PMU's Compass Towards 2030

Strategic direction 2026-2030

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INTRODUCTION

We live in a time marked by both anxiety and opportunity. Polarisation is increasing, public aid resources are decreasing, and the legitimacy of civil society is being questioned. When values and collaborations we have taken for granted are shaken up, there are many reasons to despair. At the same time, we see a strong commitment and a growing realisation that global challenges require collaboration, and that time is short.

”For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end.”
Jeremiah 29:11

In Jeremiah 29:11 we are reminded of God's good intentions even when circumstances are dark. In a time of increased divisions, conflicts and crises, PMU wants to be a persistent and clear voice for justice and hope, characterised by the power to act rooted in Christian faith. This means standing up for justice and solidarity, protecting human dignity and working for the sustainable and equitable use of the earth's resources. We want to stand firm when simplified solutions attract, human dignity is devalued and power takes precedence over right. The Bible challenges us to be a light in the darkness – to spread love and hope for the future even in times of anxiety and suffering. That is a challenge that we want to accept.

We belong together as humanity. Our lives affect others, and it is in everyone's interest to take care of the planet and each other. While solutions to end poverty must be locally rooted, global collaboration is necessary to transform systems that keep people in a state of vulnerability. In many places where PMU operates, there are long-standing relationships between Swedish Pentecostal churches and sister churches or organisations – sometimes stretching over a century. These relationships give us a global network that reaches people and places that few others reach. Our partners show perseverance in the work for justice and spread hope. Their knowledge, analytical skills and courage inspire us. Together, we want to continuously learn and develop to be able to challenge the causes of poverty effectively.

PMU bases its work on human rights. The belief that all human beings are created in God's image harmonises with the idea that all are born free and equal in dignity and rights. Based on Christian values, we have a responsibility for our fellow human beings and for the creation. The 2030 Agenda is in line with this message. It calls for a holistic approach and collaboration, and as a global framework for fighting against poverty and injustice, it is also a central reference point in PMU's activities.

During the coming five-year period, PMU will focus on five thematic priorities:

1. The Mobilising Power of the Church
2. Peace
3. Gender Equality
4. Environment
5. Entrepreneurship and Job Creation

In 2026–2030, we build further on these, now with greater experience and a deepened knowledge. The Compass points to a world where all people have the same opportunities, where peace and democratic culture characterise societies and where people live sustainably in harmony with nature. During this period, PMU aims to increase its focus on the mobilizing power of the church – and to deepen the understanding of how faith and the church can serve as catalysts for social transformation. We also seek to expand initiatives in entrepreneurship and job creation, developing concepts that integrate faith, business and sustainability.

In PMU's Compass Towards 2030, we describe our strategic priorities and how we work to achieve them. We also highlight resource mobilisation, programme collaboration, joint learning, communication and political dialogue as key areas that must work together, both in Sweden and globally. We do this together – with partners around the world, with national and international congregations and churches, and with volunteers, donors and organisations contributing to the work in different ways. PMU’s Compass Towards 2030 is an invitation for cooperation to anyone sharing the vision of a fairer and more sustainable world.

Jeanette Kruse
Director, PMU

Ukraine - Support for refugees

Ukraine • PHOTO: Robin Ibanez

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Philippines - PHOTO: Linnea Jimenez

THIS IS US

ABOUT US

PMU is an aid organisation that is part of the Swedish and the world-wide Pentecostal Charismatic Church Movement, a rapidly growing movement globally, and a strong societal actor. In terms of organisation structure, PMU is a part of the Swedish Pentecostal Alliance of Independent Churches (Pingst ffs). Our work is based on Christian theology while being conducted in line with established principles for long-term development cooperation and humanitarian interventions. Our identity thus consists of an integrated whole, where beliefs and rights interact and mutually strengthen each other.

We work for global justice, poverty alleviation and human rights. We mobilise resources for people in vulnerable situations and ensure that their perspectives are heard in dialogue and partnerships. Our work is carried out in close collaboration with partners in our partner countries and with Swedish Pentecostal churches, something that creates strong local ownership and long-term relationships. PMU works both in Sweden and internationally to promote inclusion, gender equality and sustainable social development. Based on our global network and deep thematic and geographical expertise, we want to be an actor that inspires engagement and collaboration between civil society, government, academia and business.

The breadth of what we want to achieve makes it central to collaborate with the local churches and other parts of the Pentecostal movement in Sweden, and with the resources and expertise available there. The Swedish Pentecostal movement consists of 420 local churches, and PMU collaborates with many of them through aid interventions, second-hand stores, fundraising activities and communication. Swedish Pentecostal churches also carry out extensive social and voluntary work in Sweden, for example through the reception of refugees, support for EU migrants and help for people who want to get out of addiction. The churches' commitment, expertise and experience make the Pentecostal movement a powerful network for popular education, mobilisation and advocacy – in Sweden and internationally. The broad experience and large networks of the local Pentecostal churches and other departments within the Pentecostal movement make them important partners in the realisation of PMU's goals.
Our head office is located in Stockholm, while PMU Second Hand operations are managed from Jönköping. We also have offices in Addis Ababa (Ethiopia), Nairobi (Kenya) and Bukavu (DR Congo).

IDENTITY AND CORE VALUES

A FAITH-BASED APPROACH

PMU has a faith-based approach to development and humanitarian work. We are carried by faith in a God who takes a stand for those who are excluded or who live in vulnerability and poverty. Bible verses such as Isaiah 1:17 are central to the work. It says, "Learn to do good; Seek justice, Rebuke the oppressor; Defend the fatherless, Plead for the widow." The Bible shows that God longs for our lives to reflect justice, love and faith - both in word and in deed. It calls for seeking the right – reflecting God's own righteousness. Christianity emphasises that faith is not just words, but action, and defending the right of the orphan and pleading for the widow are concrete expressions of love for our neighbour. Thus, we find in the Bible the foundation for the Church's commitment to social justice, aid, and diaconal work.

The belief that God is active in His creation and works for wholeness and reconciliation shapes our understanding of the frailty of creation and the potential for redemption. The Christian core values are expressed through key words such as love, hope, grace, forgiveness, justice and righteousness, and these concepts characterise our view of and work for change in the world. Our view of humanity assumes that every human being is created in God's image – loved, unique and with an inviolable value, which makes everyone equal in dignity, value and rights. We also believe in all people's inherent abilities.

A RIGHTS-BASED APPROACH

As a rights-based organisation, PMU operates according to the fundamental principles of non-discrimination, participation, transparency and accountability. The rights-based approach is in line with the Christian view on humanity, according to which every person is an actor with his or her own abilities, knowledge, motivations, rights and obligations. People should therefore not be considered as recipients of aid, but as rights holders who have the right to influence the decisions that affect their lives. Participatory methods are fundamental in the work.
In accordance with the principle of non-discrimination, all people should be treated with respect, and no person or group should be discriminated against. The UN's

1965

PMU is founded in 1965. During the spring, the first project with support from Sida is applied for and granted.

1969

In 1969, 836,364 patient visits are reported at the three hospitals and 29 dispensaries run by the Swedish Pentecostal Mission.

1970

The churches that cooperate with the Swedish Pentecostal Mission have about 2.3 million members at the end of the 1960s.

1971

In 1971, there are 621 Pentecostal missionaries serving in the field. A total of 101,044 students attend schools run by the Pentecostal mission.

1974

In its first ten years, PMU's total turnover reached SEK 33.3 million.

instruments to combat discrimination include discrimination against indigenous peoples, migrants, minorities, people with disabilities, women, religious or ethnic groups, and discrimination based on sexual orientation or gender identity. PMU stands behind the UN principles and works to combat all forms of discrimination.

PMU also adheres to the Core Humanitarian Standard (CHS), which contains commitments to ensure that organisations support people and communities in crisis in a way that respects their rights and dignity. The standard also emphasises that those affected should have an active role in finding solutions to the challenges they face. It aims to create fair and cooperative relationships between those who provide support and those who receive it, as well as to reduce power imbalances.

The fact that PMU is both rights- and faith-based, combined with our long experience in development aid and our deep thematic and geographical knowledge, allows us to play an important role in bridging gaps, challenging barriers and inspiring more actors within the Pentecostal movement and in society at large to a broader commitment to global justice. We want to work for a strengthened human rights work and social responsibility, for justice and gender equality, as well as for non-discrimination and inclusion of people living in vulnerable situations. We want to promote actions that release the positive power of faith – for human dignity, peace, social cohesion and sustainable social development.

VISION AND MISSION

OUR VISION

PMU wants to see a world where relationships are reestablished, where peace, equality and justice prevail and where people live in harmony with nature. A world marked by what the Bible calls shalom – wholeness, reconciliation, rehabilitation, justice and hope.

OUR MISSION

PMU collaborates with churches and civil society organisations in Sweden and internationally to enable locally driven and sustainable social change. With a faith- and rights-based approach, we empower people in vulnerability and work for peace, justice, gender equality, inclusion and sustainable development. Through partnerships, mobilisation of people and resources, and communication and advocacy work, PMU contributes to a strong civil society and a deepened commitment to global justice, in Sweden and globally.

Ethiopia - PHOTO: Linus Linbro

1975

The Swedish Pentecostal Mission has about 800 missionaries in 42 countries.

1977

PMU takes over the aid initiative "U-landshjälpen" and relocates its freight operations to Alingsås, later to Vårgårda.

1978

The Vårgårda centre processes an average of 1.5 tonnes of aid supplies per working day.

1980

On June 1, 1980, a framework agreement is concluded between PMU and Sida.

1981

PMU acquires its first computer system for financial management, as well as a telex machine.

1983

The one percent target is debated. PMU participates in talks with the Swedish Ministry for Foreign Affairs, Sida and the government on the issue.

CHALLENGES AND OPPORTUNITIES OF OUR TIME

Despite all the global challenges, many of us see the need for deeper global cooperation. PMU wants to be an actor that contributes to change – through partnerships, long-term collaborations and a clear focus on human dignity, justice and hope. We are present in many of the most vulnerable contexts in the world, to fight against poverty and vulnerability. The greatest focus is on sub-Saharan Africa, where a large majority of the world's extremely poor will be found in 2030.

POVERTY DEEPENS

- After the pandemic, and with ongoing wars and climate crises, poverty has increased globally. The 2030 Agenda for the eradication of extreme poverty is now in jeopardy.
- 1.1 billion people live in multidimensional poverty, almost half of them in conflict zones.
- Over half of the world's extremely poor are children.
- Unemployment, especially among young people, is a major challenge; investment primarily reaches already growing regions.
- Humanitarian needs continue to grow due to conflict, climate change, and displacement. By the beginning of 2026, over 239 million people required humanitarian assistance. However, only 56% (135 million) are prioritised for targeting due to lack of funding.
- Sub-Saharan Africa and conflict-affected countries are most at risk.

THREATS TO GENDER EQUALITY

- Past progress is threatened by a backlash, with anti-rights movements and authoritarian forces restricting women's and girls' rights, freedom and security.
- More than 500 million women live in conflict areas, where the risk of violence is high.
- Child marriage and Female Genital Mutilation (FGM) are major global challenges, with 200 million FGM and around 650 million children, every fifth girl, being married off.
- With the pandemic, teen pregnancies, gender-based violence and early school leaving increased, something the world has not recovered from.
- Women carry a heavy burden of unpaid care work and are often excluded from power and the labour market.
- Climate change increases the vulnerability of women and girls.

CONFLICTS AND HUMANITARIAN CRISES

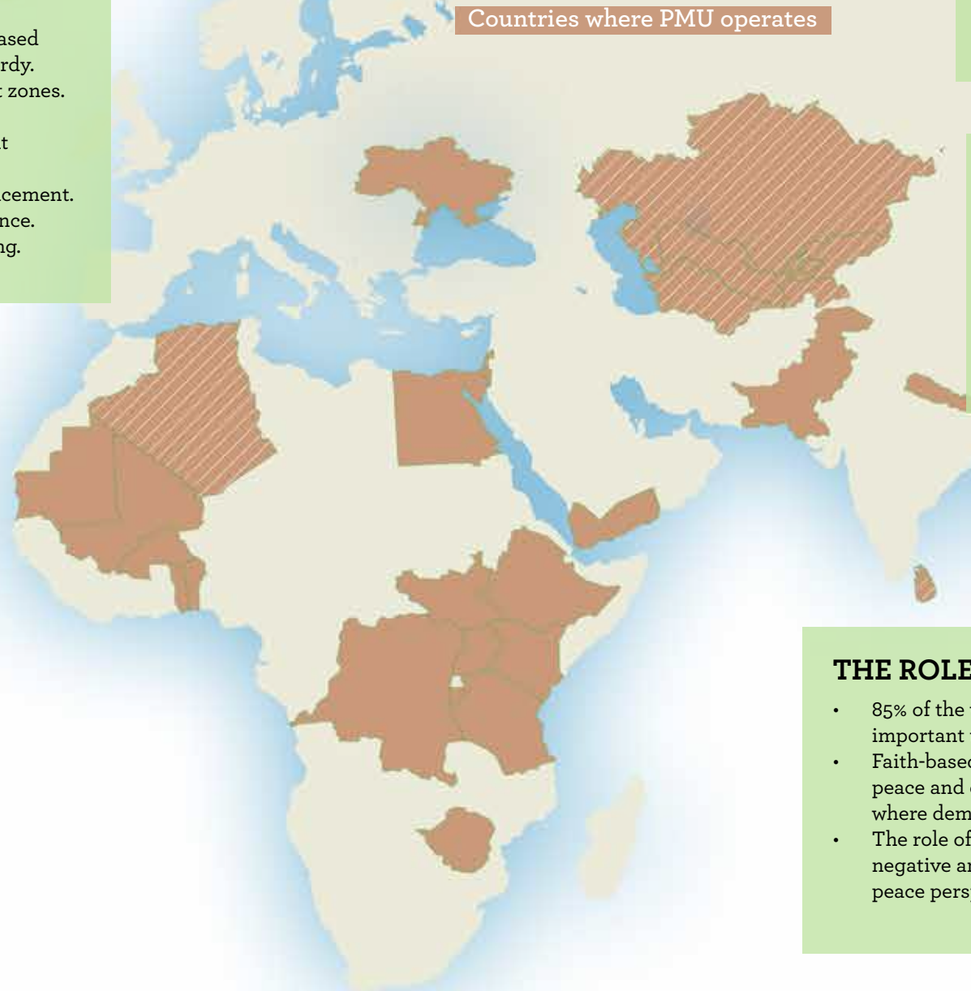
- The number of conflicts is higher than it has been for a long time (110+).
- More than 120 million people are displaced – the highest figure ever.
- Humanitarian needs are increasing while global aid is decreasing.

THE ENVIRONMENTAL AND CLIMATE CRISIS

- Climate change is an acute reality, with extreme weather, droughts and floods.
- The changes hit the poor the hardest. Climate migration is increasing. Up to 200 million people may have been forced to flee by 2050.
- Climate justice is central since the rich countries cause the most emissions.

DEMOCRACY UNDER PRESSURE

- Over half of the world's countries face a situation of deteriorating democracy since 2020.
- The freedom of religion or belief is threatened.
- Press freedom and the space of civil society diminish as authoritarian methods increase.
- Some counterforce: popular support and democratic progress in some countries.



INCREASED POLARISATION

- Historically high polarisation, even in democracies.
- Polarisation is driven by economic crises, populism and social media.
- Risk of political violence and weakened global cooperation.
- Hope: dialogue and inclusive processes can slow down the polarisation process.

DIGITALISATION

- There are growing concerns about digital exclusion (based on the large differences between urban and rural areas, but also when it comes to vulnerable groups such as women, the elderly and various marginalised groups).
- Increased surveillance, censorship, disinformation and hate speech.

THE ROLE OF RELIGION

- 85% of the world's population is religious; religion is very important to many.
- Faith-based actors are key players in poverty reduction, peace and development. They are often the most trusted where democracy is shrinking.
- The role of religion and religious actors can also be negative and inhibit development, for example from a peace perspective and when it comes to discrimination.

EMERGENCE OF NEW MOVEMENTS

- New social movements are emerging, often transnational and digitally interconnected.
- The focus is on climate, gender equality, human rights.
- These movements face repression and surveillance.

THEORY OF CHANGE AND CONTRIBUTIONS

STARTING POINT

With the faith- and rights-based approach as a starting point for our work, PMU believes that societal challenges such as poverty, conflict, inequality, injustice and environmental degradation are fundamentally due to broken relationships. If healing and restoration should be possible, change needs to take place at all levels of society, where unequal structures and relationships limit people's opportunities to fulfil their potential. This means that privileged groups must be prepared to redistribute power and influence, and that abuse of power, oppression and inequality must be actively challenged. It is central to claim accountability where rights are violated and where people are prevented from living in freedom and dignity.

A particular priority is given to reaching the most vulnerable and the poorest, and to identifying and addressing the root causes of poverty at different levels of society. To achieve this, rights-holders must be strengthened so that they can understand and claim their rights, while duty-bearers must be supported so that they can respect, protect and fulfil these rights.

CATALYST FOR CHANGE THROUGH A STRONG CIVIL SOCIETY

PMU acts as a catalyst through dialogue and partnerships with churches, organisations and networks. We challenge harmful norms and promote values that contribute to positive societal development. Existential well-being is as important as the physical. Therefore, development actors need to understand the role of religion, respect religious freedom and be able to conduct a constructive dialogue with faith-based actors. Through cooperation with faith-based actors in both the South and the North, PMU creates space, power and resources for people to build democratic, peaceful, equal and sustainable societies – and escape poverty.

PMU IDENTIFIES FOUR IMPORTANT STEPS IN CREATING CHANGE:

1 IDENTIFICATION AND REFLECTION

PMU, in collaboration with partners, identifies vulnerable groups and analyses the reasons for their vulnerability. In our global operations, we give special priority to girls and women, young people, and religious and ethnic minorities. In Sweden, we work, among other things, through PMU Second Hand, which gives people outside the labour market a new chance and promotes integration. When churches and organisations reflect on beliefs, values and behaviours, harmful norms can be broken. This creates a way for people to escape vulnerability, poverty, exclusion and oppression.

2 MOTIVATION

When the Church and other faith-based actors, as well as civil society at large, convey hope and meet people's needs, a space is created for community and empathy. Together with theological reflection and dialogue about values, this motivates people to constructive action.

3 ORGANISATION

When we strengthen the ability of individuals, churches and organisations to act as change actors, broken relationships can be healed, societies become more democratic and human rights respected. Civil society has a key role in mobilising people, demanding responsibility and driving locally owned processes.

4 ACTION

When individuals, churches, civil society, the state, academia and the business community engage in dialogue, share experiences, and influence society, people's rights and democratic influence are strengthened. Especially vulnerable groups, such as ethnic and religious minorities, are given the opportunity to defend their rights, their culture and their religion. When actors who provide important community services can put their plans into practice, mobilise local resources and collaborate with relevant partners, conditions are created for social innovation, increased self-sufficiency, improved welfare and transformed communities.

Burundi - PHOTO: Lars Klingsbo

GOAL

Our goal is established relationships – between individuals, groups, communities and creation. We strive for societies where peace, equality and justice prevail, and where people live in harmony with nature. PMU's global ultimate goal is that people have the ability, power and resources to contribute to a stronger civil society, democratic and peaceful culture, gender equality, sustainable environment and climate, equitable distribution of financial resources, and that there are resources in healthcare and education.

1986

The Mission Institute is established, with the task of evaluating, training and documenting the interventions, as well as publishing the PMU magazine Till alla folk (To All People).

1988

A clothing collection campaign named “Aid at the expense of your shirt” fills 50 containers. 240 Swedish churches participate in the campaign.

1989

The PMU magazine Nödbromsen (The Emergency Brake) is created in 1989.

1990

PMU's Annual General Meeting appeals to the government not to use aid money for refugee work in Sweden.

WHAT WE DO

PMU'S LONG-TERM WORK IN THE PARTNER COUNTRIES

PMU works in close partnership with churches and congregations in Sweden and internationally. Through the local presence and the global network of the churches, we have a unique capacity to contribute to justice and poverty reduction, provide basic societal functions and quickly mobilise in the event of crises and disasters. PMU strengthens and channels this commitment through partnership, coordination and strategic support, thereby contributing to transforming the resources and experiences of the Pentecostal movement into sustainable and inclusive societal change.

We mobilise resources for the most vulnerable and raise their perspectives, while at the same time striving to contribute to a deeper understanding of the important role and responsibility of civil society – and not least the Church – in global societal change. Faith gives us the courage and power to take a stand for people who live under threat, are silenced or live in poverty, and to defend what promotes life, freedom and hope for the future.

ALL OUR PROGRAMME ACTIVITIES ARE CHARACTERISED BY THESE FIVE WAYS OF WORKING:

1 We fund and quality assure holistic and rights-based interventions to empower people to escape poverty, vulnerability and discrimination

PMU's work is based on a holistic approach where development encompasses spiritual, social, economic and environmental dimensions. Through the interventions we support, we want to create the conditions for people to organise themselves, influence their living conditions and claim their rights. We quality assure all efforts through clear processes for planning, follow-up, risk management and learning, so that they are implemented in a responsible and sustainable manner. Gender equality, environment and climate as well as conflict sensitivity are integrated in all interventions to support a sustainable development where human rights are respected.

2 We manage and promote locally led and long-term partnerships

PMU's work is based on close collaboration with local actors and on the principle that change should be based on their needs, visions and knowledge. We continuously talk to partners and make regular visits, which gives us a good insight into the interventions we support. When needed, we encourage local partners to make the necessary changes to best adapt the work to the circumstances. The partnerships include local organisations, churches in different countries, Swedish congregations and the global Pentecostal movement.

3 We support capacity development and participate in joint learning

PMU seeks to support its partners in becoming strong and independent actors within their own contexts. We prioritise long-term capacity development through approaches based on non-formal adult education, intercultural learning, and dialogue. We support the development of strategies, methods, and systems for monitoring and evaluation. This enables lessons learned from interventions, as well as the exchange of experiences between PMU and its partners, to be captured and continuously integrated into ongoing work.

Ethiopia - PHOTO: Jason Vogt

1991

PMU applies for an information grant from Sida for the first time.

1992

PMU's board makes a decision to support and develop the second-hand stores in Sweden run by local congregations.

1994

PMU and Swedish churches launch major humanitarian relief efforts in response to the Rwanda crisis.

Ukraine - PHOTO: Robin Ibanez

4 We contribute with religious literacy and engage in dialogue for norm change and the promotion of religious freedom

As a faith- and rights-based actor, we understand the role of religion both as a resource and as an obstacle. In the majority of the world's countries, beliefs are an important aspect of people's identity, their worldview and how they relate to each other and to society. This means that faith and religion also influence change processes. Religious beliefs are strong drivers of attitudes and behaviours at all levels of society, and in many contexts, faith-based actors have strong legitimacy and are highly trusted in local communities, making them particularly equipped to challenge harmful norms, influence social systems, and inspire attitude and behaviour change. Religious leaders can be crucial in mobilising for equality, peace and justice. PMU works to challenge destructive norms and theological interpretations, and promotes theological reflection and open conversations. We strengthen minority rights and defend religious freedom as a fundamental prerequisite for development. Through religious dialogue, we contribute to increased understanding and peaceful coexistence.

5 We support innovative resource mobilisation and work for broader development cooperation

As international aid declines, PMU is actively working to find new ways to mobilise resources, both locally and internationally. In order to promote sustainability and reduce aid dependence, interventions are based on the commitment, resources and networks that already exist in the local community, and the support from PMU thus becomes a reinforcement that allows our partners to do more and reach further. At the same time, PMU strives towards a broadened development cooperation through new partnerships with donors, the the private sector and international actors.

TOWARDS 2030, PMU WILL FOCUS ON:

- Supporting local partners to become strong independent actors and organisations with an independent strategic planning and financing, as well as a strong administration and organisational structure
- stimulating learning and encouraging and creating conditions for innovation and the development of new methods and ways of working
- deepening the partnership with local and Swedish partners, and ensure a continued strong local ownership
- broadening the financing of development cooperation, with a special priority for sub-Saharan Africa, where poverty and vulnerability are most concentrated.
- further strengthening the ability to develop holistic initiatives together with partners.

PMU's working methods can be applied in all our interventions. In addition, PMU has identified five thematic priorities. These priorities highlight areas where we choose to deepen our commitment during the strategy period through targeted investments in learning, method development and follow-up. The priorities do not put limits to our work, but rather clarify where we gather experience and develop specific skills.

1995

The crisis in Central Africa dominates PMU's work in 1995-96. In 1995, the North Korean Embassy approaches PMU, marking the beginning of 15 years of major humanitarian assistance in the country, supported by Sida.

1996

PMU's first post-war humanitarian operation is launched in the Balkans. The following year, Sida contributes SEK 238 million and the EU (ECHO) SEK 20 million. The transition from hardware-based support to capacity development begins.

1997

PMU's first project manual is published.

1999

Panzi Hospital in DR Congo is inaugurated in 1999. Built with PMU support during the ongoing war, the hospital would go on to become a leading centre for healthcare in the region. The Swedish Pentecostal movement also establishes regional councils.

DR Congo - PHOTO: Anneli Edsmyr

FIVE PRIORITY AREAS

1 THE MOBILISING POWER OF THE CHURCH – FAITH, CHURCH AND SOCIAL TRANSFORMATION

Global aid resources are not enough to achieve the goals of the 2030 Agenda. Therefore, PMU works to ensure that resources mobilised locally through local churches complement the aid and create synergies. The Church and other religious actors have significant trust capital and a great potential to contribute to social justice and positive change. To unleash this power, there is a need for theological reflection on the role of the Church in society, as well as practical tools to mobilise members and resources for collaboration with other actors. PMU also wants to promote the integration of diaconal and social development perspectives into pastor training, in order to strengthen the church's work for social justice.

The Church is often large, but it is not always strong. Therefore, internal processes of change within churches are central. This may involve deepening the theological thinking, processing values and self-image, and learning about how social development takes place.

Corruption is a serious obstacle to development in large parts of the world. The Church must lead by example and actively counter corruption internally in order to be credible and effective in the work for a good society and social justice. A church that wants to contribute to social change also needs to promote good relationships with other churches, communities and religious groups – especially in conflictual contexts. When churches strengthen the ecumenical and interreligious unity, they become powerful actors for peace and coexistence.

TOWARDS 2030, PMU WILL FOCUS ON:

- promoting a theology that supports poverty reduction and the participation of the church in the work for social justice and a good society, in churches, pastor training and partner organisations
- developing, together with other actors, methods for local churches to mobilise local resources for community building, thereby supplementing aid, and disseminate these methods in our global network
- strengthening the churches' knowledge of anti-corruption and its capacity to act against corruption
- strengthening the role of churches and our partners in ecumenical and interreligious dialogue and in questions of religious freedom, in order to create space for religious actors to act
- reinforcing communication within the thematic area.

2 PEACE – PEACEBUILDING, INCLUSION AND JUSTICE

16 PEACE, JUSTICE AND STRONG INSTITUTIONS

Democratic principles and respect for human rights lie at the ground for a sustainable peace. PMU's peace work is based on support to local initiatives that promote dialogue and build bridges between different groups. Civil society must have the capacity to demand accountability, and here, PMU particularly wants to strengthen the Church as an active player for peaceful societies and peacebuilding in conflict. Conflicts often arise between religious directions, ethnic groups, language groups and social classes. The Church can sometimes reflect these tensions, but also has the potential to be a unifying force – especially through religious dialogue.

Groups that have previously been excluded must be given the opportunity to participate in meaningful conversations about the good society. PMU promotes broad participation in peace processes, with a particular focus on groups that are often excluded: women, youth, minorities and religious leaders. These groups need knowledge of peace education, conflict resolution and human rights in order to contribute effectively. We prioritise strengthening the ability of local actors to detect, prevent and stop conflicts, and to promote reconciliation, peacebuilding and coexistence.

A sustainable environment is a prerequisite for sustainable peace. Environmental degradation and climate change exacerbate the resource scarcity in areas where peace is fragile or where violence is commonplace. As conflicts are often exacerbated by scarcity of resources, PMU wants to create new livelihoods as a path to peace. We also invest in trauma processing – not only to alleviate consequences, but to break the spirals of violence and give hope.

TOWARDS 2030, PMU WILL FOCUS ON:

- strengthening the capacity of churches and religious actors to promote coexistence and justice, and to conduct an active religious dialogue
- increasing the meaningful participation of women, girls and young people in peacebuilding and work for peaceful coexistence
- developing trauma processing as a method for conflict prevention and an instrument for peacebuilding
- developing and implementing improved methods for livelihood and job creation and as an instrument for conflict prevention and peacebuilding
- reinforcing communication within the thematic area.

1999

The work of partnership development and strategic dialogue is intensified, a process known as Building the Kingdom of God Together.

2000

PMU initiates its major work around HIV/AIDS.

2001

PMU's own second-hand stores start up.

2003

In 2003 and 2004 PMU strengthens its work on methods, guidelines and policies.

2004

The Asian tsunami triggers extensive humanitarian relief efforts. PMU also signs the Red Cross Code of Conduct.

Kenya - PHOTO: Sandra Lagestrå

3 GENDER EQUALITY – RIGHTS, LEADERSHIP AND EMPOWERMENT

Lack of gender equality remains one of the biggest obstacles to global development. Women and girls often have limited access to power, resources and property. PMU works to ensure that everyone – girls, women, boys and men – have the same rights and opportunities.

We want to strengthen women's and girls' leadership and agency so that they can organise, exert influence and participate in decision-making – both in the family and in society. Religious leaders are key players in driving this change. Therefore, we want to challenge leadership cultures and masculinity standards in churches, organisations and society. PMU wants to set an example and inspire the global Pentecostal movement to do the same.

Economic empowerment is crucial. PMU works to ensure that women can have better livelihoods, become entrepreneurs and job creators, and have control over the resources they create. Gender equality is an integrated perspective in all our interventions, where we challenge gender roles and unequal resource allocation.

Gender-based violence is a serious obstacle to gender equality. PMU prioritises interventions that strengthen women's and girls' health and right to their own body, and that combat harmful practices. Religious leaders, not least within the Church, are central to driving norm change.

TOWARDS 2030, PMU WILL FOCUS ON:

- strengthening women's position as leaders in churches, organisations and in society
- strengthening women's right to economic agency and control over resources, for example as entrepreneurs and job creators
- deepening the knowledge about how to obtain more effective norm changes to prevent gender-based violence and harmful practices
- reinforcing communication within the thematic area.

4 ENVIRONMENT – RESILIENCE, ADAPTATION AND STEWARDSHIP

The work for a viable environment and a sustainable climate is both a theological issue and a rights issue. A functioning environment is a prerequisite for sustainable peace and sustainable development. PMU wants a larger number of churches to develop an ecotheology that mobilises members for change and strengthens their role in the work to create a better society. Civil society, including religious actors, needs knowledge and the capacity to demand responsibility – locally, nationally and globally.

PMU collaborates with partners for climate adaptation and emphasises that the historical responsibility lies with the high-income countries. Therefore, our sustainability work in Sweden is important, through its impact on churches, companies and authorities. The PMU Second Hand stores are concrete example that promotes circular economy and inspires sustainable lifestyles. PMU also wants to work for sustainability in the church movement and in the Swedish Pentecostal Alliance's joint operations.

Climate change adaptation is a priority because climate change affects the most vulnerable the hardest. This applies, among others, to smallholder farmers and minorities. PMU therefore works with agricultural ecology, sustainable agriculture, improved water management and forestry. Tree planting improves the environment and binds carbon in the soil. We also promote job creation and entrepreneurship that contribute to environmental solutions and climate adaptation, for example in sustainable energy.

TOWARDS 2030, PMU WILL FOCUS ON:

- mobilising churches and religious leaders through theological reflection and capacity development to engage in environmental and climate issues both practically and in advocacy work
- developing and disseminating effective ways to increase smallholder farmers' livelihoods and resilience to climate change
- mobilising for increased tree planting and improved water management
- developing synergies between supply, entrepreneurship, job creation and sustainable environmental solutions
- reinforcing communication within the thematic area.

2007

The first school package is published, a material aimed at engaging Swedish schoolchildren. And the advocacy work is developing, and partners are beginning to receive support to influence their communities on justice issues in a more straightforward way.

2008

An investment is made in PMU Second Hand as two second-hand consultants are hired.

2009

The first regional PPS (programming seminars) are carried out in 2009, with the aim of planning for the 2011–2014 programme period. PPS is a continuation of the BKGT process.

The advocacy work is strengthened, with joint demonstrations against violence towards women in the DRC, and for peace and justice in connection with the elections in South Sudan.

5 ENTREPRENEURSHIP AND JOB CREATION – FAITH, BUSINESS AND SUSTAINABILITY

Many development challenges are due to a lack of resources and high unemployment. At the same time, there are many entrepreneurs in the global Church who want to contribute with knowledge and capital, but who don't have a clear role in the international work of the Church. Youth unemployment and low productivity can be met with innovation and entrepreneurship. Here, PMU sees great potential, in collaboration with aid and mission resources, to work together with entrepreneurs and job creators.

PMU promotes sustainable business practices and sees entrepreneurs as agents of change driving innovation and economic growth for peaceful, equal and sustainable societies. Female entrepreneurs are prioritised, as we want to strengthen women's economic agency. Through faith-based networks, PMU wants to spread ethical business models and offer coaching, ethics training, anti-corruption training and principles for sustainable businesses.

In many countries, access to finance is a significant obstacle for entrepreneurs and for the development of the local economy. PMU works strategically to secure local funding, support entrepreneurs in the transition from the informal to the formal sector and create jobs that contribute to tax revenue and financial stability. A particular focus is on developing local supply chains, especially in agriculture, to create employment and reduce food waste. Through our network, PMU also wants to connect entrepreneurs in our partner countries to Swedish and global funding.

TOWARDS 2030, PMU WILL FOCUS ON:

- developing concepts and methods for how entrepreneurship can interact with aid and mission resources
- supporting entrepreneurs with knowledge, networks and access to capital leading to more local jobs in the formal economy, a more dynamic local economy, and more peaceful, equal and environmentally sustainable communities
- using the Church and other faith-based networks as a resource, contributing to local value chains (for example in the agricultural sector), local ethical business and reduced corruption
- reinforce communication within the thematic area.

Nepal - PHOTO: United Mission to Nepal (UMN)

2009

Fundraising began to increase after a strategic decision to strive towards doubling our own fundraising (from SEK 25 to 50 million).

2010

PMU starts a Facebook account, and shortly thereafter also Twitter and Instagram accounts.

2013

Four PPSs are carried through, with the aim to plan the 2015–2018 programming period.

2014

PMU loses the frame agreement with Sida, but the cooperation continues in other forms.

THE HUMANITARIAN WORK OF PMU

Helping people in need is something that PMU sees as both deeply Christian and a solidarity act, and a concrete expression of reaching the most vulnerable. PMU has a broad network of actors with good capacity to work with long-term interventions, as well as respond to humanitarian crises. Many partners are also well placed to work with peacebuilding at different levels of society. PMU will therefore continue to develop cutting-edge expertise in how to achieve good interventions at the intersection of the acute and the long-term (nexus), and between humanitarian, long-term and peacebuilding work (triple nexus). Within the framework of nexus interventions, PMU needs to develop ways to work with disaster preparedness and risk reduction, as well as find funding for this work.

A prerequisite for this is long-term partnerships with locally based organisations. PMU works to move resources and decision-making power to the local level, where participation in planning and decision-making is crucial. Our approach is that we want to be accountable to those that we serve in humanitarian interventions. We strengthen our partners' capacity to manage humanitarian crises through institutional means and local resource mobilisation. An important focus is to build networks and consortia that complement each other.

PMU exists within a large and growing network of Pentecostal aid actors. PMU wants to continue to strengthen this network in order to be able to collaborate around fundraising efforts and campaigns, coordinate support to joint partners, or channel funds to other actors present on the ground where humanitarian crises arise.

At a time when international humanitarian laws and principles are increasingly questioned, PMU wants to stand up for the principles of humanity, neutrality, impartiality and independence. The humanitarian work is conducted in accordance with the International Federation of Red Cross Federation's Code of Conduct, which the PMU has signed. PMU is also a member of the Core Humanitarian Standard (CHS) alliance, a global initiative to ensure accountability, quality and transparency in humanitarian interventions.

TOWARDS 2030, PMU WILL FOCUS ON:

- further developing the capacity of our partners to respond to humanitarian crises
- developing our and our partners' understanding and knowledge of methods to use in so-called nexus and triple nexus interventions, where we bridge the gap between humanitarian efforts and interventions promoting development
- developing concrete nexus and triple nexus interventions, including work aiming at disaster preparedness and risk mitigation
- working to ensure that more resources and decision-making power in humanitarian crises end up with local actors
- developing our network of humanitarian actors who can collaborate to respond to humanitarian crises, build partners' capacity, add new perspectives and components to interventions and channel resources, joint fundraising efforts and campaigns
- continuing to deepen our knowledge and expertise on humanitarian principles and working methods
- reinforcing decision-making pathways in order to quickly initiate resource mobilisation through communication with our international networks and fundraising in Sweden.

Benin - PHOTO: Matilda Nyamai

2015

PMU has a direct agreement with Sida from 2015-2017, after which an agreement is made with the Swedish Mission Council (SMC) for continued Sida support from 2018.

For the first time, the fundraising exceeds SEK 40 million. PMU once again becomes part of an agreement with Sida Hum via the SMC platform. For the first time, a five-year strategy is adopted, PMU's Compass Towards 2020.

2019

Efforts to get to know and influence the global Pentecostal movement, as well as other church-/faith-based networks, are intensifying. The Pentecostal Relief and Development Partners network is initiated in 2019.

The budget exceeds SEK 200 million for the first time.

Communication, Resource Mobilisation and Responsibility in Sweden

PMU'S COMMUNICATION WORK AND PLATFORMS IN SWEDEN

At a time when aid is being questioned and cut while global needs are enormous, strategic work in communication is crucial. PMU's communication aims to strengthen engagement with the most vulnerable in the world through knowledge, participation and relationship – within the Pentecostal movement and in the wider society. The communication work must show how faith, development and humanitarian work are linked and how long-term changes occur when they interact.

PMU's communication should enhance understanding and commitment to global issues through both storytelling and knowledge-based communication. It should also point to interconnections and solutions, not just needs, and contribute to a nuanced conversation about poverty, conflict, peace, gender equality and sustainable development. The communication should also make space for the voices of partners and congregations, and give people in vulnerable contexts a clear and respectful place in the story.

PMU uses different communication platforms and working methods – digital, printed and meeting-based – to reach different audiences with relevant content. The content combines personal stories, facts, analysis and theological reflection. Communication is integrated into our programme and method development, to strengthen learning and transparency.

Collaboration and dialogue are central to communication work. Communication is used as a tool to build trust, joint platforms and long-term relationships. PMU maintains a professional and close dialogue with:

- Swedish congregations
- second-hand stores and volunteers
- global partner organisations
- authorities and aid actors
- academia and business
- policy makers.

PMU's communication should provide people with concrete ways to participate and engage, through action and volunteering, advocacy, donations and long-term partnership, as well as prayer and spiritual participation. The communication should strengthen the sense of shared responsibility and show how local engagement is linked to global impact.

TOWARDS 2030, PMU WILL FOCUS ON:

- strengthening and deepening communication and participation towards the primary target group, Pentecostal churches, through clear offers, dialogue and joint platforms
- reinforcing the communication in second-hand stores, so that stores, staff and volunteers become active carriers of PMU's story and global mission
- developing communication with business stakeholders, focusing on partnerships that unite business, ethics, sustainability and social responsibility
- building and deepening networks with Nordic partners for knowledge exchange, joint communication and coordinated initiatives in aid, mission and entrepreneurship.

South Sudan - PHOTO: Johanna Lifsgård Lebourne

2019

For the first time, our own fundraising exceed SEK 45 million. The increase is mainly from Second Hand and private donors.

2022

PMU resumes work in Ukraine, after Russia's war of aggression against the country. Major humanitarian interventions are being carried out, as well as capacity strengthening of the Pentecostal aid organisations.

2023

PMU applies to become a strategic partner of Sida within the humanitarian field. However, no Swedish organisation is offered a framework agreement with Sida.

2024

PMU applies once again to become a strategic partner of Sida, which is granted.

Ethiopia - PHOTO: Emma Elofsson

FUNDRAISING AND LONG-TERM GIVING

Fundraising is crucial for PMU to be able to be present in the long term in prioritised contexts while at the same time meeting urgent humanitarian needs. In order to receive institutional funding, self-financing of parts of the budget is almost always required. In this time of increased uncertainty in the donor landscape, our own resources are becoming increasingly important for sustainability, capacity to act and independence. Therefore, we prioritise to continually build a stable base of long-term donors, where monthly giving is central. Monthly donors provide predictability, allow us to plan more strategically and strengthen the sense of shared responsibility over time – both in local churches and among individual donors.

In particular, PMU wants to strengthen the cooperation with local churches on regular giving. In parallel, we are developing the ongoing collaboration with PMU's second-hand stores as a resource for both revenue, mobilisation and communication, where stores, staff and volunteers become active bearers of the bigger story. At the same time, we want to test and develop new models for resource mobilisation in new markets and in the field, with a special focus on entrepreneurship and sustainable business models that strengthen the local economy, create jobs and contribute to increased independence among partners and in local communities.

TOWARDS 2030, PMU WILL FOCUS ON:

- strengthening the monthly giving with clear follow-up, feedback and communication that builds long-term relationship and trust
- developing and establishing concepts for giving from congregations
- deepening and systematising the collaboration with the second-hand stores as a mobilisation platform, with joint campaigns, visibility of results and a clear link between the store's everyday life and the global impact of the work
- testing new markets and new models for resource mobilisation in the field, especially through entrepreneurship, social innovation and sustainable business models, in collaboration with partners, networks and relevant actors.

2025

PMU celebrates 60 years in 2025, with a record number of church visits and celebrations in four locations. We celebrate, among other things, that over the years we have conveyed SEK 4,7 billion from Sida to the Swedish Pentecostal Movement's international work. In addition to this, large sums have been received from, among others, the EU, Radiohjälpen and foundations, in addition to what donors, churches and second-hand stores have contributed.

PMU SECOND HAND

PMU Second Hand is a unique platform where social responsibility, sustainable consumption, local presence and global change meet in practice. Through their strong local presence, the stores create space for relationships, become social meeting points and offer an open door for people who might not otherwise come into contact with the work of the local Church. The stores open up doors to existential conversations about values, responsibility and hope, and build bridges between churches, volunteers and new target groups in society.

At the same time, PMU Second Hand is a significant resource for our global work and an important part of our long-term fundraising. The incomes enable both humanitarian interventions and development work and are a concrete expression of how local engagement can be translated into global impact.

The second-hand stores are also a central platform for mobilisation, communication and engagement. Through the stores, PMU can share integrated stories of sustainability, justice and international responsibility, and provide customers and volunteers with clear connections between their everyday actions and change in the world. In this way, consumption, giving and participation are united in a joint movement towards a fairer and more sustainable world.

TOWARDS 2030, PMU WILL FOCUS ON:

- establishing more second-hand stores with a strong diaconal profile and active church presence
- further strengthening the cooperation between the global work, the stores and the Pentecostal churches, to make the whole picture visible and clearly show how local involvement and everyday actions – like a ten dollar bill in a store – can be the start of a new life in another part of the world
- developing shared stories, messages and visual expressions that connect the second-hand stores, the involvement of the congregations and our global work
- strengthening the role of the stores as meeting points and communicative hubs for sustainability, social responsibility and international solidarity
- increasing the participation of volunteers, customers and congregations through a clearer link between fund-raising, results and impact
- improving transparency and feedback on how funds from the second-hand stores contribute to long-term changes in people's lives and local communities.

ENHANCED COLLABORATION AROUND SOCIAL RESPONSIBILITY IN SWEDEN

In collaboration with Swedish Pentecostal churches and other areas of work within the Swedish Pentecostal Alliance, PMU wants to contribute to people's development, health and restoration in Sweden, based on the conviction that every human being is created in the image of God and carries creativity, gifts and an infinite value. The churches act as natural nodes in the local community and contribute to security, inclusion and community. Through interventions in refugee reception and integration, support for migrants, work against abuse, second-hand stores, pastoral care and education, the movement is one of Sweden's more active non-profit actors for social sustainability.

THE COLLECTIVE SOCIAL WORK OF THE PENTECOSTAL MOVEMENT IS COORDINATED THROUGH FOUR ACTIVITY AREAS, WHICH STRENGTHEN AND EQUIP LOCAL CHURCHES IN DIFFERENT WAYS:

1 PMU Second Hand

Together with Swedish churches, PMU runs about 60 stores that preach the gospel in concrete action by creating employment, building social meeting places and generating resources for social and humanitarian interventions in Sweden and globally.

2 LP

Through contact activities, treatment, supportive housing and occupation, LP meets people living in vulnerability and offers paths to sobriety, community and a new life.

3 Pingst Education

Through non-formal adult education, ALT and Bible schools, courses are offered that strengthen people socially, personally, spiritually, and in terms of knowledge. The courses equip leaders, deacons and employees for service in both churches and society.

4 Pingst Care

The goal of this activity area is healthy, safe and inclusive churches that are equipped to meet people's life challenges. The work includes skills development, networking, pastoral care and support for local care initiatives.

The four areas of activity complement each other and act as a common toolbox for the social mission of the Swedish Pentecostal churches. The mission is to convey hope and belief in the future to people living in vulnerability. In this work, the goal is to see the whole person, and always start from the belief in people's own ability to change. Over the next five years, we want to see more churches flourish in health, grow in social engagement and be relevant societal actors.

TOWARDS 2030, PMU WILL:

- contribute to the development of a larger number of Swedish congregations as strategic social actors
- help create synergies between the various areas of work of the Pentecostal Alliance
- contribute to the creation of model projects in particularly vulnerable areas, demonstrating the collaboration between LP, PMU, Pingst Omsorg and Pingst Utbildning
- develop job training places for people outside the regular labour market
- contribute to enhanced advocacy and societal impact on issues of social justice, integration and against all forms of abuse.

Nyhem - PHOTO: Robin Ibanez

PMU'S POLITICAL DIALOGUE, ADVOCACY AND NETWORKING

Political decisions shape the conditions for human rights, climate and environment, peace, gender equality, religious freedom and sustainable development. Therefore, political dialogue and influence is a strategic core task for PMU. As a church-based actor with strong Swedish and global networks, we have a responsibility to contribute to constructive dialogue – nationally and internationally – and to stand up against destructive power structures through solidarity with local communities and a critical scrutiny of power.

In a time of polarisation, shrinking democratic space and a growing anti-rights agenda, we need clear voices that defend people's dignity and the ability of local actors to build peaceful and sustainable societies.

Our advocacy work rests on PMU's theory of change, the experiences of our partner organisations, and our theological foundation. We use our platform to connect local voices with decision makers, the media, and the public. The local reality of our partners gives us a credible voice on issues such as peace, conflict, gender equality, a free civil society, faith, climate and livelihood.

Through broad alliances with churches, civil society and religious actors, we combine local anchoring with expert knowledge. We represent both the voice of the Church and that of civil society. Our ambition is to have networks and relationships that give us influence on strategically important issues – we want to be involved where decisions are made.

In the political dialogue, PMU wants to be a hopeful, constructive and professional actor that combines theological anchoring and religious literacy with policy competence. We want to show that the voice of the Church, when it takes its place in the public debate and in the meetings with decision-makers, can contribute with hope, healing and sustainable solutions in a time that needs justice and reconciliation.

THREE LEVELS OF POLITICAL DIALOGUE

In order to be relevant and have maximum impact, PMU is present on three levels that interact with each other:

1 IN GLOBAL AND MULTILATERAL PROCESSES

PMU has an established presence in the UN and other international forums, including the G20 and dialogues on religious freedom. We pursue issues of human rights, local conditions for partners, the role of religion in development and freedom of religion and belief (FoRB). The collaboration often takes place in multi-religious constellations. PMU represents both our own network and the Pentecostal World Fellowship (PWF) at the UN and is increasingly taking on the role of a driving religious actor within the UN system.

2 WITH LOCAL PARTNERS

We strengthen local actors in their advocacy work and create space for their voices in national and international contexts. When they are unable to participate, we act to advance their perspective.

3 IN SWEDEN AND THE EU

We work to ensure that Sweden's and the EU's international commitment is long-term, generous and rights-based. PMU is an active voice in dialogues with the Swedish Parliament, the Ministry of Foreign Affairs, Sida, business and academia. We collaborate with popular movements and draw from their strength, combining the Pentecostal movement's involvement with broad civil society networks. Giving young people power and influence is a priority.

Burundi - PHOTO: Therese Svensson

TOWARDS 2030, PMU WILL FOCUS ON:

- conducting an active political dialogue with politicians, authorities and embassies to influence aid policy and defend a rights-based perspective in international commitments
- prioritising areas where we and our partners have a particular added value, e.g. DR Congo, faith-based work, peacebuilding, civil society space, climate and religious freedom
- developing our cooperation with the global Pentecostal movement and jointly conducting advocacy work in international processes
- enabling others in our networks to engage in multilateral processes through our role as a leading actor and representative at the UN
- drawing attention to the contexts in which we operate and which have low media attention
- linking communication efforts closer to advocacy work
- using networks for broad coverage, triangulation of information and contacts with decision makers
- strengthening the humanitarian perspectives in advocacy work and highlighting our role as a humanitarian actor
- raising the issues of natural resources and conflicts in dialogue with the business community and within various networks and collaborations
- contributing to the training of local partners, and strengthening our own capacities
- contributing to making the Pentecostal Movement in Sweden an active voice in the political dialogue, together with other Church organisations and other parts of the civil society.

HOW WE REALISE THE COMPASS

To realise the Compass, PMU works on a broad front in all areas of work. The goal is to ensure compliance with regulations and guidelines, high quality, learning and continuous improvement, and to disseminate lessons learned and working methods that work.

ANALYSIS
Sweden and the world are connected

Climate change, conflicts and economic crises know no borders. In our work, we therefore take into account that what happens far away affects us at home – and that our life choices affect people on the other side of the globe. Therefore, international aid is not only about solidarity, but also a way to build a safer, fairer and sustainable future for all. When we invest in peace, rights and development globally, we also strengthen hope and stability in our own part of the world. To succeed in our mission, we therefore need to mobilise resources and people and make interventions both in Sweden and in our partner countries.

Religious literacy

The faith perspective influences how PMU understands poverty, how we view development and how we define well-being. Religious beliefs are important for people's physical, mental, social and spiritual health, and this needs to be taken into account in order for interventions to be effective and relevant. This applies to both religious and religiously independent actors, as everyone carries a worldview that affects how we understand the outside world. PMU sees an important added value in understanding and consciously including faith and religion in context analyses and in the planning, implementation and follow-up of interventions.

Local analysis and capacity development

In our work, we always start with an analysis of the local situation. This means, among other things, that in each intervention, our local partners and people who live in poverty are the ones that define how vulnerability and poverty should be understood in their particular context, and how best to combat them. In addition to that, we also gather our own information about the situation in different parts of the world. With this background, we place great focus on dialogue, joint learning and capacity development and on supporting local partners in the roles they play in their societal context. Capacity development includes support for development thematically, administratively, organisationally, qualitatively and strategically. We also provide support in influencing decision makers and providing community services, and encourage partners to find innovative solutions. Part of the capacity strengthening also takes place between different local PMU partners or through other actors. Financially, we provide partners with programme or core support.

FOCUS
Geographical priorities

PMU uses various measuring instruments to deepen the understanding of the situation in the countries where we work. The Civic Space Index (CSI) is a combination of different indices to assess a country's stability and level of corruption, the degree of freedom for individuals, organisations and for the media, as well as the situation for civil society. The Poverty & Conditions for Human Development Index (PCHDI) is a combination of various international indices that provide a picture of the level of poverty in the country and the conditions for individuals and groups to be able to meet different basic needs. In essence, CSI focuses primarily on the societal climate and the surrounding environment in which our partners work, while PCHDI looks at the possibilities for individuals and groups to grow and develop.

In order to support the most vulnerable, PMU focuses on the least developed countries. This means that the greatest focus is on sub-Saharan Africa, where a large majority of the world's extremely poor will be found in 2030. We also make interventions for particularly vulnerable groups in other countries in the OECD's DAC list in order to access pockets of poverty in the countries that are not among most vulnerable. Exceptions to these lists can be made for humanitarian operations carried out in other countries, but where refugees from the above-mentioned countries are the target group of the operation. The allocation of funds is directed to contexts and themes where the PMU and local partners have the capacity to act, and where we have the ability to mobilise for change. To create space for innovation, our existing partners are supplemented with additional actors if necessary.

RESOURCE MOBILISATION
Resource mobilisation both in Sweden and in our partner countries

PMU strives to continuously broaden the financial base to achieve our goals and ensure the long-term nature of our operations. This includes work to secure various types of agreements with more institutional donors, as well as

South Sudan - PHOTO: Robin Ibanez

expanded fund-raising and further development of the second-hand stores. It also includes resource mobilisation in our partner countries, in collaboration with our partners.

PARTNERSHIPS
Partnering and cooperating

For PMU, partnership is central. Everything we do, in Sweden and other parts of the world, is carried out in close cooperation with locally present churches and organisations. We invest time and resources in dialogue and relationship building as a way to achieve our goals. We engage in long-term commitments, which also affects our decisions. When we enter into a partnership with a local actor, we do it primarily with the intention that we, together with Swedish churches, want to collaborate for a long time and not just for a single intervention.

Cooperation with many actors

PMU conducts its work through collaboration with many different actors at different levels, in Sweden and globally. In the interventions we support, there are activities targeted towards both rights holders and duty bearers. In the partner countries, our partner organisations and churches are present and active. In Sweden, PMU cooperates closely with local Pentecostal churches and other organisations within the Pentecostal Alliance of Independent Churches. We also cooperate with many organisations among the Swedish popular movements, especially through the aid organisations that they run. There are also several networks, both Swedish and internationally, where PMU is a member and a driving actor. Furthermore, we collaborate with institutional donors such as Sida, ECHO and Radiohjälpen. In addition to this, we have a large network of contacts with private donors, embassies, authorities and companies, as well as with universities and colleges.

IMPACT, QUALITY ASSURANCE AND FOLLOW-UP
Impact of the Compass on our operations

PMU makes annual operation plans to ensure that the Compass has an impact on the work that we do, both in Sweden and in our partner countries. We also have staff with thematic expertise in selected strategic priority areas. PMU also develops more detailed long-term strategies and operationalisation plans were deemed necessary. For coordination, efficiency and clarity, we develop regional operative plans and, if necessary, country programmes, where the strategic priorities have a clear impact. Funding is increasingly directed towards initiatives within the selected priorities, based on dialogue with Swedish churches and local partners.

Sustainability

PMU works continuously to ensure a reduced climate footprint, based on the environmental and sustainability policy of the Pentecostal Alliance of Independent Churches. This includes, for example, sustainability in terms of travelling, purchases and the arrangement of Swedish and global meeting places for learning and dialogue, etc., where an increased focus is placed on digital solutions.

Systematic quality work and internal management and control

PMU has a solid system for internal management and control that ensures quality, transparency and accountability throughout the operations. This includes clear contract chains, compliance audits and financial audits according to international standards, as well as a close interaction with our local partners. PMU bases its internal governance and control on the COSO framework, and in the humanitarian activities, our partners follow internationally recognised codes of conduct and standards. Our monitoring and reporting system is based on a global and regional performance framework that structures and guides performance management.

Bangladesh - PHOTO: Annelie Edsmyr

Ethiopia - PHOTO: Linus Linbro

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Kenya - PHOTO: Harriet Andersson

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