

PRINCETON UNIVERSITY COLLOQUIUM ON
PUBLIC AND INTERNATIONAL AFFAIRS
In the Service of All Nations?
The Role of NGOs in Global Governance and Society

**"Mind, Soul and Hands: Challenges for
Development/Faith Alliances in Fighting Poverty"**

REMARKS OF KATHERINE MARSHALL
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P R O C E E D I N G S

MS. MARSHALL: Well, it's an interesting experience to be back here. I think the first thing that I wanted to say is how strange it is to be here with some people who should be here who are missing, thinking of John Gearhart, Marion Levy, who should be up there with his [inaudible], Bobby Wagner, Harry Silverman and Paul Offner, all of whom were very much our contemporaries. So I feel them very much in the room.

In tribute to another professor, Ed Tufte, I have refrained from PowerPoints.

[Laughter.]

MS. MARSHALL: He's reminded us that PowerPoint makes you dumb, which is I think the headline. And I do have some props which I may or may not use. The main advice that I've had for tonight is brevity.

[Laughter.]

MS. MARSHALL: So what I was going to do was, first, to just explain a little bit about the title of the talk and where it came from, what it

meant;

Secondly, talk a little bit about the journey, which I have been involved in, which has put together two extremely improbable worlds, the world of development, the World Bank, particularly, and the world of religion, and some of the reasons for it and some of the conclusions;

Third, talk a little bit about how things looked this week, you know, what's on my agenda;

And then talk a little bit about dialogue and some of the dialogue processes that I'm involved in.

Wendy Manukan [ph] is a poet who has inspired me just by her very presence, but thinking of reunions, I had in mind T.S. Eliot, "We shall not cease from exploration, and the end of all of our exploring will be to arrive where we started and to know the place for the first time." So I think that there is an element of that.

I think back on hearing reunion speeches here. Two stand out. One was Peter Bell's extraordinary reflections on his career. The other

was Larry Goldman with his "Shock and Awe"-- [Laughter.]

MS. MARSHALL: --for the story of his wonderful creation. So, anyway, with all of these sort of characters and ideas behind, I'll launch in.

So I titled this, "My Soul and Hands." I have to say that the first title Anne Marie didn't like. She thought it was a little bit obscure.

But anyway, what does that mean and where does it come from?

It actually was inspired from a very improbable source, which was Klaus Schwab, the head of the World Economic Forum. The Davos event this year, as several others around these days, focus on partnerships. We're talking a lot about partnerships. And in some senses, the colloquium here is about partnerships as well, sort of putting together different combinations.

But this very serious Swiss businessman launched as the themes for partnership that what you needed was mind, heart and soul. And what he

meant by "mind," obviously, was the intellect, and hopefully imagination. By "heart," he was talking, to some extent, about corporate social responsibility and about caring, and "soul," he was bringing into the Davos debate--this is the world economic and political kings--the notion that if we don't have a spiritual dimension, if we don't think about the purpose of it all, that we will not succeed.

I have added another, which was another theme of Davos, which was the notion of the rhetoric action gap, which is the talk which is not translated into action. In fact, in some of the meetings that we had with religious leaders, they have taken the notion of covenant and suggested that covenant is above anything the willingness to take a commitment and to translate it into action. So the rhetoric reality issue in today's world is one that comes back again and again. So that is what we're looking for in this kaleidoscope of partnerships and commitments is the combination of mind, heart, soul and hands or shoe leather, as one

of my colleagues would say.

So, basically, let me start with a little bit of the story of what happened. I had spent, from the time that I left here, virtually all my career in what I would call front-line operations, working in development and working very much in villages, on agricultural projects, dealing with economic crises, dealing with debt issues, dealing with getting women's issues on the agenda from the very early stages of HIV/AIDS, dealing with urban projects, dealing with the impact of the East Asia crisis.

When the President of the World Bank essentially made me an offer that I couldn't refuse to work on one of his initiatives, which was to bring some kind of rapprochement between the world of development and the world of religion, he and the Archbishop of Canterbury had had a meeting from representatives of all of the world's major religions, and they had decided, as a result, to launch a dialogue on the process. So that's all another set of history that I'm not going to tell

you about tonight.

What I did want to start with was the controversy that this generated and some reflections on the controversy. And I'm constantly living, in a sense, between two poles on these issues. The first pole I think is reflected in the opening line of a book by Charles Kimble, "When Religion Turns Evil," which says that religion is arguably the most powerful and pervasive force on earth.

The other is a book which is actually titled, "The Productive Narcissist," but it refers to the initiative of Jim Wolfensohn as the rather loony idea of the Archbishop of Canterbury and Jim Wolfensohn of bringing together the world's religions and looking for peace.

So you have these, really these two extremes, which I think we're all navigating and trying to reflect on why that is. So let me first comment on why we have got involved and why I think this is important, some of the reasons why the world of development and the world of religion do

have so many different connections, and then also comment a little bit on why, in the history of the World Bank, this has been one of the most controversial issues that there has ever been.

Jim Wolfensohn has been so disturbed by this that he talked about resigning over the issue. But why was it important?

The first is that the churches, preachers, imams, Buddhist monks, people in congregations have been very vocal in their criticisms of the work of development overall, and this is I think best exemplified in the Jubilee Movement, the Jubilee 2000, though that is, in fact, a very positive story.

The Jubilee movement is one of the few issues in development that has truly captured the public mind in ways that the environmental movement has been able to do. But Jubilee, because it mobilized mothers' unions, youth groups, et cetera, around the issue of debt, because it was able to do that, it has helped to transform public policy over the years.

But there are many aspects of life today, social change, where the voices of criticism are much more negative, and it is something that was a subject of great bewilderment to many of my colleagues to find themselves in church or in the synagogue, in a mosque or wherever and to hear what they were doing condemned.

This continues, of course, to this day. The critiques are many, whether it's structural adjustment or materialism or destruction, et cetera. And I think what this has prompted was a sense that there was a tremendous need for more communication, particularly since, and in many ways the roots of what religious organizations are looking for, their compassion for the poor, their sense of social justice, et cetera, are what all of us who work in development are working towards. So those were some of the negative forces.

On the positive side, surveys of poor communities the world over show that trust in religious leaders may be higher than any other organization, certainly vastly higher than

government, media, generally NGOs, certainly higher than police or whatever. So, if you are going to be working in poor communities, and you do not have some kind of knowledge of and engagement with faith leaders, you are going to run up against a wall.

Secondly, and there were numbers bandied about here--not bandied about--there were numbers used--we bandied the numbers, but other people used them--about the level of the amount, the proportions of services that are provided by religious organizations. My point is that we know very little, but we know that it's very high--anywhere from 30 to 50 percent of health care.

One of the cardinals in the Vatican was quoted recently saying that 26 percent of health care worldwide is provided by the Catholic Church alone, so that the numbers are very high. There are very large amounts of money that move to communities and from rich countries to poor countries that are transmitted and administered by faith organizations. I think it's about half of philanthropy in the United States, but again these

are numbers that we don't know very well.

And most important is the number of, the amount of energy, and the initiative and the traditions that have led to concepts of social justice that over the years have been developed and transmitted through faith organizations.

Interestingly, we reflected on why it has been so difficult to have the communication. And one diagnosis, which I think has a lot of validity, is that church positions on reproductive health rights and the role of women is one of the reasons why it has been so difficult to bridge the gulf of communications between faith organizations and development organizations. But in any event, the areas of common ground are many and obviously of tremendous importance.

Some of these issues explain why this issue has become so controversial and why we've been navigating, I don't know, land mines or bogs or whatever. Essentially, the critiques and the issues that we have to deal with are the very complex, basic issues of the relationship of church

and state, and this takes different forms in different parts of the world. Interestingly, for example, in Latin America, it's been quite easy to maintain dialogue and to engage with faith leaders, and the Islamic World has been much more complex.

In Africa, it's a very mixed picture, and therefore the results of it are much less easy to define. South Asia is very explosive, and East Asia is a composite, but everywhere there is a tension, both about the definition of the role of church and state, but also the evolution, and the direction, and this comes back to some of the issues that were discussed today on democracy.

So that was one of the criticisms, was that religion is political, that in getting into religion, particularly anything that deals with trying to determine which groups to deal with, which leadership, one would recognize that one is touching on very explosive issues.

Another reason that we see is that there is a perception that religion and development are alien; in other words, that religion, in some ways,

is harking back to the period before development, and so that was an argument that, in many cases, this was going in a different direction.

There was also an issue of, which goes under the name of "selectivity," which **is**, is this a priority that's important?

In many ways, that discussion changed after September 11th because it's been very difficult to argue, post-September 11th, that a clear and wise understanding of the forces of religion, what they mean as part of the culture, our key culture, is not of critical importance.

I am going to add one other issue that has struck me. When I was in this room for the first time, I was part of a very small minority with Caroline. We were the first official group of women who had ever been in the school, and there were 20 women in the university I think at that time, and we were a very peculiar species. But over time I have dealt in different ways with the issues of gender and development gender in organizations.

And one of the things that I have always felt is that people approach gender issues in a rather different way than most other technical subjects that they deal with because it is something that is very personal. People take it in a very personal way. They tend to be arguing with their hearts or their stomachs or their emotions, in one way or another, and it is often very difficult I think to have thoughtful and objective discussions on gender.

To me, one of the big turning points was what I call the "conversion of Larry Summers to girls' education" that--

[Laughter.]

MS. MARSHALL: --you know, when Larry Summers really came to believe that girls' education was the single best investment, you started to see a change. But even to this day, people's voices have a different tenor when they're talking about gender. You can see them sort of thinking about my mother, my sister, my wife, my daughter, et cetera. And of course it's very

similar with religion, that very few people approach discussions of religion without having a personal sense of what does this mean for me, what do I believe, what do I not believe?

So, in any event, it has been, and remains to this day, a very difficult issue. It also I think is undoubtedly one of the great blind spots of the development world, certainly for the World Bank. And opening up, it opens up an entire new world of issues, of organizations, which are huge. Just to cite one figure, the Orthodox Church in Ethiopia has 450,000 clergy, and that's just for well under half of the population.

I was going to turn very quickly to what I call an "in-box" exercise, and I realize that this is not completely self-evident. But in many management courses and in many recruitment exercises, one of the things that people do is that they give you an in-box with issues and **ask** you how to deal with it. And I'm not going to ask you how to deal with it, so I would welcome advice. But I just wanted to give you a list of what's been on my

plate for the last 10 days, with very brief comments, and then go on to the dialogue processes and go back to fun. But these are a few:

The most improbable actually came in this morning, which was an e-mail that asked about solar crematoriums, and the issue was the damage to fuel wood and trees that come from cremation practices in India and the pollution from half-burned bodies. So is there a movement for solar crematoriums;

Having a discussion of a set of seminars for Buddhist monks in Cambodia that are focused on environment and whether or not they might be extended to education;

An exchange on the Catholic Church positions on condoms and AIDS and how far some new statements reflect real progress;

I was at a meeting on Monday with the French Senate on the Fes Festival Of Global Sacred Music, which I will come back to, trying to explain why the World Bank was part of this;

On Wednesday, I had an unusual privilege-- and I actually have one around here, but it's not

in this pile--but I was asked by the World Bank to represent it in accepting 11,000 unhappy birthday cards from the Jubilee movement; the reason I think was that it was a preacher at the head of the National Council of Churches who was doing that;

Discussing with a Senegalese journalist the possibilities of a dialogue between Christians and Muslims in Senegal;

Talking about the World Parliament of the Religions in July and how we might bring the Millennium Development Goals into that;

The 3iG, which may not be a household world to you, it's the International Interfaith Investment Group, which is a new effort to mobilize the financial resources of the world's religions with the idea that one could--it's modeled on the Interfaith Center for Corporate Responsibility, but the idea is to mobilize the shareholder power, which apparently is estimated at 7 to 8 percent of liquid capital resources globally held by churches, including pension funds, et cetera.

There actually are a lot more, but the

point that I wanted to make is that these go, to some extent, from the sublime to the ridiculous, that they cover virtually every issue that appear unmanageable. It's fascinating, but I think most importantly that the issues are, in many ways, and through different patterns all linked, and they go to every single aspect of development issues.

We have a list of eight issues that we're working on that we think are the most important.

By far, the most important is HIV/AIDS, which was the subject of one of the panels today;

The second is conflict, post-conflict reconstruction, and the whole issue of peacemaking; in other words, the role of religions both in making peace, as well as trying to promote harmony;

Issues of corruption, which are seen as a critical issue, but also where the voices of religion, religious leaders, we would like to see more prominently in the discussion;

Gender issues, education, environment, health and corporate social responsibility.

I wanted to turn, and I think that we're

coming close to the end, but talk a little bit about dialogue and some of the dialogue processes that we're involved in.

I was cruising through the Internet looking for something about the story of the blind man and the elephant and was astonished to realize how deeply, it's involved in virtually every faith tradition going back to the 6th century, B.C., the story of blind people touching an elephant and seeing something very different, but one poem that reflected this. "And so these men of Indusom disputed loud and long each in his own opinion exceeding stiff and strong, though each was partly in the right and all were in the wrong."

I think one of the insights that I take away from this effort to bridge the world of religion and the world of development is the critical importance of dialogue. And I think we read about dialogue, we hear about dialogue all the time, but what we mean by dialogue is not debate, not discussion, not simply words, not explanation. Dialogue is the kind of process we will need to

have as our central tool in the dangerous and divided world that we have ahead of us, that dialogue, if one is engaged genuinely in dialogue, you have to make a tremendous effort, both to understand well the person that you're engaged with, but also to understand yourself and how you're seen. And this is something that obviously affects every one of us individually, but it also is something that can take a structured form.

Some of the dialogue processes that we're involved with are with the World Council of Churches, where we started, with the World Council of Churches, writing a book called, "Lead Us Not Into Temptation," which was their view of a dialogue with the World Bank and the International Monetary Fund.

[Laughter.]

MS. MARSHALL: We've now come to a point where we talk about a fellowship of the road, which is a medieval concept that if you have a dangerous road ahead, people would meet at an inn and agree to travel the road together. And what we're aiming

for is a time when we talk about alliances, where we pool our common interests, where we look to our strengths and our weaknesses.

Secondly, we have the World Faith Development Dialogue which is focusing on poverty, culture, an understanding of economics. There's a fascinating dialogue process with the International Labour Organization turning on decent work which, among other things, for example, has highlighted how differently Buddhist values are on issues such as association and workers' rights.

And in many ways, the most interesting dialogue which is the one that I will finish with, is the one that I mentioned before, which is the Fes Festival of Global Sacred Music. This is a 10-year-old festival, which some of you may have heard of. I had the great pleasure of being part of it at the New Jersey Center for the Performing Arts. They did a U.S tour, but building on a festival that goes from whirling dervishes to Berber women singers to American gospel.

For the last 4 years, there has been a

symposium called, "Giving Soul to Globalization," which has tried to take the backdrop of a sacred music festival to get people from radically different perspectives to be able to communicate with each other, and it has been remarkably successful. This year, it will take place the end of May, early June. It will have, among others, the Geneva Accord people. It also will address global governance, last year, the role of the media, et cetera.

But just to finish with this. One of the characteristics of the Fes Festival is that each person is asked to introduce themselves with an object, a symbolic object. My favorite story is that most of the senior French ministers have never read their briefing papers, and they've also come in for a very brief period. So, to a man, each one of them, when asked to do this, has reached into their pocket, pulled out their pen and said [In French], you know, the "power of the pen."

[Laughter.]

MS. MARSHALL: But other people who have

people who help them to prepare, I just thought I would show you two of the ones that I had done.

The first was globalization as a kaleidoscope. And I think that this is the metaphor for the kind of partnerships, the sense that we have to bring every hand, every kind of partnership that we can think of, into this changing world.

The second one that I had was looking to what we had heard about globalization, I have a two-sided canvas. So, on this side of the canvas is the negative vision of globalization, and the way we are seen in the world. It has a discarded Coke can, of course, McDonald's, and a dollar, terrorism, environmental destruction, obesity, abandoned children, ignorance, drugs, generally the picture of the way that globalization is seen and, just parenthetically, the way the United States is seen in so many parts of the world.

And on the other side is the bright side of globalization, the cultural diversity we enjoy, the ability to travel, the color, the light, the potential of what we are able to achieve, the

conviction that we have it in our power in our times to conquer poverty, to guarantee, through what we are calling the Millennium Development Goals, education to everyone.

But the point is that this is the way that a very large part of the world sees what is happening. This is, I think, the way that it looks from here. But they are both part of the same canvas. They are two sides of the same canvas.

And one of the lessons I think that we can take from just at a very simplistic level, from working with the world of religion, is the importance of symbolism, the importance of metaphor and of story, and communications as a way of breaking down the walls that still exist and that we need to leave behind us.

I think I will stop there.

[Applause.]

[End of Ms. Marshall's Remarks.]