

HOW THE EVANGELICAL CENTER IN OSLO DISPLAYED HOSPITALITY THROUGH FOOD

Mary Rose Sta Teresa

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Supervisor: Helena Margrethe
Strandli Schmidt

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ABSTRACT

Offering food is a basic Christian practice of hospitality. It is known as a Christian practice and identity. Many Christian churches and organizations offer free food to others as an act of love, empathy and inclusion. Hospitality is about addressing the needs of other people for food, shelter, and protection, as well as recognition of their spiritual needs. The people who does such works are mostly volunteers and social workers. Hospitality also recognizes humanity and the significance of one's uniqueness and differences.

This study contributes to the study of heterotopic space using the example of the Evangeliesenteret in Oslo, focusing on hospitality through food at the center. The Evangeliesenteret's feeding program is highlighted and the study will look into the following factors: how hospitality is displayed in Christian spaces such as the *Evangliesenteret* in Oslo through food?

In light of this research's goal of undertansing hospitality through food at Evangeliesenteret, this paper tackles the significance of volunteerism; social work; the vitues of love, empathy and inclusion; and the aspects of heterotopia and interreligious dialogue, as parts of the study. Five individuals from Evangeliesenteret were interviewed and a one-day observation was conducted. This study uses the data from both interviewed participants and observation. They were analyzed, interpreted and discussed.

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I dedicate this thesis to all the people in the field of volunteer and social works who put their lives at front specially during the times of pandemic, when this paper all started. That was a crucial time for all of us yet they remained dedicated and true to their works. I dedicate this paper to people who suffer substance abuse. I pray that people will be instruments of peace in their lives. I pray that instead of hatred, let them feel love; where there is despair, let them feel hope; where there is loneliness, let them feel welcomed and feel empathized; where there is darkness, let them see light; and where there is sadness, let them feel joy.

“Love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment. And the second is love your neighbor as yourself”. Matthew 22:37-39

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Chapter One

INTRODUCTION

1.0 Overview of the Study

This paper aims to outline and discuss how interreligious hospitality materializes within spaces that are naturally tied to one religion. This paper will specifically discuss the meeting of Christianity and other religious beliefs within a Christian space through food. This example of interreligious hospitality will be discussed using examples from the *Evangeliesenteret* in Oslo and their feeding program. This research paper study hopes to determine how Christian churches in Norway show hospitality towards people of other religions, particularly to individuals who suffer substance abuse in the city center of Oslo. This research paper will also discuss how hospitality is linked with empathy, love, inclusion, heterotopia and interreligious dialogue.

In constructing this study, this paper will describe how interview and observation method can be useful in this research. It will describe how the study can be possibly conducted and will discuss how the materials can be gathered. This paper will also give an overview of the theories that can support in building this paper. In the concluding thoughts, I explain why this study is relevant and how I intend to pursue it in the future.

1.1 Inspiration

I've been living here in Norway for more than five years now. I also work in a shop located in Storgata, Oslo. It is where you can find many individuals who are struggling with substance abuse. In my almost everyday life, I see them, and in fact, some of them are regular customers in the shop where I'm working. I have personal encounters with them sometimes. Seeing them almost every day, I became curious about their lifestyles, like how they survive and where they get their foods. Then I did some research and found out about this *Evangeliesenteret* in Oslo. It is just in the corner of Storgata, right in front of the Prinsen center, a well-known center for that offers social care service for people with drug related challenges (Oslo.kommune.no). I found that this organization is giving food to these drug or substance users. They give them lunch and other kinds of groceries like bread, milk, juice, etc. I was inspired by how this particular center helps the substance users and show them

hospitality without judgement. So, this has been my inspiration for this study. My experiences as an observer to this situation inspired me to write this paper.

1.2 Problem Statement

The problem statement of this research project is: *How hospitality is displayed in Christian spaces such as the Evangeliesenteret in Oslo through food?*

1.3 Significance of the Study

This paper would like to discuss how churches and Christian-based organizations in Norway show their hospitality towards people regardless of their religious beliefs through food. This paper will explore how the church and Christian organizations help those living in poverty, injustice, and those who need social help, such as those individuals who are suffering substance abuse in the street of Oslo called *Brugata*. The interesting point in this study is how Christianity helps those in need regardless if the person is Christian or not. Thus, this paper's inspiration came from my observation of a Christian organization in Oslo called *Evangeliesenteret*. I noticed how a Christian organization like this helps feed people. In their feeding program, I noticed how the *Evangeliesenteret* considered those individuals who are suffering from substance abuse and making sure that they offer them variety of foods that sometimes related to their religious beliefs. One example for this is the availability of the so called “halal” kinds of dishes for those who claimed as Muslim food recipients.

1.4 Scope and Limitations

The scope and limitation of this research covers only the data gathered from the five interviewed participants and from the one-day observation conducted. This paper will only cover the theories from references related to the research question. This research only confines with the *Evangeliesenteret* in Oslo, the five participants interviewed, and the feeding program observed along with the individuals present during the observation. Since during the one-day observation, there were people who were under the influence of substance or drugs, this paper however do not give any data regarding the interactions made between the substance users and the researcher. Due to their vulnerable situation, this paper will only focus on the food in-charged and the volunteers and workers of the *Evangeliesenteret*. This paper will also use terms such as “*substance abuse*” and “*under the influence of substance or drugs*” referring to individuals who are the food recipients of the *Evangeliesenteret*. Also, the

term "Christianity" that this paper will use will refer to all Christian denominations such as Catholics, Protestants, Born-Again Christians, Pentecostals, Lutherans and Evangelicals.

1.5 Thesis Outline

Chapter 1 presents an introduction to the problem and the significance of the research paper. Chapter 2 discusses the relevant literature. Chapter 3 provide insights on the background and context of Oslo, the Storgata Street and the Evangeliesenteret organization. Chapter 4 presents the theories that this research paper use. Chapter 5 discusses the methodology which includes the research design, sampling, data collection, interview questions and the ethical considerations. Chapter 6 is the presentation of data. Chapter 7 is the analysis of the data. Chapter 8 is about data interpretation. Chapter 9 summarizes and concludes of the research paper.

Chapter Two

LITERATURE REVIEW

2.0 Chapter introduction

This chapter will give a review of the literatures that are significant in this research's problem statement which is how hospitality is displayed in Christian spaces such as the *Evangeliesenteret* in Oslo through food.

2.1 Hospitality and church

Hospitality is an essential part of the church's life. Christians usually practice hospitality as a spiritual gift and servanthood. The Bible teaches that at least one spiritual gift is given to a believer to build up God's church and serve Christ's body. Christians were given these spiritual gifts, not for their benefit, but for the enrichment of others. Christians should be helping those around them, including the body of Believers, family, and friends. *Romans 12:13* encourages all Believers to practice hospitality, whether it is considered a spiritual gift or not. However, it seems today that Christianity has already forgotten its genuine meaning of hospitality. People typically live in groups and whose boundaries culturally exclude others. Many religious groups may involve special dress codes or may require unique territory.

Maintaining exclusive boundaries may also require living in a country where citizenship is an exclusionary form of membership (Machado et al., 2018). Pope Francis made a statement after his visit to Mexico in 2016 saying that, “*And then, a person who thinks only about building walls, wherever they may be, and not building bridges, is not Christian*” (Machado et al., 2018 p.6). In addition to that, according to Sander et al. (2016), people need to understand what hospitality is, where it is practiced, and why it is practiced. This implies that hospitality is about making someone feel welcome and a way of showing love. Hospitality is about inviting someone into your personal space to visit, spend some time, to share a meal, or allowing them to be part of one’s private life.

2.2 The concept of volunteerism and social work

Volunteerism acts as human intervention in the development of the society ((Magno, 1996). Volunteerism also provides reciprocal transactions between system and diversified inputs and outputs for goodness of fit (Sherr, 2008). It is where volunteers learn new knowledge and become beneficial to the society. On the other hand, those people they volunteered with and received help, do not only benefit from their help but also receive a feeling of importance through the love and care from volunteers. Organizations with volunteer opportunities, such as Christian community and churches, also build good public relations in recruiting volunteers for their programs. These organizations influence how community members think about others, bringing different cultures together and fostering community participation and trust (Sherr, 2008).

The concept of volunteerism is an abstract or general idea conceived in the mind of an individual (Meriam-Webster Dictionary, 2010), and it is an idea conceived in the volunteer’s mind derived from doing volunteer services. Norway is really a forerunner in volunteerism where almost half of its residents partake in some type of local area humanitarian effort, also called *dugnad* (Goabroad.com, 2023). Furthermore, Norway has a very great quality of life, where its subsidized medical coverage and Nordic government assistance model support individual independence as well as up friendly versatility (Goabroad.com, 2023). There is an exceptional Nordic type of voluntary work that varies from numerous different nations (Nordic Council of Ministers, 2020). It doesn't typically have a selfless base, and on second thought is more similar to a spare time action or leisure. Voluntary work in the Nordic region has likewise had a good relationship in terms of politics. In the Nordic countries such as Norway, voluntary work has likewise been a vital element in political agenda of inclusion

(Nordic Council of Ministers, 2020). It sets out open doors for building relationship and inclusion among citizens.

2.2.1 Volunteerism and Social Work

According to Collin Rochester, the need for an inclusive but robust concept of volunteering has been underlined by a number of studies which have found that one important barrier to participation in voluntary action is a general lack of knowledge or understanding of the diversity of the possible activities (Rochester, 2006). Rochester described three perspectives on voluntary action and brought them together into a conceptual map of territory. Those perspectives are; *volunteerism as an act of philanthropy, volunteerism as an act of activism and social change, and volunteerism as leisure time activity* (Rochester, 2006).

2.2.2 Volunteerism as an act of philanthropy

This view volunteering is essentially about unpaid labor which contributes to the work of a formally organized agency and, as such, needs to be managed according to the “workplace model” in which the norms and procedures of managing paid staff are applied to volunteers (Smith, D., 2000). In addition, researchers working within this paradigm “*look on volunteers as helpers, as people filling a distinct, contributory role in modern society and, more particularly, in certain kinds of organizations*” (Stebbins, R., 2004, p. 2); (Rochester, C., 2006).

2.2.3 Volunteerism as an act of activism and social change

A very different perspective on the nature of volunteering is found in other parts of the world, notably in Europe and the countries of the south. Lyons et al term this the “civil society paradigm”. Its academic roots are in political science and sociology and its focus is on associations such as organizations which depend entirely on volunteers. “Rather than non-profits that serve the public” those who work within this paradigm “are interested in those that serve their members and/or organizations that are the product of people’s ability to work together to meet shared needs and address common problems” (Lyons, et.al., 1998; p. 52). Where the non-profit paradigm treats volunteering as unpaid labor, the civil society alternative describes it as activism and sees it as a force for social change (Rochester, 2006).

2.2.4 Volunteerism and Christianity

Volunteerism is important in the lives of every Christians because God has called every single one of people who believe in Jesus to follow His teachings. Christians were called to represent God to people, and to represent people back to God through prayer. These roles define Christianity and what volunteerism means to them.

Churches and other Christian sectors of ministries have different voluntary sections and ways to serve. Thus, researchers are defining churches as “social utilities” due to the role that they play within the community. Many Christian churches now serve as the community resource in addressing their social and economic needs. In most cases, people who are poor or lack sufficient income depend on those services offered by the church. Many Christian churches do wonderful and helpful services. Some churches serve free meals to the hungry like those who live on streets. Some give free education to children whose parents can no longer send them to schools. In addition to that, many churches also offer medical assistance to the those who cannot afford health care. If asked, these Christian churches will answer that their motivation comes from the idea that they were called by God. It is a method of expressing their faith and carrying out the teachings of Jesus Christ.

2.3 The Hermeneutics of Love

According to Werner Jeanrond (2010), the fast changing circumstances for human encounter in our world seemed to be a challenge to the way we approach religious and nonreligious people who have their own particular background and tradition. Religious otherness is omnipresent in our lives and they will continue to be part of our encounter with others. The question is how to demonstrate love to the religious others. Jeanrond (2010) define love as a mutual, though not necessarily symmetrical, relationship with other persons in which some form of union is desired without for that matter diminishing difference. In creating a dialogue between religions, especially when it involves people of other faiths, there should be a some degree of hermeneutical effort and creativity from both religions (Jeanrond, 2010). That kind of effort requires the practice of interreligious love. Thus, love is the greatest among the three theological virtues (faith, hope, and love) in Christian wisdom (1 Corinthians 13:13). Interreligious love includes acknowledging the otherness of the self and the religious other, and it relates to the others with whom everyone shared in this world.

2.4 Empathy and inclusion in recognizing the embodied others

Empathy is the ability to sense other people's emotions and is relevant when one talks about hospitality. According to Danish phenomenologist Dan Zahavi, empathy is a necessary part of the other experience. He claims that empathy is not a subjective emotion but comes from embodied experiences that presuppose others (Wyller, 2016). It is an emotion that occurs when one is confronted with embodied difference. Zahavi calls this relationship between otherness and emotionality the "*we experience*." Zahavi claims that people experience other persons as displayed, and in the same way, people live their lives deeply connected to embodied others (Wyller, 2016). Thus, empathy and recognizing an embodied others seem to belong together (Wyller, 2016). Thus, Zahavi described that strong commitment is a criterion of recognition, empathy, and the "*we experience*" and hospitality sign. Therefore, recognizing the other as other, empathy, and the "*we experience*" are seen as essential aspects of hospitality.

2.5 Heterotopia and the heterotopic religious space

According to Sander et al. (2016), hospitality and space are inextricably connected. Thus, one of the characteristics of hospitality in "the other spaces" is Michel Foucault called heterotopia. Foucault claims that heterotopias are much more than just a location or a place; they are the significant other or spaces that can influence and contest the societies they reflect, mirror, and invert (Sander et al., 2016). Moreover, according to Foucault's statement, "*There are probably in every culture, in every civilization, real places or places that do exist and that are formed in the very founding of the society, which are something like counter-sites, a kind of effectively enacted utopia in which the real sites, all the other real sites that can be found within the culture, are simultaneously represented, contested, and inverted. Places of this kind are outside of all places, even though it may be possible to indicate their real location. Because these places are different from all the sites that they reflect and speak about, I shall call them, by way of contrast to utopias, heterotopias.*" (Foucault, 1967).

Foucault's third principle of the heterotopia is about heterogeneity, of managed "*otherness*" and opposition. It has the power to juxtapose in a single real place several spaces, several emplacements that are in themselves incompatible (Foucault, 1967). The oldest example of these heterotopias that take the form of contradictory sites is the garden in the Benedictine monastery in northern Austria, which is organized to symbolize religious hospitality that gives space to the truth claims of other religious traditions (Sander et al., 2016). According to Foucault's terminology, the monastery is an obvious heterotopia that constitutes another

space outside the normal society, based on the expectation that people live their lives as a life-long vocation. Thus, he added that inside the heterotopic, the monastic ground, but outside of its first wall, the monks have constructed a Garden of Religions where Islam, Buddhism, Judaism, and Hinduism are represented in the four different corners of the garden. It is located just outside on the small hill overlooking the monastery where a Christian cross stands (Sander et al., 2016). The place where the garden was located had negative and ungenerous attitudes towards migrants. The garden intends to create generosity and respect towards other religious beliefs, and they were spatially revealed by those four corners in the garden (Sander et al., 2016). However, the garden also shows counter-conducts which oppose the religious value of the monastery. There had been internal and political debates between the monks and the garden organizers for demonstrating religious plurality in open societies. The garden illustrates how the usual divisions of the secular and the sacred collapsed (Sander et al., 2016).

2.6 The place of interreligious dialogue in the academic study of religion

Scott Daniel Dunbar is a Lecturer in the History of Religion, Monash University, Australia. His primary research areas include Hinduism, South Asian Religions, Religious Conflict, and Interfaith Dialogue. He is also the Religion editor for the New World Encyclopedia (Bloomsbury.com, 2020). He also wrote the journal article *The Place of Interreligious Dialogue in the Academic Study of Religion* in 1998. Dunbar believed when he wrote this article that interreligious dialogue was one of the neglected issues in the academic study of religion. He believed that some scholars complemented interreligious dialogue in the field of religious studies. However, other scholars also feared it and considered it a dangerous activity because it violates the boundary between religious studies and theology (Dunbar, 1998).

In writing this article, Daniel Dunbar's purpose was to examine whether the practice of interreligious dialogue is compatible with the academic study of religion (Dunbar, 1998). His essay article briefly tackled the problem of whether scholars of religion should participate in interreligious dialogue with personal commitments or should they remain only as observers (Dunbar, 1998).

Dunbar (1998) began by defining interreligious dialogue as a "*respectful communication between two or more persons committed to different religions, about issues of religious significance, in a common attitude of open-mindedness.*" Dunbar (1998, p. 456) also argued

that interreligious dialogue requires four criteria, namely: (1) interpersonal communication; (2) different religious commitment; (3) a mutual attitude of respect and open-mindedness, implying a willingness to learn and grow from the other; and (4) significant religious content in, or implied by, the conversation. Additionally, Dunbar also mentioned that there are three ways to approach interreligious dialogue. The first is called the descriptive approach. It is an approach that uses objectivity in studying interreligious dialogue (Dunbar, 1998). The second is called a prescriptive approach. It is an approach that uses explicit judgment and diagnoses problems to come up with solutions (Dunbar, 1998). The third approach is called the experiential approach. It is an approach in studying interreligious dialogue that uses personal engagement and experience in order for it to understand (Dunbar, 1998) fully. According to Dunbar, the experiential approach is the most controversial among the three because he believed that interreligious dialogue needs to be experienced in order to be fully understood (Dunbar, 1998). Dunbar also stated that the world is changing. That is why religious studies need to adapt to these changes and see the importance of studying interreligious dialogue and discover better ways for it to understand (Dunbar, 1998) fully.

Dunbar's positioning upon writing this article seemed to be someone in the window looking as an observer. He looked into data with an observer's eye and used theories and methods from experiences and scholarly writings. He seemed to have knowledge and experiences about interreligious dialogue in his position as a lecturer and a scholar in theology. He saw the need to tackle the problem of interreligious dialogue in the academic study of religion when he wrote this article in 1998. He first defines interreligious dialogue using Plato's writings and Indian philosophies in defining dialogue and the origin of the word. He then continued in describing the different theories in interreligious dialogue by using different perceptions from different scholars. Some examples of those scholars he mentioned in the article were Max Muller, Edward Tiele, Wilfred Smith, Friedrich Heiler, Robert Baird, and many more. In terms of methodology, the article is brief, and there is not enough data to give a detailed type of method that Dunbar used. However, Dunbar seemed to have used a qualitative method in his research to come up with this article.

Dunbar saw that interreligious dialogue is vital in studying religion even decades ago when he wrote this article. In connection with the current world situation, religion plays an essential role in fighting against poverty. The church is in a significant position to lead people in helping those in need. The one thing that came to my mind is the current problem of

immigration due to war. The war that was caused by religious conflict seemed to have created the low situations of those casualties. Those casualties of war need food, shelter, and medicine. The religious conflict could have been avoided if the interreligious dialogue is practiced.

Chapter Three

BACKGROUND AND CONTEXT

3.0 Chapter Introduction

This chapter will briefly discuss the backgrounds and contexts of Oslo, Norway, a brief overview of the religious beliefs in Oslo, an overview of Brugata street and the Christian based organizations in Oslo that provides care and services to people who are under the influence of substance abuse.

3.1 A brief overview of Oslo, Norway

According to the *World Population Review* (2023), Oslo's population is now estimated at 1,085,992. Oslo is the capital of Norway and is the center of trade, industry, shipping and finance of the country (*World Population Review*, 2023). Oslo is also ranked first in terms of quality of life among European cities but also the second-most expensive city in the world (*World Population Review*, 2023).



Figure 3.1a: The Vigeland Park, Oslo, Norway



Figure 3.1b: Oslo city center

The population in Oslo consist of 70 percent ethnically Norwegian according to the census (*World Population Review*, 2023). Oslo also has a large immigrant population with many Norwegians born to immigrant parents. The largest ethnic minority in Oslo is Pakistanis, followed by immigrants from [Sweden](#), [Somalia](#), and [Poland](#) (*World Population Review*, 2023).

3.2 A brief overview of the religious beliefs in Oslo, Norway

According to *World Population Review* (2023), around 63% of people in Oslo are Christians and claim to be part of the Church of Norway. Additionally, there are about about 8% of the population claim as Muslims, the rest are Roman Catholics and other types of religion (*World Population Review*, 2023).



Figure 3.2: The Oslo Domkirke (Oslo Cathedral church)

3.3 Overview of the Brugata street in Oslo

Brugata, Oslo belonged to the district of Oslo Sentrum and Grünerløkka (Oslobyleksikon.no). The street lies from Storgata to Vaterlands bridge and one of the main entrances to the city through the suburb of Vaterland (Oslobyleksikon.no).



Figure 3.3: The Gunerius building at Storgata and Brugata street of Oslo

However, Brugata is also known as an open drug environment in Oslo. According to *Teknomers Global News* (2022), drug environment in Storgata/Brugata is the largest open meeting place for buying, selling and using illegal drugs in Oslo. The police are often present. According to *Teknomers Global News* (2022), there were an average of 136 people in the open drug environment in Brugata consisting of people with minority backgrounds. There are also many who come from outside the city to this open drug environment in Oslo (*Teknomers Global News*, 2022).

3.4 The *Evangeliesenteret* in Oslo

The *Evangeliesenteret* is a private, non-profit and voluntary organization in Norway with many centers spread all over the country. One of their centers is located in middle of Oslo sentrum. Since 1983, they helped drug addicts to a new and drug-free life (*Evangeliesenteret.no*). They offer comprehensive drug addiction rehabilitation. They also provide offer interviews, detoxification and rehabilitation, and extending to schooling and opportunities for further education and work (*Evangeliesenteret.no*). Their vision is to seek

out, help and rehabilitate people who are in social need due to drug addiction (Evangeliesenteret.no).

The center in Oslo has a cafe and is located in Osterhaus gate. They conduct outreach work for people in the city struggling with drug addiction. A hot dinner is served and voluminous food bags are given out on all opening days. There is a periodic distribution of clothes and knitted products from a knitting group in Hamar are given out (Evangeliesenteret.no). There are around 60 volunteers associated with the work, some with many years' background from work in addiction care and health and social sciences (Evangeliesenteret.no). At the Oslo center, food and care are provided, safe community, and good and motivating conversations with a social worker help with registration for rehabilitation. The center also has a food distribution for drug addicts every Mondays, Tuesdays, and Thursdays (Evangeliesenteret.no). They serve warm foods and offer lunch bags at their main entrance.

Chapter Four

CONCEPTUAL FRAMEWORK

4.0 The theories of the conceptual framework

The reviewed literature showed various sustainability factors that are significant in determining how hospitality is displayed in Christian spaces such as the *Evangliesenteret* in Oslo through food. It includes the concept of hospitality and church; volunteerism and social work; the hermeneutics of love; empathy and inclusion; the heterotopic religious space; and interreligious dialogue. All of them contribute in determining how hospitality is displayed in Christian spaces such as the *Evangliesenteret* in Oslo through food.

4.1 Theories

4.1.1 The theory of hospitality

The concept of hospitality will help to determine the sincerity and commitment of the Christian organizations in terms of doing service to the society. It can enlighten the factors that made every Christian organization's services pure and authentic. The theory of hospitality also explains the practice of servanthood and sharing. In terms of servanthood and sharing, it includes organizational activities such as feeding programs and food distribution

for free. Hospitality also shows how people of different religious beliefs come together and share a meal for the sake of building relationship.

4.1.2 Volunteerism theory

The volunteerism concept of both volunteers and workers of the *Evangeliesenteret* will define their reasons in becoming a volunteer and doing social work. It provides detailed profile of a person through determining his/her perspectives on volunteerism and social service such as *volunteerism as an act of philanthropy and volunteerism as an act of activism and social change* (Rochester, 2006). It will measure the motivations of his/her participation in volunteer acts as well as the rewards and sanctions they received.

4.1.3 The theory of hermeneutical love

The hermeneutical theory of love is about demonstrating love towards people of other religion, as defined by Jeanrond (2010). This theory acknowledges the otherness of the self and the religious other as described in the Bible in 1 Corinthians 13:13. In relation to this research study, interreligious love seemed to be one of the factors that needs to observe. The love that exist between the participants of this study are very much relevant in determining how hospitality is practiced and received by each other.

4.1.4 The theory of empathy and inclusion

The theory of empathy as well as inclusion are both significant in the study of hospitality. Empathy and inclusion are both virtues of building relationships and connectedness. This theory will follow Zahavi's "*we experience*" as described by Wyller (2016). Zahavi calls this relationship between otherness and emotionality the "*we experience*." Zahavi claims that people experience other persons as displayed, and in the same way, people live their lives deeply connected to embodied others (Wyller, 2016).

4.1.5 The theory of heterotopia

The theory of heterotopia is also significant in this research. Just like the garden in the Benedictine monastery that described by Foucault in his theory of heterotopic space, the entrance of the *Evangeliesenteret* illustrates a heterotopic space where substance users and non-Christian individuals line-up to receive free meals. This feeding program of the *Evangeliesenteret* shows how the usual division of the secular and the sacred collapsed. The feeding program also offers how "otherness" and opposition can come together in harmony.

Heterotopia and hospitality are also connected. This theory will give more light to the determine how hospitality is displayed through food at *Evangeliesenteret*.

4.1.6 The theory of interreligious dialogue

Dunbar's article was written decades ago when he felt the need to discuss the practice of interreligious dialogue in the academic study of religion. Today, this problem still exists. It seems that this article is of great resource in the continuance of practicing interreligious dialogue with the current situation of the world. In poverty, the interreligious dialogue seemed to be important when religious organizations deal with helping poor people of different religions and cultures. Scholars and students of religion and theology can both learn a lot from this article. The way how Dunbar presented his research as an observer can inspire and motivate others to see the importance of interreligious dialogue the way he sees it. These days, the churches that deal with poverty seemed to be helping people regardless of their religion and culture. One example of this is the *Evangeliesenteret* in Oslo. It is a Christian church that helps Christians and other people of different religions by giving them food, shelter, and helping those who suffer substance abuse to becoming better. There seemed to be a practice of interreligious dialogue in these situations when a Christian church deals with people of other faith.

4.2 Definition of terms and concepts

Christianity.

Christianity is defined in this paper as a monotheistic religion started by Jesus of Nazareth who is God in flesh, died on the cross, and rose from the dead (Slick, 2008).

Christian organization.

Christian organization is an organization that is structured to build human relationship in response to God-given needs and potentialities (Seerveld, 2013).

Christian space.

Christian space refers to places where Christianity and Christian practices are present. Examples are Christian churches and Christian-based organizations such as the *Evangeliesenteret*.

Food in-charged.

Food in-charged refer to someone who is in-charged of food distribution and feeding.

Food recipient.

Food recipient refers to a person who receive food.

Halal.

The term “halal” referring “permissible or lawful” food as defined in the Islamic law of Quran` (Eardley, 2014).

Muslim food recipients.

Muslim food recipients are the food recipients of the Evangeliesenteret who claim that they are Muslims or some someone who identify Islam as their religion

Other religious beliefs.

Other religious beliefs refers to religious faiths and beliefs outside Christianity. Examples are Islam, Hinduism and Atheism.

Social work.

Social work is a profession and a scholarly discipline that advances social change and improvement, social union, and the empowerment and freedom of individuals (International Federation of Social Workers (2014).

Substance abuse.

Substance abuse refers to the harmful or hazardous use of psychoactive substances, including alcohol and illicit drugs, as defined by the World Health Organization (WHO).

Volunteer.

Volunteer refers to a person who works for an organization without being paid.

Warm meal.

Warm meal refers to food that is served as warm, such as warm cooked pasta, warmed cooked soup, etc.

Worker (worker at Evangeliesenteret).

Worker refers to a person who works for an organization with payment or salary.

Chapter Five

METHODOLOGY

5.0 Chapter Introduction

This research project investigates on how the religious space in *Evangeliesenteret* displayed hospitality through food towards other people specially those who are suffering illegal substance abuse and regardless of their religious beliefs. In this regard, a qualitative method seems to be the suitable approach. The initial plan was to conduct only interviews, but due to pandemic regulations, this study will also use the observation method, along with short interviews during the actual observation. According to Michael Stausberg and Steven Engler (Cusack, C. 2011), observation is embedded in several research methods and it involves some live interviews and field work.

This research project conducted a structured observation method where the researcher acted as a participant observer. Aside from that, personal interviews were also conducted to five individuals who work at food distribution in the center. In these methods, more data were collected using the units of interviews and observation which will be discuss further on this paper.

5.1 Research Design

As stated by Kothari (2004), a research design is a theoretical structure within which the researcher can conduct a study. A research design shows how a problem under investigation is solved by the researcher (Lewis, Colombo, Lawrence, and Chandler, 2019). A qualitative research design was used in this research study in determining how the religious space in *Evangeliesenteret* show the people of other religious beliefs hospitality through food. This is consistent with Creswell's (2014) qualitative research as an approach for exploring and understanding the individual or groups ascribed to a human social problem, and Sandelowski's (2004), discovering how human beings understand, experience, interpret and produce the social world.

5.1.1 Narrative analysis approach

This research paper will also use a qualitative method known as the narrative analysis approach. Narrative analysis is a qualitative research approach whereby the researcher analyses the stories that people create. They engage in asking a given question of the narrative texts for a given purpose. This approach can help us understand how people represent themselves, or their experiences, to themselves and others. The five participants were interviewed and handed a questionnaire. This research used the data gathered from interviews and the answers to the questions given. Aside from that, the participants also provided some follow-up questions during the observation. All these data gathered were used in constructing a narrative analysis approach.

5.2 Sampling

I began communicating with my contacts in the *Evangeliesenteret* early in January 2021. I started to decide on the sampling strategy to be used in this research as early as possible because of the covid-19 pandemic. When my project proposal was approved by the NSD (Norwegian Center for Research), I started to get in touch with my contacts in the center once again. I chose those who are actively involved in the food distribution. I chose to sample five participants in this study for personal interviews. Three of them are volunteers and two are regular hired workers from the center. Additionally, I also added a one-day field observation during the actual food distribution in which it include those who distribute foods from the *Evangeliesenteret* and the food recipients.

5.2.1 Role of the researcher

My role in this project as a researched include conducting personal interviews and observation. Personal interviews were conducted first, followed by field observation during the actual food distribution of the center. In order to deeply investigate the research question, the technique of participant observation is used. In this case, the researcher came back and observed more by conducting fieldwork in the *Evangeliesenteret* in Oslo and looked for more traces of interreligious hospitality using the three units of observation namely: actor, act, and place (Stausberg and Engler, 2011). As the researcher, I also intended to use the obvious or overt type of observation. The obvious or overt observation is a type of observation where people know that they are being observed (Stausberg and Engler, 2011). I believe that this type of observation is more suitable and ethically practical especially when dealing with vulnerable people such as those who are suffering from substance abuse. My role as a

researcher is to make sure that I do not violate the principles of the participants and their privacy. On the other hand, this type of observation may raise the problem of reactivity, in this case people may typically try to modify their behavior in anticipation of being observed. Some people do this in order to appear as good participants of the study. Because of this, the participants may act in order to adopt a presumably expected role and conform their behavior to perceived socially accepted models called as social desirability bias.

5.2.2 Units of observation and material

Michael Stausberg and Steven Engler (2011) suggest four units of observation namely: acts, actors, objects, and places or settings. In this research study I intend to use these four units of observation in order to capture non-verbal aspects of behavior or the connections between verbal and non-verbal aspects of actions among the *Evangeliesenteret* volunteers and the receivers of free lunches, more specially their interactions between those individuals who claimed as non-Christians and are obviously suffering from illegal substance abuse participants.

I am aware that structured observation is a method that takes time and cannot be done right away. In fact, according to Stausberg and Engler (2011), structured observation requires preparations and involves a process comprising different steps and stages. Therefore during my observation at *Evangeliesenteret* last October 2021, I had a 4-pages journal with the data I gathered from my field work. During observation, the typical stages and steps of structured observation suggested by Stausberg and Engler (2011) are used. Those stages and steps are the following:

1. Sampling universe

The first step or stage one of the study needs a clear focus, which implies a well-defined research question and the determination of the social, geographical and temporal boundaries of the study (Stausberg and Engler (2011)). Using the research question, how hospitality is displayed in Christian spaces such as the *Evangeliesenteret* in Oslo through food? It means that this research study is limited only in the universe that covers *Evangeliesenteret* and their feeding program involving their food recipients only. There may be some other elements that need to be included, such as the background of each participants, the geographical area of this study which is in Brugata, the society around the center and some statistical data about the center's regular recipients, which is in this case those individuals who suffer substance abuse

in Oslo. I will also look into the websites of *Evangeliesenteret* as well as the other social medial platforms that they have such as facebook page and youtube channel.

2. *Informed consent*

This thesis consists of five individuals whose tasks involve food distribution in the *Evangeliesenteret*. They consist of three volunteers and two regular hired workers. The table below gives an overview of the informed consent.

<i>INFORMED CONSENT</i>	<i>DUTIES AT EVANGELIESENTERET</i>
1	<i>Volunteer, food distribution</i>
2	<i>Volunteer, food distribution</i>
3	<i>Volunteer, food distribution</i>
4	<i>Regular Worker, food distribution, kitchen</i>
5	<i>Regular worker, food distribution, administration</i>

Table 5.2.2: Overview of the Informed Consent

3. *Selecting unit of observation*

Using the research question, *how hospitality is displayed in Christian spaces such as the Evangeliesenteret in Oslo through food*, this research study will focus on the following units:

- *Evangeliesenteret* in Oslo, the specific place where I will conduct my interview and observation.
- The free-lunch program of the center from 11 to 3 pm. Only, which means I will not observe on other activities aside from that.
- workers and volunteers in the center during lunch distribution
- the center's food recipients during the actual food distribution

3. *Gaining access and permission*

The gaining access to the social environment, where interview and observation is to be conducted, and gaining permission to conduct structured observation needs to be based on the selected units of the study (Stausberg and Engler (2011, P. 387). In this case, I need to ask permission from the *Evangeliesenteret* and to all the participants of this research study through a letter of permission or information letter, in order to gain access for interview and to observe. Therefore, in order to gain access to conduct personal interviews and observation,

it is important to ask for permission first. For both interviews and observation, participants were given a letter of permission and information letter. The letter of permission is to be signed and agreed by the interviewees and individuals participating the food distribution during the day of observation. For this research, they were all the same individuals who were interviewed and present during the observation. The information letter and consent form is attached in the appendix of this paper.

5.3 Participants

This thesis consists of five *Evangeliesenteret* workers. They consist of three volunteers and two regular hired workers. Aside from them, this thesis also include the participation of the food recipients during the observation. However, due to the vulnerable status of the food recipients, those individuals such as the illegal substance users will not be mainly focused in this paper. In such case, only the five *Evangeliesenteret* workers will be interviewed during personal interviews and asked brief questions during the observation. The table below gives an overview of the participants of this research project.

<i>PARTICIPANTS</i>	<i>WHAT THEY PARTICIPATED WITH</i>
VOLUNTEER 1	Participated both the personal interview and observation
VOLUNTEER 2	Participated both the personal interview and observation
VOLUNTEER 3	Participated both the personal interview and observation
REGULAR WORKER 4	Participated both the personal interview and observation
REGULAR WORKER 5	Participated both the personal interview and observation

Table 5.3: Overview of the Participants and whet they participated with

5.4 Data Collection

The data collection was conducted through personal interviews involving five *Evangeliesenteret* workers and volunteers. A personal interview was conducted by myself last February 2022, which also include the respondent's participation in answering questions that I prepared in advance in a form of a questionnaire. I also did some follow-up interviews

during the day I conducted the observation where the same individuals were present. My personal observation during the actual day of food distribution will also be added to this paper. These are the data that include my personal experiences during the observation day.

5.4.1 Interviews

The five participants were interviewed using a questionnaire that I prepared before the interview. This research used the data gathered from interviews and the answers to the questions given. Aside from that, the participants also provided some follow-up interview questions during the observation.

Interview Questions:

1. How long have you been working as a Christian volunteer here in Oslo Evangeliesenteret?
2. What motivates you to become a volunteer in this center?
3. What is your role as a volunteer?
4. Can you describe your role in food preparation, food distribution, or administration?
5. What are the different types of food do you usually serve?
6. On average, how many food recipients do you usually serve every time you have a feeding day?
7. Who are the most common recipients of the foods that you serve?
8. How do you think the recipients receive the food that you serve to them?
9. Aside from serving them food, do you talk or communicate further to the food recipients as well? How?
10. Can you describe how hospitality is expressed through serving food to these people?
11. Do you serve meals according to the religious belief of the people waiting for food outside?
12. Do you think that the Muslims appreciate the food you serve to them based on their reactions upon receiving the food?
13. Do you recommend this work being a volunteer in Evangeliesenteret to others?

5.5 Ethical Considerations

It is the philosophy of the social work profession to regard human beings with dignity and respect. This study, at all times, took consideration of the participant's well-being over and above the interest of this study. In concurrence with the *The National Committee for*

Research Ethics in the Social Sciences and the Humanities (NESH, 2022), it was the researcher's duty to protect the life, health, privacy, and dignity of the participants and safeguard research integrity.

Some of the ethical considerations that needs to be considered and of importance on this study are the following:

1. The researcher explained to the participants the nature of the research, and obtained their voluntary written informed consent. The consent letter is attached in the appendices.
2. The researcher respected the participant's right to he privacy and preserved the confidentiality of the information.
3. The participants were given information about the study.
4. The researcher did not in any way deceived the participants.

Chapter Six

DATA PRESENTATION

6.0 Data Presentation

This chapter will present the profiles of each interview participants based on the answers they provided during the interviews. In addition to that, the responses that the participants provided during the day of the observation, where the participants who distribute the foods were asked brief questions will be presented as well. Also, insights based from my experience during the observation will be presented as well in this chapter.

6.1 Profile of the Respondents

The following statements are based from the personal interviews conducted on each respondents. There is a total of five respondents interviewed composed of three volunteers and two regular workers of the *Evangeliesenter* in Oslo.

In order to protect the respondent's anonymity, this paper chose to use terms "he" and "she" or "him" or "her", in some sentences but does not mean they are considered male or female in

stating such terms. These terms are used for a much better way of constructing the sentences and for better understanding of the sentences only.

6.1.1 Volunteer 1 (V1)

The Evangeliesenter *Volunteer 1* is a professional nurse who volunteers at the center as part-time. Volunteer 1 has been volunteering for two years at the time of this interview. This volunteer's main duty include assisting people who visits the center for medical check-ups and other health problems related to substance abuse. Volunteer 1 also helps on food distribution during feeding days. Aside from volunteering, V1 works as a nurse in one of the hospitals in Oslo. According to this volunteer, working full-time and volunteering is about creating balance between works and personal life. Waking up early and making sure that the family is well taken cared before going to volunteer and works. V1 added that it's important to make sure that ones health is okay in order to work properly and effectively. According to V1, volunteering gives more self-esteem and social connectedness. V1's work satisfaction is happy and contended being a volunteer. V1 was recruited by a friend who is also volunteer at the center.

According to V1, the types of food that they serve during feeding at the center varies from time to time. Mostly it is sandwiches with bread, cheese, and salami. Sometimes they serve warm foods like pasta with meatballs. They also give a bag of groceries with bread, cookies, and juice. Most of the time they have around 20 people lined up to receive food. Most of their food recipients are people who suffere substance abuse who are mostly in the corners of the street closed-by. V1 mentioned that giving them food is one way to connect with them and show them love and support, *"Food is our way to build connections and show them that they can reach out from us, we show love and support through food"*, Volunteer 1. This is also their way to share about the center and encourage them to come whenever they need help regarding substance abuse, *"It is also our way to introduce them to the center and what other services we can offer, like rehabilitation for example if they wanted to"*, Volunteer 1 added. According to V1, they have several recipients who requested "halal" types of food. Because of this, they decided to serve "halal" types of meals whenever it is available, and place them on a separate side of the table for those who wanted them. "We have some requests from people who claim that they are Muslims and they ask if we can serve them "halal" food sometimes", Volunteer 1 stated. According to V1, the recipients are all appreciative and thankful upon receiving food from them. *"They say thank you and give us smiles upon*

receiving their food from us, I know that somehow they are under the influence of substance or drugs, but I can still see in their eyes that they are happy, maybe because they get food from us or they feel being taken cared of”, Volunteer 1 mentioned.

6.1.2 Volunteer 2 (V2)

The Evangeliesenter’s Volunteer 2 (V2) is also a nurse by profession. This volunteer only come to the center and works there for few hours whenever there is no other important things to do in the hospital where he works. Volunteer 2 has been with the center for five years. V2’s main job is to visit the center and talk to people who needs counselling and spiritual advice, with focused on substance abused problems. V2 also helps in food distribution during feeding days. V2 had no previous experience prior to volunteering and was only trained at the center, but have had lots of experience in the hospital attending sick people as a nurse. V2’s time management include always keeping the mind and heart ready anytime to help. V2 also claimed to be a Christian who have responsibility to help those in needs. V2’s motivated to be part of the *Evangeliesenter* because of the needs of the people in Oslo and kowing that it is ones duty to help them. V2 also mention ed self-efficacy and social connectedness to be important factors in being part of the center. V2’s volunteer career is a personal choice. So far, V2 is happy and contented being a volunteer knowing that he is able to help others which in return made his religious faith grow strong. *“As a Christian myself, I am happy to be part of the feeding program where I can help other people in need of food and make connections with them as well. Through this project, I also gain self-growth especially in my religious faith as a Christian”*, Volunteer 2 mentioned in the interview.

According to V2, the types of food they serve during feeding days are mostly food for lunch. They include breads with ham and cheese, eggs, pasta, salad, and sometimes warm foods such as rice and pasta with meat or fish. They serve variety of meals depending on the center’s financial budget at the time. They also serve “halal” foods sometimes such as meats marked as “halal” along with rice or pasta. It is only sometimes because some of the foods marked as “halal” are commonly more expensive. *“We have several requests from the recipients who are claiming that they are Muslims and they ask if we can serve them “halal” food. We thought if we have enough budget then we can try to fulfill this request. That is the reason why we serve “halal” types of dishes sometimes whenever we can afford it”*, Volunteer 2 mentioned. They tend to distribute foods to people who suffer substance abuse who are most common to roam around in the neighboring streets. But V2 also mentioned that

the feeding is open to everyone who want to have free meals. *“The main goal of the free food distribution is for the people who are suffering substance abuse to come to us to the center, because we are in fact a rehabilitation center that could help them, but we offer the food to everyone who needs it”*, V2 added. According to V2, the center’s food distribution is one way to help people especially those who are suffering substance abuse. The center is also a rehabilitation center that helps people recover from drug addiction. The feeding program is one way to connect with those people suffering substance abuse and hoping that in some way to help them reach out to the center and encourage them to go to rehab. V2 also added that *“although the center is a Christian organization, everyone is welcome. The center is focused on showing love and hospitality to everyone regardless of their beliefs”*. V2 also mentioned that so far they have had great feedbacks from their food recipients. The people who are known as substance abusers are actually thankful every time they get free foods from the center. They are always grateful and smiling during feeding days. *“Although we noticed that most of our food recipients are in vulnerable situation, like they are obviously under the influence of substance or drugs, we can still see them smile and sometimes even say thank you whenever they receive food from us”*, V2 added. There are mostly 20-25 people who come to the feeding and most of them are the same people who come every feeding days.

6.1.3 Volunteer 3 (V3)

Volunteer 3 works at home full time and volunteers at the center at the same time. She had some basic education and trainings about social health care from the public sectors and use these skills to help the people in the center. She has been a volunteer for one year prior to this interview. Since volunteer works takes full commitment, Volunteer 3 try to balance personal works and volunteer works. V3’s motivation came from witnessing the situation in the streets of Oslo sentrum where the number of people who suffer from substance abuse are increasing. Volunteer 3 have passion and motivation to help these people. V3 was only recruited by a friend who used to be a volunteer at the center as well. Ever since, V3 mentioned that she is happy and contented being a volunteer. *“I’ve been a volunteer in this center for one year and since then, my passion and motivation to help people who have substance abuse problems continued to grow. I am happy and contented with what I do here”*, V3 mentioned in the interview.

According to V3, the types of food that they serve during feeding at the center is different from time to time, depending on the center’s weekly budget. The most common types of

food they serve are sandwiches with bread, cheese, and salami. Sometimes they serve warm foods like pasta with meatballs. Aside from the warm food and sandwiches, they also distribute bags of groceries basic needs inside such as foods, drinks, and hygiene products. Most of the time they have around 20 people lined up to receive food. They are mostly the people who suffer substance abuse who are always in the corners of the street closed-by. According to Volunteer 3, the same groups of people are coming every feeding day. In her one year experience, she noticed the same faces coming to the center. According to V3, their food distribution project is one way to build connections to people suffering from substance abuse. Their intention is to show these people love and support through food. *“We noticed the needs of people here in Oslo sentrum specially those who are suffering from substance abuse, they really need help. We offer them free lunch in order to connect with them and show them that they can reach to us if they needed to”*, V3 mentioned.

According to V3, some of their food recipients are requesting “halal” types of food. Because of this, they decided to serve “halal” types of meals whenever it is available. Depending on the center’s financial budget, they offer them “halal” meals and place them on a separate side of the table for those who wanted them. Most of the people who request “halal” meals claimed they are Muslims. The center tries to respect this request regardless of one’s religious belief. *“Although the center is a Christian center, and I myself is also a Christian, I believe that everyone’s religious belief is to be respected. If they request certain type of food for religious reasons, I should respect that no matter what my religion is. Our intention is to connect and to give love and inclusion”*, Volunteer 3 mentioned in the interview. In return, V3 mentioned that they receive positive feedbacks from their food recipients. V3 said that most of them are happy upon receiving food from them. *“I can see in their faces that they are happy because they smile. Even though most of them are obviously under the influence of substance or drugs, I can still feel that they are glad and appreciative through those smiles”*, V3 mentioned.

6.1.4 Worker 4 (W4)

Interviewee number four is a part-time worker of the Evangeliesenter. His job includes food distribution, planning and counseling. He is studying Psychology and have backgrounds in reaching out with people who suffer substance abuse and rehabilitation. Worker 4 used to be a volunteer in the center like the other interviewees. He was hired eventually and is now working part-time as he finishes his Psychology degree. W4 has been part of the center for

three years prior to this interview. His influence to this type of work came from his family. W4's parents are both active in church and are also involved in volunteer activities. W4's family encouraged him to do the same and somehow landed him a job at the center to do volunteering works and eventually be a regular part of the center.

According to worker 4, the types of food that they distribute for free are mostly food that people prefer to eat during lunch. They are mostly breads and drinks. Sometimes they have warm meals such as pasta or rice paired with meat or fish. They have also a section where they offer food marked as "halal". They started doing this when some of the food recipients started requesting them. *"We receive several requests from some of our food recipients who claim that they are Muslims and that they ask for "halal" food. They are actually very polite to us that is why I am one of those people who decided to grant this request"*, Worker 4 added on the interview. Aside from free lunch, they also distribute bags of groceries. Each recipient gets one bag each where inside are some extra breads, drinks, and hygiene products that they can use later on.

According to Worker 4, the initial intention of the food distribution project is to build connection between the substance users and the center. The center's goal is to introduce what the center is about and eventually make a step to offer them help such as rehabilitation or counselling. Food is what they thought as a simple bridge that can connect the center to them. Through this project, they have had several people who suffered substance abuse that actually were given help by the center, undergone rehabilitation, and finally were out of using drugs. They have had success stories that started by just offering them food as the initial stage of building connection. Worker 4 mentioned during the interview, *"We have had many success stories that came out from just giving them food. We have several people who used to be suffering from substance abuse that are now completely substance free and out of rehabilitation. They came to us first as food recipients. Later on, they became curious about the center and personally asked for counselling, rehabilitation, and eventually were given a chance to go back to school and get a regular job. They are now completely substance-free and have turned their lives into a positive direction"*.

Worker 4 is hoping that they can continue to do this food distribution project for many more years. Worker 4 said that it makes him happy seeing how the people react when they give them food. This simple help is actually a big deal for them. *"Those who receive their food*

are actually nice people, we must never give up on them. They do not need to be judged nor blamed for their situation. What they need is help. We need to show them love and hospitality”, Worker 4 added.

6.1.5 Worker 5 (W5)

Worker number 5 is a part of the Evangeliesenteret’s administration. Her duties and responsibilities include administrative works, planning, budgeting, hiring staff workers and volunteers, and food distribution in-charged. Her educational background as a professional nurse made her equipped with both medical and emotional skills to work in the center. W5 has been part of the center as the food distribution in-charged for five years. W5 is also the one who trains all the people who come as new workers or volunteers in the center.

According to W5, she consider her job at the center as doing service to people, especially to those in need. According to W5, working at the center and doing social work gives her the opportunity to give people hope. She said in her interview, *“I am happy because I can help. I am happy because I can see hope in the eyes of those people I helped with. I am also happy, because now I fell that I have hope as well”*.

According to W5, the center has an allocated financial budget for their weekly food distribution project. Every month, the center makes a plan on what types of food they will serve. Since they conduct the food distribution during lunch hours, they mostly make a budget plan for lunch meals. Most of these meals include breads, drinks, and fruits. Once a week they try to make warm food, especially during cold season. The most common warm food they prepare are pasta or rice, paired with meatballs, fish cakes, chicken, vegetable curry and soups. Depending on the monthly budget plan, they sometimes will allocate a small portion of “halal” types of food. This is due to some requests that they receive from the food recipients who were asking for “halal” food. *“As much as possible, the center would like to include everyone and their food requests. We are not a very big organization and we only have a limited budget, but we try our best to grant their requests”, W5 added.* According to W5, *“The center’s main goal is to showcase love and hospitality through food towards people who are suffering from substance abuse. Our intention is to make them feel accepted and loved, despite of what they are going through. In this case, they will feel welcomed in the center”*.

W5 also mentioned that most of the food recipients during feeding accepts their food with seems to be happy faces. *“They smile upon receiving their food for free”*, W5 mentioned. However, there are also some who are difficult to connect with. These are the people who are too high and have too much substance in their body based on the way they walk and speak. *“Some of them will have no reaction at all upon receiving their free meals. You cannot even talk to them because their eyes are about to close down and they walk as if they are sleeping. They just grab their food and then leave”*, W5 mentioned.

6.2. Data from observation

After conducting the personal interviews, I set-up a date with the *Evangeliesenteret* for my one-day feeding observation. I also made sure that the five people I interviewed with are present during the feeding. The following data are gathered from the one-day observation I conducted in the center. During this observation, the five interviewed personnel were present, along with the food recipients outside the main entrance of the center.

It was a fine day when I came and conducted my observation at the center. It was their time to finally distribute free food once again. The food distribution was conducted at the main entrance of the *Evangeliesenteret*. Outside the door were a line of approximately 20 people. Based on my observation, all of the people who are in the que are suffering from substance abuse. I noticed how they behave, the way they walk and talk, and their gestures. I based my judgement from these factors and would say that they are under the influence of substance or drugs. I was not my intention to characterize them based on their looks, but I would just like to mention these observations because the food distribution project is initially intended for them. That is why I felt the need to mention them here.

Outside the main door is a huge table with food. On one side of the table they have sandwiches, apples, grapes, oranges, watermelon, warm coffee and tea. On the other side they have pasta with fish balls and white sauce. On one corner of the table place a small portion of food marked as “halal”. It is just a simple long baguette of kebab sandwich cut into small portions. At the lower side of the table are bags of items. There are approximately 20 bags under the table with each bag contain two pieces of “boller” bread, one can of solo, and a pack of chicken salad.

The feeding program is about to start. People are lined up waiting. All the foods are finally ready and the five people who work at the Evangeliesenteret are also in their respective positions. Two are positioned to distribute lunch, one for the drinks, one for the take away bag, and one to supervise the overall feeding. I am standing beside the table right where the drinks are placed. I can see how the center's workers distribute the food, drinks and their take away bags. I can also see each food recipient as they receive their free meals.

In my observation, the workers from the center are very patient and hardworking. They took their time to assemble the foods to the table. They knew exactly where to place each type of food and drinks for a much easier distribution. The workers are friendly. They welcome their food recipients with smiles and greetings. They greet them "hello" and smile at them as each food recipient approaches the table. Once they are at the table, they give their lunch, drinks and take away bags. I also noticed that as the person comes closer, they introduce them to the small corner of the table of "halal". They do not ask them one by one if they are interested in having "halal" food but they will mention that «halal» food is available in that corner if they want to. *"Hello, how are you? We have halal foods available on that corner in case you wanted some"*, one of the workers keep saying as the recipient reached the front of the table. So far, there were 3 people that I noticed to pick-up food that was marked as "halal". I also notice short conversations between the volunteers and the food recipients. Some of the recipients will respond by saying *"thank you"* and *"the food is nice"*.

I also observed how the food recipients react as they receive food from the center. After lining up to get their free meals, I noticed that most of them are happy once the food is handed to them. I remembered the same description from the interviews I conducted to the center's workers and volunteers. They mentioned that their food recipients are smiling. That is actually true. I noticed their faces smiling upon receiving food from the center. They even smile more after they get additional food in a bag. I also noticed some of them comparing what's inside their bags right after they receive them.

However, I also noticed some food recipients who have no reaction at all. Perhaps this is due to the substance effect on their bodies. They cannot even talk straight and cannot walk properly. But still they manage to go to the line and get food from the center. I noticed that one of the volunteers tried to talk to them, but there was no response. They just grab the foods and leave. After getting their free meals, I noticed that they will sit in the other side of the

road and just sat there as if they are asleep. After a while they will start eating and then leave the place.

Once the food are all gone, some of the people who receive foods comes back to the table to say «thank you» once again. I was suprised to see this gesture. I did not realize how important this project for them. They were trully appreciative to the people who gave them foods. There were also others who just leave immediately after they eat. They left without any words. There were also some who stayed on the side corners of the street. They were still sitting on the side of the street and talking to each other, some are sleeping, and some were just sitting without doing anything. They all have their take away bags with them.

As the feeding is finished for that day, the three volunteers and two workers of the center started cleaning up and putting away the tables inside the center. They said goodbyes to some of the people who were still on the other side of the street. They waved goodbyes to each other.

After feeding, i also said my goodbyes to the center. I asked them one final question before i left. I asked them about if how they think the feeding went on that day. One of them responded that it went more than what they expected. *“It was actually more than what I expected. The feeding went smooth, people were patient in their que, and they were happy. That also makes us happy in return”*, one of workers at the center said.

Chapter Seven

ANALYSIS

7.0 Chapter Introduction

Using a thematic content analysis, this research study actively looked for themes and codes that organizes and describes the data in rich detail and interprets the various factors that discusses how interreligious hospitality materializes within spaces that are naturally tied to one religion, specifically the meeting of Christianity and other religions in an inherently Christian space through food.

7.1 Volunteer 1 (V1)

The conversation between the researcher and the participant V1 is carefully analysed and emerging themes are highlighted. The following themes emerged from V1's story as a volunteer of Evangeliesenteret who is a part of their feeding program.

Volunteerism creates self-esteem and social connectedness.

It seems that V1's source of self-esteem is also found from being a volunteer at the center. Doing voluntary works makes V1 feel happy and inspired in her life. In fact, according to her interview she said; *Being a volunteer is a challenging job, but it makes me happy and inspired. It gives me self-esteem and social connectedness. It makes me happy because I know that I am helping other people*". She also mentioned that she felt that she has become a better person since she started being a volunteer at the center. She also said that because of this job, she gained more confidence, motivation and have a positive outlook in her life. Additionally, she even gave an advice to others who are planning to become a volunteer like herself, she said that, *"Do what makes you happy, if that is helping others, then go do it. If you love what you do, you always feel happy doing it."*

Food connects people.

According to V1, food is what helps people bond. The center's feeding program is what makes people from the streets of Oslo who are suffering from substance abuse to come and visit their center. Food builds connections between the workers from the center and the people outside. Just like what V1 said, *"It is also our way to introduce them to the center and what other services we can offer, like rehabilitation for example if they wanted to"*. Food is also one way to build inclusion and to show empathy towards others. In fact, according to V1, *"Food is our way to build connections and show them that they can reach out from us, we show love and support through food"*. V1 also mentioned how the center tried to include people of different faith and to consider their request of food such as requesting "halal" food for those who claimed they are Muslims. *"We have some requests from people who claim that they are Muslims and they ask if we can serve them "halal" food sometimes"*, Volunteer 1 stated.

Food as a language of love.

It seems that the center's feeding program is one of their ways to express love towards people who are suffering from substance abuse. According to V1, *"we show love and support*

through food". Love is definitely expressed through food. In return, the recipients are all appreciative and thankful upon receiving food from the center. According to V1, *"They say thank you and give us smiles upon receiving their food from us, I know that somehow they are under the influence of substance or drugs, but I can still see in their eyes that they are happy, maybe because they get food from us or they feel being taken cared of"*.

7.2 Volunteer 2 (V2)

The conversation between the researcher and the participant V2 is carefully analysed and emerging themes are highlighted. The following themes emerged from V2's story as a volunteer of *Evangeliesenteret* who is a part of their feeding program.

Volunteerism is to give service and love to others.

V2's concept of volunteerism comes from his personal experience as a volunteer for five years. From his own experience, he saw the needs of the people in terms of counselling and spiritual guidance. For him, volunteerism is a calling from God, because it is something that requires service with love. Based on his interview he said that, *"As a Christian myself, I am happy to be part of the feeding program where I can help other people in need of food and make connections with them as well. Through this project, I also gain self-growth especially in my religious faith as a Christian"*.

Inclusion through food.

V2's concept of inclusion is present on the feeding program through food. Food acts as their binding element to make people of other faith and people whom others may have been afraid to approach with to feel included. V2 mentioned this in his interview, he said, *"The main goal of the free food distribution is for the people who are suffering substance abuse to come to us to the center, because we are in fact a rehabilitation center that could help them, but we offer the food to everyone who needs it"*. V2 also added, *"We have several requests from the recipients who are claiming that they are Muslims and they ask if we can serve them "halal" food. We thought if we have enough budget then we can try to fulfill this request. That is the reason why we serve "halal" types of dishes sometimes whenever we can afford it"*. This means that the center also thought about what other people's faith and tried to grant that request even though the center itself is a Christian organization.

Hospitality through food.

Based on V2's statements from the interview, hospitality is also showcased through food. It is mentioned in V2's interview where he says that, "*although the center is a Christian organization, everyone is welcome. The center is focused on showing love and hospitality to everyone regardless of their beliefs*". It seems that the feeding program is one way to connect with those people suffering from substance abuse and hoping that in some way to help them reach out to the center and encourage them to go to rehab.

7.3 Volunteer 3 (V3)

The conversation between the researcher and the participant V3 is carefully analysed and emerging themes are highlighted. The following themes emerged from V3's story as a volunteer of Evangeliesenteret who is a part of their feeding program

Volunteerism is a commitment to help people in need.

V3's concept of volunteerism comes from how she witness the needs of others in her daily lives. She witnessed the situation in the streets of Oslo center where the number of people who suffer from substance abuse are increasing. Because of this, she became a volunteer and started helping others. According to her interview, she said that, "*I've been a volunteer in this center for one year and since then, my passion and motivation to help people who have substance abuse problems continued to grow. I am happy and contented with what I do here*".

Food connects people.

V3's concept of food is similar to V1. Both described food as something that builds connection among people. According to V3, "*We noticed the needs of people here in Oslo sentrum specially those who are suffering from substance abuse, they really need help. We offer them free lunch in order to connect with them and show them that they can reach to us if they needed to*". Based on this statement from V3, it seems that the need to help people who are suffering from substance abuse is present. To answer to that need, the center seems to use food and their feeding program in order to reach out to these people. Food connects the center to the people who suffer substance abuse.

There is love and inclusion through food.

Food provide more than just the source of nourishment and satisfaction to the people who have been part of the center's feeding program. It seems that love and inclusion are also two

of the major elements at play. Love and inclusion is expressed through food by the center's feeding program. For instance, the opportunity to receive "halal" types of food that was allocated for those who claimed Muslim recipients is one example of this expression.

According to V3, *"Although the center is a Christian center, and I myself is also a Christian, I believe that everyone's religious belief is to be respected. If they request certain type of food for religious reasons, I should respect that no matter what my religion is. Our intention is to connect and to give love and inclusion"*.

7.4 Worker 4 (W4)

The conversation between the researcher and the participant W4 is carefully analysed and emerging themes are highlighted. The following themes emerged from W4's story as a worker of *Evangeliesenteret* who is a part of the center's feeding program.

There is empathy in social service.

Having empathy towards other people, especially those people who are in need of social help seem to be an important element in social service according to W4. Worker 4 said that it makes him happy seeing how the people react when they give them food. This simple help is actually a big deal for those people who are in need. According to W4's statement, he mentioned that *"Those who receive their food are actually nice people, we must never give up on them. They do not need to be judged nor blamed for their situation"*. W4 acknowledges the need of the people outside the *Evangeliesenteret*, and empathized with them. Using empathy as the source of inspiration for this feeding project.

Hospitality and love through food.

Aside from empathy, the presence of hospitality and love are also part of the feeding project of the center. In this case, hospitality and love are being manifested through food. Food is what the center thought as a simple bridge that can connect the center to them. According to W4, through this feeding project, they have had several people who suffered substance abuse that actually were given help by the center, undergone rehabilitation, and finally were out of using drugs. Worker 4 also insisted that people who suffer substance abuse do not need judgement, but rather help. According to W4's statement, *"They do not need to be judged nor blamed for their situation. What they need is help. We need to show them love and hospitality"*.

There is inclusion through food.

According to W4, he is one of the people who granted the requests of serving few “halal” types of foods during feeding. The center received several requests of “halal” meals from some of their food recipients who claimed that they are Muslims. Knowing that the center itself is a Christian organization, W4 still decided to make an inclusion and grant the request from people of other faith, in this case, Muslims. According to W4’s statement he mentioned that, *“We receive several requests from some of our food recipients who claim that they are Muslims and that they ask for “halal” food. They are actually very polite to us that is why I am one of those people who decided to grant this request”*.

7.5 Worker 5 (W5)

The conversation between the researcher and the participant W5 is carefully analysed and emerging themes are highlighted. The following themes emerged from W5’s story as a worker of *Evangeliesenteret* who is a part of the center’s feeding program.

Social service is about giving people hope.

It seems that W5’s reason for working at *Evangeliesenteret* is because she see the hope it brings not just to others but to her own self. She mentioned in her interview that ever since she became a part of the feeding program at the center, she never felt happy in her life. She said that this happiness is caused by seeing how she became an instrument to give people hope. In return, it gives her hope in humanity for herself. She said in her interview, *“I am happy because I can help. I am happy because I can see hope in the eyes of those people I helped with. I am also happy, because now I fell that I have hope as well”*.

There is inclusion through food.

According to W5’s statement from the interview, he mentioned that the center makes budget plan for the feeding program and they sometimes will allocate a small portion of “halal” types of food. This is due to some requests that they receive from the food recipients who were asking for “halal” food. *“As much as possible, the center would like to include everyone and their food requests. We are not a very big organization and we only have a limited budget, but we try our best to grant their requests”*. This shows that the center is showing inclusion by giving their food recipients “halal” foods. Even though the center itself is a Christian center, they still provide foods that ties to other religion, in this case the Islam.

There is love and hospitality through food.

Aside from inclusion, W5 also mentioned that the center's main goal is to provide hospitality and love through their feeding program. According to W5's statement, he mentioned that, *"The center's main goal is to showcase love and hospitality through food towards people who are suffering from substance abuse. Our intention is to make them feel accepted and loved, despite of what they are going through. In this case, they will feel welcomed in the center"*.

7.6 Observation analysis

The conversation between the researcher and the participants including the three volunteers and two workers of the *Evangeliesenteret*, and the data gathered from a one-day observation during the feeding are carefully analysed and emerging themes are highlighted. The following themes emerged from the observation as well the conversations happened between the researcher and the five participants in-charge of the feeding program.

There is heterotopia present on the feeding program at Evangeliesenteret.

The feeding program is somehow a very unique meeting of two different worlds, one is the world of *Evangeliesenteret*, the other one is the world of the people suffering from substance abuse. The feeding program somehow created a new world that unites the two. In my observation, what is happening during the feeding session constitutes another space outside the normal society. For someone who knows the street of Brugata and its close-by corners, people may have perceptions of avoiding the people around these corners who are obviously under the influence of substance or drugs. However, the feeding program shows a different world. While the people from the center distribute the foods, the recipients receive them with smiles on their faces, saying "thank you" and appreciating the food. Somehow, the negative impression of the street is replaced with a new world full smiling faces, happy people, and image of hope.

There is love and hospitality present at the center.

According to my observation, I noticed how the people distributing the foods and the food recipients interact with each other. There is a presence of love and hospitality during the feeding. First, the workers from the center took a lot of effort to make the feeding session happen. From planning, budgeting and execution, the center's effort to give free food is an act of love towards humanity. Especially when the presence of "halal" food was displayed on

the corner side of the table for the Muslim recipients. The love and hospitality are expressed in these gestures from the center. For example, when the workers from the center says “*Hello, how are you? We have halal foods available on that corner in case you wanted some*”. Also, at the end of the feeding, the workers also mentioned that they also felt happy in return after serving others. A transcript of my observation note is attached below, to illustrate the statements and comments on quotation marks above.

Observation Notes:

Date: 12. October 2021

Time: 12:00

The feeding program shows a different world.

While the people from the center distributes the foods, the recipients receive them with smiles on their faces, saying “thank you” and appreciating the food.

How the food recipients respond after getting their free meals?

- They smile
- Says thank you
- Puts up happy face
- Gives a different aura, from being no emotion to excitement (smiles, happy, looks hopeful).

Figure 7.6: Transcript of my observation note

Interreligious dialogue exists through “halal” food.

The presence of “halal” food on the table for those food recipients who claim that they wanted “halal” meals for their religious reasons, which is Islam in this case, is a sign that there has been interreligious dialogue between two faiths.

Chapter Eight

INTERPRETATION OF DATA

8.0 Chapter Introduction

In this chapter, the following factors will be interpreted according to the data that was gathered and analyzed from this research. Those factors include the following:

- The concept of volunteerism and social service of the volunteers and workers of *Evangeliesenteret*.
- How empathy, love, hospitality and inclusion are shown through food at *Evangeliesenteret's* feeding program.
- The concept of heterotopia in the *Evangeliesenteret*, specifically during the feeding program.
- The presence of interreligious dialogue between the *Evangeliesenteret's* food in-charges and their food recipients during the feeding program.

8.1 The concept of volunteerism and social service of the volunteers and workers of *Evangeliesenteret*.

Based on the answers of the five interviewed participants from the question about their understanding of volunteerism and social service, here I will interpret their answers and will look into how their concept of volunteerism and social work influence their role as part of the center's feeding program.

8.1.1 The concept of volunteerism and social service

All the interview respondents concept of volunteerism is connected to doing social work. They also provided that the concept of volunteerism and social work is about serving other people. However, they are divided into two categories. They were categorized into action and manner. The action describes how the participant acted upon on this volunteerism and social work and manner is the way it is done. The table below describes how the five interview participants described their concept of volunteerism and social work based on action and

manner. The table also shows the core meaning of the participants concepts of volunteerism and social work, and see how the two are connected to each other.

	<i>ACTION</i>	<i>MANNER</i>	<i>CORE MEANING</i>
V1		Volunteerism creates self-esteem and social connectedness.	Self-esteem Social connectedness
V2	Volunteerism is to give service and love to others.		Give service Loving others
V3	Volunteerism is a commitment to help people in need.		Helping people
W4		There is empathy is doing social work.	Having empathy
W5	Social service is about giving people hope.		Giving hope to people

Table 8.1.1: The five interview participant's concept of volunteerism and social work based on action and manner and their core meanings

According to V2, V3 and W5, being a volunteer or a social worker at *Evangeliesenteret* is someone in action. It is someone who serve people, love people, help people in need, and give people hope. Likewise, for V1 and W4, they gave those actions some meaning.

According to V1, a volunteer is someone who creates self-esteem and social connectedness. Additionally, W4 also mentioned the presence of empathy in doing social work. This paper's interpretation of the five participant's concept of being a part of the feeding program at the *Evangeliesenteret* are all connected with each other. The core meanings of volunteerism and social work are somehow similar and connected with each other. All of their core meanings involved serving other people. They only differ on how the services are shown. In this case, the five interview participants shows having one's self-esteem, social connectedness, hope, love, empathy and help.

8.2 How empathy, love, hospitality and inclusion are shown through food at *Evangeliesenteret's* feeding program.

Based on the answers of the five interviewed participants from the gathered data regarding how empathy, love, hospitality, and inclusion are shown through food at the center's feeding program, here I will interpret their statements along with the data from my one-day observation.

According to participant's interviews and the one-day observation, food plays an important role in building a relationship between the *Evangeliesenteret* and to their food recipients, namely the substance users in Oslo sentrum. The table below explains how the interviewed participants perceive food and its role at the center's feeding program.

<i>DATA SOURCE</i>	<i>THE ROLE OF FOOD AT EVANGELIESENTERET'S FEEDING PROGRAM</i>
V1 INTERVIEW	Food connects people Love is expressed through food
V2 INTERVIEW	There is inclusion through food There is hospitality through food
V3 INTERVIEW	Food connects people There is love through food There is inclusion through food
W4 INTERVIEW	There is hospitality through food There is love through food There is inclusion through food
W5 INTERVIEW	There is hospitality through food There is love through food

ONE-DAY OBSERVATION	There is inclusion through food
	There is hospitality through food
	There is love through food

Table 8.2: The role of food at Evangeliesenteret’s feeding program.

As we can see from the table 7.2 above, food plays an important role in the center’s feeding program. Through food, the center can connect with people. Love is expressed through food. There is also hospitality through food. Aside from love and hospitality, there is also the presence of inclusion. Overall, building connection to people, love, hospitality and inclusion are important aspects that the center’s feeding program showcases through food.

8.3 The concept of heterotopia in the Evangeliesenteret, specifically during the feeding program

The feeding program is somehow a very unique meeting of two different worlds, one is the world of *Evangeliesenteret*, the other one is the world of the people suffering from substance abuse. The feeding program somehow created a new world that unites the two. The presence of heterotopia on Evangeliesenteret’s feeding program is observed during the one-day observation that i conducted. The table below briefly explains the observation.

The <i>Evangeliesenteret</i>	Relationship/Connection	The food recipients
a Christian space	Meeting of two spaces at the Evangeliesenteret’s feeding station	Secular space
a Christian-based organization	they create a new world where secular and Christian divide collapsed.	Non-Christians, Muslims, unspecified religion
Uses Christian values		Substance or drug users

Offer free meals including halal meals for free	Connected through food	Receives free meals, including meals called halal and other types of foods
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Table 8.3: The presence of heterotopia on Evangeliesenteret's feeding program

In my observation, what is happening during the feeding session constitutes another space outside the normal society. The two worlds, the Evangeliesenteret as the Christian world, and the food recipients as the secular world, the division between them collapsed. This illustrates the presence of a heterotopic space, which is a new world formed out two different worlds.

8.4 The presence of interreligious dialogue between the Evangeliesenteret's food in-charges and their food recipients during the feeding program.

There is also the presence of interreligious dialogue between the Evangeliesenteret's food in-charges and their food recipients during the feeding program. According to the one-day observation that i conducted, the food in charged granted the request of feeding the Muslim food recipients halal meals. The presence of "halal" food on the table for those food recipients who claim that they wanted "halal" meals for their religious reasons, which is Islam in this case, is a sign that there has been interreligious dialogue between two faiths.

Chapter Nine DISCUSSION

9.0 Chapter Introduction

This chapter will discuss how the theories and related literature connect with the interpreted data. The discussion will cover the following themes: The concept of volunteerism and social service of the volunteers and workers of *Evangeliesenteret*; How empathy, love and hospitality and inclusion are shown through food at *Evangeliesenteret's* feeding program; The concept of heterotopia in the *Evangeliesenteret*, specifically during the feeding program; and the presence of interreligious dialogue between the Evangeliesenteret's food in-charges and their food recipients during the feeding program.

9.1 Discussion

The feeding program of the Evangeliesenteret is part of their mission as a Christian organization. The center uses food as the way to connect with people outside the center. The feeding program of the center also described by Machado et.al's (2018) theory describing how some Christian organizations maintain boundaries and exclusivity. In the case of the Evangeliesenteret, they opened up the center and allowed people to feel welcomed through giving them free meals. The center welcomed everyone regardless of their religious beliefs. Additionally, according to Sander et al. (2016), people need to understand what hospitality is, where it is practiced, and why it is practiced. In the case of *Evangeliesenteret*, this "free meals" serves as a bridge between the center and the people who are substance users living in the city.

Hospitality and doing volunteerism and social work are also connected. As we see from the previous chapter, volunteerism is described as to serve people, love people, help people in need, and give people hope. Aside from that, volunteerism is also described as creating self-esteem and social connectedness. In the same way, hospitality is also about building social connectedness. The same way with any other social works, the society is always involved and there is always a goal to build relationship. In the case of the Evangeliesenteret, the act of volunteerism and social service by giving away free food is an example of hospitality.

As described by Sander et. al. (2016), hospitality is also about knowing what is practiced and why it is practiced. In this regard, we can identify some practices why hospitality exists. In the case of the Evangeliesenteret, the feeding program is practiced because there is empathy and inclusion at the center. Through giving away free meals, the center is showing empathy towards other people. It is also an act of inclusion, especially when the center welcomes all people regardless of their religious beliefs. We saw from the data that there were some Muslim food recipients who even requested halal food. Thus, In *Evangeliesenteret*, the "we experience" and empathy were practically exposed through different kinds of connectivity. The "halal" food is one example of how the church makes connections to the embodied others. Thus, empathy and recognizing an embodied others seem to belong together (Wyller, 2016 p.66). The volunteers of *Evangeliesenteret* also mentioned that the "free meals" that they give their recipients desire to create fellowship with them, they have this motivation and strong dedication to help these people and treat them with kindness no matter what their religious faiths are. Thus, Zahavi described that strong commitment is a criterion of recognition, empathy, and the "we experience" and hospitality sign. Therefore, recognizing

the other as other, empathy, and the "we experience" are seen as essential aspects of hospitality, as shown by *Evangeliesenteret*.

Hospitality and heterotopia are also connected in terms of how Sander et.al (2016) described heterotopic spaces by using Foucault's theory. Regarding hospitality and heterotopia, the garden in the Benedictine monastery is similar to the entrance of the *Evangeliesenteret* that illustrates a heterotopic space where substance users and non-Christian individuals line-up to receive free meals. This feeding program of the *Evangeliesenteret* shows how the usual division of the secular and the sacred collapsed. The feeding program also offers how "otherness" and opposition can come together in harmony.

The presence of interreligious dialogue between the *Evangeliesenteret*'s food in-charges and their food recipients during the feeding program is also evident. Based on the gathered data, there seemed to be a mutual understanding between the *Evangeliesenteret*'s food in-charges and their food recipients. One is the understanding of having a welcoming atmosphere at the center, where everyone from the substance users can come and get their free lunch at the center. Also, there seemed to be an understanding of what type of food to serve as requested by some Muslim food recipients. Considering the fact that the center is a Christian-based organization, the presence of the halal meals on their table is a sign of interreligious understanding between Christian and Non-Christian (Islam) faiths.

Chapter Ten

SUMMARY AND CONCLUSION

Offering food is indeed a basic Christian practice of hospitality. Food provides opportunity to showcase Christian identity and practices. It also seems that many Christian-based organization uses food as part of their ways to display hospitality towards others. The same case that the *Evangeliesenteret* keeps doing for many years. The center's feeding program surely is significant aspect of someone's life, especially to those who have been part of this type of project.

For this paper's research question, how the Evangeliesenteret in Oslo displayed hospitality through food, five individuals were interviewed and a one-day observation was conducted as well. The data from both interviews and observation were analyzed and interpreted using the literatures and theories of this research. The theories of hospitality, volunteerism, love, empathy, inclusion, heterotopia and interreligious dialogue seemed all relevant for this research. The Evangeliesenteret opened up the center and allowed people under substance use to feel welcomed through giving them free meals. The center welcomed everyone regardless of their religious beliefs which is an act of hospitality.

In summary, this research concludes that the Evangeliesenteret in Oslo displayed hospitality through food by applying the virtues of volunteerism and social work; by practicing hospitality that shows love, empathy and inclusion towards other people; by allowing a space of heterotopia and interreligious dialogue to exist despite of religious differences. Thus, this research can someday be of use for future studies in terms of hospitality in churches and other Christian organizations that plans on doing similar projects like the Evangeliesenteret.

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APPENDICES

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Appendix A: A sample of Information Letter and Consent Forms

Appendix B: Questionnaire for the Evangeliesenteret's Volunteers and Worker

Appendix A: A sample of Information Letter and Consent Forms

Are you interested in taking part in the research project “*How the Evangelical Center in Oslo Displayed Hospitality Through Food*”?

This is an inquiry about participation in a research project where the main purpose is to know how interreligious hospitality materializes within spaces that are naturally tied to one religion. This paper will specifically discuss the meeting of Christianity and other religion in inherently Christian spaces. This example of interreligious hospitality will be discussed using examples from the *Evangeliesenteret* in Oslo. This research paper study hopes to determine how Christian churches in Norway show their hospitality towards people of other religions, particularly to the substance users in the city through their feeding program. In this letter we will give you information about the purpose of the project and what your participation will involve.

Purpose of the project

My research project is about how Christian organizations in Norway show their hospitality towards the people of other religions through food. This paper will explore how the church and Christian organizations help those living in poverty, injustice and those who need social help, such as those substance users in the street of Oslo called Brugata.

*My research question would be: How hospitality is displayed in Christian spaces such as the *Evangeliesenteret* in Oslo through food?*

Who is responsible for the research project?

University in Oslo, Faculty of Theology is the institution responsible for the project.

Why are you being asked to participate?

You have been selected to participate in this research because you are a volunteer worker of Oslo Evangeliesenteret, and is currently involved in the distribution and feeding program of the center. In this research, there will be five volunteers and social workers of the Evangeliesenteret in Oslo. They consist of three volunteers who are in charge of the food preparation and food distribution, and two regular workers who is part of the administration and feeding program.

What does participation involve for you?

If you choose to take part in this project, this will involve a personal interview and it will take approximately 30 minutes. The participation of this research involves interview and observation. The type of information that will be collected are religious background, work experiences and educational background. The information will be recorded on paper.

Participation is voluntary ^[L]_[SEP]

Participation in the project is voluntary. If you chose to participate, you can withdraw your consent at any time without giving a reason. All information about you will then be made anonymous. There will be no negative consequences for you if you chose not to participate or later decide to withdraw.

Your personal privacy: how we will store and use your personal data

We will only use your personal data for the purpose(s) specified in this information letter. We will process your personal data confidentially and in accordance with data protection legislation (the General Data Protection Regulation and Personal Data Act).

- *This project is in connection with University in Oslo. The people responsible for this project and will have access to the personal data is me as a Master's student and my supervisor Helena Strandli Schmidt.*
- *I will replace your name and contact details with a code. The list of names, contact details, and respective codes will be stored separately from the rest of the collected data.*
- *Your name and personal information will not be published anywhere in social media publications and paper.*

What will happen to your personal data at the end of the research project? ^[L]_[SEP]

The project is scheduled to end on January, 2024. The data with personal information will be kept at University in Oslo until the end of this project, but will be deleted after the project is finished on August 1, 2024.

Your rights

So long as you can be identified in the collected data, you have the right to:

- access the personal data that is being processed about you
- request that your personal data is deleted
- request that incorrect personal data about you is corrected/rectified
- receive a copy of your personal data (data portability), and
- send a complaint to the Data Protection Officer or The Norwegian Data Protection Authority regarding the processing of your personal data

What gives us the right to process your personal data?

We will process your personal data based on your consent.

Based on an agreement with University in Oslo, NSD – The Norwegian Centre for Research Data AS has assessed that the processing of personal data in this project is in accordance with data protection legislation.

Where can I find out more?

If you have questions about the project, or want to exercise your rights, contact:

- *University in Oslo, Faculty of Theology* via Mary Rose Sta Teresa (maryrosepascual1980@gmail.com) and my supervisor Helena Strandli Schmidt (h.m.s.schmidt@teologi.uio.no)
- Our Data Protection Officer: *University in Oslo*
- NSD – The Norwegian Centre for Research Data AS, by email: (personverntjenester@nsd.no) or by telephone: +47 55 58 21 17.

Yours sincerely,

Mary Rose Sta Teresa-Student (Researcher)

Helena Strandli Schmidt- Project Leader (supervisor)

Consent form

I have received and understood information about the project , *How hospitality is displayed in Christian spaces such as the Evangeliesenteret in Oslo through food?* and have been given the opportunity to ask questions. I give consent:

1. to participate in an interview^[]_{SEP}
2. for my personal data to be stored after the end of the project for follow-up studies.

^[]_{SEP} I give consent for my personal data to be processed until the end date of the project, approx. January 30, 2024. ^[]_{SEP}

(Signed by participant, date) ^[]_{SEP}

Appendix B: Interview Questionnaire

Interview Questions:

1. How long have you been as a Christian health worker volunteer here in Valenzuela, Philippines?
3. What motivates you to become a volunteer in this city?
4. How do you feel about yourself as a volunteer? Are you happy or stressed?
5. Do you think that it is a duty as a Christian to engage in voluntary works?
6. Why of all voluntary services, you chose to volunteer in health service?
7. How do you manage your time between volunteering, personal job and family?
8. What is the most challenging part of becoming a volunteer health worker?
9. Do you see yourself in 3-5 years to be doing the same thing (as a volunteer Christian health worker)?
10. How can you encourage other Christians to do voluntary services?
11. Is there any motivational message you can give to those who are planning to volunteer as a health worker here in Valenzuela?
12. What is the role of the Church promoting health care service and the Spiritual level in their community?