

Africa: How and Why is Faith Important and Relevant for Development?

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(a) Landscape of Religion in Africa

Religion has marked importance for Africa across many dimension. Religion influences socio-economic development in contemporary Africa in widely varying ways; it is a major factor in politics, international relations, and other dimensions of life. Faith has played major roles in shaping the continent's history; the myriad of traditional belief systems, the rise and fall of Christianity in its early years, the spread of Islam in several waves, Christian missionary work as part of the colonial venture, contemporary evangelical activities, prophetic roles of less sizeable faiths, and the interplay throughout of indigenous and exogenous belief systems have all marked Africa and its relations with the rest of the world.

The religious landscape of Africa has undergone and is undergoing profound changes; some describe these as among the most important shifts taking place in the world today, akin to a "social revolution." Over the past half century the religious landscape of Africa has changed dramatically with sharp increases in adherents of many faith traditions. At present three major trends stand out: the first is what many analysts call a major upsurge of religiosity, a "religious revival;" the second is the mounting importance of Africa in global faith institutions, for example the Catholic Church and major Protestant faiths; and the third is that in no other part of the world are faith institutions as directly involved in providing social services to people: by some estimates over 50 percent of all health care and a large part of education across Africa is provided in faith-run institutions. Faith institutions are an enormous presence in virtually every part of Africa, most visibly in their physical infrastructure but, more important, in their integration into the daily lives of most Africans.

Faith mass media is a large and growing force. Of special note is the large and growing presence and power of faith mass media communications channels. These include radio stations, television, newspapers, newsletters of a bewildering variety, and internet outlets (globally, religion is said to come second only to sex in terms of internet outlets). The communication power of faiths is nothing short of vast. These mass media reach deep into villages and urban communities but they also connect believers in different lands, and, in addition to spreading beliefs and providing spiritual help, address a wide array of social, political and economic views and information.

"Bank standard" statistics on religious beliefs and practice are not easy to come by but what we can find underscore the basic messages of high importance, major tectonic shifts, and complex patterns. Statistics on religion are everywhere and notoriously problematic. This is partly because it is intrinsically difficult to measure beliefs; even something as concrete as attendance at church services is not easy to track. The social capital that comes from an individual or community's relationship to a religious community is particularly difficult to quantify. These universal problems are accentuated in Africa by the multiplicity of different countries and faiths (maybe more than 10,000 categories) and the fact that there are many gaps in knowledge and research. The annexed tables give some summary data, as does the graph below. Three sources of data are worth highlighting (Annex 1 for tables and graphs): the *World Christian Encyclopedia*¹ has a wealth of raw data on both faith adherence and trends; the State Department's annual *International Religious Freedom*² reports have country by country

¹ This huge set of volumes is a surprising source because of its evangelical Christian source and intent, but as an encyclopedic presentation of data over a long period, and covering every country and community, it is often referred to as the "best we have" and has a goldmine of information if you look carefully. ² As a result of US Congressional legislation on freedom of religion, State Department desks are required to report on the status of religion country by country each year, with the result first that embassy officials

information (as an aperitif, Annex I1 provides, by way of example, part of write-ups for Ethiopia and Guinea); and the World Values Survey has important data. There is a wealth of research, patchy but growing, in a very wide range of universities and think tanks.

Trust, presence, cross-sectoral influence, and values and ethics are four major features of the faith landscape in Africa. Surveys, notably the *Voices of the Poor* work by the World Bank, confirm at both aggregate and country levels the relatively high levels of trust of particularly poor communities in faith communities. The ubiquitous presence and long historic roots of many faith institutions also make them important players in many issues. Faith institutions tend to see life and thus development from a very broad perspective, across virtually all disciplines and sectors; that means both that they are engaged in peoples' lives on issues of life and death, water and sexuality, microfinance and comfort in times of trouble. This puts them in a position to have different and important insights on policy issues and developments. Finally, while faith leaders obviously do not have any monopoly of ethical principles, they do focus constantly and directly on moral issues and dilemmas, and this offers an important force which can be positively engaged on a wide range of topics such as corruption and changing gender roles.

Christianity and Islam are the two world religions most widespread in Africa and both are gaining adherents at a quite rapid rate. African traditional religions have long been and remain important in many parts of the continent. In Africa (as in many places but of particular note here), beliefs and belief systems often overlap and blend, with traditional influences very important in the context of many other faith traditions. There are obviously people with very fragile religious affiliations, and some who are consciously atheist or agnostic, but the statistics suggest these groups represent a much smaller share of the population than elsewhere in the world.

As a very summary scheme these are normally the major faith groupings outlined:

- *Islam* – mostly Sunni Islam but important sufi brotherhoods, small but significant Ismaili communities particularly in East Africa, and various other Shia communities. There are three "Islamic states" among Sub-Saharan African countries and some 7 countries with clear Muslim majorities in their populations. A well-publicized and very real concern (to governments as well as analysts) is the penetration of Muslim fundamentalist teachings in specific areas, with particular concerns in some weak states. Another issue in several countries is the application of Sharia law (notably Nigeria).
- *Christianity*: The picture is one of phenomenal diversity, with perhaps 10,000 named denominations, many very small but a number very large. Christians are often described in five major institutional categories (caution though – many different boundaries traced among them): Roman Catholic Church (extraordinarily rapid growth – increased 2.5 times since 1970), traditional protestant churches (most originally from nineteenth century missionary activities, with the Anglican Communion among the largest); Orthodox

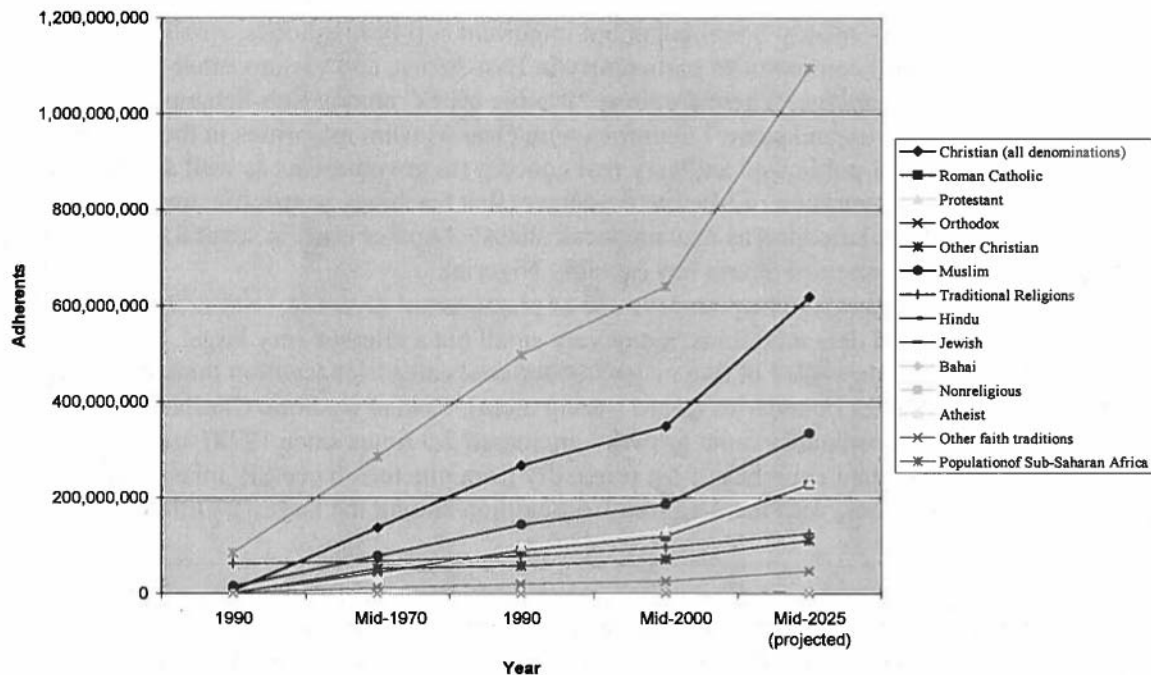
inquire and follow trends, and second that there is now available an up to date if summary "snapshot" of issues for religion country by country. Among the topics covered are relations between government and church (registration requirements and issues for religious institutions, radio licenses for example), tax issues, examples of oppression of any group (including often tensions with missionaries), examples of tensions or violence, legal issues, and (in summary form) ecumenical and interfaith activities for example on peace and reconciliation.

Christianity, with the Ethiopian Orthodox Church an ancient and unique faith (with strong links to Coptic Churches in Egypt) and Orthodox communities in other parts of Africa; African Independent/Indigenous Churches (AIC — see glossary), many of which have at least some ties to traditional practice; and Evangelical/Pentecostal churches; a number of these have strong ties to the US. There is quite heavy missionary activity in many countries. It appears to be impossible to quantify but there are substantial numbers of religious orders, many but by no means all with links to European and American communities, operating in many countries. Only one country (Zambia) is officially labeled by law as a Christian nation, but there are strong Christian majorities in perhaps 15 countries.

- *African Traditional Religions*; practiced in different forms in different regions, often overlapping with other faiths. The practice of witchcraft is still very much present in many places and is a concern of both governments and other faith communities when it involves violence or exclusion.
- *Other faiths*: Among many with a presence in Africa are *Jewish*: Some ancient communities, notably in Ethiopia, largest community in South Africa; *Hindu*: Concentrated in South Africa and East Africa; some 2 million Baha'i are an important voice in international interfaith organizations.

The graph below give an idea of the explosive changes in the religious complexion in Africa. A part of the change is evidently due to population increase but it is also related to conversions. The projections are obviously highly speculative but reflect a judgment of many scholars and observers that the trends of increasing religiosity in Africa are if anything on the rise. Table 1 (Annex I) gives more detailed data.

Evolution of Religious Affiliation 1900-2025 in Sub-Saharan Africa



An important "bottom line" is that Africa presents above all a pattern of *pluralism* in its religious complexion, both as a continent and at a country level. In 23 countries there is no dominant faith tradition. The overall picture, particularly at the community level, is of "amicable relations" (a US State Department report term), though there are several notoriously tense areas, with Sudan and Nigeria perhaps the most prominent and focused upon areas.

(b) Exploring the Implications of Global Changes in Religions for Africa

There are a myriad of implications of the changing landscape and an increasing amount of commentary and analysis of it. A few issues and ideas are presented below by way of illustration.

Is there really an increase in religiosity in Africa and, if so, why? The Christian Churches in Africa, as one example, grew from an estimated 60 million members in 1960 to 300 million in 2001.³ Some link the growth in religious affiliations to the region's long-standing economic and political crisis: Africans look to religion both to understand and to overcome their current misfortunes.⁴ This, though, is at best a partial explanation. Beyond the increase in religious people, it is thought to be true also that in Africa, faith has a deeper meaning in the lives of more of the people than in other regions. In a the *Pew Forum on Religion and Public Life* survey that asked people throughout the world about how important religion is to them, African countries showed a remarkable majority of people indicating "religion is very important to me."

³ *Faith in Development: Partnership between the World Bank and the Churches of Africa*, Eds. Deryke Belshaw, Robert Calderisi, Chris Sugden, Oxford: Regnum Books International, 2001.

⁴ Review of Ellis/Ter Haar and Gifford books in *Foreign Affairs*, January/February 2005, 199.

⁵ Pew Forum on Religion and Public Life, *American Views on Religion, Politics, and Public Policy*, July 2003. <http://pewforum.org/>.

Religion Very Important



Financial dimensions, issues and relationships are important but not well understood.

As far as we know there is absolutely no aggregate information or analysis of the financial impact of faith communities in Africa, though it is obviously substantial. An area that is important but little researched and understood is the financial relationships among churches, mosques and other faith institutions in Africa and related institutions in other parts of the world. This includes direct support of churches within a denomination or financial support for construction of mosques or of religious schools, relief and humanitarian aid through churches direct or linked faith-based NGOs, training and other exchanges, and development work, with a dramatic and notable increase in work on HIV/AIDS.

An issue of growing importance, is the role of *migration*. This includes both the emigration of Africans (and their religious beliefs and practices) to other parts of the world and the Diaspora relationships, and, in some countries (eg Gabon) a growing presence of migrants bringing different beliefs and presenting the challenges of pluralism.

There are myriad social issues which are at least in some way linked to religious institutions, beliefs, practices, and trends. Prominent among these are the sexual behavior issues catapulted into public attention by the HIV/AIDS crisis. Faith institutions and leaders have had major roles in encouraging stigma and in shaping the agenda of how people and leaders (in Africa and in other regions) see the challenge of the HIV/AIDS pandemic. The focus on abstinence and fidelity in much discussion of HIV/AIDS is prominently linked to religious institutions. So, however, is the powerful call to compassion and action, with a visible sign the many faith-led efforts to care for orphans and children. The call of institutions like the Community of Sant'Egidio to see treatment of AIDS patients with the best modern drugs as a fundamental human right draws on faith traditions. The issue of female genital cutting is linked in complex ways to religious traditions. So are traditional birth practices, practices of witchcraft, and a wide range of other social issues.

A phenomenon much commented upon (notably in the crisis affecting the Anglican Communion and current discussions about the Vatican transition) is that the *center of gravity and overall shares of adherents globally are shifting, in a dramatic way, towards the south*. The projections are that these trends will continue at a rapid pace, thus increasing the focus of these institutions on, inter alia, Africa. Christian churches in Africa (as well as in Asia and Latin America) are thought to be more "morally conservative and apocalyptic than their northern counterparts." This is giving rise to what is perceived as growing gaps between faith in "the north" and "the south", on issues of values and practice. This is very evident in Africa and is perhaps most dramatically reflected in current tensions within the Anglican Communion. With the projections globally showing a dramatic shift in proportions of believers, particularly in Christian denominations, towards developing countries, the "values gap" has special importance. Lord Carey (former Archbishop of Canterbury) often points out that the "average" Anglican is no longer a middle aged Englishman but is today a young Nigerian woman.

To be more specific, parishioners in Christian churches in the Global South, and particularly in Africa, are seen to have some marked differences from their Christian counterparts in the North. Clearly, by and large, the Christians in the South are poor. Philip Jenkins suggests that a very influential book of a generation ago, Ronald Sider's *Rich Christians in an Age of Hunger*⁶ could be published again today (25 years after its original publishing date) with a new title, "Rich Christians in an Age of Hungry Christians". Philips highlights the disparities quite starkly, "When American Christians see the images of starvation in Africa, like the hellish visions

⁶ Sider, Ronald J., *Rich Christians in an Age of Hunger*, W Publishing Group, 1997.

from Ethiopia in the 1980s, very few realize that the victims share not just a common humanity, but, in many cases, the same religion. Those are Christians starving to death." He argues that while western liberal churches have traded in Mysticism, Puritanism, faith-healing, exorcism, and dream-visions for progressive political and social concerns, these elements are basic to these newer churches. One effect could be that religious identification will replace important parts of nation-state allegiance, with potential for accentuating tendencies to religious conflict and warfare. ' Another effect is that adherents to global Christianity will not recognize their counterparts in the other half of the world as "full or authentically" Christian.'⁸

There is much scholarship about why we are seeing the explosive growth in many faith institutions across very different areas of Africa. "As I travel," wrote Philip Yancey in *Christianity Today*, "I have observed a pattern, a strange historical phenomenon of God 'moving' geographically from the Middle East, to Europe to America to the developing world. My theory is this: God goes where he's wanted."⁹ Some suggest that the poorest people feel a sense of deep connection to the message of the Christian Bible; seeing direct relevance to their lives in the New Testament Beatitudes when Jesus said "blessed are the poor," and in Revelation, where the world is ruled by monstrous powers (Christians in Africa often look to their own governments, Jenkins suggests, and find validation of this idea as a present reality).¹⁰ Similar comments might apply for the spread of Islam. The Pentecostal churches, in particular, have grown in popularity in cities, in communities of educated people who can afford to sustain them. These churches connect their parishioners across borders and often have much influence on how they live their lives. Two prominent scholars (Ellis and Ter Haar) take this idea further in exploring the role of religion in political thought and action: "It is largely through religious ideas that Africans think about the world today...Religious ideas provide them with a means of becoming social and political actors... The study of religious thought therefore constitutes a privileged opportunity for observing political practice in Africa."¹¹

Some see the influence of religious institutions overall a positive force, but there are also detractors. Religion, many fear and/or believe, is used as a tool of manipulation in resource-poor settings in Africa. Ellis and Ter Haar explore how ideas about the supernatural are regularly manipulated-by the powerful, to justify and buttress their power, and by the weak, to resist and undermine it.¹² Gifford argues that charismatic churches, in particular, have built their churches into large-scale, profit-reaping enterprises, and that the success of these churches can be attributed to the entertainment value of services and to their discourse, which promotes self-help and material success. These churches promise that they can help people move out of poverty, as individuals and as a country, but Gifford is wary of these promises—because the idea of miracles of faith are often used promoted rather than work ethic.^o There is also some concern about the

⁷ Jenkins, Philip, *The Next Christendom: The Coming of Global Christianity*, Oxford University Press, 2002.

⁸ "The Next Christianity," Philip Jenkins, *The Atlantic Monthly*, October 2002.

⁹ From *Christianity Today*, Philip Yancey, February 5, 2001 from Jenkins, Philip, *The Next Christendom: The Coming of Global Christianity*, Oxford University Press, 2002, 15.

¹⁰ Jenkins, Philip, *The Next Christendom: The Coming of Global Christianity*, Oxford University Press, 2002, 216-219.

¹¹ Ellis, Stephen and Genie Ter Haar, *Worlds of Power: Religious Thought and Political Practice in Africa*, New York: Oxford University Press, 2004, 2.

¹² Ibid.

¹³ Gifford, Paul, *Ghana's New Christianity: Pentecostalism in a Globalising African Economy*, Bloomington: Indiana University Press, 2004.

ways in which churches proselytize or gain new members—where people are poor, they might be more vulnerable or apt to change their faith tradition because of the influence of others.¹⁴

(c) Why and how does Religion Matter Specifically for Development?

Because religion is so important to the lives of the poor in so many countries and Africa, and given that it has become quite clear that a great number of social services (the exact figure is not known) are provided in developing countries, and particularly in African countries, by faith-based organizations, there are many arguments to suggest that religion is a critical issue for the development agenda and thus for the development community. The dynamic life of religion in Africa is relevant in many fields. It is important that we seek to understand better how changes in religiosity impact delivery of social services and economic development.

Religiosity in Africa is the subject of commentary and scholarship in a number of disciplines, notably departments of theology and sociology/anthropology, but the subject of religiosity also features increasingly in economics and political science. Among topics of current focus are the rapid rise of evangelical churches, some very large indeed, and the impact of traditional practices on decision-making in many spheres, notably economic and political. As an example of an on-going project, Boston University is engaged in research focused in South Africa on the impact of beliefs in Evangelical church communities on decision-making across a range of economic issues such as propensity to save (a summary description of preliminary findings: "Max Weber is alive and well in Africa" – Peter Berger). There is a burgeoning body of investigation about how faith traditions and beliefs affect behaviors linked to HIV/AIDS. In general, though, there is clearly a large research agenda yet to be covered.

In line with the World Bank's participation agenda and its effort to reach out the civil society in the last three decades, the Bank has had an evolving, yet uneven, experience in recent years with faith-based organizations (FBOs) engaged in development. Until recently, these contacts were largely confined to specific countries and sectors and there is only piecemeal information about them. As you know, throughout Africa and in many parts of Asia in recent year, the design of World Bank financed projects has reflected to some degree the views of local religious people and institutions as key sources of community level information and mobilization. At the country level there have also been increasing contacts through the PRSP consultation processes. In peace and reconciliation efforts in a number of conflict and post-conflict African countries, we have engaged in dialogue and worked with faith groups. Throughout these processes, it is important to note, there has been a tendency to bias Christian groups; where dialogue with the faiths has occurred for the Bank, it is until recently fallen short of true interfaith cooperation.

Approaches on faith/development issues for Africa track to some extent the evolution of the institutional dialogue led by Jim Wolfensohn and George Carey (former Archbishop of Canterbury) and which is detailed in other documents. Briefly, this has involved four high level meetings all involving faith leaders from Africa (Lambeth Palace London, February 1998, Washington DC November 1999, Canterbury, England October 2002 and Dublin, Ireland January/February 2005), work with an independent organization, the World Faiths Development Dialogue (WFDD) to explore and advance the broad agenda, and exploratory work by the Development Dialogue on Values and Ethics team. For Africa, of particular significance were

¹⁴On transmission of faith, see for example, Wallis, Andrew F., *The Missionary Movement in Christian History: Studies in the Transmission of Faith*, Maryknoll, New York: Orbis Books, 2004.

two country pilots (2000-2003 roughly) in Ethiopia and Tanzania, work with faith communities on HIV/AIDS, and exploration of faith roles in the PRSP process. The role of faith communities in global advocacy about debt issues has featured Africa above all, as have faith communities as part of global critics of the Bank on issues such as structural adjustment and water privatization!

Though Bank partnerships with faith groups in African countries have burgeoned the last several years, there has been, as you know, minimal structure in the relationship between the Bank and faith communities. The work has been very much at the macro level, though with several 'on the ground', often fairly opportunistic partnerships. A non-exhaustive inventory prepared in 2002 demonstrates the breadth and depth of more than 40 ongoing and new activities and relationships involving FBOs and the World Bank in multiple African countries. These include:

- Consultations on broad-ranging development issues (Cameroon, Madagascar, Togo) to those specifically for PRSP and country strategies (Chad, Burkina, Ethiopia);
- WFDD "pilots" in Ethiopia and Tanzania on a number of critical development issues (e. g. food security, HIV-AIDS, health);
- Numerous examples of collaboration on projects, through social action funds, small grants, community driven development programs, post-conflict grants, HIV-AIDS projects and others, in countries ranging from Angola and Mozambique to the Central African Republic, from Niger to Madagascar, Uganda and Kenya to Guinea-Bissau and Senegal;
- FBOs have contributed significantly to the World Bank's comprehensive HIV/AIDS programs in Africa. Impetus for a more concerted effort emerged from the October 2002 Canterbury Meeting, at which Jim Wolfensohn committed the World Bank to explore collaboration with FBOs at a localized and practical level. The African Religious Leaders Assembly on Children and HIV/AIDS, held in Nairobi in June 2002, had revealed a need to focus on the nuts and bolts of effective HIV/AIDS programs, building on the centuries of experience that FBOs have in community-based health care. Building on these commitments, the World Bank organized workshops in Nairobi and Ghana involving 19 countries to provide practical advice on how FBOs could gain access to resources under the Multi-Country AIDS Programs representing more than \$1 billion committed by mid-2004;
- Two ARC (Alliance of Religions and Conservation) Africa workshops (November 2004 and February 2005) highlighted the synergies between development practitioners and faith leaders on issues of conservation and the environment, including critically issues of access to water. The World Bank came away from these meetings with a renewed sense of the need for partnering with the faiths and also with commitments to the faith group to follow through with these partnerships.
- The World Bank's Memorandum of Understanding (MOU) with Sant'Egidio (signed August 1, 2003), represents an important reconfirmation of partnership between the World Bank and Sant'Egidio, reflecting shared interests and common concerns to combat

¹⁵ For a variety of case studies of faith-based institutions, please see *Mind, Heart, and Soul in the Fight Against Poverty*, Eds. Katherine Marshall and Lucy Keough, Washington, D.C., The World Bank, 2004.

world poverty, expand social justice, and address issues of peace and reconciliation. There is much potential overlap in the areas of common interest between the Bank and Sant'Egidio, in many regions, and particularly in Africa, e.g. in fostering of peace as a fundamental basis for development; poverty reduction; responses to world crises in the area of health, refugees, and natural disasters; promotion of grassroots development; development of youth programs; and dialogue between the worlds of faith and development. As you well know, the Bank is partnering with Sant'Egidio in Mozambique under the rubric of the Regional HIV/AIDS Treatment Acceleration Project (TAP), approved in June 2004. The program provides a framework where the Bank can work with organizations to test a variety of approaches to treatment delivery in different contexts. The TAP program developed out of the desire to partner with Sant'Egidio around their already successful (serving several thousand people) DREAM program.

- The World Economic Forum's West-Islamic World Dialogue (C-100) is a multi-stakeholder and global community that promotes understanding and cooperation between Western countries and countries with predominantly Muslim populations. It convenes senior political, religious, business, media and opinion leaders in an effort to better understand their differences and act on their commonalities. Katherine Marshall is a member of C-100 and of a "core committee" and thus engaged in helping to define what this initiative can do. Since Islam is so important for Africa, keeping these issues on the agenda offers important opportunities (the C-100 meets during the annual Davos meeting and as part of the WEF regional meeting at the Dead Sea, normally in May each year). The upcoming meeting at the Dead Sea will highlight, inter alia, "education in the Muslim world." Clearly, the education sector holds much uncultivated potential, in the Muslim world and otherwise, for the faith and development partnership.

There are several areas of obvious current interest. The role of faith-run education is an important topic, with clear links to the Millennium Development Goals and Fast Track Education Initiative. We do not know enough about how faith-run schools are doing. Education in Muslim schools is important and though we have had some dialogue with leaders, particularly in West Africa, there is much we do not know. There is much interest in how schools throughout approach issues of pluralism and tolerance, with evident implications for reconciliation and development of citizen ethics. With large parts of health systems run by faith institutions, we can ask whether our dialogue at different levels (Vatican to village) is inclusive of these systems. This is of concern for HIV/AIDS but goes well beyond. We know that many faith groups run microfinance schemes, that they sponsor water projects, and that they manage land and forest resources, but beyond that our knowledge is patchy. And as we focus on social inclusion, gender, treatment of children, approaches to disabilities, and countless other issues we should be sure that the faith institutions that are actively engaged in the area are at the table.

Specific Areas of Common Ground

Core interests of the World Bank and Faith communities coincide, link and overlap both at very practical and at broad strategic levels, and this offers both a rationale and opportunity for future engagement. At the very *practical level* are the nuts and bolts of projects and programs in a broad range of sectors (e.g. HIV/AIDS, healthcare, education, conservation and environmental management), and at the *strategic and policy level* instruments like Poverty Reduction strategies, health and education policies and other instruments that influence the policy environment in which development takes place.

At the 2000 Christian/Bank meeting in Kenya, there was a strong consensus that there was much common ground between the World Bank and the Christian churches, notably in the areas of Women and Assets; Children and Youth; Education and Health; HIV/AIDS; Governance, Leadership and Corruption; Enterprise, Debt, and Economic Growth; and Conflict Prevention and Post-Conflict Reconstruction.¹⁶ Very much the same list of topics emerged from the recent, much broader faith and development leader meeting in Dublin earlier this year."

Challenges Associated with Engaging with Faith Based Organizations

There are many challenges associated with the Bank's engaging religious and faith groups. These include: deciding with which groups to focus on—political choices; dealing with groups that proselytize; differences in philosophy on development, e.g. reproductive health; honoring separation of church and state, while striving to serve best needs of the poor; how to find a balance of working through client governments and with faith-based organizations; how to deal with the gender issues that arise in dealing with some faith organizations; and finding resources within the Bank to do this work.

There are also issues about how to register faith-based organizations with whom the Bank would work, how to establish criteria for working with them; there are questions related to the activities of missionaries, tax policies, legal questions (e.g. sharia law), immigration implications (for both African migrants abroad and migrants to some countries, e.g. Gabon). Extremism and the current prevalent bias against Muslim charities are also issues to keep on the table.

A great number of questions emerge about how the Bank should proceed in these areas: should all people in the Bank be cognizant of the importance of partnership with faith-based organizations? Should there be a person in the region to take up this work in comprehensive, full time way or should these connections be handled elsewhere, either inside or outside the Bank?

(d) Ideas on a Path Forward

The Bank's efforts to explore links between development and faith have a five year track record but have been very modest and concentrated at a global level. We are at a crossroads now so exploration of future paths is particularly timely.

Among "background issues" are the complexity of the challenge, with a bewildering array of institutions involved, the many sensitivities involved, and particularly poor data on which to ground analysis of options and potential impact. While we have a great deal of anecdotal information, we should make clear that we have not had the capacity to conduct any kind of proper surveys or research.

A case can be made for what we term "faith literacy" among Bank staff and partners (DFID has also adopted this term). This could involve formal training or less formal speaker and information programs. It would seem wise to ensure, given the dynamic and importance of faith trends, that staff have a basic awareness of what is happening and thus the ability to engage in an informed way with faith partners.

¹⁶ *Faith in Development: Partnership between the World Bank and the Churches of Africa*, Eds. Deryke Belshaw, Robert Calderisi, Chris Sugden, Oxford: Regnum Books International, 2001.

¹⁷ *Finding Global Balance*, a book based on the Dublin Meeting, by Katherine Marshall and Lucy Keough is in the publication process, coming out in June 2005.

It would also be wise to link discussions that engage the Bank at least peripherally in other forums (World Parliament of Religions, WCRP, URI, WCC etc) and which focus on Africa be on the radar screens of leaders in the Region. As an example, the three year old dialogue with the World Council of Churches, with the IMF, has brought out a wide gamut of perceptions issues and many have involved Africa. Leadership of the WCC has recently passed to an African leader (Reverend Sam Kobia) and Agnes Abuom is a leader in the Africa Council of Churches (both are from Kenya).

The most important avenues for exploration are likely to lie in the wide range of operational issues, many touched on in this paper, that cover most sectors and virtually every country. An effort to ensure that faith dimensions are included in country strategies, at least for a few "pilot" countries, would seem to make eminent sense.

The world of religion in Africa is a vibrant and dynamic one, and it is clearly very much connected and intertwined with the world of poverty, social service provision, and development. It would serve the work of the Bank well to cultivate our relationships in this area and explore more actively how and if the dialogue between the worlds of faith and development can inform and impact operations.

Annex I: Tables and Graphs

Table I:

Summary Data: Evolution of Religious Affiliation 1900-2025 in Sub-Saharan Africa

	1900 Adherents (%)	Mid- 1970 Adherents (%)	1990 Adherents (%)	Mid-2000 Adherents (%)	Mid-2025 (projected) Adherents (%)
Christian (all denominations)	7,261,388 (8.5)	137,143,539 (48.0)	267,336,939 (53.8)	349,392,962 (54.5)	619,314,670 (56.4)
Of which: Roman Catholic	1,105,812 (1.3)	44,728,508 (15.7)	90,352,090 (18.2)	120,054,882 (18.7)	227,782,600 (20.8)
Protestant	2,141,110 (2.5)	34,866,046 (12.2)	98,435,085 (19.8)	130,958,883 (20.4)	232,597,580 (21.2)
Anglican (also reflected above in "Protestant" category)	357,230 (.4)	7,725,589 (2.7)	31,816,605 (6.4)	42,538,502 (6.6)	76,114,630 (6.9)
Orthodox	2,800,050 (3.3)	12,342,740 (4.3)	19,948,280 (4.0)	25,877,650 (4.0)	47,599,700 (4.3)
Other Christian	1,214,416 (1.4)	51,881,200 (18.1)	58,601,184 (11.8)	72,501,542 (11.3)	111,334,790 (10.2)
Muslim	14,824,592 (17.4)	78,659,960 (27.5)	143,865,486 (29.0)	1,865,473,302 (29.1)	334,884,180 (30.5)
Traditional Religions	62,685,865 (73.7)	67,429,987 (23.6)	79,519,408 (16.0)	96,804,976 (15.1)	126,049,800 (11.5)
Hindu	279,120 (.3)	994,450 (.3)	1,935,200 (.4)	2,345,664 (.4)	3,412,660 (.3)
Jewish	41,900 (.0)	160,630 (.0)	179,820 (.0)	191,435 (.0)	216,650 (.0)
Baha'i	125 (.0)	693,494 (.3)	1,350,820 (.3)	1,693,054 (.3)	3,327,180 (.3)
Other faith traditions	12,880 (.0)	109,030 (.0)	365,095 (.0)	442,194 (.0)	772,300 (.0)
Nonreligious	2,210 (.0)	455,740 (.2)	2,376,570 (.5)	3,421,403 (.5)	7,446,560 (.07)
Atheist	20 (.0)	66,400 (.0)	271,862 (.0)	345,668 (.0)	773,800 (.0)
Population of Sub-Saharan Africa	85,108,100	285,713,140	497,201,200	641,184,686	1,096,197,800

Source: Table 1.4, Adherents of all religions on 6 continents, AD 1900-2000. From *World Christian Encyclopedia, Second Edition, A Comparative Survey of Churches and Religions in the Modern World, Volume 1: The World by Countries: Religionists, Churches, Ministries*, Oxford University Press, 2001.

Note: Many consider this encyclopedia, which is explicitly Christian and explicitly linked to missionary work, as nonetheless the best across the board source of historical and comparative data. There is undoubtedly a likelihood that it includes a Christian bias.

Evolution of Religious Affiliation 1900-2000 in Sub-Saharan Africa

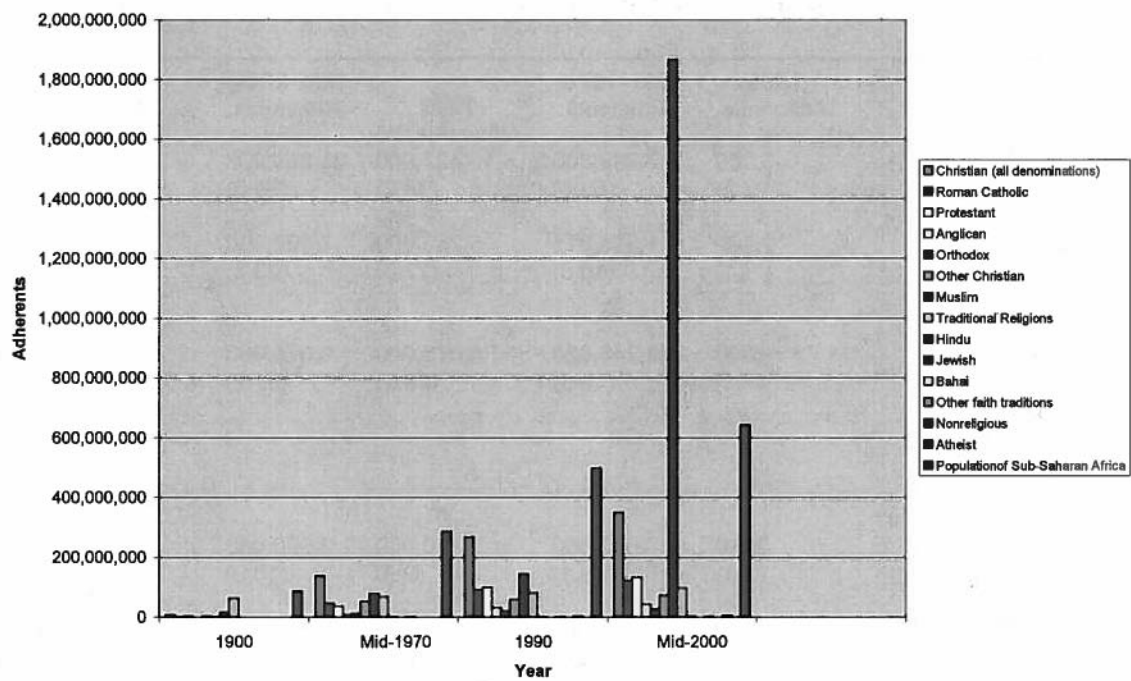


Table II:
Evolution of Religious Affiliation 1900-2025 in Kenya (as one country-specific example)

	1900 Adherents (%)	Mid-1970 Adherents (%)	1990 Adherents (%)	Mid-2000 Adherents (%)	mid-2025 (projected) Adherents (%)
Christian (all denominations)	5,000 (.2)	7,299,800 (63.5)	18,427,000 (78.2)	23,859,839 (79.3)	34,222,400 (82.0)
Of which: Roman Catholic	2,700 (.1)	1,935,811 (16.8)	5,250,000 (22.3)	7,000,000 (23.3)	10,700,000 (25.6)
Protestant	2300 (.1)	2,248,828 (19.6)	6,875,000 (29.2)	9,375,000 (31.2)	14,750,000 (35.3)
Anglican (also reflected above in "Protestant" category)	2000 (.1)	582,600 (5.1)	2,300,000 (9.8)	3,000,000 (10.0)	4,500,000 (10.8)
Orthodox	0 (.0)	248,000 (2.2)	560,000 (2.4)	740,000 (2.5)	1,300,000 (3.1)
Other Christian	0 (.0)	2,867,161 (25.0)	5,742,000 (24.3)	6,744,839 (22.4)	7,472,400 (17.9)
Muslim	100,000 (3.5)	735,800 (6.4)	1,680,000 (7.1)	2,187,002 (7.3)	3,100,000 (7.4)
Traditional Religions	2,779,700 (95.9)	3,228,430 (28.1)	2,989,900 (12.7)	3,461,629 (11.5)	3,500,000 (8.4)
Hindu	10,000 (.3)	63,000 (.6)	120,000 (.5)	145,988 (.5)	200,000 (.5)
Jewish	100 (.0)	700 (.0)	1,600 (.0)	1,786 (.0)	2,500 (.0)
Bahai	0 (.0)	124,000 (1.1)	240,000 (1.0)	308,292 (1.0)	550,000 (1.3)
Other faith traditions	5,200 (.2)	44,332 (.4)	72,500 (.3)	83,461 (.3)	121,100 (.3)
Nonreligious	0 (0.0)	2,000 (0.0)	21,000 (0.1)	32,003 (0.1)	60,000 (0.1)
Country's Population	2,900,000	11,498,062	23,552,000	30,080,000	41,756,000

Source: From Country Table 1. Religious Adherents in Kenya, AD 1900-2025, *World Christian Encyclopedia, Second Edition, A Comparative Survey of Churches and Religions in the Modern*

World, Volume 1: The World by Countries: Religionists, Churches, Ministries, Oxford University Press, 2001.

Evolution of Religious Affiliation 1900-2025 in Kenya

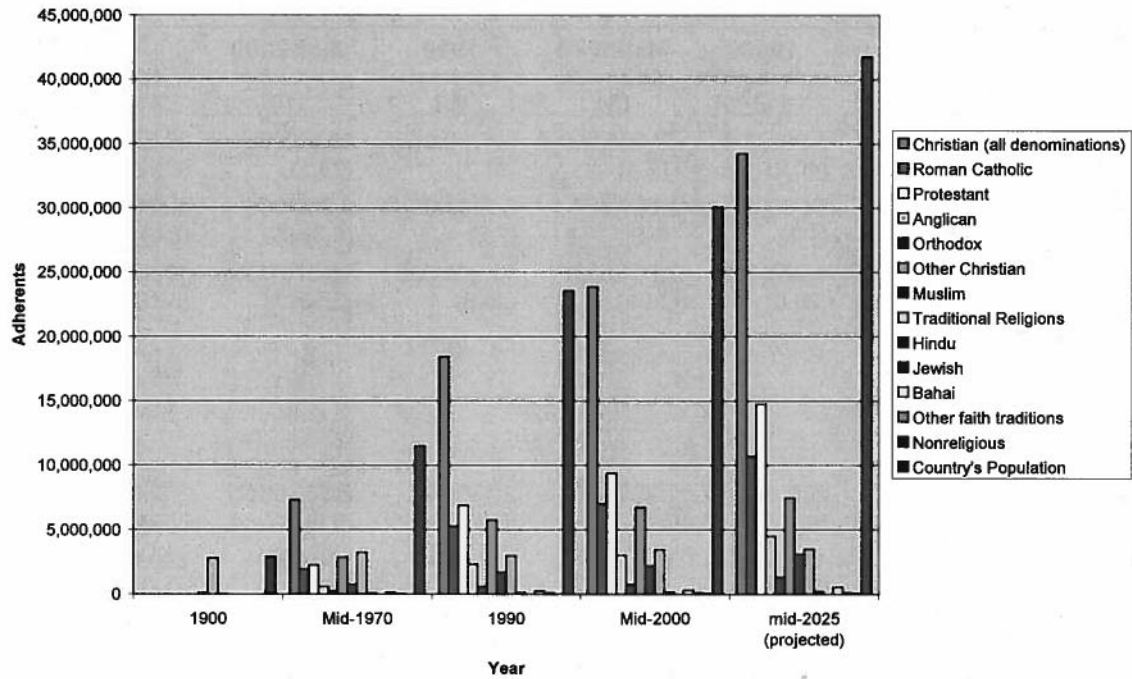
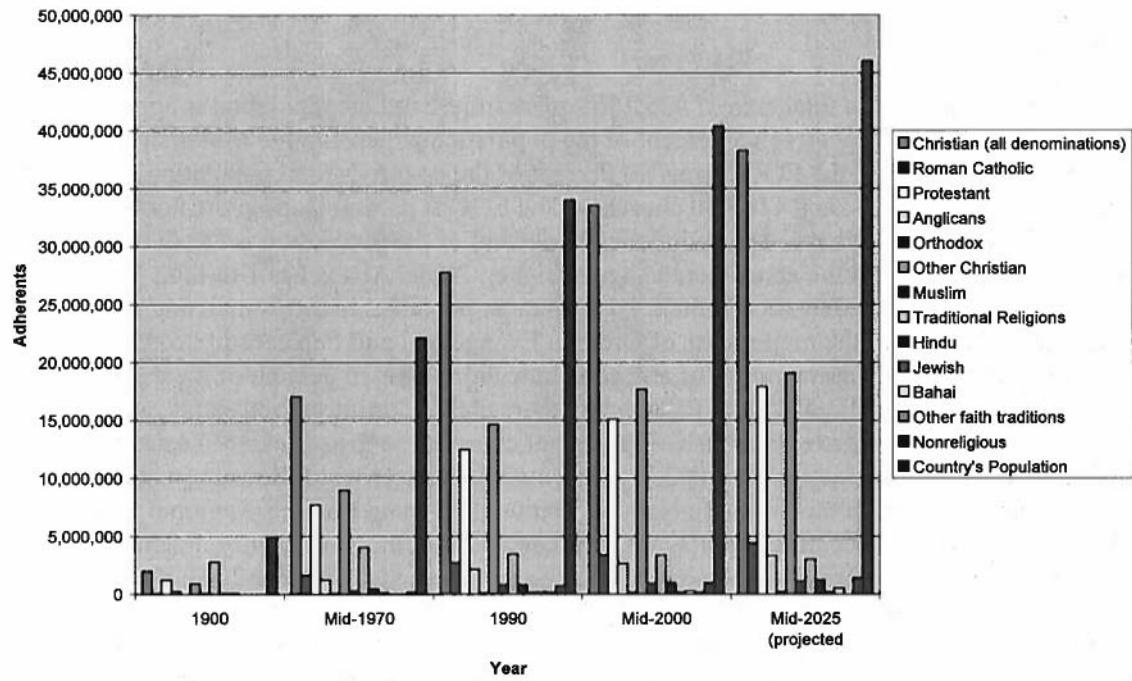


Table III: Evolution of Religious Affiliation 1900-2025 in South Africa (as a second country specific example)

	1900 Adherents (%)	Mid-1970 Adherents (%)	1990 Adherents (%)	Mid-2000 Adherents (%)	Mid-2025 (projected) Adherents (%)
Christian (all denominations)	1,992,200 (40.7)	17,035,000 (77.1)	27,780,300 (81.7)	33,563,902 (83.1)	38,272,500 (83.2)
Of which: Roman Catholic	53,000 (1.1)	1,588,674 (7.2)	2,700,000 (7.9)	3,350,000 (8.3)	4,400,000 (9.6)
Protestant	1,223,500 (25.0)	7,701,689 (34.9)	12,500,000 (36.8)	15,070,000 (37.3)	17,900,000 (39.0)
Anglicans(also reflected above in "Protestant" category)	206, 500 (4.2)	1,235,946 (5.6)	2,150,000 (6.3)	2,660,000 (6.6)	3,300,000 (7.2)
Orthodox	1,500 (0.0)	30,000 (0.1)	110,000 (0.3)	150,000 (0.4)	200,000 (0.4)
Other Christian (including Independent Christians)	714,200 (14.6)	6,478,691 (29.3)	10,320,300 (30.3)	14,993,902 (37.1)	15,772, 500 (34.2)
Muslim	30,000 (.6)	269,900 (1.2)	800,000 (2.4)	947,148 (2.4)	1,100,000 (2.4)
Traditional Religions	2793000 (57.0)	4,039,210 (18.3)	3,450,000 (10.1)	3,375,777 (8.4)	3,000,000 (6.5)
Hindu	50,000 (1.0)	433,100 (2.0)	795,000 (2.3)	959,356 (2.4)	1,200,000 (2.6)
Jewish	30,000 (.6)	119,600 (.5)	150,000 (.4)	156,984 (.4)	170000 (.4)
Bahai	0 (0.0)	15,300 (.1)	200,000 (.6)	255,775 (.6)	500,000 (1.1)
Other faith traditions	2,800 (.0)	25,013 (.1)	136,700 (.4)	161,052 (.3)	372, 500 (.8)
Nonreligious	2,000 (0.0)	150,000 (.7)	700,000 (2.1)	957,006 (2.4)	1,400,000 (3.0)
Country's Population	4,900,000	22,087,123	34,012,000	40,377,000	46,015,000

From Country Table 1. Religious Adherents in South Africa, AD 1900-2025, *World Christian Encyclopedia, Second Edition, A Comparative Survey of Churches and Religions in the Modern World, Volume 1: The World by Countries: Religionists, Churches, Ministries*, Oxford University Press, 2001.

Evolution of Religious Affiliation 1900-2025 in South Africa



Annex II: Illustrative Extracts from International Religious Freedom Report – State Department

Ethiopia (2004)

The country has a total area of 435,186 square miles, and its population is approximately 71 million. Approximately 40 to 45 percent of the population adheres to the Ethiopian Orthodox Church (EOC); however, the EOC claims 50 percent of the country's total population, or more than 31 million adherents, and 110,450 churches. The EOC is predominant in the northern regions of Tigray and Amhara. Approximately 45 percent of the population is Muslim, although many Muslims claim that the actual percentage is higher. Addis Ababa has 1 million Muslims, according to the Supreme Islamic Council. Islam is most prevalent in the Somali and Afar regions, as well as in all the major parts of Oromia. Evangelical and Pentecostal Protestantism continue to be the fastest growing faiths and constitute more than 10 percent of the population. According to the Evangelical Church Fellowship, there are 11.5 million Protestants, although this figure may be a high estimate. Established Protestant churches such as Mekane Yesus (with 4.03 million members--an increase of 195,000 in 2003) and the Kale Hiwot followers (with 4.6 million members) are strongest in the Southern Nations, Nationalities, and People's Regional State (SNNPRS), western and central Oromia, and in urban areas around the country. In Gambella in the western part of the country, where ethnic clashes broke out in December 2003, the Mekane Yesus followers represent 60 percent of the population, according to the president of the Ethiopian Evangelical Church of Mekane Yesus. The Evangelical Church Fellowship claims there are now 22 denominations under their religious umbrella and that the number of adherents increased by 4 million in the period covered by this report.

There are more than 7,000 Jehovah's Witnesses in the country. Oriental Rite and Latin Rite Roman Catholics (Roman Catholics number 500,000), Jews, animists, and other practitioners of traditional indigenous religions make up most of the remaining population. In Addis Ababa and western Gondar, in the Amhara region, there are those who claim that their ancestors were forced to convert from Judaism to Ethiopian Orthodoxy (Feles Mora). There are very few atheists. Although precise data is not available, active participation in religious services is high throughout the country.

A large number of foreign missionary groups operate in the country, including Catholic and Protestant missionaries. Protestant organizations, operating under the umbrella of the 22-member Evangelical Church Fellowship of Ethiopia, sponsor or support missionary work: the Baptist Bible Fellowship; the New Covenant Baptist Church; the Baptist Evangelical Association; Mekane Yesus Church (associated with the Lutheran Church); Kale Hiwot Church (associated with SIM--Service in Mission); Hiwot Berhan Church (associated with the Swedish Philadelphia Church); Genet Church (associated with the Finnish Mission); Lutheran-Presbyterian Church of Ethiopia; Emnet Christos; Muluwongel (Full Gospel) Church; and Messerete Kristos (associated with the Mennonite Mission). There also is missionary activity by Pentecostals, Jehovah's Witnesses, and the Church of Jesus Christ of Latter-day Saints (Mormons).

Guinea (2003)

The country has a total land area of 94,926 square miles, and its population is 7,775,065 based on recent estimate. Islam is demographically, socially, and culturally the dominant religion. According to credible estimates, approximately 85 percent of the population adheres to Islam, 10 percent follow various Christian faiths, and 5 percent hold traditional indigenous beliefs. Muslims in the country generally adhere to the Sunni branch of Islam; adherents of the Shi'a branch remain

relatively few, although they are increasing in number. Among the Christian groups, there are Roman Catholic, Anglican, Baptist, Jehovah's Witnesses, Seventh-day Adventist, and evangelical churches active in the country and recognized by the Government. There is a small Baha'i community. There are small numbers of Hindus, Buddhists, and practitioners of traditional Chinese religions among the expatriate community. Few, if any, citizens profess atheism. Although there are no known organized heterogeneous or syncretistic religious communities, both Islam and Christianity have developed syncretistic tendencies, which reflect the continuing influence and acceptability of traditional indigenous beliefs and rituals.

Geographically, Muslims are a majority in all four major regions. Christians are most numerous in the capital, in the southern part of the country, and in the eastern forest region. Christians are found in all large towns throughout the country, with the exception of the Fouta Jallon region in the middle of the country, where the deep cultural entrenchment of Islam in Pular (Fulani or Peuli) society makes it difficult for other religions to establish religious communities. Traditional indigenous religions are most prevalent in the forest region.

No data is available on active participation in formal religious services or rituals; however, the National Islamic League (NIL), a government sponsored organization, estimates that 70 percent of Muslims practice their faith regularly.

The country's large immigrant and refugee populations generally practice the same faiths as citizens, although those from neighboring Liberia and Sierra Leone have higher percentages of Christians and adherents of traditional indigenous religions.

Foreign missionary groups are active in the country and include Roman Catholic, Philafricaine, Pentecostal Assemblies of Canada, and many American missionary societies. Saudi and Kuwaiti groups preaching the Wahhabism form of Islam are also known to operate in various areas of the country.

Annex IV: Faith and Development in Africa: Glossary of some terms and Less Familiar Abbreviations

AIC: Can mean African Independent churches OR African Indigenous Churches, OR African Initiated Churches, OR African Instituted Churches. No agreement on definitions, some 10,000 may exist. Some also call them "spiritual" churches or "Zionist". The largest is said to be the Kimbangist, Church of Jesus Christ on Earth, with some 5 million members.

Charismatic: Charismatic is an umbrella term used to describe those Christians who believe that the manifestations of the Holy Spirit seen in the first century Christian Church, such as glossolalia (known as "speaking in tongues"), healing and miracles, are available to contemporary Christians and ought to be experienced and practiced today.

Ecumenical: Used in several ways, including (general) of worldwide scope or applicability; or in relation to Christianity, of or relating to the worldwide Christian church; or concerned with establishing or promoting unity among churches or religions.

[From Late Latin oecumenicus, from Greek oikoumenikos, from (he) oikoumene (ge), (the) inhabited (world), feminine present passive participle of *oikein*, to inhabit, from oikos, house.]

Evangelical: "*Evangelical*" was derived from the Greek word "*euangelismos*" which means: gospel or good news. During the Reformation, Martin Luther referred to his movement as the *evangelische kirke* (evangelical church). Later, "*Evangelical*" became a synonym for "*Protestant*" in Europe. It retains this meaning in Germany today.

In North America, "*Evangelical*" does not have a unique meaning that is acceptable to all. Various individuals define it in as a specific conservative Christian system of beliefs, or a religious experience, or a commitment to a proselytizing activity, or as a style of religious service, or as a "walk with God," or as a group of denominations.

In a study comparing Evangelical and mainline denominations, a Princeton University study included the following as Evangelical denominations : *Assemblies of God, Southern Baptists, Independent Baptists, black Protestants, African Methodist Episcopal, African Methodist Episcopal Zion; Church of Christ, Churches of God in Christ, Lutheran Church - Missouri Synod, National Baptist Church, National Progressive Baptist Church, Nondenominational, Pentecostal denominations, and the Presbyterian Church in America.* ¶Many theologians would include the conservative members of such mainline denominations as the *Episcopal Church, USA, the Presbyterian Church (USA), and the United Methodist Church.*

The names of a few American denominations -- for example: the *Evangelical Lutheran Church in America*, and *Wisconsin Evangelical Lutheran Synod* -- contain the word "*Evangelical*." However, they are mainline or liberal groups and are not part of the Evangelical movement.

Fundamentalism: Again, many definitions, loaded term. A few:

- A belief in the infallibility, and literal interpretation, of a particular religion's doctrine or holy books. When applied in Abrahamic sects, it can lead to extreme prejudice and violence due to the nature of the Bible. The Crusades, the Inquisition, and witch-burning were due to fundamentalist ideals. <http://www.reasoned.org/glossary.htm>

- Fundamentalism is the belief in absolute religious authority and the demand that this religious authority be legally enforced. Often, fundamentalism involves the willingness to do battle for one's faith. Fundamentalists make up only one part of any religion's followers, who usually fall along a wide spectrum of different interpretations, values and beliefs. <http://www.gsanetwork.org/justiceforall/definitions.htm>
- A movement that sees itself opposed to Modernism, stressing the infallibility of the Bible in both religious matters and historical accuracy. <http://www.jmahoney/glossary.htm>

Interfaith: Interfaith is used to refer to cooperation with people of other faiths. A first major Parliament of the Religions was held in Chicago in 1893, but follow up was limited for many decades. The interfaith movement has gathered much interest after the 1960s. In 1962 the Roman Catholic Church under Pope John XXIII made major policy changes in what came to be called Vatican II. Vatican II was helpful in improving the churches relationships with Protestantism and other religions, but disappointed many traditionalists in the Roman Catholic Church. In the late 1960s interfaith groups joined together around civil rights issues for African-Americans and later were often vocal in their opposition to the Vietnam War. Today, interfaith efforts are increasingly active and there are a multitude of efforts and institutions (and we expect this trend to continue). Interfaith projects are championed by many international organizations.

Mission: Another term that is used in many different ways (including by the World Bank). Some definitions: (a) an organization of missionaries in a foreign land sent to carry on religious work; (b) the organized work of a religious missionary; (c) an operation that is assigned by a higher headquarters; "the planes were on a bombing mission"; (d) a special assignment that is given to a person or group; "a confidential mission to London"; "his charge was deliver a message"; (e) deputation: a group of representatives or delegates .

- Since the Lausanne Congress of 1974, a widely-accepted definition of a Christian mission has been "to form a viable indigenous church-planting movement." This definition is motivated by theological analyses of the acts required to enhance God's reputation (usually translated as "glory" or "honor"). The definition is claimed to summarize the acts of Jesus' ministry, which is taken as a model for all ministries. The motivation is said to be God's will, plainly stated throughout the Bible,
- A Mission station is a location for missionary work. Historically, Christian missions would bring people into the 'fold', to teach 'natives' Western culture. Modern missionaries by contrast try to integrate themselves into local communities.
The part of a goal or endeavor assigned as a specific responsibility of a particular organizational unit. It includes the task, together with the purpose, which clearly indicates the action to be taken and the reasons.

Pentecostal: Another term used in many ways. Basic meaning derived from: Of, relating to, or occurring at Pentecost; of, relating to, or being any of various Christian religious congregations whose members seek to be filled with the Holy Spirit, in emulation of the Apostles at Pentecost. A member of a Pentecostal congregation: "*Pentecostals rejected the belief of many fundamentalists that . . . God had ceased to reveal himself to man.*" --John B. Judis.

The *Pentecostal* movement within Protestant Christianity places special emphasis on the *gifts of the Holy Spirit*. Pentecostalism is similar to the *Charismatic* movement, but developed earlier and separated from the mainstream church. Charismatic Christians, at least in the early days of the movement, tended to remain in their respective denominations.

Sufi Brotherhoods: Sufism is a movement of organized brotherhoods within the Islamic faith. No Islamic states regard themselves as officially Sufi. Sufi brotherhoods are particularly significant in West Africa, especially Senegal, where the Mourides and Tidjanes are most significant.

Sufism is characterized by the veneration of local saints and by brotherhoods that practice their own rituals. Sufis organize themselves into "orders" or groups, called Tariqas. These groups are headed by a leader called a Shaykh who is considered the most spiritual man with the most Taqwa among them. These orders emerged in the Middle East in the twelfth century in connection with the development of Sufism, a mystical current reacting to the strongly legalistic orientation of orthodox Islam. The orders first came to Sudan in the sixteenth century and became significant in the eighteenth. Sufism seeks for its adherents a closer personal relationship with God through special spiritual disciplines. A mystical or devotional way (sing., tariqa; pl., turuq) is the basis for the formation of particular orders, each of which is also called a tariqa.

The principal turuq vary considerably in their practice and internal organization. Some orders are tightly organized in hierarchical fashion; others have allowed their local branches considerable autonomy. Some are restricted to that country; others are widespread in Africa or the Middle East. Several turuq, for all practical purposes independent, are offshoots of older orders and were established by men who altered in major or minor ways the tariqa of the orders to which they had formerly been attached.

The four main Sufi orders are the Chishtiyya, the Naqshbandiyya, the Qadiriyya [Quaddiri] and the Mujaddiyya. Other orders include the Mevlevi, Bektashi, Halveti, Jerrahi, Nimatalahi, Rofi, and Noori. The Mawlawis, the whirling dervishes, are famous for their dancing ritual, an organized variation of earlier practices which were confined to music and poetry. Three Sufi orders are prominent: the Naqshbandiya founded in Bokhara, the Qadiriya founded in Baghdad, and the Chishtiya located at Chesht-i-Sharif east of Herat.

WCC: World Council of Churches: Geneva-based global membership institution, The World Council of Churches (WCC) is the broadest and most inclusive among the many organized expressions of the modern ecumenical movement, a movement whose goal is Christian unity. The WCC brings together more than 340 churches, denominations and church fellowships in over 100 countries and territories throughout the world, representing some 400 million Christians and including most of the world's Orthodox churches, scores of denominations from such historic traditions of the Protestant Reformation as Anglican, Baptist, Lutheran, Methodist and Reformed, as well as many united and independent churches. While the bulk of the WCC's founding churches were European and North American, today most are in Africa, Asia, the Caribbean, Latin America, the Middle East and the Pacific.

Zakat: Zakat means both "purity" and "growth." It is an obligatory amount of money (2.5% of one's wealth per year) to be paid by male and female Muslims to support the poor.

Additional References¹⁸

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International Ecumenical and Interfaith Organizations

AA CC – *All Africa Council of Churches*. Founded in 1963, in Uganda; holds periodic assemblies, most recent 2003 in Yaounde; office in Nairobi.

The following modern organizations are active in the thought-processes in the Interfaith movement.

Council for a Parliament of World Religions (CPWR) 70 East Lake, #205, Chicago 60601, USA. Tel: 001 312 6292 990. Fax: + 991. E-mail: info@cpwr.org Web: <http://www.cpwr.org> Are holding a very important Forum 2004 in Barcelona, Spain during the period 7 July to 13 July 2004 to debate various issues relevant to Interfaith dialogue.

World Congress of Faiths, London Inter Faith Centre, 125 Salusbury Rd, London, NW6 6RG, UK. Telephone +44 (0) 20 895 93129 +44 (0) 1403 257 801 Fax +44 (0) 208 959 3129 E mail: General Enquiries: WorldconFaiths@aol.com Membership Enquires:

¹⁸ A tiny illustrative selection of interesting documents and resources

membership@worldfaiths.org Interreligious Insight Editor: alan.race@ntlworld.com WCF Chair: chair@worldfaiths.org Web: <http://www.worldfaiths.org>

International Interfaith Centre 2 Market Street, Oxford, OX1 3EF, UK Tel: +44(0)1865 202745; Fax: +44(0)1865 202746 <http://www.interfaith-center.org> E-mail: iic@interfaith-center.org

The Inter Faith Network for the United Kingdom 8A Lower Grosvenor Place, London, SW1W OEN Phone: 020 7931 7766 Fax:: 020 7931 7722 Email address: ifnet@interfaith.org.uk Web address: <http://www.interfaith.org.uk>

International Association for Religious Freedom 2 Market Street, Oxford OX1 3EF UK. Tel: 0044 1865 202744 Fax: + 46 E-mail: hq@iarf.net Web: <http://www.iarfnet>

World Conference Of Religions For Peace 777 United Nations Plaza, New York, NY 10017, USA. Tel: 001 212 687-2163 Fax: + 983-0566. E-mail: info@wcrp.org Web: <http://www.religionsforpeace.org>

World Faiths Development Dialogue Elmfield House, University of Birmingham, Selly Oak, Birmingham B29 6LQ UK. Tel. +44 121 415 8357; Fax + 8358. E-mail: wfdd@btinternet.com Web: <http://www.wfdd.org.uk>

Interfaith Youth Core 1111 N Wells, Suite 501, Chicago, IL 60610, USA. Tel 001 312-573-8825 E-mail: info@ifyc.org Web: <http://www.ifyc.org>

Millennium World Peace Summit 301 East 57th Street, 3rd Floor, New York, NY 10022, USA. Tel: 001 212-593-6438. Fax: + 6345 Email: info@millenniumpeacesummit.org Web: <http://www.millenniumpeacesummit.org>

Minorities of Europe 40 Stoke Row, Coventry CV2 4JP, UK.. Tel/fax: 0044 24 7644 3475. E-mail: deepak@gnaik.freemove.co.uk Web: <http://www.moe-online.com>

United Religions Initiative P.O. Box 29242, San Francisco, California 94129, USA. Tel: 1-415-561-2300 Fax: + 2313 E-mail: office@uri.org Web: <http://www.uri.org>

World Fellowship of Inter-Religious Councils Fr. Albert Nambiaparambil, Upasana, Thodupuzha, Kerala 685584, India. Tel: 0091 4862 223286 Fax: + 225473 mobile 9847387073 E-mail: upasana_dr@satyam.net.in

Peace Council 2702 International Lane #108, Madison, 53704 WI, USA. Tel: 001 608 241 2200 Fax: + 2209 E-mail: icpc@peacecouncil.org Web: <http://www.peacecouncil.org>

Spiritual Forum for World Peace at the United Nation Dr Gerardo Gonzalez, Project Director, Via Verde 9440, (Lo Curro) Vitacura, Santiago, Chile. Tel/fax: 0056 2 2185578. E-mail: gerardo.gonzalez@mi.cl

Temple of Understanding 720 Fifth Avenue, 16th floor, New York 10019, USA Tel: 001 212 246 2746, fax 2340 E-mail: info@templeofunderstanding.org Web: <http://www.templeofunderstanding.org>

Global Peace Works; interfaith charitable service organization