



The European Research Network
on Global Pentecostalism

8th International and Interdisciplinary
GloPent Conference

Pentecostalism and Development

5–6 September 2014
SOAS, University of London

Programme and Abstracts

(Final Version)

For further information see

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Conference Theme

Pentecostal Christianity (including its many variants) has undoubtedly become one of the major religious forces in the so-called “developing world”. This has major implications for numerous parameters in development initiatives, such as politics, social relations, inter-religious affairs, gender roles, and household economics. However, the academic analysis of these implications has been constrained by a number of factors. Firstly, Pentecostalism's emphasis on individual conversion and its outer-worldly ontology have tended to eclipse the multiple and even contradictory ways the movement has engaged with the practice of development. Secondly, the academic debate about Pentecostalism's impact on development has been a controversial one, with opinions varying between attributing Pentecostals with a new “Protestant Ethic” leading to an “upward social mobility” and seeing them as complicit with the development failures of the “gatekeeper state”. Finally, in development studies the role of religions has largely been seen as problematic or simply ignored, which is a lack now gradually being addressed by new publications and development programmes.

Given this current re-appraisal of the role of religions in development studies and the need for a reassessment of Pentecostalism's influence on development initiatives, this conference addresses a highly relevant theme. Three keynotes will frame the conference debate by addressing the most pressing conceptual questions from the disciplinary vantage points of cultural anthropology, development studies, and religious studies. Issues of practice will be explored in a panel discussion featuring experts actively involved in development initiatives with Pentecostal actors. In addition, the conference offers over forty papers in parallel panels, which address specific themes of the conference topic and present ongoing research on Pentecostal and Charismatic movements.

Programme Overview

Rooms are indicated in square brackets.

5 September 2014 (Friday)

12:00–13:00 Registration and Refreshments

13:00–13:30 Conference Welcome and Opening Address [KLT]

Jörg Haustein, Lecturer in Religions in Africa, SOAS
Gurharpal Singh, Dean of Faculty of Arts & Humanities, SOAS

13:30–15:00 Plenary 1 – Keynote Development Studies [KLT]

Friend or Foe? Finding Common Ground between Development and Pentecostalism: New Insights into Old Questions

Matthew Clarke, Head of School of Humanities and Social Sciences, Deakin University (Australia)

Response: Michael Jennings, Senior Lecturer Development Studies, SOAS

15:00–15:30 Refreshments

15:30–18:30 Parallel Session 1 (see panel programme)

Panel 1A: Megachurches and Social Engagement [L67]

Panel 1B: Part 1: Pentecostal-Charismatic Movements in Contemporary China
Part 2: Pentecostalism and Inter-religious Boundaries [KLT]

Panel 1C: Mind the Gap: Pentecostalism, Development and the Welfare-State [B211]

Panel 1D: Pentecostal Entrepreneurship, Development Initiatives, and Social Mobility [B104]

18:30–19:30 Refreshments

19:30–21:00 Plenary 2 – Keynote Religious Studies [KLT]

Material Development and Spiritual Empowerment? Pentecostalism in Northern Cameroon

Tomas Sundnes Drønen, Prof. for Global Studies and Religion, School of Mission and Theology in Stavanger, Norway

Response: David Maxwell, Dixie Professor of Ecclesiastical History, Cambridge University

6 September 2014 (Saturday)

09:00-10:30 Plenary 3 – Keynote Social Anthropology [KLT]

Rupture and Continuity in Pentecostalism and the Implications for Development

Dena Freeman, visiting fellow at the London School of Economics

Response: Birgit Meyer, Professor Religious Studies, University of Utrecht

10:30-11:00 Refreshments

11:00-12:30 Parallel Session 2 (see panel programme)

Panel 2A: Pentecostalism and the Politics of Homosexuality in Africa [KLT]

Panel 2B: Media, Charisma and the Constitution of Pentecostal Authority [B211]

Panel 2C: Gender in Pentecostal Experience and Development [B104]

Panel 2D: Transcultural Dynamics & Migrant Pentecostalism [L67]

12:30-13:30 Refreshments

13:30-15:00 Plenary 4 – Panel Discussion [KLT]

Issues of Practice in Pentecostalism and Development

Daniel Akhazemea, Redeemed Christian Church of God, London

Mike Battcock, UK Department for International Development (DFID)

Rick James, International NGO Training and Research Centre, Oxford

Claudia Währisch-Oblau, Vereinigte Ev. Mission, Wuppertal, Germany

Chair: Carole Rakodi, Emeritus Professor, Director Religions and Development Research Programme, University of Birmingham

15:00-15:30 Conference farewell

Finding your Room

KLT – Khalili Lecture Theatre, main SOAS building, lower ground floor

L67 – main SOAS building, lower ground floor

B104 – Brunei Gallery (across from main building), first floor

B211 – Brunei Gallery (across from main building), second floor

Refreshments are served in the lobby in front of the Khalili Lecture Theatre (KLT).

Keynote Abstracts

Matthew Clarke

Friend or Foe? Finding Common Ground between Development and Pentecostalism New Insights into Old Questions

Religious belief is a common human characteristic with 80 percent of the world's population professing religious belief. Indeed, global surveys report an increase in 'religiosity' across the globe in recent decades. Within Christianity, Pentecostal has experienced considerable growth in contrast with the more traditional Christian churches. This growth is occurring across the globe, but is extremely evident within developing countries. Within development studies (theory and practice), religion has been negatively portrayed, misunderstood, or set aside as not being of importance to development outcomes. Such an approach towards religion is misguided and limits development effectiveness. While religion is not the 'answer' to eradicating poverty or overcoming global injustices, authentic engagement by development actors with religion does provide important opportunities to enhance development outcomes. In the same vein, religious organizations and those motivated by religious beliefs have long been involved in working to improve the lives of the poor. Indeed, much 'development' work was undertaken by missionaries and other organized religious movements for hundreds of years before modern non-governmental organizations came into existence. Modern religious communities (including Pentecostal communities) directly support, fund and participate in many humanitarian activities. To achieve optimal development outcomes, these activities should be informed by the professional practices and lessons learned by development actors. There are therefore areas in which Pentecostalism and development can inform and improve each other.

This paper will address the ongoing debate about the role of religion in development with regard to the specifics of Pentecostalism. It will consider the basic tenets of development theory and practice and contrast those against Pentecostal theological teaching in order to determine where there exists common ground and where there exists misalignment of values. Such assessment is important in order to enhance the religious literacy of the development sector to better understand how to authentically engage with communities expressing this belief and how to effectively aid them in enhancing development outcomes for the communities in which they work.

Matthew Clarke is Head of the School of Humanities and Social Sciences at Deakin University (Australia). He has worked widely on the subject of religions and development and is the author of *Development and Religion* as well as editor of the *Handbook of Research on Religion and Development*.

Rupture and Continuity in Pentecostalism and the Implications for Development

One of the main debates in the anthropology of Pentecostalism is whether conversion to Pentecostalism brings about a ‘rupture’ in social and cultural life. On one side numerous anthropologists have argued that Pentecostalism embodies an ideology of rupture and that many converts do indeed seek, and often succeed, to make a radical break with their past and take on something rather new; while on the other side a similarly large number of anthropologists have focussed on continuity and argued that Pentecostalism, like all global religions, tends to be indigenised, forming hybrid forms that show significant continuity with previous local beliefs and values. This debate has considerable significance for a discussion about Pentecostalism and development as it is Pentecostalism’s supposed power to bring about ‘rupture’ that is thought to allow new converts to develop economically - by making a break with traditional cultures and shifting to values, behaviours and forms of sociality that are more consistent with capitalism. The debate up until now has predominantly been a theoretical one, but in this paper I will suggest that the question of whether rupture or continuity best characterises conversion to Pentecostalism is rather an empirical one. In this paper I will survey a number of ethnographic accounts of conversion to Pentecostalism in a wide variety of settings, including my own field research in Ethiopia, in order to understand when and in what contexts Pentecostalism does and does not lead to ‘rupture’. This, in turn, will shed new light on the types of situations in which Pentecostalism can play a key role in development and when, in contrast, it may be broadly irrelevant to development processes.

Dena Freeman is a Visiting Fellow in the Department of Anthropology at the London School of Economics. She is a specialist in Southern Ethiopia and has worked extensively on issues related to religion and development, recently editing the volume *Pentecostalism and Development* (Palgrave Macmillan 2012).

Material Development and Spiritual Empowerment? Pentecostalism in Northern Cameroon

Religion and development has been much discussed the last decade through large national projects in the UK, the Netherlands and in Norway. However, the important role that Pentecostal grassroots movements play in the changing global development discourse and practice has largely passed under the radar, which merits a closer investigation from a religious studies' perspective. I would argue that in order to understand the changing global socio-economic landscape, the 'religious resources' (Ter Haar) inherent in the Pentecostal movement would have to be described through a multi-disciplinary approach with religious practices at the center.

My studies of the explosive numerical growth in small Pentecostal churches and denominations in Northern Cameroon show that a more nuanced picture of the relationship between material and spiritual issues is needed. The somewhat stereotyped discussion which has developed around the vast concept of the 'prosperity gospel' needs to be described in more details taking into account the political and religious context of the Pentecostal practices. Religious practices are never carried out in a vacuum, and the Pentecostal approach towards material development in Northern Cameroon was to a large extent dependent on, and limited by, the presence and activities of the Muslim community and the mainland churches, and to a large extent colored by the history of political control of religious movements. A deeper understanding of the relationship between Pentecostalism and material development would also have to focus on 'dignity' as a keyword in a holistic setting, where small Pentecostal churches lack resources to run "development projects" in a Western sense – but where they offer empowerment through inclusion, deliverance, and sharing.

Taking this complex Northern Cameroon context as an example, the paper will trace the multifarious facets of development in order to chart a more comprehensive religious studies approach to Pentecostalism and development.

Tomas Sundnes Drønen is Professor for Global Studies and Religion at the School of Mission and Theology in Stavanger, Norway. He is an expert on Pentecostalism, Globalisation and Islam in Northern Cameroon and is currently editing a forthcoming volume on Religions and Development.

Panel Programme and Paper Abstracts

Panel 1A: Megachurches and Social Engagement

Heather Buckingham / Mark J. Cartledge – Postdoctoral research fellow / Senior Lecturer,
University of Birmingham, UK

Megachurches, Public Theology and Social Policy

This paper draws on current research conducted as part of an AHRC-funded project ‘Megachurches and Social Engagement in London.’ It outlines the nature of the project and identifies the ten megachurches in the London area, of which almost all are Pentecostal or Charismatic in ethos. In particular, it categorises the specific kinds of social engagement found among megachurches and sketches the practices associated with them. For example, practices can include work among the homeless, the provision of food banks, counselling services and youth work. It focuses on two or three of these practices and asks questions as to the kinds of theology that might be associated with them. In particular, it asks: in what sense might we categorise this theological praxis as public? In what way does it inform spheres of life that might be conceptualised as “public”? Does this mean that we may identify it as a form of “public theology” or not? From this reflection, we shall begin to explore the kinds of implications that this theological motivated action has for social policy. In what ways do practices of social engagement actually inform social policy, if at all? What are the possible ways in which such action might be expressed or articulated in order to better inform social policy at local and national levels? What are the inhibitors of such influence and how might they be overcome? These are pressing questions in a context in which the role of faith communities has become increasingly prominent in public debates about social welfare, but in which the language and understanding that might help policy makers and media actors better identify, interpret and respond to the issues raised by theologically motivated social engagement is often lacking. This paper intends to explore these questions and create a dialogue around the subject.

Sarah Dunlop / Sophie Bremner – Postdoctoral research fellows, University of Birmingham, UK

The Language and Theological Motivations of Social Engagement in the London Megachurch: A Comparative Study of Holy Trinity Brompton and Kingsway International Community Church

This paper is based on research being carried out as part of the AHRC funded project ‘Megachurches and Social Engagement in London’ in the Department of Theology and Religion at the University of Birmingham. The aim of the project is to investigate the nature of social engagement among megachurches (defined as churches with more than 2000 congregants on Sundays) in London and to interpret the significance of such civic participation for public theology.

Although the empirical data collection will still be ongoing at the time of the conference, this paper will be based on early findings from the case study research that Dunlop and

Bremner are currently conducting at Holy Trinity Brompton (HTB) and Kingsway International Christian Centre (KICC) respectively. From an analysis of interviews and participant observations, the language surrounding social action and theological motivations of social engagement will be discussed and compared. From initial analyses we suggest that an understanding of social engagement in contemporary British Pentecostalism needs to take seriously the centrality of speech regarding the 'work of the spirit' in driving and inspiring community and social engagement. We hope to explore whether and how such discourse may differ between HTB, a charismatic Anglican church, and KICC, a Black Majority Pentecostal church, whilst still asserting that both churches can be seen as part of a globalised Pentecostalism (or 'renewal' Christianity) that understands social change – both at the individual but also the wider community or national level – as related to the Holy Spirit.

It is within this understanding of British megachurches as part of something much wider – a globalised religious phenomenon – that we feel our paper can also speak to the theme of the conference, Pentecostalism and Development. KICC, being a Nigerian-led church with branches in sub-Saharan Africa as well as Europe, and with a large proportion of its congregants in London/Kent being from the African diaspora, needs to be contextualised within a wider global African Pentecostal discourse, and HTB is also a global phenomenon, with the Alpha course run in many nations all over the world, not least in prisons in Africa. Whilst there is no doubt that there are many differing voices within global African Pentecostalism and global neo-Pentecostalism more widely, we suggest that an understanding of theological motivations towards social transformation and social engagement in London can be relevant to issues of 'development' in parts of the Global South.

Clara Greed – Prof. em. of Urban Planning, University of the West of England, UK

Pentecostals And Planning in the UK

There is increasing pressure upon local planning authorities for new church development from Black Pentecostal mega-churches which is one of the only sectors of Christianity in the UK which are actually growing. But there appears to be little sympathy or understanding on the part of the planners to accommodate their needs. At best planners will deal with such applications under the category of diversity and equality, at worst they will be hostile to applications from what they see as fundamentalist and likely anti-gay church organizations. Blocked from being able to utilize empty redundant church buildings vacated by dead white churches, black pastors are likely to apply for permission to use industrial units and empty employment premises on the edge of town, with little success. The problem is that 'religion' and 'worship' are not recognized as valid land-use and development categories under planning law, but are seen as ultra vires. The paper draws on recent research on the fate of both small provincial Pentecostal churches and mega ones such as the KICC church in London. It is argued that the secular profession of planning is out of touch with the spiritual needs of ordinary people and that changes are required in both planning policy and law.

Janina Coronel – PhD student, University of Heidelberg, Germany

A Critical Discussion of the Concept of Megachurches

The rise of worldwide megachurches can be regarded as one of the major changes in the global Pentecostal church landscape of the 21st century. Thumma and Travis (2007) have established the definition of a megachurch as an evangelical congregation with more than 2,000 adults and children attending a typical weekend service. Most literature about megachurches refers to this definition and trace its beginnings back to South Korea and/or America, from where its dissemination around the globe was selectively targeted by new organizational structures, such as church growth consultant and church planting organizations as well as the transformation of organizational environments such as televangelism and new social media. These ideas, which are formulated mainly by American scholars, are adopted unchallenged by academia, media and public. In my presentation I will go one step back and explore how the reality of megachurches is constituted. I will look at the central actors in the discourse about megachurches, their perceptions of megachurches, their attempts to explain their existence and finally work out the underlying assumptions.

Katja Rakow – Junior Research Group Leader, University of Heidelberg, Germany

Negotiating the Boundaries of Religious, Public and Commercial Spheres: Neo-Pentecostal Megachurches in Singapore

The small city-state of Singapore has one of the highest population densities in the world and the construction of new buildings for religious purposes is governed by the state's rational, pragmatic, and effective planning principles based on mathematical ratios. Simultaneously, these serve to segregate and balance the major religions in the secular state of Singapore. Moreover, state regulations prescribe a strict separation of the political and the religious sphere and promote the maintenance of religious harmony between the different religious traditions; a violation of the separation or the cause of religious disharmony are punishable by law (Maintenance of Religious Harmony Act).

Since the 1980s, a sustained growth of (mainly Neo-)Pentecostal churches in Singapore is observable. The paper addresses how Neo-Pentecostal megachurches negotiate the state-imposed boundaries according to their growing demand for worship spaces. Early strategies used by megachurches were renting "secular" public spaces, such as conference rooms in hotels, theatres, or school halls, as temporary meeting grounds. In the last decade, some of these churches have established business arms that provide the financial resources to build and manage multifunctional spaces that serve public, cultural, commercial, and religious purposes in Singapore alike. The paper examines the most recent example of such a commercial and public building, The STAR Performance and Arts Centre, which was financed by and is used as a worship space by New Creation Church. The analysis will focus on the legitimizing strategies employed in the process and how these are tied to the popular discourses on prosperity, success and serving the nation.

Esther Berg – PhD student, University of Heidelberg, Germany

Transcultural Dynamics of Contemporary Christian Small Group Practice

In the 1980s a new ‘trend’ emerged within a global Christian landscape: Catholic parishes, Protestant pastors and independent churches discovered and readily embraced small groups as means of revitalizing established communities, fostering congregational growth and planting new churches. At the same time this phenomenon was not limited to Christianity; other religious organizations too adopted small group practice. Also outside religious communities, people increasingly began to meet in small, supportive and self-help groups as response to and condition of what Eva Illouz (2008) and Katja Rakow (2013) have called a ‘therapeutic culture.’ As a global phenomenon this ‘small group movement’ is characterized by both locally specific appropriations of small group models as well as translocative connections of Christian agents, groups and organizations through the circuits of global Christian networks.

This paper will address the global dissemination and local adaptations of the concept and practice of small groups within the contemporary charismatic Christian landscape in Asia and beyond, especially drawing onto the author’s current research project, a case study of small group practice within a contemporary charismatic megachurch in Singapore.

Panel 1B (Part 1): Pentecostal-Charismatic Movements in Contemporary China – Three Ethnographic Case Studies

Chen-yang Kao – Assistant Research Fellow, Institute of Ethnology, Academia Sinica, Taiwan

Women’s Power in the Absence of Church: Female Pentecostal Practices during China’s Culture Revolution

This paper explores the ways in which rural Protestantism in China was transformed into a women-dominated, Pentecostal-style religion during the Cultural Revolution (1966-1976). Special emphasis is placed on the life story of a Protestant female healer and exorcist in Pingtan Island, Fujian. This woman, Fuyu, was a lay member of Methodist Church before Communist Liberation, renounced her faith in the early 1950s, and became an evangelist and organizer of Protestant secret meetings in the beginning of the Cultural Revolution. Convinced that she was granted with spiritual gifts, Fuyu undertook her successful charismatic ministry in a few rural villages in a time when churches ceased to exist. Fuyu’s life is an epitome of the transformation of Protestantism in the Communist rule, with particular regard to the paradoxical relationship between women’s spiritual power and church institution. Her rich accounts also provide an insight into the cultural process of conversion and the deep interaction between Protestantism and Chinese popular religion at a local level.

Glossolalia and Church Identity: The Role of Sound in the Making of a Chinese Pentecostal-charismatic Church

Glossolalia or speaking in tongues has been one of the prominent features that characterize Pentecostal-charismatic Christianity. Some linguists, however, regard it phonologically illogical and semantically meaningless and thus invalid as a communicative tool. Orthodox Christianity frowns on it because of its uncouth ritual manifestations or disruptive effect on the church order. My paper intends to reinterpret this spiritual practice from a constructionist perspective. I argue that glossolalia plays a very crucial role in shaping the identity of a Pentecostal-charismatic community. The tongue sound, acoustically jarring to the outsider but soothing and harmonious to the believer, functions to confer on the glossolalists a particular mode of existence and consolidate them as a homogeneous group. For this argument, I draw on Lawrence E. Sullivan's interpretation of sound in contrast to language, and on Alfred Schütz's theory about "tuning in" and "inner time." For concrete illustration, I take the True Jesus Church, a Chinese Pentecostal-charismatic denomination, as an example, referring to its publications, oral and written interviews I conducted with its members, and my participant observation.

Panel 1B (Part 2): Pentecostalism and Inter-Religious Boundaries

Päivi Hasu – Academy Research Fellow, University of Helsinki, Finland

Prosperity, Development and Occult Economy in Tanzanian Pentecostal-Charismatic Discourse – The Case of Freemason

This paper discusses the Pentecostal-charismatic discourse on Freemason, occult economy and development in Tanzania since the mid 2000's. The discourse on the occult practices and satanic rituals of Freemason and their search for power and wealth rapidly spread in the Pentecostal media and popular imagination. The recurrent themes were the imagined satanic religion and rituals of Freemason in their search for power in the world politics and economy. Allegedly, the masonic conspiracy was to gain access to the church through the pastors and ultimately, to destroy Christianity. This paper draws from the anthropological debates on the occult economy and Pentecostal ideas of morally legitimate prosperity and spiritual warfare. It relates to the research on the anthropology of mediation, the processes of circulation of ideas and products of imagination, and the movement of images and discourses. One of the conclusions is that in this process, Pentecostalism reproduces its self-understanding, its moral foundation and its premises about the morally legitimate accumulation of wealth and personal development. This paper is based on several months of fieldwork over a period of four years, stories in Christian as well as secular newspapers as well as a number of internet sites and blogs.

Hans Olsson – PhD candidate, Lund University, Sweden

“Who is Your Spiritual father?”: Exploring the Relationship Between a Pentecostal Church, Christian Mainland Migrants and Islam in Contemporary Zanzibar

With its white coral beaches, the semi-autonomous Zanzibar archipelago not only attract an increasing numbers of international tourists, but also a growing number of Tanzanian Christian migrants who set of to the islands in search for a better life, attracted by the socio-economic opportunities connected to the booming tourist industry. Arriving in the Muslim dominated setting are however at times perceived in terms of hardships, especially in conjunction to that mainland Tanzanian belonging and growing Christian communities lately turned out as the signifiers against which national Zanzibari identity and present-day calls for political autonomy are produced.

This paper explores how Christian migrants’ experiences in Zanzibar are negotiated in the frame of their Pentecostal faith within the largest Pentecostal church in Zanzibar, the City Christian Centre. Based on ethnographic research, the study highlights the relation between individuals fears of losing hold of life and religious collective belonging by focusing on the structure of Pentecostal communal life, the role of social support and vital importance of the ‘other’ as a means of both cultivating and maintaining a life as a ‘saved’ Christian.

Judith Bachmann – PhD student, University of Heidelberg, Germany

Witchcraft Concepts in West-African Pentecostal Literature

This paper examines the concepts of witchcraft in research literature about West-African Pentecostalism as produced by scholars such as Kalu, Meyer and Gifford. It also explores the witchcraft concepts in the literature written by West-African Pentecostals themselves like the well-known “Delivered from the Powers of Darkness” by the Nigerian Emmanuel Eni. The term *witchcraft* will be analysed with regard to the different contexts used by researchers and Pentecostals. The paper argues that the concepts of witchcraft in West-African Pentecostal discourse are embedded in ideas about Satan, demons and evil powers, notions which are often attached to what is commonly referred to as ‘African traditional religion’. Such connotations have led Pentecostals to give a negative and evil meaning to witchcraft and what they consider traditionally African.

The paper puts forth the hypothesis that this usage of the word *witchcraft* is linked to the European witchcraft discourse in the 19th and 20th century when colonial administrators and missionaries compared Europe’s past with Africa’s present.

Marcin Rzepka – The Pontifical University of John Paul II in Cracow, Poland

Contesting the Islamic state: Pentecostalism as a Form of Protest Among the Iranian Converts

The growing number of Iranian converts both in and out of Iran who are joining the Pentecostal churches is an unparalleled phenomenon in the entire history of the Iranian

Christianity. Pentecostalism was widely unknown among the ethnic Iranians until the outbreak of the Islamic Revolution, but paradoxically, under the strong pressure of the Islamic government and the threat of persecution it is growing relatively fast. Such growth may be explained by an analysis of the similarities between the Pentecostal experience and the Iranian mystical concepts. However, using the category of protest – proposed by the leading Iranian scholar Hamid Dabashi in his studies of the Iranian Shia tradition – in order to explain the Iranian choices to become Pentecostals, we may reconstruct social and cultural motives of conversion. According to Dabashi, Shia Islam keeps its authority among Iranians when officially marginalized whereas loses it when it becomes officially recognized and obtains power. Because of its tendency to proselytise, Pentecostalism is officially banned by the State, and thus it is given more authority. Pentecostalism in the Iranian social and political reality constitutes a kind of protest against the dominant, politicised religion, against the devaluation of the spiritual experience, and against the prohibition of Iranians freely expressing themselves.

Panel 1C: Mind the Gap – Pentecostalism, Development and the Welfare-State

Hans Geir Aasmundsen – Postdoctoral research fellow, University of Bergen, Norway

The Lausanne Movement and Holistic Mission: A New Approach to Evangelism?

The Lausanne Movement was founded by Evangelist Billy Graham in 1974 in Lausanne, Switzerland with the participation of more than 2700 delegates from over 150 countries. Graham had “developed a passion to ‘unite all evangelicals in the common task of the total evangelization of the world.’” Furthermore, it is stated: “The Church, he believed, had to apply the gospel to the contemporary world, and to work to understand the ideas and values behind rapid changes in society.” The idea was, and still is, based on the founders perception of: “the need for a larger, more diverse congress to re-frame Christian mission in a world of social, political, economic, and religious upheaval.” Theologian Joshua Little, in an article about the Movement (2010, p.7), observes how, in his opinion, Latin American Evangelicals experienced that “The echoes of liberation theology came to the Lausanne congress, and though the speakers were mostly from the Majority world, Latin America’s presence (including theologians Rene Padilla and Samuel Escobar) brought much-needed perspective.” However, Little points out, the key goal of the movement until very recently, has been “world evangelization” and that this evangelization has meant something in particular (p.8): “If the church’s task is world evangelization, and if evangelism means converting, preaching, teaching, then inevitably the human dimension of care for the poor, reconciliation and justice will be marginalized.” This however, may be changing with the Pentecostal/evangelical community’s increased numerical growth: the lack of social impact is beginning to be a “problem” – and as such something that should be dealt with. With “holistic mission”, the slogan of the movement: “the whole Church to take the whole gospel to the whole world,” the “other” side of evangelization,

which Greenman refers to as the “human dimensions of care for the poor, reconciliation and justice” may be taken from the marginal side of evangelization and become part of its main task? This latter is the main issue to be dealt with in this paper.

Maren Bjune Christensen – PhD candidate, University of Bergen, Norway

“Ya estamos en eso”: Evangelical Presence in the Absence of the State

The large and heterogeneous group of Guatemalans self-identifying as *cristianos evangélicos* includes an increasing number of Evangelical organisations and individuals who participate in the creation and implementation of the politics of national security, both by strategy and by invitation. At the national level, the leadership of the umbrella organisation The Evangelical Alliance (AEG) forms part of a group of presidential advisers with a particular focus on human security issues, the G4, as well as being invited to teach ‘moral and values’ at state police and military academies. Locally, many Evangelical churches have long traditions of organising value-oriented activities in prisons, and visiting inmates for conversation and conversion, and recent years have also seen the emergence of numerous so-called exit programmes for gang members, in which Evangelical pastors work with members of youth gangs, presenting them with ‘salvation’ as a way out of the gang. By operating within communities and zones into which the state cannot or choose not to enter, Evangelical leaders and organisations are in many areas considered ‘experts’, to whom local and national governmental bodies turn to for advice and assistance. This paper explores the political implications of such cooperation.

Gina Lende – PhD candidate, University of Oslo, Norway

Talking and Doing Development in Africa and Latin America (Guatemala & Nigeria)

In the course of three to four decades, Pentecostalism in Africa and Latin America has come from being a peripheral movement to occupying centre stage in several countries. This paper examines Pentecostal development discourse and practice in two countries where the Pentecostal movement has grown big and influential: Guatemala and Nigeria. In both countries the state is to a large extent absent from people’s everyday life, weakened by corruption, mismanagement and distrust. In the wake of processes such as democratization, structural adjustment programs and globalization, the space for new non-state actors (such as the Pentecostals) have opened considerably in the two countries the last decades.

This paper argues that there are remarkable similarities across the continents in how the Pentecostal movement talks and do development. Increasingly the Pentecostal message of salvation has entered the public sphere with force, making the narrative relevant far beyond the congregation. Pentecostals have built up strong multi-institutional churches that must be reckoned for their financial, political, social and moral strengths. Pentecostals are not just “filling a gap” left by the crippled state, as some would suggest, but they engage in the very political task of defining what this gap is, and how to close it.

Gregory Deacon – Postdoctoral research fellow, University of Oxford, UK

Kenya: Born Again Nation

In much of the work on Pentecostalism and development to date, Pentecostals have been considered as a vanguard presenting alternative perceptions of socioeconomic and political approaches. I consider the contrasting situation in Kenya, where a Pentecostalized Christianity has come to represent a mainstream, dominant, virtually ubiquitous religion and worldview for the vast majority of Kenyans and holders of power. I explore the construction of Kenya as a Christian state and unpack the ramifications of this for nation, economy and society, and exclusion of and conflict with non-Christians. Conceptualizing and theorizing the nature of Kenyan, African Christianity, is impossible without a deep understanding of Kenya and “Kenya-ness”. At the same time, grasping contemporary socioeconomic and political issues in Kenya requires extensive reference to Kenyan Christianity. In doing so, we are able to examine the ways in which this particular, Pentecostal Christianity has become bound up in oppression by an extractive elite and complex processes of cultural homogeneity that exclude some groups from full citizenship, whilst maintaining the poverty and social exclusion of those who seek to be, enabled through Christian nationhood.

Giovanni Maltese – PhD student, University of Heidelberg, Germany

Conditional Cash Transfer: Pentecostal Partnership with the Department of Social Welfare and Development of the Philippine Government for the Prosperity of the Nation

In 2011 the Philippine Government relaunched the World Bank funded Conditional Cash Transfer program, called Pantawid, which targets the poorest of the poor and aims at bringing “development and [...] prosperity to all Filipinos.” In order to raise the beneficiaries’ compliance, the Department of Social Welfare and Development asked civil society groups to conduct Family Development Sessions, most of which are now run by Pentecostal pastors. The practices, the different debates and the seemingly contradictory legitimizations this involvement, which takes place sometimes under the auspices of their respective umbrella organizations, sometimes (and for pragmatic reasons) in odds with them, discloses an interesting intersection of “prosperity gospel” with Filipino nationalist and development discourses.

Based on extended research among Pentecostal pastors in Metro Dumaguete Area, Negros Oriental, Philippines, this paper reconstructs the usage of the signifier “prosperity”, decidedly taking into consideration seemingly contradictory articulations of Pentecostal talk about professed and experienced “prosperity” and its function within the larger community. Challenging studies that operate with a preconceived and rather essentialist definition of “prosperity gospel” and, thus, homogenize apparently contradictory elements along central statements of preachers identified as “prosperity”-preachers, this paper argues that an investigation into the conditions of possibility of the various articulations of “prosperity” and their respective practices allows for a more adequate understanding of Filipino Pentecostal teaching and social practice. At the same time, it raises questions on

the theoretical and methodological assumptions undergirding the study of Pentecostalism in the Philippines, especially with regard to society and politics.

Raluca Bianca Roman – PhD candidate, University of St. Andrews, UK

Ambiguous Belonging and the Meaning of ‘Spiritual’ Development in the Welfare State: The Worldly and Other-Worldly Journeys of the Finnish Kaale

Based on a twelve-month ethnographic fieldwork, this paper explores the social lives of Pentecostal Finnish Kaale (Finnish Roma) families in Southern Finland and their diverse understandings of one’s destiny, social involvement and spiritual belonging. Focusing on the ordinary (participation in religious rituals, prayer meetings, church services) and the extra-ordinary (speaking in tongues, ‘feeling’ the Holy Spirit, the experience of religious visions) aspects of religious life, this paper examines the dynamics of individual choices with the struggles for social and religious relevance in the welfare state. Far from univocal, the spiritual life of Pentecostal Kaale is coloured by struggles and instability in connection to the churches they belong to, to their Kaale kin and to the everyday life as a member of a marginal group in Finland. An Evangelical discourse of self-improvement, personal development and social engagement is found not only in their relation to a non-converted self (i.e. the sinner ‘self’) but to their own existential journeys, manifested in the life choices Kaale ‘believers’ make in their everyday lives and the need to become a better human being (social work among elders, youth, missionary work among Roma communities in Eastern Europe). Through their own narratives and stories this paper also raises ethnographically grounded questions regarding the diverse interpretations of destiny, the meaning of the intimate, and the uncertainty of the everyday life in present day Finnish society.

Panel 1D: Pentecostal Entrepreneurship, Development Initiatives, and Social Mobility

Richard Burgess – Lecturer, University of Roehampton, UK

Pentecostalism and Development in Nigeria and Zambia: Community Organizing as a Response to Poverty and Violence

Faith-based community organizing is becoming increasingly recognized as an effective form of democratic engagement and community development, especially among low-to-middle income urban communities in the United States and Britain (Wood & Warren 2002; Warren 2009; Bretherton 2010). Rather than provide social services, groups in this field “seek to empower their members to pursue political goals in the public sphere” (Wood & Warren 2002: 7). This paper focuses on two African Pentecostal initiatives with no formal links to Western community organizing networks: the Young Ambassadors for Community Peace and Inter-Faith Foundation in Nigeria and the Jubilee Centre in Zambia. In both countries, neoliberal economics, associated with diminished public sectors and decreased government interventionism, has taken its toll, resulting in increased levels of unemployment, poverty and violent conflict. In response, these initiatives are engaged

in citizen mobilization through training community leaders and empowering ordinary people to improve the quality of life in their communities. While community organizing is relatively rare in Nigeria and Zambia, the examples discussed in this paper show the potential of this form of intervention for generating social capital and addressing the dual crises of poverty and violence that assail the African continent.

Emanuele Fantini – Postdoctoral research fellow, University of Turin, Italy

Crafting Ethiopia’s Glorious Destiny: Pentecostal Business Fellowships Under a Developmental State

The expansion of the Pentecostal movement represents one of the most relevant religious and social phenomena in contemporary Ethiopia. This is often associated to the processes of economic development and social transformation that are reshaping the country, by referring to the “selective affinity” that Pentecostalism shares with neoliberal globalisation and the “spirit of development”. However, while the expansion of Pentecostalism in Africa has been traditionally associated with neoliberalism and “the retreat of the State”, in the Ethiopian case Pentecostals are prospering in a context marked by the presence of a strong developmental state that aims not only at controlling strategic sectors and material resources, but also at orientating people’s life towards country transformation and economic development.

Pentecostals socio-economic endeavours seem to hold a controversial relationship with the strategy of the Ethiopian developmental state. On one side, their message about socio-economic development – particularly around the notions of good governance and the fight against corruption implying both individual and social change to promote development – resonate the Ethiopian government’s agenda and international organisations’ official discourse. On the other side, while echoing the government’s discourse, Pentecostal economic endeavours seem to offer spaces for resource accumulation alternative to the government’s channels. Furthermore, Pentecostals’ holistic approach challenges the official policy of separation between spiritual activities and development initiatives.

The paper aims at disentangling this puzzle by focusing on the Unic 7000 Church in Addis Ababa. This church belongs to the neo-charismatic and independent groups particularly vocal in advocating for a more visible Christian presence in public affairs. The Unic 7000 Church’s “Absolute Value Fellowship” is one of the most structured and effective business fellowships within the Ethiopian Pentecostal movement by virtue of its memberships and the scope of its initiatives.

Pino Schirripa – Associate professor, University of Rome, Italy

Pentecostal Pedagogies and Development in Tigray, Ethiopia

Since 2011 the author is carrying on a fieldwork research on pentecostal movements in Tigray, where it is dramatically widespread in the last few years, following the trend of the all country (Haustein, Fantini ed. 2013)

The paper focuses on some development programs which, at different levels, involve some Pentecostal churches. These are programs that have as their target the children and

their education. They sometimes focus on education through the supply of school materials. All of them, however, provide extracurricular activities where are carried out recreational and educational activities, as well as bible studies. These programmes are often sponsored by big transnational agencies that work with Ethiopian churches, such as the Mulu Wengel Church. Other times they start out as smaller-scale initiatives of churches abroad who have a mission in Ethiopia.

The paper has two aims. First intends to describe the transnational networks and their effect on the local level. Using the tools of anthropology of policies (Shore, Sharma, Guptha) the paper aims to explore through ethnography the networks and their local counterparts as institutions. The aim is to analyse those institutions in their daily relationships with the involved social actors. Second, it focuses on the content of educational work, showing how one can speak of a Pentecostal pedagogy. In this way the author wants to answer a fundamental question: What is the relationship between the construction of Pentecostal individuals, through precise pedagogical strategies, and the rhetoric of development based on empowerment?

Frederick Longino – PhD student, The University of York, UK

Exploring the Role of African Pentecostal Belief and Practices in Alleviating Unemployment and Poverty through Entrepreneurial Programmes Among Today's Urban Youth

In this paper, I want to focus on attitudes towards unemployment and poverty amongst African school leavers and graduates, as addressed by African Pentecostalism in Tanzania. Religion plays a vital role in people's understanding and interpretation of who they are and why the world is ordered in the way it is. Yet I feel the use of religious faith in tackling poverty has not been taken seriously in academic approaches to poverty. I class Pentecostal religious institutions here not as champions of job creation but rather as presenters of a viable way out of unemployment.

The use of prayers in dealing with issues of poverty by Pentecostal churches in urban Tanzania and England has attracted much attention amongst unemployed young people in cosmopolitan cities such as Dar Es Salaam. African Pentecostal youths and poor families see evil spirits, satanic work and witchcraft, bribery and nepotism as explanations for failure to emancipate themselves from unemployment and poverty. This weaves the construction of the modern conception of gospel of prosperity, in which poverty is evil, even in the course of superficial events of unemployment and poverty, which exist primarily because their natures are understood as a satanic process, with their forms of existence viewed as totally unlike God as possible. This would not deny God's presence in destroying all satanic work of creating unemployment and poverty to the poor young people and families. This implies that, when young people are filled up with the Holy Spirit they see themselves as at the beginning of a process of cleansing their sinful behaviour and ancestral or demonic curses which eventually culminated in unemployment, misfortunes and poverty. I intend to present findings from my PhD fieldwork which took place in 2010/11.

Manuel Alcáino / Bernardo Mackenna – Pontifical Catholic University of Chile, Chile

Pentecostalism in Chile: Intergenerational Persistence and Class Cleavage of Conservative Movements

Pentecostal growth in Latin America has developed due to its insertion in the working classes. Several authors suggest that Chile, as other Latin American countries, are embracing Protestantism considering that its growth will be steady, and eventually permeate into other socio-economic niches. We analyse the intergenerational patterns of religious persistence in Chile in relation with the educational credentials and intergenerational mobility individuals had experienced. Two mechanisms of growth will be evaluated: first, the intergenerational persistence of Pentecostals in contrast to Catholics and “None’s”. And second, the probability of conversion or reaffiliation to Pentecostal movements. Multinomial regressions analysis shows that the larger the amount of educational credentials and mobility acquired, the smaller the identification to charismatic movements, regardless of the religious affiliation or educational attainment of origin. This evidence suggests obstacles for the vertical mobility of conservative movements, aspect that could be related to a strong social cleavage in its religious sense.

Benjamin Kirby – PhD student, University of Leeds, UK

Pentecostalism, Political Economy, and Capitalism: A New Framework

This paper contributes to recent scholarly conversations concerning the relationship between Pentecostalism, political economy, and contemporary capitalism. It begins by providing a detailed and critical introduction to two key lines of argument that have been pursued in these debates, with Peter Berger and The Centre for Development and Enterprise South Africa on the one hand, and Jean Comaroff and Birgit Meyer on the other. Key to the discussion will be the matter of their differing appropriations of Max Weber's Protestant Ethic thesis. By engaging more closely with Weber's classic essay itself, as well as new readings of Weber in the sociology of religion, the paper outlines the bones of a new framework that seeks to comprehensively extend the scope and sharpen the conceptual underpinnings of future analyses and empirical studies. The paper contributes to wider conversations around religion, development, and capitalism.

Panel 2A: Pentecostalism and the Politics of Homosexuality in Africa

Barbara Bompani – Senior Lecturer, University of Edinburgh, UK

Interpreting Development: Discussing Homosexuality, Progress and the Future in Pentecostal-charismatic Churches in Kampala

Focusing on a sample of Pentecostal-charismatic churches (PCCs) in Kampala and analysing the way they debate and articulate homosexuality and social change, this paper will offer a reflection on ways of interpreting development that divert from ‘normative’ western development. PCC discourses articulate specific ideas and representations of what constitutes ‘a better future’, a ‘future of prosperity’ and ‘development’, both at a personal

and at national level that superficially at least resonate with Western ideals of development. In reality ideas of ‘progress’ and ‘development’ are quite different in PCCs. Great emphasis is posed on the relevance of personal regeneration in order to achieve public and social change and better standards of living. Non-conforming sexualities and ‘un-moral behaviour’ are excluded from any process of regeneration and amelioration and they constitute a ‘danger’ of contamination for the community and for the nation. This represents a specific idea of development that is built upon removal of contaminants and dismissal of differing opinions and behaviours that sits at odds with the notion of development as a gradual process of reconciliation and inclusion.

Caroline Valois – PhD candidate, University of Edinburgh, UK

All the Single Ladies: Homosexuality, Gender & Politicised Sexuality in the Ugandan Public Sphere

In Uganda the recent passage of the Anti-Homosexuality Bill into law is a mere component of broader attempts to ‘moralise’ the nation by the local Pentecostal community. The heightened politicalisation of Pentecostal churches as they engage with the political sphere has spurred a wave of faith-based initiatives by the Ugandan state. While homosexuality has emerged in the forefront of this moral panic, other forms of ‘deviant’ sexuality have garnered attention from the Pentecostal community as well, and attempts to regulate female sexuality have emerged in the legislative agenda. The Anti-Pornography Legislation bans women from wearing miniskirts in public while prohibiting the broadcast of—broadly defined—pornography. This paper examines how the dominance of Pentecostal discourse in the public sphere, and increased political authority reconfigures national identity inline with singular precepts of sexuality, including eliminating perceived commoditised, hyper-sexualised, and non-normative expressions, aligned with western identity, from public space. Consequently, the regulation of divergent sexualities is an element of a broader hybrid project towards nationalism that advocates for autonomy and rejects western values embodied in the public expression of sexuality.

Adriaan van Klinken – Lecturer, University of Leeds, UK

Contestations of Modernity: Pentecostal Nationalism and the Politics of Homosexuality in Zambia and Kenya

Focusing on recent public debates over homosexuality in Zambia and Kenya, this paper examines the interplay of Pentecostalism, national identity and politics of homosexuality in both countries. It explores, on the one hand, how in Pentecostal imaginations homosexuality, as the symbol of ‘rampant immorality’, is perceived as a major threat to the purity of the nation and therefore becomes the focal point of political energies. On the other hand, it investigates how the emergent discourse of anti-homonationalism in a Pentecostalist guise itself has recently become subject of both religious and secular criticisms in both countries. The comparison between Zambia and Kenya is insightful as they present different trajectories of religion, politics and nationalism, with Zambia being constitutionally ‘a Christian nation’ while Kenya officially is a religiously neutral state.

Acknowledging that both Pentecostalism and prevalent perceptions of homosexuality and LGBTI rights in Africa are products of modernity and globalisation, the paper argues that the Zambian and Kenyan debates essentially reveal, not so much a ‘clash of civilisations’ *between* Africa and the West but a clash of conflicting visions of modernity *within* African societies, centred around questions of the relations between religion, politics and human rights.

Panel 2B: Media, Charisma and the Constitution of Pentecostal Authority

Ibrahim Abraham – Postdoctoral Researcher, University of Helsinki, Finland

Saturday Night and Sunday Morning: Pentecostal Musicians and Reflexive Genre-Crossing

Drawing on data from ongoing fieldwork with Christian musicians in South Africa, this paper explores the subjective experiences of Pentecostal musicians whose creative expression encompasses the genre of contemporary praise and worship music as well as popular music written and performed for secular audiences in secular spaces. Critically analysing the emergent genre norms of contemporary praise and worship music in the globalising cultural form, this paper outlines a tentative schema of three approaches to the transition between these genres. Firstly, a ‘redemptive’ approach in which musicians seek to wholly disassociate secular musical practices from participation in worship music. Secondly, a ‘comparative’ approach in which musicians maintain a reflexive and often critical distance between contemporary worship music, secular popular music, and other forms of contemporary Christian music. Thirdly, an ‘integrative’ approach in which musicians seek ways to assimilate technical skills and stylistic developments from contemporary worship and secular popular music, whilst negotiating the subjective shifts inherent in moving between genres of music. It is hoped this papers offer some new insights into an increasingly visible aspect of Pentecostal culture.

Roberta Bivar Carneiro Campos / Cleonardo Mauricio, Jr. – Professor / PhD candidate, Federal de Pernambuco University, Brazil

The Commensals of the Word: The Constitution of Person and Circulation of Charisma among Brazilian Pentecostal Believers

Being filled with the Holy Spirit is the mandatory condition for Pentecostal believers looking to achieve spiritual maturity, that is, to stand out as a “prophet” whilst leaving behind the status of “neophyte.” The construction of the Pentecostal person thus necessarily requires being recognized, and recognizing oneself, as being “full of God’s power”.

We use the concept of charisma to account for this transcendental power and, given that passing the word onto others, or “delivering a prophecy,” is the primary way to display an empowered body, we understand that charisma circulates through these prophetic ritual chains. Yet, in order to engage in these charismatic chains, neophytes must overcome the anxieties surrounding prophetic situations and embrace conviction to deliver the message

instead. Charismatic leaders arise as charisma pedagogues, leading people to spread the word fearlessly.

We intend to illustrate this model of a spiritual journey towards the status of prophet with data from fieldwork conducted among believers of both the Assembly of God Victory in Christ (ADVEC) in Recife (Brazil) and the Congress of Revival Awake, led by pastor Silas Malafaia, president of the aforementioned charismatic church and the Pentecostal leader with the most visibility on the present Brazilian Pentecostal scene.

Torsten Löfstedt – Senior Lecturer, Linnæus University, Sweden

Ulf Ekman and the Question of Authority

Ulf Ekman, founder of the Word of Life megachurch in Uppsala, Sweden, of the Russia Inland Mission and the Word of Life family of churches, announced his conversion to the Roman Catholic Church 9 March 2014. He gave several reasons for his conversion, including the “authentic authority” of the RCC “that can decide on and give guidance in questions of doctrine and morals”. Arguably Ekman has long been attracted to absolute authorities upon which to base his faith; perhaps that is what attracted him to the faith movement, where faith implies certainty and the rejection of doubt. I’ll examine Ekman’s relationship to authority, and its relation to questions of authority among Charismatics.

Ekman’s *The Foundations of our Faith* was the primary theological text for many Swedish Charismatics. What do you do when the author of your theological text no longer believes what he’s written? Ekman said it was at the urging of the Holy Spirit that he founded of the Word of Life church. Prior to joining the RCC he also sought the guidance of the Holy Spirit. How do leaders of Word of Life assess Ekman’s conversion? Did the Holy Spirit lead Ekman to leave the Word of Life?

Panel 2C: Gender in Pentecostal Experience and Development

Linda M. Ambrose – Professor of History, Laurentian University, Canada

Bernice Gerard: Controversial Pentecostal Pastor and Politician in 1970s Vancouver, Canada

In the 1970s, as the Pentecostal Assemblies of Canada (PAOC) debated what role they should play regarding issues of gender and social engagement, the Rev. Bernice Gerard rose to prominence as an ordained Pentecostal pastor and a municipal politician in Vancouver, British Columbia. Gerard gained notoriety among her secular colleagues as she took a very conservative stance on issues of morality that stemmed from the liberalization of sexual mores in Canadian society including abortion, public nudity, and film censorship. At the same time, she made some fellow believers uneasy when her popular radio broadcast welcomed a surprising range of guests including contacts she made on university campuses, through interfaith dialogues with Roman Catholics, and in conversation with members of the “hippie” subculture.

This paper, part of my biographical work on Gerard (1923-2008), comes out of a larger, ongoing gender history project focusing on Canadian Pentecostal women in ministry from

1910-1990. The case study of Bernice Gerard's engagement with culture during this turbulent decade of Canadian social history touches on the conference theme of Pentecostals and Development because it is clear that Gerard's unusual combination of the roles of pastor and politician was met with mixed responses both outside and inside Pentecostal circles. It was an unusual thing for a female Pentecostal minister to be so politically involved and while she made her city take notice of Pentecostal views on morality, she also made Pentecostals nervous about how directly and how publicly she was willing to engage with the larger society.

Marcia Clarke – PhD candidate, University of Birmingham, UK

“Listen to me, I have something to say”: Black Pentecostal Women and Spirituality as Experience – An Empirical Study

Empirical theology presents a reflective methodology that can provide insight into Pentecostalism as human praxis in contrast to doctrinal or theological suppositions. Acknowledging the primacy of textuality in research study this work identifies spirituality as textual that is the ‘text of life that each person is’. The significance of women's text is often overlooked as is the significance of their experience, and yet both are integral to Pentecostal expression. Listening to Black British Pentecostal women's voices will provide insight into her understanding of Pentecostal spirituality as experience. Studies of Pentecostalism in general and Pentecostal spirituality in particular ‘must do more to better incorporate, respect and understand the unique experiences of women and also the[ir] diverse histories, traditions, beliefs, languages and value systems of culturally diverse groups’. Women are well aware of the triple jeopardy of race, gender and class, but the life affirming influence of the church is a source of strength and their involvement is one of calling and their primary responsibility is to God.

Engaging inductive and deductive empirical research involving Black Pentecostal women in England the overall study intends to explicate the features of Black British Pentecostal women's spirituality.

Lotta Gammelin – PhD student, Lund University, Sweden

Healing and Gender in the Gospel Miracle Church for All People

The Gospel Miracle Church for All People (the GMCL) is a Charismatic church community led and founded by prophet David Mpanji. Located in the city of Mbeya, Southwest Tanzania, it attracts around 500 people in Sunday services. Most prevalent reason for coming to this church is search for healing. Based on total eight months of fieldwork both the interviews and my observations of the healing practices point out that healing in this context means seeking protection from the harmful forces that destroy and deteriorate life. My informants spoke constantly about spirits of various kinds that can attack a person, harm her and take advantage of her misery. Healing practice is closely tied to the spirit world and it is both deeply gendered and sexualized. The spirits attack women's fertility and well-being inhabiting their wombs, their breasts and their genitals. Respectively these areas are liable to physical touch in the prayer sessions. This paper will

introduce some of the locally given meanings to health and illness, well-being and spiritual healing in relation to gender. For some reason the spirit world is seen as misogynous, threatening and aggressive especially towards women, and especially towards the procreation process. This paper will discuss themes of healing, violence, bodily integrity, and health-seeking decisions in the given church setting.

Panel 2D: Transcultural Dynamics & Migrant Pentecostalism

Smadar Brack – PhD candidate, University of Michigan, USA

“Moving to a Higher Level”: Mobility and Movement Amongst African Pentecostals in Rome

The incredible mobility of Pentecostal movements is enabled largely due to globalization and its fluid transnational networks that aid transport religious messages across the world (Hüwelmeier and Krause, 2010). What kind of meaning is entwined with the notion of Pentecostal mobility? How does Pentecostalism shape the experience of “movement” innate to the act of migration by religious migrants? In this paper, I examine notions of mobility and movement amongst Ghanaian Pentecostal missionaries in Rome, Italy. I ask how mobility, dictated by the geographical relocation from Africa to Europe, informs the life of immigrant believers in a Catholic “by default” state. I explore how mobility is construed as simultaneously vertical and horizontal. The paper first addresses the geography of Pentecostal churches in the urban landscape of Rome and explores how Pentecostal aesthetics shapes that geography. For example, the “loudness” of African Pentecostal churches forces the churches to be mobile and frequently change locations or to relocate to industrial areas of the city that are less residential (and thus less central). I then argue that beyond the horizontal geography of the city, mobility amongst African immigrant Pentecostals necessarily involves a vertical movement, or in other words, “moving to a higher level” as believers refer to it, that is, the transcendent movement enabled by the person’s belief. In the context of migration, such mobilities manage ‘culture politics’ (Knibbe, 2010) in the migrants’ host society. Finally, while mobility and accessibility has long been a character for charismatic religions, this paper suggests that we consider mobility as an inseparable part of Pentecostal aesthetics (Meyer, 2010) that is essential for understanding Pentecostalism’s manifestation in Europe.

Stian Eriksen – PhD student, School of Mission and Theology, Stavanger, Norway

The Other Side of the Crown: Ground Level Development Initiatives from International (Migrant) Pentecostal Churches in Norway

Many international Pentecostal churches in the West emerge as by-product of global migration forces where economic factors play a vital role in motives and manners for why and how people from (for example) the global south migrate to for example Norway. Generally speaking, however, African, Asian and Latin American immigrants are more financially disadvantaged compared to the general population (Norwegian Statistical Bureau 2013). In light of this, we see churches that contribute to the upward social mobility of

their members and also churches that struggle financially in their Norwegian context. On the “other side of the crown” (‘crown’ = Norwegian currency), I, however, ask what measures of ‘reverse flow’ occur in these churches in terms of ‘giving back’ through humanitarian efforts. On the basis of interview and observation extracts from the research material in an ongoing missiological PhD project on migrant churches in Norway, I discovered traits of development initiatives, especially directed toward community development in countries of origin. In this paper, I seek to understand these measures and mechanisms in light of migrant identity, spirituality, and community, asking what cultural, theological and ethical motivations undergird such initiatives and if, and/or how these perspectives possibly may be interconnected.

Claudia Wolff Swatowski – Postdoctoral research fellow, State University of Rio de Janeiro, Brazil

The Universal Church of the Kingdom of God in Angola: Conciliating Legacies of Past and Projections of Future

The Universal Church of the Kingdom of God, a pentecostal denomination founded in Brazil in 1977, is present in Angola since 1991. With high visibility in public space and growing expansion throughout the country, the UCKG has a significant number of temples and followers in the country. In this communication, I examine the actuation of the Universal Church in Angola considering its insertion into the socio-cultural and economic transformation process in post-civil war period.

With radio and television programs produced locally, and temples that are materialization of a project of prosperity accessible to its visitors, the Universal Church presents herself as a representative of “modernity.” At the same time, it offers a religious repertoire and ritual tools to deal with difficulties of everyday life, pointing solutions and drawing bridges between coexisting universes. Furthermore, it can be said that the UCKG, through its religious agents, stands as mediator between local cultural traditions, Christian values and neoliberal ideals. From a cosmological perspective and a theological interpretation that dialogue with inherited spiritual conceptions and traditional structures, the UCKG conciliates legacies of past and projections of future.



The European Research Network on Global Pentecostalism

The European Research Network on Global Pentecostalism (GloPent) is a network of scholars, committed to the study of global Pentecostal and Charismatic Christianity from disciplinary and interdisciplinary perspectives. A particular interest of GloPent is to stimulate the research of Pentecostalism in Asia, Africa and Latin America.

The main objective of the GloPent network is to connect researchers on global Pentecostalism in order to encourage and promote international and interdisciplinary approaches to the study of Pentecostalism. GloPent links research activities, promotes study exchange, facilitates the discussion of methods and theoretical frameworks as well as common research projects, and stimulates academic publications about Pentecostalism. GloPent conducts regular interdisciplinary conferences, connects researchers on its internet platform (www.glopent.net), and issues the peer-reviewed journal *PentecoStudies* (published by Equinox).

Membership in GloPent is free and open to all scholars on Pentecostalism worldwide who are affiliated with a university and conduct research at the PhD level or beyond. They are invited to join the network on www.glopent.net, introduce their work to the global scholarly community on this site, submit articles to *PentecoStudies*, share announcements via our mailing list, and contribute to our GloPent conferences.

GloPent was founded in 2004 by the Centre for Pentecostal and Charismatic Studies at the University of Birmingham, the Hollenweger-Center at the Vrije Universiteit Amsterdam, and the Department of History of Religion and Missions Studies at the faculty of Theology, University of Heidelberg. In 2010 the Institute for Pentecostal Studies at the University of Uppsala joined the steering group of GloPent.

Become a GloPent member at <http://www.glopent.net/createMember>.