

# Faith-Inspired Development Work: Lessons Learned and Next Steps

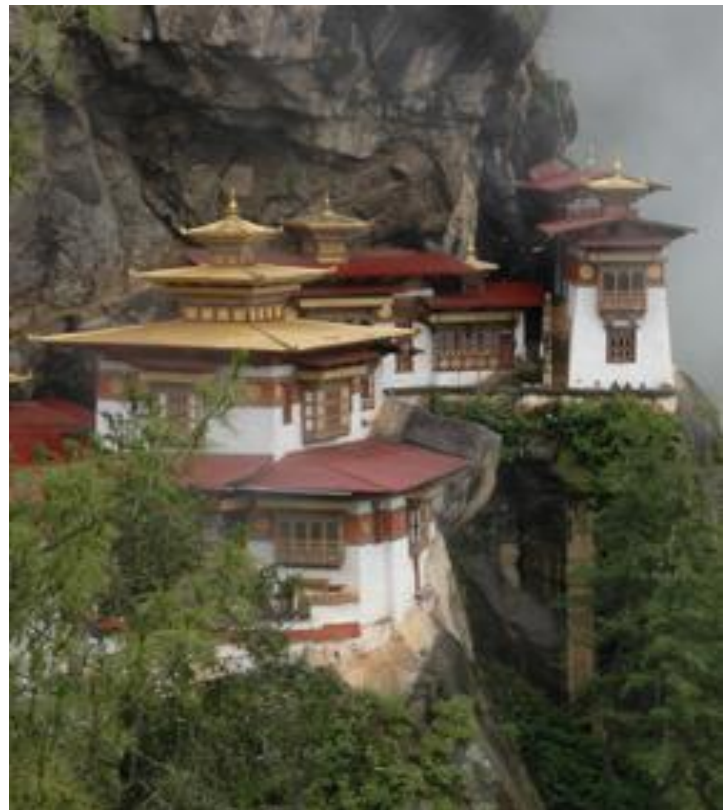
*Appraising the Luce/SFS Program on Religion and Global Development*

November 7, 2011

## **DRAFT 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



Tiger's Nest in Bhutan: symbol that faith can build on mountains,

that the impossible can be achieved



**BERKLEY CENTER**  
for Religion, Peace & World Affairs  
GEORGETOWN UNIVERSITY



### **Luce/SFS Program on Religion and International Affairs**

Since 2006, the Berkley Center and the Edmund A. Walsh School of Foreign Service (SFS) have collaborated in the implementation of a generous grant from the Henry Luce Foundation's Initiative on Religion and International Affairs. The Luce/SFS Program on Religion and International Affairs supports research, teaching, and outreach in two program areas, Religion and U.S. Foreign Policy and Religion and Global Development. A major focus is engagement with public officials in the U.S. government and international organizations grappling with religion and world affairs. The Luce/SFS program was renewed in 2008 through the 2010–11 academic year.

### **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 Berkley Center**

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 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 responded to the opportunities and concerns of many faith leaders who saw untapped potential for partnerships. Based in Washington, D.C., WFDD supports dialogue, fosters communities of practice, and promotes understanding on religion and development, with formal relationships with the World Bank, Georgetown University, and many faith-inspired institutions.

## About this Report

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This draft summary report was prepared as part of the preparations 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*. The aim is to examine the findings and outcomes of 5+ year Henry R. Luce Foundation supported project on Faith-inspired actors in Global Development, in 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 a significant series of in-depth interviews with practitioners. Through this work the project has established a valued network and a platform for informed dialogue on policy and best practices between faith-inspired and secular development actors, scholars, and religious leaders. **We welcome comments on the draft report (km398@georgetown.edu). It will be finalized following the conference.**

The report was prepared under the supervision of Katherine Marshall. Its principal author was Michael Bodakowski, and Louis Ritzinger provided research support. Substantial inputs were provided by Melody Fox Ahmed, Hahna Fridirici, Claudia Zambra, and Elizabeth Bliss. It 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>. Further and related information, notably the pilot country focused work on Cambodia, is on the WFDD website at <http://berkleycenter.georgetown.edu/wfdd>.

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## **Introduction - Faith-Inspired Actors and Development: Contributions and Complexities**

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. Faith is a central part of life for most world citizens, strikingly so for those living in the poorest nations. 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 change. This 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 totally absent from “mainstream” development policy and practice. Yet better data, understanding, and 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 to 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 the Georgetown University Walsh School of Foreign Service (SFS), and Berkley Center for Religion, Peace, and World Affairs (working with the World Faiths Development Dialogue) in a multi-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 faith-inspired development work across world regions and priority sectors that is undertaken by a diverse spectrum of actors. It recognized the varying contexts and diversity involved, but this respect for diversity and complexity grew as the work progressed. The project also took 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 have sought out, and been sought out by, other Luce Foundation supported programs working towards similar ends. The project sought both to “map” the landscape of work and institutions and to probe in greater depth specific cases, especially where they represent “best practices”. The objective was 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 across the world and established 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 has taken place during a large part of the historic United Nations Millennium Development Goals (MDGs) endeavor. The MDGs were set forth in the year 2000 as part of the global response to the turning of the millennium, and they followed a long period of ferment and frustration at rhetorical promises that seemingly led nowhere. The MDGs thus 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, with 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. It largely echoes (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.

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 rather one that has taken place largely under the radar of policy circles at the government and development agency levels, in the capitals of Europe, North America, and Asia. As religion has entered the conversations about faith and development among mainstream policy makers and specialists, it has often appeared in highly stereotyped ways, with heroic generalizations applied to vastly different beliefs, institutions, individuals, and practical approaches. Many of the presumptions that have underlain approaches to religion 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 so much 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 group of individuals. Various reports address the knotty question of categorizing and tracing distinctive characteristics of the different organizations.

The report tends to use faith in preference to religion because faith to many reflects 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)

Region	Atheists	Buddhists	Christians	Ethnoreligionists	Hindus	Jews	Muslims	Agnostics	Total
Africa	0.06% (572,000)	0.02% (254,000)	47.6% (486,467,000)	10.4% (105,947,000)	0.2%% (2,926,000)	0.01% (131,000)	41.0% (417,868,000)	0.5% (5,482,000)	1,022,193,000
Eastern Africa	0.03% (113,000)	0.009% (30,000)	64.8% (209,904,000)	12.5% (40,344,000)	0.5% (1,609,000)	0.01% (36,000)	21.5% (69,787,000)	0.2% (864,000)	324,044,000
Middle Africa	0.08% (103,000)	0.006% (8,000)	81.8% (103,583,000)	7.6% (9,682,000)	0.07% (99,000)	0% (0)	9.5% (11,977,000)	0.06% (718,000)	126,689,000
Northern Africa	0.07% (147,000)	0.01% (27,000)	8.3% (17,459,000)	2.1% (4,475,000)	0.003% (7,000)	0.004% (9,000)	88.7% (185,747,000)	0.7% (1,519,000)	209,459,000
Southern Africa	0.2% (140,000)	0.3% (160,000)	82.1% (47,327,000)	10.0% (5,801,000)	2.1% (1,201,000)	0.1% (85,000)	2.1% (1,196,000)	2.6% (1,493,000)	57,740,000
Western Africa	0.02% (69,000)	0.01% (29,000)	36.0% (108,194,000)	15.0% (45,645,000)	0.003% (10,000)	0.0003% (1,000)	49.0% (149,161,000)	0.3% (888,000)	304,261,000
Asia	2.8% (115,628,000)	10.9% (455,673,000)	8.3% (346,983,000)	3.7% (153,271,000)	22.6% (942,765,000)	0.1% (6,029,000)	25.6% (1,067,519,000)	12.1% (504,434,000)	4,164,252,000
Eastern Asia	6.7% (105,421,000)	17.1% (269,365,000)	8.5% (134,067,000)	4.4% (68,524,000)	0.004% (62,000)	0.0003% (5,000)	1.4% (21,601,000)	29.3% (461,582,000)	1,573,970,000
South-Central Asia	0.2% (3,357,000)	1.6% (27,493,000)	4.9% (69,601,000)	3.2% (55,899,000)	53.0% (934,798,000)	0.006% (97,000)	35.2% (621,796,000)	1.2% (21,366,000)	1,764,872,000
South-East Asia	1.1% (6,408,000)	26.7% (158,360,000)	21.8% (129,399,000)	4.9% (28,786,000)	1.1% (6,565,000)	0.0003% (2,000)	36.9% (219,204,000)	2.9% (17,126,000)	593,415,000
Western Asia	0.2% (442,000)	0.2% (455,000)	6.0% (13,916,000)	0.03% (62,000)	0.6% (1,340,000)	2.6% (5,925,000)	88.3% (204,918,000)	1.9% (4,360,000)	231,995,000
Europe	2.1% (15,744,000)	0.2% (1,790,000)	79.6% (587,713,000)	0.2% (1,167,000)	0.1% (1,027,000)	0.3% (1,918,000)	5.6% (40,716,000)	11.7% (86,491,000)	738,199,000
Eastern Europe	1.6% (4,595,000)	0.2% (578,000)	83.9% (247,367,000)	0.3% (1,005,000)	0.02% (48,000)	0.2% (537,000)	5.8% (16,959,000)	8.0% (23,611,000)	294,771,000
Northern Europe	2.5% (2,442,000)	0.3% (300,000)	80.1% (79,477,000)	0.04% (35,000)	0.7% (667,000)	0.3% (335,000)	2.4% (2,346,000)	13.0% (12,854,000)	99,205,000
Southern Europe	2.1% (3,281,000)	0.06% (88,000)	82.2% (127,603,000)	0.003% (5,000)	0.02% (30,000)	0.07% (111,000)	6.5% (10,145,000)	8.8% (13,714,000)	155,171,000
Western Europe	2.9% (5,426,000)	0.4% (824,000)	70.5% (133,266,000)	0.06% (122,000)	0.1% (282,000)	0.5% (935,000)	6.0% (11,266,000)	19.2% (36,312,000)	189,052,000
Latin America	0.5% (2,899,000)	0.1% (758,000)	92.5% (545,966,000)	0.6% (3,828,000)	0.1% (786,000)	0.2% (962,000)	0.3% (1,595,000)	3.9% (17,140,000)	590,082,000
Caribbean	1.5% (645,000)	0.03% (14,000)	83.7% (34,854,000)	0% (0)	0.9% (382,000)	0.02% (8,000)	0.3% (123,000)	6.5% (2,714,000)	41,646,000
Central America	0.2% (240,000)	0.04% (70,000)	96.0% (149,606,000)	1.0% (1,550,000)	0.01% (18,000)	0.09% (153,000)	0.09% (148,000)	2.3% (3,593,000)	155,881,000
South America	0.5% (2,014,000)	0.2% (674,000)	92.1% (361,506,000)	0.6% (2,278,000)	0.1% (386,000)	0.2% (801,000)	0.3% (1,324,000)	2.8% (10,833,000)	392,555,000
North America	0.6% (1,997,000)	1.3% (4,454,000)	79.4% (273,387,000)	0.4% (1,221,000)	0.5% (1,835,000)	1.6% (5,602,000)	1.6% (5,491,000)	13.5% (46,646,000)	344,529,000



# Millennium Development Goals: Progress to Date

Goals and Targets	Africa		Asia				Oceania	Latin America & Caribbean	Caucasus & Central Asia
	Northern	Sub-Saharan	Eastern	South-Eastern	Southern	Western			

## GOAL 1 | Eradicate extreme poverty and hunger

Reduce extreme poverty by half	low poverty	very high poverty	high poverty	high poverty	very high poverty	low poverty	—	moderate poverty	high poverty
Productive and decent employment	very large deficit in decent work	very large deficit in decent work	moderate deficit in decent work	very large deficit in decent work	very large deficit in decent work	very large deficit in decent work	very large deficit in decent work	moderate deficit in decent work	large deficit in decent work
Reduce hunger by half	low hunger	very high hunger	moderate hunger	moderate hunger	high hunger	moderate hunger	—	moderate hunger	moderate hunger

## GOAL 2 | Achieve universal primary education

Universal primary schooling	high enrolment	moderate enrolment	high enrolment	high enrolment	high enrolment	moderate enrolment	—	high enrolment	high enrolment
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## GOAL 3 | Promote gender equality and empower women

Equal girls' enrolment in primary school	close to parity	close to parity	parity	parity	parity	close to parity	away from parity	parity	parity
Women's share of paid employment	low share	medium share	high share	medium share	low share	low share	medium share	high share	high share
Women's equal representation in national parliaments	low representation	moderate representation	moderate representation	low representation	low representation	very low representation	very low representation	moderate representation	low representation

## GOAL 4 | Reduce child mortality

Reduce mortality of under-five-year-olds by two thirds	low mortality	high mortality	low mortality	low mortality	moderate mortality	low mortality	moderate mortality	low mortality	low mortality
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## GOAL 5 | Improve maternal health

Reduce maternal mortality by three quarters *	low mortality	very high mortality	low mortality	moderate mortality	high mortality	low mortality	high mortality	low mortality	low mortality
Access to reproductive health	moderate access	low access	high access	moderate access	moderate access	moderate access	low access	high access	moderate access

## GOAL 6 | Combat HIV/AIDS, malaria and other diseases

Halt and begin to reverse the spread of HIV/AIDS	low incidence	high incidence	low incidence	low incidence	low incidence	low incidence	intermediate incidence	low incidence	low incidence
Halt and reverse spread of tuberculosis	low mortality	high mortality	moderate mortality	high mortality	moderate mortality	low mortality	moderate mortality	low mortality	moderate mortality

## GOAL 7 | Ensure environmental sustainability

Reverse loss of forests	low forest cover	medium forest cover	medium forest cover	high forest cover	medium forest cover	low forest cover	high forest cover	high forest cover	low forest cover
Halve proportion of population without improved drinking water	high coverage	low coverage	moderate coverage	moderate coverage	moderate coverage	high coverage	low coverage	high coverage	moderate coverage
Halve proportion of population without sanitation	moderate coverage	very low coverage	low coverage	low coverage	very low coverage	moderate coverage	low coverage	moderate coverage	high coverage
Improve the lives of slum-dwellers	moderate proportion of slum-dwellers	very high proportion of slum-dwellers	moderate proportion of slum-dwellers	high proportion of slum-dwellers	high proportion of slum-dwellers	moderate proportion of slum-dwellers	moderate proportion of slum-dwellers	moderate proportion of slum-dwellers	—

## GOAL 8 | Develop a global partnership for development

Internet users	high usage	low usage	high usage	moderate usage	low usage	high usage	low usage	high usage	high usage
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The progress chart operates on two levels. The words in each box indicate the present degree of compliance with the target. The colours show progress towards the target according to the legend below:

- Target already met or expected to be met by 2015.
- Progress insufficient to reach the target if prevailing trends persist.
- No progress or deterioration.
- Missing or insufficient data.

\* Red colour refers to insufficient progress (i.e. MMR has declined less than 2 per cent annually).

\*Chart from the United Nations Statistics Division

*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.*

## The Millennium Development Goals

*“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.”*

*-The United Nations General Assembly, Resolution 55/2, “United Nations Millennium Declaration,” Sept. 18, 2000.*

**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*

## Faith and the MDGs: Links, Work Done, and Paths Forward

### *Faith and the MDGs: a complex and largely unrecognized relationship*

It has been more than a decade since world leaders came together at the United Nations headquarters in New York in September 2000 and 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 following 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 Anan emphasized the shared responsibility of world nations to tackle extreme poverty and suffering through the MDGs; “*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.

On the eve of the September 2000 Summit of World Leaders at the United Nations, another historic event took place, also at the United Nations: the August 2000 Millennium World Peace Summit, one of the largest ever assemblies of world religious leaders, and 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 events, 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 emerged 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, over the eleven years 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 change, both in policy and practice. However, most faith engagement remains on the periphery of mainstream policy discussions, and there are few mechanisms in place to bridge the divides. Government development agencies and international organizations tend to favor collaboration with a few well-known international faith-inspired NGOs, largely sidestepping the vast work at the local level.

The Berkley Center for Religion, Peace, and World Affairs set out in 2006, with support from the Henry R. Luce Foundation, to build towards better understanding of the faith and development landscape, looking both regionally and by sector, at contributions faith-inspired actors make to global development. The project was not defined in terms of the MDGs, but with the MDGs increasingly reflecting the architecture of international development, it took the MDGs as an important reference point. They are

important for the current effort (reflected in this report) to take stock of where we stand and to assess where we should go next.

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 (World Vision, Islamic Relief, and Catholic Relief Services, inter alia), and the major global interfaith organizations (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, to say the least, mixed. A central goal for the MDG framework was to ensure continuing, regular assessment and thus help build the political commitment needed that alone could 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.<sup>i</sup> As the 2015 deadline approaches, the focus is starting to shift to what the MDG successor might be.

### ***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.<sup>ii</sup> 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 Busan (Nov 2011) 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 that is found 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.

UNDP assessments on MDG progress note that effective partnerships with non-governmental organizations, the private sector and civil society can help bring these strategies [country MDG strategies] to fruition. MDG 8, calling for *a global partnership for development*, needs to inspire an enabling environment for the MDGs (UNDP). To this end, some effective partnership models within UN agencies, international donors, and national governments aim to link faith-inspired organizations to overall aid effectiveness strategy.

UNFPA stands out for its proactive approach to engaging faith communities. This has included extensive work that is an integral part of UNFPA programs worldwide (reflecting their appreciation that sensitive social change must involve religious beliefs and actors). It has also involved a pioneering UN system staff training program on religion and development, efforts to build a network of faith-inspired organizations,

and leadership of an interagency UN task force. The HIV/AIDS challenge has also spurred exemplary development faith engagement, and is well set out in the UNAIDS strategic partnership framework.<sup>iii</sup>

Most of the larger transnational faith-inspired NGOs, such as 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.<sup>iv</sup>

***Work below the radar: how to capture largely undocumented efforts***

To a significant degree, 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. Much of this 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.<sup>v</sup>

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. It is far from easy, 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.

## Regional and Issues Focused Consultations: Process, Findings, and Conclusions

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

Over the past five years, The Berkley Center for Religion, Peace, and World Affairs, working closely with the World Faiths Development Dialogue, has engaged in an effort to “map” the work of faith-inspired development organizations across world regions. 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 radar of “mainstream,” secular development organizations and scholarship. Gaps in knowledge and understanding among different faith-inspired organizations, even those working in the same fields, are also important. In some senses we might describe the “mapping” work as a basic journalistic effort, seeking to answer the classic questions: who, where, why, with what, and to what end? While “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, the effort here has focused on gaining a better appreciation of the broader landscape. Its aim is to help make sense of a vastly diverse and generally decentralized set of efforts.

The regional studies have centered on a series of six consultations focused on different world regions. For each, background papers were prepared, interviews were conducted (open-ended interviews with participants and key policy makers, practitioners, and religious leaders), a workshop was held, in the region concerned, and a report highlighted the meeting’s outcomes. Each consultation brought together faith-inspired and secular development practitioners, as well as scholars, to discuss emerging trends, challenges, and how best to foster collaboration both between and among faith-inspired and secular development actors. The background reports aimed to provide context. Each was available to consultation participants and was updated after the event, taking participant comments into account. A central component of the research and broader discussions was the “Practitioners and Faith-Inspired Development interview series,” gleaned practitioner insights that are too little captured in mainstream literature and policy. All reports and interviews are available on the Berkley Center website:

<http://berkeleycenter.georgetown.edu/programs/religion-and-global-development>

The global mapping exercise looked at 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.

We have sought and taken on board much feedback along the way 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 different faith-inspired organizations across these world regions. They and we see significant need and potential to increase the effectiveness and efficiency of their work but also to contribute through this distinctive set of experiences to broader aid and development policies and practice.

The following section highlights the key issues that have emerged from each regional consultation and endeavors to capture some of its flavor and tone.

### **United States and Canada**

The first consultation focused on United States based institutions and, to a lesser degree, those in Canada. It was held on April 16, 2007 in Washington DC at Georgetown University. The event took the form of two panel discussions in an open (ie 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 diverse 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.

An important theme was the particular significance each organization attached to its advocacy role, and the strong links that bound 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 U.S.-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. This was 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. The panel addressed distinctive advantages that faith-inspired institutions can bring to development work. 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 faith communities bring were explored, and the potential good of a sharper focus on cultural sensitivity in development programming was stressed. Faith communities offer particular insight and assets in those areas, often in conflict zones and those with the weakest state institutions, where government institutions are largely absent.

## **Muslim World**

The second effort addressed the most complex and demanding of the regional consultations, as it focused broadly on the Muslim World, in full recognition that the concept is problematic, employing a religious as opposed to a geographic definition. A reason for this framing was comments from 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, in Doha, Qatar, at Georgetown's School of Foreign Service Qatar campus on December 17, 2007, in partnership with the Center for International and Regional Studies (CIRS). It brought together 16 participants from policy, practitioner, and academic backgrounds and 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 discussion in Doha was set against the backdrop of substantial contemporary tensions that surround 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, as well as the impediments that have confronted international funding of Muslim charities in the wake of September 11<sup>th</sup> 2001 and the 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. Particularly 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 women's groups, albeit often little seen and informal in their structure.



The participants at Doha reiterated and agreed on the view 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, there is an important perspective that the MDGs are seen as framed within a broader “western” perspective. This calls for a broader, more inclusive dialogue about underlying issues, fears, and hopes.

As in other regions, participants spoke of a need to develop terminologies that reflect a more culturally sensitive view of the position of faith in society. There was concern that the way democracy is spoken of tends to be 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 and can be more 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 have also participated in a variety of forms of development work through interreligious/interfaith activities, both around sector specific initiatives (such as HIV/AIDS work in Africa), and in more “formal” interfaith settings, such as through Religions for Peace (WCRP).

### **Africa and Europe**

The next consultation again looked to a vast canvas, both the African continent and Europe, especially the institutions there with faith links working in development. The Africa-Europe Regional Consultation was held in The Hague, Netherlands on June 24-25, 2008. The meeting brought together 24 participants from many parts of the world. The Institute of Social Studies, The Hague, was an 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 on the topic. 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 some of the real challenges they saw confronting faith-inspired development work. The great diversity of trends and the variety of views within Europe itself needs to be recognized, and arises from the different histories of individual countries. But the main challenge is the deep-rooted secular context in which faith-inspired organizations have to operate, which inter alia calls them constantly to legitimize themselves as development actors, respecting a more or less strict separation of Church and State. This landscape is affected 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. A topic of continuing debate among several of the European-based institutions is markedly 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 topic of active discussion was 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 around how to develop suitable 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 issues.

There was a strong sense that much more focus needs to go to weaker and conflict affected states and communities where faith organizations have especially important roles. On one topic there was near unanimity: religion has received inadequate and/or misguided attention from donors, but 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, particular emphasis was given to 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. This attribute offers the possibility of bringing empowering and more sustainable programs to local communities.

There was a forthright discussion that called into question hypotheses around the effectiveness of faith-inspired organizations 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. There is a real need to take better stock of the relative effectiveness of these communities 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. Recent work has received far greater focus (prompted by the HIV/AIDS pandemic), but there is still very little systematic information available. Policy implications have been scantily explored. Two topics often mentioned were the development implications of the extraordinary growth of Evangelical Christianity on the African continent. 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. 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 the development of 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 in Antigua, Guatemala, on January 30-31, 2009 and represented 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. The discussion brought together 18 leaders and practitioners from faith-inspired and secular development institutions, as well as academics. Participants 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 which, though still in its early stages, was already being felt acutely through the evaporation of remittances from the U.S. and disruptions to migration trends. There was active debate about these issues and trends, 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 as a whole.

Discussion highlighted migration and its development implications as particularly significant 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 to engage more directly and more effectively in various policy processes. Some ideas included forming and building sustainable networks (but how exactly that can be supported was not entirely clear). The meeting also had a red thread running through it - 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 was a lively topic of discussion, with significant implications for the role of faith-inspired institutions in delivering services. Investigation into development implications 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 rather 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. Organizations participating included International Cooperation Cambodia, UNICEF, 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 was an important part of the background to the event and its organization.

Ethics was perhaps the dominant recurring theme emerging from this 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, 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 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. The discussion 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).

There was a sharp focus on tensions surrounding proselytization and its ramifications for development work (there were stories 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. Several voices, however, argued 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 offered as three promising arenas for interfaith coordination. The cooperation of Muhammadiyah, an Indonesian Muslim organization, with Christian, secular, and international organizations was highlighted as an instance where progress could be 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, versus a view 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 especially any interfaith approaches in a region of such tremendous diversity in faith, political context and cultural practices was a noteworthy theme. 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 organization 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. Many highlighted the distinctive and critically important factor of their "values-based" approach: this 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, meaning 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 role religion frequently plays in regional conflicts is a key concern. 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, emerged as a strong concern, seen to hamper efforts at cooperation and seriously 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.

## Religion and Global Development Issues Survey

In parallel to the regional consultations, a series of eight reviews of critical issues or sectors where development and faith intersect in significant ways were part of the project. Each involved both survey work and consultation events. 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 review and operational efforts (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) the HIV/AIDS pandemic; (b) faith, gender, and development; (c) governance and approaches to corruption; (d) shelter; (e) malaria; (f) tuberculosis; (g) water and sanitation; and (h) maternal mortality.

As in the case with the regional mapping consultations, the Berkley Center and WFDD work on these central development issues has aimed both to contribute to filling knowledge gaps about work by faith-inspired organizations on important development issues, and to open doors to policy reflection and dialogue. The starting hypothesis is that faith-inspired organizations make a wide range of often significant contributions to addressing the issues, yet their efforts are little known to the broader development community. At a simplistic level, the common questions are: 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?” The mapping, again, is not a physical survey of organizations and projects on the ground, but rather what may be called a “journalistic mapping” – identifying the actors, their activities, and the contexts and environments in which they work.

Each review involved a background review, along with semi-structured, long-form interviews with participants and key policy makers and practitioners. The background reports were updated following a consultation event to reflect participant comments, and key themes that emerged in the discussions. Most consultation endeavors also resulted in a meeting report that highlighted participant contributions and key conclusions. All reports and interviews are available on the Berkley Center website:

<http://berkleycenter.georgetown.edu/programs/religion-and-global-development>

Naturally each topic and sub-topic, each region, and each country faces distinctive issues. However, a few common topics ran through the reviews and events. These included frustration at the evident knowledge gaps and thus led to a sharpening focus on the need for better “mapping” of faith-inspired development organizations so that their work and contributions are better known. There was also a common sense that the potential contributions of these 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 healthcare, 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.

In each instance the reviews clearly represent a first stage and the reports are preliminary and in some instances rather impressionistic. Their aim is to help define research and policy agendas and to open doors to further research and action. The overall consensus has been that the reviews have been helpful, sometimes serving as a springboard for subsequent programs and cooperation. We share the view expressed by many of the 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 can truly contribute far more to the broader challenges facing aid and development policies and practice.

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

### **HIV/AIDS**

The first review focused on HIV and AIDS. The engagement of faith-inspired organizations on HIV/AIDS has entailed a long journey and many different paths. To many, 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 thus 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/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, and the perception of a tension between priority to prevention or care, to changing behavior versus treatment of those affected, all surfaced in conjunction with the HIV/AIDS review. An immediate lesson was that the reviews must 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 second effort sought to take stock of the critical questions that surround the question of 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 topics. 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 are both generally more religious than their male counterparts, as well as disproportionately affected by conditions of poverty. Gender issues are implicitly or explicitly present in virtually every aspect development work. Likewise, women’s roles in religion are widely seen as an important topic for research and action. Women play a key role 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 on the real need for more research into the nexus of gender, faith, and development. 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. To understand more clearly both perceptions and realities, better knowledge is crucial. 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 better understanding of roles that religious institutions actually do play in furthering gender equality, support for dialogue involving women of different faiths (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, and faith-inspired entities confront the issues within their own organizations and operations. Further, 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. 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 the World Faiths Development Dialogue 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. The effort included an October 14, 2008 meeting at the Berkley Center in Washington, DC. It brought together a group of faith, business, and academic and civil society leaders to discuss the challenges of addressing corruption within the international development context. A 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 parts of the world, 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.

## Shelter

The Berkley Center reflection on shelter and faith was launched in December 2006, with a meeting held at Georgetown University’s Berkley Center 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, participants included leaders from across the faith-inspired development world. An 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 offer opportunities for sharing 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 continuing advice. In sum the meeting registered progress and promise but agreed that more work was needed 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>

## 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. This meeting brought together senior leaders of the global malaria campaign as well as leading faith-inspired institutions. It marked an important stage in recognizing the real potential for faith institutions to become central partners in the global effort.

Much faith-inspired community and malaria prevention work is characterized by the locally-focused nature of most faith-inspired organizations working in regions where malaria presents the most serious threat 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. 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 allocation. 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. In addition to the estimated one million deaths per year (primarily children), the disease 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 such as 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 per 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. See:

<http://www.cifa.org/events/details/7-nifaa-launches-faiths-united-for-health-campaign.html>

## **Tuberculosis**

Tuberculosis (TB) is known as one of the “big three” infectious diseases affecting the developing world, and it kills more than 1.8 million people every year. However, it has received less attention and funding than have HIV/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. A meeting to discuss the review’s findings was convened 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, to then ask 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/AIDS. Growing recognition of the

critical roles that faith-inspired actors play, or could play, in addressing health challenges in the developing world is a further factor contributing 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/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 other diseases 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 in a position 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 active roles in service provision in many cases, and the fact that many are already addressing other diseases like HIV/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/AIDS and TB programming, with positive results. (eg. 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 better understand 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 positioned to address water and sanitation issues due to their ability 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 also 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, has been 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 have resulted in only modest success in reducing maternal deaths in the world's poorest countries. Maternal mortality is the result of a number of complex factors beyond crucial obstetric care measures, including broader issues of gender equality, education and awareness, and existing healthcare and transportation infrastructure. This provided the impetus to conduct 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 held at the Berkley Center, in conjunction with the World Faiths Development Dialogue, 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.

Because there are 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 requires far more than funding increases and implementing rote medical interventions. Social and logistical barriers to care and awareness remain major obstacles to safe delivery of services. Faith-inspired organizations play a vital role 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 and deserve far more research. 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 the longstanding institutional presence and commitment of many faith-based organizations within specific communities.

Discussions at the consultation also brought up the limits of relying solely on religious leaders or actors, and emphasized the need to focus on public-private partnerships and meaningful collaborations between faith-inspired, secular, and state actors in improving maternal health outcomes. The sensitive nature of childbirth and reproductive health has created obstacles to the engagement of 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.



## Cross Cutting Issues and Key Findings from Regional and Issue Reports

The fourteen regional and issue focused reviews undertaken as part of this five year study present a picture of enormously diverse, significant, and policy relevant contributions to development worldwide. There are important differences by region and sector, as well as among countries and communities. Nonetheless we put forward some emerging common themes.

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. Ironically appreciation for diversity goes alongside the common tendency, in academic literature and development practice to omit or distort the picture of faith-inspired work. At a practical level, this 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, leading 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 is exacerbated.

Some common arguments and themes are summarized below.

- *Fuzziness in looking at faith-inspired organizations*

The very category 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 excluding women from leadership, opposing contraception, serving an exclusive population sharing their beliefs, and working above all to convert others to their faith. 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, it appears often 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 difference 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 dynamic. 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 can be out of date even

before the work is complete. 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 before their neighbors within the community where they work.*

This 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. Few volunteered good examples of well functioning coordination or harmonization systems that reflect the full spectrum of faith voices.

- *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. What makes the discussion so charged are the tensions many see 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 seen as sparking social tensions as groups see it as threatening their social standing or core beliefs. It is described often as disrespectful of the culture and social norms of communities. While this 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 and the majority view is that the two must be kept entirely separate. Few disagreed that it is ethical to assist all 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 a 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 supports. 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 report mixed results (as is the case with secular organizations), and confirm that 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 one's faith on development outcomes. One interesting variant is to question the impact of the size of a faith "dose". The jury is very much out.

- *Terminology and language is important*

Communications 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 difficult 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 its jargon well enough to contribute effectively when they are invited to the table. The answers in both cases: probably not.

- *Strength of faith-inspired organizations at the grassroots and country levels*

Faith-inspired actors (many, not all) are widely respected for their strong community roots: 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. It is far from easy because of the diversity of faith communities which may be in tension and their vision of their own priorities and mandate which may exclude some dimensions of development. But excluding these 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 worship where faith leaders can exhort the community are the envy of those working for behavior change. The communication skill or genius of many faith leaders likewise offers an example. 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/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/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 large shares of education are provided by private entities, many of them faith-inspired.<sup>vi</sup> 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 is an area that 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 recent focus on mapping faith and health; WFDD is completing a review with the Tony Blair Faith Foundation 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 entail *inter alia* 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 and alternative approaches are preferred. This is a telling example both of varying approaches, of the depth of the impetus to compassion, to its practical manifestations, and to the challenges of adapting to changing international knowledge and norms.

## Key Findings and the MDGs

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. The summary picture is mixed, with 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 is farthest from the target.<sup>vii</sup> 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. Increasingly over the life of the project we have sought to frame faith-inspired development work within this MDG challenge and context.

Five areas illustrate where synergies linking faith-inspired development work and the MDGs emerge most clearly and where there are clear common challenges ahead.

### 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 per cent 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.<sup>viii</sup> 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 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 per cent—28 million—live in poor countries affected by conflict.*

Better knowledge about faith-inspired education facilities could help sharpen the focus in education on 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 per cent 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 do important, very diverse work 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.

## Next Steps, Looking Forward...

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 do indeed suggest that better understanding of these contributions and constructive engagement could increase aid effectiveness. Faith-inspired work in the areas of 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 challenges to bringing this knowledge and perspective into development discourse are far from easy. 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 important disappointments in working towards appreciation of the importance of faith for development and the specific institutional changes that a more open and informed approach would entail. Religion is in effect a taboo subject among many practitioners, and in the de facto approaches of various entities, perhaps 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 for discussion several ideas and recommendations:

- ***Undertake well designed mapping work of faith-inspired development in a sample of countries that should show 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. 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 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, and where they might move in different directions are needed.
- ***Research and dialogue to deepen understanding of the “values dilemmas” and possible ways to address them.***

***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.

- ***Working 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. The work of the World Council of Churches and the Vatican to this end provides a good point of departure.
- ***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.
- ***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.

- ***Research and Education.*** A variety of measures should encourage research on linkages between religion and development, to integrate these issues into international development programs at BA and masters levels, and to develop effective teaching materials like case studies. Similar attention linked to curricula at institutions that train religious leaders are also needed.

## Appendix 1 – Project Reports

The six regional and eight issue-focused consultations resulted in a total of 28 background and meeting reports. Below is a comprehensive list of the reports. Each report can be found on the Berkley Center website at: <http://berkeleycenter.georgetown.edu/programs/religion-and-global-development>

### Background Reports

#### *Regional Reviews*

*Faith-Inspired Organizations and Global Development Policy: A Background Review “Mapping” Social and Economic Development Work in Europe and Africa.* Washington, Berkley Center, 2009. A Berkley Center and WFDD report, principle authors Alex Thurston and Vanda de la Mata.

*Faith-Inspired Organizations and Global Development Policy: A Background Review “Mapping” Social and Economic Development Work in Latin America.* Washington, Berkley Center, 2009. A Berkley Center and WFDD report, principle authors Thomas Bohnett and Melody For Ahmed.

*Faith-Inspired Organizations and Global Development Policy: A Background Review “Mapping” Social and Economic Development Work in South and Central Asia.* Washington, Berkley Center, 2011. Berkley Center and WFDD report, principle author Michael Bodakowski.

*Faith-Inspired Organizations and Global Development Policy: A Background Review “Mapping” Social and Economic Development Work in Southeast Asia.* Washington, Berkley Center, 2010. Berkley Center and WFDD report, principle author Michael Bodakowski

*Inspired by Faith: A Background Report “Mapping” Social Economic Development Work in the Muslim World.* Washington, Berkley Center, 2008. Berkley Center report, principle authors Balba, Jehan, Meredith Connelly, and Carrie Parrott,

*Mapping the Role of Faith Communities in Development Policy: The US Case in International Perspective.* Washington, Berkley Center, 2007. Berkley Center for Religion, Peace & World Affairs report.

#### *Issues Reviews*

*Challenges of Change: Faith, Gender, and Development.* Washington, Berkley Center, 2008. Berkley Center report, principle authors Katherine Marshall and Alisha Bhagat

*Decent Shelter for All: Roles for Faith-Inspired Organizations.* Washington, Berkley Center, 2009. A Berkley Center and WFDD Report, principle authors Katherine Marshall and Brady Walkinshaw,

*Experiences and Issues at the Intersection of Faith & Tuberculosis.* Washington, Berkley Center, 2010. Berkley Center and WFDD report, principle authors Thomas Bohnett and Claudia Zambra.

*Faith and Good Governance: Toward Strengthening Global Coalitions.* Washington, Berkley Center, 2009. A Berkley Center report, principle authors Katherine Marshall and Marisa Van Saanen,



*Faith Communities Engage the HIV/AIDS Crisis: Lessons Learned and Paths Forward.* Washington, Berkley Center, 2007. Berkley Center report, principle authors Lucy Keough and Katherine Marshall

*Malaria: Scoping New Partnerships.* Washington, Berkley Center, 2009. Berkley Center and WFDD report, principle authors Katherine Marshall and Thomas Bohnett,

*Reducing Maternal Mortality: Actual and Potential Roles for Faith-Linked Institutions and Communities.* Washington, Berkley Center, 2011. Berkley Center and WFDD report, principle authors Anny Gaul and Hahna Fridirici.

*Water and Sanitation: Faith Dimensions of a Global Imperative.* Washington, Berkley Center, 2011. Berkley Center and WFDD report, principle authors Esther Breger, Emily Rostowski, and Katherine Marshall

## **Meeting Reports**

### ***Regional Consultations***

Berkley Center for Religion, Peace & World Affairs, *Global Development and Faith-Inspired Organizations in Europe and Africa: Meeting Report.* Washington, Berkley Center, 2008.

Berkley Center for Religion, Peace & World Affairs, *Global Development and Faith-Inspired Organizations in Latin America: Meeting Report.* Washington, Berkley Center, 2009.

Berkley Center for Religion, Peace & World Affairs, *Global Development and Faith-Inspired Organizations in South and Central Asia: Meeting Report.* Washington, Berkley Center, 2011.

Berkley Center for Religion, Peace & World Affairs, *Global Development and Faith-Inspired Organizations in Southeast Asia: Meeting Report.* Washington, Berkley Center, 2009.

Berkley Center for Religion, Peace & World Affairs, *Report of the Symposium on Faith-Inspired Organizations and Global Development Policy: U.S. and International Perspectives.* Washington, Berkley Center, 2007.

Berkley Center for Religion, Peace & World Affairs, *Symposium on Global Development and Faith-Inspired Organizations in the Muslim World.* Washington, Berkley Center, 2007.

### ***Issue Consultations***

Berkley Center for Religion, Peace & World Affairs, *Consultation on the Interim Findings of an Investigation into Faith and Tuberculosis.* Washington, Berkley Center, 2010.

Berkley Center for Religion, Peace & World Affairs, *Decent Shelter for All Meeting.* Washington, Berkley Center, 2009.

Berkley Center for Religion, Peace & World Affairs, *Faith and Maternal Mortality Meeting Report*. Washington, Berkley Center, 2011.

Berkley Center for Religion, Peace, & World Affairs, *Governance and Faith: Consultation on Issues and Next Steps*. Washington, Berkley Center, 2009.

Berkley Center for Religion, Peace & World Affairs, *Leadership Consultation on Scaling up Faith Community Impact Against Malaria*. Washington, Berkley Center, 2009.

Berkley Center for Religion, Peace & World Affairs, *Religion, Women and Development*. Washington, Berkley Center, 2008.

Berkley Center for Religion, Peace & World Affairs, *Seminar of Faith Communities and HIV/AIDS*. Washington, Berkley Center, 2007.

Berkley Center for Religion, Peace & World Affairs, *Water and Sanitation: Faith Roles in Responding to Global Challenges Meeting Report*. Washington, Berkley Center, 2011.

## Appendix 2 - Berkley Center/WFDD Interviews to Date

<u>Name</u>	<u>Nationality or operational base</u>	<u>Interview Series</u>	<u>Organization and Position (at the time of interview)</u>
<b>Swami Agnivesh</b>	India	Global Development and Faith-Inspired Organizations in South and Central Asia	Social Activist, Arya Samaj
<b>Husnul Amin</b>	Pakistan	Faith-inspired organizations in Development	Student, Institute of Social Studies, Social Transformation in Pakistan
<b>Hady Amr</b>	Qatar	Faith-inspired Organizations and Global Development Policy: US and International Perspectives/ Global Development and Faith-Inspired Organizations in the Muslim World	Director, Brookings Institute Doha Center, Qatar
<b>Mona Atia</b>	Egypt	Global Development and Faith-Inspired Organizations in the Muslim World	Consultant, Gerhart Center for Philanthropy and Civil Society, American University in Cairo
<b>Moulana Abu IKalam Azad</b>	Bangladesh	Faith and Development in South and Central Asia	Chairman, Masjid Council-Bangladesh
<b>Oscar Azmitia</b>	Costa Rica	Faith-Inspired Organizations and Development in Latin America	Rector, Universidad de la Salle
<b>Roksana Bahramitash</b>	Canada/Iran	Global Development and Faith-Inspired Organizations in the Muslim World	Director of Research, University of Montreal
<b>Douglas Balfour</b>	USA	Faith-inspired Organizations and Global Development Policy: US and International Perspectives	Chief Executive Officer, Geneva Global
<b>Fayyaz Baqir</b>	Pakistan	Faith and Development in South and Central Asia	Director, AkhterHameed Khan Resource Centre
<b>Douglas Bassett</b>	USA	Faith-inspired Organizations and Global Development Policy: US and International Perspectives	International Program Development Executive Director, Compassion International
<b>David Beckmann</b>	USA	Faith-inspired Organizations and Global Development Policy: US and International Perspectives	President, Bread for the World
<b>Noureddine Benmalek</b>	Morocco	Global Development and Faith-Inspired Organizations in the Muslim World	Communications Authority, Morocco
<b>Alejandro Bilbao</b>	Venezuela/Spain	Faith-Inspired Organizations and Development in Latin America	Founder, Centro Magis Latin America
<b>Welmoet Boender</b>	Netherlands	Global Development and Faith-Inspired Organizations in Europe and Africa	Researcher, Stichting Oikos, The Netherlands
<b>Phil Bowden</b>	Cambodia/Australia	Global Development and Faith-Inspired Organizations in Southeast Asia/Faith and Development in Cambodia	International Cooperation Cambodia
<b>Patrice Brodeur</b>	Canada	Global Development and Faith-Inspired Organizations in the Muslim World	Associate Professor and Canada Research Chair on Islam, Pluralism, and Globalization, University of Montreal
<b>Nhek Buntha</b>	Cambodia	Global Development and Faith-Inspired Organizations in Southeast Asia	Head, Buddhist Association in Cambodia
<b>Gideon Byamugisha</b>	Uganda	Practitioners and Faith-Inspired Development	Founder, African Network of Religious Leaders Living with or Personally Affected by HIV/AIDS
<b>Omer Caha</b>	Turkey	Global Development and Faith-Inspired Organizations in Europe and Africa	Dean of the Faculty of Economic and Administrative Sciences, Faith University in Istanbul
<b>Stephen Carr</b>	UK, Malawi	Faith and Agriculture	World Bank Retiree and Veteran African Agriculturalist
<b>Keshab Chaulagain</b>	Nepal	Global Development and Faith-Inspired Organizations in South and	Founding General Secretary, Interreligious Council,

Central Asia			
<b>Amadou Boubacar Cissé</b>	Niger	Global Development and Faith-Inspired Organizations in Europe and Africa	Senior Operational Vice President, Islamic Development Bank Former Prime Minister, Niger
<b>Jose Luis Clemente</b>	Philippines	Global Development and Faith-Inspired Organizations in Southeast Asia	Executive Director, Socio-Pastoral Institute
<b>Sylvia Dávila</b>	Guatemala	Faith-inspired organizations and Development in Latin America	Regional Team Director, Avina Foundation, Guatemala
<b>Etienne De Jonghe</b>	Belgium	Practitioners and Faith-Inspired Development	Former Secretary General, Pax Christi
<b>Frank Dimmock</b>	Lesotho, USA	Practitioners and Faith-Inspired Development	Christian Health ministry
<b>Jacques Dinan</b>	Mauritius	Practitioners and Faith-Inspired Development	Executive Secretary, Caritas Africa
<b>Deborah Dortzbach</b>	USA	Faith-inspired Organizations and Global Development Policy: US and International Perspectives	International Director for HIV/AIDS, World Relief
<b>Haidy Ear-Dupuy</b>	Cambodia	Global Development and Faith-Inspired Organizations in Southeast Asia	Advocacy and Communications Manager, World Vision Cambodia
<b>Aicha Ech-Channa</b>	Morocco	Practitioners and Faith-Inspired Development	Founder and President, Association Solidarité Féminine, Casablanca, Morocco
<b>Hany El-Banna</b>	UK	Global Development and Faith-Inspired Organizations in the Muslim World	President and Co-Founder, Islamic Relief
<b>Emily Fintel</b>	USA/Costa Rica	Faith-Inspired Organizations and Development in Latin America	Regional Representative, Fundacion Avina
<b>Rajmohan Gandhi</b>	India	Practitioners and Faith-Inspired Development	President, Initiatives of Change International
<b>Pat Gempel and colleagues</b>	Cambodia	Faith and Development in Cambodia	HOPE worldwide
<b>Thomas Getman</b>	USA	Practitioners and Faith-Inspired Development	Retired Executive Director for International Relations, World Vision
<b>Ulrike Gilbert-Nandra</b>	Cambodia	Global Development and Faith-Inspired Organizations in Southeast Asia	Technical Specialist, UNICEF Cambodia
<b>Mario Giro</b>	Italy	Practitioners and Faith-Inspired Development	Director for International Affairs, Community of Sant'Egidio
<b>Peter Grant</b>	UK	Practitioners and Faith-Inspired Development	Co-founding director of Restored, a global Christian alliance
<b>Audu Grema</b>	Nigeria	Practitioners and Faith-Inspired Development	Regional Coordinator of the United Kingdom's Department for International Development Nigeria
<b>Olcott Gunasekera</b>	Sri Lanka	Global Development and Faith-Inspired Organizations in South and Central Asia	President, Dharmavijaya Foundation
<b>Francis Halder</b>	Bangladesh	Global Development and Faith-Inspired Organizations in South and Central Asia	Anando
<b>Michiel Hardon</b>	Netherlands	Practitioners and Faith-Inspired Development	Founding Director of 3iG (International InterFaith Investment Group)/World Council of Churches
<b>Muhammed Haron</b>	Botswana	Practitioners and Faith-Inspired Development	Senior Lecturer, Department of Theology & Religious Studies, University of Botswana
<b>Saad Eddin Ibrahim</b>	Egypt	Practitioners and Faith-Inspired Development	Founder, Ibn Khaldun Center for Development Studies in Cairo and the Arab Organization for Human Rights
<b>Gabriel Byong Young Je</b>	South Korea	Global Development and Faith-inspired Organizations in Southeast Asia	Delegate of the Korea Provincial for the Cambodia Mission, Jesuit Church
<b>Ari Johnson</b>	Mali/USA	Practitioners and Faith-Inspired Development, Malaria	Co-founder and Co-Executive Director, Project Muso
<b>Thomas Laird Jones</b>	USA	Practitioners and Faith-Inspired Development, Shelter	Ambassador-At-Large, Habitat for Humanity
<b>Musimbi Kanyoro</b>	United States/Zimbabwe	Maternal Mortality	CEO and President of the Global Fund for Women
<b>Ted Karpf</b>	USA/Switzerland	Practitioners and Faith-Inspired Development, Tuberculosis	WHO
<b>Suhrob Khaitov</b>	Tajikistan	Global Development and Faith-Inspired Organizations in South and Central Asia	Center on Mental Health and HIV/AIDS - MHAIDS, Tajikistan
<b>Rob Kilpatrick</b>	Australia	Global Development and Faith-Inspired Organizations in Southeast Asia	Director of Spiritual Engagement, World Vision Australia

<b>Tatiana Kotova</b>	Russia/Kyrgyz Republic	Global Development and Faith-Inspired Organizations in South and Central Asia	Regional Director, Central Asia, DanChurchAid
<b>Carol Lancaster</b>	USA	Faith-Inspired Organizations and Development in Latin America/ Faith-inspired Organizations and Global Development Policy: US and International Perspectives	Dean of the Edmund A. Walsh School of Foreign Service, Georgetown University
<b>Nigussu Legesse</b>	Ethiopia	Faith and Agriculture	Executive Director/CED and/or Commissioner of the Development and Inter-Church Aid Commission, Ethiopian-Orthodox Church
<b>Pakorn Lertsatienchai</b>	Thailand	Global Development and Faith-Inspired Organizations in Southeast Asia	Thai Student
<b>John Lewis</b>	Africa	Faith and Agriculture	USAID
<b>Richard Marsh</b>	United Kingdom	Global Development and Faith-Inspired Organizations in Europe and Africa	Director, ImpACT (Improving Accountability, Clarity, and Transparency)
<b>Maguid A. Maruhom</b>	Philippines	Global Development and Faith-Inspired Organizations in Southeast Asia	Executive Director of Ummah Fi Salam
<b>Rabia Mathai</b>	Bangladesh	Global Development and Faith-Inspired Organizations in South and Central Asia	Senior Regional Representative for Asia and the Pacific, Catholic Medical Missions Board (CMMB)
<b>Theodore McCarrick</b>	USA	Practitioners and Faith-Inspired Development	Archbishop Emeritus of Washington
<b>Patrick McDonald</b>		Faith-Inspired Organizations and Development in Latin America	Founder, VIVA
<b>Ruth Messinger</b>	USA	Practitioners and Faith-Inspired Development	President, American Jewish World Service
<b>Heng Monychenda</b>	Cambodia	Global Development and Faith-Inspired Organizations in Southeast Asia	Director of Buddhism for Development
<b>Abdul Mukti</b>	Indonesia	Global Development and Faith-Inspired Organizations in Southeast Asia	Secretary of Education Council, Muhammadiyah
<b>Andrew Natsios</b>	USA	Faith and Agriculture	Professor, Edmund Walsh School of Foreign Service, Georgetown University
<b>Zilda Arns Neumann</b>	Brazil	Faith-Inspired Organizations and Development in Latin America	Founder, Pastoral da Criança
<b>William O'Keefe</b>	USA	Faith-inspired Organizations and Global Development Policy: US and International Perspectives	Senior Director of Advocacy, Catholic Relief Services
<b>Thoraya Ahmed Obaid</b>	Saudi Arabia, UN	Practitioners and Faith-Inspired Development	Executive Director of UNFPA
<b>Dele Olowu</b>	Nigeria, Netherlands	Global Development and Faith Inspired Organizations in Europe and Africa	Freelance Consultants, Faith-based Development in Africa
<b>Robert Paarlberg</b>	United States	Faith and Agriculture	Wellesley College
<b>John Padwick</b>	Kenya/UK	Global Development and Faith-Inspired Organizations and Development in Latin America	Director of the Centre for Communication, Research, and Reflection
<b>Dominique Peccoud</b>	France, UN	Practitioners and Faith-Inspired Development	Jesuit, International Labour Organization
<b>Ana Victoria Peláez Ponce</b>	Guatemala	Global Development and Faith-Inspired Organizations and Development in Latin America	Professor, Rafael Landívar University, Central American Women's Network of Religions for Peace, Guatemala
<b>Cedric Prakash</b>	Bangladesh	Consultation for Faith and Development in South and Central Asia	Jesuit, Director, PRESANT
<b>Alvaro Ramazzini</b>	Guatemala	Global Development and Faith-Inspired Organizations and Development in Latin America	Bishop of San Marcos
<b>William Recant</b>	USA	Faith-based organizations in Development	Assistant Executive Vice-President, American Jewish Joint Distribution Committee
<b>Patrick Reese</b>	USA	Practitioners and Faith-Inspired Development	Manager, Humanitarian Services, Church of Jesus Christ of Latter-day Saints
<b>Gene Reeves</b>	Japan	Global Development and Faith-Inspired Organizations in Southeast Asia	Consultant, Rishso Kosei-kai and the Niwano Peace Foundation
<b>Mohamed Sahnoun</b>	Switzerland	Practitioners and Faith-Inspired Development	Caux Forum on Human Security
<b>Trihadi Saptoadi</b>	Indonesia	Global Development and Faith-Inspired Organizations in Southeast Asia	Director, World Vision Indonesia
<b>Muhammad Amjad Saqib</b>	Bangladesh	Global Development and Faith-Inspired Organizations in South and Central Asia	Executive Director, Akhuwat
<b>Bedeldin Shutta</b>	Bangladesh	Global Development and Faith-Inspired Organizations in South and Central Asia	Asia Director, Islamic Relief Worldwide (IRW)
<b>Wihane Sibounheuang</b>	Laos	Global Development and Faith-Inspired	Program Support Officer, Christian Reformed World

Organizations in Southeast Asia			Relief Committee (CRWRC)
<b>Juan Silva</b>	Guatemala	Global Development and Faith-Inspired Organizations and Development in Latin America	Eye Care Regional Adviser for Latin America and the Caribbean, WHO-PAHO
<b>Emmy Simmons</b>	USA	Faith and Agriculture	Retired Assistant Administrator, USAID
<b>Baba Iqbal Singh</b>	India	Global Development and Faith-Inspired Organizations in South and Central Asia	President of the Kalgidhar Society,
<b>Sulak Sivaraksa</b>	Thailand	Global Development and Faith-Inspired Organizations in Southeast Asia	Founder, Sathirakoses-Nagapradipa Foundation at the Parliament of the World's Religions, Melbourne
<b>Cornelio Sommaruga</b>	Switzerland	Practitioners and Faith-Inspired Development	former President, International Committee for the Red Cross
<b>Gunnar Stalsett</b>	Norway	Practitioners and Faith-Inspired Development	Former Bishop of Oslo, Co-President, Religions for Peace
<b>David Steinberg</b>	USA	Global Development and Faith-Inspired Organizations in Southeast Asia	Distinguished Professor, Georgetown University
<b>Elías Szczytnicki</b>	Peru	Global Development and Faith-Inspired Organizations and Development in Latin America	Director, Latin American and Caribbean Religions for Peace Regional Office, Peru
<b>Homa Sabet Tavangar</b>	USA	Practitioners and Faith-Inspired Development	Raising Global Citizens, Baha'i Community
<b>Lim Teck Ghee</b>	Malaysia	Global Development and Faith-Inspired Organizations in Southeast Asia	CEO, Center for Policy Initiatives
<b>Schuyler Thorup</b>	Guatemala	Global Development and Faith-Inspired Organizations and Development in Latin America	Regional Director, Latin America and the Caribbean, Catholic Relief Services
<b>Farida Vahedi</b>	Bangladesh	Global Development and Faith-Inspired Organizations in South and Central Asia	Executive Director of the Department of External Affairs, National Spiritual Assembly of the Bahá'ís of India
<b>Corina Villacorta</b>	Guatemala	Global Development and Faith-Inspired Organizations and Development in Latin America	Executive Advisor on Child Rights, World Vision International
<b>Robert Vitillo</b>	USA	Roles of Faith-inspired organizations in Development	Special Advisor on HIV/AIDS, Caritas Internationalis
<b>Mark Webster</b>	USA	Malaria	Vice President for Programs, ADRA (Adventist Development and Relief Agency International)
<b>Stephen Weir</b>	USA	Faith-Inspired Organizations and Global Development: US and International Perspectives/Shelter	Vice President for Global Development and Support, Habitat for Humanity
<b>Fadlullah Wilmot</b>	Pakistan	Global Development and Faith-Inspired Organizations in South and Central Asia	Director, Islamic Relief
<b>C.M. Yogi</b>	Nepal	Global Development and Faith-Inspired Organizations in South and Central Asia	Yogi, Founding Principal , Hindu VidyaPeeth
<b>Hasan Ali Yurtsever</b>	USA	Global Development and Faith-Inspired Organizations in the Muslim World	President, Rumi Forum, Gulen Movement's Development Work World-Wide
<b>Gerrie ter Haar</b>	Netherlands	Global Development and Faith-Inspired Organizations in Europe and Africa	Professor, ISS, The Hague
<b>Lisette van der Wel</b>	Netherlands	Global Development and Faith-Inspired Organizations in Europe and Africa	Anthropologist, Policy Advisor, Interchurch Organization for Development Cooperation
<b>Tom Dannan</b>	South Sudan	Maternal Mortality	Executive Director, John Dau Foundation
<b>Sonya Funna</b>	United States	Maternal Mortality	Senior Technical Advisor for Health, ADRA International
<b>Agnes Appiah</b>	Ghana	Practitioners and Faith-Inspired Development/Ghana	Founder and Director, Living Faith School and Home
<b>Robin Denney</b>	South Sudan	Faith and Agriculture	Agriculture Consultant, Episcopal Church of Sudan
<b>Luis Arancibia</b>	Spain	Practitioners and Faith-inspired Development	Deputy Director, Entreculturas,
<b>Albeiro Rodas</b>	Cambodia	Global Development and Faith-Inspired Organizations in South and Central Asia	Salesians of Don Bosco, Member
<b>Quentin Wodon</b>	USA	Practitioners and Faith-inspired Development/Luce Capstone Conference	Advisor, Human Development Network
<b>Kpakile Felemou</b>	Guinea	Faith and Human Development	Community of Saint'Egidio
<b>Maryann Cusimano Love</b>	USA	Women, Religion and Peace	Professor, Catholic University
<b>Ray Caggiano, Bob Blees, and John Barnshaw III, SIM</b>	USA	Practitioners and Faith-inspired Development	SIM Special Projects Manager

<b>Batir Zalimov</b>	Tajikistan	Global Development and Faith-Inspired Organizations in South and Central Asia	Center on Mental Health and HIV/AIDS – MHAIDS
<b>James Pond</b>	Cambodia	Faith and Development in Cambodia	Transitions Global, ED
<b>AbdurakhimNazarov</b>	Tajikistan	Global Development and Faith-Inspired Organizations in South and Central Asia	Imam Khatib - Umar IbniAbdulaziz Mosque
<b>Farina So</b>	Cambodia	Faith and Development in Cambodia	Documentation Center of Cambodia
<b>Visaka Dharmadasa</b>	Sri Lanka	Consultation for Faith and Development in South and Central Asia	Chairperson of the Association of War Affected Women
<b>Thoraya Obaid</b>	Saudi Arabia	Practitioners and Faith-Inspired Development/Gender	Executive Director of UNFPA
<b>Adam Hutchinson</b>	Cambodia	Faith and Development in Cambodia	Director of Prison Fellowship Cambodia
<b>Venerable Hoeurn Somnieng</b>	Cambodia	Faith and Development in Cambodia	Executive Director of Life and Home Association (LHA) and the Deputy Head Monk of WatDamnak
<b>Prom Pauv and PichSovann</b>	Cambodia	Faith and Development in Cambodia	TASK
<b>Zebu Jilani</b>	Pakistan	Consultation for Faith and Development in South and Central Asia	Founder/President, Swat Relief Initiative
<b>Theary Seng</b>	Cambodia	Faith and Development in Cambodia	Founder, Cambodian Center for Justice and Reconciliation and CIVICUS: Center for Cambodian Civic Education
<b>Pastor Ted Olbrich</b>	Cambodia	Faith and Development in Cambodia	Country Director of Foursquare Children of Promise and Stephen Billington, Co-Founder of Home of English International School
<b>Sarah Chhin</b>	Cambodia	Faith and Development in Cambodia	Project Sky Co-Manager, International Cooperation Cambodia
<b>Sergio Pradena</b>	Chile	Education and Global Social Justice Project	Teacher of History and Geography and Coordinator for 5th-8th Grade Students, San LuisBeltrán School, Santiago, Chile
<b>Kim Vuth</b>	Cambodia	Faith and Development in Cambodia	American Friends Service Committee
<b>Heng Cheng</b>	Cambodia	Faith and Development in Cambodia	Evangelical Fellowship of Cambodia
<b>Venerable Yos Hut Khemacaro</b>	Cambodia	Faith and Development in Cambodia	Buddhist Monk
<b>AgnetaDauValler</b>	Cambodia	Faith and Development in Cambodia	Country Representative for Cambodia, Church World Service
<b>Patricia DeBoer</b>	Cambodia	Faith and Development in Cambodia	Regional Director, Asia for American Friends Service Committee (AFSC)
<b>Shan ti Sattler</b>	Cambodia	Faith and Development in Cambodia	Fellow, International Center for Conciliation (ICfC)
<b>ScillaElworthy</b>	England	Women, Religion, and Peace	Director, Oxford Research Group
<b>Sheikh AbdullahiAbdi</b>	Kenya	Religion, Conflict, and Peacebuilding Fellowship	Chairman of National Muslim Leaders Forum (NAMLEF), CEO of Northern Aid, and Chairman of the National Governing Council for the New Partnership for Africa's Development in Nairobi, Kenya
<b>Amina Rasul-Bernardo</b>	Philippines	Women, Religion, and Peace	Lead Convenor, Philippine Council for Islam and Democracy
<b>Bilkisu Yusuf</b>	Nigeria	Women, Religion, and Peace	Journalist, Executive Director, Federation of Muslim Woman's Associations in Nigeria
<b>Scott Appleby</b>	USA	Women, Religion, and Peace	Kroc, Notre Dame
<b>S. K. Maina</b>	Kenya	Women, Religion, and Peace	National Coordinator for Peacebuilding and Conflict Management (National Steering Committee) Secretariat at the Ministry of State for Provincial Administration Internal Security in Nairobi, Kenya
<b>Dr. Michael Chelogy</b>	Kenya	Practitioners and Faith-Inspired Development	Deputy Director of Research, Drafting and Technical Support for the Committee of Experts on Constitutional Review in Kenya
<b>Afeefa Syeed</b>	USA	Women, Religion and Peace	Senior Advisor, US Agency for International Development, Middle East and Asia Bureaus
<b>Ginny Bouvier</b>	USA	Women, Religion and Peace	US Institute for Peace
<b>Filiz Odabas-Geldiy</b>	Turkey	Women, Religion and Peace	Executive Director, International Association for Human Values (IAHV) and Director of Government



			Relations, the Art of Living Foundation (AOLF)
<b>Elana Rozenman</b>	Israel/Palestine	Women, Religion and Peace	founder and executive director of Trust-Emun
<b>Dianne (Dee) Aker</b>	USA	Women, Religion and Peace	Deputy Director, Joan B. Kroc Institute for Peace & Justice, University of San Diego
<b>Karen Torjesen</b>	USA	Women, Religion and Peace	Professor, Department of Women's Studies, Claremont Graduate University
<b>AshimaKaul</b>	Kashmir	Women, Religion and Peace	Independent Peace Practitioner and Journalist
<b>Marilyn McMorow</b>	USA	Women, Religion and Peace	Visiting Assistant Professor, School of Foreign Service, Georgetown University
<b>Sister Joan Chittister</b>	USA	Women, Religion and Peace	Executive Director, Benetvision
<b>Mari Fitzduff</b>	N. Ireland	Women, Religion and Peace	Director, International Master of Arts Program in Coexistence and Conflict, Brandeis University
<b>Andrea Blanch</b>	Israel	Women, Religion and Peace	President, Center for Religious Tolerance
<b>Mohammed Abu-Nimer</b>	USA	Women, Religion and Peace	Professor, School of International Service, American University
<b>Kathleen Kuehnast</b>	USA	Women, Religion and Peace	Gender Advisor, U.S. Institute of Peace
<b>Qamar-ul Huda</b>	USA	Women, Religion and Peace	U.S. Institute of Peace
<b>Manal Omar</b>	USA	Women, Religion and Peace	Director of Iraq Programs, United States Institute of Peace
<b>Joyce S. Dubensky</b>	USA	Women, Religion and Peace	Executive Vice President and CEO, Tanenbaum Center for Interreligious Understanding
<b>Dekha Ibrahim</b>	Kenya	Women, Religion and Peace	Founder, Wajir Peace and Development Committee, Kenya
<b>Denise Coghlan</b>	Cambodia/Australia	Global Development and Faith-Inspired Organizations in Southeast Asia	RSM, Director, Jesuit Refugee Service Cambodia
<b>Jacqueline Moturi Ogega</b>	Kenya	Women, Religion and Peace	Director, Women's Program at the World Conference of Religions for Peace
<b>Marc Gopin</b>	USA	Women, Religion and Peace	Director, Center on Religion, Diplomacy, and Conflict Resolution
<b>Ayse Kadayifci-Orellana</b>	Middle East	Women, Religion and Peace	Associate Director, Salaam Institute, American University
<b>David Smock</b>	USA	Women, Religion and Peace	Vice President, Center for Mediation and Conflict Resolution, US Institute of Peace
<b>Ela Bhatt, Founder</b>	India	Women, Religion and Peace	Self-Employed Women's Association (SEWA)
<b>Kathryn Poethig</b>	USA	Women, Religion and Peace	Professor, California State University, Monterey Bay
<b>Emma Leslie</b>	Cambodia	Faith and Development in Cambodia	Director, Center for Peace and Conflict Studies
<b>Susan Hayward</b>	USA	Women, Religion and Peace	Program Officer, Religion and Peacemaking, United States Institute of Peace
<b>Azza Karam</b>	USA/Egypt	Women, Religion and Peace/ Capstone Interview Series	Senior Culture Advisor at UNFPA
<b>Marie Dennis</b>	USA	Women, Religion and Peace	Director, Maryknoll Office for Global Concerns
<b>Dena Merriam</b>	USA	Women, Religion and Peace	Global Peace Initiative of Women
<b>Wendy Tyndale</b>	UK	Women, Religion and Peace	WFDD
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<b>Milton Amayun</b>	USA	Practitioners and Faith-Inspired Development	Global Health Specialist, USAID-Benin
<b>Elliott Abrams</b>	USA	Practitioners and Faith-Inspired Development	Senior Fellow for Middle Eastern Studies, Council on Foreign Relations
<b>Dr. John Borelli</b>	USA	Practitioners and Faith-Inspired Development	Georgetown University Special Assistant to the President for Interreligious Initiatives, on New Social Media and Interreligious Understanding
<b>Joan Anderson</b>	Japan	Global Development and Faith-Inspired Organizations in Southeast Asia	International Office of Public Information, Soka Gakkai
<b>Peter Gyallay-Pap</b>	Cambodia	Faith and Development in Cambodia	Executive Director of Khmer-Buddhist Educational Assistance Project
<b>Robert A. Seiple</b>	USA	Practitioners and Faith-Inspired Development	First US Ambassador for International Religious Freedom
<b>Bernhard Liese</b>	USA	Practitioners and Faith-Inspired	Chair, Department of International Health at

		Development/Tuberculosis	Georgetown University School of Nursing & Health Studies
<b>Father Enrique Figaredo</b>	Cambodia	Development and Faith in Cambodia	Battambang Catholic Apostolic Prefecture
<b>Dr. Kim Houn Kao</b>	Cambodia	Global Development and Faith-Inspired Organizations in Southeast Asia / Faith and Development in Cambodia	President, University of Cambodia, Executive Director, Asia Faiths Development Dialogue (AFDD)
<b>Helen Sworn</b>	Cambodia	Development and Faith in Cambodia	Founder and Director, Chab Dai Network
<b>Gerlinda Lucas</b>	Cambodia	Development and Faith in Cambodia	Senior Officer, Sihanouk Hospital Center of HOPE
<b>Paul Zintl</b>	USA	Tuberculosis	Chief Operation Officer, Partners in Health, and Chair, Stop TB Partnership Subgroup on Drug Management
<b>Raphael Soloman Sabun</b>	Sudan	Peacebuilding Practitioners Interview Series	Peace Building and Civic Education Coordinator for RECONCILE International in Yei, Sudan
<b>Emmanuel Dele</b>	Sudan	Peacebuilding Practitioners Interview Series	Base Manager of RECONCILE International in Yei, Sudan
<b>Rev. Cosmas Gwagwe</b>	Sudan	Peacebuilding Practitioners Interview Series	Pastor of St. Paul Parish in Yei, Sudan
<b>Rev. Arkanjelo Wani Lemi</b>	Sudan	Peacebuilding Practitioners Interview Series	Pastor of the African Inland Church of Yei, Sudan
<b>James Zindo</b>	Sudan	Peacebuilding Practitioners Interview Series	Publishing Officer for Across in Yei, Sudan
<b>Peter Martin Bakata</b>	Sudan	Peacebuilding Practitioners Interview Series	Psychosocial Training Officer with RECONCILE International in Yei, Sudan
<b>Moses Emmanuel Mawa and Justin Charles Towonyo</b>	Sudan	Peacebuilding Practitioners Interview Series	Youth Ministers of the Pentecostal Church of Yei, Sudan
<b>Rev. Fr. Emmanuel L. Sebit, S.J.</b>	Sudan	Peacebuilding Practitioners Interview Series	Pastoral Coordinator for the Roman Catholic Diocese of Yei, Sudan

## End Notes

<sup>i</sup> *Millennium Development Goal, The Global Partnership for Development: Time to Deliver*. MDG Gap Task Force Report 2011. United Nations.

[http://www.un.org/en/development/desa/policy/mdg\\_gap/mdg\\_gap2011/mdg8report2011\\_engw.pdf](http://www.un.org/en/development/desa/policy/mdg_gap/mdg_gap2011/mdg8report2011_engw.pdf)

<sup>ii</sup> Marshall, Katherine. *Beyond the Millennium Development Goals: Global Development Goals post 2015*. Chapter X. “MDGs meet Religion: Past, Present and Future”. (forthcoming publication)

<sup>iii</sup> *Partnership with Faith-based organizations, UNAIDS Strategic Framework. December 2009*

<sup>iv</sup> Marshall, Katherine and Lucy Keough, *Development and Faith: Where Mind, Heart, and Soul Work Together*, World Bank: 2007.

<sup>v</sup> See notably the interviews at <http://berkeleycenter.georgetown.edu/projects/religion-and-global-development-capstone-conference-interview-series>

<sup>vi</sup> Felipe Barrera-Osorio, Harry Anthony Patrinos, and Quentin Wodon, Editors, *Emerging Evidence on Vouchers and Faith-Based Providers in Education Case Studies from Africa, Latin America, and Asia*, The World Bank, 2009 <http://siteresources.worldbank.org/EXTDEVIALOGUE/Resources/EmrgingEvidenceVouchers.pdf>.

<sup>vii</sup> The Millennium Development Goals Report 2011. United Nations.

<sup>viii</sup> See World Bank Report, “Secondary School Madrasas in Bangladesh: Incidence, Quality, and Implications for Reform.” March 15, 2009 <http://siteresources.worldbank.org/EXTDEVIALOGUE/Resources/BangladeshMadrasaReportFinal.pdf>.