worked in this extended way with international partners. The process

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[153] Martin, David. *Pentecostalism*, 2002; Bergunder, Michel. "The cultural turn", 2010; Brusco, Elisabeth. "Gender and power", 2010; Synan, Yong & Asamoah-Gyadu. *Global Renewal Christianity vol three, Africa*. 2016.

[154] Hooghe, Marks & Wilson. "Does left/right structure party positions on European integration?". 2002. p35.

can also be described as action research, where all the participants are also a part of the field that is studied. With all this taken into consideration, we have had a good and qualitative material to work with. It has given us possibility to see some clear tendencies. The material is contextual, and the conclusions are tentative, but they point to some fields that would be suitable for deeper study, and to some important aspects for implementation.

The material in the three fields of special interest in this study gives some very important insights. The participants, both in the focus groups and the seminars, showed a deep interest in the study, and we have seen that the knowledge and readiness to take action is growing. In all three fields, there is a common theological understanding that is clearly progressive. The informants argue for a theologically grounded identity where the Church should be a socially engaged change agent in society.

The material also shows that there is a distance between the theoretical idea of the theology and the lived theological practice in all the three fields studied. In this case, the we must ask the question whether the theological ideal or the lived practice is leading the development. In the terminology of Hauerwas and Willimon, there seems to be a tension between on the one hand a conversionist preaching, and on the other hand more activist programs and projects. One explanation for this could be that the social engagement is more a result of different programs when the more church-oriented worship is centred around personal conversion, discipleship and personal encounters with the Spirit. This division does not match the traditional African holistic theology. Neither is it in line with the historical Swedish Pentecostalism, with a socially engaged gospel inherited from the Pietist and Holiness traditions. If we go to the leading scholars on Pentecostalism today, like Miller and Yamamori, Brusco and Freeman, they all emphasize the religious logic as the power of Pentecostal change-agency. The challenge is to keep practice and theology together instead of pulling them apart. The power of Pentecostal social action seems to be to hold spirit and body, worship and action, personal experiences of encounters with God and structural social changes together. It could be helpful to further research how to use Hauerwas' and Willimon's theoretical concept of the Confessing Church to better understand Pentecostal churches, and to develop their theoretical framework.

To conclude this project. The Pentecostal churches in Tanzania and Ethiopia are well equipped for a deeper theological understanding of their role to promote development in the areas of conflict, gender and environment. They need to improve the implementation of the ideals into constructive and theologically consistent practices in the lived religion. From the Swedish side, there is a need to support the churches in this process, not only by forming social projects but also by deepening the theologically based identity.

Ingelhart and Norris show that the majority of the world is religious, and that the Swedish secular individualism is a strange bird globally. Hauerwas and Willimon argue that the Church needs to be Church continuously. Freeman shows that the power of Pentecostal action and advocacy both lies in the common faith, and the theological moral legitimacy in the confession of the Church. Brusco shows that the personal conversion and the connected behavioural changes do not only affect the individual and the actual family but has the power to reconstruct society. Miller and Yamamori have found that in many cases, this is already happening among a big group of Pentecostal churches. All this together is very promising and if the Pentecostal churches in Tanzania and Ethiopia get the support to deepen, broaden and implement their theology, they have a good potential to be important change agents in their societies.

3.4 Recommendations

In this section, we as researchers and authors of the report want to put some recommendations to PMU and others working in this field. A lot of things could be stated but we have picked out four fields of recommendations which we think are among the most relevant.

1. Make further studies

This study can be seen as a pilot study for further research. There are a lot of themes that would need a deeper study based on the findings of this report. Some examples could be:

- Conduct a similar study in other countries.
- Deepen the understanding of the three main fields in this study.
- Develop the model of this study for a better and sustainable self-understanding among the international partners of PMU.

2. Understand and advocate the power of the Church as a change agent

It is obvious that there is a developmental power among the religious actors in general and among Pentecostals in particular. Both the material and the scholars in this study show this. In the context of a Swedish secular developmental discourse this can be very important, and actions to further understand this domain could include activities like the following:

- Deepen and expand the knowledge of this field in interaction with other developmental actors in Scandinavia.
- Advocate that it is both right and reasonable for the Church to be Church in relation to Swedish and foreign governments.
- Partner with other international Pentecostal development agencies in the global arena.

3. Develop, together with partners in the global South, theology, motivation and a language for the Church to be a change agent in the world.

There is a need for deeper theological consideration among the Pentecostal churches in Sweden as well as the international partners in the global South. This could include:

- Produce material to express and deepen the theological understanding of a Pentecostal theology for social engagement
- Arrange seminars to discuss and implement the findings of this study, and forthcoming projects.
- Assign a deeper study on how to merge the theological language in the Church with the right-based language of development in the light of theories like language game, discourse analysis and post-colonialism.

4. Create programs and projects with the partners in the global South to develop both understanding of and a capacity to work with conflict, gender and environment within and through the Church.

In this study we have seen a dichotomy between projects and preaching. It is essential to put the social agenda and the self-understanding of the Church as a social change agent at the heart of the Church in preaching and worship. Still, there is a need for ongoing projects and programs within the field. This work could include:

- Conduct seminars around the themes together with global partners
- Create courses and curriculums for bible schools and colleges among partners in the global South

- Identify key-leaders among the global partners and form a global advocacy board for the area of Pentecostal social engagement in general, and around the three themes of conflict, gender and environment in particular.

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Appendix

Attachment 1: Leaders questonnaire

We would like to ask you to answer the following seven questions. Do not use more space than 200-300 words per question, and therefore, start with the most important things and motivate why you think in a certain way.

1) What are people around you talking about in your neigborhodd – for example their hopes, worries ?

2) A text we usually use in church when we talk about church and society is Jeremiah 29:7 "seek the peace and prosperity of the city"? What does it mean in your local context and country?

3) Have you seen any changes in the environment, e.g. climte, in your neighborhood? If so, what kind of changes and what do you think are the causes?

4) Is there anything a woman cannot do because she is a woman, and can women be leaders in the church, why or why not?

5) What kind of conflicts are going on in your area, country? How do these conflicts affect your church?

6) Can you describe what you mean is the duty of the political leaders in your country?

Attachment 2: Focus groups questonnaire

Introduction:
Ask a question that will get the informants started. To have their voice heard in the group. A simple question that will not take any time to think about or have right or wrong. (it is not part of the interview)

Short questions (start the transcription from this part):
- What are people around you talking about (your neighborhood)?
  - What do people hope for?
  - What do people worry about?
  - If you think about what your church focuses on – what is the most important change the people need?

Bridge
- A text we usually use in church when we talk about church and society is Jeremiah 29:7 "seek the peace and prosperity of the city"? What does it mean in your local context and country?
  - How is that done?

Theme 1: Environment
Have you seen any changes in the environment in your neighborhood? If so, what are the causes?

Is it a responsibility for humans or church to make something to these changes?

- Gen 2:15 "The Lord God took the man and put him in the Garden of Eden to work it and take care of it." **How is this text put into practice in your church?**

Provoking statements (Which could be used if you need to trigger them to talk and discuss):
  - *The environment has no value if it does not benefit human society.*
  - *Nature without humans would be better off.*
  - *Lack of care for the environment is a sin that will be punished by God.*

Theme 2: Gender and sex
- Is there anything a woman cannot do because she is a woman?

- Gen 1:26-28: how is this text put into practice in your church? Does the text have any implication to society?

- Gal 3:26-28: how is this text put into practice in your church?

  - How do these texts relate to for example abortion, female leadership, birth control, unpaid work, sexuality?
  - Is there a difference in how we are dealing with this in church and society?

    Direct questions to have a reaction:
  - Can women have any kind of leadership in church/society? Ask them to explain their view. Is it different in the church or in society?

Provoking statements (Which could be used if you need to trigger them to talk and discuss):
- *Gender roles are socially constructed i.e. made up by humans through culture and customs.*
- *If a woman is raped it is usually because of her own behavior.*
- *To achieve gender equality, women should now be prioritized as leaders before men, until the gender gap in leadership is closed.*

Theme 3: Peace
What kind of conflicts are going on in your area, country? What are the causes for these conflicts?

What does this text mean in your church?
Psalms 34:4 *"Turn from evil and do good;*
seek peace and pursue it."

How does the church pursue peace? What role does the church have in peace keeping?

- What role should church have in an armed conflict?
- How would the church react if some other group, that you maybe do not agree with, were threatened?
- What is the role of the church in reconciliation processes?
- What if the church is part of the conflict and the oppression, how can it strive for peace and reconciliation?

Theme 4: Government
Can you describe what you mean is the duty of the political leaders in your country?

What is the most urgent need for the political leaders??

The apostle Paul says that (Rom 13) that "everyone be subject to the governing authorities, for there is no authority except that which God has established." – how can this be seen in your church?
- Can you think of any situation when you should not obey the political leaders?

Concluding question
Are there anything you want to add, change or emphasize in what we have been talking about?

Management Response

The study has several merits, it gives insight on both motivations and challenges that PMU's partners see in the three thematic areas studied. The participants in the study clearly motivates the Bible as their source of inspiration for taking action on development challenges in their contexts. This indicates the importance for PMU to continue working with theology as a way to mobilize Pentecostals for social development work. This is highly relevant in all the thematic areas. Connected to the goal of building peaceful societies there is a need to take the theological motivations for working with peacebuilding on a structural level further. Churches could reflect on their role in society also from a rights perspective to advocate more and better towards people in power. Another important learning from the study is the need to work strategically with the question on how to bridge theology and practice, which was visible in all the thematic areas, but most clearly in the section on gender.

PMU management team also see areas that could be more developed and some questions that needs to be discussed more. For instance, the definition of Church life is something that needs to be developed further. Many churches globally, especially the larger ones, arrange many different types of services. Not least in relation to social security/health and education. The Church could not only be described as the place for worship, which will exclude other vital functions that the Churches engage in. Therefore, PMU also see a need to further discuss the statement "the Church should be church", since it is not clear how the authors define what is included in the mission of the church. Is it a holistic approach including relations between people and people's interaction with the creation for example or is it a more limited view of the role of the Church?

One point worth mentioning is the fact that the respondents in the study are not involved in development work but part of the local church or students from bible-schools, which can affect their view of a clear dichotomy between what is spiritual and what is social and limit the possibility to generalize the recommendations made. A study of Church people that have been embraced by, our worked in, development programs, might have had expressed other views.
PMU Management does not recognize the authors' description of PMU in a 'secular' box outside the Church. PMU is owned by the Pentecostal church in Sweden and cooperate with many churches globally.

1. Regarding the first recommendation, PMU management agrees that there is a need to conduct further studies. This is a part of the global program: Gender equality, peace and sustainable development, and this study gives many interesting entry points to continue working with.

2. The second recommendation is important and something PMU is already working on. For example by planning an education for Sida and Civil society on how to work with religious actors, and the ongoing work with building a global Pentecostal network. There is a need of developing a religious literacy, bridging the two sectors, in order to strengthen a communication in both directions. Secular actors must understand the religious language and landscape, at the same time religious actors must understand secular perspectives and be able to use that language.

3. PMU Management see a clear need to deepen the work relating to the third recommendation. It is obvious from the study that more work is needed when it comes to merging a theological

perspective with the development challenges today so that the leaders in a higher extent goes from theology to action on injustices in our societies.

4. Regarding the fourth recommendation PMU Management acknowledge the importance of the church as an actor in its own right but also the need to communicate the reasons to organize the Church's development work in projects to a higher degree and in a more efficient manner. PMU Management would like to underline the importance to strengthen theological contextualisation, to create holistic and local interpretations of a Christian theology and culture, and better combine a language of rights with a language of faith.