Annotated bibliography on Religion and Development
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As recently as in 2000 the sociologist Kurt Allan ver Beek – after a comprehensive research of development literature – concluded that “religion seems to be a development taboo”. Neither development academics, nor development practitioners took an interest in the role of religion in development. On the contrary, he observed: they seemed to consciously avoid the subject – from a very secular perception, that religion at best was irrelevant for societal development and at worst was an obstacle for the advancement of social development and human rights. But today it is no longer a ‘taboo’ in political science and development literature. There is rather a broader and broader recognition that “here is something we have overlooked and now need to pay more attention to – in order to understand how and why religion plays a role in development. And to understand what changes that might lead to in our attention, analysis and programming.

In Denmark the ‘Global Focus’ platform has funded a process to build capacity of member organisations on the issue of Religion and Development. Global Focus is a Danish membership body for now 80 non-profit organizations (NGOs) working in international development. This bibliography is an integral part of that capacity building process – alongside seminars, courses, research and peer-support: www.dmru.org/videncenter/seminarraekke-om-religion-og-udvikling/english/

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### Introduction

**What?**

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**Why?**

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**How?**

As the editorial principle for organizing this overview of literature, we have chosen the new ‘Sustainable Development Goals’. For two reasons:
First of all the SDGs with their underlying vision of substantial, lasting change in the lives of poor people represent a new understanding of development. One that actively invites the contribution of faith-based actors, religious communities and their leaders: Rights Based development work must not only address policies and practices, but also the underlying field of ideas and beliefs to make truly sustainable change. Faith based actors are necessary partners for all in that attempt.

Secondly, the SDGs offer 17 sectors of work that can help organize literature (e.g. Partnership, Poverty reduction, Health, Gender etc.). Religion is of course a relevant perspective for change overall, and some literature may be relevant for several sectors of work, but the SDGs serve well in organizing the overview.

a. One finding after searching for literature relevant for practitioners is that it is still ‘early days’: Still only relatively little literature exists that is very hands-on with practical models, tools and generally applicable methods. Many still discuss at ‘meta levels’. On the other hand: after decades of neglect of the issue and only two decades of renewed interest, that is probably what should be expected? The need for much more literature in this field seems obvious.

b. Another finding is that most of the literature found is based on examples from a Christian context (plus some from Muslim contexts). Maybe what is found to some degree depends on who is looking? Or maybe it just happens to be the present state of affairs that most reflection and writing has taken place on the backdrop of Christian contexts? If so, that also calls for more – and more diverse – literature in this field.

c. Notes a. and b. above leads to the final note: we hope to develop this list as a dynamic tool for practitioners by an ongoing expansion of it. You will always be able to find the latest version here: www.dmru.org/videncenter/ressourcer-og-links/, under “Religion og Udvikling”. We strongly encourage you to send suggestions, references to other/new literature to the editor(s) of the list:

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This annotated literature list was developed as part of an internship in DanChurchAid under the Global Focus capacity building process by Birgitte Brønsted Lodahl - birgittelodahl@hotmail.com. Birgitte is a bachelor in History from the University of Aarhus with specific courses in Religion, Politics and Society and she is presently doing a Masters of Global Refugee Studies at Aalborg University. DanChurchAid wishes to extend a warm thanks to Birgitte Lodahl for her very dedicated and professional contributions during this internship.
Sustainable development

(Partnership for the Goals, SDG 17)

1.1. Practitioners’ Guide: Religion and Development

The aim of the handbook is to stimulate readers to reflect on the topic “Religion and Development” and to equip development practitioners to cooperate with religious actors. The key recommendations of the book are:

I. be alert to religion
II. listen carefully and postpone your judgement
III. be aware of your own view, particular of your ideas about religion and development
IV. consider how your view influences your opinion of others.

The book encourages the reader to develop a heightened self-awareness, in order for him or her to be able to engage in a dialogue with faith-based actors. This is summed up in the slogan “no outreach without inreach”. The importance of making a good and in-depth context analysis is highlighted and practical guidelines on how to do this are given, with examples of questions to consider in order to map out religious structures, institutions and actors. The book also includes a chapter on definitions and terms of religion.

Though the book is written in a Dutch development context, the practical guidelines are useful for development practitioners from Danish NGOs and FBOs. It gives a good picture of what to consider when working in environments where religion plays a big role in society. The book raises some interesting questions on the concept of religious empathy and on how to engage in dialogue with religious actors that may be beneficial for practitioners to consider.

1.2. Religion and development – a guide for context analysis in country programming

This paper argues why the role of religion in a given country’s fabric should be considered in a context analysis for development, and presents fourteen questions to consider when caring out a context analysis.
1.3. **Courage and Faith in development**

This article maps both the challenges and opportunities of cooperating with FBOs. The diversity of FBOs may be a challenge, because this means that they have different ways of understanding and working with development. Since contributions of local FBOs are often of both spiritual/ and material character it can be difficult to ascertain which effect should be ascribed to which element of the total intervention. Therefore, it can be a challenge for traditional practitioners to appreciate all elements of the FBO’s intervention. At the same time, James argues that FBOs have professional standards, relevance, efficiency, and impact on policy and society which are all factors that makes it relevant to cooperate with FBOs. The article gives recommendations on how to facilitate cooperation with local FBOs by donor organisations, Scandinavian FBOs and secular NGOs. Though James several places in the article highlights that cooperation with local FBOs is not a simple task, he argues that the possible gains of cooperation are too big to ignore.

The article gives a good overview of the pros and cons of collaborating with local FBOs and the recommendations are relevant for all who seek to engage in such cooperation.

1.4. **In the Thick of it – Why the churches are Essential Partners for Sustainable Development in the World’s Poorest Communities.**

This Tearfund report can be seen as a call to governments and international donors to recognise the church and church-based organisations as essential partners for sustainable development. The report advocates for strengthened partnership between churches, church-based organisations and NGOs.

The report is composed of six sections.

1. **The church’s potential to be an important partner for sustainable development.** Among other reasons stressed is the church’s both local and global network and with this its ability to reach out to local communities through local networks.

2. **A mapping and analysis of the distinctive strengths of the local church which are influence and reach, sustainability, human capital and faith**

3. **An overview of the key development fields in which Tearfund partners are working with local partners.**

4. **The weaknesses of the local church, including the argument that these weaknesses can be met if partnerships and shared capacity building between churches and organisations, both faith-based and secular, are strengthened.**

5. **A discussion of why partnership is the way forward**

6. **Four recommendations on how to build up good partnerships.**


1.5. Faith and Action – Opportunities and Challenges for the Church in Cambodia and Zimbabwe

On the basis of two case studies, in respectively a Cambodian and a Zimbabwean context, the opportunities and challenges for involvement of the Christian church in development are discussed and analysed. The report aims at helping readers working with international development to acquire a deeper perspective on the role the church plays and has the potential to play in civil society and as an actor for social development.

There are big differences in the contexts of the two cases. In Zimbabwe around 70% of the population are Christians, while in Cambodia the Christians are a minority representing only 3% of the population. Whereas the Christian church has a long history in Zimbabwe, it is very young in Cambodia. The study analyses the church’s role as a social actor, as an organisation and its significance for the individual. The two cases are analysed separately, but when compared a number of similarities in relation to opportunities and challenges can be detected. In both contexts freedom of religion is constrained which challenges the church’s role in the civil society. Despite its limitations, the church in both Cambodia and Zimbabwe is able to be an important and specific part of civil society. The churches choose different pathways to navigate under these restrictions, these are elaborated in the text.

The two cases show that religious actors, whether they belong to the majority or the minority, are able to play an important role in civil society, and need to be taken into account when conducting a context analysis. The report can be used as an example of a context analysis that includes religious actors.

1.6. A framework for analysing the links between religion and development

“How can the presence, nature, and activities of religious people and organisations be better understood, so that they can be taken into account in development activities?” This is the main question raised in this article. Instead of explaining the relationship between religion and development, the article presents an analytical framework for understanding churches in order to take them into account in development. The article suggest that this analytical framework can outline a possible future research agenda.

The presentation of the analytical framework is divided into four sections.

1. Key concepts and issues within the fields of development (poverty, social exclusion, religion, culture and secularism) are identified and clarified.

2. The relevance of religion to development and social change is explored, from the point of view of development scholars and practitioners as well as religious traditions and believers.

3. A presentation of the analytical framework for understanding a particular context. The framework looks at religion in three dimensions, namely a personal dimension, a social dimension, and an organisational dimension.
4. Discussion of methodological approaches and tools to keep in mind when conducting the analysis.

The article presents a good framework for analysing the role of religion in people’s everyday life, societies and politics, as well as the roles religious organisations play in development.

1.7.a. **Capacity Building and Islamic FBOs: Insights from Malawi** (Praxis note 47)

1.7.b. **Faith-Based Organisational Development (OD) with Churches in Malawi** (praxis note 48)

These two complementary studies analyse faith-based organisations in Malawi, respectively Islamic and Christian, and the possibility to mobilise and work through the local faith structures that these types of organisations represent. In both the context of the Islamic and the Christian organisations the aim is to examine development within the organisations. In the study of Islamic FBOs the focus is capacity building, whereas it in the Christian FBOs is organisational development.

Saddiq argues that Islamic FBOs provide a significant contribution to development work in Malawi. However, they still have much work to do in terms of building organizational effectiveness. The key to good organisational development practice in Islamic FBOs, is to try and understand and show respect to their faith identity. The research shows that many Islamic FBOs and Muslim individuals felt that non-Muslims did not understand their faith. Showing sensitivity for dress codes, male/female interactions, and prayer times when arranging meetings is important. Capacity building with Islamic FBOs needs to be done in a way that gains trust and respect, and the capacity builder needs to have his or her capacity build as well.

The study of the Christian FBOs in Malawi examines the common and particular organisational challenges that church-based organisations face. James argues that organisational development in a church-based organisation has to be different than in a secular NGO, simply because the structures in the two types of organisations are different from each other. He recommends to include time for prayer, to use images or language from the faith tradition and to be respectful and act appropriately to the norms of the FBO.

In both the case of the Islamic and the Christian FBOs, faith was analysed to be a highly integrated part of the organisations, and this had consequences for the cooperation with other development practitioners. In other words, the cooperation-approach has to appreciate and adapt to the religious context and belief structure of the FBOs. Recommendations on what to be aware of when working with FBOs on capacity-building and organisational development are given in both studies. Though there are challenges and drawbacks linked to choosing to mobilise and work through local faith structures both studies conclude that if religious sensitivity is implemented, partnership with FBOs has a great potential for impact in the long term.


Rick James with CABUNGO staff: Faith-Based Organisational Development (OD) with Churches in Malawi (praxis note 48), (INTRAC, 2009) (10 pages) Rick James is a senior researcher and lector with INTRAC in Great Britain. (www.intrac.org/resources.php?action=resource&id=584)
The Local Church and its Engagement with Disaster. Drawn from Twelve Case Studies from around the World

The purpose of this report is double. On the one hand it aims at helping the church see its strengths and abilities when facing disasters, and on the other hand it aims at helping NGO practitioners to develop relationships with local churches in an appropriate and productive way.

Firstly, the report explores eight niche areas where the church is a strong actor, and has the ability to be the best first responder to disaster. Secondly, eight principles on how to engage with the local church are presented. Last but not least, six supporting activities for NGOs to help the local churches to respond to disaster are highlighted. Tearfund hopes that awareness of the niche areas and the principles for cooperation will lead to more efficient partnerships between Christian NGOs and local churches both before and after a disaster event.
2.1. **Addressing dependency with faith and hope: the Eagles Relief and Development Programme of the Living Waters church in Malawi**

This case study shows how combining an explicitly Christian approach with recognised good development practice can lead to sustainable impact in a profoundly challenging context. The study analyses the case of the FBO, The Eagles Relief, which was founded by the indigenous Pentecostal church Living Waters, as a response to the food crisis that struck Malawi in 2002. The evolution and achievements of the Eagles Relief and Development Programme in Malawi are inspired and influenced by Christian values. The strength of the Eagles Relief is the organisation’s integration of religious teaching and values and its decision to work through local congregations, despite the challenges that such integration entails. The underlying principles, values and teaching of Eagles Relief is presented and explained in the paper.

The paper can be used as an example of how a local faith-based organisation has addressed the problems in society, and how they have used a theological framework to do this. The Eagles Relief is an example of the ability of a relatively small local FBO to mobilise a big network in response to a food crisis. Although all cases and contexts are different, the challenges and opportunities analysed in the text might be applied to other situations.

2.2. **Emergency response – engaging the local church. An in-depth case study from North Kenya**

This case study from North Kenya shows how church leaders can play a key role in addressing life-threatening issues facing their communities if they are helped to mobilise. Before the intervention, the local evangelical churches presented in the case, had no understanding, visions or skills on the issues of drought, HIV and AIDS and conflict that were major problems in their society. The case study shows the steps taken to mobilise the faith leaders, starting with building up a good relationship between Tearfund and faith leaders, which over time led to action and cooperation.

The process is evaluated and both challenges and lessons learnt are listed. Suggestions of in which contexts the approach can best be replicated are given at the end of the text. The study is short and precise and gives a good overview of the mobilisation strategy and process. By presenting all the levels of the process, the text gives a good picture of how local church leaders can be engaged in social change.

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**Rick James (2012):** Addressing dependency with faith and hope: the Eagles Relief and Development Programme of the Living Waters church in Malawi in Development in Practice, vol. 22, No 5-6, August 2012, p. 883 – 893 (Routledge, August 2012) (10 pages) [Rick James is a senior researcher and lector with INTRAC in Great Britain.](http://www.tandfonline.com/doi/abs/10.1080/09614524.2012.685878#.VoqiFk1gmAg)

Matthew Clarke, Simone Charnley, and Juliette Lumbers: Churches, mosques, and condoms: understanding successful HIV and AIDS interventions by faith-based organisations in Development in practice in “Development in Practice” (Routledge, 2011).
http://www.tandfonline.com/doi/abs/10.1080/09614524.2011.530227#.Voqk4k1gmAg


3. Good Health and Well-Being (SDG 3)

3.1.a. Churches, Mosques, and Condoms: Understanding Successful HIV and AIDS Interventions by Faith-based Organisations

3.1.b. Churches and Condoms: How Christian Faithbased Organizations are preventing HIV/AIDS in Developing Countries

This article examines the role of two FBOs, one Christian and the other Muslim based in respectively West Papua and Thailand, in education and support of local communities to reduce HIV transmission. FBOs have at times been an obstacle to interventions aimed at reducing HIV transmission and have instead contributed to stigmatise those living with HIV and AIDS. In a lot of ways this has changed, and now FBOs are playing a central role in addressing the subject in several places. Eight characteristics for FBOs to support successful implementation of HIV and AIDS intervention are extracted from the two cases and elaborated in the text.

In addition, Matthew Clarke and Juliette Lumbers have written the article “Church and Condoms” (2014). This article addresses the same theme, but is only based on the case of West Papua. The same eight characteristics are presented and further elaborated in a well-structured and clear way.

The eight characteristics are: train religious leaders; start with community; network with others; integrate; address all transmissions; long term; advocate; acknowledge disconnections.

The learnings of the two FBOs, provide important lessons for other FBOs seeking to reduce HIV transmission. It also tells the story of FBOs’ unique positions in society to operate both within communities and outside mainstream structures that limit activities and networking of other civil society groups. The articles conclude that although all situations and contexts are unique FBOs’ religious, or as the authors call it, sectarian identities is exactly what makes them powerful and resourceful in the campaign against HIV and AIDS.
3.2. Engaging Faith Leaders in Senegal to Promote Women’s and Family Health

The paper gives a brief but very descriptive overview of a project facilitated by the World Faiths Development Dialogue (WFDD). The objective of the project was to engage the Sufi orders and their leadership as well as the Christian leaders on health issues in a systematic way. In addition, the project aimed at advancing partnership between governments, religious and civil society actors in an effort to heighten efficiency and achieve sustainable results on various aspect of family health, including family planning.

In the initial phases of the project, a team from WFDD met with various organisations and faith leaders, to open up a dialogue. Additionally, a research was conducted, including an analysis of the role of Islamic teaching and religious actors in family planning.

A more practical initiative was the formation of a working group consisting of senior religious leaders from each of the Sufi orders in Senegal, representatives from Christian denominations, and a Ministry of Health and Social Action official. Besides discussing family planning from a religious perspective, members of the working group visited religious leaders from each of the religious traditions across Senegal. These courtesy visits helped build relationships and trust for future engagement and activities with religious leaders.

In addition, a statement on family planning written from the perspective of Islam and highlighting the permissibility of family planning within religion was developed. The statement also addresses traditional methods of family planning in Senegal and their permissibility within Islam.

The study can be an inspiration for others trying to engage faith leaders on health issues and in civil society in general.


The objective of this study is to identify, evaluate, and map the assets of religious institutions with the ability to accelerate HIV/AIDS treatment, care, and prevention services. The study is based on data collected in Zambia and Lesotho. In both cases, religion was found to be a permeating factor in society. This leads the researcher to argue that in order to promote and facilitate public health, religious informed health worlds and understandings need to be taken into account. The study further argues that religious health assets can be streamlined in the recovery and resilience of individuals, family and society and thereby promote sustainable public health.

The study presents two research tools to map and understand the religious health assets in the two contests. The first is a participant engagement tool called the Participatory Inquiry into Religious Health Assets, Networks and Agency (PIRHANA).
PIRHANA is a tool to explore religious health assets at the local and the regional levels in order to map the strengths of the assets and understand the ties and connections. The second tool presented and used in the study is the Geographical Information System (GIS).

The study offers advice to public health and faith leaders in their fight against HIV/AIDS, these are: 1) Develop religious and public health literacy, 2) Engender respectful engagement, 3) Align religious and health systems, 4) Conduct further collaborative research. The recommendations are followed by a more in depth elaboration.

The study gives an in depth picture of how to conduct a mapping of religious health assets, how these assets can be understood, and what might be important to consider in the different steps of the process. These aspects might be just as important for development practitioners as the key findings of the study.

3.4. Global Health Strategies: Ebola and the untapped potential of religious networks

The paper identifies networks of religious and faith-inspired actors as a resource for urgent responses and recovery plans regarding the Ebola epidemic. The Ebola epidemic in West Africa highlights the special difficulties involved in responding to infectious diseases in fragile state settings with weak healthcare systems. Marshall argues that religious actors and leaders are resources with the ability to improve the impact of urgent response and recovery plans – also in the long run. Ten proposals on how to engage faith leaders and communities are presented and elaborated.

Though the ten proposals are made in the context of Ebola, they can be used as an inspiration to mobilise religious actors to respond to multiple crises and disasters.

3.5. Unrealised potential? The crucial role of faith leaders in the Ebola response

This Policy Brief from three Christian faith-based organisations, argues that it is important to fully involve faith leaders in the development of the Ebola recovery plan at international, regional and country levels. The full potential of the contribution of faith leaders has not been fully realised, and they have often been overlooked. Future programmes of Ebola prevention must ensure faith leaders as a pivotal part. The three organisations give five recommendations on how to include faith leaders in future Ebola prevention and recovery plans.

3.6. Keeping the Faith – the role of faith leaders in the Ebola response

This study explores the relationship between humanitarianism and religion in a case study of the Ebola outbreak in Sierra Leone and Liberia. The aim of the study is to analyse the role of faith leaders...
in the Ebola response. In spite of a significant delay in engaging the faith leaders at the beginning of the Ebola outbreak, the faith leaders got to play a transformative role once they became involved. They were able to use religious texts to interpret biomedical messages to control and prevent of Ebola, e.g. about handwashing and contact with body fluids. Because of the authority and trust the faith leaders hold in their communities, people started participating in the revised burial practices. The religious leaders helped drive out the stigma by preaching acceptance of Ebola workers and survivors. The study contributes to a discussion on the broader role of faith in humanitarian response and concludes that “many of the skills and capacities that faith leaders have demonstrated in response to the Ebola outbreak have important value in placing people in the forefront of rising to meet these important challenges. This presents an exciting opportunity for the future.”

The lesson of the study is that local ownership and engagement is pivotal in humanitarian response. Recommendations on how to include and engage faith leaders in response and recovery effort are offered to international organisations, government and donors as well as faith-based organisations and faith leaders.

4.1. The Role of Religion in Women’s campaigns for legal reform in Nigeria

By analysing two cases of women’s rights campaigns in Nigeria, the paper examines how religion influences, promotes and/or obstructs women’s campaigns for legal reform in Nigeria. The aim of the analysis is to develop an understanding of the circumstances where religious leaders and FBOs are allies instead of obstacles.

Both of the campaigns advocated for women’s rights. The one campaign attempted to get the UN Convention for Elimination of all forms of Discrimination Against Women (CEDAW) adopted in Federal Law. The other campaign advocated for a legislation that prohibited the discriminatory, inhumane and degrading practices related to widowhood in Anambra State. The CEDAW was defeated in the National Assembly in 2007, whereas the widowhood campaign was successful and the law was passed in the State Assembly as law no. 2005.

The research argues that religious beliefs, discourses, and actors had a significant influence on the outcomes of the proposed widowhood legislation. In addition, the strategies adopted by the campaigner and the interest of the religious bodies concerned had an impact on the process and the outcome.

The key CEDAW coalition members were elite NGOs and activists, who made little effort to enlist support from both the broader women’s movement as well as actors outside the women’s movement, such as traditional religious leaders. On the other hand the widowhood campaign in Anambra was from the outset forged by an alliance of key secular and religious women’s organisations, which paid considerable attention to making women aware of their rights in order to enlist their support, thus bridging the elite-grassroot divide.

The article concludes that religious teaching, leaders, and organisations can be allies and a positive asset in promoting women’s rights, but they need to be included and given a voice.
4.2. OneBody – North-South Reflections in the Face of HIV and AIDS

This publication is a result of ecumenical dialogue between actors, both lay and ordained, from four countries: Mozambique, Zambia, Norway and Denmark. The authors advocate for an open and accepting church that promotes sexual education and challenges the stigmatisation of people living with HIV and AIDS. By presenting theological interpretations and Biblical references to human sexuality, the authors show how a Christian view of life can be combined with openness and understanding towards human sexuality, gender and HIV/AIDS.

The publication is divided into three parts. In the first part, “Human Sexuality”, the chapters addresses themes of openness and responsibility towards sexuality. In his chapter “Patriarchal Sins”, Japhet Ndhlovu argues that the churches and other educational and social institutions are obliged to challenge discrimination and harmful norms and practices that undermine women and girls, as opposed to defending and accepting or even just tolerating gender discrimination. This means that the church needs to invalidate these discriminatory trends and instead insist on power sharing between men and women, and promote that as a fundamental condition for preventing the further spread of HIV and AIDS is a responsible and respectful sexual behaviour.

The second part, “The Inclusive Church”, promotes a unified and inclusive church that can accommodate people living with HIV and AIDS. In “The Healing Church” Ndhlovu argues that in most of rural Zambia the church is one of the only social institutions that people, regardless of religion, relate to. The church therefore has a great responsibility towards the people who live with HIV or AIDS and experience stigmatisation. In “Stigmatization”, Elias Zacarias Massicame gives examples of how this responsibility can materialise. He writes in the context of Mozambique, but the recommendations to the church are valid in all contexts.

The third and last part of the publication “Images of God” argues that the Church needs to proclaim and teach positive images of God to overcome stigma and discrimination and the guilt and shame associated with HIV/AIDS. The introduction to “Images of God” presents biblical references with positive images of God, and the last chapters in the publication aims at transforming the image of a judgmental and shaming God to one who is loving and forgiving. The publication can be used as an entry point to start a dialogue about sexuality and sexually transmitted diseases that are often accompanied by stigmatisation and taboo within church institutions and organisations.

OneBody is an ongoing project, and in addition to this publication a Trainers Guide has been published as well as a new OneBody issue, titled “Human Dignity Inherent in every Human Being”. This new issue includes a Facilitators’ Guide to help facilitate a dialogue based on the material in the OneBody publication.

4.3. **Created in God’s image – a Gender Transformation Toolkit for Women and Men in Churches**

This publication provides tools to help and encourage churches to be more gender competent. The publication consists of eleven talking tools and five practical tools.

The eleven talking tools aim at helping activists within the church to open up a dialogue about gender issues in church and society. By approaching gender themes and discourses from social, cultural and theological perspectives, the toolkit aims at increasing gender knowledge and changing attitudes, behaviours and relationships within the church by influencing policies, practices and values. The toolkit invites the participants to reflect and talk about themes and challenges related to gender issues.

The five practical tools provide guidelines to transform the perception of gender in the church. The first practical tool is a guide to analyse how gender issues are dealt with in the church congregation and outside the church in church-led work in the communities in order to conduct a gender audit. The second practical tool is a guide to prepare and conduct contextual Bible studies. This tool is more or less identical with the contextual Bible study guidelines presented in the Tamar Campaign (see section 4.5.). The third practical tool aims at helping readers who want to use parts of the toolkit in small groups or other educational settings within their churches and communities. The fourth practical tool provides a list of useful organisations, training materials, and publications. The last practical tool presents a glossary of specialised words used in the toolkit.

4.4. **Redemptive Masculinities: Men, HIV, and religion**

World Council of Churches has published this volume about redemptive masculinities. In the introduction, the editors argue that they have chosen the concept redemptive masculinities because the term redemptive resonates with the spiritual dimension that the contributions in the book underscore. They are of the opinion that the discussion on masculinity in the face of gender-based violence and HIV and AIDS has not taken on the role of religion in shaping positive masculine attitudes seriously.

The book, which covers the matter of masculinity in Rwanda, Eastern Congo, Zimbabwe, Lesotho and Kenya as well as African American males in the United States, is divided into five parts. The first part “The Making of Men: Masculinities in History and Culture” looks into how history and culture have affected masculinity. In the first chapter “Towards A Theoretical and Cultural Analysis of Dangerous Masculinities in Contemporary Africa: Can we reinvent African Patriarchies to curb HIV and AIDS?” Ufo Okeke Uzodike and Christopher Isike explore the possibility of reinventing contemporary African masculinities within an African cultural context to progressively engage men in the fight against the HIV and AIDS related challenges in sub-Saharan Africa. At the end of the chapter, the authors outline four strategies on how progressively to engage African men in combating the HIV and AIDS pandemic.
The three chapters in the second part of the book, titled “Thus Says the Lord? Sacred Texts and Masculinities” show how notions of masculinity can be detected in different sacred texts, with both positive and negative outcomes. Chapter eight, “The Contribution of Tamar’s Story to the Construction of an Alternative African Masculinity”, goes in depth with the biblical text about Tamar and how it is used to address issues of alternative masculinities in the Tamar Campaign. The Tamar project is presented more in depth in the presentation of “The Tamar Campaign: Contextual Bible Study – Manual on Gender-Based Violence” (see section 4.5.)

The third part, “Imagined Men: Creative Writing and Masculinities” shows how literature can be used as a source to understand and describe masculinities.

Part four, “Deadly Men? Masculinities and Gender-Based Violence” examines the links between gender-based violence and masculinity. Part five advocates for a new construction of the term masculinity, which includes more empowering concepts and values. An example of this is the last chapter in the book “Religions and the Responsibility of Men in Relation to Gender-Based Violence and HIV: An Ethical Plea”, where the author Domoka Lucinda Manda, shows how religions can respond responsibly to gender-based violence and HIV/AIDS. With focus on Christianity, Islam and African Traditional Religions, Manda gives examples of a theological approach to gender equality and of how the traditions and ethics of each of the three religions can meet the challenge of addressing issues of gender-based violence and HIV/AIDS.

The chapters in the book can be used as an entry point for development workers to understand the construction of masculinities in sub-Saharan. The book also provides theological approaches on how to address the issues of masculinity and HIV that might be relevant in dialogue with church-based organisations and leaders.

4.5. **The Tamar campaign: Contextual bible study – manual on gender-based violence**

The Tamar campaign addresses the difficult themes associated with gender-based violence and challenges the church and religious institutions to get involved in dealing with these issues. The aim of the campaign is to empower the church to break the chains of silence surrounding gender-based violence. The church is uniquely placed to play a decisive role in preventing and eliminating different forms of violence against women and children because of its moral authority, responsibility and capacity to serve the needs of those who have been abused.

This book on contextual bible study is a part of the Tamar campaign and provides the guidelines to set up a contextual Bible study to deal with issues related to gender-based violence. It presents a structure to guide Bible study members to interpret the historical and literary content in bible texts as well as reader/reception resources. The aim is that participants apply each biblical story to their own
cultural, religious, economic and social context. Twelve contextual bible studies are presented in the book. Guidelines on how to use the contextual bible study, how to facilitate the Bible study meetings, and what the facilitator of the Bible study should keep in mind etc. are highlighted in the introduction.

The book invites the reader to consider gender-based violence from a biblical perspective. The book can be used as a resource to inform a dialogue between development practitioners, both secular and faith-based, and religious leaders and institutions. More specifically the Bible study can be used as a manual to facilitate Bible studies concerning the issue of gender-based violence.

For more information about the Tamar campaign visit the website of The Fellowship of Christian Councils and Churches in the Great Lakes and The Horn of Africa (FECLLAHA) [http://www.fecclaha.org/](http://www.fecclaha.org/)
5.1. **The role of religion in conflict and peacebuilding**

By drawing on research from crosscutting academic disciplines and experiences of FBOs and of the UK Department for International Development (DFID) this report gives a review of literature that addresses the themes of religion, conflict and peacebuilding.

In three case studies, the report analyses and discusses the role of religion in both conflict and peacebuilding. By observing how religion operates and interacts with other aspects of the human experience at the global, institutional and individual levels, the report aims at presenting a more nuanced picture of the role religion play in both conflict and peacebuilding. The report argues that religion is to be understood as a fluid system of variables rather than something static or isolated. In this understanding, religion is subject to a large number of contextual and historical factors. This can be seen as a counter reaction to an understanding of religion as being either the source of reconciliation or the source of violence. In this sense, it is a step away from a “good religion” and “bad religion” dichotomy, to show that religion has the potential for both conflict and reconciliation.

At the end of the report a number of recommendations to policy makers, practitioners and scholars researching the field are put forward. According to the paper, the ethical power of religion can help unite divided societies, and facilitate a dialogue about virtues for shaping a better society.

5.2. **Conflict Resolution, Culture, and Religion: Toward a Training Model of Interreligious Peacebuilding**

The study presents a model for intercultural peacebuilding training. According to Abu-Nimer, an ideal training workshop contains five phases, which are 1) “Getting started”, 2) “Situating our work”, 3) “Know where you stand”, 4) “Meet the other”, 5) “What can we do together”. The aim of the trainings is both to understand and share similarities, and to reflect on differences that may be potential conflict issues or peacebuilding advantages. An important step in the training approach is to identify how the participants react to religious differences when meeting and building a future relationship. To explore this issue, the study presents a development model of interreligious sensitivity to be used during the phase of “meeting the other”, this is an interesting tool that can be used widely. The training combines experimental learning and task learning. This means that the training workshop does not only facilitate a dialogical encounter of different groups.
and individuals, but also aims at teaching participants new conflict resolutions. The aim of the trainings is to encourage the participants to search for future activities that can enable them to resolve conflicts peacefully.

5.3. Working in Conflict: A Faith Based Toolkit for Islamic Relief

The objective of this toolkit is to be a practical resource for the staff of Islamic Relief, and to be used by other NGOs and INGOs, both faith-based and secular, working with Muslim communities and peacebuilding.

The publication consists of an introduction and five chapters. The introduction is as much an introduction to a Muslim view on development and peacebuilding, as it is an introduction to the content of the book. It is addressed to readers who are less familiar with Islam and Muslim communities. With the introduction, Moore aims at providing a basic level of information about Islam, including conceptual differences that are relevant to the humanitarian sector and a presentation of cultural dynamics that may be of relevance when working with Muslim communities living in conflict situations.

All of the five chapters integrate an Islamic approach to peacebuilding and working in conflictual environments:

- The first chapter titled “Policy”, gives an in depth introduction to the toolkit, guidelines on when and where to use it as well as a number of Islamic principles for peacebuilding.
- The second chapter “The Human Cost” looks at the human costs connected with conflict and violence.
- The third chapter, “Conflict mapping” gives examples of how to conduct an in-depth conflict analysis at the community level.
- Chapter 4a, “Managing Risk” analyses how the term “right to security” is articulated in both Islamic teaching and current practices in development.
- Chapter 4b, “Conflict Sensitivity” aims at helping the reader analyse and understand the local context and how it affects interventions.
- Last but not least, the fifth chapter provides tools to monitor, evaluate and extract learnings from peace building projects.

Quotes from the Qur’an are included in all of the five chapters, as well as theological perspectives on different aspects of conflict and violence that serve as both motivational factors and as a basis to understand the context of the local Muslim communities. It is highlighted several places in the publication that readers are to adapt and change the tools and approaches so they reflect the knowledge they have gained through partners and in the local communities.

In relation to this publication some may find it useful to read Duncan Green’s (Oxfam) blogpost “What can Islam teach secular NGOs about conflict resolution? (and human development, climate change, gender rights…..)” (https://oxfamblogs.org/fp2p/what-can-islam-teach-secular-ngos-about-conflict-resolution-and-human-development-climate-change-gender-rights/)
5.4. **Reconciliation in Action with special reference to Africa**

This study contributes to the discussion on policies and approaches linked to reconciliation. The aim of the study is to formulate a biblical-theological value base for peace and reconciliation efforts, and to provide practical instruments to carry out professional work in this field. The study is based on field observations carried out in Africa, but the findings and lessons learned are broad, and can be used as inspiration in other contexts.

The study presents the Shalom paradigm, which Paludan describes as the image that comes closest to expressing the complex and multifaceted reality of reconciliation. With reference to the biblical image of Shalom where the lamb and the wolf live peacefully together, she argues that if a community is to be whole and loving, it has to have room for everyone, even the enemy. The Shalom Paradigm can be categorised in four types of reconciliation efforts: Justice, Peace, Truth and Mercy. Paludan explains these four reconciliation aspects and analyses how they can be put into practice.

In the end of the report, Uffe Gjerding looks at the findings of the study in a DanChurchAid perspective of and gives some reflections on how the organisation together with its partners can clarify the understanding of peace and reconciliation and put this knowledge into practice.

5.5. **Local faith communities and the promotion of resilience in humanitarian situations – A scoping study**

This study analyses the role of local faith communities (LFCs) in disaster and crisis and map out the strengths and weaknesses of cooperation between LFCs and humanitarian organisations. Among other strengths are LFCs’ ability to use their pre-existing local networks and buildings to respond quickly to disaster. Their shared identity, social vision and religious narratives make it possible for them to mobilise, coordinate, register, train, console, encourage and help resolve conflict. The study also identifies possible challenges of partnerships between LFCs and humanitarian organisations. Among these challenges are the possibility of conflicting secular and religious worldviews. In order to meet this challenge the study recommends exploring mechanisms to strengthen “religious literacy” within the humanitarian sector as well as means to strengthen the capacity of LFCs to engage with national and international humanitarian actors. The study presents a number of other recommendations for cooperation between LFCs and humanitarian organisations. The study gives a useful overview of the strengths and weaknesses of LFCs in disaster response.
6. Climate Action (SDG 13)

6.1. Religion and Sustainable Development: Analysing the Connections

The paper argues that religion and sustainable development are a good match, because both are based on a moral call or obligation. Religion has the status as one of the major global authorities of morality. A dialogue between religious actors and institution and promotors of sustainable development is not only possible but necessary in order to enable humanitarian and ecological work. The paper identifies three ways in which religion can contribute to enable sustainable development:

1) through the set of values religion offers
2) based on these values religion has potential for ecological, social and political activism
3) through the capacity of religion to enable self-development

These three roles for religion to contribute to sustainable development are elaborated further in the text. The paper concludes that sustainable development as a practice and religion as a belief system are intertwined and must be addressed together.


This statement, signed by 154 church leaders from all world regions, shows how the church, across denominations can play a role in global advocacy and politics. It can be seen as an example of how climate changes can create a common ground for mobilisation.

7. UN Guidelines for engaging with faith-based organisations

7.1. UNDP Guidelines on Engaging with Faith-based Organizations and Religious Leaders

The aim of these guidelines is to encourage UNDP staff to mainstream faith-sensitive development policies and in programming to contribute to sustainable human development. The paper recognises the role of FBOs as important civil society actors and lists a number of benefits and added values of working with faith actors. The paper also identifies and discusses challenges and risks in relation to partnering with FBOs, and a number of ways to mitigate these potential risks are presented.

Five guiding principles for collaborating with FBOs and religious leaders are presented and elaborated. Some of the key words in the principles are transparency, trust and mutual respect, strategic entry points, common ground and leveraging partnership.

The principles are followed by suggestions on how to put them into practice. These suggestions are practical and include considerations and sample questions to seek answers to in the process. UNDP encourages its staff to have an open and creative mind-set towards cooperation with faith actors and gives guidelines to avoid potential pitfalls in connection with the partnerships.

Though the principles are aimed at UNDP employees, the reflections, analysis and discussion of cooperation with faith-based organisations and religious leaders can be an inspiration for development practitioners from international NGOs, especially secular, also since the paper has a lot of reflections on the potentials and challenges that are related to secular international organisations collaborating with local faith-based organisations.

7.2. UNHCR Partnership note on Faith-based Organisations, Local Faith Communities and Faith Leaders

This Partnership Note is a UNHCR guidance for engaging and cooperating with faith-based organisations, local faith communities and faith leaders. The Note outlines UNHCR’s understanding of religious actors and the role they play in humanitarian responses, including challenges and good practice examples of partnering with faith actors.

The paper presents three principles that can be a point of departure...
for dialogue and cooperation with faith and communities, these are Hospitality, Respect and Equality. These are followed by a list of guiding steps to help put the principles into practice. In short, the paper suggests a mapping of the religious context, building relationships with faith actors, mobilising the local faith communities and improving coordination with faith actors. These guiding steps are elaborated and structured in nine headings, including relevant working questions. The headings are:

1. Map out potential partners in local faith communities
2. Identify supportive religious leaders
3. Become familiar with the activities undertaken by faith actors
4. Use the Affirmation of Welcome (Annex B in the note)
5. Establish a relationship of mutual understanding and trust
6. Mobilise local faith communities and faith leaders
7. Build the capacity of local faith communities, their organisations and faith leaders
8. Better coordinate with faith leaders

The actions and activities relate to refugee situations, but the examples presented in the Partnership Note show how they can be put into practice in other situations, e.g. in relation to sexual and gender-based violence. The Partnership Note is geared towards UNHCR employees, but it also has a broader scope aiming to be an inspiration for the work of the UN, other international organisations, non-governmental organisations and community-based organisations.

7.3. **UNFPA Guidelines for engaging Faith-based Organisations (FBOs) As Agents of Change**

The guidelines aim at providing a critical and strategic framework for engagement with FBOs. The goal of UNFPA’s cooperation with faith-based organisations is to create a socio-cultural environment that mobilises key communities. By participating in the meetings of various national, regional and global interfaith networks and providing funding, technical, logistical and other support for their activities UNFPA will strengthen its partnership with FBOs. The key words of this expanded framework are capacity building, knowledge sharing and advocacy. As a basis for cooperation with FBOs, the paper presents five policy considerations these are:

1) Strategic issue-based alliances,
2) A level playing field
3) Diversity of outreach
4) Clarity, accountability and consistency,
5) Two important dimensions and targets
   a. South-South engagement,
   b. Global perspectives, comparisons and continuity.

These policy considerations are elaborated in the paper.

The policy considerations and the activities presented to strengthen partnerships, show both how a secular organisation seeks to cooperate with faith-based organisations and the reflections connected to such partnerships.
8. Positions of governmental donors

8.1. Faith Partnership Principles – working effectively with faith groups to fight global poverty

This principle paper from the British Department of International Development (DFID) aims at strengthening and guiding DFID’s future relationship and collaboration with faith groups in international development and to establish a commitment to build a mutual understanding between religion and development. This understanding is based on documentation, research and evaluation of the influence of faith groups. The Faith Partnership Principles were developed by DFID in cooperation with a working group consisting of employees from several faith-based NGOs.

A number of issues and challenges, which influence this relationship are presented and discussed in the paper, including the gaps between secular and religious perspectives on development. The key principles for cooperating with faith groups and faith-based organisations are transparency, mutual respect and understanding. Some of the guidelines to apply these are to build on a common understanding of faith and development, to document the impact of faith groups through research and evaluation and to work on difficult themes and areas to find effective ways to further development and bring about transformational change in the lives of the poor.

This principle paper can be an inspiration, perhaps especially for governmental donors, of the principles needed to reach a mutual understanding of religion and development and thus an effective partnership.

8.2. Die Rolle von Religion in der deutschen Entwicklungspolitik

In this policy paper the German Federal Ministry of Economic Cooperation and Development outline why religion is to be cooperated in German development work. The Ministry argues that it is important to better the understanding of religious relationships in partner countries and take this knowledge into account in the processes of country strategies and projects.


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