



Pentecostal Development Partners' Global Summit

January 2020
Oklahoma City

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Welcome

Dear Colleagues,

Welcome to Oklahoma City and to our days together. We are grateful that you have taken the time to be a part of this Global Summit. It may be presumptuous, but if we had a theme for our time together, we could do no better than to borrow it from many agencies and fellowships and say "Better Together". These days express our heart and vision that as practitioners in Pentecostal Relief and Development ministries we are indeed better together. As part of national church fellowships and their mission initiatives, we share a common conviction that the gospel as expressed through the local church is the catalyst for individual community and societal transformation through the work of the Holy Spirit. It will be so good to have unhurried time together with fellow workers who share kindred heart and vision. There will be time for worship and prayer for each other.

For the past few years, several of us have gathered to begin to explore the potential for Pentecostal relief and development ministries to be more aware of what we are doing to serve the cause of the wholistic gospel and even how we could work together to deepen our impact around the world. We believe that the process of exploration is as important as the vision and any goals we set. So these days are not envisioned to be a complete response of these questions of co-operation and collaboration but essentially the beginning of a conversation and open invitation for others to join us for this journey.

However, our hope for these days is that we will not be thinking just about structure and committee's etc., but that we would listen and learn from each other, respond to thoughtful presentations; on the Biblical imperative for our relief and development work, the social impact of the work itself as well the need for how we talk about the increasing role that gender awareness needs to play in shaping our practice. In the following pages we have included these presentations. As you will see in the outline of the days, we are leaving significant time for discussion and reflection. On the second day we will be thinking and working through the potential for us as Pentecostal mission agencies to work more closely together in the future. Asking the question, "How we do cooperate for better impact in the Global South?" We will map where we are already working, our implementing partners, our focus countries as well as exploring how we could work together in Crisis/Disaster Response. We shall also be thinking about how and when we gather and invite others to the table. So these really are days of dialogue and discovery.

Again, please hear our gratitude for the investment of your time and energy to be a part of these days as we listen to what the Lord is saying to us collectively as we seek to strengthen the work and witness of the local church around the world. We are thankful for the contribution of Niclas Lindgren and Mikael Jägerskog of PMU from Sweden and Daniel Lepojärvi of Fida who have assisted in helping shape the content of the summit.

With every blessing and much peace,

David Adcock and Max Barroso
Co-Facilitators of Global Summit for 2020

Global Summit Guest List

Torben Madden – DIRECTOR, INTERNATIONAL AID SERVICES / DENMARK

David Hetlelid – INTERNATIONAL DIRECTOR, NORWEGIAN PENTACOSTAL MISSION / NORWAY

Stig Stordal – SENIOR ADVISOR, NORWEGIAN PENTACOSTAL MISSION / NORWAY

Harri Hakola – EXECUTIVE DIRECTOR, FIDA ~ CHAIRMAN PENTECOSTAL EUROPEAN MISSION / FINLAND

Daniel Lepojarvi – REGIONAL DIRECTOR, EAMEGA (EASTERN AFRICA, MIDDLE EAST AND CENTRAL ASIA) FIDA / FINLAND

Ruut Mononen – REGIONAL DIRECTOR, ASIA FIDA / FINLAND

Paula Konttinen – REGIONAL PROGRAM MANAGER EASTERN AFRICA, FIDA / FINLAND

Niclas Lindgren – DIRECTOR, PMU / SWEDEN

Johanna Litsgård-Lebourne – HEAD OF COMMUNICATIONS AND COLLECTION, PMU / SWEDEN

Mikael Jägerskog – HEAD OF DEPARTMENT FOR POLICY, ADVOCACY AND LEARNING, PMU / SWEDEN

Jane Angoum – PMU / UGANDA

Chad Isenhardt – INTERNATIONAL RESPONSE DIRECTOR, FOURSQUARE DISASTER RELIEF / USA

John Kamanzi – NATIONAL LEADER FOURSQUARE GOSPEL CHURCH ~ COUNTRY COORDINATOR FOR UGANDA / UGANDA

David Adcock – CEO, ERDO / CANADA

Blair Colliver – SENIOR PROGRAM OFFICER, ERDO / CANADA

Candice Mayers – PROGRAM ANALYST, ERDO / CANADA

Bryan Nix – DIRECTOR, IPHC WORLD MISSIONS ~ PEOPLE TO PEOPLE / USA

Jamie Dunning – EAST AFRICA COORDINATOR, IPHC WORLD MISSIONS ~ PEOPLE TO PEOPLE / USA

Sarah Berry – UNITED STATES OF AMERICA STATE DEPARTMENT / USA

Dr. Adrian Hinkle – EXECUTIVE DIRECTOR, SOCIETY FOR PENTECOSTAL STUDIES ~ V.P. ACADEMICS AFFAIRS SCU / USA

Chad Irons – CEO OPERATIONS, ACCI MISSIONS & RELIEF / AUSTRALIA

Dr. Jason Streubel – INTERNATIONAL PROGRAM SENIOR DIRECTOR, AGRICULTURE AND FOOD SECURITY, COH / USA

Bonnie Mills – INTERNATIONAL PROGRAM KNOWLEDGE MANAGEMENT DIRECTOR, COH / USA

Kari Hoggard – INTERNATIONAL PROGRAM RESEARCH ADVISOR, COH / USA

Aria Spears – INTERNATIONAL PROGRAM WOMEN'S EMPOWERMENT SPECIALIST, COH / USA

Lisa Boen – VP OPERATIONS AND LOGISTICS, OPERATION COMPASSION / USA

Tony Clanton – PROCUREMENT SPECIALIST, OPERATION COMPASSION / USA

Kwame Wumbe – EXECUTIVE DIRECTOR OF AG CARE AFRICA / GHANA

Arto Hamalainen – CHAIRMAN, PWF WMC ~ CHAIRMAN APMF ~ PWF ADVISORY COMMITTEE / FINLAND

Max Barroso – VICE-CHAIRMAN, PWF WMC ~ IPHC WORLD MISSIONS MINISTRIES / USA

Brad Walz – SECRETARY, PWF WMC ~ CHAIRMAN, WORLD ASSEMBLIES OF GOD MISSIONS FELLOWSHIP / USA

Murray Cornelius – LEAD TEAM, PWF WMC ~ EXECUTIVE DIRECTOR PAOC INTERNATIONAL MISSIONS / CANADA

Agenda

WEDNESDAY - JANUARY 22ND

Arrival at your convenience

6:00 PM Departure for Dinner

THURSDAY - JANUARY 23RD

7:30 AM Breakfast

8:30 AM Welcome and Introductions

9:15 AM Worship and Reflection

9:45 AM Towards a Theology of Relief and Development / *Chad Irons, ACCI*

11:00 AM Break

11:15 AM The Social Impact of Pentecostalism in Relief and Development /
Niclas Lindgren, PMU

12:30 PM Lunch Break

1:30 PM The Role of Gender in Relief and Development / *Dr. Adrian Hinkle,
Society for Pentecostal Studies - SCU VP. Academics*

2:45 PM Break

3:00 PM Sustainability, high impact interventions, and effective partnerships /
Sarah Berry, USAID - US State Department

4:30 PM Conclusion

5:30 PM Depart for Dinner

FRIDAY - JANUARY 24TH

7:30 AM Breakfast

8:30 AM Worship and Reflection

9:00 AM Overview of Pentecostal Networks and Structures / *Max Barroso, PWF
Missions Commission, IPHC World Missions*

9:30 AM Overview of Relief and Development Initiatives / *David Adcock, ERDO*

10:00 AM Break

10:30 AM Overview of Multilateral tables / *Mikael Jagerskog, PMU*

11:30 AM Overview of Networking Opportunities / *Daniel Lepojärvi, FIDA*

12:30 PM Lunch Break

1:15 PM Open Dialogue:

- How do we live in the light of these two days?
- Next steps for your group?
- Protocols for Crisis Response Communication?

3:30 PM Prayer and Communion

4:30 PM Conclusion

5:00 PM Depart for Dinner and OKC Thunder NBA game

SATURDAY - JANUARY 25ND

Departure at your convenience.

Summit Papers and Notes

ACCI BIBLICAL BASIS

FOR MISSIONS AND DEVELOPMENT



ACCI BIBLICAL BASIS FOR MISSIONS AND DEVELOPMENT



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BIBLICAL BASIS FOR MISSIONS AND DEVELOPMENT

As a Christian organisation engaged in Missions and Development, we find our purpose and direction in the Bible and the model of Christ. We understand that we are called to participate in God's redemptive plan and Christ's mission of reconciliation.

The comprehensive scope of creation, sin and redemption is evident throughout the Biblical story and is central to Biblical worldview. In the creation account we see God's intention for all He created to live in a state of interdependent harmonious relationships, which is the definition of peace. Creation shows humankind in right relationship with each other, with right self-image (or relationship with oneself) and in right relationship with the rest of creation. These right relationships are all held in perfect harmony through an undefiled primary relationship and intimacy with God.

Through the fall we see how all of these relationships became sin affected and broken (Gen 3:11-24). The result of this disharmony was the emergence of human poverty, which is experienced as spiritual, physical, emotional/psychological and social poverty. Humanity's distorted image of themselves, and subsequent fractured relationships with each other, has led to inequality and injustice, which are the basis of all social disorders including material poverty.

In redemption, we see God's plan for these relationships to be restored, and for creation to once again exist in its original state of perfect harmony and peace (Rev 21:1-4). To establish this, God sent Christ to Earth, with a mission and a message of reconciliation, to restore all that sin has damaged and reconcile all of creation to God.

Christ's mission of reconciliation embodies the nature of the Father who sent Him, which means it is founded on justice and compelled by love (John 3:16-17).

Christ came incarnate into the world and brought with Him a radical message of holistic transformation as he sought to bridge social divides, spiritual divides, and reinstate the equality of all humankind. Christ addressed structural injustices as he reversed the social order of the hierarchies of the day stating it is more blessed to give than receive, more privileged to serve than be served, and that ultimately human greatness is measured neither by status nor wealth, but by our service to others. Christ modeled humble servitude and sacrificial love, rejecting status, entitlements and worldly power, in pursuit of reconciliation and the Kingdom of God (John 20:21, 2 Cor 5:19).

Just as the Father sent Christ incarnate into the world with this mission to holistically transform and reconcile creation to Him, so Christ has sent us (2 Cor 5:19).

Christ's mission is our mission, and his model informs the basis of our engagement strategy in both missions and development. Therefore our interaction with people and communities is characterised by love, humility and service, seeks to be incarnational and contextualised, and pursues the just reconciliation of all relationships and holistic transformation of lives, communities and societies.

HOLISTIC VIEW OF HUMAN POVERTY AND DEVELOPMENT

1. POVERTY

Our approach to poverty alleviation is firstly determined by our understanding of poverty, both its nature and root causes. A holistic approach to poverty alleviation therefore requires a holistic understanding as a precursor to developing holistic solutions.

Bryant Myers defines poverty from a relational theology perspective as "Relationships that do not work, that are not just, that are not for life and are not harmonious or enjoyable" (B. Myers 2011). Distorted relationships between humankind and God, each other, creation and our own self-image, give rise to poverty, which can be experienced as social poverty, physical poverty, spiritual poverty and a poverty of being.

A holistic approach to poverty alleviation seeks to reconcile all four sin damaged relationships in order to address the full spectrum of human poverty. This is again modeled on Christ who came to reconcile all things to God. This is evidenced in the holistic nature of Jesus' engagement with humanity as he forgave sins, healed the sick, rebuked the oppressive systems of the day, restored the marginalised to their communities (story of the lepers Matt 8:1-4) and through the parables revealed the nature of the Kingdom of God.

Therefore in replicating Christ's model, addressing poverty from a holistic perspective must involve:

- **Spiritual reconciliation:** restoring people to right relationship with God and reinstating the Lordship of Christ in people's lives.
- **Personal reconciliation:** restoring our self-image and addressing issues of inferiority and superiority so we understand that we are equal creations of equal worth and value. Reinstating capabilities, wisdom, and dignity and empowering those who have been oppressed.
- **Social reconciliation:** restoring people to right relationship with each other, addressing injustice, inequality, oppression and reinstating the responsibility that we have to one another, our responsibility to 'love our neighbour as ourselves' (Mark 12:31).

- Material and physical restoration: ensuring all have the opportunity to participate in the stewardship of creation (utilizing and managing the earth's resource for the good of all humanity) and can be sustained by creation. This necessitates addressing systemic obstacles that limit people's ability to engage in stewardship, as well as personal issues of skill and individual mindsets, all of which can lead to material poverty. Promoting sustainable stewardship of resources that enable communities to balance the need for provision with preservation of creation for the sake of future generations.

2. DEVELOPMENT

When we engage in development, we seek to participate in Christ's mission of reconciliation, which results in holistic sustainable transformation in the lives of individuals and whole communities.

We therefore define development as the process of transformation through which people are reconciled to right relationship with God, themselves, each other and the rest of creation. Subsequently the social, economic, and cultural issues, which result from such distorted relationships, can be addressed and peace restored in communities. Such an approach to development is by nature holistic and is an ongoing journey of change, maturation and growth sustained throughout the duration of our lives.

Holistic development can be approached from an individual perspective through discipleship, where the individual engages in a process of transformation, which begins with spiritual development and evolves to address the individual's interaction with others and the rest of creation.

Holistic development can also be approached from a community development perspective, where communities engage in collective action which builds solidarity and community capabilities. Communities may initially engage in collective action to address physical development, which in the process must also expand to include social, spiritual and personal development to address root causes, which are broken relationships both on a personal and structural level.

Holistic sustainable development aims for the reconciliation of individuals within their relational context, resulting in broad reaching transformation in families and communities.

See table 1 – Summary of Holistic View of Poverty and Development

THE ACCI VISION AND MISSION

ACCI's vision is for a world where all people have an opportunity to hear the gospel and the freedom to choose, believe and express their faith.

We believe in a world where Christian principles of justice and equality are actualised. Where individuals, families and communities are empowered to influence decisions affecting their own lives, advocate for their own rights as human beings with equal voice and equal value under the premise that all life has intrinsic value before God who created life.

As an organisation, what we do must always embody why we do it and how we do it. Our vision summarises why we are engaged in missions and development and our mission summarises how we engage. Both why and how are rooted in our understanding of:

1. The Biblical basis for missions and development;
2. The holistic view of poverty and development; and
3. Our statement of faith (Australian Christian Churches Statement of Faith)

Our vision statement leads with the sharing of the gospel and making disciples where:

- The Gospel is the good news of God's redemptive plan and Christ's mission of reconciliation that we have been commissioned to take into 'all the world'.
- A disciple is an individual who has exercised their freedom to choose, believe and express their faith. They are an active participant in the process of reconciliation and transformation.

Our vision statement continues based on a biblical understanding of our social responsibility. Whilst we recognise that the complete transformation of society and all its encompassing relationships will be fully effected when Christ returns to usher in the Kingdom of God, our commitment to social justice stems from a firm belief that the liberation that will be completed at that time begins now in this age (N.T. Wright 2009). We therefore have a responsibility to uphold the principles of the Kingdom of God in this world and will strive to:

1. Act justly
2. Administer justice
3. Uphold the dignity of others
4. Advocate for people who are vulnerable and marginalised.

These themes of justice, righteousness and equality and the importance God places on them resonate throughout the book of Isaiah. In chapter one God calls for his people to uphold justice as a part of returning to true worship “Learn to do right [good]! Seek justice, relieve the oppressed, and correct the oppressor. Defend the fatherless, Plead for the widow” (Isaiah 1:17 AMP). Isaiah chapter 58 further challenges believers who engage in fasting as a religious ritual whilst simultaneously fulfilling self-interests through oppressive means. He links the purpose of fasting directly to social reconciliation and the reinstatement of equality “[Rather] is not this the fast that I have chosen: to loose the bonds of wickedness, to undo the bands of the yoke, to let the oppressed go free, and that you break every [enslaving] yoke? Is it not to divide your bread with the hungry and bring the homeless poor into your house-- when you see the naked, that you cover him, and that you hide not yourself from [the needs of] your own flesh and blood?” (Isaiah 58:6, 7 AMP)

Such verses speak of the responsibility we have as Christians to recognise the equal value of every person, and reflect this understanding of equality in our interactions with others. This is the basis of empowerment; the process by which we encourage people who have internalised oppression and inequality, resulting in a distorted image of self and low self-esteem, to recognise their own worth as an equal creation. We further encourage them to recognise their own rightful place as active participants in their own transformation, the stewardship of creation and the reconciliation of creation back to God.

This invitation of participation was first extended to all humanity by Christ and is therefore upheld in every aspect of our work. It is fostered through seeing empowerment as a necessary precursory step to meaningful participation, and as a legitimate goal which sees communities self-determining and driving their own development as an outworking of their understanding of their own equality and value.

ACCI's Mission is to transform communities and nations, one life at a time by developing holistic and sustainable solutions to combat injustice, poverty and reinstate the value of life. We aim to promote equal access to the rights and services that protect life and human dignity. In participating in God's redemptive plan and Christ's mission of reconciliation we seek holistic sustainable transformation.

- **Holistic:** Means to engage with the whole person and seek to understand the whole situation and identify and address the underlying root causes to surface level symptoms. A holistic approach recognises that in order for a person to be made 'whole', development cannot be confined to physical/material development, but must also address the spiritual, social, mental and emotional aspects of a person.

- **Sustainable:** An ongoing process of growth and development, in which the individual/s or communities primarily concerned can sustain momentum, impacts and the demand for resource.

- **Transformation:** Engaging both ourselves and others in reconciliation and development that incorporates the physical, spiritual, intellectual, emotional and psychological aspects of a person or whole communities.

Our Biblical mandate to help the poor is holistic and requires that we address the root causes of human poverty.

It includes:

1. Sharing the gospel and making disciples: (spiritual) reconciliation and right relationship with God.

2. Relieving the oppressed: (social/justice) loose the bonds of wickedness and let the oppressed go free.

3. Correcting the Oppressor: (social/justice) Breaking the enslaving yoke (structures).

4. Advocacy: (social/justice/equality) Defending the fatherless and pleading for the widow. Prophetically speaking of what the situation of the oppressed should be according to God's Kingdom, and proclaiming how such change can be effected.

5. Sharing resources: (social/physical) Sharing bread with the hungry, providing shelter for the homeless and clothes for the naked.

6. Social reconciliation: (social/equality/physical) Reconciling the social divides that perpetuate inequality through building relationships that restore equal value to the poor, and structures that protect the poor.

7. Empowerment: (social/physical/emotional) Enabling those who have been oppressed and marginalised to regain control over their own lives and futures. Recognising the equal value of their voice, opinions and their equal right to speak and make decision about issues, which primarily affect their lives, and advocate for their own families and communities.

8.Reinstate Responsibility: (social/physical) Reinstate our personal responsibilities to exercise justice and good stewardship. Loving our neighbours as ourselves and not hiding from the needs of others, but protecting and serving those who are vulnerable out of recognition of equality rather than a sense of superiority.

As an organisation, we believe that our actions and endeavors will be authentic when what we actually do in practice to implement our mission has been informed by both why and how we do it. Below is an excerpt taken from the implementation section of ACC International's purpose statement:

- ACCI uses a multifaceted approach to achieving our mission, which includes a combination of ministry initiatives and development projects that incorporate sustainability, rights, advocacy and public awareness campaigns.
- ACCI facilitates the sending of field workers and the formation of strategic partnerships to achieve our mission. The role of our field staff is to engage with and empower communities to be active participants in their own development.
- ACCI encourages our field workers to partner with other like-minded organisations and Governments to implement rights-based development in accordance with international guidelines and national frame works.
- ACCI promotes the cause of Missions within our networks and provides opportunities for churches, donors and volunteers to engage with our mission.
- As we work towards achieving this mission we will strive to act professionally, think strategically, and be accountable to our stakeholders, primarily the communities we serve.

BIBLICAL PERSPECTIVES ON KEY ISSUES

JUSTICE

God loves justice, His standards define what is right and good, and we have a personal responsibility to deal justly with others and for creating and maintaining systems of justice.

God is a just God, and God loves justice (Isa 61:8). The Bible reveals to us God's standards of interpersonal relationships and social order, which are founded on His concepts of justice. We have a responsibility to uphold justice in our relationships with others, and to create and maintain systems and structures that also reflect God's justice.

The Bible is the basis for the moral standards of what is good, what is right and what is just (2 Tim 3:15-17). God first codified His justice in the laws and commandments in the Bible, initially in the Old Testament and then finally in the New Testament. These laws are the ethical framework that governs individual and societal relationship towards the goal of peace and wellbeing (defined as Shalom). As we abide by the laws of God and demonstrate God's justice in our dealings with others, we not only achieve a greater level of personal and interpersonal wellbeing, but we further point people to Jesus Christ (Matt 5:16).

Whilst secular concepts of justice are understood as retributive with the power to punish wrong doing, justice in the Bible is spoken of in the context of human relationships and has the power to prevent injustice and to reconcile. Biblical justice is about upholding right relationships; both interpersonal relationships and structural relationships including judicial, political, religious, cultural and economic.

Justice in the Bible is 'others' centred and focuses on our responsibility to others, in particular the vulnerable members of society. Ensuring that the vulnerable members of any community are treated justly in the absence of their ability to enforce or demand such justice comes out of a deep and Biblically rooted belief in the inherent equality of all humankind.

Justice therefore unravels when we lose sight of who we are in God and who God is in respect to our circumstances. When corrupted values such the pursuit of wealth or power replace a just vertical relationship with God, the horizontal relationships we have with each other become oppressive. This becomes manifest in unequal relationships between the powerful and powerless, and the social structures we form become corrupt, unjust and manipulative in pursuit of these corrupted values. In such an environment life inevitably becomes a commodity that can be traded, bought and sold, violating people's dignity and resulting in some of the most extreme forms of injustice such as human slavery and human trafficking.

Injustice becomes evident in oppressive actions, when individuals' actions towards another person fail to meet God's standard of good and right (Eze 22:29, Exo 23:1-9). Injustice is also evident in corrupt systems that fail to deliver what is just or right (Amos 5:11-15) and corrupt officials who fail in their responsibility to uphold just standards (Isa 10:1-2).

The Christian pursuit of justice is about restoring relational balance so that every person can recover his or her dignity and equal worth. True equality and dignity mean that the poor and vulnerable members of society will be able to independently relate to the structures of society and meet their own needs rather than depending solely on the mercy of the non-poor to share the benefits of unjust systems and structures with them.

The Bible clearly states that meeting the needs of the oppressed is an aspect of seeking justice (Isa 1:17), but goes further to demonstrate that restoration of God's justice must also challenge and reconcile social structures back to right balance and back to God.

"[Rather] is not this the fast that I have chosen: to loose the bonds of wickedness, to undo the bands of the yoke, to let the oppressed go free, and that you break every [enslaving] yoke? Is it not to divide your bread with the hungry and bring the homeless poor into your house—when you see the naked, that you cover him, and that you hide not yourself from [the needs of] your own flesh and blood?" (Isa 58:6, 7 AMP)

EQUALITY

The state of being equal, encompassing equal value, equal voice and equal rights and responsibilities. Christians assert the inherent value of all people and the equal value of all people on the basis that we were all made by God, and all bear his image. Through the story of creation we see that God made humankind in his image giving them life, dignity, liberty, rewarding work, and meaningful relationships (Gen Chps 1-3).

Our equality or equal worth is founded on the basis that we all share a common Maker and a common Master in God, and therefore there is no hierarchy of human worth before God. "Did not He who made me in the womb make them (servants, poor, widow, fatherless)? Did not the same One fashion us in the womb?" (Job 31:15 NKJV Gal 3:28)

Our equality is further confirmed in the pervasive effects of the fall. "For all have sinned and fall short of the Glory of God" (Rom 3:23 NKJV). All of humankind have been affected by sin and are equally sinful. In the fall our equality was maintained and there was no emergence of hierarchy before God. We are all in need of redemption. In this fallen state, the Bible confirms that we are all still loved by God and that God desires a relationship with us all (John 3:16-17).

In redemption our equality is evident in that Christ came to save us all, and that salvation is a free gift available to all humankind (Rom 1:16). Christ, in his mission of reconciliation, intentionally cut through all the morally irrelevant classifications that the world uses to create hierarchy and establish inequality, such as race, age, gender, education, wealth, titles, and nationality. He demonstrated that salvation and reconciliation was for all, and that all were of equal value to God who desired a restored relationship with them (Gal 3:28).

An extension or outworking of having equal value is having an equal voice. Equality means that that each person should be heard, and their equality should be sufficient to ensure that their voice (opinions, views, concerns, needs) is heard and responded to. Whilst justice calls for us to speak out for those who cannot be heard, equality requires us to amplify their voice so they may speak for themselves and advocate for their families and communities. This requires challenging all that silences them such as poverty, oppression, corruption and violence, and impartiality before the law.

"How long will you judge unjustly, and show partiality to the wicked?" (Pslm 82:2 NKJV). The assertion is that the rich and poor have an equal right to have their cause heard and their rights upheld because "...the Lord is the maker of them all." (Prov 22:2 NKJV)

Whilst our equality before God is the basis of our claim to equal rights, it is also the basis of our equal responsibility to uphold God's moral and ethical standards in our interaction with others. We have been commanded to love others as we love ourselves, which in itself is a statement of our identification and equality with our fellow mankind (Mark 12:30-31). The natural outcome of this commandment to love our neighbour as ourselves, is the formation of solidarity that binds humanity together, and serves to ensure that rights and interests of the collective are protected, rather than the elevation of the individual (Exo 20:1-6, Lev 19:18, Rom 12:16-20).

When the interests of the individual are elevated at the expense of the rights of others, then hierarchy and inequality emerges. Inequality is the assertion that one person has greater value than another and therefore justifies actions and interactions that suppress others, deny others access to basic rights and services necessary to protect their life, thus devaluing their life. It is essentially a violation of the second greatest command to "love your neighbour as you love yourself." (Matt 22:39).

HUMAN RIGHTS AND RESPONSIBILITIES

Human rights and human responsibilities are two sides of the same coin.

Biblical responsibilities

(justice + equality + relational context) = Upholding human rights

1. RIGHTS

We view human rights through the lens of our Biblical responsibilities. God made justice and equality a command and a responsibility, which we are to fulfil and uphold through relationships. He expects us to act towards others in accordance with our responsibilities and He also gave others the right to expect that we act in accordance with our responsibilities.

- **Rights are based in Biblical justice** – God is just and a God of justice and He requires of us just interactions with each other. These interactions or relationships are governed by biblical morality and in the Bible codified in laws.

- **Rights are held equally by all humans** – Our rights are based on all being equally created and having equal value and equal dignity before God, affirmed not just in creation but also in redemption. That value is not derived from our humanity, but from the goodness of God (His righteous character and nature).

- **Rights are outworked or violated in relationship** – Human rights are primarily relational, rather than individual. Although all individuals in all societies hold rights, they are outworked (or violated) in relationships as they deal with human interaction. Just as rights have no meaning outside of relational contexts, rights are also unsubstantiated outside of a primary recognition of humankind being first and foremost in relationship with God.

- **Rights are an outward focused responsibility, not an inward focused entitlement** – The Bible refers to rights most prominently in the context of responsibilities. Rights are spoken of as negative and positive rights (do's and do not's) e.g. "Do justice," "Don't murder", but the emphasis is not on an inward focused action of protecting our rights, but on an outward focused command to uphold others rights through due attention given to our responsibilities to each other. Therefore, rights in the context of the Bible does not lead to an entitlement understanding of rights, but an understanding of our responsibility to protect the rights of others.

- **Human rights are not an end in and of themselves** – They effectively function as universal ethics that protect our dignity and worth as derived from God.

- **Human rights are framed by community responsibility, not individual entitlement** – Our biblical perspective on human rights prevents it from becoming overly individualistic, where the individual rights are to be upheld and defended irrespective of the repercussions for the broader community. A biblical perspective operates within a larger overarching command to 'love one's neighbour as yourself' and 'it is more blessed to give than receive'. Therefore, in contexts where an individual's autonomous right will have a negative effect on the broader community or other individuals, Christ's commands requires the Christian to willingly lay down their right and take up their responsibility to others. This doesn't undermine the right of the individual or give another permission to violate someone's rights, but places greater value on the individual choosing servanthood and sacrifice.

- **God's gifts are the foundation of human rights** – Claims to human rights can only be made based on the presupposition of a Divine God who created all humankind and gave us five foundational gifts: life, dignity, liberty, rewarding and fruitful work, and meaningful relationships. These gifts, which were given equally to all humankind, are the basis of our human rights. These rights however cannot be understood as derived from simply being human, but given to all humankind by God. All humans have a right to protect these gifts given to them from God, regardless of their fallen state, or any other human condition.

- **Human rights derived from the goodness of God** – Secular human rights are rooted in the inherent dignity of humankind rather than in the goodness, provision and just nature of God. They are taken as original and not derived. Although our dignity is one of the gifts of God and underpins many more specific rights protected by charters and laws, God gives that dignity to us. It is derived from the equal value he places on us. Outside of the dignity and worth God assigns to man evident in redemption, our dignity and right to life was forfeited at the fall. If rights are based on justice, then our just return for sin is decay and ultimately death (Rom 5:12, James 1:15), but God chose to reaffirm and uphold the value of our life through his redemptive plan, therefore our dignity and our life are both gifts from God given through our vertical relationship with Him, and rights upheld in horizontal interactions in the community of humans as equal recipients of these gifts.

2. RESPONSIBILITIES

As noted above we understand human rights from the perspective of our responsibility to affirm the equal worth and dignity (as derived from God) of all people through our interaction with each other on both a corporate and personal level. As Christians we are compelled by love to go beyond the law in our pursuit of upholding human rights, however, this does not negate our responsibility to uphold human rights as codified in national and international laws and human rights instruments. Romans chapter 13 guides our interaction with secular authorities on the issue of complying with secular human rights regulations and laws. Romans 13:1-10 states:

- **All authorities are instituted by God and are to be obeyed, honoured and respected.** “Let every soul be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God.” (Rom 13:1 NKJV)
- **Abiding by the authorities is equated with doing good and wins us favour.** “For rulers are not a terror to good works, but to evil. Do you want to be unafraid of the authority? Do what is good, and you will have praise from the same.” (Rom 13:3 NKJV)
- **We should abide by authorities, laws and regulations from both moral and pragmatic perspectives.** “Therefore it is necessary to be in subjection, not only because of the wrath of the authorities but also because of your conscience.” (Rom 13:5 NET)
- **The essence of the law is not inconsistent with the purpose of our love for our neighbour.** Both were designed to uphold the rights and dignity of others and require of us the fulfilment of our responsibility towards others. “...if there is any other commandment, are all summed up in this saying, namely, “You shall love your neighbour as yourself.” Love does no harm to a neighbour; therefore love is the fulfilment of the law.” (Rom 13:9-10 NKJV)

As Christians we believe that God loves justice and He created humankind with equal value. Upholding human rights therefore falls within the purview of our God given responsibilities towards others and the actualisation of Biblical justice and equality. To this end we endeavour to fulfil our God given responsibilities to God’s command and His appointed authorities, and we seek to do good, as God defines good.

EMPOWERMENT

Empowerment is the process by which individuals, groups and/or communities become able to take control of their circumstances and achieve their goals, thereby being able to work towards maximising the quality of their life.
(Adams 1990 p43)

In all aspects of our work, we seek to empower individuals and whole communities to self mobilise and self determine their own development. We believe this is the outworking of recognising the equality and dignity of others, and is responsive to a holistic understanding of poverty.

Through his ministry, Christ modelled to us the importance of empowering people. Christ achieved this through reinstating people’s self-worth and self-esteem, through engaging them in meaningful participation, and challenging structural and relational inequality that limits agency, blocks opportunities for participation, and disempowers.

Jesus modelled empowerment through His relationships with the first disciples. Jesus empowered a group of believers, inviting them to be active participants in His mission and resulting in their personal transformation and their eventual self-mobilisation. Upon Jesus’ departure from Earth, God empowered a group of believers by His Holy Spirit that resulted in the self-mobilisation of the early church (Acts 1:8). The apostles and other believers then proceeded to empower the new believers, resulting in the release of self-mobilised believers who engaged with families and communities replicating Christ’s empowering model.

Through Jesus’ ministry and interaction with people, he demonstrated how he journeyed people through different levels of participation, towards the goal of self-mobilisation. His disciples and the early church again followed Christ’s example as they engaged people in progressively more meaningful forms of participation in the work of the early church, resulting in many being released as self-mobilised communities of believers empowered by the Holy Spirit.

STAGES OF PARTICIPATION:

a. Needs Identification – Individuals and communities are involved in identifying their own needs and priorities. Example: Jesus responds to the felt needs of people as they ask him to heal the sick and raise the dead (Mat 4:17, 7:28-29).

b. Consultation – Local people or local communities are consulted about the situations, problems and opportunities in their communities. This information then informs strategy. Example: The apostles take advice from the congregation regarding cultural issues. (Acts 6:1-4)

c. Implementation – People participate in the implementation of initiatives, which are a part of the overall 'mission'. Example: Jesus invites the disciples to be actively involved as He calls them to become fishers of men (Mat 4:18-20). Jesus sends out the 12 and the 72 disciples, empowered to preach, heal and drive out demons (Matt 10:1,5-8, Luke 10:1-2).

d. Decision-making – People are actively participating in sites of power where analysis, planning and decision making occur. Example: Jesus included the disciples in His planning and analysis of Jewish culture and the Scriptures. He discusses the issues of the multitudes with them and then engages them in feeding the 5,000 (Mat 14:15-16).

e. Self-determination and self-mobilisation – Communities self-determine the nature of their own development and self-mobilise to achieve their own goals. They may enlist the help of people or organisations with specific skills, but remain in control of the process.

Example: Jesus ascends to Heaven, leaving the mission of the church in the hands of the disciples with the promise of the Holy Spirit, the final empowerment (Acts 1:8). New converts begin to self mobilise, and pool their resources in order to respond to needs amongst them as they are identified. (Acts 2:44-45). The Apostles commission and send out others giving them responsibility and ownership over the mission (Acts 6:3, 13:2-3).

Jesus engaged with people as active participants in His mission of reconciliation. In doing so He demonstrated their worth and value which addressed the distorted self-image and subsequent low self-esteem of the oppressed. In the Bible we see Jesus frequently interacting with the social outcasts; those who have been disempowered and who have internalised their perceived lack of worth. Jesus didn't simply relate to them, but He engaged them. He recognised them as people with value and worth, and with capabilities and capacity to participate in the reconciliation of the world.

In empowering them to participate, Jesus restored their self-image, as well as restored them to their communities; addressing distorted social relationships and social divides.

Christ further empowered people by challenging and reconciling the relational and structural inequalities that oppress people and limit human agency. He challenged the authorities of the day and the teachers of the law, who constructed and upheld institutions that were oppressive and unjust (Mat 23:23, Luke 13:10-17).

He engaged with Zacchaeus the tax collector who was extorting the poor, resulting in his transformation and freedom for those he oppressed (Luke 19:1-10).

In our development, we seek to replicate Christ's model of empowering people towards self-mobilisation and self-determination. We believe this is an important aspect of reinstating the equality and dignity of all people, and an important part of the process of reconciling distorted social and personal relationships to reflect the inherent value and equality of all humankind.

Empowerment in development therefore seeks to enhance the individual and community's agency (ability to act and make meaningful choices for oneself), which is critical to the long-term self-determination of communities and sustainability of development.

Empowerment is a dynamic process, which involves locating the relational sites of unequal power and oppression that limit agency. Once identified, empowerment seeks to enhance the potential for communities and individuals to challenge such inequality and oppression, and negotiate more equitable conditions for their wellbeing.

This requires addressing the external structural inequality and oppression exerting influence on the community, as well as the internal factors exerting influence, in particular, the community's internalisation of prolonged subjugation. This necessitates dealing with levels of confidence and self-esteem within communities. Lack of confidence and low self-esteem can escalate into fatalism. Fatalism is fundamentally a distorted self-image, which results in people who cease to believe they can effect any level of change over their circumstances, and cease to assert that they are deserving of more equitable conditions or basic human rights. They become resigned to their circumstances as being out of their control.

Empowerment therefore seeks to affirm each individual's true worth in God, and reinstate their equality and dignity by recognising them as active participants in their own development. It recognises people's capabilities and assets that can be utilised and enhanced to affect holistic transformation in their lives and communities. It gives control and decision-making power back to communities and individuals over issues that primarily affect their lives. Empowerment recognises that Christ invited us all to participate in his mission of reconciliation, again affirming our equality.

ADVOCACY

Advocacy is an extension of our biblical responsibility to love and care for others by speaking out against injustice and calling for restoration and change.

Advocacy, as in the story of Amos (Amos 5:24), prophetically proclaims what society should be like, when Kingdom principles of justice and equality are the foundation upon which every relationship, social structure and institution are build.

Advocacy therefore publically speaks out against social and structural injustices, which are counter to such Kingdom principles, and that impact upon people's inalienable rights to dignity, equality and just relations.

We advocate for others when we:

1. Speak out through public campaigns on behalf of the poor, needy and vulnerable. (Isa 1:17, Prov 31:8-9)

2. Organise and amplify the voices of the oppressed and marginalised to be heard. This can be either directly empowering people to speak on their own behalf or through ensuring that advocacy is directly representative of the views of those most affected. (Esth chpt 5)

3. Lobby for structural changes to policy and lawmakers that protect the poor and marginalised. (Lev 25)

We advocate out of a commitment to love our neighbour and a commitment to solidarity and identification with the oppressed (Heb 13:3 Gal 2:10). This identification is the basis of the hope for the oppressed, which moves the body of Christ to speak against issues that are affecting humanity as what affects one member of the body affects us all. In the words of Martin Luther King Jr. "Injustice anywhere is a threat to justice everywhere". (Letter from Birmingham Jail, April 16, 1963). Therefore, we view silence in the face of injustice and systemic oppression paramount to a sin of omission (James 4:17), or failing to love and help our neighbour, which according to the Bible, is the equivalent of refusing to personally help the Lord.

"Then they will reply, 'Lord when did we ever see you hungry or thirsty or a stranger or naked or sick or in prison, and not help you?' And he will answer, 'I tell you the truth, when you refused to help the least of these my brothers and sisters, you were refusing to help me.'"

(Mat 25: 44-45 NLT)

INCARNATIONAL ENGAGEMENT (NOT THE DOCTRINE OF INCARNATION)

Incarnational engagement relates to the way we enter and engage with a group of people or a culture in order to contextualise the message that we seek to bring. Christ first modeled incarnate engagement with humanity as He stripped himself of His heavenly entitlements as the Son of God, an equal member of the Trinity, and humbly assumed the form of man.

Though he was God, he did not think of equality with God as something to cling to. Instead, he gave up his divine privileges; he took the humble position of a slave and was born as a human being. When he appeared in human form, he humbled himself in obedience to God and died a criminal's death on a cross (Phil 2:6-8 NLT)

Christ did not come as a generic human, but assumed the specific cultural identity of a Jewish carpenter within the context of the Roman Empire. In doing so he contextualised the gospel within the framework of humanity and the limitations of our human mind and body. He more specifically utilised the framework of Jewish culture and took on the social identity of a carpenter, thus locating himself within culturally constructed hierarchies and normative social obligations. From this vantage point he was able to demonstrate how the gospel finds its expression within a cultural framework and how it challenges and transforms a culture to reflect God's principles. It is for this reason that the Jews found Jesus message and life so confrontational as He challenged their very social structure and inverted their hierarchies and sense of privilege.

Christ incarnate embodied the message of the gospel both in word and deed (John 1:14, Phil 2:6-8). He contextualised the word (spoken message) through using the language, literary techniques, expressive styles, poetry and symbolism of the host culture. In doing so He ensured the message connected with people deeply on a cultural level, which engaged both their mind and their emotions. This ensured that Biblical truths were not coopted with existing beliefs, but were able to challenge and transform the very core of their worldview. Christ embodied the gospel in deed through sacrificing His status and position as the Son of God and entering the world as a servant. He identified with the sinners and outcasts and challenged the structures and cultural practices that oppressed people. In doing so, he demonstrated the application of the values of the Kingdom of God to concrete and culturally relevant situations. This incarnational presentation of the gospel allowed people to comprehend both the message of the gospel and the implications of how the gospel would transform their lives, their cultures, and the ordering of their societies.

Christ therefore revealed his message through the vehicle of a limited, imperfect culture, which had been constructed by fallen people. From Christ's model of incarnate engagement with Jewish culture, we discover numerous important points, which form the basis of our belief in incarnational engagement with cultures and communities around the world.

- 1. No one culture is superior in its ability or suitability to communicate the gospel** (holistic reconciliation).
- 2. Cultures, as with individual hearts and minds, can be transformed to reflect and express God's principles and the hope of the gospel.**
- 3. Members of each culture will best understand both the gospel message and its implications for their societies when presented within the context of their culture.** As Christ came incarnate into Jewish culture, he identified with Jews so they could identify with him and thus accept the credibility and relevance of his message.
- 4. Incarnate engagement is based on engaging with people where they are at; spiritually, physically and socially and culturally.**
- 5. Incarnate engagement is highly intentional and requires that we first come as learners and observers of culture and humanity.**
- 6. Incarnate engagement brings a deeply personal message to the receiver, and requires great sacrifice on the part of the bearer of the good news.**

Therefore the act of engaging in incarnational missions today, is the act of stripping away self, and one's own culturally specific ways of expressing the gospel, from the pure meaning of the gospel message, which is in and of itself supra-cultural (belong to no one culture, but able to be expressed within every culture). Incarnational engagement requires us to firstly contextualise ourselves in word (presentation of the message) and deed (how we live and outwardly demonstrate the implications of the message) within our host culture. The ability to do this requires a commitment to seeking to understand the culture, language and worldview of our host communities.

Incarnational engagement secondly requires us to respect cultures impartially and equally. This does not mean that we accept and endorse all aspects of a culture, but that we allow the values and principles of the Kingdom of God to be the compass that guides the transformation of cultures towards an indigenous expression of Christianity, rather than our own cultural translation of Christ's message.

To be incarnational is to be with people. Christ came to dwell amongst us. He was the Word made flesh - the embodiment of the gospel. In following Christ's model, we need to realise that incarnational engagement is not simply a commitment to be seen and heard in a contextualised way, but it is a commitment to be with people, in relationship and in community. It is primarily through relationships that we can be salt and light, which permeates communities and dispels darkness (Mat 5:13-16).

CONCLUSION

Mission and Development are therefore avenues through which we can engage in Christ's mission of reconciliation. The holistic transformation that reconciliation encompasses, leads us to address of all forms of human poverty. It requires that we strive to reinstate God's justice in all personal and corporate relationships, recognising the equality of all humanity, and commit to respect, uphold and protect the rights of others through fulfilling our responsibilities to each other. It further requires that we engage in empowering relationships, which reflect the recognition of our equality and follow the model of Christ who empowered and engaged people in his mission of reconciliation. We seek to further follow the model of Christ who came incarnate to communicate within cultures and socio-economic frameworks and thus allow those frameworks to be transformed from within. This is further recognition of our equality as we recognise the equal value and validity of each culture and language to express and reflect the values of justice, equality, and holistic reconciliation. Our commitment to missions and development and to the principles of love, justice, equality, empowerment and human rights, is the outworking of the two great commandments to 'Love the Lord your God', and 'Love your neighbour as yourself'.

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GENDER EQUALITY AND DEVELOPMENT WORK

THEOLOGY AND DEVELOPMENT ENTRY

GENDER EQUALITY AND DEVELOPMENT WORK – Theology and Development Entry

By Adrian Hinkle, Ph.D.

In a 1963 letter, Martin Luther King, Jr. writes, “Injustice anywhere is a threat to justice everywhere. We are caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly, affects all indirectly.”¹

I. Introduction

The distinction of women in the context of theology and ministry is often treated by religious practitioners as a special phenomenon with a wide range of emotional and theological responses. The role of women within churches, para-church ministry, and the academy continues its shift with global attention on human rights and equality. Yet, fundamental to this role are biblical and social contexts.

The rationale for this study is the existing research gap between studies completed on women in ministry and the role of women in development work. Juxtaposed with the shift of women's role(s) in ministry, the development sector is experiencing a shift in ideology—from seeing women as victim to women as agents of change. In response to this gap, this paper primarily focuses on three areas: the role of women as a social construct, evidence of existing Pentecostal theology for women in ministry, and the correlation between sample biblical texts and modern theory pertaining to development work.

As I lay the background needed for showing the correlation in gender equality and development work, I will first focus on active learning with a specific focus on social cognitive learning. Social learning is well established outside of biblical literature. The recognition of social learning is the notable learning that occurs in a social context through observation. While there is considerable scholarship available on social learning, it is a relatively new area of study in application to the Hebrew Bible and Christian ministry.

Likewise, the construction of gender identity is also a relatively new field of research within Christian theology. The construction of male and female roles is identified through social

¹ Martin Luther King, “Letter from Birmingham,” (accessed November 15, 2019), https://www.africa.upenn.edu/Articles_Gen/Letter_Birmingham.html.

norming and varies indiscriminately between places and cultures. Here, I also utilize existing research to formulate a working definition for the use of this paper.

At the heart of development is the integration of missiology. Missiology is the practical theology that investigates the mandate to spread the biblical teaching. It is fundamental to the *Missio Dei*.² It is perhaps this fundamental core that is the organizing principle regarding the role of women in the context of ministry and in the context of development work. Advancing this premise is the examination of Israel's pedagogical response to poverty and consider the application for modern practitioners in development work. When properly understood, the Hebrew Bible has vital relevance for ethical responsibility. Israel's ethical response to oppression is intimately connected with their religious worldview and assumptions to fundamental concerns. Their identity as the chosen people of God indispensably shapes their myths and response to challenges such as what is wrong with humanity and how can it be corrected. The Abrahamic and Mosaic Covenants serve as a basis through which Israel develops its religious ethos and daily behaviors. Likewise, modern Christian believers maintain rituals of pure and impure behaviors. We are governed by and identify what is holy and sacred through the same principles of the Torah. Through our words, practices, and worship, we acknowledge the LORD is not only the God of Israel but is God over all nations and sovereignly directs us all.³ Israel's theological response to poverty is recorded in their stories. Observation and analysis of the biblical text, in its current final form, provides a biblical paradigm for responding to those in need and its modern applicability to praxis. Additionally, the role of women within the *Missio Dei* is considered. The research presented within this paper will support the importance for the inclusion of women as decision-makers in development planning as well as other development activities.⁴

² *Missio Dei* is a Latin term meaning mission of God or sending of God.

³ Christopher Wright. *Old Testament Ethics for the People of God*. (Downers Grove: IVP Academic, 2011), 18-19.

⁴ M. Patricia Connelly and V. Eudine Barritau, eds., *Theoretical Perspectives on Gender and Development* (Ottawa, ON: Commonwealth of Learning, 2000), 5.

A. Research Questions

The research questions guiding this study were focused on understanding the correlation in the shift of ideologies of the role of women in ministry with the role of women in development work from a Pentecostal theological perspective. Three specific questions drove the collection of research data.

- 1) What are the historical and current perspectives of women in ministry and leadership roles within Pentecostalism?
- 2) What are possible influences that limit women's roles?
- 3) How should women's role(s) in development work be considered in light of Pentecostal theology?

B. Contribution

The results of this study showed the secular discussion of feminism and need to increase the visibility and roles of women in development is directly mirrored in the most current publications from Pentecostal scholars at the global level. Tolerating the restrictions that limit women's participation in development work legitimizes the vary violence we seek to change in other societies. Furthermore, research relating to social cognitive learning theory strongly supports the need for women's roles in development to model and foster gender equality in social communities influenced by a strong patriarchal worldview. Using the social cognitive model as a means for influencing change in gender equality is not previously researched or tested with empirical data. It is asserted that the research contained in this study supports Johan Gultang's theory of violence. Specifically, Gultang's concept of structural violence and the limitation placed on women relating to adequate access to resources, training, and peer mentors should be considered further.

II. Conceptual Framework

A. Methodology

The intent of this paper is to investigate the Pentecostal theological perspective for the role of women in developmental work. The subject of this research has been reviewed by previous researchers as it relates to theoretical or religious perspectives but has not been specifically applied to a Pentecostal position on gender equality and the role of women in

development work. As of this writing, there are no publications that specifically address this area. Therefore, I begin with a qualitative-textual analysis based on selected written works on topics pertaining to the research questions. The use of qualitative-textual analysis allows for the diverse and fluid influences on themes such as gender and theology.⁵ This methodology also allows for the analysis of existing research to ascertain themes as well as the use of deductive reasoning to collect relevant facts and details from a wide body of texts. Deductive reasoning observes patterns that repeatedly occur, leading to either the proof or disproof of the hypothesis. The advantage of this method is the control of the scope of literature required for study.

The normative framework adopted for this study is the International Human Rights Law⁶ which advocates for equal opportunity among people within a given society. Through his work on human rights, Yash Ghai defends the use of the human rights framework for social development. He argues that in spite of the controversies that may limit unified action, there is broad international support for the language on human rights. He further points out, this language has the capacity to promote moral and legal justification for some forms of action. It is the advocacy of rights that provides a basis for regional action and justifies the imposition of sanctions for non-compliant governments.⁷

The framework of rights is feasible because rights are now being defined in detailed terms and there are numerous decisions of courts and other tribunals that have elaborated the parameters of rights and their implications. They are no longer abstract formulations. Moreover, [...], the regime of rights is now complex and multilayered, dealing with different kinds of claims and interests. It speaks to a variety of concerns, and provides doctrines as well as mechanisms for striking a balance between different claims.⁸

⁵ Guijuan Lin, "Higher Education Research Methodology—Literature Method," *International Education Studies*, 2, no. 4, (November 2009): 179, accessed Oct. 30, 2019, <https://files.eric.ed.gov/fulltext/EJ1065734.pdf>.

⁶ United Nations, "Human Rights Law," accessed November 30, 2019, <https://www.un.org/ruleoflaw/thematic-areas/international-law-courts-tribunals/human-rights-law/>.

⁷ Yash Ghai, "Human Rights and Social Development Toward Democratization and Social Justice," United Nations Research Institute for Social Development, (paper presented at the Democracy, Governance and Human Rights Programme, October 2001), 3, accessed December 13, 2019, [http://www.unrisd.org/80256B3C005BCCF9/httpNetITFramePDF?ReadForm&parentunid=ECD0417EB1177C5280256B5E004BCAFA&parentdoctype=paper&netitpath=80256B3C005BCCF9/\(httpAuxPages\)/ECD0417EB1177C5280256B5E004BCAFA/\\$file/ghai.pdf](http://www.unrisd.org/80256B3C005BCCF9/httpNetITFramePDF?ReadForm&parentunid=ECD0417EB1177C5280256B5E004BCAFA&parentdoctype=paper&netitpath=80256B3C005BCCF9/(httpAuxPages)/ECD0417EB1177C5280256B5E004BCAFA/$file/ghai.pdf).

⁸ *Ibid.*, 4.

Addressing human rights and specifically the role of women within a missional context begins with affirming pneumatology as the point of departure.⁹ This methodology is previously utilized by scholars such as Andrea Hollingsworth,¹⁰ Frank Macchia,¹¹ Cheryl Bridges Johns,¹² Lisa Stephenson,¹³ and Janice Rees.¹⁴ The rationale for using pneumatology as the point of departure is its distinctiveness within Pentecostalism through its focus on the full spectrum of gift embodiment in all believers. This diversity of gifts, as enabled by the Holy Spirit, is the sacrificial self-giving for the edification of other believers. It makes room for others without manipulation or criticism.¹⁵ The inclusion of “others” is deeply rooted in the renewal movement of Pentecostalism where the move of the Spirit made it possible for women and people of color to come to the table of fellowship and express their gifts without the suppression expected in the larger social context. This move of the Spirit made room for women to express themselves and challenge the sexist practices of church leadership in the early 20th century. Within the fundamental underpinnings of Pentecostalism is the pneumatological perspective that God gives both men and women distinct gifts and the full participation of this diversity embodies the Church and gives voice to those once marginalized.¹⁶ As a movement, the roots of Pentecostalism embraced the pneumatological understanding of spirit baptism and gift embodiment in all believers, regardless of race, gender, or social status.

⁹ Pneumatology is the discussion of the role and theology of the Holy Spirit.

¹⁰ Andrea Hollingsworth, “Spirit and Voice: Toward a Feminist Pentecostal Pneumatology,” *Pneuma: The Journal of the Society for Pentecostal Studies* 29, no. 2 (2007): 189-199

¹¹ Frank Macchia, “Pneumatological Feminist/Womanist Theologies: The Importance of Discernment,” *Pneuma: The Journal of the Society for Pentecostal Studies* 35, no. 1 (March 2013): 61-73, 62.

¹² Cheryl Bridges Johns, “Grieving, Brooding, and Transforming: The Spirit, the Bible, and Gender,” *Pneuma: The Journal of the Society for Pentecostal Studies* 35, no. 1 (March 2013): 141-153, 147.

¹³ Lisa Stephenson, “A Feminist Pentecostal Theological Anthropology: North America and Beyond,” *Pneuma: The Journal of the Society for Pentecostal Studies* 35, no. 1 (March 2013): 35-47, 36.

¹⁴ Janice Reese, “Subject to Spirit: The Promise of Pentecostal Feminist Pneumatology and Its Witness to Systematics,” *Pneuma: The Journal of the Society for Pentecostal Studies* 35, no. 1 (March 2013): 48-60, 51.

¹⁵ Macchia, 62.

¹⁶ Macchia, 63.

B. Definition of Terms

Central to the main focus of gender equality are the key concepts discussed relating to gender, sex, feminism, patriarchy, human rights, intersectionality, and care ethic. Creating a shared use of these terms drives a common starting point for stakeholders and participants within the discussion.

Sex vs. Gender

Topics relating to sex and gender are becoming increasingly complicated and emotionally charged. Gender identity and related discussions of discrimination are a growing concern among conservative evangelicals but an important engagement for broad understanding and perspective. First and foremost, the distinction between sex and gender must be made.

The historical predisposition of sex as male and female based on external genitalia is no longer an accepted categorical definition.¹⁷ While the full spectrum of this growing discussion is beyond the scope of this paper, the topic is widely covered through both the fields of psychology and medicine. It is an enlightening conversation and one in which Pentecostals are encouraged to engage. It is acknowledged that basic definitions are no longer accepted in the ongoing debate of sex and gender identity. However, because of the sweeping conversation relating to this topic as well as the lack of consensus among scholars in these fields, this subject will not be discussed further here except to say it is important for Christian leaders and laity to familiarize themselves with the research being presented as it most certainly impacts the Church and future ministry endeavors. For the sake of simplicity and focus of topic, sex and gender are discussed as two separate contexts. Here, sex is defined in the overtly simplistic terms of male and female based on external genitalia that is biologically determined prior to birth. It is again noted, this simple categorization is not widely accepted in modern fields of science. The terms female and woman as well as male and man are used interchangeably within this paper.

Gender on the other hand, is neither dichotomous nor independent from sex.¹⁸ Unlike sex that is biologically determined, gender is a socially constructed definition. As such, concepts of

¹⁷ Anne Fausto-Sterling, "Gender/Sex, Sexual Orientation and Identity Are in the Body: How did They Get There?," *The Journal of Sex Research* (2019) 56:4-5, 530.

¹⁸ *Ibid.*, 532.

masculinity and femininity vary among cultures¹⁹ and are shaped by experiences and social expectations. The subjectivity of one's environment and normative expressions of masculine or feminine attributes are overwhelmingly produced by social expectations.²⁰ While these social identities are fairly stable systems assembled from culture and symbols used to express gender (hairstyle, clothing, jewelry, body language, etc.)²¹ there is not a standardized structure of attributes. Gender is normed within each culture and even subcultures of specific regions.²²

As a result of the fluidity of defining both sex and gender, the following will be used throughout this paper. Sex is biologically determined as male and female. Gender is the masculine and feminine attributes socially expected by peers to define the male and female in that social context. Because gender is a socially constructed definition, the social context used for this paper is the published communication of gender expectations from Pentecostal scholars in peer refereed journals and books.

Moving forward, Christians must engage the conversations on sexuality and be leaders in gender identity. It is submitted for future consideration that the rigid ideals for defining male and female is creating an obscure space for gender identity when a person finds he or she does not fit the culturally normed behavior. As such, a female who bears masculine qualities is labeled as "butch" or a male with feminine characteristics is likewise labeled as "unmale." This lack of flexibility in definition is created a "new" gray space that is presently and actively being *socially* defined as gay or homosexual. The Church must assert itself in this conversation. However, joining the dialog means educating ourselves on the full spectrum of the conversations and the newest language of "levels of male" or "levels of female" to take a lead in the discussion that is not necessarily dogmatically rooted in archaic social norms but is strongly rooted in the biblical text.

In relationship to development work, the term "gender" is used as a synonym for "women." Recently, the phrase "women in development" (WID) was replaced with "gender and

¹⁹ Ibid., 531.

²⁰ Ibid., 535.

²¹ Ibid., 539.

²² This conclusion is widely accepted among the scholars reviewed in preparation for this paper.

development” (GAD). Rhonda Reddock points out this synonym invokes a sense of invisibility for women.²³ While I appreciate the work of women’s studies, it is submitted here for consideration that the term “gender” is increasingly used within the context of gender identity and homosexual studies. Moving forward, scholars and leaders may consider carefully what terms should be used universally and ensure it is well defined within the context of a given study or report.

Patriarchy

As a basic starting definition, patriarchy is commonly accepted as the rule of the father. It is a system of social governance in which a male figure (namely a father or husband) has power over the females and younger family members. M. Patricia Connelly goes much further with this definition by asserting patriarchy as “an overall systemic character of oppressive and exploitative relationship affecting women.”²⁴ In some social groups, patriarchy is accepted as a “normed tradition” that goes unchallenged. For other social groups, patriarchy is characterized as a system of unjust domination. Both perspectives need consideration in light of the data that follows relating to issues in development work.

Ezra Chitando is a leading voice among Pentecostals who is addressing the culture in Africa with specific attention to the topic of gender justice.²⁵ His research is used by several other scholars advancing the discussion on gender equality, including Nomatter Sande who views the religious contexts of Pentecostals as entrenched in patriarchy and sexism that causes women to refrain from leadership roles.²⁶ Patriarchy is a social construction of leadership that includes the dominance of the male in decision-making positions. Within patriarchal structures, women are confined to subordinate roles for their male counterparts. While approximately 29%

²³ Rhonda Reddock, “Why Gender? Why Development,” in *Theoretical Perspectives on Gender and Development*, ed. Jane Parpart, M. Patricia Connelly, and V. Eudine Barriteau (Ottawa, International Development Research Center, 2000), 29.

²⁴ M. Patricia Connelly, et al., “Feminism and Development: Theoretical Perspectives,” in Parpart, 132.

²⁵ Ezra Chitando’s 2007 book, *Living with Hope: African Churches and HIV/AIDS*, is an excellent starting point. Other significant contributions include his 2007 article, “A new Man for a New Era? Zimbabwean Pentecostalism, Masculinities, and the HIV Epidemic” and his 2013 article, “Religion and Masculinities in Africa: Opportunity for Africanization” in *Handbook of Theological Education in Africa*.

²⁶ Nomatter Sande, “Faith and Equality: Rethinking Women in Leadership Positions in Pentecostalism,” *Journal of Gender and Religion in Africa*, 22, no. 2 (July 2017) 53.

of countries have had women leaders, patriarchy remains the dominant social construction of leadership hierarchy for 81% of the world. The pervasive global context for the gendered roles of women is that of subordination. Religion and culture, argues Chitando, has promoted, sustained, and justified these patriarch structures.²⁷

Musa Dube likewise presents impressive research on gender in an African Christian context. Her research articulates the importance for gender-justice to be the central message to deliver liberating salvation for African Christianity.²⁸ She goes on to write “Gender, more often than not, determines who has power to make decisions and to implement them; who has the right to speak and be heard; who has the right to own property and manage it; and who has the right to contest and hold public positions of leadership.” Unlike Chitando, Dube’s case studies in Botswana reveal that women who claim to have heard God’s call are affirmed and enabled to assume positions of power as prophets and founders of churches.²⁹ However, she goes on to report that it is debatable whether Pentecostal Christianity in Africa is more gender inclusive than other Christian movements. Similarly to Chitando, Dube also affirms the patriarchal normed culture as a contributing factor on how authority is distributed among men and women.³⁰ She concludes that while the theology of the Holy Spirit allows for negotiation and the ability for women to assume leadership roles in ministry, additional teaching is needed to emphasize gender equality and confront the long held traditions of patriarchy.³¹

Gender Equality and Feminism

The traditional process for creating a universal framework for theorizing women in development historically relies on male perspective or androcentric assumptions. It is therefore submitted that patriarchal ideals are maintained intact and an overarching assumption is women’s

²⁷ Sokfa John, Lilian Siwila, and Federico Settler. “Men Can, Should and Must change!” An Analysis of Ezra Chitando’s Writings on African Masculinities,” *Journal of Gender and Religion in Africa*, 19, no. 2. (November 2013): 170.

²⁸ Musa W. Dube, “Gender and the Bible in African Christianity,” in *Anthology of African Christianity*, ed. Isabel Apawo Phiri, Dietrich Werner, Chammah Kaunda, and Kennedy Owino (Oxford: Regnum Books International, 2016), 144.

²⁹ *Ibid.*, 149.

³⁰ *Ibid.*, 153.

³¹ *Ibid.*, 154.

roles are biologically determined and restricted to nurturing and domestic responsibilities. The evolution of feminism is in direct response to this discrimination against women.

For the purpose of this paper, feminism is defined as a recognition of the need for men and women to have equal rights, resources, treatment, and leadership roles within a society.³² Used here, equality is the goal of feminism.³³ Likewise, I elect to use M. Patricia Connelly's definition of feminist. For Connelly, a feminist is, an individual who is aware of the oppression, exploitation, or subordination of women within society and who consciously acts to change and transform this situation."³⁴ She further states, "at its very core [feminism is] a process of economic and social development geared to human needs through wider control over and access to economic and political power."³⁵

As described later in this paper, the roles of women in a society differ by the social context in which she lives. Defining characteristics such as location, race, and economy directly impact the role of leaders within specific geographic regions. While the broad definition of feminism given above³⁶ encompasses and allows for these geographic differences, M. Patricia Connelly's definition of global feminism helps to further recognize these fundamental differences. Connelly writes, global feminism is "the celebration of different feminisms, grounded in the specificities of women's multifarious experiences. This will not occur until women from all racial groups believe that feminism recognizes their lived realities and incorporates those realities into feminist theories."³⁷

Human Rights

Yash Ghai is well respected for his research and advocacy of constitutional law, human rights, and public law. With no known criticism of his publication on human rights, I elect to use

³² Feminism is previously defined as "the belief that women and men should have equal rights and opportunities. See *Church and Gender Equality* (PMU 2017), p18.

³³ The use of feminism here is markedly different that the use of feminism is present western American culture that promotes women's rights above the rights of others. This is a distortion of its original sense and use.

³⁴ Connelly, 131.

³⁵ *Ibid.*, 69.

³⁶ See above, feminism is the "recognition of the need for men and women to have equal rights, resources, treatment, and leadership roles within a society."

³⁷ Connelly, 131.

his discussion on the relevancy of human rights as he expresses in his 2001 paper presented at the Programme for Democracy, Governance and Human Rights, “Human Rights and Social Development Toward Democratization and Social Justice.” In review of ongoing discussions of human rights advocacy, there is a general consensus that human rights informs decisions on policies governing development work. As defined by the International Human Rights Law, human rights is the advocacy for equal opportunity among people within a given society. In consideration of this, Ghai builds on this in reference to the Copenhagen Declaration on Social Development with its recognition of the urgency needed for addressing the “profound social problems” affecting every country.³⁸ He asserts the “observance of human rights facilitates peaceful co-existence and consequently social and political stability.”³⁹

Ghai further asserts there are three levels for the consideration of human rights policy, international, national, and state. While there is broad international consensus for human freedoms, he argues there is more work to be done to formulate the language of rights at the state level.⁴⁰ “Poverty,” Ghai states, “is the greatest cause of the denial of human rights. It is obvious that poor people enjoy a disproportionately small measure of economic rights such as education, health and shelter. However, they are equally unable to exercise civil and political rights, which would require not only an understanding of the dynamics of society and access to public institutions, but also confidence in themselves.”⁴¹ He further argues, “Social development is inextricably connected with economic development, for some of its primary goals is the eradication of poverty, unemployment and social exclusion depend on it.”⁴²

It is agreed that the international work is vigorous in establishing a normative framework. However, as Ghai argues, there is a surprising lack of consensus on the ideology of rights. There is agreement on the need to protect human dignity but debate on the source of this dignity deriving from secular or religious sources. Resultantly, social groups argue the alienation of one

³⁸ Ghai, v.

³⁹ Ibid., 41.

⁴⁰ Ibid., 2.

⁴¹ Ibid., v.

⁴² Ibid.

culture over another.⁴³ However, “The language of rights makes people conscious of both their oppression and the possibility of change. ‘Rights’ have been extraordinarily effective as a basis of networking in and across states and have demonstrated the possibility of international solidarity, particularly for women and indigenous peoples.”⁴⁴ Through the language of human rights, people perceive the justification of their entitlement to basic patterns of respect and equality in resources. As Ghai points out,

Poverty is not just a matter of a deprived economic situation; it is defined and sustained, on the part of the poor, by a sense of helplessness and dependence, and by a lack of opportunities, self-confidence and self-respect. It is increasingly being recognized that poverty can only be eradicated if the poor are given a greater share in decisions about programmes of poverty alleviation and their implementation. The language of rights makes it clear that the poor are not the subject of charity or benevolence, but are entitled to a decent standard of living and that civil and political rights are the vehicles for their participation and empowerment.⁴⁵

In correlation with Ghai’s research, the progressive emphasis of pentecostals on human rights and personal choice through a theological framework is of great importance for effecting change in mindset. It opens opportunity for further discussion between secular and religious groups for growing the perspectives of stakeholders involved. Further, it strengthens the discussion for humans rights and thus affects the dialog on women’s rights.

In review of cultures where women are given less opportunity than men, they become “the other,” the impoverished. They are a subsidiary of the mainstream culture, the male, and thus experience a level of oppression that is yet to be fully actualized and articulated. A focus on the rights of women in cultures of male dominance is a subunit of the focus on human rights. Within Pentecostalism, there is a fundamental pneumatology of equality among sexes based on the Holy Spirit’s empowerment of both men and women as demonstrated in the biblical account of Acts. It is further asserted that the *Imago Dei* and *Imago Christi* insists on a ratification of polity and orthopraxy that corrects the imbalance of gendered roles.

⁴³ Ibid., 5.

⁴⁴ Ibid., 4.

⁴⁵ Ibid.

Intersectionality

The term intersectionality was introduced by Kimberlé Crenshaw in her 1989 paper, “Demarginalizing the Intersection of Race and Sex,” to “describe how race, class, gender, and other individual characteristics “intersect” with one another and overlap.”⁴⁶ In its origin, the term was used within the context of law to refer to the ongoing discrimination against black women in the United States. As the term grew in popularity, it was adapted to refer to a theoretical framework for discussing the social problems affecting people who face overlapping prejudices such as age, race, gender, economics, and/or religion. The contribution of this theory is now widely accepted and applied among scholars. Olena Hankivsky asserts, “One reason for its widespread adoption is that the framework not only insists on multidimensional analyses, it also recognizes intersectional positions to be multiple and context-driven.”⁴⁷ In 2002, the 58th session of the UN Commission on Human Rights recognized the importance of examining intersection and “the multiple forms of discrimination, including their root causes from a gender perspective.”⁴⁸ Since then, policies are set to promote social justice by identifying and addressing discriminatory policies and/or practices. Further, supporters advocate to review the diverse and complex social groups and provide needed perspectives.⁴⁹ Hankivsky further writes, “The intersectionality framework has become a useful analytical lens for investigating connections between social locations (“positionalities”), identity constructions, and systems of oppression in particular contexts, whether historical or contemporary.”⁵⁰

⁴⁶ Jane Coaston, “The Intersectionality Wars,” last modified May 28, 2019, accessed December 13, 2019, <https://www.vox.com/the-highlight/2019/5/20/18542843/intersectionality-conservatism-law-race-gender-discrimination>.

⁴⁷ Olena Hankivsky and Julia S. Jordan-Zachery, eds., *The Palgrave Handbook of Intersectionality in Public Policy*, The Politics of Intersectionality 16 (Cham, Switzerland: Palgrave Macmillan, 2019), 370, accessed December 13, 2019, https://s3.amazonaws.com/academia.edu.documents/58679409/2019_Scaling_Educational_Policy_and_Practice_Intersectionally_Palgrave_Handbook.pdf?response-content-disposition=inline%3B%20filename%3DScaling_Educational_Policy_and_Practice.pdf&X-Amz-Algorithm=AWS4-HMAC-SHA256&X-Amz-Credential=AKIAIWOWYYGZ2Y53UL3A%2F20191213%2Fus-east-1%2Fs3%2Faws4_request&X-Amz-Date=20191213T192846Z&X-Amz-Expires=3600&X-Amz-SignedHeaders=host&X-Amz-Signature=1805da2f6343542a892f51bc3ea3a7420393ed510d4df9f0b0d155c3214dfc0a.

⁴⁸ Ibid., 368.

⁴⁹ Ibid.

⁵⁰ Ibid., 369.

Care Ethic

Development work is a direct derivative of care ethic. For the purpose of this paper, care is defined as an act of responding to need through human relationship. Nel Noddings specifies care as the direct face-to-face attempt to respond to the needs of another person.⁵¹ Care Ethic is part of the larger philosophical framework of moral action. In her work, *Caring: A Feminine Approach to Ethics and Moral Education*, Noddings explores what it means to care and be cared for. Violence based on principle will be discussed later in this paper. In her introduction, Noddings begins by stating destructive deeds in the name of principle are one of the saddest forms of violence.⁵² In relating how women respond differently than men, Noddings notes that women often seek additional information when confronted with a moral dilemma. Ideally, women prefer to speak with participants in order to observe facial expressions and receive eye contact.⁵³ In contrast, men are more likely to address the problem abstractly through process.

Development

Development work carries wide connotations ranging from the immediate response to crises to the ongoing improvement of a geographic region that is recovering from crises or economic deprivation. For the purpose of this paper, I use Barbara Bailey's definition of development. Here, development is, "the movement from one level to another, usually with some increase in size, number, and equality."⁵⁴ In application to human societies, development was "popularized in the post-World War period to describe the process through which countries and societies outside North America and Europe [...] were to be transformed into modern, developed nations from what the colonizers saw as backward, primitive, undeveloped societies."⁵⁵ Within the context of this paper, it is acknowledged that geographical and cultural attributes must be appreciated. Development is not the westernization of other countries. Instead, it is addressing the human need. It is not merely the distribution of tangible resources

⁵¹ Nel Noddings, *Caring: A Feminine Approach to Ethics and Moral Education*. (Berkeley, CA: University of California Press, 2003), xv.

⁵² *Ibid.*, 1.

⁵³ *Ibid.*, 2.

⁵⁴ Barbara Bailey, Elsa Leo-Rhynie, and Jeanette Morris, "Why Theory?," in Parpart, 21.

⁵⁵ *Ibid.*

but addresses psychological needs and affirmation of the human community to improve the quality of life.⁵⁶

Bailey further writes, “the term sustainable development came into popular use after the 1987 report of the World Commission on Environment and Development, popularly known as the Brundtland Report.”⁵⁷ Sustainable development is defined by the World Commission on Environment and Development as “development that meets the needs of the present without compromising the ability of future generations to meet their own needs.”⁵⁸

III. Literature Review

A. Johan Galtung’s Model of Violence

It is again asserted that the research contained in this study supports Johan Galtung’s theory of violence. Galtung first elaborated on this concept in his 1969 paper, “Violence, Peace and Peace Research,”⁵⁹ where he distinguishes personal violence with structural violence. In 1990, he expanded his theory to include cultural violence.⁶⁰ Catia Confortini summarizes Galtung’s work as she writes, “Whereas personal violence is violence *with* a subject, structural violence is violence *without* a subject, and cultural violence serves as legitimization of both personal and structural violence.”⁶¹ Factors such as unequal power, unequal opportunity for advancement, and unequal distribution of resources are attributes of structural violence. Likewise, an unequal opportunity to decide on the distribution of resources is defined as structural violence. These resources can be physical (supplies) or nonmaterial (education). For Galtung, physical abuse is classified as physical violence while the restriction of participation in

⁵⁶ see Helping without Hurting.

⁵⁷ Bailey, 25.

⁵⁸ World Commission on Environment and Development, *Our Common Future*, (Oxford: Oxford University Press, 1987), 43.

⁵⁹ Johan Galtung, “Violence, Peace and Peace Research,” *Journal of Peace Research* 6 (1969).

⁶⁰ Johan Galtung, “Cultural Violence,” *Journal of Peace Research* 27 (1990): 291–305.

⁶¹ Catia Confortini, “Galtung, Violence, and Gender: The Case for a Peace Studies/Feminism Alliance,” *Peace & Change: A Journal of Peace Research* 31, no 3 (July 2006): 333-367, accessed December 15, 2019. [http://www2.kobe-u.ac.jp/~alexroni/IPD%202015%20readings/IPD%202015_2/Galtung,%20Violence%20and%20Gender%20\(Confortini\).pdf](http://www2.kobe-u.ac.jp/~alexroni/IPD%202015%20readings/IPD%202015_2/Galtung,%20Violence%20and%20Gender%20(Confortini).pdf).

levels of authority is structural violence.⁶² While personal violence is most commonly known, Gultang asserts that the indirect violence of structure and culture are more subtle but not less damaging.⁶³ Achieving peace and gender equality means eliminating violence on all levels. Confortini is correct when she writes, “Galtung’s theory of violence offers theorists and practitioners in the field of violence against women a framework within which violence against women can be seen in the larger context of societal violence.”⁶⁴ Using Galtung’s theoretical framework, leaders within development work have a clear link and continuity between the different forms of oppression and allows for the discussion that intertwines with Crenshaw’s theory of intersectionality.

B. Hierarchy vs web

The acceptance of women in development work begins with a wider understanding of how men and women approach and perceive leadership roles. Using the research of Sigmund Freud, Carol Giligan explains a fundamental approach to attachment theory and how men and women perceive their role within other relationships. As Giligan explains, men largely perceive themselves as autonomous and seek to gain control over sources by means of a hierarchical system where one leader emerges. In the male construction of relationships, a pyramid structure is depicted with the alpha male at the top of the structure. This is observable in many social structures worldwide. Consequently, assertion is a basis of relationships with a primary separation that is protected by rules of engagement among male peers.⁶⁵ Within this structure, attachment is perceived as an obstruction to leadership. Higher levels of leadership call for detachment and independence. In comparison to men, women seemingly have an innate disadvantage because they often do not reflect the same assertiveness as their male counterparts. However, when viewed categorically separate, a different means of relationship emerges. The female pattern of relationships connects through affection, rather than assertion. Thereby, rather than a hierarchal structure of relationships, the female construction is weblike with the alpha

⁶² Ibid., 336.

⁶³ Ibid., 335.

⁶⁴ Ibid., 356.

⁶⁵ Carol Giligan, *In a Different Voice: Psychological Theory and Women’s Development*, Cambridge: Harvard University Press, 1982, 46.

female near the center. “Illuminating life as a web rather than a succession of relationships, women portray autonomy, rather than attachment, as the illusory and dangerous quest. In this way, women's development points toward a different history of human attachment, stressing continuity and change in configuration, rather than replacement and separation.”⁶⁶

The reason women's experience has been so difficult to decipher or even discern is that a shift in the imagery of relationships gives rise to a problem of interpretation. The images of hierarchy and web, drawn from the texts of men's and women's fantasies and thoughts, convey different ways of structuring relationships and are associated with different views of morality and self. But these images create a problem in understanding because each distorts the other's representation. As the top of the hierarchy becomes the edge of the web and as the center of a network of connection becomes the middle of a hierarchical progression, each image marks as dangerous the place which the other defines as safe. Thus the images of hierarchy and web inform different modes of assertion and response: the wish to be alone at the top and the consequent fear that others will get too close; the wish to be at the center of connection and the consequent fear of being too far out on the edge.⁶⁷

In connection to care ethic and the moral response to crises, women often respond to the problem of relationships as the center of responsibility. As Giligan explains, data suggests men respond with a contest of human rights whereas women respond with an affirmation of human sanctity.⁶⁸ “The reinterpretation of women's experience in terms of their own imagery of relationships thus clarifies that experience and also provides a nonhierarchical vision of human connection. Since relationships, when cast in the image of hierarchy, appear inherently unstable and morally problematic, their transposition into the image of web changes an order of inequality into a structure of interconnection. But the power of the images of hierarchy and web, their evocation of feelings and their recurrence in thought, signifies the embeddedness of both of these images in the cycle of human life.”⁶⁹ Thus, human rights is itself cast in the language of responsibility as a balance of others and self. The construction of rights, when viewed through a male construction of independence is threatening to the female framework that views the same construction of rights through the webbed chain of relationships. The counterbalance and

⁶⁶ Ibid., 48.

⁶⁷ Ibid., 62.

⁶⁸ Ibid., 59.

⁶⁹ Ibid., 62.

assessment of vulnerability and responsibility are interrelated and inseparable.⁷⁰ The notion of care ethic goes beyond the response to immediate need to the ongoing developmental work of sustaining the relationship to sustain care in perpetuity.

It is affirmed that women have much to contribute to development work as agents of change within global communities. Reaching this goal begins with a wider understanding of leadership perception between men and women and the basic construction of need in the spectrum of autonomy and relationship. Men and women experience attachment and separation differently with each sex perceiving a danger within this spectrum the other does not.⁷¹ The two balance one another and offer deeper levels of support within a community. The pattern of hierarchy is sustained through process, the web of relationship is sustained by a process of communication. Moving forward, leaders within development work must consider the construction of differences between men and women. Much of the current developmental theory is itself biased as it details how women differ from men. Thus, the male approach is the standard, the female approach is the variance. Instead, a construction of a normative theory of women is needed without comparison to the male counterpart. Women's approach to leadership and response to need through human contact are imperative areas of research to advance the goal of increasing women's roles in development.

C. Social Learning⁷²

Further supporting the need for engaging women in development work is learning theory. Learning through the observation of others is a widely accepted learning theory. Within the field of psychology, this is referred to as social cognitive theory. While social cognitive theory is widely known within the fields of learning psychology, it is only recently being applied to religious contexts. In relationship to the work of development, the modeling of behavior advocated within social cognitive theory is a sound starting point for supporting the need of women in all areas of service and leadership.

⁷⁰ Ibid., 142.

⁷¹ Ibid., 42.

⁷² This section is quoted from Adrian Hinkle, *Pedagogy of Wisdom Literature* (2017). Used by permission of Wipf and Stock Publishers. www.wipfandstock.com.

Lev Semyonovich Vygotsky asserts the role of culture, society, languages and interaction are important components for understanding and classifying how humans learn. In addition, Vygotsky argues that cognitive development comes from social interactions rather than being based on developmental stages as others suggest.⁷³ Assuming knowledge is established through culture, Vygotsky studied learning in children from a socio-cultural approach. He describes his approach as “cooperative” and “cultural.” He further asserts that thoughts, language, and reasoning is developed as a direct result of culture through social interactions. Therefore, these abilities represent the shared knowledge of a particular cultural community.⁷⁴ Furthermore, Vygotsky argues that child development is revolutionary as opposed to evolutionary.⁷⁵ The teacher projects learning out beyond the learner’s current capabilities creating opportunities to connect culturally, socially, and educationally. The learner will reach beyond the current capabilities and find sense and meaning in the new learning.

The social cognitive approach is based on the principle that ideas relevant to awareness and understanding of information are fundamental to understanding all human responses that are both social and nonsocial in nature.⁷⁶ Social learning theory is also fundamental for assessing the role of teaching paradigms. Robert Wyler asserts, at its core, thinking involves acting on and reacting to a world that is primarily social in nature.⁷⁷ The foremost motivation in building relationships centers on two main goals. The first goal is epistemic, or a desire to know the origin of truth of people. The second goal is relationship and self enhancement. There is considerable argument that suggests people use human relationships to better understand one’s self.⁷⁸ Jeanne Omrade concludes, “[the] social cognitive theory focuses on what and how people learn from one another, encompassing such concepts as observational learning, imitation, and

⁷³ Lev Vygotsky, “Pedagogy of the Adolescent,” in *The Collected Works of L.S. Vygotsky*, volume 5: Child Psychology, edited by R. W. Rieber, 31-184. (New York: Plenum, 1998), 99.

⁷⁴ M. P. Li and B. H. Lam, “Cooperative Learning,” *The Active Classroom*, The Hong Kong Institute of Education, (2013) http://www.ied.edu.hk/aiclass/Theories/cooperativelearningcoursewriting_IBh%2024June.pdf. 2.

⁷⁵ Vygotsky, “Pedagogy of the Adolescent,” 31–184.

⁷⁶ Robert Wyler, et al, *Handbook of Social Cognition*, vol. 2. 2nd ed. (New York: Psychology, 2014), ix.

⁷⁷ *Ibid.*, x.

⁷⁸ Garth Fletcher and Julie Fitness, *Knowledge Structures in Close Relationships: A Social Psychological Approach*, (New York: Psychology Press, 2014), 4.

modeling.”⁷⁹ The study of learning through imitation was initiated through the 1941 book by behaviorists Neal Miller and John Dollard and later popularized in the early 1960’s.⁸⁰

Social interaction is an important means by which humans learn the nuances of their culture. Parents, adults, and peers fulfill a vital role in the learning process through the modeling of behavior as well as direct instruction and feedback. As they exchange ideas, and information passes between them, they generate and develop knowledge through the appropriation of their social context and environment. Learning is then achieved by the active participation of the learners within the social constructs of their social community. Activity is an important component for learning as is a key component in the social cognitive approach.⁸¹

Like Omrade, Gage and Berliner assert learning is motivated through social constructs and behavior is acquired by observing the reward and/or punishment associated with an observed behavior.⁸² Moreover, social learning acknowledges the fundamental importance of vicarious reinforcement for behavior and that learning consistently occurs while watching the positive or negative reinforcement of behavior for a different individual than oneself. For example, if a sibling is verbally praised or rewarded for exhibiting a desired behavior, a different sibling learns as much as if he or she were the one personally rewarded for the behavior.⁸³ Studies repeatedly support that people learn through modeled behavior. When an action is witnessed by an observant learner, the action is retained. Later, the learner can reproduce the action. The negative or positive reinforcement has a powerful effect on future behavior. Both direct and vicarious reinforcement have similar long-term effects on the memory retention and whether or not the newly learned behavior is repeated.⁸⁴

As observed in human communities, informal education occurs in the social context of life experience. Control of individual actions is affected by the whole context or situation in

⁷⁹ Jeanne Ormrod, *Human Learning*, 5th ed. (New York: Pearson, 2007), 118.

⁸⁰ *Ibid.*

⁸¹ Li and Lam, “Cooperative Learning,” 3.

⁸² N.L. Gage and David Berliner, *Educational Psychology*, 3rd ed. (Boston: Houghton Mifflin, 1984), 340.

⁸³ *Ibid.*, 341.

⁸⁴ *Ibid.*, 348.

which multiple individuals are involved and share in the co-operative experience. John Dewey illustrates this concept through the analogy of team sports. These games involve rules which order the contact of the players. The players' actions are not haphazard or created through improvisation. Instead they are systematically reinforced through the rules of the game. In fact, the game ceases to exist without rules. If there is a dispute between players, an umpire or referee arbitrates and reaches a decision. The players do not feel subjected to the personal will of the game's creator nor controlled by the rules of the game. Rather, they maintain the rules of the game established through tradition and precedent.⁸⁵ In the same way in which players coordinate their actions by engaging the rules of the games, so people coordinate their actions by engaging the parameters defined by their social context. It is through the well-established expectations of the social community that mutual confidence is derived. Sociability and community are not created spontaneously or haphazardly. Instead, "rules for engagement" are formulated through tradition and precedent.

Social cognitive theory suggests learning occurs through the modeling and imitation of expected behaviors. Awareness and responsibility as well as reward and punishment are essential components of the learning process.⁸⁶ Here, new behaviors are learned through the observation of others' actions and the consequential reward or punishment that follows the action. This positive and negative reinforcement is a critical factor to the learning process.⁸⁷ Individuals learn new behaviors through the observation of others. This may be reinforced through audible instructions that either accompanies or follows the modeled behavior. For example, a child learns to swing a bat by watching how a parent swings a bat followed by verbal instructions for hand placement and muscle coordination.⁸⁸

Behavior is not learned solely through trial and error and consequently modifying one's own behavior based on the outcome. Social cognitive theory proposes that not only do individuals learn through their own actions, but they learn through the observation of the actions

⁸⁵ John Dewey, *Experience and Education*, 1938. Reprint, (New York: Touchstone, 1997), 52–53.

⁸⁶ Ormrod, *Human Learning*, 119.

⁸⁷ *Ibid.*

⁸⁸ *Ibid.*, 127.

of others. Most importantly, individuals learn through observing the outcomes from those behaviors.⁸⁹ Likewise, Dewey points out, observation alone does not produce learning. The learner must connect significance with what he or she sees, hears, or touches. The significance of the observation is derived from the consequences that results from personal action or observed action. He illustrates this by a child's natural attraction to a candle's flame. The significance of the flame is not its brightness but the burn that occurs when he or she reaches to touch it. Thus, learning occurs through the consequence of the action.⁹⁰ "We can be aware of consequences only because of previous experiences. In cases that are familiar because of many prior experiences we do not have to stop to remember just what those experiences were. A flame comes to signify light and heat without our having expressly to think of previous experiences of heat and burning."⁹¹ Dewey summarizes the complexity of formulating significance through three factors: (1) observation of actions, (2) knowledge of similar situations through either personal experience or the testimony of the experiences of others, (3) judgment which combines observation with what it signifies.⁹²

Humans are more likely to perform behaviors that they observe. When witnessing behaviors, the observer makes note of when behaviors are reinforced. Humans will most likely perform actions for which they are rewarded and avoid those behaviors that are punished. In effect, observers find that vicarious punishment is an incentive to avoid the punished behaviors.⁹³ Sometimes, however, behaviors that have been modeled and determined to be forbidden are repeated by the observer regardless of the outcome. If the observed individual is rewarded for performing the forbidden behavior, the observer is more likely to repeat the behavior. Henceforth, the forbidden behavior is rewarded creating vicarious reinforcement for the observer. This vicarious reinforcement has a "disinhibition effect."⁹⁴

⁸⁹ Ibid., 119.

⁹⁰ Dewey, *Experience and Education*, 68.

⁹¹ Ibid., 79–80.

⁹² Ibid., 68.

⁹³ Ormrod, *Human Learning*, 127.

⁹⁴ Ibid.

Humans appear to acquire moral behaviors partly through observation and modeling.⁹⁵ Often these behaviors are mimicked in the form of play and can also be spotted when observing their interactions with other humans. Information regarding acceptable and unacceptable behaviors are observed which enhances the learner's ability to learn many things more quickly rather than having to experience all things one at a time. Therefore, it is well supported that the integration of women in development work is not only a response for human rights but it advances the ability of other social communities to learn through the modeled behavior of gender equality for both the men and women engaging in the crises response. As discussions regarding creating space for growing conversations on topics such as positive masculinity, social cognitive learning should be at the forefront of how to convey messaging and reinforce desired behaviors.

D. Hermeneutics

Gender equality as it relates to the humanity of women is strongly discussed among Pentecostal theologians. One needs to look no further than the theme of the 2020 annual conference for the Society for Pentecostal Studies, "This is My Body" to see the prominent attention this global fellowship of scholars that both embraces and advances the theological discussions of human rights as they relate to the subjectivity of women. Leading up to the 2020 conference is the multiple publications and ongoing discussions to both learn from and refute traditionally held beliefs. As Dale Coulter rightly contends, the antagonism between women's human rights and Pentecostalism reflects "a lack of historical consciousness and a failure to attend to the complex nature of both feminism and Pentecostalism as historical movements."⁹⁶ Frank Macchia further points out, "Women have suffered much from the neglect of [the] diversely charismatic structure of the church and stand to benefit from the emphasis placed on it among many Pentecostal congregations."⁹⁷

The role of hermeneutics is foundational in the discussion of the role of women in development as it relates to the context of the extended church and ministry. The reading and

⁹⁵ Ibid., 131.

⁹⁶ Dale Coulter, "Feminism, Pentecostalism, and Forging a Historical Consciousness" *Pneuma: The Journal of the Society for Pentecostal Studies* 35, no. 1 (March 2013): 1-4, p1. Accessed October 18, 2019, <https://swcu.idm.oclc.org/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=rh&AN=87418255&site=ehost-live>.

⁹⁷ Macchia, 63.

interpretation of Scripture directly impacts, guides, and informs the actions of believers. Yet, we are amiss if we do not entertain direct attention that even our reading of women's roles in Scripture are directly connected to the experiences of the early interpreters and Church leaders. It is Cheryl Bridges Johns who writes, "The Pentecostal world continues to be controlled by the power interests of 'whiteness' and 'maleness.' It is tempting for those in power to return to (or remain with) the attitude of fundamentalism's factual, inerrant text and its corresponding culture of 'whiteness.'"⁹⁸

Perhaps one of the major contributions we learn from the narratives of prophetic literature lies in the simplicity that they saw the need of the people. Seeing the lack of instruction and desperate need of redemption from oppression, they are the mouthpiece for the God who sees. An unfortunate condition of those living in poverty and the outcast is their invisibility. They are the "other."

'ebyown (עִבְיוֹן), often translated poor, references both those without financial substance but also those who are oppressed and abused. Additionally, it also carries a general connotation of low class.² It is noteworthy that the writers of the Hebrew Bible do not view poverty as a moral problem. Christopher Wright correctly points out "the problem for Israelites was the loss of status and the shame that poverty entails."⁹⁹ He goes on to argue, "material poverty in itself is rarely the issue for Old Testament writers, but rather the injustice of oppression in society that reduced some, where others prospered."¹⁰⁰

Israel is charged with offering provision for those in poverty. They are directed to not cast judgement,¹⁰¹ leave a remnant of harvest to feed them,¹⁰² offer assistance,¹⁰³ and speak on their behalf.¹⁰⁴ Within the Hebrew Bible, there are multiple examples of Israel receiving the

⁹⁸ Johns, 143.

⁹⁹ Wright, *Ethics*, 168.

¹⁰⁰ Ibid.

¹⁰¹ Exod. 23:6.

¹⁰² Exod. 23:22; Lev. 19:10; Deut. 23:22.

¹⁰³ Deut. 15:7, 11.

¹⁰⁴ Prov. 31:8-9.

same instructions for both the poor and stranger in the land.¹⁰⁵ As a whole, readers of the Hebrew Bible can confidently assert that Israel is directed to remember their roots as the oppressed strangers in the land and look after those of low position: the poor, the afflicted, the fatherless, the widow, and the stranger.¹⁰⁶ This is highlighted in two of the main elements of the Abrahamic Covenant, the fact that Abraham's descendants will multiply to become a nation and their relationship with God would be the vehicle of God's blessings to other nations. Israel is blessed and becomes the conduit for blessings to extend to other nations. It is the embodiment of the *Missio Dei*, the sending of God, that others may know him.

Considerable attention is attributed to those in poverty in the Hebrew Bible. Because of Israel's blessing, there should be no poor among them,¹⁰⁷ yet this is contingent on their obedience to Yahweh.¹⁰⁸ On the other hand, Israel is reminded poverty will never cease but the fundamental purpose of Israel's relationship with Yahweh is to ensure those in poverty are not destitute.¹⁰⁹ Laws within the Torah take special interest in protecting those without land of their own, namely: widows, orphans, immigrants, and Levites. Israel is expected to show generosity to ease their plight so that those who are landless still find provision from the land's bounty.¹¹⁰

Within the biblical text, the "other" (*'ebyown*) is the outcast. The "other" is both invisible and inaudible—but not to the God of Israel.¹¹¹ Throughout the narratives and prophetic literature, we see God's mysterious plan of salvation and the restoration of all things. Time and time again, God disrupts the status quo and challenges the social constraints of identity. He chooses the younger brother, the lesser tribe, the foreigner, and yes, even the woman to rise above their social status as representatives of God himself through the empowerment of the Holy Spirit. Yet for

¹⁰⁵ Lev. 19:10, 23:22, 25:35; Ezek. 22:29; Zech. 7:10.

¹⁰⁶ Exod. 22:21, 23:9.

¹⁰⁷ Deut. 15:4.

¹⁰⁸ Deut. 15:5.

¹⁰⁹ "Poor," *International Standard Bible Encyclopaedia*. Blue Letter Bible. Last Modified 5 May, 2003. <https://www.blueletterbible.org/search/Dictionary/viewTopic.cfm>.

¹¹⁰ Wright, *Ethics*, 158.

¹¹¹ Christopher Wright. *Old Testament Ethics for the People of God*. (Downers Grove: IVP Academic, 2011), 176.

some, the Bible has lost its ability to disrupt and reorient culture. Instead of allowing Scripture to reorient our perspective and be challenged to surrender our limited understanding to the grace of God's restorative mission, we have moved to a reader centered approach that projects our flawed humanity into the text. Rather than exegete truth that causes us to surrender our unconscionable actions, we refuse to give in and through passivity cast off the text as archaic or culturally specific. In this passivity, prejudice prevails.

Cheryl Bridges Johns furthers this point as she writes, "Given all of this weariness and lack of regard for the Bible, it is increasingly clear that hermeneutics alone cannot save us from continuing to read the Bible as the sound of our own cadence."¹¹² The culture of the reader must be guided by the text. There is adamant support within the biblical text for the expectation of experiential learning. Within the Hebrew Canon, "knowing (יָדָע *yada* ') Yahweh is repeatedly described in the context of experiencing him. The semantic range for יָדָע reflects knowing through seeing. It means to learn through the senses including figurative, literal, euphemistically and inferentially.¹¹³ Knowing Yahweh means experiencing him."¹¹⁴ Throughout the biblical accounts, the testimonies of the Israelites are portrayed through means of active learning such as rituals, imagery, symbolism, liturgy, and monuments to ensure future generations and readers experience for themselves the emotion and testimony of preceding generations. Reading the biblical text does not always provoke change. It is the willingness of the reader to be guided by the Holy Spirit and willing to experience the emotion portrayed in the narrative. There must be a willingness to become the "other" to suffer and experience firsthand the restoration and rebirth.

"Pentecostals understand the Bible as married to the work of the Spirit in actualizing the presence of the Living Word and in actualizing the work of God in the healing of creation."¹¹⁵ It is the redemptive history of Israel embedded in the stories that transcend the text itself to reveal the redeeming work of God, through the Holy Spirit, for humanity but more specifically the marginalized. As Johns notes, not only does Scripture contain the redemptive message but it

¹¹² Johns, 144.

¹¹³ Harris et al., *TWOT*, 848.

¹¹⁴ Adrian Hinkle, *Pedagogical Theory of Wisdom Literature*, (Eugene: Wipf and Stock, 2017), 59.

¹¹⁵ Johns, 147.

continues the act of redemption through the Holy Spirit in the lives of its readers.¹¹⁶ In our hermeneutic, we recognized that the stories themselves reflect gender roles that were normative in their social setting but were not necessarily reflecting social structures that embody the *Imago Dei*. The presence of the Holy Spirit and the sequential *Missio Dei* calls the reader to reconsider the text. Through the eyes of the Redeemer, the reader must experience the humanness of the “other.” The reader must learn to grieve in the transformative process of redeeming creation. Here, the biblical text is intertwined as the Holy Spirit enters the brokenness of human history.

In reading biblical narratives, such as the rape and murder of the unnamed concubine in the book of Judges, [... readers are called] to go deeper through the doors of suspicion and deeper through the gates of remembrance into the realm of grief. By the Spirit, an unnamed woman becomes our sister. By the Spirit, her abuse becomes our abuse. The Spirit joins the pain of this biblical narrative joined with the groaning of all creation. In the space of the text the Spirit carries us into the pathos found in the life of God. Reading the Bible from a Spirit-filled feminist hermeneutic is painful. But, it is a pain that is born by the wings of the Holy Spirit into the presence of God. There, it becomes more than remembrance. It becomes participation in human suffering and participation in the life of a God who suffers.¹¹⁷

On the other hand, I am concerned that forms of post-foundationalism with their hermeneutics of ‘perspective’ may seduce others. There is much good to say about a post-foundational reading of the Bible. Groups who were once marginalized by the establishment are able to gain new confidence in their language and practices. Furthermore, we should celebrate the unique perspective of ‘the other’ and give room for voices that have been suppressed.

Post foundationalism’s strength is also its weakness. It offers the possibility of what literary theorist Wesley Kort describes as a world in which textuality becomes synonymous with culture. In this world there is the danger of a centrifugal reading of the Bible, one that pulls the text inward and requires no divestment or dislocation. In this centrifugal force, the otherness of the text is entirely lost. Such is the irony of late modernity-celebrating human otherness while denying the ‘otherness’ of the biblical text.¹¹⁸

¹¹⁶ Ibid., 150.

¹¹⁷ Ibid., 152.

¹¹⁸ Ibid., 143.

New Testament Contribution of Women in Ministry

There are several Pentecostal contributions on the role of women within ministry. One noteworthy contribution is Paul Elbert's 2008 book, *Pastoral Letter to Theo: An Introduction to Interpretation and Women's Ministries*. The contribution of Elbert's book is helpful as it argues the support for the biblical role of women in ministry. Elbert eloquently demonstrates textual cohesion for the references to women in ministry as he deliberately addresses the "problem passages" historically proof texted by those with who favor bias over biblical accuracy. Elbert is consistent in addressing the cultural and religious background as well as specific contexts that contributed to the original author's flow of thought. He rightly shows the continuity of Scripture in light of the references to women's roles in both testaments. Additionally, he reflects on the diverse roles of women such as administration, politics, teaching, preaching, prophecy, missions, and general leaders of the church.

Rosinah Mmannana Gabaitse likewise challenges the historical interpretation of New Testament passages that superficially limit the role of women in ministry and leadership positions. She rightly distinguishes two hermeneutical approaches by Pentecostals, the articulated and unarticulated. The articulated hermeneutic, explains Gabaitse, is the published results of academic exercises that defines the theology and praxis of biblical interpretation within Pentecostalism.¹¹⁹ "This hermeneutic reflects on the tradition and ethos present within the Pentecostal tradition in order to appreciate the role of the Holy Spirit and religious experience in the interpretation of the Bible, yet it takes the principles of critical scholarship and biblical interpretation seriously."¹²⁰ In contrast, the unarticulated hermeneutic is the interpretation that occurs in local churches by both clergy and laity. As Gabaitse explains, this hermeneutic is "patently pre-critical in nature" and is characterized by taking the biblical texts at face value without concern for either the biblical or historical context that shapes the agenda of the writer.¹²¹ "This hermeneutic, [...] tends to be uncritical towards texts in general, and especially texts that

¹¹⁹ Rosinah Mmannana Gabaitse, "Pentecostal Hermeneutics and the Marginalization of Women," *Scriptura* 114 (2015:1): 3, accessed December 22, 2019, <http://www.scielo.org.za/pdf/scriptur/v114/05.pdf>.

¹²⁰ Ibid.

¹²¹ Ibid., 4.

seem to support the marginalization of women.”¹²² She goes on to defend, “Because of the uncritical reading of the Bible, texts calling women into submission are read and interpreted without taking the context in which they were produced into consideration. It does not matter that these texts were written by Paul within Greco-Roman imperial and patriarchal environments, these texts are applied as if they were written as laws that dictate and prescribe gender relations and the status of women in the 21st century.”¹²³

As Gabaitse rightly concludes, the dominate use of literal interpretation in Pentecostal churches takes texts such as 1 Corinthians 11:3 and 1 Timothy 2:9 at face value, uncritically. Meanwhile, the abundant examples of women in ministry and leadership roles such Priscilla,¹²⁴ Junia,¹²⁵ Euodia and Syntyche,¹²⁶ Phoebe,¹²⁷ Chloe,¹²⁸ Apphia,¹²⁹ as well as the unnamed women such as “the chosen lady,”¹³⁰ “the chosen sister,”¹³¹ and Philip’s daughters¹³² are ignored.¹³³

E. Role of Women

The role of women in leadership roles in Pentecostalism must be considered within the context of gender roles validated through patriarchal social structures (defined above). This widespread global context of patriarchy is well documented and will not be argued here. Instead, in line with the stated methodology, sample texts are used to build familiarity with the existing scholarship and present experiences of women in leadership roles.

¹²² Ibid.

¹²³ Ibid.

¹²⁴ Acts 18:24-26, Rom. 16:3-5.

¹²⁵ Rom. 16:7.

¹²⁶ Phil. 4:2-3.

¹²⁷ Rom. 16:1-2.

¹²⁸ 1 Cor. 1:11.

¹²⁹ Phlm. 2.

¹³⁰ 2 John 1.

¹³¹ 2 John 13.

¹³² Acts 21:8-9.

¹³³ Estrelida Alexander offers an excellent explanation of value of Philip’s named daughters along with the collected works of other Pentecostal Scholars on the topic of women clergy in the coedited book with Amos Yong, *Philip’s Daughters: Women in Pentecostal-Charismatic Leadership* (Eugene: Pickwick, 2009), 1.

Africa

Within the African context, Ezra Chitando's work is strongly affirmed. He critiques the religious and cultural practices to challenge the socially constructed masculine culture that places male desires dangerously above the human rights of women and children.¹³⁴ Through his research, he presents empirical evidence for the ineffectiveness of patriarch in specific local contexts and draws attention to the leadership positions afforded to men by virtue of their maleness rather than their aptitude.¹³⁵ Instead, Chitando argues for a reconstruction of masculinity among Pentecostals to transform men into non-violent supporters who adhere to Christian principles of mutual respect, irrespective of gender.¹³⁶ As Sokfa John points out, Chitando's work "takes seriously the place of religion, theology, and religion-cultural resources, and 'evokes the spiritual dimension' in the reconstruction of alternative masculinities."¹³⁷

Nomatter Sande builds on Chitando's work through his research on the patriarchal systems within the Apostolic Faith Mission (AFM) in Zimbabwe. Using AFM as a case study, Sande, like Chitando, concludes "leadership is made by men to serve men."¹³⁸ Here, male leaders withdraw to prayer and fasting for decisions. While this action offers an outward expression of spirituality, others challenge that using this process to validate who the "Holy Spirit" chooses leaves the incumbent leader, who may contest, as being construed as fighting with God. If women are not validated by their culture, nor their leaders, any challenge they offer in speaking against the patriarchal structure and equality of women is interpreted as out of God's will and thereby evil.¹³⁹ Women who do assume leadership roles are often met with hostility from both

¹³⁴ Ezra Chitando, "Patriarchy and the Political Economy of the Biblical Culture," *created in God's image: From Hegemony to Partnership*, edited by P. Sheerattan-Bismauth and P. Peacock Geneva 2: WCRC, WCC, 2010, 28.

¹³⁵ John, 163.

¹³⁶ *Ibid.*, 170.

¹³⁷ *Ibid.*, 171-172.

¹³⁸ Sande, 57.

¹³⁹ *Ibid.*, 58.

men and women within the church. Sande further attests that religion has served the AFM as a reference point that institutionalizes and perpetuates patriarchy.¹⁴⁰

Sande goes on to report that Pentecostalism fosters an inherent emphasis on equality and love for one another that offers guidance in the indwelling of the Holy Spirit who shows no partiality. For Sande, this is the point of departure for women extending into leadership positions and challenging the patriarchal ethos that entrenches the culture.¹⁴¹

Asia

Julie Ma writes that women in Asia have had opportunities to greatly impact local churches, and schools. However, in general, Asia's patriarchal culture fails to recognize women's leadership capability in both society and the church. In her chapter, "Asian Women in Pentecostal Ministry," Ma discusses several critical women's issues that limits their involvement in missions and ministry.¹⁴² Starting with her personal experiences, she discusses the cultural expectations of wives of ministers to be active at home but not participate in the husband's ministry. She goes on to recall the early memory of being told that she must be married if she wanted to be associated with ministry. She contrasts this disengagement with missions where the expectation shifts. In these cases, women are encouraged to engage in ministry but are limited in their roles.¹⁴³ She proceeds to cite examples of female missionaries and ministry pioneers. She further points out that it was a widowed female missionary¹⁴⁴ who first influence the Kankana-ey people, a tribal group in the northern Luzon mountains. Other notable women in Ministry in Asia, as cited by Julia Ma include Jashil Choi, who established Prayer Mountain. According to Ma, under Choi's leadership, "Osan-ri prayer mountain became the first international facility for

¹⁴⁰ Ibid., 59.

¹⁴¹ Ibid., 58.

¹⁴² Julie Ma, "Asian Women and Pentecostal Ministry," in *Asian and Pentecostal: The Charismatic Face of Christianity in Asia*, 2nd ed., ed. Allan Anderson and Edmon Tang (Eugene: Wipf and Stock, 2011), 103, accessed December 7, 2019, https://books.google.com/books?id=bVxNAwAAQBAJ&printsec=frontcover&dq=Asian+and+Pentecostal&hl=en&newbks=1&newbks_redir=0&sa=X&ved=2ahUKEwiBwNeJ86TmAhUJY6wKHWE7BzYQ6AEwAHoECAUQA#v=onepage&q=Asian%20and%20Pentecostal&f=false.

¹⁴³ Ibid., 104.

¹⁴⁴ Elva Vanderbout was a missionary ordained with the Assemblies of God. See Julie Ma, "Elva Vanderbout: A Woman Pioneer of Pentecostal Mission among Igorots": *Journal of Asian Mission* 3:1 (2001), 121-140.

prayer and fasting.”¹⁴⁵ Seen-Ok Ahn, another influential woman in Asia, fled to South Korea during the Korean War and began teaching war refugee students. Under her leadership, the school formalized in Daejeon City and presently includes approximately 8,000 students.¹⁴⁶ In addition to the school, Ahn was influential in prison ministry and pioneered a church that later became the largest Foursquare church in Korea.¹⁴⁷ Other influential Asian women noted by Ma include: Virgie Cruz, Trinidad Seleky, Susan Tang, Tea Kwee Keng, Anita Swartz, Adeline Ladera, and Nora Catipon. Providing a broader perspective of women’s involvement in Asia, Caveness projects that more than 250 women are ordained through the Assemblies of God alone as ministers in Indonesia and Malaysia. In the Philippines, approximately half of all missionaries sent from Singapore through the Assemblies of God are women.¹⁴⁸ Ma encourages that the achievements of women in ministry are most noticeable in missions, though their roles predominately remain limited¹⁴⁹ and leadership remains predominately male,¹⁵⁰ irregardless that many congregations are predominately female.¹⁵¹

Alex Mayfield also writes about an extraordinary example of early Pentecostal missionary women, in Shanghai, who started the Door of Hope Mission in 1901. The second woman to serve as head of the mission, Ethel Abercrombie, continued the mission of rescuing women from Human Trafficking and homelessness. As Mayfield explains, “Abercrombie’s life and work is a pivotal example of early Pentecostal mission practice and thought. While girls were being rescued from the streets and former prostitutes were being taught useful trades, Abercrombie and other Pentecostals were leading these same women to ‘receive the Holy Spirit’ at the Door of Hope.” He goes on to write, “Pentecostal women at the Door of Hope illustrate that early Pentecostalism was not averse to social engagement, and that the theological

145 Ma, 111.

146 Ibid., 112.

147 Ibid., 113.

148 Barbara Caveness, “God Calling: Women in Assemblies of God Mission.” *Pneuma: The Journal of the Society for Pentecostal Studies* 16:1 (1994), 59.

149 Ma, 117.

150 Ibid.

151 Ibid., 116.

arguments that supported the empowerment of women in ministry also created a theological basis from which advocate for the liberation of women from disempowering social systems.”¹⁵²

South America

In his book, *Integral Mission: A Paradigm for Latin American Pentecostals*, Miguel Alvarez points out “Christianity continues to struggle against the discrimination and oppression of women. This is a common sin of most cultures dominated by men. Those who work in solidarity with women report that some local cultures do not afford them dignity and oppressively deny them their human rights. Women are not encouraged to develop their natural talents and potential capabilities. This kind of discrimination or oppression was not caused by international structures of power but by local culture.”¹⁵³ He goes on to argue that using religion as a means to preserve culture is offensive. He further asserts that some countries or societies in Latin America use religion to preserve political hegemony and suggests further studies into this corruption of the gospel.¹⁵⁴

North America

An excellent discussion on the ongoing marginalization of women in North America is found in the 2018 publication, *What Women Want: Pentecostal Women Speak for Themselves*. While the collective voices within this book are focused on the Church of God, their descriptions of women’s experiences in ministry, lack of access to leadership roles, lack of empirical research on the roles and issues of women clergy, and the input of male ministers whose input takes overt prevalence of that of female ministers in parliamentary rhetoric is more broadly representative of the culture of Pentecostalism beyond a single denomination.

“Dr. George O. Wood, elected General Superintendent of the Assemblies of God in 2007, has signaled for significant change in practice with regard to women’s roles.” As reported by Joy Qualls in her work, *God Forgive Us For Being Women*, “His election resulted in the adoption of

¹⁵² Alex Mayfield, “Spirit Baptisms & Shanghai Brothels: Ethel Abercrombie and Early Pentecostals at the Door of Hope Mission,” (paper proposal, Society for Pentecostal Studies 2020 annual meeting, June 22, 2019).

¹⁵³ Miguel Alvarez, *Integral Mission: A Paradigm for Latin American Pentecostals*, 29-30. Accessed December 7, 2019 <https://books.google.com/books?hl=en&lr=&id=d4ZCDwAAQBAJ&oi=fnd&pg=PR11&dq=women+missions+switzerland+pentecostal&ots=GC0c7R9RW0&sig=O3r9V-LXTdkvCJ17mRDDE7tFwGk#v=onepage&q=women&f=false>.

¹⁵⁴ Ibid., 30.

a resolution at the 2007 General Council in Indianapolis, Indiana, to appoint one woman and one minister under the age of forty to the Executive Presbytery, the highest governing body within the fellowship.” I agree with Qualls’ conclusion that this is a bold step in the right direction. It is my hope that leaders will continue to push for leadership that reflects the diversity of the population they lead. While many of the Pentecostal denominations have published positions papers in support of women in ministry, the lack of equal representation of women in leadership roles signals the work is yet incomplete.

North Atlantic Region

Allen Anderson’s 2013 book, *An Introduction to Pentecostalism: Global Charismatic Christianity*, offers an incredible history of the European Pentecostal movement. In his work, he notes that gender studies within Pentecostalism are increasing with a growing interest particularly from sociologists studying the counter cultural appeal of the Pentecostal and Charismatic movements. He further notes the ratio of women to men in global Pentecostalism at 3:1 with some regions experiencing an even greater proportion of women.¹⁵⁵ Despite the predominance of women, Anderson notes Pentecostalism continues to oppress and marginalize women, “placing them into a caste stratification that expects them to fulfill certain roles and excludes them from others.”¹⁵⁶ He further asserts, “It is necessary here to illustrate both the importance of leading women pioneers and the issues faced by ordinary women participants in Pentecostalism. It is easy to privilege hierarchical, official leadership roles in considering this subject and consequently to obscure the very important roles exercised by those women who are never accorded the privileged offices reserved for men in many Pentecostal denominations.”¹⁵⁷

As Anderson reports, Pentecostals in the North Atlantic region have historically struggled with social involvement. He posits, this may be nuanced from the lack of clearly articulated theology for social ministry within Pentecostalism. He goes on to write that while “some Pentecostals have led the way on social issues like race, class or gender equality; but conversely,

¹⁵⁵ Allen Anderson, *An Introduction to Pentecostalism: Global Charismatic Christianity*, (New York: Cambridge University Press, 2013), 265.

¹⁵⁶ Ibid., 265-266.

¹⁵⁷ Ibid., 266.

others have often failed to take a stand and have simply reflected the discrimination that repeats in the wider society.”¹⁵⁸

Leading up to this paper, conversations with colleagues lead to a conclusion that Pentecostal women in the North Atlantic Region may experience a greater sense of equality. However, the lack of Pentecostal scholarship that specifically addresses women in ministry from this region leaves a gap in the research. This may be attributed, in part, to the lower density of Pentecostals in these countries. Anderson likewise notes, the difficulty in tracing Pentecostalism in Europe. He reflects on some of the statisticians’ reports in summary with three countries (UK, Finland, and Norway) that report more than 4 percent of the population identifying as Pentecostal.¹⁵⁹

F. Women in Development Work

The purpose of this section is to summarize the work of Jane L. Parpart, M. Patricia Connelly, and V. Eudine Barriteu’s edited work, *Theoretical Perspectives on Gender and Development*. As mentioned above, the intent of this paper is bringing together the diverse existing scholarship on gender justice, development, and Pentecostalism. The aim is not to expand or present new data but to organize and unify existing data. This is likewise used in this section on women in development work. Parpart’s study presents an excellent overview and conclusion on global perspectives of development work and gender equality. The work is accepted among peers with no known criticism at the time of this writing.

In survey of the various case studies¹⁶⁰ read in preparation of this paper, the overarching consensus of writers is the gender relations and the experiences of women are directly derived from their social, political, and economic contexts. The research within social science is well documented and does not need redefined for application to development work. Evidence reliability supports societies are shaped by the variety of differences and human experiences. Women and men have extraordinary differences in their personal experiences within their society. The case studies surveyed reflect important differences in the perceptions of women

¹⁵⁸ Ibid.

¹⁵⁹ Ibid., 92.

¹⁶⁰ Case studies include work in the Philippines, South India, Nile Valley, north Australia, Columbia, Caribbean, Africa, Japan, and Canada.

based on economic status and geographic location. However, regardless of geography, there is continuity in their accounts of oppression from their male counterparts and an overall emphasis on the expectation of the subordination of women, regardless of race and economic background. That said, there is a significant difference in the oppression of women with a low economic status. “For many women problems of nationality, class, and race are inextricably linked to their specific oppression as women. Defining feminism to include the struggle against all forms of oppression is both legitimate and necessary.”¹⁶¹

As stated earlier, the androcentric assumptions do not support nor adequately describe the perceptions of women and their experiences in roles of subordination. In contrast, it is well documented within social science research that men and women communicate differently. Though they share vocabulary, the constructs and imagery communicated through these shared words vary considerably. It is Connelly who points out, “the inclusion of women’s experience brings to development understanding a new perspective on relationships that changes the basic constructions of interpretation.”¹⁶² According to Connelly, there is a need for research that allows women to articulate women’s issues and relationships.¹⁶³ Women’s issues that are interpreted by men are impacted by the intentional and unintentional characterization of need through hierarchy as identified by men, not women. In review of the research on this topic, the silence of women is deafening.

The central point of women and development is that both men and women must contribute to the development efforts to address the social and economic poverty. Since women comprise of approximate half of the population, it stands to reason that women should also make up approximately half of the workforce and leadership who contribute to relief efforts. The role of women in development is a holistic approach that utilizes women in development efforts to address the specific needs of women but also aid in the development efforts of men.¹⁶⁴ As Connelly points out, “economic development, especially the economic problems facing women,

¹⁶¹ Connelly, 68.

¹⁶² Ibid., 82.

¹⁶³ Ibid.

¹⁶⁴ Reddock, 27.

continues to be a central preoccupation for feminist scholars and activists.”¹⁶⁵ Broadening the scope of feminism to include all forms of oppression is necessary in advancing women in development. This is likewise supported in the 2017 PMU publication on *Church and Gender Equality* where physical harm (direct violence), prevention of equal rights access due to discrimination within social structures (structural violence), and the use of culture to justify or legitimize discrimination and suppress victims (cultural violence) are all acknowledged as manifestations of violence in society.¹⁶⁶ Building from Johan Galtung’s model, Catia Confortini is correct when she writes, “feminism contributes to Galtung’s theory by seriously tackling issues of power and gender, which are essential to an understanding of violence as a complicated process through which social relations of power are built, legitimized, reproduced, and naturalized.”¹⁶⁷

While feminism intrinsically focuses on the equality of women, it is affirmed that feminism strives to bring equality and human rights to both men and women. I agree with Connelly as she writes, “We reject the belief that it is possible to obtain sustainable improvements in women’s economic and social position under conditions of growing relative inequality if not absolute poverty for both women and men. Equality for women is impossible within the existing economic, political and cultural practices that reserve resources, power and control for small groups of people. But neither is development possible without great equity for and participation by women.”¹⁶⁸

G. Pentecostal Response to Gender Equality

Dale Coulter writes a fantastic summary of feminism and Pentecostalism in his 2013 article, “Feminism, Pentecostalism, and Forging a Historical Consciousness.” Here he states, “By exploring the overlap between first-wave feminism and the Holiness and Pentecostal movements, Pentecostals can continue to forge a historical consciousness that helps to locate them in late modernity and suggests there is more common ground between these two movements the

¹⁶⁵ Connelly, 65.

¹⁶⁶ Pentecostal Missionary Union, 23-24.

¹⁶⁷ Confortini, 357.

¹⁶⁸ Connelly, 69.

many think.”¹⁶⁹ In his summary, Coulter includes some of the notable promotion of women by Pentecostal organizations such as Oberlin College, the first college to admit women. It was Frances Willard, influenced by Oberlin and the ministry of Phoebe Palmer, who went on to become the president of Woman’s Christian Temperance Union (WCTU). The WCTU arguably embodied the focus of holiness theology and women’s rights. Advocating these rights, the WCTU soon became an international organization with a presence on every continent.¹⁷⁰ According to Coulter, “At the time of her death, Willard was the most famous woman in the United States, more so than either Susan B. Anthony or Elizabeth Cady Stanton.”¹⁷¹ He goes on to state, "For the women of the nineteenth and early twentieth centuries, there is not distance between the issues concerning women and the advancement of God's reign in society. The act of consecrating all to God on the human heart was a microcosm of the renewal of all culture.”¹⁷²

There are many contributions from Pentecostal scholars who both acknowledge the historical lack of acceptance of women in ministry and leadership roles as well as speak loudly to challenge and dismantle this limitation. Notable recent contributions include Andrea Hollingsworth and Melissa Browning’s chapter, “Your Daughters Shall Prophecy (As Long as They Submit): Pentecostalism and Gender in Global Perspective,”¹⁷³ “The Few That Got Through”: the Nineteen Women Ordained By Bishop Ozro Thurston Jones, Jr. Std (1982-1990) (Ligons-Berry, 2011), “A Sociological Perspective on Women, Ordination and Church Polity: Empowerment or Gender Apartheid?” (Ruelas, 2008), “Imaging God, Embodying Christ: Can Pentecostals Contribute a ‘Pneu’-Matological Argument For Women in Ministry?” (Stephenson, 2009), and “Gender Justice: The “And” not “Or” of Women and Men in Christ” (McClane, 2012).¹⁷⁴ Not only has this body of scholarly thoroughly engaged the notion of gender equality,

¹⁶⁹ Coulter, 1.

¹⁷⁰ Ibid., 2.

¹⁷¹ Ibid.

¹⁷² Ibid.

¹⁷³ Michael Wilkinson and Steven Studebaker, eds., *A Liberating Spirit: Pentecostals and Social Action in North America*, Eugene: Pickwick, 2010.

¹⁷⁴ A full index of papers from the Society for Pentecostal Studies is available on the society’s website, <http://sps-usa.org/meetings/papers-and-awards>.

but there is also strong research by geographical regions. The overwhelming common theme is the pneumatological focus such as Allan Anderson's 1994 paper, "Pentecostal Pneumatology and African Power Concepts: Continuity or Change?," "The Spirit, Context and Mission: a Pneumatological Framework For Contextualization" (Easter, 2010), and "Women of the Spirit: A Study of African Caribbean Pentecostal Spirituality" (M. Clarke, 2012).

In the early testimonies of Azusa, there appears to be an abundance of support for women and minorities accepted as leaders and communicators within the church. Estrela Alexander has written an incredible contribution in her work, *The Women of Azusa Street*.¹⁷⁵ A second significant contribution is Margaret de Alminana and Lois Olena's 2016 publication, *Women in Pentecostal and Charismatic Ministry*. In the confrontation of such equality in the early stages of Pentecostalism, one may ask, when did this change? If early Pentecostalism affirmed women as leaders, when did it stop? As a Canadian, female, ordained minister within Pentecostalism, Pamela Holmes acknowledges the interpretation of Scripture is fundamentally a function of the Holy Spirit where anyone regardless of gender, race, class, or clergy membership is equipped through anointing. She goes on to state that early Pentecostalism deemed formal training as unnecessary and scorned it as second rate to being filled with the Spirit. She notes, through the growth and institutionalization of Pentecostalism an evangelical approach to interpretation with an academic basis was adopted. It was then, according to Holmes, that the placement of women in positions of submission begin to surface within the organized structures of the church.¹⁷⁶

The historical precedence of women's involvement in ministry and leadership is strongly evident in the roots of Pentecostalism.

In an era when women were excluded from public voice, Pentecostals were ordaining women as ministers. In an era of the KKK, Pentecostal blacks and whites were worshiping together. This subversive and revolutionary movement [...] had a dual prophetic role denouncing the dominant patterns of the status quo and announcing the patterns of God's order. Because of its ecstatic religious practices and its 'abnormal'

¹⁷⁵ Estrela Alexander, *The Women of Azusa Street*, Cleveland: Pilgrim Press, 2005.

¹⁷⁶ Pamela Holmes, "Acts 29 and Authority: Towards a Pentecostal Feminist Hermeneutic of Liberation," in *Liberating Spirit: Pentecostals and Social Action in North America*, ed. by Michael Wilkinson and Steven Stuebaker (Eugene: Pickwick, 2010), 186.

social behavior, Pentecostalism was opposed by the society at large and by the established churches.¹⁷⁷

“Yet, what was so ground-breaking was not simply the advocacy for the participation of women, but the doctrinal argument of empowerment to serve regardless of gender.”¹⁷⁸

Within the academy, there is strong scholarly support among Pentecostals for women in ministry, leadership roles, and equal representatives with their male counterparts. The 2014 Society for Pentecostal Studies (SPS) annual meeting presented the theme, “Hermeneutics and the Spirit: Identities, Communities, and Making of Meaning.” It was during this meeting that members attentively recognized and took responsibility for the gap between theological teaching and observable praxis. Time and space for repentance was made along with a subsequent focus on gender equality in both the academy and Church. As previously stated, the 2020 SPS annual meeting likewise focuses on the global oppression of women and Pentecostal response to ongoing disparity in equal human rights.

In my opinion, there is a direct correlation between the substantial Pentecostal scholarship regarding the support for women in ministry and leadership and the present consideration of the role of women within development work. As previously stated, it is argued here that relief effort is a derivative of the *Missio Dei* and expectation to care for the impoverished and oppressed. Furthermore, the consensus in the publications reviewed for this paper conclusively affirm the recognition of both men and women participating in being made in the *Imago Dei* with equal access to the baptism of the Holy Spirit and thereby equal access to the gifts of the Spirit.

IV. Conclusion

David Johnson is correct when he writes, “Pentecostal social concern goes well beyond feeding programs and disaster relief and must include dealing with long term issues such as unjust social structures, health care and environmental concerns.”¹⁷⁹ Concerning the early stages

¹⁷⁷ Cheryl Bridges Johns, 1993 Presidential Address at Society for Pentecostal Studies.

¹⁷⁸ Joy Qualls, *God Forgive us for Being Women: Rhetoric, Theology, and the Pentecostal Tradition*, (Eugene: Pickwick, 2018) “Reform and the Influence of Women”

¹⁷⁹ David Johnson, “Toward a Pentecostal Theology of Social Concern, Part II,” *Asian Journal of Pentecostal Studies*, 16, no. 2 (2013), 84.

of Pentecostal women ministers, David Roebuck states, “In almost every case, a female minister significantly influenced these women’s understanding of their call to ministry. Without denigrating the role of the Holy Spirit or the significant males in their lives, the presence of a powerful female role model was remarkable.”¹⁸⁰ Acknowledging the empowerment of the Holy Spirit is made available to both men and women means consequently roles of teaching, leadership, and mission should not only be made available to women but should be encouraged.

During a 2005 roundtable discussion at the UN Commission on the Status of Women, Kofi Annan¹⁸¹ stated “there is no tool for development more effective than the empowerment of women.”¹⁸² He went on to say, “No other policy is as likely to raise economic productivity, or to reduce infant and maternal mortality,” [...] “No other policy is as sure to improve nutrition and promote health – including the prevention of HIV/AIDS. No other policy is as powerful in increasing the chances of education for the next generation. And I would also venture that no policy is more important in preventing conflict, or in achieving reconciliation after a conflict has ended.”¹⁸³

A. Summary of Findings

The original research questions effectively guided the research for this study. While the overall writings of Pentecostals affirm women’s roles in clergy and leadership, there is a distinct difference between the practices early Pentecostalism and modern Pentecostal institutions reflecting women in high ranking roles. The largest influences likely attributing to this difference is interpretive methodology and patriarchal culture. In response, the human rights and development sectors are poised to play an integral part in shifting this balance.

“Violence against women and girls, long identified as a human rights issue, is now understood to be an impediment to international development as well; it undermines health,

180 David Roebuck, “‘Go and Tell My Brother?’: The Waning of Women’s Voices in American Pentecostalism” (a paper presented at the Twentieth Annual Meeting of the Society for Pentecostal Studies, Dallas, TX, November 8-10, 1990), F18.

¹⁸¹ Kofi Annan served as the Secretary-General of the United Nations from January 1997 to December 2006.

¹⁸² Kofi Annan, Roundtable Discussion at 2005 UN Commission on the Status of Women, quoted in “Empowering women the most effective development tool, Annan says,” *UN News*, February 28, 2005, <https://news.un.org/en/story/2005/02/130132-empowering-women-most-effective-development-tool-annan-says>.

¹⁸³ Ibid.

education and economic progress at the family, community and national levels.”¹⁸⁴ According to a 2017 publication from the World Health Organization, 1 in 3 women experience physical or sexual violence in her lifetime.¹⁸⁵ Ultimately, the scale of violence toward women begs the question when its prevalence will reach a point of global intolerance and action. While violence against women is fundamentally a human rights issue and concern of social justice, it is epistemologically a major theological concern. Not only is the correct response to denounce violence but a correct response also promotes the equality of all humans as made in the image of God. I strongly concur with Stephenson when she writes:

Theological discourse must challenge injustice, not validate it. Particularly for Pentecostals who live in the countries and communities in which this violence is taking place, a feminist Pentecostal theological anthropology that emerges from and is energized by a pneumatologically oriented spirituality enables Pentecostal women and men to denounce theologically the inequalities and injustice that surround them. Regardless of whether the problem is the exclusion of women from ministry positions because of their gender or their abuse by their husbands, what these issues have in common is that they stem from a devaluation of women as humans, wherein women are regarded as somehow less equal, less deserving, and less in God's image than are men. Although the issues are different, the fundamental problem is the same.¹⁸⁶

As the work begins to engage this inequality, Pentecostals must be willing to start with the approach to scripture and its interpretation. There must be a willingness to reengage some of the guiding texts on the gender norming of women with a cognizant attention to patriarchal bias and the intentional interest of the *Imago Dei*. As pointed out by Holmes, “Pentecostals frequently assume the current patriarchal practice within Pentecostalism is the natural order of things, if not divinely ordered.”¹⁸⁷ This, in itself, is a social construction and the networks of power that shape society. Deliberate or not, both men and women must acknowledge the current infrastructure of leadership within Pentecostalism and take responsibility for both the active and

¹⁸⁴ Gary Haugen, “Preface: Learnings on Combating Violence Against Women & Children,” *Justice Review: A Journal on Protection and Justice for the Poor*, (2019): 6, accessed December 13, 2019, <https://www.ijm.org/documents/IJM-JusticeReview2019-compressed.pdf>.

¹⁸⁵ World Health Organization, “Violence Against Women,” *Fact Sheets*, November 29, 2017, <https://www.who.int/news-room/fact-sheets/detail/violence-against-women>.

¹⁸⁶ Stephenson, 46-47.

¹⁸⁷ Holmes, 200.

passive rolls that perpetuated the current state of the Church. While many male leaders affirm the leadership of women, the absence of women leadership directly reflects the lack of resources and support needed to grant them access. The exclusion (intentional or unintentional) of women from leadership roles in development is in direct correlation of the ongoing devaluation of one gender in favor of another. It is inexcusable. Tolerating the restrictions that limit women's participation in development work legitimizes the very violence we seek to change in the communities we engage in our development efforts.

In respect to the various perspectives of the roles of women among Pentecostals, it is submitted for consideration that this dichotomy is in direct correlation to the deeply seeped patriarchal cultural structures these theologians represent. Interpretation of biblical texts reflects eisegetically isolated accounts that advances the bias rather than allows the culture to be transformed through exegetical submersion. Consensus cannot be reached without the ability to take accountability for hermeneutical practices and the abusiveness of these pervasive power structures.

B. Future Work

In response to this study, there is an immediate need of women as agents of change in all levels of responsibility. The juxtaposition of social cognitive learning and the opportunity for Pentecostal organizations to respond through the modeling of behavior in disaster relief efforts and ongoing stabilizing development work presents an incredible precedent to deconstruct and reshape long held mindsets of socially constructed gender roles for men and women. Not only does this present an opportunity to model the value placed on women, it also presents an opportunity to model positive masculine roles that further promote equality. Viewing gender as a social construction enables us to see that “a variety of masculinities and femininities exist, which experience violence in different terms and from different positions of power. Moreover, relations of gender permeate all other social forms of organization, which therefore depend on hierarchical gender notions to exist and be justified. Gender as a social construct allows us to break down gendered dichotomies such as violence/peace, victim/perpetrator, and subject/object and focus on

continuities, complexities, and contestations when looking at social phenomena and social relations.”¹⁸⁸

The research reported in this paper presented the necessity of accounting for global feminism and intersectionality. Recognizing that women’s issues and levels of oppression vary among cultures, the theory of intersectionality offers a valuable means for considering the multidimensional aspects of race, age, economics, geography, education, and religious bias when creating a response for promoting gender equality to a specific social group.

There is a lack of opportunity for women to advance. It is submitted for consideration and future research to review and determine a connection between the distinct approaches to care ethic between men and women as well as the leadership imagery for hierarchy verses web. There is potential to assert that women are uncomfortable moving into leadership because of the hierarchal structures that promote separation of relationship verses the webbed leadership promoting and interconnectedness of relationships that is nuanced to reflect the values of women in these leadership roles.

C. Recognize and Act

When less than half of the population representatives are at the table, we are not protecting social norms or godly leadership principles. In contrast, we are working at half capacity and fall short of our full potential. There are multiple means for advancing the agenda of gender equality such as course modules for stakeholders on gender and development. In response to Yashi Ghai’s research, establishing a shared language for human rights at the levels of international, national, and state is and important starting point for establishing an agreed standard and means of enforcement. The affirmation and publicity of women’s contributions in development work further affirms the social cognitive model and encourages the future work of young women to continue advancing this work and generating new ideas and leadership opportunities. Likewise, authorizing women to be included in decision processes and policy-making not only increases the perspective and influence of governing bodies but it allows women to speak up on behalf of other women.

¹⁸⁸ Confortini, 357.

There is a great need to hear research from women on women's issues. I agree with M. Patricia Connelly when she writes, "[there is] difficulty in hearing what [women] say when they speak. Yet in the different voice of women lies the truth of an ethic of care, the tie between relationship and responsibility. [...] The failure to see the different reality of women's lives and to hear the differences in their voices stems in part from the assumption that there is a single mode of social experience and interpretation."¹⁸⁹

The grassroots of the Pentecostal movement was a counter cultural dynamic that gave women and people of color an opportunity to access their voices that had been previously silenced. The invisible came together to forge a movement through the empowerment of the Holy Spirit, who gifted indiscriminately of race and gender. The result of this pneumatological framework was an uncompromising ministry that arguably impacted every continent and began an infrastructure of local ministries that continues as the fastest growing religious movement. Yet, as the movement grew, outside influences from the evangelical church began slowly chocking the vary voices that had the audacity to worship together as coequals. A recovery of the early voices of Pentecostalism as well as the current voices who cry for inclusion is needed to recognize and describe the expected gender roles from a Pentecostal perspective.

The role of women in development must consider the deconstruction and reconstruction of socially normed gender roles. Namely, women must be freed from the sphere of only creating value through her care of family and other women. This limitation of women's roles is an exploitation of women within the private sector of the home and the patriarchal social structures that justify this exploitation produces development policies that likewise limits and justifies discrimination. Not all women experience the same oppression. Aspects such as geographical location, race, and economic status greatly impact a women's experiences and access to resources. Programs and policies designed to integrate women into the research and decision processes are needed. Yet, developers of these programs must be cognizant of the total policy making body. "Token" female membership does not address the problem. As previously presented, since approximately half of the population is comprised of women, it is reasonable that approximately half of the workforce and leaders should likewise be women. Enthusiasm

¹⁸⁹ Connelly, 83.

and commitment to affirming the roles of women in society and ministry is incoherent if not followed through with action. The silence of women in policy making and lack of women as leaders reflects a dichotomy between intention and action. The overwhelming evidence is that women are affirmed in value in our writings as Pentecostals but not valued to the extent that we are willing to push back the cloak of patriarchal cultures that indoctrinate our churches to encourage the equal representation of women in all levels of the Church and para-church ministries. We are strong in rhetoric but not in practice. This lack of representation further demonstrates a solution is not yet reached and arguably the magnitude of this discrimination is not yet accepted.

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PENTECOSTAL DEVELOPMENT & DISASTER RELIEF PARTNERS SUMMARY



Pentecostal Development & Disaster Relief Partners Summary

JANUARY 2020

INTRODUCTION

As we started the work on our days together, we imagined that it would be helpful to complete a simple mapping of organizations and fellowships that are networking and exploring ways to encourage and deepen the witness of the integral mission. The following is a brief overlay of the scope and scale of our ministries around the world. It is not intended as an exhaustive and comprehensive survey, but as a launch pad for conversation and exploration. We will have time in our second day to think some interpretative insights and note presence and absence of programming and ministry. These conversations could help us identify who is best in place to respond to particular crisis as well as potential opportunities for ongoing collaboration.

SUMMARY



11 relief and development agencies/organizations represented

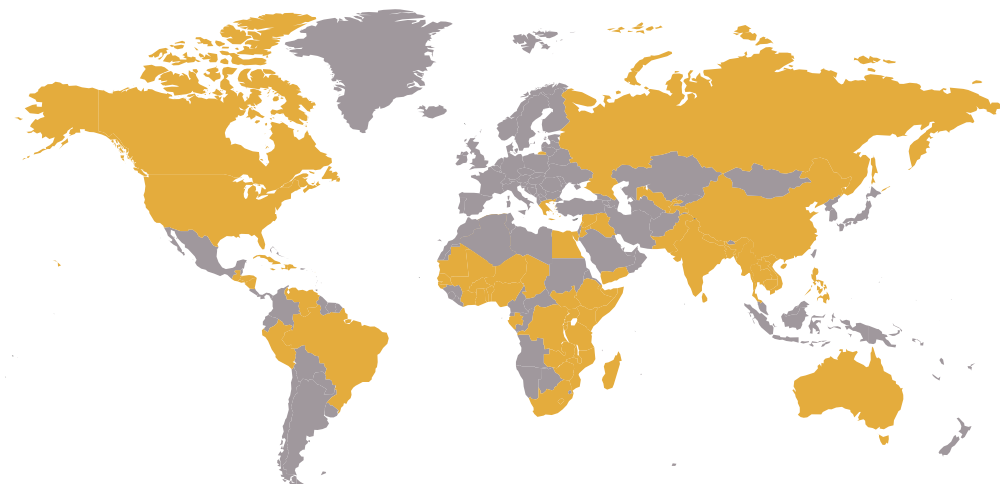


11 national fellowships represented



agencies/organizations with programming in 65 countries

Map of Programming across Organizations



FUNDING



91% of organizations receive constituency church funding



45% of organizations receive funding from child sponsorship



73% of organizations receive funding from domestic governments

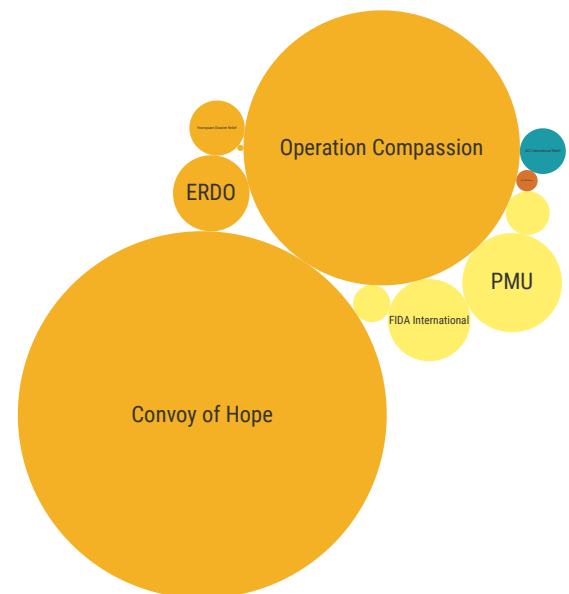


91% of organizations receive private funding

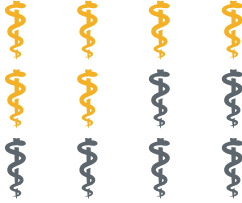
ANNUAL BUDGETS

Organization	Relief and Development Budget (USD)
People to People	\$50,000
Norwegian Pentecostal Mission	\$1,800,000
FIDA International	\$8,910,000
PMU	\$13,000,000
AG CARE Ghana	\$600,000
Operation Compassion	\$100,000,000
ACC International Relief	\$2,760,000
International Aid Services Denmark	\$2,500,000
Foursquare Disaster Relief	\$4,000,000
ERDO	\$7,660,000
Convoy of Hope	\$178,100,000

Annual Relief and Development Budgets



PROGRAMMING SECTORS



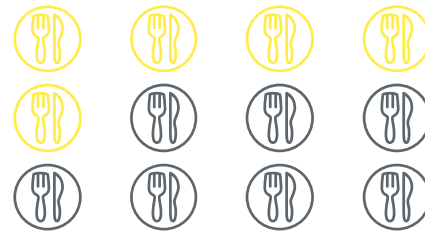
45% of organizations engage in **health** programming



45% of organizations engage in **shelter** programming



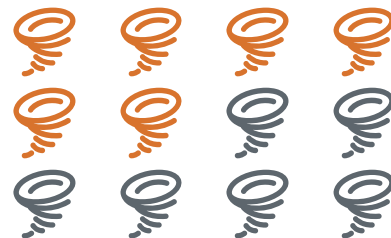
73% of organizations engage in **food security** programming



36% of organizations engage in **nutrition** programming



73% of organizations engage in **WASH** programming



45% of organizations engage in **early recovery** programming

PROGRAMMING SECTORS



54% of organizations engage in **gender equality** programming



73% of organizations engage in **economic development** programming



18% of organizations engage in **protection** programming



36% of organizations engage in **education** programming

**MODELS AND PRACTICAL EXAMPLES OF
NETWORKING AND COLLABORATION
FOR INCREASED SYNERGY, RESOURCE
SHARING AND IMPACT IN THE RELIEF
AND DEVELOPMENT SECTOR**

Models and practical examples of networking and collaboration for increased synergy, resource sharing and impact in the relief and development sector

Prepared by Johanna Korhonen, January 2020

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Introduction

During the past decades, most countries have been deeply influenced by rapid globalisation - economical, structural and technological shifts have happened with profound effects. Civil society organisations (CSOs) all around world have experienced these major effects and many have been able to adapt to the ever more interconnected and complicated world. In fact, CSOs have been able to increase their influence in national, regional as well as international level. This has happened by bringing organisations together to support each other, share and mobilise resources and engage in joint action.

This paper has been written with an aim to provide some basic information and practical examples for Pentecostal actors in the route for increased collaboration, resource sharing and impact in development and relief sectors. Most of all the focus is to provide practical information on possibilities, costs and benefits that are associated to different kinds of collaborations.

This paper is based on literature review combined with interviews. The main written sources for the paper are:

- An interactive guide for Global Coalitions by AOAV¹
- A study on NGO networks by PVC²
- Networking & Relationship Building toolkit for CSOs by INTRAC³

The particular sources have been chosen since they present rare evidence-based, open source material for CSO collaborations. Furthermore, in opposition to many easy, quick-to digest solutions and guidelines how collaboration should be organized and managed, these manuals mainly present questions to ponder in particular settings. The very varied and complex subject matter should be kept in mind also by reading this paper.

The selection of people to interview⁴ has been shaped significantly by prioritizing samples of different collaboration models and ease of access. With more time and resources more networks and people would have been interviewed and covered. However, we hope this study will act as a baseline for further steps.

The paper is divided to three main parts:

- *The first part* maps out the field by presenting basic models of collaboration, costs and benefits of collaborations and issues to consider in successful collaboration building.
- *The second part* brings practical examples for each chosen collaboration type. In addition to open written materials, people working for faith-based organisations and faith-based collaborations have been interviewed to bring some more insights and opinions.
- *The third part* concludes the paper by summing up the main findings and gives some recommendations for future action.

¹ Global Coalitions- An introduction to working in international civil society partnerships (2011) by Action on Armed Violence. <http://www.globalcoalitions.org>

² Liebler, Claudia and Ferri, Marisa (2004) NGO Networks: Building Capacity in a Changing World. A Study Supported by Bureau for Democracy, Conflict and Humanitarian Assistance Office of Private and Voluntary Cooperation. http://wikiciv.org.rs/images/9/9a/NGO_Networks.pdf

³ "Networking and Relationship Building for CSOs" Toolkit by INTRAC (International NGO Training and Research Centre)

<https://www.ngoconnect.net/sites/default/files/resources/Networking%20and%20Relationship%20Building%20for%20CSOs.pdf>

⁴ People interviewed for the study include:

- Tiina Antturi, CEO, World Vision Finland
- Ruth Faber, CEO, EU-CORD Network
- Jouni Hemberg, CEO, Finn Church Aid
- Sarah Larkin, Heads of Communications and Marketing, Integral Alliance
- Chris Lukkien, CEO, ZOA

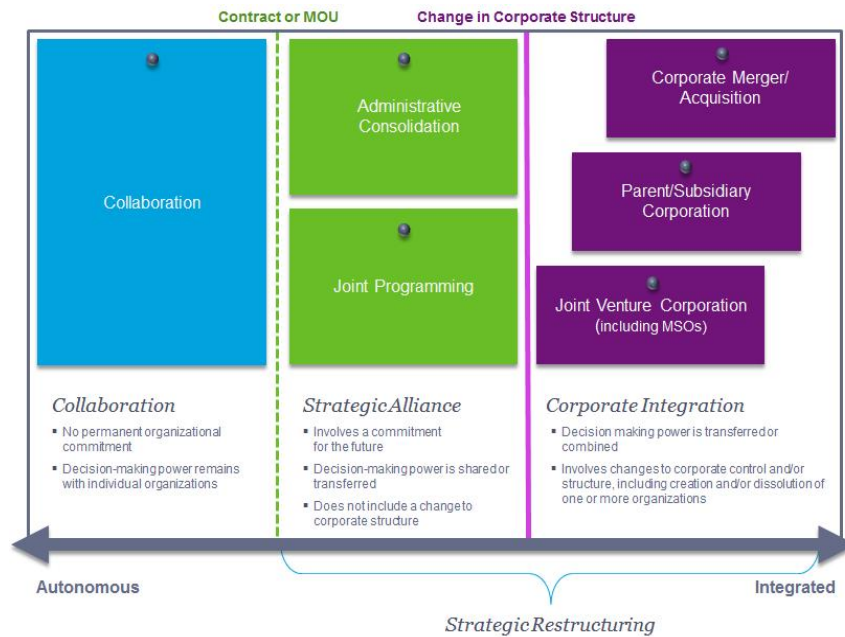
1. Mapping out the field

1.1 Collaboration models

CSOs work with varying degrees of coordination, joint activism and commitments and use variety of terms to describe themselves: collaborations, coalitions, networks, alliances, corporations and so on. For this paper two main looser collaboration types— *networks* and *alliances* - have been chosen as the main focus and *corporation model* will be presented as a comparison.⁵ The looser types seem particularly relevant for the context and there also exist well-functioning networks and alliances in the development and relief sectors that can be studied as examples.

It is important to keep in mind that collaboration types are only categories that help us map the field in our minds. Each type is best seen to refer to a certain broad set of characteristics and perhaps most importantly to point along a continuum of varying degrees of autonomy or integration.

The picture below by LaPiana Consulting⁶ shows one example how the autonomy/integration continuum can be presented. The framework of this paper will, however, differ from that picture by replacing 'collaboration' type by 'network' on the left side of the continuum. Networks can take multiple different forms and functions and thus can situate either more in place of 'collaboration' or more in place of 'strategic alliance' in the continuum. In this paper the term 'collaboration' refers to all kinds of models where organisations work together.



The collaboration models presented in this paper can be described as follows:⁷

Networks - These are the loosest form of collaboration. The primary function of networks is knowledge and information sharing but it doesn't have to be limited to that as networks are created for variety of purposes⁸ and embody of variety of structures. The core of a network is the relationships among its members.

⁵ As corporation includes corporate integration, change to organisational control and/or to structures, it seems more beneficial to focus on the lighter corporate models – which of course can lead to more structured collaboration in the course of time.

⁶ <https://www.lapiana.org/insights-for-the-sector/insights/collaboration-and-strategic-restructuring/partnership-matrix>

⁷ The descriptions have been formulated on the basis of WWF partnership toolkit, LaPiana Consulting definitions and "Networking and Relationship Building for CSOs" Toolkit by INTRAC

⁸ There are also communities of practice, sectoral networks, social change or advocacy networks and service delivery networks to name a few examples.

Alliances - These take collaboration one step further. Members synchronise their efforts and resources. Alliances have capability to provide even bigger benefits for members in certain field of co-operation.

Corporations require changes in organisational control and/or in structures. They share many of the characteristics of looser collaboration types but can provide even bigger benefits in sharing efforts and resources as well as increased profile and leverage. Possible downside in corporation model is that decision making is more centralized and often more time-consuming. Thus, it is difficult for corporation to react quickly when sudden opportunity arises.

The main difference between network and alliance is that while both rely greatly on member's active participation, networks may or may not coordinate their actions or generate joined actions that are characteristic for alliances. Furthermore, alliances are usually more focused in their scope of intent, they provide more concrete opportunities for their members and have more homogenous membership. Corporation on the other hand involve higher degree of control, branding and organizational capacity.

1.2 Costs and benefits in collaborations

Members receive multiple benefits from their participation in collaborations. Some of the most common ones are:⁹

1. **Increased Access** to information, expertise, financial resources, etc.
2. **Increased Efficiency** – By leveraging their numbers and allowing for some specialization based on comparative advantage, members can reduce costs, as well as duplication of efforts. At the same time, the sharing of lessons-learned and best practices can keep CSOs from reinventing the wheel all over again.
3. **A Multiplier Effect** –Members can achieve greater accomplishments through utilization of the multiplier effect.
4. **Solidarity and Support** is an important benefit.
5. **Increased Visibility** of issues, good work and best practices, and contributions of under-represented groups (such as youth and people with disabilities).
6. **Increased Credibility** – Since many types of collaborations have some form of regulated membership, participation in a collaboration can assure other CSOs and networks considering partners that the CSO will be a capable contributor to a partnership. Membership can also open doors to both the policy and donor communities.

However, even if collaboration brings great potential for CSOs, there are also costs related to them. Thus, it is essential for CSOs that are contemplating starting or joining a network to undertake a potential cost/benefit analysis to determine whether or not the network will meet their needs and expectations. Like potential benefits, potential costs also vary depending on the type of the collaboration, its focus and degree of integration.

Some potential costs to consider include:¹⁰

- Collaboration carries certain risks a continuum from low to high. At the low end, CSOs encounter risks when they decide to share information with others, and the risk increases when they decide to engage in temporary joint action. At the high end of the continuum is long-term member association in a network or alliance with a representative body or secretariat.
- If poorly constructed and managed, collaboration can:
 - 1) create more work than they reduce
 - 2) take some attention and energy away from the grassroots or local levels
 - 3) create inequalities within the structures (e.g. the most enthusiastic can dominate)
 - 4) representation challenges (e.g. if a member represents the network in an improper way)
- CSOs considering network membership must be honest and realistic with themselves about the degree of interdependence that they are willing to accept.

⁹ The list is modified by the points gathered and listed in the study on NGO networks by PVC:

¹⁰ The list is modified by the points gathered and listed in the study on NGO networks by PVC:

1.3 Critical early stages of collaboration

In order to build a collaboration that provides its members significant benefits compared to its costs, well planned collaboration-building and management are essential. Studies point out that collaboration's success or failure is in fact often determined in the early stages of the collaboration.¹¹ Some things to carefully consider in the early stages of collaboration include:¹²

- **Pace:** Even if there is need to create certain urgency for the cause, it is wise not to rush to define things that can reduce options later. E.g. lack of flexibility in the coalition's name or public position can limit room for manoeuvre or space for dialogue and might be very difficult to change later.
- **Purpose:** A group of organisations come together to work as a collaboration (network, alliance) if they have some agreement on a problem that needs to be addressed - and on what needs to be done about it. Thus, a coalition needs to have formulation of its purpose that can be used to focus collective work and explain to external partners. The formulation created in the early stages of the collaboration will serve as an important frame for future steps.
- **Ownership:** Consultation and communication are important to ensure that good decisions are made but also to create sense of ownership in the collaboration.

Some other issues that are commonly decided in the early stages of collaboration include:¹³

- **Common call or constitutional documents:** A collaboration is usually created around a *common call or statement*; a shared language that serves both to direct the coalition and define its boundaries. More formal collaborations also require members to accept and respect *constitutional documents* – articles that lay out the rights and responsibilities of members and the formalised administrative processes of the coalition.
- **Member responsibilities:** Common membership responsibilities include expectation for members to be active in the collaboration and to use collaboration's brand with consideration.
- **Membership fees:** Some collaborations fund their work by membership fees. Even though some organisations might be pushed away because of membership fees, they also generate income for the collaboration and ensure the membership to have deeper buy-in in the collaboration.

1.4 Governance and structure

The way that collective decisions are made, and a collective voice is adopted will be fundamental to the effectiveness of a collaboration. It is important to understand what members in the collaboration expect from the collaboration's central structures. Too little structure can leave people feel that the collaboration isn't meeting their needs. On the other hand, collaborations should be wary that the movement towards greater structure might drain energy away from their activities.

Even if governance and structure vary from collaboration to collaboration, the following structures are usually formed:¹⁴

- **Administrative body** – acts as the 'engine room' of collective strategy, planning and direction.
- **Working groups, wider 'advisory groups'** and co-chairs can all be used to address the needs and to provide more flexible and dynamic structures through which work can get done.
- **Staff** - If resources allow, a coordinator, staff team or secretariat working on behalf of the collaboration rather than serving the interests of one of its members can be a major asset.
 - Staff can forward the coalition agenda, facilitate the work of different working/advisory groups and the membership, mediate between different organisations and provide an impartial speaker for the coalition.
 - Care should be taken that staff won't do all the work, with collaboration members taking a back-seat role.

¹¹ See "Networking and Relationship Building for CSOs" Toolkit by INTRAC and Global Coalitions – An introduction to working in international civil society partnerships (2012).

¹² The information is based on "Networking and Relationship Building for CSOs" Toolkit by INTRAC

¹³ The information is based on "Networking and Relationship Building for CSOs" Toolkit by INTRAC

¹⁴ The various examples are gathered from the study on NGO networks by PVC.

As governance and structures are issues that very often raise major tensions among the members, relationships built around **trust** will be vitally important – that is especially the case with looser types of collaborations with less formal structures. Trust will also enable those looser collaborations act in agility when opportunities arise.

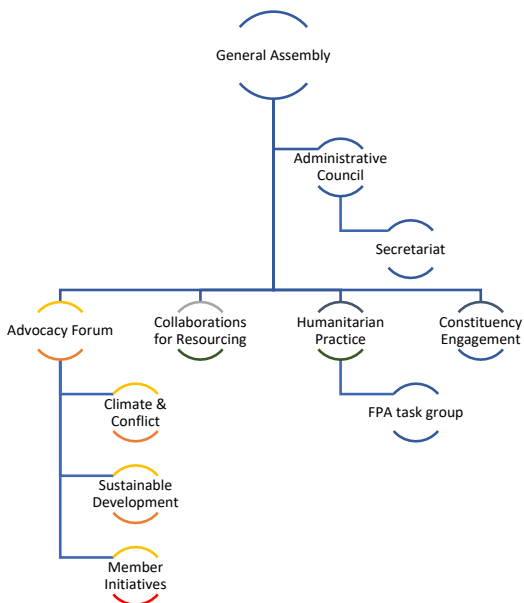
2. Collaborations in practice

Using a partnership framework offered by a WWF Partnership manual¹⁵, the following tables present information on 4 different collaborations: *EU-CORD Network*, *Integral Alliance*, *ACT Alliance* and *World Vision Partnership*. Information includes some basic **background information, purpose, structure and governance, benefits, commitments and responsibilities, funding and some new issues and/or initiatives** the collaborations are currently working with. The information is gathered from written sources as well as through interviews with people closely connected to the particular collaboration.

EU-CORD Network

1. Definition	<ul style="list-style-type: none"> • EU-CORD Network consist of Christian organisations collaborating for a transformed, just and equal world • It is a <i>member-led</i> network with the actions of the network formulated and implemented by its members facilitated by a Brussels-based Secretariat. The network relies on: <ul style="list-style-type: none"> ○ Voluntary participation and commitment of members ○ The input of resources by members for the benefit of all.
2. Parties involved	<ul style="list-style-type: none"> • Currently 24 NGOs (and slowly growing) from 12 European countries engaged in humanitarian, development, peace and justice concerns. • European identity is of fundamental importance to the EU-CORD network. E.g. humanitarian principles are very European concept and that makes the collaboration easier. In addition, logistically face-to-face meetings are easier to organise. • New members should enhance the quality and depth of the network, and maintain a good balance of humanitarian, development and specialist agencies.
3. When established	<ul style="list-style-type: none"> • Conceived in 1997 by a group of Christian organisations who believed that by working together we could accomplish more.
4. Purpose	<ul style="list-style-type: none"> • The network has a common purpose derived from the shared perceived need for action • Through mutual cooperation to make a more significant and recognisable contribution towards humanitarian action, sustainable development, peaceful communities and global justice • To create shared space for exchange, learning, development, capacity building • To carryout advocacy and lobbying where none of the members can achieve it alone • To build community by promoting, sustaining the values and standards of the members
5. Form of Agreement	Membership agreement
6. Structure and Governance	<p>The various member-owned working structures hold most of the responsibility for the achievement of the outcomes presented in the Strategic Plan.</p> <ul style="list-style-type: none"> • The network has a General Assembly (GA) composed of all member agencies, which has the broadest powers to enable the network to achieve its goals. <ul style="list-style-type: none"> ○ Two General Assemblies are held each year to facilitate information sharing and relationship building • Administrative Council (AC) <ul style="list-style-type: none"> ○ Typically holds four face-to-face meetings per year. Additional ‘virtual’ meetings are convened as required. ○ The advocacy steering group works with the Secretariat to give added expertise to the networks’ advocacy priorities and approach

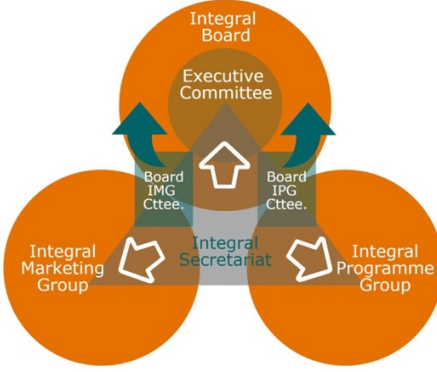
¹⁵ WWF Partnership toolbox http://assets.wwf.org.uk/downloads/wwf_partnershiptoolboxartweb.pdf. More on the partnership mapping can be found here: Nelson, Jane and Simon Zadek (2000) *Partnership Alchemy*, Copenhagen, Denmark: The Copenhagen Centre Fowler; Alan (2000) *Partnerships: Negotiating Relationships*, Occasional Papers Series No 32, Oxford: INTRAC.

	<ul style="list-style-type: none"> • Community of Practice (CoP) groups are composed of EU-CORD members who volunteer to work together to carry out tasks relating to a particular theme or project held within EU-CORDs strategy and theory of change. These groups are accountable to the General Assembly for the delivery of work objectives. • The advocacy steering group works with the Secretariat to give added expertise to the networks' advocacy priorities and approach. • The Secretariat works with these structures to ensure that their day-to-day work is aligned to the ToC and Strategic Plan. <ul style="list-style-type: none"> ○ consists of 2 people ○ among other things carries out advocacy in multiple arenas (CONCORD, VOICE etc.) and that takes a lot of secretariat's time and effort, but with that reputation can be built ○ The small secretariat relies very much on the members to be active. With more staff the secretariat could be more proactive and connect members more actively together  <pre> graph TD GA[General Assembly] --- AC[Administrative Council] GA --- SF[Secretariat] GA --- AF[Advocacy Forum] GA --- CR[Collaborations for Resourcing] GA --- HP[Humanitarian Practice] GA --- CE[Constituency Engagement] AF --- CC[Climate & Conflict] AF --- SD[Sustainable Development] AF --- MI[Member Initiatives] HP --- FPA[FPA task group] </pre>
<p>7. Benefits for organisations</p>	<ul style="list-style-type: none"> • Shared space for exchange, learning, development, capacity building • Advocacy and lobbying where none of the members can achieve it alone • Builds community by promoting, sustaining the values and standards of the members • Many members see the network as safe space for very honest and open discussions and mutual support • For some organisations the core value of the network is its advocacy function and others stress the importance of collaboration.
<p>8. Responsibilities and Obligations</p>	<ul style="list-style-type: none"> • Contribute to the development and outworking of the EU-CORD vision through the theory of change and strategic plan • Abide by the Statutes, Members Guide and other internal rules setting out how the network functions • Participate in, and abide by the governing decisions of the General Assembly • Actively participate in the work of the network • Share knowledge and expertise • Uphold the values of the network • Strive to uphold each other in prayer and offer mutual support
<p>9. Funding</p>	<ul style="list-style-type: none"> • Membership fee: between 500-21 000 euros annually depending on the outcome of the organisation. • Payment seems to encourage members to be more active in the network and to get more out of the collaboration.

10. New initiatives/trends	<ul style="list-style-type: none"> • More and more meetings are held virtually. However, face-to-face meetings are still seen important in creating essential mutual trust among the members.
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Integral Alliance

1. Definition	<ul style="list-style-type: none"> • A close alliance of relief and development agencies, working together to present a more effective response in disaster management, mainly following major disasters.
2. Parties involved	<ul style="list-style-type: none"> • 22 Christian relief and development agencies with their headquarters in 14 countries (including Europe and North America). • Members share underlying Christian values and a belief that more people can be helped by working collaboratively. • New members by invitation only.
3. When established	<ul style="list-style-type: none"> • Launched as an alliance in October 2004 in Toronto. • Prior to that there was a 2-year consultation period in which the desire and will to model a new collaborative way of working was discussed and tested. • Later the focus has developed to be mainly in the disaster management and response following major disasters.
4. Purpose	<ul style="list-style-type: none"> • Integral provides concrete opportunities for Members to maximise their efficiency and effectiveness particularly following a major disaster. • Members also share best practices, learning, personnel, projects and resources. • Members are at the centre of the work. There is no real advocacy or communication focus outside the Alliance. There is no need to create an Integral brand, either.
6. Governance and Structure	<ul style="list-style-type: none"> • The Board, which is made up of the CEOs of all of its Member, governs the Alliance and helps set the strategy <ul style="list-style-type: none"> ○ accountable to the Charity Commission and Companies House • A smaller board, called the Executive Committee (ExCo) works with the Secretariat to implement the strategy. <ul style="list-style-type: none"> ○ accountable to the Board • 2 thematic groups: Integral Programmes Group (IPG) and Integral Marketing Group (IMG) <ul style="list-style-type: none"> ○ made up of representatives of Member Agencies; ○ accountable to the ExCo and Board • Integral Board Committees made up of three Board members to ensure feedback between the Integral Board and Marketing and Programme Groups; <ul style="list-style-type: none"> ○ accountable to the Board. • Integral Quality Assurance Task Force (IQATF) made up of representatives from six Member Agencies; ensures we are continually driving up the quality of Integral's work. • The Secretariat comprises the full-time CEO and 4 part-time members of staff <ul style="list-style-type: none"> ○ works virtually (based in Belgium, and the UK)

	
8. Benefits for organisations	<ul style="list-style-type: none"> The top four areas where Integral adds value are reported to be: <ul style="list-style-type: none"> 1) responding together in disasters; 2) learning from each other; 3) relationships with like-minded individuals; 4) spiritual encouragement. Access to increasing amount of funding shared by other Members is mentioned increasingly often over the last few years. There is a 3-day conference 3 times a year for leadership of the Member organisations and it is seen very important way to build trust and connections between the Member organisations. Members also highly value the strong spiritual side of the conference.
8. Responsibilities and Obligations	<ul style="list-style-type: none"> Integral is a close alliance and it includes high-level of commitment to actively participate in the Alliance including the above mentioned 3-day conference three times a year. Every member should add value to the Alliance.
9. Funding	<ul style="list-style-type: none"> Through Membership fees.
10. New initiatives/trends	<ul style="list-style-type: none"> Increasing amount of funding is flowing to shared responses of the Alliance members.

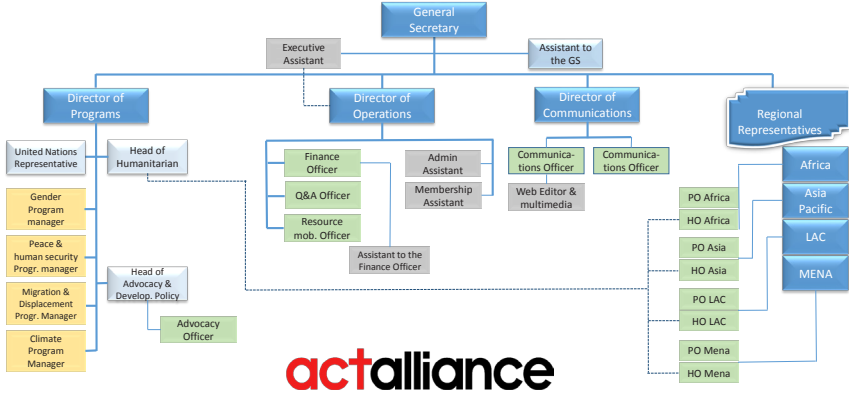
ACT Alliance

1. Definition	<ul style="list-style-type: none"> A global alliance and a “network” of likeminded organizations. “Family” where members trust each other. Largest coalition of Protestant and Orthodox churches and church-related organisations engaged in humanitarian, development and advocacy work in the world. <ul style="list-style-type: none"> Members are associated with the World Council of Churches or the Lutheran World Federation.
2. Parties involved	<ul style="list-style-type: none"> Membership consists of as much as 155 organisations¹⁶ working together in over 140 countries and supported by 30 000 staff Parties mobilise about \$3 billion yearly. Thematically and culturally as well as religion wise the Members differ from each other. The common base is willingness to help. Most (65% of the organizations) are from the global South.

¹⁶ <https://actalliance.org/about/list-of-members/>

3. When established	<ul style="list-style-type: none"> Formed in 2010, merging two organisations: <ol style="list-style-type: none"> ACT International (formed in 1995 to deliver humanitarian aid) ACT Development (formed in 2007)
4. Purpose	<p>ACT Alliance works together to create positive and sustainable change in the lives of poor and marginalised people. ACT is on the frontlines:</p> <ul style="list-style-type: none"> addressing systemic poverty supporting survivors of disasters, wars and conflicts training rural communities in sustainable agricultural techniques helping people adapt to environmental change, and influencing governments and other key decision makers to safeguard citizens' human rights.
5. Form of Agreement	<ul style="list-style-type: none"> Membership agreement that includes commitment to the Constitution, rules of practice and to certain humanitarian principles and codes of conduct When organizations are different from each other the alliance model gives more practical base.
6. Governance and structure	<ul style="list-style-type: none"> ACT has the General Assembly every four years where a joint strategy is agreed Variety of advisory boards and working groups (including advocacy, communication, development policy and practice etc.) where the members work together. Informal ACT forums¹⁷ are shared platforms or spaces comprising ACT members in a particular country, sub-region or region. <ul style="list-style-type: none"> The main objective is to increase the effectiveness and impact of the humanitarian assistance and development work through improved coordination. <div data-bbox="630 877 1328 1465" data-label="Diagram"> <p>The diagram illustrates the ACT Alliance Structures. At the center is the act+ GENERAL ASSEMBLY, which meets every four years and includes representatives from each ACT member. Surrounding this central body are several key components:</p> <ul style="list-style-type: none"> act SECRETARIAT: The central operational hub. GOVERNING BOARD: Oversees the alliance, supported by the EXECUTIVE COMMITTEE (EXCOM) and the MEMBERSHIP & NOMINATIONS COMMITTEE (MNC). COMMUNITIES OF PRACTICES: Focuses on areas such as Child Safeguarding, Disability inclusive development, Disaster risk reduction (DRR) and adaptation to climate change, Gender equality and justice, Human rights in development, Migration and development, Psychosocial, Religion and Development, Safety and security, and Youth Participation. ACT FORMS: Shared platforms or spaces for members in specific countries or regions. ACT EU Independent organisation: A regional body. ADVISORY GROUPS: Support the secretariat with functions like Advocacy, Communication, Media and Brand, Complaints Handling, Development Policy and Practice, Fundraising, Humanitarian Policy and Practice, and Quality and Accountability. FINANCE COMMITTEE: Manages the alliance's financial affairs. <p>A legend indicates that act MEMBERS belong to all structures rounded by a red line.</p> </div> <ul style="list-style-type: none"> The global ACT Alliance secretariat¹⁸ is based in Geneva Switzerland, Amman Jordan, Bangkok Thailand, Brussels Belgium, San Salvador El Salvador, Nairobi Kenya, New York US and Toronto Canada.

¹⁷ <https://actalliance.org/about/forums/>
¹⁸ <https://actalliance.org/about/secretariat/>

	<p style="text-align: center;">ACT Alliance Secretariat Core Organigram</p>  <p style="text-align: center;">actalliance</p>
<p>7. Benefits for organisations</p>	<ul style="list-style-type: none"> • Joint programs - if and where relevant. • In humanitarian work ACT forms joint appeals to raise funds. • ACT Platform in every country where organizations plan and advocate together. • Tools for effective work (e.g. Eco toolkit) • ACT is well known by the UN, other international actors and governments and the light ACT brand helps to amplify members' voices at all levels of policy debates. • The organization's (strategic) input to the work of ACT determines strongly the level of benefits! <ul style="list-style-type: none"> ○ In addition to active participation in the committees CFA told in the interview that they contribute to ACT by secondment of staff to the secretariat.
<p>8. Responsibilities and Obligations</p>	<ul style="list-style-type: none"> • ACT has a constitution¹⁹ and rules that members commit themselves to. • In addition, there are a number of principles such as humanitarian principles and codes of conduct that the Members are expected to respect.²⁰ • Members commit themselves to be active in the Alliance.
<p>9. Funding</p>	<ul style="list-style-type: none"> • Finances is through income-based membership fee. • ACT also subverts conference and meeting costs for member organizations with less financial capacity.
<p>10. New initiatives/trends</p>	<ul style="list-style-type: none"> • ACT Alliance is deeply rooted in the communities it serves. It has earned the trust and respect of local people and remains steadfast in its grassroots commitments. At the same time ACT has received more and more influence in the UN and in other international and national spheres.

World Vision International

<p>1. Definition</p>	<ul style="list-style-type: none"> • Christian humanitarian aid, development and advocacy organization • The World Vision federation consist of multiple national offices²¹, many of which are governed by their own boards. • National offices are bound together in interdependence through a common mission statement and shared core values. • The federation is called "the World Vision Partnership" - though it is not a partnership in a legal sense.
<p>2. Parties involved</p>	<ul style="list-style-type: none"> • There are almost 100 national offices worldwide:

¹⁹ <https://actalliance.org/documents/act-alliance-founding-documents/>

²⁰ <https://actalliance.org/about/standards-and-policies/>

²¹ <https://www.wvi.org/locations>

	<ul style="list-style-type: none"> ○ Support offices fundraise to support World Vision programmes all over the world. ○ Field Offices implement the programmes locally. <ul style="list-style-type: none"> • World Vision International (WVI) provides global coordination for the partnership and has offices in London, Geneva, Bangkok, Nairobi, Lusaka, Dakar, Cyprus, New York, Los Angeles, and San Jose, Costa Rica. • Over 39,000+ staff members and revenue of \$2,7 billion.
3. When established	<ul style="list-style-type: none"> • WVI was established as the international coordinating body in 1977. • Incorporated as a religious non-profit corporation under the laws of the State of California, USA
4. Purpose	<ul style="list-style-type: none"> • WVI provides global coordination for the partnership, represent World Vision in international forums and ensures that global standards and policies are pursued.
5. Form of Agreement	<ul style="list-style-type: none"> • All national members of the World Vision Partnership have to sign <i>The Covenant of Partnership</i>. Some of its guiding principles include that national offices: <ul style="list-style-type: none"> ○ have to accept policies and decisions established by the International Board ○ must not establish an office or program outside their own national borders without the consent of World Vision International and the host country. ○ may not allocate funds directly outside their national borders but they should be remitted through World Vision International (with exception of direct project funding). ○ have to follow the financial planning and budget principles adopted by the International Board as well as an examination of financial affairs.
6. Governance and structure	<ul style="list-style-type: none"> • WVI's Council, comprised of the International Board and representatives of each national office board or advisory council, meets every three years, and has the authority to change fundamental elements of the Partnership structure and mission. • The World Vision International (WVI) Board meets in full twice a year, appoints WVI's chief executive, approves strategic plans and budgets, and determines international policy. • Most national offices are governed by their own board and have more freedom in their decision-making power compared to smaller field offices that are tightly controlled by WVI • National boards and Advisory Councils comprise business professionals along with church and social service leaders. They govern the work of many national offices, where most operational decisions are made, within the framework of Partnership standards. • The decision making is a very long process, it makes impossible to respond quickly to urgent needs. Furthermore, reforms and innovations are hard to carry out in the organisation with long traditions.
7. Benefits for organisations	<ul style="list-style-type: none"> • Sharing resources in field works very well and is seen very beneficial • Strong World Vision brand is an important asset in funding applications, fundraising and creating leverage in multiple political levels. • Each office, regardless of the size of its programmes, has a voice in the Partnership. • Technical assistance and more services are being provided for the national offices in recent years. • Some attempts for creating more synergy could be utilized among different support offices but the culture of independence makes it difficult.
8. Responsibilities and Obligations	<ul style="list-style-type: none"> • By signing the Covenant of Partnership, each office agrees to abide by common policies and standards. • National offices hold each other accountable through a system of peer review.
9. Funding	<ul style="list-style-type: none"> • Membership fee (revenue of organisation taken into consideration)
10. New initiatives/trends	<ul style="list-style-type: none"> • The new strategy in 2018 has created a great deal of effort to build more synergy among the partnership. For instance, service provision has increased, and national offices expect that this might bring even more value in the upcoming years.

As the matrix show, each our example collaboration is very unique and created for its unique membership, goals and purposes. The size, structure, governance and recent initiatives vary.

The only common character with all the 4 examples is found in **funding**.

- As seen in the column 9 in the matrix, all our 4 example collaborations are funded by membership fees in which revenues of the member organisation are taken into consideration.

It is interesting to see that also the **governance structure** is rather similar.

- Even if there is much difference in the organisational needs and capacity between our examples, the governance structure still follows a basic structure: there exists a highest decision body (*a Council or General Assembly*), *administrative council*, *secretariat (with staff members up to 2 people)* and a number of various *working groups and larger advisory groups*.
- How often meetings are held, what kind of working groups are built and where they meet depend on the needs of the collaboration. With the larger collaborations (ACT Alliance and World Vision International), the highest decision bodies meet only every 3 years' time compared to smaller ones (EU-CORD and Integral Alliance) which meet 2 or 3 times a year.
- The range of different working and advisory groups varies from advocacy working groups to membership working groups, youth participation advisory groups etc.
- The collaborations differ slightly on geographical focus: when all of the organisations focus on the leadership and on the HQ level to certain degree, there exists also a good and fruitful collaboration in field among ACT Alliance and World Vision Partnership members.

Members see numerous **benefits** in collaborations.

- **Increased access to information, expertise and financial resources** seem the most common benefits. Advocacy is seen very important benefit especially in EU-CORD and ACT Alliance.
- Leverage in multiple political levels is valued especially by ACT Alliance and World Vision members.
- Support and sharing are also raised up as important benefits in all looser collaboration types (EU-CORD Network, Integral Alliance and ACT Alliance).
- Concrete benefits including joined projects and joint funding applications are seen benefitting members especially in alliance and in corporate models, less in network model. Especially Integral as close alliance seems to require a considerable amount of resources but in return the concrete benefits, especially in the form of gearing up funding for shared projects are seen extremely valuable by the members.
- All the respondents representing the three looser collaborations stress significantly the importance of active participation of member organisations. According to them, there is a clear correlation with active participation with how much organisation gets out of the collaboration.

All collaborations expect certain **commitments** from their members.

- All collaboration models expect members to agree and commit themselves to a number of common policies and standards as well as active participation in the collaboration.
- It varies from collaboration to collaboration how much internal policies there are in place with the bigger organisations obviously having a great deal more of them.²²
- International standards range from the Code of Conduct for the International Red Cross and Red Crescent Movement to minimum standards of NGOs in Disaster Relief and NNGO Charter²³.

Trust is seen essential in all the collaboration models but particularly in the looser collaboration types.

- Collaborations invest in face-to-face meetings in order to create trusting relationships that are the very base for beneficial collaboration in networks and alliances.
- Trust is of course important among corporation, as well, but it is seen not so crucial in every-day work there.

²² See the whole list at: <https://actalliance.org/about/standards-and-policies/>

²³ Basic Principles of Development and Humanitarian Aid NGOs in the European Union

3. Concluding thoughts and recommendations for future steps

This small study has been conducted with an aim to provide some basic information and practical examples for Pentecostal actors in the route for increased collaboration. The following three points conclude our main findings and include recommendations for future steps.

- I. Network and alliance models are flexible, member-centred models that can be formulated according to the members' needs. Even if there are some differences in the models, **high level of trust** is the most important base in both of them. **Time and effort** are needed for creating trusting relationships among members.
- II. Organisations are encouraged to carry out truthful **cost/benefit calculation** on how much autonomy they are willing to give away and what kind of risks they are willing to accept in exchange of mutual benefits.
- III. Early choices can have repercussions for the collaboration's future. Enough time should be taken to **define core matters** (name, purpose, membership, member responsibilities, structure, governance etc.) with reasonable flexibility that won't lock the work in the future and that still are focused enough to motivate the members. In many cases a group of active people have been helpful in the early stages of various collaborations.

Sources:

1. Main written sources:

Global Coalitions – An introduction to working in international civil society partnerships (2012). Researched and produced under a grant from The Diana, Princess of Wales Memorial Fund to Action on Armed Violence (AOAV). <http://www.globalcoalitions.org>.

Liebler, Claudia and Ferri, Marisa (2004) NGO Networks: Building Capacity in a Changing World. A Study Supported by Bureau for Democracy, Conflict and Humanitarian Assistance Office of Private and Voluntary Cooperation. http://wikiciv.org.rs/images/9/9a/NGO_Networks.pdf

“Networking and Relationship Building for CSOs” Toolkit by International NGO Training and Research Centre (INTRAC) <https://www.ngoconnect.net/sites/default/files/resources/Networking%20and%20Relationship%20Building%20for%20CSOs.pdf>

WWF Partnership toolbox http://assets.wwf.org.uk/downloads/wwf_partnershiptoolboxartweb.pdf

2. People interviewed for the study:

- Tiina Antturi, CEO, World Vision Finland
- Ruth Faber, CEO, EU-CORD Network
- Jouni Hemberg, CEO, Finn Church Aid
- Sarah Larkin, Heads of Communications and Marketing, Integral Alliance
- Chris Lukkien, CEO, ZOA

The Pentecostal World Fellowship advisory committee, recognizing the needs in our world for the spreading of the gospel, mandated a commission to address the missionary vision and work, as well as relief and development activities of its members.

PURPOSE

- Nurture an environment of cooperation and flexibility.
- Provide a sound, Biblical and missiological basis for holistic world missions activities.

VISION

- Motivating engaged members to greater synergy and cooperation.
- Motivating churches and PWF members not yet engaged in world missions to become so.

METHODS

- Provide forums for the exchange of information and missiological reflection (web based, conferences, Gathering of specialists, etc).
- Encourage members to share their tracks, means, resources, and experience.
- Encourage the creation of specific partnerships as a result of communication, cooperation, and specific objectives.
- Encourage a world missions focus through plenary and other sessions in the triennial PWF conferences.

Notes



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