

The role of faith based organisations in preventing and responding to sexual, intimate partner and gender-based violence in conflict settings: A modified critical interpretive synthesis

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Appendix 1: World Bank Directory of FBOs

Abstract

Introduction: Sexual, intimate partner and other forms of gender-based violence (SIGBV) are a violation of human rights and a cause of morbidity and mortality in conflict settings. Faith based organisations often have access and influence in communities that few others have and may be in a unique position to respond to SIGBV. There is a need, however, to better understand the nature of interventions involving Faith Based Organizations (FBO), the extent to which they have been evaluated been found effective and the ways in which FBOs can positively affect change and improve outcomes for survivors of SIGBV in conflict settings.

Methods: A systematic search and Critical Interpretive Synthesis of qualitative and quantitative was conducted. Papers were included if they examined the role of FBOs in responding to sexual or gender-based violence in conflict settings and if they peer-reviewed, written in English, and published between 2004-2014.

Findings: Six papers met the inclusion criteria and three key themes emerged in our review. First, collaborative partnerships at the local level and across borders were essential to effective, culturally competent and locally relevant service delivery. Second, varied and multi-faceted programs in the areas of education, justice, and health were believed to be effective in responding to SIGBV in conflict settings. Third, group based interventions were both a feasible and a beneficial approach to addressing SIGBV and have the additional advantage of fostering solidarity and community support. Our review was limited by the relative paucity of peer-reviewed literature on the subject.

Conclusion: More rigorously conducted, peer-reviewed and ethical research is needed to define, document and evaluate the role for FBOs in responding to and preventing SIGBV in conflict settings. Questions remain about ways to negotiate effective partnerships with FBOs and strategies for managing the potentially divergent agendas of different partners.

1. Introduction

Sexual, intimate partner and other forms of gender-based violence (SIGBV) are violations of human rights and constitute a significant global health issue (Garcia-Moreno & Watts, 2011). The incidence of SIGBV is often intensified in conflict settings where security is compromised and SIGBV can be employed as a targeted act of terror against vulnerable groups. These forms of violence can be used as a weapon of war by militaries and insurgency groups to harm, humiliate and shame, and to displace vulnerable populations (UNDP; UNSG, 2013). Reports vary by setting, but in some conflict zones the incidence of SIGBV has been estimated at between 40 and 50% (Johnson et al., 2010; Swiss et al., 1998).

SIGBV is a significant cause of morbidity and mortality. In addition to causing direct physical harm, violence of this kind carries the risk of long-term sequelae like unwanted pregnancies and sexually transmitted infections, including HIV (WHO, 2004). Furthermore, the emotional trauma and stigma associated with sexual violence can lead to long-term social challenges and psychological distress including suicidal propensity, depression and substance abuse (Johnson et al., 2008; Kilpatrick et al., 2003).

Conflict can erode the capacity of the state and of non-governmental organisations to prevent and respond to SIGBV. In 2014, the Global Summit to End Sexual Violence in Conflict recognized the importance of engaging Faith Based Organizations (FBO) as active partners in efforts to address sexual violence, both in helping formulate prevention strategies and in providing frontline care and support to survivors (UK Government, 2014). FBOs may be in a unique position to respond to SIGBV, as they have access and influence in communities that few others have (Duff & Buckingham, 2015; UK-Government, 2014). Almost 5 billion people are affiliated with a religious group globally and thus FBOs may be well positioned to engage large numbers of individuals and communities (Tomkins et al., 2015; UNICEF, 2010). Furthermore, in some instances, FBOs may have the capacity to mobilize resources beyond those available to the state, such as those from private donors and international aid organizations (Duff & Buckingham, 2015). In numerous settings FBOs have received public funding to deliver public services (Brinkerhoff & Brinkerhoff, 2011).

The advantages of Public Private Partnerships (PPPs) between FBOs and public funders are coupled with complexities and tensions that require careful negotiation. For example, FBOs may have faith-based objectives that are delivered in conjunction with their services but blur the line between church and state (Brinkerhoff & Brinkerhoff, 2011). In addition, FBOs may limit the spectrum of service provision in accordance with beliefs or strictures, which may be a hindrance to best practice. For example, it has been reported elsewhere that some FBOs limit sexual health services based on religious beliefs but in discordance with medical best practice (Tomkins et al., 2015). Thus, it is conceivable that FBOs have both the capacity to normalize, stigmatize or conceal the issue of gender-based violence as well as to change social and cultural norms and provide care, treatment and support to survivors (Duff & Buckingham, 2015; Tomkins et al., 2015; UK-Government, 2014). There is a need to better understand the features of effective interventions that involve FBOs and the ways in which FBOs can positively affect change, improve outcomes for survivors of SIGBV and work to prevent SIGBV in conflict settings.

2. Methods

A systematic search of the literature was conducted to find articles that investigate the role of FBOs in responding to and preventing SIGBV within conflict settings. A modified Critical Interpretive Synthesis (CIS) was used to analyze papers that met the inclusion criteria. CIS was chosen as the method of analysis because it is one of the few methods that allows for the amalgamation of both quantitative and qualitative data, and it lends to the generation of new themes and theoretical constructs from the evidence that is available (Dixon-Woods et al., 2006).

CIS involves a detailed review of the papers and identification of recurring themes. Novel themes, or constructs are then generated to explain the commonalities across papers (Dixon-Woods et al., 2006). The themes and new constructs that were generated were compared regularly against the data in the papers and were refined through group discussion.

CIS often employs purposive or theoretical sampling in order to generate, test and elaborate emerging theory (Dixon-Woods et al., 2006). This review modified this approach and used a systematic search strategy in order to identify relevant literature. This was done to narrow the scope of the review and to ensure that no peer-reviewed papers were inadvertently missed.

Inclusion and exclusion criteria

Qualitative and quantitative papers were eligible for inclusion in an effort to capture the breadth and depth of information around this topic. Articles published between January 2004 and December 2014 were included in the review if they examined the role of a FBO in responding to sexual or gender-based violence involving men, women or children, and if they focused on violence committed in a conflict or emergency setting, such as war. For pragmatic reasons, studies were only included if they were written in English.

Faith Based Organizations (FBO) were defined as organisations motivated by their religious faith, and included informal faith communities, formal worshipping communities, and faith-influenced NGOs (UNAIDS, 2009). Faith based motivation was identified through the mission, vision of the organisation, or the objectives of the research. Articles that did not specify any faith-based association were excluded.

Sexual violence was defined as any sexual act or attempt using coercion by any person regardless of their relationship to the victim (Jewkes, Sen, & Garcia-Moreno, 2002). Gender based violence was defined as violence targeted to a person because of their gender, or that affects them because of their special roles or responsibilities in the society (HRW, 2002). Intimate partner violence was defined as behavior by an intimate partner or ex-partner that causes physical, sexual or psychological harm, including physical aggression, sexual coercion, psychological abuse and controlling behaviors (WHO, 2014)

Quality appraisal of a diverse body of literature is challenging because it may limit the review to particular study designs and risks discounting relevant findings. Given the inductive nature of this review we were hesitant to exclude papers on the basis of quality parameters alone and only papers that were fatally flawed were excluded. Instead, we opted to only include papers that had been peer-reviewed in order to add a degree of quality-assurance.

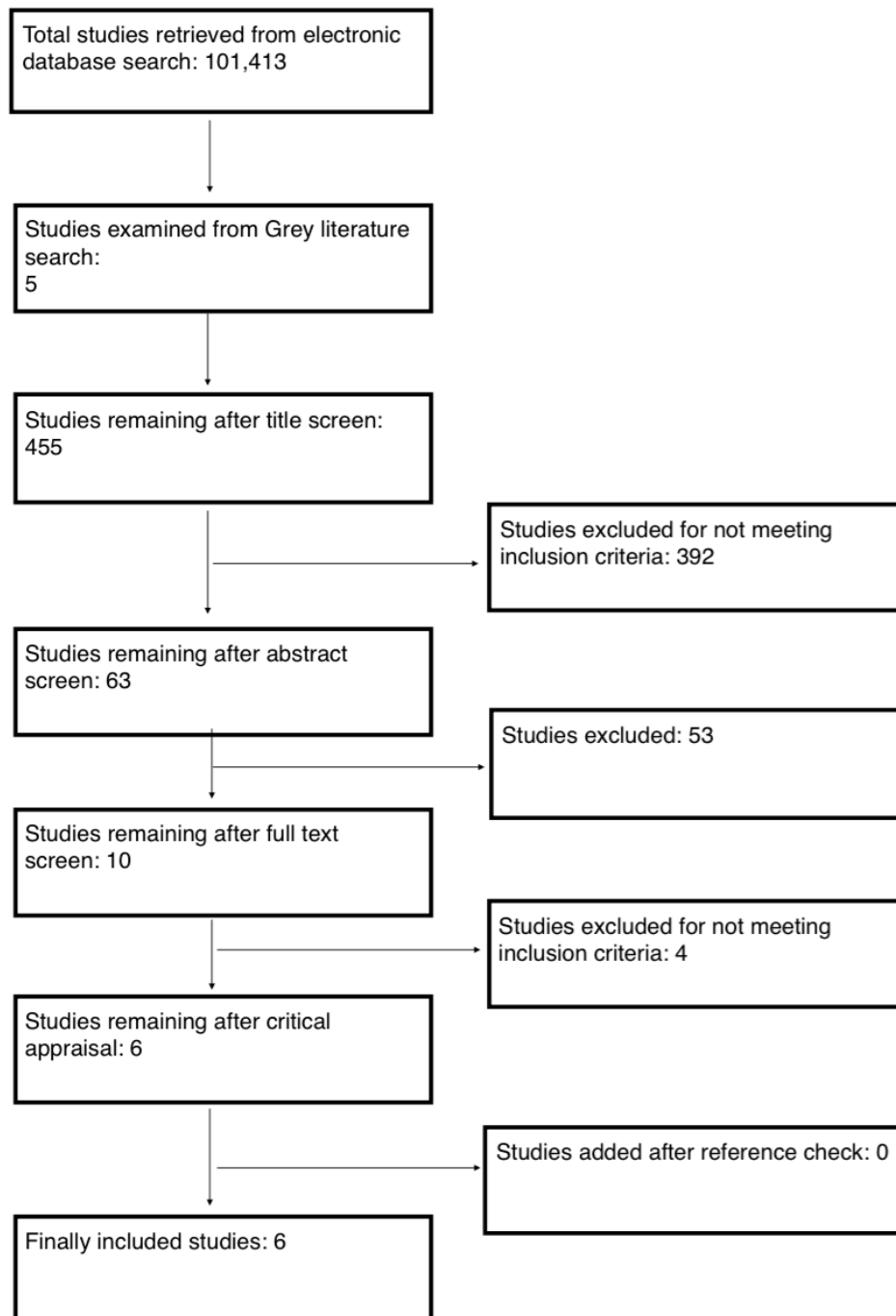
Search methods

Electronic literature database search engines were used to identify academic peer-reviewed literature. Databases searched include: Ovid, Pro-Quest Central, CINAHL, ERIC pro-quest, Health Source, EBSCO host, Medline and Google Scholar. Terms used in search engine for FBO were: Faith Based Organisation*, religi*, faith, church, God, spirit, ministry. Response terms included: humanitarian, respon*, prevent*, assist*, aid, initiative, relief. The terms relating to SGBV were: violen*, intimate partner*, rape, abus*, exploitation, traffick*, coercion, assault, unwanted sex, unlawful sex, GBV. If possible the results were searched within for: conflict, emergency, disaster, incident, war or fighting.

Two independent reviewers screened the search results. Titles, then abstracts were screened for relevance and relevant papers were assessed against inclusion and exclusion criteria. The reference lists of relevant papers were searched but no additional articles were identified through from this process. FBO websites, compiled in a directory by the World Bank, were searched for relevant, peer-reviewed grey literature (See appendix 1 for the full list of websites) (World-Bank). A call for papers was also circulated via the Sexual Violence Research Initiative listserv.

The number of papers screened and included at each stage was recorded and is shown in Figure 1.

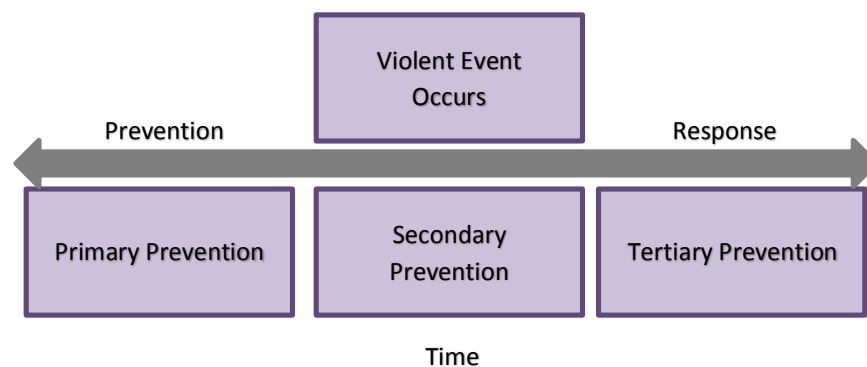
Figure 1: Flow chart of included articles



3. Analysis

Prior to conducting the thematic analysis, the papers were first sorted by study region, target population and type of intervention. Interventions were categorized along a prevention-healing continuum that includes activities aimed at primary, secondary and tertiary prevention of SIGBV (Figure 2). Within this analytical framework, interventions aimed at primary prevention are those concerned with preventing the incidence of SIGBV before it occurs. This may include a diverse range of activities such as those that address gender inequality, community development, and peace-building and conflict resolution among others. Secondary prevention is concerned with identifying victims of SIGBV as early as possible and averting the physical, mental, and social sequelae associated with having experienced SIGBV. Tertiary prevention, or healing, aims to arrest the negative consequences of SIGBV and promote recovery in the long-term.

Figure 2: Prevention-Treatment continuum



4. Results

Our search revealed a lack of rigorous, peer-reviewed primary studies. Six papers met the inclusion criteria and were included in the review (Beasley, Ochieng, Muyonga, & Kavuo, 2010; Beleli et al., 2007; Bryant-Davis, Cooper, Marks, Smith, & Tillman, 2011; Hill, 2005; McMullen, O'Callaghan, Shannon, Black, & Eakin, 2013; Parsitau, 2011). The included papers were appraised for quality and content. All papers were read and key concepts from each were extracted in order to consolidate themes within and between studies. Attention was given to identifying both congruent and conflicting findings across papers. Each article in the review was seen to have weaknesses, but none were excluded for this reason alone. Quality appraisal of the included papers is shown in Table 2.

The methods used in these papers varied widely and included a randomized control trial (McMullen et al., 2013), two case studies (Beasley et al., 2010; Beleli et al., 2007; Hill, 2005), and a discussion based on interview data (Bryant-Davis et al., 2011) an ethnographic analysis (Parsitau, 2011), a symposium (Hill, 2005). Only one of the studies justified their methodological approach (McMullen et al., 2013) and one specified their underlying theoretical framework (Bryant-Davis et al., 2011). The methodological details of the included studies are summarized in Table 1.

The papers varied in their geography, and some considered activities and experiences in more than one country. Four of the studies were conducted exclusively in Africa - two in the Democratic Republic of Congo (Beasley et al., 2010; McMullen et al., 2013), one in Kenya (Parsitau, 2011), and one in Liberia (Bryant-Davis et al., 2011). One paper considered the experiences of Bosnia, Beirut and Bogota (Hill, 2005); another considered experiences in Columbia, Liberia and South Sudan (Beleli et al., 2007).

All of the activities or interventions described were delivered, or supported by a FBO. One of the papers involved an international FBO (McMullen et al., 2013) while the others involved local FBOs. Four of local FBOs described were directly affiliated with the church (Beasley et al., 2010; Beleli et al., 2007; Bryant-Davis et al., 2011; Parsitau, 2011). Three of the interventions were explicitly religious, and used faith-based resources or messaging in their activities (Beasley et al., 2010; Bryant-Davis et al., 2011; Parsitau, 2011). Two papers described cross-border partnerships between local non-governmental organisations (NGOs) or churches and international non-governmental organisations, individuals, or churches (Beleli et al., 2007; Bryant-Davis et al., 2011).

The target audiences for the included interventions included children (Hill, 2005; McMullen et al., 2013), women and girls (Bryant-Davis et al., 2011; Parsitau, 2011), and church leaders and educators (Beasley et al., 2010).

Table 1: Methodological Details

	Sample characteristics	Sampling methods	Data collection	Data analysis	Relevant findings
Beasley <i>et al.</i> (2010)	40 CBCA staff including education officers, teachers, pastors, health workers, youth workers, members of women's association and organization for people living with HIV, in Democratic Republic of Congo	Not stated	No systematic data collection methods stated. Data appeared to be collected as observations and direct quotes.	Not stated	The use of resources of faith can lead to passionate and opinion-changing engagement with the issue of sexual violence
Beleli <i>et al.</i> (2007)	Education sectors in Colombia, Liberia, Sudan	Not stated	Extensive review of the literature; country specific field work composed of >70 interviews, collection of official reports, visits to schools	Used an analytical framework and cross country analysis to arrive at comparative findings	The integration of psychosocial components into education is highly varied but important in addressing wellbeing/needs of children post-conflict. Investments in education during conflict can accelerate reconstruction post-conflict. The church has an ability to gain access and deliver services in conflict-affected areas.
Bryant-Davis <i>et al.</i> (2011)	1 male and 12 female Liberian church leaders ranging from 35-64 years of age	Recruited participants from Churches to which authors are connected	Semi-structured interviews	Not stated	Impact of sexual violence on women and girls is far-reaching; cross-border collaboration is needed to address victims needs
Hill (2005)	No clearly defined sample	Not applicable	Not stated	Not stated	Education contributes to trauma healing and should strive to foster resiliency in children.
McMullen <i>et al.</i> (2013)	50 male boys under 19 years of age who were either former child soldiers or witnesses to violent events involving a real or perceived threat to life	World vision and Congolese partner NGO, CERAO, identified war-affected young people in Beni who were most in need of support	Assessment interviews completed at baseline, post-intervention and 3 month follow-up	Analysis of covariance (ANCOVA)	In comparison to control group, those who received trauma focused CBT had significant reductions in posttraumatic stress symptoms, overall psychosocial distress, depression or anxiety-like symptoms, conduct problems and a significant increase in prosocial behaviour
Parsitau (2010)	Four FBOs and an unspecified number of internally displaced persons (men, women and youth) in Mai Mahiu Camp	Not stated	Interviews	Ethnography	FBOs provide significant assistance post conflict. Internally displaced survivors of sexual and gender based violence also draw on their own sense of faith and religious belief to overcome trauma and plan for the future.

Table 2: Quality Appraisal

	Stated aim	Research design is specified and appropriate; theoretical orientation is stated	Reflexivity	Inclusion of sufficient original data to substantiate interpretations	Ethical considerations	Contribution to theory or to practice (usability and sustainability)
Beasley <i>et al.</i> (2010)	Contribute to ongoing discussion about the role of FBO in addressing sexual violence committed against children	Design of the intervention was described. No explicit description of research methods. Theoretical orientation was not stated	Author did not examine own role or bias but did acknowledge that while FBO are in position to address sexual violence, religious communities have not always upheld obligations to protect children from sexual violence	Data included observations and quotes from participants which were sufficient to draw conclusions made	No statement about ethical considerations	Post-intervention action was briefly described. Authors state that the approach was promising
Beleli <i>et al.</i> (2007)	Analyze the ways in UNICEF's policies are reflected in education programming in emergency relief and recovery phases	Extensive review of the literature; country specific field work composed of >70 interviews, collection of official reports, visits to schools. Theoretical orientation was not stated	State that research team is composed of graduate students from the Woodrow Wilson School of Public and International Affairs at Princeton University. Did not examine own role or bias.	Sufficient data included to draw conclusions	No statement about ethical considerations	Several recommendations made. No response from stakeholders included so unclear whether recommendations will be taken up
Bryant-Davis <i>et al.</i> (2011)	Understand the effects of the Liberian civil war on women and girl survivors of sexual assault, their post war needs and effective ways to address their needs	Series of interviews with Liberian church leaders. Author used a collaborative feminist theological and feminist psychological approach.	Acknowledged the necessity of situating themselves within their analysis.	Themes drawn-out on basis of interview quotes	No statement about ethical considerations	Provides insights into the recovery process for victims of gender-based violence and has implications for cross-border collaboration
Hill (2005)	Reflect on approaches aimed at fostering resilience, growth and development in children affected by conflict	Research design not described. Paper is reflective essay. Theoretical orientation was not stated	Reflexivity not documented. Did not examine own role or bias	Very little original data included except personal anecdotes/experiences	No statement about ethical considerations	Summarizes guiding principles for programs aimed to foster resiliency and qualities that should be nurtured to foster resiliency

McMullen <i>et al.</i> (2013)	Determine in group based trauma focused CBT is effective in reducing symptoms of posttraumatic stress in former child soldiers and other war affected boys	Randomised control trial . Theoretical orientation was not stated	Reflexivity not documented. Did not examine own role or bias. Did acknowledge that strong partnerships with local facilitators, community leaders and NGO staff made trial possible.	Sufficient statistically significant experimental data to draw conclusions	Ethical approval given by Queen's university, Belfast Ethics Review Board and School of Psychology Research Ethics Committee	Culturally modified group-based interventions could form a component of multifaceted programmes that provide for basic needs
Parsitau (2010)	Explore the roles played by faith, religious beliefs and practices in contexts of displacement subsequent to violent conflict	Ethnographic research with four FBOs and internally displaced persons in Kenya. Theoretical orientation was not stated	Reflexivity not documented. Did not examine own role or bias	Data included observations, anecdotes and quotes from participants which were sufficient to draw conclusions made	No statement about ethical considerations	Emphasizes the individual agency of victims of sexual and gender based violence and suggests that internally displaced persons haven't relied solely on external support but have also drawn on their own religious faith to cope with trauma.

5. Themes

The papers reviewed described a range of interventions undertaken by FBOs aimed at addressing gender-based or sexual violence, or their secondary effects, in conflict settings. There were both elements of congruence and of contrast across the interventions, their aims and their approaches. Several themes arose in the review and synthesis.

Collaborative partnerships

A common theme across all of the papers was the prominence placed on collaborative partnerships for the effective delivery of programmes aimed at addressing sexual or gender-based violence. Three papers discussed partnerships between international agencies or NGOs and local faith based organizations or churches (Beleli et al., 2007; Bryant-Davis et al., 2011; Parsitau, 2011); one paper discussed partnerships between an international FBO and local community (McMullen et al., 2013); one states the necessity of partnerships generally (Hill, 2005) and one paper described the importance of working collaboratively across different agencies within a single FBO (Beasley et al., 2010).

According to Beasley and colleagues (2010), a collaborative approach across a multi-sectorial agency will promote a more holistic, or multi-disciplinary response to challenging issues that arise. For international organizations, partnering with local agencies and community leaders facilitates the incorporation of contextual and cultural information, the use of appropriate language and customs, and the delivery of interventions that are meaningful and appropriate at a local level (McMullen et al., 2013). Beleli *et al.* (2007) found that partnering with the local Catholic Church enabled UNICEF to connect with vulnerable communities during conflict since it facilitated access to areas that they would not otherwise have been able to reach. On the other hand, Parsitau (2011) describes how the Kenya Red Cross and UN agencies acted as central liaisons and provided direction to a wide range of FBOs in order to collectively assist victims of violence. The outcome of this arrangement was that FBOs worked alongside and complemented the activities of secular humanitarian agencies (Parsitau, 2011).

Several of the papers identified cross-border partnerships as beneficial because they provide opportunities for the exchange of resources, knowledge, and emotional support (Bryant-Davis et al., 2011; McMullen et al., 2013). Partnerships can also facilitate cost sharing across agencies (Beleli et al., 2007). Importantly, McMullen *et al.* (2013) assert that interventions that fail to respond to the culture in which they will be delivered, are unlikely to make a lasting difference. Ensuring that local people, who have a vested interest in the community, are engaged in the delivery of the intervention will render it more meaningful and more sustainable in the long-term (Bryant-Davis et al., 2011; McMullen et al., 2013).

Types of interventions – primary prevention, secondary prevention, and healing

Addressing SIGBV requires a multi-faceted approach and requires interventions along the prevention-treatment continuum. First, interventions aimed at primary prevention are those concerned with preventing the incidence of SIGBV itself. Secondary prevention is concerned with identifying victims of SIGBV as early as possible and averting the physical, mental, and social sequelae associated with having experienced SIGBV. Tertiary prevention, or healing, aims to arrest the negative consequences of SIGBV and promote recovery.

All of the papers reviewed identified gender-based and sexual violence as abhorrent, and some rejected the notion that violence of this kind is an inevitable feature of conflict (Beasley et al., 2010). However, only one paper described an intervention aimed at the primary prevention of SIGBV (Beasley et al., 2010). A second paper discussed a single intervention for both the primary prevention of violence and the secondary prevention of its sequelae (Beleli et al., 2007). The remaining papers described interventions for the secondary prevention of the physical, mental, social or economic consequences of having been exposed to gender-based or sexual violence, as well as strategies for healing (Bryant-Davis et al., 2011; Hill, 2005; McMullen et al., 2013; Parsitau, 2011). The interventions discussed in each of the papers are shown in Table 3.

- **Education as primary and secondary prevention**

Education was described in respective papers as either formal schooling (Beleli et al., 2007), as informal, community-based or opportunistic teaching (Bryant-Davis et al., 2011), or as both (Beasley et al., 2010; Hill, 2005). In conflict and other settings, FBOs can play an essential role in the delivery of formal education and in some contexts may be involved in its administration (Beasley et al., 2010; Beleli et al., 2007). Beleli *et al.* note that in Colombia, the Church is a main strategic ally for the Ministry of Education because of its vast outreach, transparency, credibility and acceptance among community members (Beleli et al., 2007). Likewise, Beasley *et al.* (2010) describes how the Church holds a significant position in society and through its teachings and activities, it plays a powerful role in forming opinions and perceptions, and in shaping the social acceptability of different behaviors. Beasley *et al.* (2010) describes how school environments can either empower pupils to live free of violence or instead tacitly permit harmful behaviors on the part of authority figures, like teachers, who might use their position to sexually exploit children.

Education as primary prevention of gender-based or sexual violence was described in two papers (Beasley et al., 2010; Beleli et al., 2007). Beasley *et al.* (2010) used faith-based education to stimulate dialogue, to increase awareness of the impact of violence on children, to change attitudes and to stimulate action against sexual violence amongst church-school leaders and staff. In contrast, Beleli *et al.* (2007) conceptualized education as a protective space during conflict, where psychosocial support can be provided and life-saving messages or skills can be taught. In addition, Beleli *et al.* (2007) posit that education's role in the prevention of violence is less an opportunity for action or transformation, but one of providing refuge.

Beleli *et al.* (2007) also contend that education decreases psychosocial stress for children traumatized by experiences of violence, by providing a sense of normalcy in their lives. Furthermore, they suggest that education can serve as a mechanism through which to address health and social issues faced by communities post-conflict and can be a platform for addressing the causes of conflict and for promoting change. In these ways, education is shown to be a strategy for the secondary prevention of SIGBV.

Bryant-Davis *et al.* (2011) and Hill (2005) also emphasized the importance of education for secondary prevention. Hill (2005) describes how education can promote the acquisition of social, cognitive, emotional and physical skills among children affected by violence. The author also articulates the importance of education in contributing to trauma healing by building resiliency. Similarly, Bryant-Davis described the importance of education in women's recovery following sexual violence. Specifically, they found that religious teaching restored a sense of positivity and hope among women and girls who had experienced rape (Bryant-Davis *et al.*, 2011). They also remark that providing opportunities for education is an important strategy for enabling women to prosper post-conflict.

- **Human Rights and Justice**

The concept of justice was variably described across the papers. Several papers described the integration of human rights across respective interventions. Hill postulates that all recovery interventions aimed at children in conflict must respect the rights of children according to the Convention on the Rights of the Child (CRC) (Hill, 2005). Likewise, Beleli *et al.* (2007) suggest that educational programs that emphasize the rights of children reinforce their value, better contribute to their psychosocial wellbeing, and strengthen their ability to help them heal from psychological trauma. In addition to complying with and promoting the rights of the child, the authors also describe the inclusion of teaching on human rights in educational interventions themselves. For example, one of the aims of a primary school curriculum in Sudan was to produce an educated population, conscious of its rights and aware of its civic responsibilities (Beleli *et al.*, 2007). This was similar to the findings of Bryant-Davis *et al.*, which suggest that teaching women about their sexual and reproductive rights may, when coupled with other supports, help them to recover following experiences of sexual violence (Bryant-Davis *et al.*, 2011).

In contrast, Beasley *et al.* (2010) suggest that human rights-approaches are of limited relevance to people who have been subject to human rights violations without impunity. The authors recognize that corruption in the local legal system makes finding justice for victims difficult. In response, the authors used passages in the bible to stimulate dialogue amongst participants about ways to promote justice for victims at the community level, within the church-school environment (Beasley *et al.*, 2010). For Beasley *et al.* (2010), justice meant upholding policies for child protection and encouraging those in positions of authority to speak out against sexual violence.

Others also took up the theme of justice and described its role in facilitating healing following experiences of gender-based or sexual violence. While Beasley et al. (2010) conceptualized justice as pertaining to a change in community attitudes; others described justice as politico-legal activities or reforms. For instance, in addition to teaching women about their sexual and reproductive rights, Bryant-Davis *et al.* (2011) also describe connecting women survivors of sexual violence to legal assistance, enabling them to seek justice. None of the papers explored how victims of SIGBV, themselves, define justice.

- **Healthcare (mental, physical, spiritual care)**

A consistent theme across most of the papers was the importance of treating physical and mental health issues following sexual or gender-based violence. Four of the papers discussed HIV/AIDS as sequelae of gender based violence (Beasley et al., 2010; Beleli et al., 2007; Hill, 2005; Parsitau, 2011). Some described the importance of providing people exposed to SIGBV with adequate HIV education, testing, anti-retroviral therapy or treatment for opportunistic infections (Beasley et al., 2010; Beleli et al., 2007). Furthermore, Beasley *et al.* (2010) and Bryant-Davis *et al.* (2011) describe the role of the church, or of FBOs in providing medical services like HIV testing, counseling and treatment.

Another common element across interventions was the provision psychosocial support following experiences of sexual or gender-based violence (Beleli et al., 2007; Bryant-Davis et al., 2011; Hill, 2005; McMullen et al., 2013; Parsitau, 2011). Psychosocial support was thought to mitigate distress (Bryant-Davis et al., 2011; McMullen et al., 2013) and to promote resiliency among victims of violence (Beleli et al., 2007; Hill, 2005). Bryant-Davis *et al.* (2011) point to the need to treat the mental health issues facing women and child victims of violence. In addition, McMullen *et al.* (2013) found that former child soldiers who received trauma-focused cognitive behavioral therapy had highly significant reductions in symptoms of post-traumatic stress, depression and anxiety and suffered less psychosocial distress, compared to a control group of former child soldiers. Though the provision of mental health services may be challenging in conflict settings, Parsitau (2011) describes how FBOs including churches were able to address inadequate access to mental health care and the stigma associated with it, following the outbreak of violence in Kenya.

While most of the papers articulate the value of spiritual wellbeing, only Bryant-Davis *et al.* (2011) and Parsitau (2011) purport specifically that spirituality itself should not be overlooked in trauma healing (Bryant-Davis et al., 2011; Parsitau, 2011). Bryant-Davis *et al.* (2011) suggest that the means of healing the spirit will vary by practitioner, by participant and by spiritual practice.

Parsitau (2011) describes faith as a resource for overcoming post-conflict trauma and a cushion between women and their harsh emotional, psychological and social realities. She found that internally displaced survivors of sexual violence used religious imagery and texts to make sense of their experiences and to build self-esteem and self-worth. For them, having faith in God provided hope from which they could draw strength. Though Parsitau (2011) described the assistance provided by FBOs during the violent conflict in Kenya, she also emphasized how women used personal and communal faith, spiritual capital and resources like religious texts and prayer to cope with post-conflict trauma.

Group-based approaches

A common feature of the papers reviewed was the use of group-based activities or interventions. In some settings, group interventions may be the only feasible method of program delivery because of scarce resources and excess demand (McMullen et al., 2013). However, group interventions can have ancillary benefits such as increasing dialogue, collaboration, and arrival at solutions to shared problems (Beasley et al., 2010; Beleli et al., 2007).

Delivering interventions in a group format was found by McMullen *et al.* (2013) to reduce stigma, to normalize symptoms and to promote understanding. Moreover, group based interventions have been found to foster friendships, community support and a sense of social and emotional safety. Anecdotally, peer support may last beyond the end of the intervention (Bryant-Davis et al., 2011; McMullen et al., 2013).

Providing support in group formats like workshops or church gatherings has the benefit of providing social and community support for people who have experienced sexual or gender-based violence (Bryant-Davis et al., 2011). Indeed, prayer groups and fellowships may serve as settings in which people can share their fears, hopes, desires and personal experiences. To the extent that group members listen to and support one another, these groups can become safe spaces of relief and refuge (Parsitau, 2011).

Table 3: Summary of Interventions

	Faith-based organization (FBO)	Intervention	Outcome of Intervention
Beasley <i>et al.</i> (2010)	Baptist Community Centre of Africa (CBCA) in Eastern Democratic Republic of Congo	5-day training workshop for CBCA staff. Used scripture to stimulate open discussion about was to address sexual violence against children. From the	Participants created a declaration to call on those in authority in the church and government to speak out against sexual violence; made plans to increase the capacity of church staff to speak out as well
Beleli <i>et al.</i> (2007)	UNICEF partners with the Catholic Church in Columbia; faith-based schools said to maintain a presence in conflict in Liberia and Sudan	No single intervention, per se, but examined the role of education in emergencies and describe partnerships with Catholic Church that facilitate provision of education in conflict	Series of recommendations to strengthen education sectors, and UNICEF's role in Colombia, Liberia, Sudan
Bryant-Davis <i>et al.</i> (2011)	African Methodist Episcopal Church	Several interventions, services and activities described briefly	Interventions must challenge sexism in society including in religious settings; need to address women's sexuality including health, empowerment, self-awareness; need to challenge hierarchy and power
Hill (2005)	Priests, nuns at Catholic schools; Fundacion Proyecto de Vida	Catholic schools said to meet children's basic needs and provide rehabilitation. Fundacion Proyecto de Vida aims to protect, educate, empower children and foster resiliency	Not stated
McMullen <i>et al.</i> (2013)	World Vision	Trauma-focused cognitive behavioural therapy took place within an existing psychosocial programme that provided vocational training, food, and shelter	In comparison to control group, those who received trauma focused CBT had significant reductions in posttraumatic stress symptoms, overall psychosocial distress, depression or anxiety-like symptoms, conduct problems and a significant increase in prosocial behavior
Pasitau (2010)	Unspecified Christian Churches	Religious services, group prayer and fellowship	Religious identity and faith can support people displaced by violence. While FBOs provide a role, people's own religious beliefs help them make sense of their situations, enabling them to plan for the future.

6. Discussion

To our knowledge, this is the first review on the role of FBOs in responding to and preventing SIGBV in conflict settings. Three themes emerged in our review: the assorted types of interventions, the benefits of group-based approaches, and the importance of collaborative partnerships.

The interventions described in the reviewed papers varied considerably. Only one paper described interventions aimed at primary prevention of SIGBV while the remaining papers described secondary or tertiary prevention interventions. Our findings, therefore, tell us very little about how FBOs might prevent SIGBV before it occurs, but rather offer more insight into how FBOs might respond in the wake of SIGBV.

Many of the interventions shared a common approach, whether it was educational, health-focused, or based on human rights and justice. These findings suggest that preventing sexual and gender-based violence, and its sequelae, is complex and that to be successful, interventions ought to be holistic and can potentially be multi-faceted.

While all of the interventions appraised in this review aimed to address the needs of people exposed to SIGBV, none described how these needs were identified and it was not clear to what extent victims of SIGBV themselves were consulted about their needs. More good quality, methodologically sound, peer-reviewed research is needed to better understand the needs of survivors of SIGBV in conflict settings and the effectiveness of interventions to respond to these needs (UNAction, WHO, & SVRI, 2012).

Our review found overwhelming support for group-based interventions. It is possible that group-based interventions can have effects on the broader community, including changing social attitudes and creating a broader base of support for those with experience of sexual or gender-based violence. This may in turn have implications for the reach and the sustainability of the intervention (McMullen *et al.* 2013; Bryant-Davis *et al.*, 2011).

While the social norms and attitudes espoused by FBOs are likely to impact intervention outcomes, nowhere was this considered. Similarly, if there were instances where the needs of survivors and the priorities of the FBOs clashed, it was unclear how these disagreements were resolved. While FBOs have the right to define beliefs for their adherents, it is important to acknowledge that these beliefs can in some instances undermine good practice and perpetuate harm (Duff & Buckingham, 2015). Not all faith groups will be effective in addressing SIGBV, but establishing clear goals, building a solid evidence base and promoting effective collaboration and partnership might further enable FBOs to work effectively in this area.

Collaborative partnerships were seen by all of the authors as essential to the effective delivery of programming to address sexual and gender-based violence. In particular, working collaboratively with local partners, who understand the local culture and the community's needs, was seen to be imperative. None of the papers described any of the conceivable challenges associated with forging collaborative partnerships, or offered evidence-based strategies for building and sustaining such partnerships. Likewise, none of the papers employed a clear process or framework for creating partnerships or evaluating their effectiveness. Finally, nowhere were the complexities of working in or with FBOs described. Ultimately, however, the permutations of any partnership objectives, structures, processes and trouble-shooting strategies are potentially endless. Partnership models that worked effectively in one context may not have external validity to another.

Arguably there is a tension between some of these main themes found in our review, whereby FBOs should at once work with local people and honor local customs while simultaneously working to unpack any deeply held cultural views that condone or disregard SIGBV. Understanding and navigating these sorts of complexities will enable FBOs, and other agencies working to address SIGBV, to do so more effectively.

Our search was rigorously conducted but our review was limited by a lack of primary studies published on the role of FBOs in responding to and preventing sexual, gender-based and intimate partner violence in conflict settings. Very few papers met our inclusion criteria and thus the geographical scope of our review was limited by the literature that was available. This certainly has implications for the generalizability of our findings. Likewise, while religious denominations around the globe are numerous and diverse, our review only captured a very limited number of religious perspectives and may not therefore be generalizable across faiths.

Given the paucity of literature on the subject, we elected to include some studies that were deemed relevant even if they had methodological weaknesses, provided that they were peer-reviewed. Our aim in focusing exclusively on peer-reviewed literature was to include data that had been externally validated to a certain extent. However, in narrowing our focus in this way it is probable that we have failed to capture all relevant perspectives on the issues at hand. Importantly, our review reveals that more good quality, ethical and peer reviewed literature is needed to better understand the roles of FBOs in addressing SIGBV.

Few of the reviewed papers explicitly stated their assumptions or theoretical orientation, and few examined their own role or bias, or the ways that these biases influenced their analysis. Problematically, only one study had approval from an ethics committee (McMullen *et al.* 2013). Given that all of the studies targeted vulnerable populations, the relative lack of formal ethical consideration across the remaining papers is especially concerning. We postulate that this may be a combined consequence of a lack of access by FBOs to ethics review boards and a degree of unfamiliarity among some FBOs of the importance of ethical review in research. Finally, data collection by some FBOs may not be carried out for the purpose of research *per se*, but rather with the intention of monitoring and improving services or programming (Editors, 2009). Possibly formal ethical approval may be overlooked in these instances. Building partnerships between ethics review boards, for instance at Universities, may be one way for FBOs to overcome this issue.

Work is needed to define, document and evaluate interventions. More research is needed to better understand the potential role for FBOs in responding to and preventing sexual, gender-based and intimate partner violence in conflict settings. Measuring the effectiveness of different interventions is paramount for promoting evidence-based practice in this area. Likewise more understanding about which interventions are most effective in which contexts and with which populations is also needed. In addition, more research is needed to inform the strategies for successful collaboration between FBOs and other sectors.

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Appendix 1: World Bank Directory of FBOs

ABIEE	http://www.abiee.org.br/
Academy for Educational Development (AED)	http://www.aed.org
ACT Development	http://www.actdevelopment.org/index.html
ACT International	http://act-intl.org/
Act4Africa	http://www.act4africa.org.uk/
Action Against Hunger	http://www.actionagainsthunger.org/
Action Aid	http://www.actionaid.org/main.aspx?PageID=2
Action by Churches Together (ACT) International	http://www.act-intl.org/
ADRA Adventist Development and Relief Agency	http://www.adra.org/site/PageServer
Africa Faith & Justice Network	http://www.afin.org/
African American Self-Help	http://www.aashf.org/
African Medical and Research Foundation (AMREF)	http://www.amref.org/
African Methodist Episcopal Church Service and Development Agency, Inc. (AME-SADA)	http://www.ame-sada.org/
Africare	http://www.africare.org
Aga Khan Foundation	http://www.akdn.org/akf
Aid to Artisans	http://www.aidtoartisans.org/
Aid to the Church in Need	www.acn-intl.org
Aim for SEVA	http://www.aimforseva.org/
AIM International	http://www.aimint.org/
Airserv International	http://www.airserv.org/
Alder Foundation	http://www.alderfoundation.org/
Al-Hakim Foundation	http://www.alhakimfd.org/
Al-Khoei Foundation	http://www.al-khoei.org/
All Faiths Receiving Home of New Mexico	http://www.allfaiths.org
Alliance for Peace Building	http://www.allianceforpeacebuilding.org/
Alliance of Civilizations	http://www.unaoc.org/
American Friends Service Committee	http://www.afsc.org/
American Friends Service Committee	www.afsc.org
American Jewish Joint Distribution Committee (Special Project)	http://www.agahozo-shalom.org/
Agahozo Shalom Youth Village	
American Jewish Joint Distribution Committee	http://www.jdc.org/jdc-home.aspx
American Jewish World Service	http://www.ajws.org/
American Leprosy Missions (ALM)	http://www.leprosy.org/
Americares	http://www.americares.org/
AMG International	http://www.amginternational.org/
AMIDA Trust	www.amidatrust.com
AMURT - Ananda Marga Universal Relief Team	http://www.amurt.net/index.html
ANERA	http://www.anera.org/
Anglican Aids and Healthcare Trust (AAHT)	http://www.anglicanaids.net/
ANNE COCUK EGITIM VAKFI (Mother Child Education Foundation)	http://www.acev.org/content.php?id=6&lang=en
APRODEV	http://www.aprodev.net/main/index.htm
Arigatou Foundation	http://www.arigatou.ch/
Armenia Round Table	http://www.roundtable.am/
Armenian Gospel Mission	http://www.armeniangospelmission.org/
Asia Faith Development Dialogue	http://www.afdd.org.kh/
Asociación Cristiana de Dirigentes de Empresa	http://www.acde.org.uy/
Asociación de Universidades Confiadas a la Compañía de Jesús en América Latina	http://www.ausjal.org
Asociacion Huaquipura	http://www.huauquipura.org/es/
Assist International	http://www.assistinternational.org/
Associação Nacional de Escolas Batistas (ANEB)	www.aneb.org.br
Association of Buddhists for the Environment; Sangha Network	www.sanghanetwork.org
Association of Evangelical Relief and Development Organizations	http://www.aerdo.net/homepage.php
BAPS Charities	http://www.bapscharities.org/
Baptist Medical & Dental Mission International	http://www.bmdmi.org/
Baptist World Alliance	http://www.bwanet.org/home.aspx?pid=1
Bench Marks	www.bench-marks.org.za
Beyond Borders	http://www.beyondborders.net/index.php
Beyond Tears Worldwide	http://www.beyondtearsworldwide.org/index.php?s=A-Home
Bill and Melinda Gates Foundation	http://www.gatesfoundation.org/Pages/home.aspx
Bishop Simeon Trust	http://www.bstrust.org
B'nai B'rith	http://www.bnaibrith.org/
BRAC USA	http://www.brac.net/usa/index.php
BRAC	http://www.brac.net/index.php
Bread for the World	http://bread.org/

Bread for the World Institute	http://www.bread.org/BFW-Institute
Bright Hope International	http://www.brighthouse.org/
Buddha's Light International Association	http://www.blia.org/st-louis/index.html
Buddhist Compassion Relief Tzu Chi Foundation	http://www.tzuchi.org
Buddhist Faith Fellowship's Social Action Project, formerly called Buddha Gaia	http://buddhistfaith.tripod.com/project/index.html
Buddhist Peace Fellowship	http://www.bpf.org/html/home.html
Buddhist Relief Mission	http://www.brelief.org/index.htm
Bundles of Joy	http://givebundlesofjoy.org/
CAFOD	http://www.cafod.org.uk/
Canadian Food for the Hungry International	http://www.cfhi.ca/
Canadian Food Grains Bank	http://www.foodgrainsbank.ca/default.aspx
Canadian Friends Service Committee	http://cfsc.quaker.ca/
Canadian Lutheran World Relief	http://www.clwr.org/
Cantera	http://www.canteranicaragua.org/
Capuchin Franciscan Friars	http://www.capuchin.com
Capuchin Franciscan Friars Western American Province	http://www.olacapuchins.org
Capuchin Franciscan Volunteer Corps	http://www.capcorps.org
Caribbean Conference of Churches	www.ccc-caribe.org
Caritas Internationalis	http://www.caritas.org/
CASA Churches Auxiliary for Social Action	http://www.casa-india.org/index.php
Catholic Charities USA	http://www.catholiccharitiesusa.org/NetCommunity/Page.aspx?pid=1174
Catholic Medical Mission Board	http://www.cmmmb.org/index.html
Catholic Relief Services	http://www.crs.org/
Center for Health and Gender Equity CHANGE	http://www.genderhealth.org/
Center for International Humanitarian Cooperation	http://www.cihc.org/
Central African Missions (CAM)	www.camafrica.org
Centre for AIDS Development, Research and Evaluation (CADRE)	http://www.cadre.org.za/
Centro Assessoria ao Movimento Popular (CAMPO)	http://www.campo.org.br
Centro Ecu��nico Diego de Medell��n	http://www.diegodemedellin.cl/
Centro Magis	www.centromagis.net
Chicago Religious Leadership Network on Latin America	http://www.witnessforpeace.org
Child Aid	http://child-aid.org/
Children of Promise International	http://www.promise.org/
Children's Hunger Fund	http://www.chfus.org/
Christian Aid	http://www.christianaaid.org.uk/
Christian Blind Mission	http://www.cbm.org.au/
Christian Children's fund	http://www.christianchildrensfund.org/
Christian Community Ministries	http://www.ccm-international.org/
Christian Connections for International Health	http://www.ccih.org/index.htm
Christian Friends of Korea	http://www.cfk.org/
Christian Health Association of Ghana (CHAG) h	http://www.chagghana.org/chag/
Christian Health Association of Kenya	http://www.chak.or.ke/
Christian Health Association of Malawi	http://coldfusionwebhostings.be/ICCO/www/index.cfm
Christian Medical Fellowship	www.cmf.org.uk
Christian Mission Aid	http://cmaid.org/
Christian Peacemakers International	http://www.cpi-cpf.ca/index.html
Christian Reformed World Missions	http://www.crcna.org/pages/crwm.cfm
Christian Relief Services	http://www.christianrelief.org/
Christian Rural Aid Network	http://www.cran.org/
Christian Social Services Commission (CSSC)	http://www.cssc.or.tz/
Christian World Service CWS	http://www.cws.org.nz/
Church Action on Poverty	http://www.church-poverty.org.uk/
Church And Land Programme	http://www.churchland.co.za/
Church World Service	http://www.churchworldservice.org/site/PageServer?pagename=homepage
CIVIC	http://www.civicworldwide.org/
COGEIME	http://www.cogeime.org.br/
Comit�� Ecu��nico de Proyectos	http://www.cepecuador.org/
Community of San Egidio	http://www.coreinitiative.org/
Compassion International	http://www.compassion.com/default.htm
Comunit�� Cenacolo	http://www.comunitacenacolo.org
Concern Worldwide	http://www.concernusa.org/
Conference of European Churches	http://www.cec-kek.org/
Consejo Latinoamericano de Iglesias	http://www.clailatino.org/
Consortium on AIDS	http://www.aidsconsortium.org.uk/
Coptic Evangelical Organisation for Social Services	http://www.ceoss.org.eg/
CORD	http://www.cord.org.uk/
Cordaid	http://www.cordaid.nl/English/About_Cordaid/Index.aspx?mId=10182
Council of Religious AIDS Networks	http://www.aidsfaith.com/
CRISPAZ	http://www.crispaz.org
Cross International	http://www.crossinternational.org/index.php?src=
Crosslinks	http://crosslinks.org/
CRWRC - Christian Reformed World Relief Committee	http://www.crwrc.org/pages/crwrc.cfm

Cuidad Centro de Investigaciones	www.ciudad.org.ec
Dan Church Aid	http://www.danchurchaid.org/sider_paa_hjemmesiden/what we do
Deniz Feneri Association	http://www.denizfeneri.org.tr/english.aspx
Development and Peace	http://www.devp.org/
Dharma Gaia Trust	http://teknozen.igc.org/dgt/info.html
Dorcas Aid	http://www.dorcas.net/
East Belfast Mission	http://www.ebm.org.uk/
Eastern European Aid Association	http://www.genovieva.org/
ECLOF International	http://www.eclof.org/
Ecumenical Advocacy Alliance	http://www.e-alliance.ch/
Ecumenical Pharmaceutical Network	http://www.epnetwork.org/en/
EKUMENE	www.ekumene.org
Elijah Interfaith Institute	http://www.elijah.org.il
EMI	http://emiworld.org/
Emmanuel Healthcare	www.emms.org
Emmanuel Hospital Association	http://www.eha-health.org/
Episcopal Relief & Development	http://www.er-d.org/index.php
Eternal Hope Charity Mission	http://www.ehcmission.org/e/home.htm
Ethiopian Evangelical Church Mekane Yesus	http://www.eecmy.org/
Ethiopian Orthodox Tewahedo Church /	http://www.ethiopianorthodox.org
Evangelical Lutheran Church in Canada	http://www.elcic.ca/index.cfm
Evangelischer Entwicklungsdienst - EED	http://www.eed.de/en/
Faith Foundation Nepal	www.faithnepal.org
Family Care Foundation	http://www.familycare.org/
Fe y Alegria	www.feyalegria.org
Federación Argentina de Iglesias Evangelicas	http://www.faie.org.ar/
Feed the Children	http://www.feedthechildren.org/site/PageServer?pagename=dotorg_homepage
Fellowship of Associates of Medical Evangelism	http://www.fameworld.org/
FIDA International	http://www.fidadevelopment.fi/
Finn Church Aid	http://www.kua.fi/en/about_us/?id=295
Five Talents International	http://fivetalents.org/index.asp
Floresta	http://www.floresta.org/index.html
Food for the Hungry	http://fh.org/home
Food for the Poor	http://www.foodforthe poor.org/
For Haiti	http://www.forhaitiwithlove.org/index.html
Forward Edge International	http://www.forwardedge.org/
Franciscan Mission Service	www.franciscanmissionservice.org
Fraternidad Mariana de la Reconciliación	http://www.fraternas.org/
Fresh Ministries	http://www.freshministries.org/
Friends of the World Food Programme	http://www.friendsofwfp.org/
Fundação Luterana de Diaconia	http://www.fld.com.br/
Fundacin Anisa, A.C.	http://fundacionanisa.org/
Fundación de Ayuda Social de Las Iglesias Cristianas	http://www.fasic.org/
Fundacion Mas Vida	http://www.piuivitaonlus.org
Fundacion MCCH	http://www.fundmcch.com.ec/
Geneva Global	http://www.genevaglobal.com/
Ghana Life Savers Organization	http://www.glifesavers.com/
Giving Children Hope	www.gchope.org
Global Aid Network	http://www.gainusa.org/
Global Aids Interfaith Alliance	http://www.thegaia.org/
Global Giving	http://www.globalgiving.com/
Global Health Ministries	http://www.ghm.org/
Global Outreach Mission	http://www.missiongo.org/
GMIES	http://gmies.org.sv/
Grace Ministries	http://www.graceministries.com.au/
Habitat for Humanity of Champaign County	http://www.cuhabitat.org
Habitat for Humanity	http://www.habitat.org/
Heart for Africa	http://www.heartforafrica.org/
Hearts of Hope	http://www.heartsofhope.org.za/
Hebrew Immigrant Aid Society	http://www.hias.org/
Help the Helpless	http://www.helpthehelpless.org/
Helping Hand for Relief and Development	http://www.helpinghandonline.org/
Hidaya Foundation	http://www.hidaya.org/
Hindu Aid	http://www.hinduaid.org/index.php
Holt International Children's Services	http://www.holtinternational.org/
Holy Cross Associates	http://holycrossassociates.nd.edu
Hope for African Children Initiative	www.hopeforafricanchildren.org
HOPE International	http://www.hopeinternational.org/
Hope Worldwide	http://www.hopeww.org/
Human Appeal International	http://www.humanappeal.org.uk/index.html
Human Rights in China	http://www.hrichina.org/public/
Humanitarian Forum	http://www.humanitarianforum.org/
Hungarian Interchurch Aid	http://www.hia.hu/object.423ec073-6d5d-4da6-aab3-aacbb9c8618d.ivy
Icelandic Church Aid	http://www.help.is/?english

IFACHE	http://www.ifache.org/
Iglesia Evangélica del Río de la Plata	http://www.iglesiaevangelica.org/
ImpACT Coalition	http://www.impactcoalition.org.uk/
IMRC - Indian Muslim Relief & Charities	http://imrc.ws/
India Partners	http://www.indiapartners.org/
Initiatives of Change	http://www.iofc.org/en/
INREDH	http://www.inredh.org
Instituto CanZion	www.institutocanzion.com
InterAction	http://www.interaction.org/
Interchurch Medical Assistance INC. (IMA)	http://imaworldhealth.org/Default.aspx
Interchurch Organization for Development Cooperation	http://www.icco.nl/delivery/icco/en/index.phtml?p=start_en
Interfaith Center on Corporate Responsibility	http://www.iccr.org/
Interfaith League against Poverty (ILAP)	http://www.ilappk.org/
Interfaith Youth Core	http://www.ifyc.org/
International AID	http://www.internationalaid.org/
International Association for Religious Freedom	http://www.iarf.net/index.html
International Association of Charity (AIC)	http://www.aic-international.org/intro.php?l=en
International Council of Christians and Jews	http://www.iccj.org/
International DOVE	http://www.internationaldove.com/
International Justice Mission	http://www.ijm.org/
International Labor Organization	http://www.ilo.org/global/lang-en/index.htm
International Medical Corps	http://www.imcworldwide.org/
International Nepal Fellowship	www.inf.org
International Network of Religious Leaders Living with and Affected by HIV and AIDS (ANERELA+)	http://www.anerela.org/
International Networks of Engaged Buddhists	http://www.inebnetwork.org/web/
International Orthodox Christian Charities (IOCC)	www.iocc.org
International Relief and Development	http://www.ird.org/
International Teams	http://www.iteams.org/
InterServe USA	http://www.interserveusa.org/
ISAMIS	http://www.isamis.org
Islamic Development Bank	http://www.isdb.org/iri/portal/anonymous
Islamic Relief Worldwide	http://www.islamic-relief.com/
IsraAID	http://www.israaid.co.il/default.asp
Jesuit Refugee Service	http://www.jrsusa.org/
Jewish Coalition for Disaster Relief	http://www.jdc.org/jcdr_main.html
Jewish Joint Distribution Committee	http://www.jdc.org/index.html
John Templeton Foundation	http://www.templeton.org/
Joint AID Management	https://www.jamint.com/index.php?option=com_content&task=view&id=633&Itemid=589
Keystone Human Services	http://www.keystonehumanservices.org/
Khmer-Buddhist, Educational Assistance Project (KEAP)	http://www.keap-net.org/
Kids Alive International	http://www.kidsalive.org/
Kingscare	http://www.kingscare.org/
Knowledge Center	http://www.religie-en-ontwikkeling.nl/?nid=1100
Lao Buddhism for Development (BDP), The Grassroots Leadership Training (GLT) for the Lao Buddhist community	http://bdplaos.wordpress.com/category/activites/
L'Arche Mobile Inc.	http://www.himministries.org/HIM_projects.asp
Latter-Day Saints Charities	http://www.providentliving.org/0,10803,1653-1,00.html
Liberian Council of Churches	http://www.liberiancouncilofchurches.org/
LIFE for Relief and Development	http://www.lifeusa.org/
Lifewater International	http://www.lifewater.org/
LifeWind	http://www.lifewind.org/
Lutheran World Federation	http://www.lutheranworld.org/
Lutheran World Relief	http://www.lwr.org/
MAP International	http://www.map.org/site/PageServer
Mary Knoll Sisters	http://www.mklsisters.org/index.php?option=com_frontpage&Itemid=10
MaryKnoll Lay Missioners	http://www.mklaymissioners.org/
Matthew 25 Ministries	http://www.m25m.org/
MEDA Mennonite Economic Development Association	http://www.meda.org/
Medical Benevolence Foundation	http://mbfoundation.org/index.htm
Medical Ministry International	http://txo.mmint.org/
Medical Service Ministries	http://www.preachandheal.org.uk/
Medical Teams International	http://www.medicalteams.org/sf/Home.aspx
Mennonite Central Committee	http://www.mcc.org/
Mercy Corps	http://www.mercycorps.org/
Mercy Ships	http://www.mercyships.org.uk
Mercy Ships	http://www.mercyships.org/
Micah Challenge	http://www.micahchallenge.org/
Mickey Leland Center on World Hunger and Peace	http://www.lelandcenter.org/
Mildmay	http://www.mildmay.org/09/default.aspx
Ministerios Cristianos de Mayordomia	http://mcmhn.org/cms/front.php

Misiones Pax, Inc.	http://www.idealists.org/if/i/en/av/Org/92527-304
Mission Aviation Fellowship	http://www.maf.org/
Mission of Mercy	http://www.missionofmercy.org/home/index.cfm
Mission without Borders	http://www.mwbi.org/
Missionary Cenacle Volunteers	http://www.tmc3.org/NewFrameset.htm
Missionary OBLATES of Mary Immaculate	http://www.oblatesusa.org/default.aspx
Missionary Ventures	http://www.missionaryventures.org/
MLup Baitong	http://www.mlup.org
Mothers Union	http://www.themothersunion.org/
Muslim Aid	http://www.muslimaid.org
Muslim World League	http://www.muslimworldleague.org
National Christian Foundation	http://www.nu.or.id/page.php?lang=en
National Council of Churches in Australia	http://www.ncca.org.au/
National Episcopal AIDS Coalition	http://www.neac.org/
Nazarene Compassionate Ministries	http://www.ncm.org/
Nelson Mandela Foundation	http://www.nelsonmandela.org/
Nicaragua Christian Education Foundation	www.nicefoundation.org
Norwegian Church Aid	http://www.kirkensnødhielp.no/en/
Oasis Global	http://www.oasisglobal.org/
OIC International	http://www.oicinternational.org/
Oikos	http://www.stichtinggoikos.nl/
Open Arms International	http://www.openarmsinternational.com/
Operation Abraham	http://www.operation-ab.org/
Operation Blessing	http://community.ob.org/site/PageServer
Operation Mobilization International	http://www.om.org/
Operation Restoration	http://www.ywambolivia.org.uk/
Opportunity International	http://www.opportunity.org/Page.aspx?pid=220
Organization of African Instituted Churches (OAIC)	http://www.oaic.org/
Orphans Unlimited Inc	http://orphansunlimited.org
Pamoja	http://pamoja.org.uk/Default.aspx
Pan African Christian AIDS Network	http://www.pacanet.net/
Parroquia San Pio de Pietrelcina	http://www.parroquiasanpadrepio.com/
Partners in Health	http://www.pih.org/home.html
Partners International	http://www.partnersinternational.ca/default.asp
Partners Worldwide	http://www.partnersworldwide.org/index.html
Peace Corp Connect	http://peacecorpsconnect.org/
People Acting For Community Together (PACT)	www.miamipact.org
Philanthropy-The Charitable fund of the Serbian Orthodox Church	http://www.covekoljubljie.org/e_ocove.html
Phillipine Council for Islam and Democracy	http://www.pcid.org.ph/
Positive Muslims	http://www.positivemuslims.org.za
Presbyterian Disaster Assistance	http://www.pcusa.org/pda/index.htm
Prisma	http://www.prismaweb.org/algemeen/
Project Mexico	www.projectmexico.org
Project Muso	http://www.projectmuso.org/
Promoting Human Rights and Education	http://www.phreb.org/
Proyecto Horizonte - Uspha Uspha	www.uspha-uspha.com
Quaker Council for European Affairs	http://www.quaker.org/
Queensland Churches Together	http://www.qct.org.au/
RDRS Bangladesh	http://www.rdrsbangla.net/
Redes Solidarias de Profesionales	http://www.redessolidarias.org
Religious Action Center of Reform Judaism	http://rac.org/
Renew Faith	www.rescue-a-kid.org
Renew International	http://www.renewintl.org/
Rissho Kosei-kai	http://www.rk-world.org/
ROKPA International	http://www.rokpa.org/
Royal Society of Protection for Nature	http://www.rspnbhutan.org/
Samaritan's Purse	http://www.samaritanspurse.org/
Samaritan's Purse	http://www.samaritanspurse.uk.com/
SANGOCO	http://www.sangoco.org.za/
Sathirakoses-Nagapradeepa Foundation	www.sulak-sivaraksa.org
Save Africa's Children	http://www.saveafricaschildren.org/
Seeds of Peace	http://www.seedsofpeace.org/
Serving in Missions (SIM)	http://www.sim.org/
Shanti Ashram	http://www.shantiashram.org/index.html
SHARE Foundation	http://www.share-elsalvador.org
Shoulder to Shoulder	http://www.shouldertoshoulder.org
Sister Fund	http://www.sisterfund.org
Society of St Vincent de Paul, Trinidad & Tobago	http://www.svdptt.org/
Solidarite Protestante	http://www.solidariteprotestante.be/
South African Council of Churches	http://www.sacc.org.za
Spirit in Education Movement	http://www.sulak-sivaraksa.org/en/index.php?option=com_content&task=view&id=151&Itemid=146
Spirituality for Kids	http://www.sfk.org

St Gregory's Foundation	http://www.stgregorysfoundation.org.uk/
St. David's Relief Foundation	http://www.stdavids.org
St. Francis Natural Park Foundation	http://www.stfrancisrainforest.org/
Swiss Interchurch Aid	http://www.heks.ch/en/
Synodical Board of Social Services	http://www.cnisbss.org/
Teachers for China	http://www.caringforchina.org/index.html
Tearfund	http://www.tearfund.org
Thai Inter-religious Commission for Development	http://www.sulak-sivaraksa.org/en/index.php?option=com_content&task=view&id=153&Itemid=146
The Abu Dhabi Development fund	http://www.adfd.ae/pages/default.aspx
The Alliance to end Hunger	http://www.alliancetoendhunger.org/
The Amity Foundation	http://www.amityfoundation.org/wordpress/
The Center for Development and Population Activities - CEDPA	http://www.cedpa.org/
The Christian Reformed World Relief Committee	http://www.crwrc.org/pages/crwrc.cfm
The Cleaford Christian Trust	http://www.cleafordchristiantrust.org.uk/
The Dream Machine Foundation	http://dreammachinefoundation.com/
The Finnish Evangelical Lutheran Mission	http://www.mission.fi/in_english/
The Global Fund to fight AIDS, TB and Malaria	http://www.theglobalfund.org/en/
The Global Peace Initiative of Women	http://www.gpiw.org/
The International Interfaith Investment Group	http://www.3ignet.org/
The Karuna Trust	http://www.karuna.org/
The Mission Society	http://themissionsociety.org/
The National Catholic AIDS Network	http://www.ncan.org/
The OPEC Fund for International Development	http://www.opecfund.org/
The Presbyterian Church in Canada (Presbyterian World Service & Development)	http://www.presbyterian.ca/
The Primate's World Relief and Development Fund	http://www.pwrdf.org/
The Salvation Army World Service Office	http://www.sawso.org/index.html
The Sangha Metta Project	http://www.buddhanet.net/sangha-metta/project.html
Three Faiths Forum	http://www.threefaithsforum.org.uk/
Tony Blair Faith Foundation	http://tonyblairfaithfoundation.org/
Trocaire	http://www.trocaire.org/
Uganda Catholic Medical Bureau (UCMB)	http://www.ucmb.co.ug/index.php
Uganda Protestant Medical Bureau (UPMB)	http://www.upmb.co.ug/
UNICEF	http://www.unicef.org/
UniEVANGÉLICA	http://www.unievangelica.edu.br
United Evangelical Church in India	http://www.uelci.org/index.asp
United Evangelical Mission	http://www.vemission.org/en/
United Methodist Committee on Relief	http://new.gbgn-umc.org/umcor/
United Nations Foundation	http://www.unfoundation.org/
United People in Christ	http://upic.faithweb.com/
United States Conference of Catholic Bishops	http://www.usccb.org/hispanicaffairs/hiv aids.shtml
VisionTrust	http://www.visiontrust.org/
VIVA	http://www.viva.org/
Voluntariado misionero jóvenes del Tercer Mundo	http://www.3.planalfa.es/voluntariadomisionero/
Water Missions International	http://www.watermissions.org/
Water Wins	http://www.waterwins.com/
Women of Uganda Network	http://www.wougnnet.org/
Women Thrive	http://www.womenthrive.org/
Women, Faith, and Development Alliance (WFDA)	http://www.wfd-alliance.org/
Wongsanit Ashram	http://www.sulak-sivaraksa.org/en/index.php?option=com_content&task=view&id=154&Itemid=145
World AIDS Campaign	http://www.worldaidscampaign.org/
World Concern	http://www.worldconcern.org/
World Hope Canada	http://www.worldhope.ca/
World Hope International	http://www.worldhope.org/
World Ministry Evangelism	http://www.wme.org/
World Neighbors	http://www.wn.org/
World Relief Canada	http://www.wrcanada.org/
World Relief	http://www.worldrelief.org/
World Share	http://www.worldshare.org.uk/
World Student Christian Federation	http://www.wscfglobal.org
World Vision	http://www.worldvision.org/
YAKKUM	http://www.yakkum.or.id/
Youth With a Mission	http://www.ywamguatemala.com/
Zen Environmental Studies Institute, Mountains and Rivers Order of Zen Buddhism	http://www.mro.org/zesi/zesihome/index.html



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