Faith-Inspired Development Work: Lessons Learned and Next Steps
Appraising the Luce/SFS Program on Religion and Global Development

MAY 2012 SUMMARY REPORT

A project of the Berkley Center for Religion, Peace, and World Affairs and the Edmund A. Walsh School of Foreign Service at Georgetown University
Supported by the Henry R. Luce Initiative on Religion and International Affairs
In collaboration with the World Faiths Development Dialogue
The Berkley Center for Religion, Peace, and World Affairs

Founded in 2006, the Berkley Center for Religion, Peace, and World Affairs at Georgetown University, created within the Office of the President in 2006, is dedicated to the interdisciplinary study of religion, ethics, and public life. Through research, teaching, and service, the Center explores global challenges of democracy and human rights; economic and social development; international diplomacy; and interreligious understanding. Two premises guide the Center’s work: that a deep examination of faith and values is critical to address these challenges, and that the open engagement of religious and cultural traditions with one another can promote peace. The rapid growth of the Center has been made possible through the generosity of William R. Berkley, a member of the University Board of Directors, and other members of the Georgetown community.

The Edmund A. Walsh School of Foreign Service

Founded in 1919 to educate students and prepare them for leadership roles in international affairs, the School of Foreign Service conducts an undergraduate program for over 1,300 students and graduate programs at the Master’s level for more than 700 students. Under the leadership of Dean Carol Lancaster, the School houses more than a dozen regional and functional programs that offer courses, conduct research, host events, and contribute to the intellectual development of the field of international affairs. In 2007, a survey of faculty published in Foreign Policy ranked Georgetown University as #1 in Master’s degree programs in international relations.

The Luce/SFS Program on Religion and International Affairs

Since 2006 the Henry R. Luce Foundation and Georgetown University have been jointly exploring a vital but inadequately understood dimension of America’s international relations — the role of religion. The Luce/SFS Program on Religion and International Affairs, a collaboration between the Edmund A. Walsh School of Foreign Service and the Berkley Center for Religion, Peace, and World Affairs, has supported a wide range of teaching, research, and outreach activities. The goal has been to provide the academic and policymaking communities with the tools to better navigate the intersection of faith with global policy challenges including economic and social development.
The World Faiths Development Dialogue

The World Faiths Development Dialogue (WFDD) works to build bridges between the worlds of faith and secular development. Established at the initiative of James D. Wolfensohn, then President of the World Bank, and Lord Carey of Clifton, then Archbishop of Canterbury, WFDD responds to the opportunities and concerns of many faith leaders who have seen untapped potential for partnerships. Based in Washington, DC, WFDD supports dialogue, fosters communities of practice, and promotes understanding on religion and development, with formal relationships with the World Bank, Georgetown University, and other secular and faith-inspired institutions.

About this Report

This summary report was prepared for the November 7, 2011 “capstone” conference at Georgetown University, Faith-Inspired Development — Lessons Learned and Next Steps: Appraising the Luce/SFS Program on Religion and Global Development. It examines the findings and outcomes of a more than five-year Henry R. Luce Foundation supported project on Faith-Inspired Actors in Global Development, a project that has reflected a partnership with the Edmund A. Walsh School of Foreign Service at Georgetown University. The work involved a combination of literature reviews (many involving students at Georgetown University), regional and issues focused consultations and colloquia, and a significant series of in-depth interviews with practitioners.

Specifically, the project research examined six different broadly defined world regions and eight development issues. It has produced in total of 28 background reviews, 14 consultation events and corresponding meeting reports, and some 200 formal interviews (available on the website) with development practitioners, faith leaders, and scholars. This report summarizes and thus draws on the series of reports and interviews, all available on the Berkley Center website at http://berkleycenter.georgetown.edu/programs/religion-and-global-development. Reflections on the growing body of scholarly work on religion and development are the core of the respective desk reviews, which inform this summary report.

Further and related information, notably about the pilot country focused work on Cambodia, is on the WFDD website at http://berkleycenter.georgetown.edu/wfdd.

The report was prepared under the supervision of and with inputs from Katherine Marshall. Its principal author was Michael Bodakowski. Louis Ritzinger provided research support and substantial inputs were provided by Melody Fox Ahmed, Hahna Fridirici, Claudia Zambra, and Elizabeth Bliss. The report reflects comments received on the report and thoughtful comments by participants in the November conference and other colleagues are gratefully acknowledged.
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After a remarkably arid period when religion was rarely mentioned in policy discourse or in research and operational approaches to international development, many development organizations are turning their attention to the diverse contributions of religious communities, and faith-inspired actors more broadly. High time, the religious actors respond, even as they approach the development community with some qualms and unease.

Faith is a central part of life for most world citizens, strikingly so for those living in the poorest nations. People’s faith has profound significance for identity, ethical frameworks and motivation, daily life rhythms, and markers of life stages. Faith actors at the global level are often prime movers and advocates for social justice and change, even as some may stand in the path of progress or view change with unease. Growing awareness that faith is a factor to be reckoned with largely explains the increased interest in and awareness of the importance of religion and religious actors. Yet there are still large knowledge gaps about the practical work of faith-inspired actors across the spectrum of international development work and the impact of religious beliefs on the course of development. What contributions do they make to development work? What resources do they bring? What can be learned from their experience in seeking to influence the directions communities take and from their successes and failures? Despite an upsurge in research and rhetoric, the faith dimensions of development are often quite absent from mainstream development policy and practice. Yet better data, understanding, and positive engagement of faith-inspired actors offer an exciting potential to increase development effectiveness, and to reach far more effectively the poorest and most vulnerable communities at the bottom rungs of the development ladder.

To increase the understanding of the religion-development nexus, the Henry R. Luce Foundation, as part of its initiative on Religion and International Affairs, supported Georgetown University’s Walsh School of Foreign Service (SFS) and the Berkley Center for Religion, Peace, and World Affairs (working with the World Faiths Development Dialogue) initiated a more than five-year exploration of the complex intersections of faith and development in policy and in practice.

The project set out first and foremost to improve the basic understanding of what is happening — to capture a snapshot of the development work across world regions and priority sectors that is undertaken by a diverse spectrum of actors inspired, in many different ways, by their faith. From the outset, the varying contexts and diversity involved was a given, but this respect for diversity and complexity grew as the work progressed. The project aimed at a collaborative approach, first in engaging with some parallel efforts, notably involving the World Bank, the United Nations Population Fund (UNFPA), the University of Birmingham Religions and Development Program, The Center for Interfaith Action on Global Poverty, and the Tony Blair Faith Foundation. We also sought out, and have been sought out by, other Luce Foundation supported programs working toward similar ends. The project aimed both to map the landscape of work and institutions in its broad dimensions and to probe in greater depth specific cases, especially where they represent best practice. We wanted to understand and explore the policy implications of findings at every stage and every level.

The work involved specifically a combination of literature reviews (many involving students at Georgetown University), regional and issues focused consultation events that brought together practitioners and scholars, and a significant series of in-depth interviews with practitioners. Through this work the project has established a valued network from around the world and a platform for informed dialogue on policy and best practices between faith-inspired and secular development actors, scholars, and religious leaders and communities.
The project’s work took place over the core period of the historic United Nations Millennium Development Goals (MDGs) time frame, and the MDGs helped to set research priorities and to frame the overall analysis and response. Elaborated in the year 2000 as part of the global response to the turning of the millennium, the MDGs followed a long period of ferment and frustration at rhetorical promises that seemingly led nowhere. They blended inspiration and a vision of global responsibility to end poverty with a disciplined focus on targets, deadlines, and mechanisms to ensure accountability. The MDGs themselves emerged from work at the United Nations headquarters in New York. They represent a blueprint for a broad global partnership to tackle extreme poverty and inequity worldwide, grounded on the conviction that if all countries and citizens join together, extreme poverty and its results can be eliminated in our lifetime.

In a spiritual sense, the Millennium Declaration represents a sacred covenant with the world’s poorest citizens, a commitment to common action. The eight MDGs have come to provide a widely accepted, tangible framework for global development work. To a degree they echo (though that was far from the intent) the work and motivations of faith-inspired organizations. But engaging and harnessing the contributions of faith-inspired development actors towards achieving MDGs has presented a difficult challenge. Much of their work was not known or appreciated, and the mechanisms to bring their voice to policy debates are fragmented and weak. Against this backdrop, the report highlights some tangible synergies between the MDGs and faith-inspired development contributions.

The project has clearly affirmed the now (relatively) widely accepted assertion — that faith-inspired organizations make significant contributions to development worldwide. These contributions are far from a new phenomenon, but they have nonetheless taken place largely under the radar of policy circles of government and development agencies, in the capitals of Europe, North America, and Asia. As religion has entered the conversations about faith and development among policy makers and specialists, it has often appeared in a quite stereotypical fashion, with heroic generalizations applied to vastly different beliefs, institutions, individuals, and practical approaches. Many presumptions underlying the perceptions of religious contributions have been negative, colored especially by fears about extremism and violence and images of a patriarchal bulwark standing against progress and change. Where explicit efforts were made to focus on religion, understandings of legal and normative requirements to separate “church and state” colored practical work and dampened pragmatic spirits. Yet the inspirational character of work carried out in the name of faith or religion has never been entirely ignored. The closer development actors come to communities, the more keenly aware they become of the central role and extraordinary work of many faith actors.

Thus the project has helped to shed light on the complex roles of faith-inspired actors across widely differing circumstances. If there are two clear themes that emerge, they are the depth and pervasive nature of faith engagement and its extraordinary diversity. We can affirm that for every development goal, every challenge, there is a faith dimension. The challenge is to see these dimensions more clearly and to explore what we can learn, why they matter, and their implications for development policy and practice.

**Note:** A word on terminology and definitions. This report uses the term faith-inspired organizations in preference to the rather common term, faith-based organization. The term captures a broader range of entities whose work has a faith inspiration but which may not have a formal religious affiliation. It refers to organizations, that is, entities with some organizational structure (not necessarily formal in a legal sense) and aims to include networks, non-profit entities, programs, projects, facilities, congregations, community, groups, and small groups of individuals. Various reports address the knotty question of categorizing and tracing the distinctive characteristics of the different organizations.

The report tends to use faith in preference to religion because faith as a term seems to reflect a broader set of spiritual approaches and beliefs than religion, which to some suggests a formal organizational structure. However, no one term is universally accepted.
## Religious Demography by Region (data drawn from The World Christian Database ¹)

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¹Due to the complexity of the data gathered, dates and methodology of compilation varied by region and circumstance.
*The above data are approximations, intended to provide a broad overview of religious demography by region.
Regional Mapping and Issues-Focused Surveys: Process, Findings, and Conclusions

The Berkley Center for Religion, Peace, and World Affairs, working closely with the World Faiths Development Dialogue, has engaged in a more than five-year endeavor to “map” the work of faith-inspired development organizations, both across world regions (Global Mapping of Faith-Inspired Organizations and Development), and by issue (Religion and Global Development Issues Survey). By mapping, we mean working to understand the broad configuration of how, where, and what kinds of development work different kinds of faith-inspired organizations are doing. The regional mapping work was grounded in a recognition that, although faith-inspired organizations make vital contributions to development efforts around the world, they often fall below the radars of “mainstream,” secular development organizations and scholarship. The mapping has aimed both to contribute to filling knowledge gaps about work by faith-inspired organizations on important development sectors, and to open doors to policy reflection and dialogue on the implications of the enriched knowledge. The starting hypothesis is that faith-inspired organizations make a wide range of often significant contributions to addressing key issues, yet their efforts are little known to the broader development community.

The mapping is not a physical survey of organizations and projects on the ground. “Geographic” mapping is useful and appropriate in specific circumstances, for example in a defined urban or rural area where facility planning or coordination is at issue. However, the effort here has focused on gaining a better appreciation of the broader landscape. The aim is to make sense of a vastly diverse and generally decentralized set of efforts. In some senses we might describe the “mapping” work as a basic journalistic effort, that sets out to answer the classic questions: who, where, why, when, with what, and to what end? Translating these questions to the development context, the project research set out to ascertain: who are the players, how are they involved, where are they working, how does faith in its many forms contribute to the broader global efforts, what can be learned from the experience, what policy issues emerge, and “so, what next?”

Each regional mapping and issue focused survey involved a background review, a practitioner focused consultation, and semi-structured, long-form interviews with participants and key policy makers and practitioners. Each consultation resulted in a meeting report that highlighted participant contributions and key conclusions.

• Background reviews: A background review prefaced each regional and issue focused consultation. The reviews consisted of desk reviews (involving Georgetown University research assistants), looking at key scholarship and literature, policy reports, program evaluations, and internet resources, supplemented by open-ended interviews with development practitioners to capture experience and nuance not available in the literature. The reports were distributed in draft form to participants prior to each consultation event and were subsequently updated based on participant comments. In each instance the reports represent a broad brush, preliminary overview, and in some respects are rather impressionistic. They help define research and policy agendas and open doors to further research and action. The reviews have been welcomed as helpful introductions, a springboard for subsequent research and cooperation.

• Consultations: Regional and issue survey consultations convened small groups (ranging from 10-25 participants) of development practitioners, faith leaders, civil society participants, scholars, and secular development agency and government representatives. The limited number of invited participants ensured that everyone had equal opportunity to participate and share their views. The consultations aimed to: 1) bring forth key concerns, issues, and lessons learned not captured in literature and policy; 2) bridge the gap in dialogue and practice between faith-inspired development practitioners and secular development policy makers, agencies, and organizations; 3) create and foster practitioner networks among participants and affiliated organizations. The participant selection process consisted of both colleague recommendations and desk research of key organizations and individuals working in their regions and sectors. Participant selection sought to ensure equal representation of faiths, types of organization, and focus of
work. The process aimed at good gender balance.

Interviews: A central project component is the Berkley Center interview series, “practitioners and faith-inspired development.” Interviews include nearly all consultation participants, as well as leading individuals not directly involved in the project, but who are leading thinkers on issues of faith and development. The interview structure is an open-ended conversation, typically 45 minutes to one hour long, focused on the interviewee’s personal experience, background, and motivation to engage in development work, exploring broadly the question, “What does faith have to do with it?” The nearly 200 interviews (see Appendix 2) were conducted in person where possible, and often by telephone or Skype. Interviews were conducted in most cases prior to the consultations, both to inform the background research and to “start the dialogue on the issues” before the actual consultation began; interviews were distributed to all participants as background material prior to each consultation.

We have sought and taken on board feedback through the course of the project, but given the small meeting size and the distinctive character of each event have not sought to conduct formal evaluations. The strong current of feedback was that participants found the gatherings useful and stimulating. A constant refrain was that they wanted more — more such meetings and above all, lean and effective networks that would allow them to have continuing access to actors and the work of different faith-inspired organizations across regions. We share the view expressed by many participants — that there is both a significant need and potential to increase the effectiveness and efficiency of work by faith-inspired organizations and also that better knowledge of their experience truly has much to contribute to meeting the challenges facing aid and development policies and practice.

All reports and interviews are available on the Berkley Center website: http://berkleycenter.georgetown.edu/programs/religion-and-global-development.

**Global Mapping of Faith-Inspired Organizations and Development**

The global mapping exercise reviewed work in six (admittedly broadly defined) world regions: Africa and Europe, Latin America, the Muslim World, The United States and Canada, Southeast Asia, and South and Central Asia. Through the whole process, some 130 people were active participants. The consultations were held, in each instance with a partner institution, in The Hague, Netherlands, Antigua, Guatemala, Doha, Qatar, Washington, DC, Phnom Penh, Cambodia, and Dhaka, Bangladesh. Among the organizations involved in the consultations (illustrating their span) were Cordaid, Tearfund, Catholic Relief Services, the Aga Khan Network, the Avina Foundation, the Brookings Institution, the Islamic Development Bank, Islamic Relief, Soka Gakkai International, Muslim Aid, World Vision, and Arya Samaj.

Though each region is distinct, and local context in large measure shapes both the character of work and the range and relationships of actors, some common themes emerged. In most countries that were explicitly discussed, faith-inspired actors provide social services (to differing extents), especially where government or private sector actors are absent, and they meet important gaps. This applies also, for example, in meeting the needs of disabled children and populations and those who are marginalized. Faith provided services have particular (but not exclusive) roles in rural areas. Most agreed that faith-inspired actors can and do play important roles in advocacy for policy change and political focus, building upon faith networks and drawing upon grassroots experience, particularly on the behalf of vulnerable and marginalized populations. Sectors where faith-inspired organization contributions are most prominent are education, health, youth and orphan care, the environment, and gender issues (though support for gender equality is not always consistent given traditionally patriarchal religious structures).

Given important and often creative service delivery networks and approaches that address what are widely viewed as priorities for action, a well thought through engagement offers considerable potential to improve aid effectiveness, especially at country and local levels. So what are the obstacles to such engagement? As an illustration, issues of language and terminology came up in most consultations; the ability of faith-inspired organizations to communicate clearly with secular development actors (and vice versa) is often hindered by a lack of commonly understood terminology. Most saw wide gaps in understanding between faith-inspired and secular development actors on specific roles and attributes of each — there is a tendency among many international organizations and donor agencies to “instrumentalize” engagement of faith communities (meaning that they are tempted to want to “use” faith institutions to further already defined policies). A more nuanced and respectful approach to partnership might better capture the complex contributions and assets of faith actors and enhance their contributions to what are common ends.

The following section highlights the key issues that have emerged from each regional consultation and endeavors to capture some of its flavor and tone.
The first (April 16, 2007) consultation focused on US-based institutions and, to a lesser degree, those in Canada. It was held in Washington, DC, at Georgetown University. The event took the form of two panel discussions in an open (i.e. public) meeting, involving ten practitioners and scholars who offered their views on emerging critical issues at the intersection of faith and development, seen from the vantage point of the United States and Canada. Participants came from a range of organizations, notably the Brookings Institution, Bread for the World, Catholic Relief Services, Habitat for Humanity, Geneva Global, World Relief, and the American Jewish Joint Distribution Committee.

Each of the organizations present focused particularly on their advocacy roles, and the strong links that bind this work to their direct community level experience. All saw faith-inspired NGOs playing major (if underappreciated) roles already, but with far greater, untapped potential power to build constituencies for development work within North America. Participants spoke to the increasingly purposeful—but still partial and controversial—role of religious voices in shaping United States foreign policy and how this affects the international work of organizations as well as US-based advocacy and fundraising. Faith plays major roles in how organizations see and approach the structural roots of economic and social inequity, as opposed to simply addressing mitigation of its effects. Several argued (not without contest) that faith networks have unique abilities to inform and build policy support, as well as to mobilize human and financial resources to address development issues.

Complex issues involved in working as faith-inspired development advocates in a secular context surfaced. The event took place at a time when lively debates were taking place in the United States focused on faith-based initiatives and issues such as faith-linked hiring processes and preferential funding. The need for more transparent funding processes rooted in empirical evaluations of methods emerged clearly. It was clear, with the varied (sometimes subtly, at times less so) positions of the participants, that their approaches to sensitive issues were different. One difference, to cite an example, was on how organizations approached their desire to evangelize or proselytize – to share their faith – and how they should in the future. What is the proper extent to which development workers can bring an explicit focus on their religious beliefs into their development work? The larger organizations present tended to argue that the alienating effects of overt proselytizing, particularly by Evangelical organizations working in areas where Christians are in a minority, could exacerbate social tensions, with spillover effects that extended to all development work. Others argued that spiritual and material dimensions of development work could not and should not be separated in artificial ways. Tensions between Christian and

Muslim communities received particular focus (again a product of the times), with participants arguing that improved interfaith dialogue and cooperation can help to reduce tensions that have faith dimensions.

The diverse and deepening work done by faith-inspired organizations in the field of HIV/AIDS issues was highlighted, although several panelists were frustrated by the polarizing nature of conflicting religious/political views on contraceptive use as a plank in HIV/AIDS programs. Distinctive advantages that faith-inspired institutions can bring to development work were highlighted. In particular, many saw a common uniting theme in their desire to alleviate poverty and stressed their shared emphasis on professionalism and transparency in their approach to development work. As in other regions, the distinctive capacities of faith communities were explored, including their ability to model a sharper focus on cultural sensitivity in development programming. Faith communities offer particular insight and assets in places, often in conflict zones and those with the weakest state institutions, where government institutions are largely absent.

Muslim World

The second review addressed the most complex and demanding of the regional consultations, as it focused broadly on the Muslim World. The problematic nature of the very definition of a “Muslim world” was fully recognized, the more so in employing a religious as opposed to a geographic definition. The reason behind this framing was the shared view of various advisors and interviewees that organizations in the Muslim world were particularly neglected in development practice and had distinctive characteristics that needed to be explored in far greater depth. The challenge was obviously the vast scope and reach of Muslim communities, stretching from Senegal to
Indonesia, with both Muslim majority countries and Muslim communities in countries with plural societies. The consultation was presented as a very first step in exploring both the landscape of institutions and the issues they face.

The consultation took place on December 17, 2007, in Doha, Qatar, at Georgetown’s School of Foreign Service Qatar campus, in partnership with the Center for International and Regional Studies (CIRS). With 16 participants from policy, practitioner, and academic backgrounds, it set out to explore trends and social development policy issues in the Muslim World. Present were individuals from Islamic Relief Worldwide, the Islamic Development Bank, The Doha Red Crescent, the Aga Khan Network, the Gülen Movement, the Brookings Institution, and professors from the Georgetown School of Foreign Service and other academic institutions. Dr. Hany El Banna was the keynote speaker at the public portion of the event.

The Doha discussion was set against the backdrop of substantial contemporary tensions surrounding activities of many charitable and development organizations working across the Muslim world (and in other communities also) that are inspired by the social teachings of Islam. The discussion highlighted both the scrutiny faced by faith-inspired organizations operating in politically sensitive domestic contexts, and impediments that have confronted international funding of Muslim charities in the wake of September 11, 2001 and the US Patriot Act and other regulatory measures that affect these entities with special force. What emerged was a picture of vast, important, and dynamic work of organizations that in diverse ways are inspired by Islam. As in other regions, poor appreciation of the scope and character of this work accentuates problems that are often political in nature, at a local and geopolitical level. In particular, participants highlighted the complex issues around women’s roles and empowerment in Muslim communities. Especially at the local level, far too little is known about what is really happening, and stereotypes tend to dominate policy approaches. Iran’s successful family planning and AIDS prevention policies were cited as a notable success that would not have been possible without active participation of religiously inspired women’s groups, although they are often little seen and informal in their structure.

The participants at Doha stressed that international development goals and Islamic principles are entirely compatible, particularly given the strong Islamic emphasis on taking direct action for justice in society. They agreed that for Muslim-inspired organizations to contribute more effectively to MDGs execution, better coordination is necessary. However, the MDGs tend too often to be seen as framed within a “Western” perspective. This calls for a broader, more inclusive dialogue about underlying issues, fears, and hopes.

As in other regions, participants argued for developing terminologies that reflect a more culturally sensitive view of the position of faith in society. Democracy is far too strictly tied to elections, and is often conflated with gender equality. Some argued that the discourse needs to accept that for many a differentiation in gender roles is part of life that is acceptable to traditional Muslim communities — and is not incompatible with equity. The holistic benefits of humanitarian and religious approaches to development were seen as offering strong common ground linking these organizations, with their focus on education the highlight and greater HIV/AIDS awareness a major opening to better understanding and cooperation. Diverse Muslim-inspired individuals and organizations also participate various dimensions of development work through interreligious/interfaith activities, including sector specific initiatives (such as HIV/AIDS work in Africa), and more “formal” interfaith settings, such as through the World Conference of Religions for Peace (WCRP).

Africa and Europe

The next consultation also looked to a vast canvas: both the African continent and Europe, where the focus was on faith links to development programs and thinking. The Africa-Europe Regional Consultation was held in The Hague, Netherlands on June 24-25, 2008 and brought together 24 participants from many parts of the world. The Institute of Social Studies, The Hague, was the active partner and brought to the consultation their extensive work on development and religion undertaken over several years as well as their interactions with the Netherlands government. Participants came from a range of organizations, including Caritas Internationalis, the World Bank, Tearfund, Cordaid, the Organization of African Instituted Churches, and several African and European universities.

This workshop confronted significant challenges confronting faith-inspired development work. The great diversity of trends and the variety of views within Europe itself were front and center,
as were the quite different histories of individual countries. But
the main challenge was seen as the deep-rooted secular context
in which faith-inspired organizations have to operate, which calls
them constantly to legitimize themselves as development actors,
respecting a more or less strict separation of Church and State.
The landscape is increasingly colored by the rise of evangelical
Christianity, largely the result of international migration which
includes large numbers of African immigrants who have founded
new churches in Europe, with implications for faith-inspired
development policies as Europeans have conventionally known
them. The reality of Africa’s religiosity, challenges from migrant
communities, and the deep faith roles in the history of European
development work were also central facts, well appreciated by all
participants. Several European-based institutions reported lively
debates spurred by differing perspectives on how to address culture:
how far universal standards must guide development practice, and
how far development actors must adapt to local cultural practices.
Another thorny topic is the significance of both governance and
accountability and the ways in which faith-linked institutions
can and should engage on both fronts. In many instances, faith
communities were seen as strong advocates, pressing for action
to confront the deep rooted issues of corruption. The tension
arises particularly in seeking effective accountability mechanisms,
without jeopardizing the religious vision underlying the work of
individual faith-inspired organizations.

With international financing agencies moving towards sectoral
programs, many organizations face practical issues of how to “fit”
within these programs and how to influence their shape. Practical
issues like blockages in funding channels and aid fatigue were
common concerns that have particular sensitivities for various
faith institutions.

Many agreed that much more focus needs to go to weaker and
conflict affected states and communities, both because of need
and because faith organizations have especially important roles
there. On one topic there was near unanimity: though donors had
paid inadequate and/or misguided attention to religion, it can and
should be a positive resource for development. This is true both at
the level of policy dialogue and at the point of implementation.
Religious groups have roles as both advocates for the poor and
direct service providers, and the links between the two are why they
can be particularly insightful. Among the strengths of many faith-
linked organizations, their ability to approach key development
issues (education, HIV/AIDS, global warming, among others)
using language and holistic frameworks that are compatible with
existing belief systems and cultures is especially important. This
attribute offers the possibility of bringing empowering and more
sustainable programs to local communities.

Forthright discussions called into question hypotheses that faith-
inspired organizations are especially effective in reaching the
marginal communities. While there was a strong sense that faith
communities were frequently more cost effective than secular
organizations in achieving outcomes, particularly in the health
sector, participants acknowledged that the hard data demonstrating
this were limited. In short, much more clarity is needed to take
stock of the relative effectiveness of faith community effectiveness
in reaching their target populations.

But it is vital to appreciate that approaches to faith-inspired
organizations differ widely across the European community and
within individual European countries. As in other world regions,
data is fragmented and there is little systematic stock-taking.
Improved communication and cooperation between faith-inspired
organizations, as well as between faith-inspired organizations and
secular counterparts, including governments, are crying needs.

Africa presents an extraordinarily varied tapestry of organizations
working on development and many of them are inspired,
indeed often founded, by faith traditions. Recently their work
has received a sharper focus (prompted in large measure by the
HIV/AIDS pandemic), but there is still very little systematic
information available. Policy implications have been scantly
explored. Two topics often mentioned were the development
implications of the extraordinary growth of Evangelical
Christianity on the African continent and the role of religion
in conflict. The region, of course, faces complex tensions and
conflicts, and failures in communication, between different faiths
and between faith-inspired and secular development institutions
can contribute to them. Approaches to development issues can
vary widely by faith traditions (HIV/AIDS is a frequently-cited
example). All agreed that the patent weaknesses in coordination
(exemplified in expensive Land Rovers crossing paths as they visit
different development projects) need to be addressed, but doing
so demands a far more accurate understanding of differences
and histories, as well as a deeper exploration of where common
interests overlap. The process needs to take place country by country. Best and worst practices in alleviating intergroup tensions were touched upon, but briefly. Again, the issue of evangelizing and proselytizing was seen as one demanding clearer and bolder approaches — to define boundaries and codes of conduct or to enforce them. Some of the many action ideas that surfaced were common work towards greater transparency in funding procedures, bringing more emphasis on interfaith dialogue and tolerance into theological training, and developing a more sensitive typology to describe and analyze the relationships of various faith-inspired organizations, operating in vastly different contexts, to civil society as a whole.

Latin America

The consultation for Latin America took place on January 30-31, 2009 in Antigua, Guatemala, and involved an active partnership with the United Nations Population Fund (UNFPA). The event focused on the complex intersections between faith and development in the region, and an effort to define its distinctive features, its current trajectory, and emerging issues. Eighteen leaders and practitioners from faith-inspired and secular development institutions and several academics participated. They came, inter alia, from the Avina Foundation, VIVA Network, Catholic Relief Services, Religions for Peace (WCRP), World Vision, and The World Health Organization.

This consultation took place in the context of rapidly shifting patterns of religious identification, a crisis among Latin American youth, and a global economic downturn that, though still in its early stages, was already being felt acutely through the evaporation of remittances from the US and disruptions to migration trends. All three issues and trends generated active debate, with perhaps the greatest attention and concern focused on the complex challenges confronting children and youth. How to address migration, violence and drugs, and building meaningful networks to enhance the quality and impact of work also drew many comments and ideas.

We saw a consensus around several points: faith institutions are distinctively and perhaps even uniquely equipped, relative to governments, to address the linked challenges of failing schools, family breakdown, and gang violence among children. Faith-inspired organizations tend to emphasize holistic views of development, seeking to address directly the underlying causes of "societal decay" (weakening family structures, corruption, inequity). The highly developed nature of faith-inspired networks in the region, particularly the deep roots of and high level of trust in the Catholic Church, was also seen as a significant strength, in comparison to the development NGO sector.

Migration and its development implications have particular significance for the Latin American region. Children are acutely affected by migration, and can become entrapped in human trafficking or other forms of exploitation. Large scale migration is the symptom of, inter alia, a lack of educational and employment opportunities, and of systems of land tenure that perpetuate poverty among households and communities. Solutions simply must address the major structural sources of poverty.

Fostering networks of practice is crucial for faith-inspired organizations if they are to engage more directly and more effectively in various policy processes. Ideas advanced included forming and building sustainable networks (but it was unclear exactly how in practice they could be supported). A red thread ran through the meeting — the sense that Latin America’s challenges are large and not sufficiently understood and appreciated by many actors, including its churches.

The rise of Pentecostal and other “new” churches in Latin America generated lively discussion, and is seen as having significant implications for the role of faith-inspired institutions in delivering services. Investigation into the development implications of the Pentecostal “explosion” is still patchy, based too much still on anecdotes and initial reports. But the emerging picture is one of a general tendency of Protestant organizations to have a decentralized structure, and focus on the individual’s struggle against poverty and oppression, distinct from more collectivist perspectives of the Catholic Church (though evidently the Church has many very different strands and tendencies). A quite robust consensus emerged that better coordination and cooperation between Catholic and Protestant organizations can be achieved if there is more inclusive dialogue that stresses the shared development goals of all communities. Bringing the voices of traditional religions more sensitively and actively into the dialogue was another theme.
Southeast Asia

The next consultation focused on Southeast Asia, another vast and diverse region. On December 14-15, 2009, the Berkley Center, the World Faiths Development Dialogue, and the Asian Faiths Development Dialogue (part of the University of Cambodia) organized a symposium in Phnom Penh, Cambodia. It was larger than earlier meetings, with 32 development practitioners and scholars. They confronted the challenge of defining the roles, shapes, and forms of the very diverse faith-inspired organizations working across the region and the agenda of issues they confront. Participating organizations included UNICEF, International Cooperation Cambodia, Muslim Aid, Buddhism for Development, Soka Gakkai International, and World Vision. WFDD’s intensive work on Cambodia that has set out to understand better the work that the full panoply of faith linked organizations are doing provided important background for the discussion.

Ethics was perhaps the dominant recurring theme in the discussion: how can and do groups and individuals inspired by faith contribute to development with clearly articulated and distinctive ethical approaches? Are they effective in bringing to the fore effectively, and better than secular counterparts, the many ethical challenges that surround development work? These include, just to illustrate, working to achieve equity in fast growth situations, management of natural resources, corruption, and the development of participatory and democratic institutions. What also is the role of communications and the media? The group acknowledged that secular development agencies may be ethical in their language and intentions, but many saw the translation of those intentions to implementation as incoherent and incomplete. A common theme was that traditional donor-recipient models need to be retooled so as to empower beneficiaries through shared responsibilities and decision-making authority.

As in the other regional dialogues, participants argued that one area where faith-inspired organizations have made significant contributions is in their holistic approach to development, driven by their faith calling to help the poor. They highlighted the potential utility of a commonly held and understood set of codes of conduct and robust standards, though present levels of coordination and harmonization are probably not yet ripe for common action. Even so, the effort should start. Participants cited instances when interpretations of religious beliefs and scripture have caused tensions between faith-inspired development work and widely accepted development goals, at times impeding and complicating progress. The understood definition of an orphan, for example, can have practical ramifications for child protection issues, with varying perspectives on the benefits of institutionalized care versus focusing efforts on strengthening family structures (a debate echoed through the broader development community).

Tensions around proselytization and its ramifications for development work received sharp attention; stories were recounted of organizations handing out Bibles during relief work in Aceh and, in Cambodia, offering raw cash incentives as well as desirable attractions like computer and English training to attend church. Acknowledging that religious conflict can impede social progress, the group saw interfaith dialogue as offering exciting potential to help promote sustainable development. It may have particular importance at the grassroots level and in conflict environments. The counter argument, however, was that dialogue in itself was not enough, and that sustainable trust could only be built through collaborative efforts to address shared development goals. Environmental issues, HIV/AIDS, and youth outreach were suggested as three promising arenas for interfaith coordination. The cooperation of Muhammadiyah, an Indonesian Muslim organization, with Christian, secular, and international organizations is one instance where progress is linked to interfaith development initiatives. Weak or almost nonexistent coordination and inadequate mechanisms were often mentioned, a common thread that ran through the discussion. However, different perspectives emerged as to whether a coordinated, strategic development approach is feasible or desirable; some argued strongly for better coordination while others held that relying on locally inspired independent projects is a more practical and probably a better route.

South and Central Asia

On January 10-11, 2011, The Berkley Center and the World Faiths Development Dialogue convened the final regional consultation for this project, again addressing a vast region, both South and Central Asia. Working with the BRAC Development Institute at BRAC University, 25 leaders from religious organizations, faith-inspired development organizations, academic institutions, and international development agencies
met in Dhaka, Bangladesh. This event’s focus was explicitly on three topics: education, gender, and peacebuilding. Participants came from Arya Samaj, the Aga Kahn Foundation, Association of War Affected Women, DanChurchAid, Islamic Relief, and the Hindu Vidyapeeth Movement.

Worrying difficulties in coordinating development work and weak interfaith approaches (in a region of such tremendous diversity in faith, political context and cultural practices) were noteworthy themes. Another was a common wish to focus far more sharply on values (though different participants tended to see this challenge in quite different lights). Positive examples of coordination among faith-inspired organizations, as well as between faith-inspired organizations and the larger development community, included disaster relief operations following the 2004 tsunami, and typhoon, flood, and earthquake response. Faith-inspired organizations bring distinctive perspectives and make a vast array of important contributions to development work, at least in part by virtue of their grounding in religious principles and deep traditions. The discussion, however, also highlighted the difficulties inherent in quantitatively evaluating the impact of faith on development outcomes, as it tends to be rather intangible, bound up in many social and cultural factors. Further, a common faith impact is hard to envisage in light of the diversity in faith-inspired principles and approaches in the region.

Reflecting a cross-regional sentiment, the vital roles that faith-inspired organizations play in education was viewed as a strong positive asset. The distinctive and critically important factor of their “values-based” approach was seen as common to various even very different actors, and it was something that implicitly or explicitly the group seemed to agree was lacking in secular education institutions. Even given the breadth of beliefs and approaches, all saw a need to bring ethics far more directly into education. Groups like the one that met in Dhaka could build upon common values to promote values-based and sustainable education and development. They also saw great common interest and potential to work together in fighting corruption. Madrasa reform emerged as an especially sensitive concern; though some madrasas provide little in the way of practical job preparation, they are often the only educational option for poor rural families. Thus constructive and positive engagement, approached with great sensitivity and also frankness, was seen as the only way forward.

As in other regions, the discussion focused on the many obstacles to true gender equity, with this group in full agreement that such equality, that demands active work to improve the lot of women, is absolutely essential for development. Religious institutions, almost universally patriarchal in structure, play both liberating and oppressive roles where gender is concerned, though most argued that oppressive cultural practices were frequently conflated with religion in policy discussions. As in other regions, the distinctive potential of faith-inspired organizations to “speak the language” of local communities in addressing sensitive issues such as women’s rights and sexual health was seen as a vital asset.

Finally, the ambiguous roles that religion frequently plays in regional conflicts were of great concern to the group. Practical suggestions included pressing for peacebuilding methods to focus far more on common goals and universal beliefs, and bringing women far more actively into the process. Faith leaders reaching across ethnic and religious lines in Kyrgyzstan and Kashmir were described as exemplary. Overall, though, faith leader roles in peacebuilding, networks, and systems that can truly harness their potential were seen as quite limited.

Practices perceived as proselytizing, particularly in disaster relief and conflict settings, are of great concern, and were described as hampering efforts to improve cooperation. The perception and reality alienate entire faith-groups, thus contributing to tensions. Suggested areas for increased interfaith cooperation included: health, women’s issues, corruption, climate change, and alcohol and tobacco control.

In parallel to the regional consultations, eight reviews of critical issues or sectors were undertaken. The topics were selected both to reflect priority issues on the global agenda (tuberculosis and maternal mortality, for example) and to respond to specific interest and opportunities to contribute to broader policy reviews and operational efforts (e.g. malaria and gender). The surveys involved contact with dozens of faith-inspired and secular
development practitioners and institutions, as well as scholars, who were interviewed and who took part in consultation events. The issues covered were: (a) shelter; (b) the HIV/AIDS pandemic; (c) faith, gender, and development; (d) governance and approaches to corruption; (e) malaria; (f) tuberculosis; (g) water and sanitation; and (h) maternal mortality.

Each topic and sub-topic, each region, and each country understandably face distinctive issues. However, a few common themes cut across the reviews and events. These included frustration at the evident knowledge gaps, and therefore a need for better “mapping” of faith-inspired development organizations so that their work and contributions are better known. There was a common sense that the potential contributions of faith-inspired organizations are far greater than what has been realized to date. While many acknowledge, perhaps based on personal experience or anecdotal evidence, that faith-inspired organizations do important work in fields such as HIV/AIDS, shelter, education, and health care, the lack of detailed knowledge about what they do, how, with what resources, and with what motivations are an obstacle that inhibits the development community from engaging as effectively with faith-inspired actors as they might. Areas with great potential and some glimmers of real promise are fighting corruption, caring for vulnerable children, and specific disease campaigns, including vaccination. Of particular relevance is the role that faith-inspired actors play in weak and conflict-affected states. In some of the world’s most remote, isolated, and impoverished communities, faith-inspired organizations remain active even during hard times, with deep roots and a nuanced understanding of cultural contexts. Since this presence and understanding are crucial to tackling effectively the sensitive and interconnected development issues that face these countries, the common fact of their absence from systematic consultations on the challenges of failing states is a glaring omission.

The following section highlights key issues that have emerged from the eight topic reviews.

**Shelter**

The Berkley Center launched a process of reflection on shelter and faith in December 2006, with a meeting held at Georgetown University, to explore the problem of shelter for the poor. The meeting’s impetus came from Habitat for Humanity International, which saw an urgent need to expand its framework for partnerships, and particularly interfaith engagement. Chaired by Nicolas Retsinas, chair of Habitat’s board and Harvard’s Joint Center for Housing Studies, leaders from across the faith-inspired development world participated. The underlying belief was that the efforts of religious communities to combat poverty frequently begin with the core issue of helping the poor secure decent shelter. A meeting outcome was a strong consensus that there is a largely untapped potential for interfaith partnerships, and for alliances linking faith-based and secular development approaches, and that this deserved purposeful exploration and action. More systematic mapping of shelter-related programs and documentation of case examples was an important place to start.

Thus the Berkley Center and WFDD undertook a survey process that resulted both in a summary report and in an October 2008 consultation event at the Berkley Center. The aim was to set faith-inspired work in the context of broader shelter work by development institutions and to develop an inventory of activities of faith-inspired and mainstream organizations on shelter. This preliminary work highlighted significant commonalities among shelter programs that could suggest opportunities to share lessons of experience, and for cooperation and partnership. However, given difficulties in eliciting responses to surveys undertaken in the months before the meeting, the picture of ongoing shelter work by faith inspired organizations was incomplete. The “friends of the initiative” consultation in October 2008 aimed to remedy the information gaps. It brought together representatives of Habitat for Humanity International, the World Bank, the United Nations Housing Program, the Salvation Army, and several other organizations. Among the conclusions were that a wider and more representative set of partners needed to engage in the process. The “Friends of the Initiative” group offered to serve an advisory role moving forward. In sum, the meeting registered progress and promise but acknowledged the need for more work to clarify and demonstrate the benefits of the Decent Shelter for All initiative for both the participating support programs and, most important, the poor and vulnerable communities of the world.

Two interviews with Tom Jones (Ambassador-at-Large and Senior Leadership Team member, Habitat for Humanity...
International) paint a clear picture of the background for the Habitat of Humanity International initiative and the role played by the Berkley Center and WFDD’s engagement on shelter with the development community more broadly: http://berkleycenter.georgetown.edu/interviews/people/thomas-laird-jones.

**HIV/AIDS**

The second review focused on HIV and AIDS. The engagement of faith-inspired organizations on HIV/AIDS has entailed a long journey down many different paths. The overall picture epitomizes the common comment, that “religion is part of the problem, and part of the solution.” When the HIV/AIDS pandemic emerged as a public health crisis in many communities and congregations, faith leaders were swift to condemn those who suffered from the disease, and even their families. Yet it was faith communities and individuals who carried much of the brunt of care, advocacy, counseling, and direct assistance. Efforts to make sense of this complex picture and to act to mobilize, train, and support faith communities in their care date at least to the early 1990s. The Berkley Center review set out to take stock of the state of dialogue, action, controversy, and knowledge. It is entitled “Faith Communities Engage the HIV/AIDS Crisis: Lessons Learned and Paths Forward.”

Following an extensive desk review, a meeting held on November 5, 2007, in at the Berkley Center explored the various intersections of faith and development in responding to the HIV/AIDS epidemic. Organizations present included the World Bank, Hebrew University’s Hadassah School of Public Health, and various departments of Georgetown University.

This first review, on a particularly contested issue, highlighted the difficult challenges in the path of constructive dialogue. Yet HIV and AIDS highlights areas where exchange is vital: how to raise knowledge levels, how to address gender dimensions in a meaningful way, dealing with radically differing views of how to approach behavior change, and above all the ethical dimensions of a disease where both rich and poor communities are deeply affected. HIV/AIDS is tightly linked to other development issues, yet in the special focus on funding HIV/AIDS programs, a contest with other health and development challenges can emerge. One recent UNAIDS report notes that one in five organizations working on HIV/AIDS issues is characterized as faith-inspired. The review built on much earlier work, including ambitious training exercises in Eastern and Western Africa led by the World Bank Development Dialogue on Values and Ethics and specific programs like the World Bank supported Treatment Acceleration Program that involved inter alia the Community of Sant’Egidio DREAM program.

Well-publicized controversies around condom use, the perception of a tension between priority to prevention or care, and new approaches to changing behavior versus treatment of those affected, all surfaced in conjunction with the HIV/AIDS review. An immediate lesson was that the reviews need to take special care to combine a balanced presentation of facts with nuanced views on the “state of the debate.” Another conclusion was that whereas the Berkley review represented an important stock-taking, other organizations like the Ecumenical Advocacy Alliance and large faith-inspired organizations like Catholic Relief Services, World Vision, and Islamic Relief were at that point better placed to help advance the dialogue at a global level. Still more important, the review brought out the critical role of local knowledge and the wide diversity of country and local situations. The capacity challenges that so many faced, at virtually every level, were a common, loudly expressed concern.

**Faith, Gender, and Development**

The next effort sought to take stock of the critical questions around how faith-inspired institutions engage with the central Millennium Development Goals that aim for gender equality. More specifically, looking to the large April 13-14, 2008 “Breakthrough Summit” on Women, Faith, and Development at the Washington National Cathedral (http://www.wfd-alliance.org), the Berkley Center undertook to review the “state of the art” on the topic and also organized a consultation on April 10, 2008 at Georgetown University. The Breakthrough Summit – a joint undertaking of the Washington National Cathedral, InterAction, Religions for Peace, and Women Thrive Worldwide, marked the start of a Women, Faith and Development Alliance whose aim was to shine light on this long-neglected nexus of issues.

While the review highlighted the increase in research into, respectively, gender, faith, and development, it noted the
general neglect of the intersections linking the three issues. The highly patriarchal structure of the world’s major religions is clearly a central topic that colors the way the topic is viewed but it can also obscure important positive contributions and potential. Taking the three strands, the general consensus within the development community about the central roles women must play in successful development owes much to decades of research and policy action focused on women across the development fields. Women appear to be generally more religious than their male counterparts, and they are also disproportionately affected by conditions of poverty. Gender issues are implicitly or explicitly significant for virtually every aspect development work. Likewise, women’s roles in religion are widely seen as an important topic for research and action. Women play key roles in religious traditions and religious traditions play a key role in the lives of women. The links between religion and development are of course the subject of this project. What was striking in reviewing the three strands was the conspicuous lack of knowledge and serious research on the areas where the three fields meet.

During the meeting a solid consensus emerged that far more research into the nexus of gender, faith, and development is needed; there are many significant knowledge gaps. The emerging picture of faith institution perspectives on how gender issues should be approached in the development context was complex and contested. While many institutions highlight their deep commitment to women’s rights and to equality between men and women, nowhere is the negative image of religious institutions in the secular development community more significant than where gender is at issue. Better knowledge is crucial if both perceptions and realities are to better understood. Dialogue that addresses both common ground and areas of tension also offers a promise of bettering understanding and establishing more solid common ground on which to build. Topics for further research and action include the roles that religious institutions actually do play in furthering gender equality, support for dialogue involving women of different gender (particularly between Muslims and non-Muslims), and action to increase women’s presence in upper-level development positions and religious institutions. Mapping the work, especially at community and national levels, of current organizations can help in establishing foundations for coordination and more effective cooperation.

Governance

Good governance is a vital part of effective development strategies. Given the strong ethical dimensions that governance challenges entail, many look to faith institutions and leaders for a prophetic voice and for moral and practical support in setting standards and speaking truth to those who control resources and influence. Like all development institutions, faith-inspired entities confront the issues within their own organizations and operations. Groups like Transparency International (the global coalition fighting corruption) and the biannual International Anti-Corruption Conference (IACC) have begun to seek a deeper engagement and more tangible support for their work from faith communities. Against this backdrop, the Berkley Center and WFDD undertook a stock-taking exercise exploring the ways, both at intellectual and practical levels, in which faith-inspired actors engage on governance and more specifically anti-corruption activities. This included an October 14, 2008 meeting at the Berkley Center in Washington, DC that brought together faith, business, and academic and civil society leaders to discuss the challenges of addressing corruption within the international development context. The goal was to understand better the difficulties that faith-inspired organizations face in the fight against corrupt practices in different settings, as well as practical methods they use to address the practical problems and to engage in advocating for good governance.

Working in environments in which poverty and weak institutions contribute to a “culture of corruption,” faith-inspired organizations (like their secular counterparts) face knotty ethical challenges inherent in navigating the systems on which their work depends. They also face real or potential dangers when they confront corruption, especially in the case of authoritarian regimes. A novel and thought-provoking dimension of the October 2008 meeting was the honest and troubled discussion of the dilemmas many institutions face internally and the very different approaches they take in confronting them. Approaches range from a zero tolerance approach to anything smacking of bribery to an acceptance that certain compromises are essential if the organization is to serve the poor. An underlying appreciation
and concern was the group’s clear recognition that corrupt practices disproportionately affect poor communities, who are the most likely to live in regions where bribe-paying is most common.

The best strategies to address corruption were seen to involve quite specific actions and focus. One such area is the extractive industries: anti-corruption advocates are actively involved in addressing the effects of mining and natural resource projects in many different world regions, and it was suggested that faith-inspired organizations could amplify and expand their efforts as they press for greater accountability and protection of the rights of those directly affected. Access to information plays increasingly critical roles, fueled by new technologies, and offers ways to empower organizations and citizens to hold businesses, institutions, and governments to account for corrupt practices. Access to information also allows stakeholders to set benchmarks that can allow monitoring of progress in fighting corrupt practices. The focus on accountability and access to information also involves religious organizations themselves; it was acknowledged that some are reluctant to adhere to stringent documentation requirements, with one argument being their concern that “bureaucracy” can detract from their charitable work on the ground. Conventional legalistic approaches to combating corrupt practices, while important, cannot address their root causes. Faith-inspired organizations, by virtue of the moral and ethical framework within which they (claim to) operate and which they represent, should be well positioned to work toward clearer societal norms that highly value the “common good.” Working to build stronger networks to address corruption at the local, national, and international levels offers one path forward. For this to be effective, however, better understanding both of real constraints and current efforts is needed.

Malaria

A renewal of global efforts to combat malaria provided the impetus for work on the faith dimensions of work on the disease. A background review culminated in a high level meeting at Georgetown University on December 12, 2008. A partnership among the Berkley Center, WFDD, and the Center for Interfaith Action on Global Poverty (CIFA), the meeting highlighted the important roles (actual and potential) of faith-inspired organizations in the global fight against malaria and strategies that might lead to sharp increases in their engagement. Senior leaders of the global malaria campaign as well as leading faith-inspired institutions participated and the meeting marked an important stage in recognizing the real potential for faith institutions to become central partners in the global malaria campaign.

Much faith-inspired community and malaria prevention work is characterized by the locally-focused nature of most faith organizations that work in the regions where malaria presents serious threats to health and wellbeing. This decentralization is a strength, because action must take place at the grassroots level and thus can best be achieved through respected and rooted institutions that know communities well. It is at this level that government agencies and other institutions tend to be weak or absent. However, locally-focused organizations tend to be overlooked in policy formulation, priority setting, and funding allocations. This is a particularly significant factor in the case of malaria, where the global campaign is based on the understanding that malaria needs to be fought with coordinated, often centralized, programs.

The December 2008 meeting provided a ringing endorsement that fighting malaria is a central, doable goal for the development community and that faith institutions bring both wisdom and human and material resources to the effort. Malaria takes its greatest toll in poor regions struggling to modernize, particularly in Sub-Saharan Africa. Besides the estimated one million deaths per
year (primarily children), malaria takes a heavy toll in massive productivity losses that dampen development progress. Low-cost solutions where local faith-inspired organizations can be critical partners include mosquito net distribution, spraying, and antenatal care. In each case, local faith networks can spread awareness of prevention techniques. Examples of successful engagement of faith communities include campaigns like Malaria No More and NetsForLife. What is needed are networks that bring together the diverse array of local faith-inspired organizations.

The meeting focused specifically on Nigeria, where an estimated 20 percent of global malaria deaths a year occur. A year later, at a December 2009 meeting in Abuja, Nigeria, the Nigerian Inter-Faith Action Association (NIFAA) launched an ambitious effort of form a distinctive partnership in Nigeria, to translate key findings on how faith leaders can be most effective in malaria prevention into training curricula; over 100 faith-leaders were trained in “faith-based malaria messaging” at the meeting.


**Tuberculosis**

Tuberculosis (TB) is one of the “big three” infectious diseases affecting poorer regions of the world, and it kills more than 1.8 million people every year. However, it has received less attention and funding than have HIV and AIDS and malaria. In partnership with the Berkley Center and at the recommendation of the WHO’s Stop TB Partnership, WFDD undertook a background review that explored the intersections of faith and tuberculosis. The review’s findings were discussed at a meeting at Georgetown University on June 14, 2010, bringing together scholars, development practitioners, public health specialists, and religious leaders. The meeting and background review took as a starting point the public policies, funding landscape, and public health status of tuberculosis, posing the question, “What does faith, if anything, have to do with it?”

Mounting interest in addressing TB coincides with the rising incidence of drug-resistant strains of TB, as well as co-infection with other deadly diseases, most notably HIV and AIDS. Growing recognition of the critical roles that faith-inspired actors play, or could play, in addressing health challenges in the developing world contributes to interest in the topic. Religious leaders and faith-inspired organizations have gained respect as they have assumed leadership roles in primary health care, as well as in disease-specific campaigns fighting HIV and AIDS and malaria. Unknown and unmapped, however, is the extent to which faith-inspired organizations are or could be engaged in the global fight against TB. TB has special characteristics that differentiate it from its “big three” companions: it is a disease of poverty, and as such carries with it great stigma; it is easily transmittable; and, although it is treatable, treatment regimens are long-term and require strict adherence and follow-up. Given these complexities, the fight against TB, unlike a disease like malaria, defies straightforward, vertical interventions.

Faith health “assets” have special relevance for discussions about TB: (a) faith-inspired health institutions are often closely tied to communities, and therefore may be well positioned to facilitate the intensive, community-level work required in order for current TB treatments to be effective; (b) faith leaders often have special influence in their communities and can play roles as educators about important social and health issues, including TB, and can also help to address stigma; (c) faith-inspired institutions work in places and with populations especially vulnerable to TB, such as fragile states, migrant communities, and prisoner populations. Given their frequently active roles in service provision, and the fact that many are already addressing other diseases like HIV and AIDS (TB is a leading cause of death among AIDS sufferers), faith-inspired organizations are well equipped to provide the necessary horizontal interventions that could potentially decrease TB incidence. Already there are examples of faith-inspired organizations working jointly with each other, or with governments, to link their HIV and AIDS and TB programming, with positive results (e.g. CRS in Cambodia and Tanzania).

**Water and Sanitation**

Access to clean water and safe, decent sanitation is an ancient preoccupation, yet the tangible goal of water and sanitation for all world citizens is far from being realized. Concerns about water, particularly in poorer areas of the world, are escalating due to population growth, rising water demand, and the threats posed by climate change. Almost one billion people live today without access to safe drinking water, and over 2.6 billion lack basic sanitation facilities. Water is an issue with special resonance for many faith communities: it is central to many religions, with symbolic, ritual, and ethical meanings in various traditions. Given keen interest in a systematic review of how faith institutions might be more actively engaged on global efforts to address water issues, WFDD and the Berkley Center launched a review process. A consultation on March 18, 2011 aimed to explore the faith dimensions of addressing global water needs, to gain a better understanding of the actions and experiences of religious institutions and leaders in this sector. The meeting helped to set an agenda for further research on the topic.

Although water is a basic need, and there is near universal agreement on the need for action to address the imbalances, solutions to the growing water crisis are far from simple, in
part because they are cross-cutting and involve a multitude of institutions. Religious institutions and leaders are involved at many levels, from advocacy to implementation; at the community level, faith leaders are often involved in addressing water issues and conflicts around water. Faith-inspired organizations are often well placed to address water and sanitation issues because they are able to influence societal attitudes and behaviors. Their long term presence in communities can help ensure that wells and other sanitation projects are maintained and used sustainably. Those working in the field of education are already well-positioned to promote positive water and sanitation practices. The meeting highlighted the importance of different religions’ interpretations and understandings of practices regarding water – a subject frequently overlooked, and worthy of deeper exploration.

Maternal Mortality

Millennium Development Goal 5, which aims to reduce the global maternal mortality ratio by three-quarters by 2015, is widely acknowledged as the MDG farthest from its targets. It is one of the most extreme cases of inequality in public health worldwide, and decades of international advocacy and programs have resulted in only modest success in reducing maternal deaths in the world’s poorest countries. Maternal mortality is the result of complex factors that go well beyond crucial obstetric care measures, including broader issues of gender equality, education and awareness, and quality of healthcare and transportation infrastructure. This backdrop was the impetus for a background survey of the issues at the intersection of faith and maternal mortality. A draft report of the findings was discussed at a consultation at the Berkley Center on June 15, 2011. The consultation, attended by fifteen development practitioners and scholars, included participants from the White Ribbon Alliance for Safe Motherhood, USAID, Christian Connections for International Health, the John Dau Foundation, and the Center for Interfaith Action on Global Poverty.

With so many different causes of maternal death, from direct factors like obstetric emergencies to indirect ones such as HIV/AIDS and other health-related vulnerabilities, addressing maternal mortality demands far more than funding increases and implementing rote medical interventions. Social and logistical barriers to care and heightened awareness are major obstacles to safe delivery of services. Faith-inspired organizations play vital roles in the field of maternal health, but there was a general consensus that the contributions of faith-inspired organizations in reducing maternal mortality have been largely overlooked. More data is needed. Faith-inspired organizations are well-poised to address maternal health, not just because of their presence as healthcare providers in many disadvantaged and rural areas, but because of the privileged position of trust that many faith-inspired organizations enjoy, whether from the influence of local religious leaders or from their longstanding institutional presence and commitment within specific communities.

The consultation highlighted the limits of relying solely on religious leaders or actors. What is needed are public-private partnerships and meaningful collaborations between faith-inspired, secular, and state actors to improve maternal health outcomes. The sensitive nature of childbirth and reproductive health have created obstacles to engaging faith actors on these issues in the past, but recent research (for example, a CCIH study on family planning attitudes among Christian health organizations and recent research from the Institute for Reproductive Health) indicates that a greater voice for faith-inspired organizations has the potential to ease these tensions, and that common ground (within and between faith communities) does exist when it comes to issues of maternal health. Looking forward, meeting conclusions focused on the need for improved evidence gathering, data collection, and data-driven analysis of faith-inspired networks working on issues of maternal mortality.
The fourteen regional and issue focused projects present a picture of enormously diverse, significant, and policy relevant contributions to development worldwide. Despite the important differences by region and sector, and among countries and communities, some common themes emerge. This section briefly highlights some key differences and common issues.

Some Differences of Context and Approach

Diversity is a critical and important conclusion. Lumping all faith-inspired work into a single basket borders on the nonsensical and detracts seriously from any effort to understand this complex life dimension. Appreciation for diversity contrasts with a common tendency, in academic literature and development practice, to omit or distort the picture of faith-inspired work. At a practical level, oversimplifying the world of faith or simply leaving it to the side means that important successes and lessons learned are not recorded or reflected upon. Given that the work is so large and a central, embedded feature of the development landscape, leaving it out or oversimplifying with stereotyped images robs the development world of important lessons, insights, and partners. With much work escaping the coordination and strategic platforms that exist, the perils of overlap and unstrategic, poorly coordinated work are exacerbated.

In reflecting on the outcomes of the regional mapping and issues survey components, distinctions emerge especially in priority and focus, often colored by the region’s political and social context and experience. This context shapes the types of organizations that have emerged, their relationships with public authorities and other actors, and their action agendas. Different patterns, for example of organizations, were easier to discern as regional reviews are reflected side by side. The issues reviews tend, in contrast, to suggest different organizational responses to the very different nature of issues – not surprisingly organizations focused on providing rural water differ markedly from those serving expectant mothers. One broad distinction often separates advocacy and operational entities. North America and Europe based participants tended to focus more on their advocacy work and on influencing policy, while developing country participants tended to focus more on “operational” opportunities and challenges presented by the local context. Advocacy is an increasingly controversial area for involvement in some contexts, so that service focused organizations may eschew direct engagement in the inevitable politics of advocacy. Even so, many organizations view advocacy and action as essentially inseparable, with the most effective advocacy linked to on the ground experience. The distinctions were often viewed with a hunger for learning, and desire for more chances to network and for dialogue, both with related organizations in the same neighborhood and sector but still more across regions. Differences in approach were often seen as opportunities to share experience and thus to increase both the effectiveness and efficacy of development interventions.

Common Arguments and Understandings

Issues of Common Concern:

Fuzziness in Looking at Faith-Inspired Organizations

The very category of faith-linked work and entities is often viewed through a distorted lens. This matters first, because it can tar a large and diverse group of institutions with prejudices that apply to a small subset. For example, a simplistic view might expect that faith-inspired organizations exclude women from leadership, oppose contraception, serve an exclusive population sharing their beliefs, and work above all to convert others to their faith. In practice, on each of these topics, there is an extraordinary range of approaches and policies.
An opposite flaw might be attributing to faith-inspired organizations the virtues of total and selfless dedication, total honesty, and leadership in supporting women’s rights. Second, oversimplification often tends to lead policy makers to focus only on subsets of the broader community of institutions, for example, on the so-called FBOs or on formal religious leaders, thus omitting congregations and the array of informal organizations that are the warp and weft of the community. Third, in efforts to highlight important common ground that does offer the potential for interfaith approaches to fighting poverty, important differences linked to beliefs and rituals can be obscured. Buddhist approaches to environmental sustainability and to responsibilities versus rights may well be quite different from a Muslim or Jain view and the differences may matter for institution building or program design. Radically differing views as to how best to care for orphans and vulnerable children illustrate well the diversity of beliefs, organizations, and practice among even denominations within a single religious tradition.

The Virtues of Mapping and its Pitfalls

Several entities have embarked on a wide variety of exercises they refer to as mapping, and they range from geographic location of activities to the “landscape” mapping that this project represents. In our case, the aim was both to help in understanding and defining the research and action agenda and to test what mapping entailed. In sum, the work is more demanding than most expect, because information is highly fragmented, much is viewed as sensitive and thus held closely, and because many situations are changing and fluid so that information obtained may be out of date even before it can be collated. In contrast to classic development institutions where sectors are defined with great pains (for example within the World Bank most people know what social protection means), the very vision of what a program covers can vary widely among faith institutions. A careful map may not reflect distinctions among quite different types of work under similar labels, or may miss common themes because they are categorized differently. What this suggests is that goals for mapping need to be clearly defined and the “client” who will use the result well pin-pointed in advance.

Coordination in development settings tends to be especially weak and may well be resisted because entities look to their support networks even before their neighbors within the community where they work.

The commonly seen dispersion of effort can baffle even well meaning development actors, at the international, regional, national, or local levels. Who can be looked to as “representative”? Lack of information or partial and advocacy-linked reporting, on websites and formal reports, accentuate the difficulties. The consultations saw frequent and pronounced debates pitting the argument that faith-inspired organizations are at their best working at community levels versus the claim that faith-inspired actors may have the most grounded and wisest perspective on ethical challenges facing development at every level. Few, however, argued against the view that better coordination mechanisms with broader participation stand to improve development effectiveness. Yet few volunteered good examples of well functioning coordination or harmonization systems that reflect the full spectrum of faith voices.

Effectiveness in Reaching the Most Vulnerable – A Mixed Report

While many faith-inspired organizations claim that they have a clear, distinctive focus on the most vulnerable, their true effectiveness in reaching the poorest communities was described as mixed. There are striking cases of extraordinary effort and success in serving the very poor (those often “left behind” by “mainstream” development programs), other efforts fall short and in effect focus on the middle/wealthy segments of society, whether by intention or circumstance. In some instances, secular organizations reach out to the most vulnerable as well, if not better, than their faith-inspired counterparts.

Differing Understandings of Proselytization and Evangelization

Many secular institutions tend to view faith-inspired organizations largely through the lens of proselytization. The various events made clear that this topic is highly contested within and among faith communities: where do the proper boundaries lie and who can set and monitor them? Are there adequate standards? Where are the fault lines? Few would disagree that anything smacking of a quid pro quo is moral anathema, but again and again arguments emerged that the dividing lines are grey – that sharing one’s faith is part of freedom and that spiritual and material welfare are inextricably bound together. What makes the discussion so charged are the tensions many see resulting where the subtle lines are crossed: where some “knock on the wrong doors” and generate hostility towards all faith-linked organizations and damage their mission. Worse, what is described as
aggressive or insensitive proselytizing is perceived as sparking social tensions as groups see it as threatening their social standing or core beliefs. Such activities were often described as disrespectful of the culture and social norms of communities. While this subject is part of broader debates about religious freedom, the development dimensions clearly relate to the way faith-inspired groups approach the boundaries of their service and evangelizing missions. The majority view is that the two must be kept entirely separate. Few disagreed that it is ethical and a sufficient expression of faith to serve those in need. Most large international faith-inspired NGOs have mainstreamed international standards of best practice (including Sphere standards and Geneva Convention norms), and have strong anti-proselytizing language in their organizational policy. At the same times, most organizations do draw a clear distinction between proselytizing and an openness to speaking about personal and organizational faith motivations, as well as their prerogative to share faith beliefs with those who ask.

*Evaluation, Evaluation, Evaluation*

Faith-inspired organizations (with the notable exception of the large transnational entities) tend to have come rather late to a belief in the genuine virtues of systematic evaluation and not all are obligated to present formal evaluations to their supporters. A common explanation is that faith-inspired actors tend to focus their energy on serving the poor, rather than on written evaluations of their work. Evidence and evaluations that do exist show that results are mixed (as is the case with secular organizations), and confirm that there is much to be learned from both the successes and challenges. A common appeal for better but also adapted, practical monitoring and evaluation emerged from every review. What was less clear was what methods are most appropriate and useful and how to ensure that quantitative, results-based evaluation techniques do not blur or blunt the underlying faith visions of each institution. A common assertion was that institutions see the need for some form of double books, as they report to their financial supporters in one way and to their own communities in quite another.

An active debate is underway about whether it is possible or desirable to try to measure the impact of faith as a factor explaining development outcomes. One interesting variant is to question the impact of the size of a faith “dose”: an extreme form of the question might ask whether a highly religious entity achieves better results, or, indeed, the opposite. The jury is very much out on whether there are reasonable ways to measure and assess the “faith element.”

*Use of Terminology and Language*

Communication issues are commonly cited as part of the reason for disconnects and misunderstanding. A classic example is the fraught debate around family planning. Different organizations operate with different terms and employ distinct language to express themselves to a particular audience. Faith-inspired organizations, while they may be savvy at reaching out to their own faith community and constituents, often find it problematic to translate their thoughts and actions into language understandable within secular development agencies and governments, and vice versa. Time frame and tempo can also be issues. Communication gaps are especially important where partnerships and coordination are concerned.

This links to the broader issue of what is termed “literacy” and it goes in at least two directions. First, do development actors understand the religious landscape well enough to navigate it with intelligence? And do faith actors appreciate development ideas and the associated jargon well enough to contribute effectively when they are invited to the table? The answers in both cases: probably not.

*Instrumentalization of Faith-Inspired Organizations*

A topic that concerned many participants is what they feared and saw as the tendency for donors and secular development organizations to “instrumentalize” policies and approaches towards faith-inspired organizations; that is, to look at how faith-inspired organizations can best be used to reach a specific constituency, or lend influence to a cause. A more nuanced approach is necessary, all agreed, one that takes into account the motivations and often mission driven goals that drive much faith-inspired work. A sounder, more just, and more ethical approach to partnership will value the attributes of all concerned (and not primarily the financial strength) and look to ways for the partnership to assure mutual benefit and support.

*Importance of Local Context*

Local environment and context are key determinants of the extent to which, and in what capacity, faith-inspired organizations are involved in development. Though organizations may share common faith-inspiration for their work, how they carry out that work is distinct and molded
by local context. Discussions point to a greater need for context specific approaches in agenda setting. A tendency for some policymakers to make broad generalizations about faith actors misses local nuance and context critical for effective policies.

**Strength of Faith-Inspired Organizations at the Grassroots and Country Levels**

Faith-inspired actors (many, not all) are commonly respected for their strong community roots and this is a subject of pride in their self-descriptions: a frequent assertion goes along the lines: “We were here long before the government or NGOs and will remain long after you are gone.” Faith-inspired actors are generally a visibly part of local communities, almost everywhere: Latin America, to Africa, and Asia. Surveys underscore the trust that communities have for faith leaders and communities. The resulting assets include sensitivities to local customs and context. Further, the local presence is a reason why faith communities provide services in places where state and private sector services are inadequate or absent.

The question is how to build on these two related strengths: presence and trust. This is no easy matter because of the diversity of faith communities which may be in tension even in a small locality, and their vision of their own priorities and mandate which may exclude some dimensions of development. But excluding their voices is folly. A priority for action is to explore effective ways to engage, with the understanding that it will be messier than development actors would prefer and requires a thoughtful approach that respects diversity.

**Faith-Inspired Actors and Social Behavior**

The captive audience of regular worshipers, where faith leaders can exhort the community, is the envy of those working for behavior change. The communication skill or genius of many faith leaders likewise offers a similar example of ability to bring about behavioral change. Where careful efforts have been made to engage faith leaders as partners, important success has been achieved. Prominent recent examples center on purposeful efforts to engage faith leaders in programs to combat HIV and AIDS and malaria. More negatively, faith leaders can through their exhortations accentuate social practices that undermine development progress, for example when they reinforce stigma against people living with HIV and AIDS or tuberculosis or condone or even encourage the marriage of young girls. The USAID Leaders of Influence Program in Asia offers one example of a broad-based effort to educate and engage with religious leaders in deliberate efforts to change social behavior.

**Faith-inspired organizations are significant for the goal of universal quality education**

In many countries a large part of de facto education systems are run by private entities, many of them faith-inspired. Many prestigious education institutions are faith-inspired, and many have specific mandates to reach the poor and underserved. Faith-inspired education institutions are commonly seen as filling an important void in instilling good values in young people and thus communities. This topic deserves more reflection and research.

**Faith-Inspired Health Services**

Faith-inspired organizations are particularly important for health, both where they run health facilities and in their potential to influence behaviors that underpin healthy communities. This explains a recent focus on mapping faith and health in different world regions. WFDD will complete a review with the Tony Blair Faith Foundation in early 2012, whose aim is to help define a research and policy agenda.

**Child Protection and Faith-Inspired Care**

Religious communities have long taken special interest in and responsibility for the care of orphans and vulnerable children and this continues to this day. The practical instruments include institution based care (orphanages and boarding schools), community-based care systems (granny care system in Swaziland), and support for adoption and sponsorship programs. In all major faith traditions there is a clear calling to care for orphans (the Prophet Muhammad was an orphan). This emphasis emerged both as a strength and as a source of tension because norms and approaches to care of orphans have undergone change since the times when orphanages were generally the optimal or only available solution. Orphanages are seen today as open to abuse, separating children from their community and roots, so alternative approaches are preferred. This is a telling example both of varying approaches, of the depth of the impetus to compassion, and how these approaches and theologies can have practical manifestations. The challenge is to adapt practice to best international knowledge and norms while preserving the integrity of belief and to value and build on the impetus to compassion and respect for tradition.
“We will spare no effort to free our fellow men, women and children from the abject and dehumanizing conditions of extreme poverty, to which more than a billion of them are currently subjected. We are committed to making the right to development a reality for everyone and to freeing the entire human race from want. We resolve therefore to create an environment — at the national and global levels alike — which is conducive to development and to the elimination of poverty.”


In 2000, 189 nations made a promise to free people from extreme poverty and multiple deprivations. This pledge became the eight Millennium Development Goals to be achieved by 2015. The MDGs provide a framework for the entire UN system to work coherently toward that common end.

**Goal 1:** “Eradicate Extreme Poverty and Hunger.”

**Goal 2:** “Achieve Universal Primary Education.”

**Goal 3:** “Promote Gender Equality and Empower Women.”

**Goal 4:** “Reduce Child Mortality.”

**Goal 5:** “Improve Maternal Health.”

**Goal 6:** “Combat HIV/AIDS, Malaria, and Other Diseases.”

**Goal 7:** “Ensure Environmental Stability.”

**Goal 8:** “Develop a Global Partnership for Development.”

“Eradicating extreme poverty continues to be one of the main challenges of our time, and is a major concern of the international community. Ending this scourge will require the combined efforts of all, governments, civil society organizations and the private sector, in the context of a stronger and more effective global partnership for development. The Millennium Development Goals set timebound targets, by which progress in reducing income poverty, hunger, disease, lack of adequate shelter and exclusion — while promoting gender equality, health, education and environmental sustainability — can be measured. They also embody basic human rights — the rights of each person on the planet to health, education, shelter and security. The Goals are ambitious but feasible and, together with the comprehensive United Nations development agenda, set the course for the world’s efforts to alleviate extreme poverty by 2015.”

*United Nations Secretary-General BAN Ki-moon*
The MDGs served over the project’s life as a framework for assessing both the agenda for poverty work and internationally respected priorities and goals. Many organizations have come to see the MDGs as a reasonably clear, even compelling and tangible framework to explain and guide their strategies and specific approach. The benchmarks and targets are designed to offer such a global framework and the MDG ideals and stated approach honor and demand partnerships involving different sectors. That is not to say that the MDGs are a universal guide, nor that their targets and priorities are universally endorsed, but they are the closest approximation of an agreed global architecture for addressing poverty in the early 21st century.

The findings of the Luce/SFS regional mapping and issues focused surveys and interviews thus often point to areas where faith-inspired organizations contribute to the MDGs (explicitly or implicitly), and where there is potential to focus efforts more deliberately towards the 2015 MDG benchmarks. Avenues through which faith-inspired organizations contribute to MDGs are varied and framed in many different ways, and the MDG links can be difficult to trace, with the exception of a limited group of international faith-inspired NGOs that deliberately tune their work to the MDG framework. Even given these reservations, the MDG architecture is an important point of reference and a practical guide. The underlying challenge is to see more clearly how faith-inspired work can and does advance the MDG agenda. In short, faith actors should be seen as an important part of the global effort and as important partners and contributors.

Faith and the MDGs: A Complex and Largely Unrecognized Relationship

Over a decade ago, in September 2000, world leaders at the United Nations headquarters in New York agreed upon a historic roadmap to reduce extreme poverty worldwide. The Millennium Declaration that emerged from that historic summit reflected something new in international commitments. This novelty was reflected in the complex architecture of goals, targets, deadlines, and accountability mechanisms that emerged after the Summit, in the shape of the Millennium Development Goals (MDGs). The year 2015 took on central importance as the action deadline.

Then UN Secretary General Kofi Annan emphasized the shared responsibility of world nations to use the MDGs as a call to action to tackle extreme poverty and suffering: “We have a collective responsibility to uphold the principles of human dignity, equality and equity at the global level. As leaders we have a duty therefore to all the world’s people, especially the most vulnerable and, in particular, the children of the world, to whom the future belongs.” The MDGs were seen as a binding compact linking humanity around a common responsibility, surpassing the differences and individual responsibilities of individual nations. The eight MDGs in many ways echo (though that was neither the intent, nor the initial understanding) the work and motivations of many faith-inspired organizations.

Another historic event took place, also at the United Nations, just before the September 2000 World Leader Summit: the August 2000 Millennium World Peace Summit. It was one of the largest ever assemblies of world religious leaders, the first ever to be held at the UN. The event focused on peace, fighting poverty, and the environment. The MDGs were then at a formative stage, but the spirit in which they were forged – determination to be more specific than in earlier global conferences, holding all to account – was not part of the ethos of the religious leader summit. There was a blend of anger at social injustices, above all the patent inequality among nations, and some sense still that poverty and suffering are inevitable parts of the human condition. While the idea underlying the religious summit was to offer counsel to the world leaders, little concrete advice was given and still less was heard. In some respects, the disconnects between the two groups and differences in world views that they reflected set the tone for initial faith engagement surrounding the MDGs.

That said, since the Millennium Summits, the engagement of faith communities specifically around the MDGs has increased. More important still, and in part fueled by the history of tensions around religion, attention to faith roles in all dimensions of international affairs has seen marked changes, both in policy and practice. However, most faith engagement remains on the periphery of mainstream policy discussions, and few mechanisms exist to bridge the divides. Government development agencies and international organizations tend to favor collaboration with a few well-known international faith-inspired NGOs, but largely
sidestep the vast work at the local level.

As the Luce/SFS project set out in 2006 to build towards better understanding of the faith and development landscape, the project was not defined in terms of the MDGs, but with the MDGs increasingly reflecting the architecture of international development, the MDGs were and remain an important reference point. Some faith-inspired organizations have looked to the MDGs as a core principle and basis for advocacy and action. They include the Anglican Communion and the American Episcopal Church, several among the large international faith-inspired NGOs (e.g. World Vision, Islamic Relief, and Catholic Relief Services), and the major global interfaith organizations (e.g. Religions for Peace, the Parliament of the World’s Religions, and the United Religions Initiative). Many smaller NGOs and faith communities refer to MDG benchmarks. Some have used them as a rallying point to engage in the broader “development process,” and to bring sharper focus and strategy to their own work.

The picture on MDG progress, 11 years into the 15 years time period set for action, is mixed. Continuing, regular assessment is part of the process, aimed to help build the political commitment needed to ensure financial resources and creative partnerships. The 2011 General Assembly review reported that only five countries have actually reached the goal of 0.7 percent of GDP for development assistance. As the 2015 deadline approaches, the focus among policymakers and international organizations is shifting to what the MDG successor might be; many local level faith-inspired organizations, but the MDGs are still the central benchmark.

**Evolving partnerships—MDGs and faith-inspired organizations**

Partnership may be the most elusive of the MDG goals, hard to communicate but harder still to translate into practice. The reasons faith-inspired organizations are not mainstreamed into most MDG frameworks are many and complex. The partnership goal, however, offers the central argument for engaging faith communities in more purposeful ways. Further, growing appreciation of the drawbacks of fragmented aid efforts suggests that the galaxy of faith-inspired development work belongs in the discussion. International consensus pushes towards better aid harmonization, with ambitious international meetings dedicated towards that end in Rome, Paris, Accra, and most recently in Busan working to assure country ownership of development strategy as a guide and concrete steps to reduce the burdens of unpredictable and mysterious financing mechanisms, multiple reporting formats, and fragmented monitoring and evaluation. A common, if often unstated, view particularly (though by no means exclusively) among faith communities is that a community driven strategy may well be incompatible with the approaches of governments not truly committed to fighting poverty as their priority. Even so, the pitfalls of multiplying sources of development aid and the havoc it can wreak point to concerted efforts to make aid harmonization and coordination work better.

Within the UN system, UNFPA stands out for its proactive approach to engaging faith communities, and it is an integral part of UNFPA programs worldwide (reflecting their appreciation that sensitive social change must involve religious beliefs and actors). UNFPA pioneered a UN system staff training program on religion and development, has launched a network of faith-inspired organizations, and leads an interagency UN task force. The HIV and AIDS challenge has also spurred exemplary development faith engagement, and is well set out in the UNAIDS strategic partnership framework.

Large transnational faith-inspired NGOs, like World Vision, Catholic Relief Services, Cordaid, American Jewish World Service, Islamic Relief, Muslim Aid, and Habitat for Humanity, frame programmatic goals in the light of the MDGs. Religions for Peace has collaborated with the UN Millennium Campaign to develop a toolkit to support faith-inspired organization work on the MDG.

**Work below the radar: capturing largely undocumented efforts**

Much of the development work of the large faith-inspired organizations is well known, with information readily accessible, and well integrated into global and national strategic frameworks. What is far less known is the multitude of smaller efforts. These involve locally based organizations, some substantial in size covering vast regions and social movements, and local community groups, congregations, mosques, and temples. Such work is poorly documented, and those engaged rarely participate in organized dialogue and networks.

Understanding better this galaxy of faith-inspired work is far from simple, given its very nature. Parallel to the Luce/SFS project, several regional and international ‘mapping’ and research programs are addressing the same challenge. For example, the African Religious Health Assets Programme based in South Africa has studied several countries, working with WHO and the Bill and Melinda Gates Foundation. The University of Birmingham through the Religions and Development Programme was commissioned by the British development agency, DFID to undertake in-depth research, focused on India, Pakistan, Nigeria, and Tanzania. A Joint Learning Initiative on Children actively engaged faith communities; and The World Bank Development Dialogue on Values and Ethics has over a decade produced a wide range of analyses of faith contributions to development. Several recent interviews aimed to take stock of these endeavors.

With its focus on partnerships, an important MDG framework
challenge is at a minimum to include diverse contributions towards the goals. The work of faith-inspired organizations is a largely neglected dimension of this challenge. The task is complex, given the sheer number of organizations, and it compounds the challenges of aid fragmentation. Many faith-inspired development actors have not given priority to systematic documentation and evaluation of their work – some see responding to a faith calling to help the poor as sufficient. But if the important work of faith-inspired entities is to be part of the global effort, with lessons learned from the experience and meaningful partnerships established, better knowledge and understanding are a vital place to start.

Millennium Development Goals: Progress to Date

*Chart from the United Nations Statistics Division*
Faith and the MDGs: Synergies and Progress

The Millennium Development Goals Report 2011, one in the series of annual accountings for progress towards the goals, offers a mixed picture of progress and disappointment, hope and concern. There are notable achievements in some world regions and on some goals, and serious shortfalls elsewhere. The 2011 report highlights the central importance of gender goals with special focus on maternal mortality, which if farthest from the target. Achieving the MDGs will require, recalling the words of the Secretary General in 2000, a rejuvenated global partnership among development actors, governments, civil society, and individuals.

The report specifically noted five areas where the “development community” is failing to reach the most vulnerable; the areas illustrate where synergies linking faith-inspired development work and the MDGs emerge most clearly, and where there are tangible opportunities for concrete action on common development challenges. The five areas focus broadly on issues related to children and youth, gender, education, water and sanitation, nutrition, and urban poverty.

1) The poorest children have made the slowest progress in terms of improved nutrition

In 2009, nearly a quarter of children in the developing world were underweight, with the poorest children most affected. In Southern Asia, a shortage of quality food and poor feeding practices, combined with inadequate sanitation, has contributed to making underweight prevalence among children the highest in the world. In that region, between 1995 and 2009, no meaningful improvement was seen among children in the poorest households, while underweight prevalence among children from the richest 20 percent of households decreased by almost one third. Children living in rural areas of developing regions are twice as likely to be underweight as are their urban counterparts.

Faith-inspired organizations focus on vulnerable children and youth. Feeding programs are a common feature among faith-inspired schools and there are inspirational programs that address child nutrition, perhaps most strikingly Brazil’s Pastoral da Criança. The potential to do more is surely large. For example in Bangladesh almost 90 percent of unregistered madrasas (largely in rural areas) provide a minimum of room and board, and they serve many of the poorest families. Food security more broadly is an important potential area for interfaith cooperation.

2) Opportunities for full and productive employment remain particularly slim for women

Wide gaps remain in women’s access to paid work in at least half of all regions. Following significant job losses in 2008-2009, the growth in employment during the economic recovery in 2010 – especially in the developing world – was lower for women than for men. Women employed in manufacturing industries were especially hard hit.

While most (not all) faith-inspired organizations tend to be rather patriarchal, there are striking examples of advocacy and work for women. More important, the path...
to changing social norms clearly and peacefully may lie through faith-inspired organizations. Research on of faith, gender, and development is very patchy and thus deserves a particular focus.

3) Being poor, female or living in a conflict zone increases the probability that a child will be out of school

The net enrolment ratio of children in primary school has only gone up by 7 percentage points since 1999, reaching 89 percent in 2009. More recently, progress has actually slowed, dimming prospects for reaching the MDG target of universal primary education by 2015. Children from the poorest households, those living in rural areas and girls are the most likely to be out of school. Worldwide, among children of primary school age not enrolled in school, 42 percent –28 million – live in poor countries affected by conflict.

Better knowledge about faith-inspired education facilities could help sharpen the focus in education on how to target the most vulnerable, who include prominently girls, and those in conflict-affected regions. Faith run schools in poor urban neighborhoods and remote rural areas could be important partners. They may be unofficial, largely unseen by policy makers and donors. Faith-inspired education can be among the very best, but also the worst, so working to strengthen it is important.

4) Advances in water and especially sanitation often bypass the poor and those living in rural areas

Over 2.6 billion people still lack access to flush toilets or other forms of improved sanitation. And where progress has occurred, it has largely bypassed the poor. An analysis of trends over the period 1995-2008 for three countries in Southern Asia shows that improvements in sanitation disproportionately benefited the better off, while sanitation coverage for the poorest 40 percent of households hardly increased. Although gaps in sanitation coverage between urban and rural areas are narrowing, rural populations remain at a distinct disadvantage in a number of regions. In all regions, coverage in rural areas lags behind that of cities and towns. In sub-Saharan Africa, an urban dweller is 1.8 times more likely to use an improved drinking water source than a person living in a rural area.

Faith-inspired organizations are important actors on water and sanitation. Many build wells and bore holes, latrines, and improved toilet facilities, and advocate for priority to clean water. Just to cite two examples, Habitat for Humanity International promotes improved sanitation worldwide through their focus on improved shelter and Ateneo University in Manila mobilizes communities to build new schools with flushing toilets and clean water facilities, and emphasizes how important improved sanitation is for overall health and quality of life. These inspirational examples notwithstanding, far more could be done in this important area.

5) Improving the lives of a growing number of urban poor remains a monumental challenge

Progress in ameliorating slum conditions has not been sufficient to offset the growth of informal settlements throughout the developing world. In developing regions, the number of urban residents living in slum conditions is now estimated at 828 million, compared to 657 million in 1990 and 767 million in 2000. Redoubled efforts will be needed to improve the lives of the urban poor in cities and metropolises across the developing world.

Many faith-inspired organizations, from all faiths and in all regions, work in slum areas, with a wide array of creative programs. In cities with religiously divided slums, faith-inspired organizations may be able to bring a more nuanced understanding of the issues. They are advocates for issues like fair land policies, registration of citizenship, and combating petty corruption.
The Luce/SFS project, through this series of regional and issues focused consultations, identified tangible contributions by faith-inspired organizations, felt from community to global levels. The research findings point to the many ways in which better understanding of these contributions and constructive engagement could increase aid effectiveness. The MDGs are one framework through which to capture faith-inspired contributions to development, but there are significant opportunities to inform development policy more broadly. Faith-inspired work on health, education, and humanitarian relief are perhaps the most noteworthy and best known but even there triumphs and challenges often pass “below the policy radar.”

The many calls for coordination and dialogue demand better information on the nature of faith-inspired development work; what are the practical implications of faith-inspired development work, and what are the less tangible characteristics driving that work?

The challenges to bringing this knowledge and perspective into development discourse are multifaceted and complex. Interviews with Ian Linden (Tony Blair Faith Foundation), Carole Rakodi (Director of the Religions and Development Programme) and Quentin Wodon (World Bank) all tell a story of significant progress but also disappointments in working towards appreciation of the importance of faith for development and addressing the specific institutional changes that a more open and informed approach would entail. Religion can be a taboo subject for many practitioners, and in the de facto approaches of various entities, is shunned because of fears of breaching rules governing separation of church and state and personal preferences of those in positions to decide priorities and allocate resources. The “faith and development literacy” challenges are very much part of the attitudes that push faith to the side, as many actors are not sure what exactly a better approach would entail. Tensions around specific issues like proselytizing and reproductive health and rights exercise a disproportionately large influence on the way the topic is seen and handled.

Bearing these issues in mind, we advance several proposals, for faith-inspired organizations and secular development organizations, governments, and research institutions.

- **Work towards clearer codes of conduct on evangelizing and proselytizing activities.** Even definitions of what constitutes proselytizing are unclear yet the relevant practices lend themselves to clear standards and codes of conduct, with appropriate monitoring and recourse mechanisms. Misunderstandings often mar effective communication on key issues on mutual concerns, while at the grassroots, misunderstandings of the ethical standards that must guide proselytizing can have ramifications (most poignantly seen in disaster relief situations) for the entire faith-inspired development community. Recent work by the World Council of Churches and the Vatican to this end are a good point of departure.

- **Pursue well designed mapping work of faith-inspired development in a sample of countries to show clearly why faith work matters, the challenges it presents, and how more active engagement could lead to better development assistance.** While international and regional level mapping is important, to translate macro level generalizations to more nuanced understandings, the country level context including specifically history and political environment is essential; effective mapping can contribute to improved coordination and increased effectiveness of programming and sharing of lessons learned. The WFDD Cambodia country study offers an example of what such work might entail. Comparable reviews elsewhere could open new windows to understanding and approaches to action and “on-the-ground.”

- **Focus on country level programming and strategy.** Mapping needs to situate local problems to be usable for policy and program design. Broad landscape mapping is vital to “make the case” and perceive the general scope and directions of change but it generally stops there. To improve the quality of a national health sector strategy, for example, a detailed understanding of how faith run
systems fit within strategies, what different insights they offer, what their strengths and weaknesses are, and where they might move in different directions are needed.

- **Focus research and dialogue to deepen understanding of the “values dilemmas” and possible ways to address them.** What does it mean for development to introduce a dialogue on values? What does it mean for development effectiveness? The debate over a focus on “values,” is most evident in the education, where many faith-inspired educational institutions emphasize a “values based approach,” in conjunction with the “secular” subject matter. What does this mean for quality of education and for development outcomes more broadly? Is a “values-based” approach distinct from other approaches?

- **Focus research on the transnational nature of faith networks.** Faith-inspired organizations often draw on funding and support networks that transcend national boundaries, shaping the character of how development work is carried out and prioritized. Trends in migration (both internal and international) are related. While recent scholarly work has shed light on the topic (notably related to Christianity, but also on Islam), more research is needed, particularly on diaspora networks and development support.

- **Explore concrete steps that could address gaps in coordination and knowledge sharing among and between faith-inspired and secular development organizations.** To our knowledge the global aid harmonization efforts have never addressed the large category of faith-inspired work and no country aid coordination mechanism has tried systematically to take this group of institutions into account and above all to bring in the large group of actors who fall outside the “system.” Without in any way arguing for an approach that sets faith-inspired actors apart, creating some sort of “faith ghetto,” a hard look at policies, habits, and prejudices that keep actors away from the table could yield important results. The contributions could well be most meaningful for community driven development approaches but there is large potential to engage faith leaders and communities on issues of national concern like fighting corruption, adapting school curricula to promote faith literacy and critical values, and ills that defy legal remedies like child marriage, female genital cutting, and ethnic bias. Interfaith approaches led by faith communities also offer promise.

- **Expand platforms for engagement and work for commonly understood language and terminology between faith-inspired and secular development organizations.** Though faith-inspired and secular development organizations may have parallel or complementary ideas, lack of a common language impedes effective communication. More platforms for dialogue and coordination can help to bridge the language divide.

- **Encourage intra-faith networks of faith leaders in order to bring fringe leaders who discriminate or condone regressive practices into relationship with leaders actively advancing development goals in their communities.** The general view is that it is small minorities of faith communities that make considerable noise and poison general views of religious communities. It is also the general view that faith communities themselves need to be more outspoken and proactive in bringing these groups into the fold or making it clear that they are outliers. The discourse to this end about terrorism and violent acts applies albeit in different ways to other elements of the development agenda, with particular significance for approaches to women. Mainstream faith leaders from within the same religious tradition are often the more able to influence the attitudes and behavior of their colleagues as they have good knowledge of the relevant “faith-language” and traditions, and they may be more accepted than “outside” voices.

- **Undertake research to expand the evidence base for faith contributions to gender equality.** With gender issues of central importance, better knowledge about what is being done and its impact deserves research priority.

- **Capture examples of interfaith cooperation toward shared humanitarian relief and development goals as effective case studies.** Interfaith cooperation around common development beliefs can serve as a springboard to dialogue on often other sensitive issues. Effective cooperation has proven a particularly effective around humanitarian and disaster relief. In-depth case studies on such examples can help to inform and improve present policies; this may be especially useful in forming coordination around disaster preparedness strategies.

- **Links between religion and development should be integral parts of international development training programs from undergraduate to executive education.** Priority should go to developing good teaching materials, for example case studies. Similar attention is needed to curricula at institutions that train religious leaders.
Appendix 1 – Project Reports

The six regional and eight issue-focused consultations resulted in 28 background and meeting reports. Below is a comprehensive list.

Each report can be found on the Berkley Center website at: http://berkleycenter.georgetown.edu/programs/religion-and-global-development.

**Background Reports**

**Regional Reviews**


**Issues Reviews**


Meeting Reports
Regional Consultations


Issue Consultations


Appendix 2 – Selected References

Over the course of the 5+ year study, research built upon and drew from the available scholarly literature and practitioner reports examining the cross-disciplinary field of faith-inspired development. The following list – while not exhaustive – includes the scholarly resources most heavily drawn upon for this, as well as previous reports published for the study.

University of Birmingham Religions and Development Research Programme


Research for the South Asia regional report drew heavily from sources published by the University of Birmingham’s Religion and Development Programme.

A full list of their scholarly publications can be found at: http://www.religionsanddevelopment.org/index.php?section=1.

The World Bank


Others


Hayward, Susan. “Religious Contributions to Conflict Prevention and Transformation.” Remarks given at the Catholic Peacebuilding Network Conference at Notre Dame University, South Bend IN, April 14, 2008.


Appendix 3 – Voices of Wisdom from Practice: The Berkley Center Interview Series

The following note, written by Katherine Marshall, describes the motivation for, development, and methodology of the Berkley Center interview series, Practitioners and Faith-Inspired Development.

Voices of Wisdom from Practice: The Berkley Interview Series

It began as frustration. Over many years of leading teams of professionals working on international development, I found that their written outputs became increasingly technocratic and cryptic. The form-based approach of reporting systems – with boxes to fill in and numbers and stark assessments to provide – made comparisons and aggregations possible, but it was nigh impossible to discern the complex, human stories behind the work. The soul of what was happening seemed to be lost, yet when you asked someone about a country or project or a problem, stories and insights poured out.

As the Berkley Center embarked on its ambitious explorations of the role that religious institutions and faith-inspired people played in development, we wanted to capture the living wisdom of practitioners, but knew that writing papers might not be the best method. In institutions, writing may be carefully massaged, resulting in a blend of technocratic jargon and promotional. Producing an academic paper was not likely to merit the highest priority for busy practitioners trying to run programs to change the world for the better.

Therefore for the first conference we ran, focused on the United States, we told invited speakers that if they would talk to us for an hour or so, we would do the grunt work of writing. We would write it up, fill in the spaces, and let them edit a near finished product. The result was a set of some ten interviews, polished and made available on the Berkley website.

The results were fascinating and full of meat and insight. Our interviewees were amazed at how much they were able to convey in a short time. And we had fresh, living, usable material that touched directly on the issues we were trying to understand.

The Berkley interview series has developed from there. Most of the interviews are undertaken for a specific event or meeting, but we also interview interesting people as we encounter them. Thus, we have wonderful interviews with Rajmohan Gandhi, Sister Joan Chittister, Sulak Sivaraksa, Canon Gideon Byamugisha, and Father Dominique Pecoud that were not undertaken for a specific event.

The interview approach is at the heart of the work of the World Faiths Development Dialogue (WFDD), which is housed at the Berkley Center. As we explore the work of faith-linked groups in Cambodia, our interviews examine the complex issues at stake: what makes the faith link distinctive? What are the different approaches to gender? Corruption? How do different actors see the risks and benefits of proselytizing that is linked to development work?

Over time we have developed our own technique. First, we take careful notes or record a conversation, and then write it up, not as a verbatim transcript but as a coherent presentation. We then confer with the person we interviewed, often asking them to help clarify points or add materials. In some cases, the individual prefers not to see the interview on the website, and we respect that. But the great majority of people are delighted to see their ideas presented in the interview format. Some people say it is the first time they have felt truly listened to, and heard.

The nearly 200 interviews now on the website are critical inputs for the program’s analytic work, and grist for meetings. They are a goldmine for research on the important and often poorly understood work that faith-inspired organizations and individuals contribute to the field of development. The issues are always complex, and the nuance of dialogue enables progress towards better understanding. That’s what the interviews help us to accomplish.

Katherine Marshall
## Appendix 4 – Berkley Center/WFDD Practitioner Interviews (as of December 2011)

<table>
<thead>
<tr>
<th>Name</th>
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<th>Interview Series</th>
<th>Organization and Position (at the time of interview)</th>
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<tr>
<td>Mohammed Abu-Nimer</td>
<td>USA</td>
<td>Women, Religion and Peace</td>
<td>Professor, School of International Service, American University</td>
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<td>Swami Agnivesh</td>
<td>India</td>
<td>Global Development and Faith-Inspired Organizations in South and Central Asia</td>
<td>Social Activist, Arya Samaj</td>
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<td>USA</td>
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<td>Deputy Director, Joan B. Kroc Institute for Peace &amp; Justice, University of San Diego</td>
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<td>Milton Amayun</td>
<td>USA</td>
<td>Practitioners and Faith-Inspired Development</td>
<td>Global Health Specialist, USAID-Benin</td>
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<td>Reverend Wisdom Shelter Ameku</td>
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<td>Husnul Amin</td>
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<td>Student, Institute of Social Studies, Social Transformation in Pakistan</td>
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<td>Hady Amr</td>
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<td>Director, Brookings Institute Doha Center, Qatar</td>
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<td>Joan Anderson</td>
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<td>Moulana Abu Ikalam Azad</td>
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**Religious and Developmental Organizations**

- Christian Health ministry
- Executive Secretary, Caritas Africa
- International Director for HIV/AIDS, World Relief
- Executive Vice President and CEO, Tanenbaum Center for Interreligious Understanding
- Advocacy and Communications Manager, World Vision Cambodia
- Founder and President, Association Solidarité Féminine, Casablanca, Morocco
- President and Co-Founder, Islamic Relief
- Director, Oxford Research Group
- Community of Saint Egidio
- Battambang Catholic Apostolic Prefecture
- Regional Representative, Fundacion Avina
- Director, International Master of Arts Program in Coexistence and Conflict, Brandeis University
- Senior Technical Advisor for Health, ADRA International
- President, Initiatives of Change International
- Retired Executive Director for International Relations, World Vision
- Technical Specialist, UNICEF Cambodia
- Director for International Affairs, Community of Sant'Egidio
- Director, Center on Religion, Diplomacy, and Conflict Resolution
- Co-founding director of Restored, a global Christian alliance
- Regional Coordinator of the United Kingdom's Department for International Development, Nigeria
- Executive Director of Khmer-Buddhist Educational Assistance Project
- Anando
- Founding Director of 3iG (International InterFaith Investment Group)/World Council of Churches
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**References:**
- Senior Lecturer, Department of Theology & Religious Studies, University of Botswana
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- US Institute of Peace
- Director of Prison Fellowship Cambodia
- Founder, Wajir Peace and Development Committee, Kenya
- Founder, Ibn Khaldun Center for Development Studies in Cairo and the Arab Organization for Human Rights
- Delegate of the Korea Provincial for the Cambodia Mission, Jesuit Church
- Founder/President, Swat Relief Initiative
- Co-founder and Co-Executive Director, Project Muso
- Ambassador-At-Large, Habitat for Humanity
- Associate Director, Salaam Institute, American University
- CEO and President of the Global Fund for Women
- President, University of Cambodia, Executive Director, Asia Faiths Development Dialogue (AFDD)
- Senior Culture Advisor at UNFPA
- Independent Peace Practitioner and Journalist
- Center on Mental Health and HIV/AIDS – MAIDS, Tajikistan
- Buddhist Monk
- Director of Spiritual Engagement, World Vision Australia
- Regional Director, Central Asia, DanChurchAid
- Gender Advisor, US Institute of Peace
- Dean of the Edmund A. Walsh School of Foreign Service, Georgetown University
- Executive Director/CEO and/or Commissioner of the Development and Inter-Church Aid Commission, Ethiopian-Orthodox Church
- Thai Student
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<td>Global Development and Faith-Inspired Organizations in Southeast Asia</td>
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<td>Karen Torjesen</td>
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<td>Robert Vitillo</td>
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<td>Kim Vuth</td>
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<td>Mark Webster</td>
<td>USA</td>
<td>Malaria</td>
<td>Vice President for Programs, ADRA (Adventist Development and Relief Agency International)</td>
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<td>Stephen Weir</td>
<td>USA</td>
<td>Faith-Inspired Organizations and Global Development Policy: US and International Perspectives/Shelter</td>
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<td>Fadlullah Wilmot</td>
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<td>Director, Islamic Relief</td>
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<td>Quentin Wodon</td>
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<td>Practitioners and Faith-inspired Development/Luce Capstone Conference</td>
<td>Advisor, Human Development Network</td>
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<td>C.M. Yogi</td>
<td>Nepal</td>
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<td>Yogi, Founding Principal, Hindu VidyaPeeth</td>
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<td>Hasan Ali Yurtsever</td>
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<td>Global Development and Faith-Inspired Organizations in the Muslim World</td>
<td>President, Rumi Forum, Gulen Movement’s Development Work World-Wide</td>
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<tr>
<td>Bilkisu Yusuf</td>
<td>Nigeria</td>
<td>Women, Religion, and Peace</td>
<td>Journalist, Executive Director, Federation of Muslim Women’s Associations in Nigeria</td>
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<td>Batir Zalimov</td>
<td>Tajikistan</td>
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<td>Center on Mental Health and HIV/AIDS – MHAIDS</td>
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<tr>
<td>Paul Zintl</td>
<td>USA</td>
<td>Tuberculosis</td>
<td>Chief Operation Officer, Partners in Health, and Chair, Stop TB Partnership Subgroup on Drug Management</td>
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</table>
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