

WORLD HUMANITARIAN SUMMIT SPECIAL EVENT ON RELIGION AND SPIRITUALITY



## THE ROLE OF FAITH-BASED ACADEMIC INSTITUTIONS IN SUSTAINABLE DEVELOPMENT

RECOMMENDATIONS FROM THE WHEATON REGIONAL MEETING

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# TABLE OF CONTENTS

Contributors .....	2
Executive Summary .....	4
Introduction .....	6
What are the Faith-based Academic Institutions?.....	8
What do Faith Based Academic Institutions Contribute to International Development?.....	10
Faith based Academic Institutions and the WHS Five Core Responsibilities.....	13
What are the opportunities and challenges to effective humanitarian engagement by faith-based academic institutinns?.....	16
Recommendations to the World Humanitarian Summit .....	17
Recommendations to the Academic Faith Community.....	18
Conclusion .....	19
References.....	20
Additional Resources .....	21

## Executive Summary

Faith-based Academic Institutions, hereinafter FAIs, (including colleges, universities, research institutes, associations, working groups, praxis-theory partnerships, and consortia of scholars) have capacities that are common to many academic institutions as well as distinctive capacities built on their faith identity. When applied to humanitarian development, these distinctive capacities lead to particular contributions and strengthen outcomes of humanitarian development. Recognizing that most faith traditions have FAIs, the Wheaton Regional Meeting is a group representing the contributions of Evangelical FAIs. In this paper we call for action by evangelical faith based communities to strengthen their engagement in humanitarian work and support the Sustainable Development Goals.

FAIs have strengths that they share with the larger faith community: relationships with local faith communities built on mutual trust, respect, and values; networks of relationships that bridge the chasm between the majority north and the global south; a fluency in the language and currency of non-reductive, religious authority that is grounded in belief; and a value base that calls for addressing fundamental issues in development, including injustice, inequality, and the need for peace and reconciliation, as exemplified in the substantial contributions to perspectives in integral mission and holistic and transformational development.<sup>1</sup>

In addition to features they share with the larger faith community, FAIs also make distinct contributions from their educational, research, and technical capacity.

These include basic research informed by the nature of faith and religion, and applied work on impact and sustainable change that considers the local faith community and the faith based NGOs that work with them. It includes education that facilitates the translation of faith and belief into personal and corporate action for good, guides the spiritual and moral formation as well as the intellectual and practical equipping of those who serve in both international and local faith-based humanitarian organizations. FAIs serve the capacity-building of developing contexts through the holistic development of local leaders and field-based program delivery, and counters ideological distortions that can lead to injustice, oppression, and conflict.

Recognizing that the majority of faith based institutions are small and challenged to compete for recognition in the international development industry/community, we propose actions that will improve the possibility of engagement between FAIs and the development community. We also recommend ways for the FAI community to become a more visible partner for development. These recommendations include:

- Highlight the work of the faith based academic community in UN publications, reports, and conferences.
- Create opportunities for faith communities and actors to contribute to UN strategic planning, including input to research and assessment planning for humanitarian development.

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<sup>1</sup> See [http://www.micahnetwork.org/sites/default/files/doc/library/integralmissionreadinglist\\_imi-the-002.pdf](http://www.micahnetwork.org/sites/default/files/doc/library/integralmissionreadinglist_imi-the-002.pdf)

- Create a partnership role, such as a collaborating academic partner, that can increase opportunities for smaller academic institutions to partner with the UN and its contractors and development partners.

We also call upon the faith based academic community to:

- Translate (where suitable) the UN SDGs into the faith and action of the students and future leaders on their campuses.
- Engage more directly with both faith based and non-faith based international NGOs, bringing them the benefits of research and education that translates faith into action.
- Strengthen institutional support related to development, including support for academic research and a broader range of strategies for engagement.



*Photo: A Refugee Built Church in Kakuma*



*Photo: Japan Temporary Housing: The Salvation Army Supported food court built in partnership with the local Chamber of Commerce*

## Introduction

The World Humanitarian Summit is calling for various acting parties in international development to help shape the future agenda for humanitarian action. With the growing recognition of faith-based initiatives in humanitarian work, faith-based organizations have been asked to engage in a dialogue defining the significant role they play in international development. This paper aims to differentiate and define the significant role of Faith-based Academic Institutions (FAIs) in the evangelical tradition, as one sector within the larger faith-based community, in fostering sustainable development. It is based on a simple premise. If FAIs have a distinct character, focus or function because of being faith-based, then this distinction should carry over to their contributions to humanitarian development. Further, these distinctive features should manifest in differentiation across the whole spectrum, including differences in “why you do it” (the ends, intentions and motivations of development), “who you are” (the skills and character of both individual and the culture of organizational agents of development ), “how you do it” (the approaches, methods, as well as postures of development), “what you do” (the scope and organization of activities, services and engagements of development) as well as “what you have” (the infrastructure and relationships to resources for development).

If this is true, then what is the contribution, and how might the World Humanitarian Summit process recognize, advance and benefit from this distinct contribution?

On January 28, 2016, a group of representatives of faith based colleges and institutes met to discuss the particular contributions of their organizations to humanitarian development. The discussion progressed from distinctive contributions to the value of these contributions for the UN Sustainable Development Goals, and concluded with a set of recommendations.

FAIs, like other academic institutions, equip students for more rewarding and effective lives by equipping them with strategies for lifelong learning and meaningful contribution to society. In FAI’s, this extends to grounding those strategies in personal, historical and community faith and values. This translation encompasses both the domain of theology and religion as well as the integration of faith, including how faith is translated throughout a person’s life and work. We use the term described by Cook-Sather (2003) of education as “translation” wherein students are taught to be characters, actors and critics (p.93) in their lives and community. In FAIs, this translation extends to the domain of faith and how that faith is translated in the student’s life, as well as the life and work of faculty as they engage in teaching and research. This basic translation process is what positions the FAIs for their unique contribution to the domain of religion and theology as an area for academic understanding and teaching. This includes the integration of faith in life as an area for academic understanding and teaching, and further to the integration of faith in life throughout society.

Further, it is this basic approach to grounding action in faith that equips the FAI's and their members with a particular expertise, approach, relationship to faith communities, as well as the the ability to inform its commitments to transformational outcomes in those communities. This translation of faith and religion is the basis for preparing future leaders, guiding research in areas of faith and religion, applying academic knowledge to human needs, and informing and equipping faith communities globally. Further, and importantly for humanitarian development, it is the basis for a trusted relationship with faith communities, allowing FAIs to have influence as a source of knowledge and support as well as serving as a bridge between the larger world and local faith communities.

Thus, it is the working premise of this paper that it is the grounding of education and research in faith and its translation to action that positions FAIs to make unique and valuable contributions to humanitarian development in general and the United Nations Sustainable Development Goals in particular.

In this paper, we will expand on the distinctive features just introduced, briefly describe the specific components of contributions based on these features, provide examples, and conclude with concrete recommendations for future humanitarian action and engagement with the humanitarian community.

Finally, we should also note that it is not our intent nor implication that the distinctions and contributions described herein are exclusive to the evangelical community. We recognize and respect the contributions of other perspectives and value inclusiveness in our work. Given this short time frame we felt it beyond our means to make this an all-faith position paper, and so focus on our own evangelical community as the perspective from which we can speak with authority about the contribution of FAIs.

## What are the Faith-based Academic Institutions?

The term faith-based academic institution encompasses a broad spectrum of Christian denominational schools and other religiously affiliated academic institutes. For this discussion, the term faith-based academic institution refers to evangelical faith-based academic institutions, which includes collaboration and partnership with other evangelical communities (e.g. nonprofit agencies) and individuals at non-faith based institutions whose academic work is grounded in evangelical faith. Representatives to the Wheaton Regional Working Meeting of the WHS came largely from the evangelical population of FAIs. We recognize that most or all religious traditions have FAIs, but this Regional Working meeting speaks specifically from the evangelical perspective. We include those institutions whose focus is the broader faith community (i.e. not exclusively evangelical) including the evangelical community but whose work is consistent with evangelical faith and principles (See text boxes).

“Evangelical” is clearly defined in the World Evangelical Alliance contribution to WHS, A Call to Commitment (WEA, 2015) which states several defining features of evangelicalism using Bebbington (1989):

- Show a particular regard for obedience to the Bible as the Word of God;
- Focus on the work of Jesus Christ on the cross;
- Affirm that human beings need to amend their lives and commit themselves to service and discipleship, and,
- Believe that social action as well as evangelism is a vital expression of Christian faith.



The Chalmers Center was founded at Covenant College in Lookout Mountain, GA, USA, in 1999 as an economic development research and training institution. In addition to educating undergraduate students in community development and economics degree programs, Chalmers focused on pilot testing grassroots economic development models that could be implemented by local churches. Beginning in 2001, Chalmers trained NGO staff and church leaders around the Global South in microfinance methodologies through distance courses, onsite institutes, self-study courses, and local trainers. Drawing on the experience of partner organizations and trainees, Chalmers created resources (such as the book *When Helping Hurts*) and training materials (such as a *Church Facilitator Guide* for promoting savings groups). These resources are used to equip Christian churches with the principles and tools to serve the poor in their communities.

Therefore, an Evangelical faith-based college or institute is one where the features of an Evangelical worldview are a condition of participation for faculty and staff. A researcher who adopts that perspective, though not located at a faith based institution, would be part of the larger community of evangelical faith based educators and researchers. This larger evangelical academic community is a global network of educational institutions, affiliated institutes, and independent teachers and researchers. The network is largely informal, but sometimes explicit and formal. To use just one example, the Nazarene Church manages a system of 52 colleges, universities and seminaries in 35 countries on six continents with 50,000 students worldwide.<sup>2</sup> This is a significant capacity building contribution, especially in the Global South where academic capacity is limited.

The academic community often works together with international NGOs, especially, though not exclusively, with those with a similar faith foundation for their work. Like faith based institutes, these academic - NGO partnerships are vehicles for extending technical skills, dissemination of knowledge and research, and staff capacity building. These partnerships also create a bridge between the operational and technical world of humanitarian development and the academic world of research and education. Through these partnerships the academic community has an extensive, though often not recognized, influence upon development.

In addition to work with NGOs, FAIs have directly contributed to the development of local educational institutions, as well as forming partnerships for faculty support, curriculum development, and faculty exchanges. These interactions and capacity building strategies provide a basic and lasting local capacity that has a long term impact on community development. Further, these relationships can be, and often are, leveraged for the purpose of humanitarian development. Thus, in this brief, we are describing the immediate academic community, and also the larger network of relationships that results in a significant presence and influence in humanitarian development for the FAI community.

### Bread for the World Institute



Bread for the World Institute is the policy arm of Bread for the World, a leading advocacy voice in the United States on the root causes of hunger and poverty in the United States and worldwide.

In 2015, 12 members of various FAIs convened for the Faith, Gender & Development conference hosted at Wheaton College. Bread for the World Institute's 2015 report called *When Women Flourish: We Can End Hunger* grounded the dialogue as Christian academic leaders sought to address global gender justice issues from a faith perspective. They identified gaps in the study of gender and development, proposed resources for revised curricula, and worked together to engage scholars in gender justice issues. The use of the report provides an example of how FAIs and NGOs can collaborate in order to determine future research needs in academia, policy circles and for relief and development providers.

<sup>2</sup> Downloaded from <http://nazarene.org/iboe>

## What do Faith Based Academic Institutions Contribute to International Development?

Faith-based academic institutions make distinctive contributions in three general areas: education, research, and community engagement. We will briefly discuss each of these. FAIs have the capacity to provide evidence based research on why and how interventions are successful. This is not a unique capacity, but it can have components uniquely informed by the translation of faith and religion into research. Translating faith and religion into research means that (some) research problems are constructed from or informed by that perspective, leading to distinctive inputs, outputs and approaches to the conduct of research. This can include bringing a cultural perspective where faith and culture are closely tied, and where local faith institutions may be either a resource or barrier to development (or both).

The intellectual, moral, and spiritual formation of the next generation of humanitarian agents/actors is the responsibility of Christian FAIs. Our learning outcomes extend beyond skills to address formation of character and relational posture. Consequently, FAIs have grown their educational program capacity in the areas of development and sustainability. They have also contributed to the innovation of new pedagogical approaches and programs in field-based development education, in pursuit of holistic outcomes in humanitarian workers.

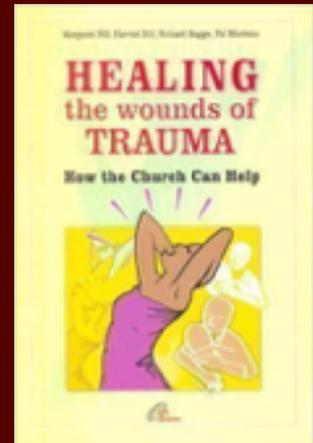
For example, the GO ED semester study abroad program employs a holistic (head, hands, heart) pedagogy designed to “transform the next generation to own and end poverty. In addition to classroom courses, the program has been designing field practicum placements in development projects focused on the Millennium Development Goals (now the SDGs) in a way that integrates the educational needs of Christian university students for service learning into the context of community transformation outcomes of Christian NGOs in developing contexts in the East Africa and Mekong regions. Likewise, the Human Needs and Global Resources (HNGR) program at Wheaton College immerses undergraduate students in a developing world context. These programs provide a positive relational reversal as young people from the north learn to receive development instruction from professionals in the global south. This includes a perspective on leadership development that is counter-cultural, teaching students to challenge their own culture with their faith. A counter-cultural perspective is a necessary basis for change, particularly when change requires challenging long standing cultural views.

In addition, FAIs contribute by:

- The bridging of humanitarian response to restorative and sustainable development response through engagement at assessment, monitoring, and evaluation stages.
- Complimenting aid organizations that have limited time to carry out assessments - FAIs are skilled in research and can be a valuable asset to assist baseline studies and learning.
- Offer training and insight into risk management and mitigation with attention to the most vulnerable. Statistically the evidence points to the fact that many lives are lost in unreported incidents because vulnerability and risk are not fully realized in communities.
- FAIs can work at grass root learning centers to help equip and prepare the local church and its potential network of first responders, risk reduction front line supporters and longer term restorative care givers. They are on site community knowledge banks, who can assist in identify vulnerable people in need of assistance.
- While many International NGOs (INGOs) seek out local faith communities as collaborators, this is often seen as using the local community as extensions of the INGO program rather than a true partnership. These arrangements can have negative consequences for the local faith community and can build distrust (Burchardt, 2013). FAIs can guide these relationships and assist the local faith community in becoming strong, i.e. less vulnerable, partners (See Community of Practice text box, pp15).
- Ongoing learning through facilitation of learning platforms, consulting services and proactive development of good practice resources, such as for poverty diagnosis as well as humanitarian responses in specific sectors including public health and microfinance.
- And a most important role for FAIs - researching, helping translate, and spreading their experiences to students and other audiences around the global faith community. The hundreds of thousands of Christian churches in the global south existed long before FAIs and NGOs “discovered” them and they will exist long after NGO and FAI funding ceases. They should be seen as vital local institutions with assets, dignity, and meaning beyond their value as distribution channels.

## HEALING THE WOUNDS OF TRAUMA

The systematic evaluation of the Healing Wounds of Trauma (HWT) program provides an example of an FAI aligning with local partners to apply rigorous evaluation with examination of theological and cultural assumptions. HWT is spreading widely and quickly in the Global South as a trauma care program, but has not been subjected to a rigorous study of impact. A team from Wheaton College, in partnership with the Rwanda Bible Society, is conducting a controlled clinical trial of the program. Related aspects of the study include examining how the expression of trauma in African cultures differs from the West, and the cost/benefit of this program compared to other methods in use in Rwanda. This level of access and partnership is an example of how a trusted partner can have a greater level access for study, learning, and ultimately, program improvement.



*Photo: National Council of Churches Kenya staff teaching agriculture to refugees*

# Faith based Academic Institutions and the WHS Five Core Responsibilities

## *Secure global leadership to prevent and end conflicts*

Among the ways that FAIs contribute to leadership are education of future leaders and capacity building projects that equip local leaders. Projects and education that integrate with faith provide a foundation that links to the participant's core faith and values. In parts of the world where faith is intimately linked to culture, this integration provides a broad culturally grounded basis for responsible leadership. Further, such programs build on relationships with community faith-based partners who are doing significant work in peace-making and reconciliation.

In the realm of preventing conflicts, there is a body of evidence linking disparities to civil conflict, as illustrated by Cederman, et al (2011). Consistent with the attention to vulnerability, in which disparity is a related dynamic, local community groups engaged in addressing issues of injustice (as demonstrated by vulnerability and disparity) are also in a position to address the root causes of civil conflict. This is not unique to FAIs, but due to the trusted connection with the local community, FAIs are positioned to have a particularly impactful effect.

Evangelical faith based academic institutions adhere to the norms of the Christian faith. These norms include respecting dignity, compassion, and the value of humanity. These norms create the standard to which individuals from faith based academic institutions conduct education and research and pursue international development work. Faith-based academic institutions play a distinct role in reinforcing, interpreting,

operationalizing, anchoring, and translating these norms.

The work in addressing injustice in all of its various forms illustrates the focus on justice. From the work on women and poverty cited above, to the annual conference to confront injustice (See text box on "The Justice Conference") to the focus on justice and corruption by Micah Global, justice is a basic theme for faith-based NGOs and FAIs. This is a positive, generative role that FAIs play in translating and expressing their faith-based prioritization of the "least of these" not just in economics but incarnating it throughout the academic disciplines. Addressing injustice is central to the identity of FAIs. Viewing vulnerability and disparity as the products of injustice.

In some parts of the world, faith based groups are seen as perpetuating perceptions and role assumptions that keep women and girls in positions of disadvantage, and even supporting violence against them. Disparate treatment of women and men, or people based on caste/class systems denies the value of each human being. Given that these are sometimes based in deep cultural and theological systems, these ideas have to be engaged at that theological and cultural level. FAIs have theological tools and concepts to engage with faith leaders. Thus, FAIs, in partnership with local leaders, are in a unique position to confront this problem. This confrontation can take several forms, such as local education of leaders, long term education of future leaders, and supporting and equipping local groups who seek to facilitate change.

Presented by World Relief, the Justice Conference in Chicago in 2015 was “a premier gathering for Christian leaders, justice practitioners, students, and learners from all over the world.” We want to leverage the power of community and catalyze the work of justice globally, nationally, locally and personally.

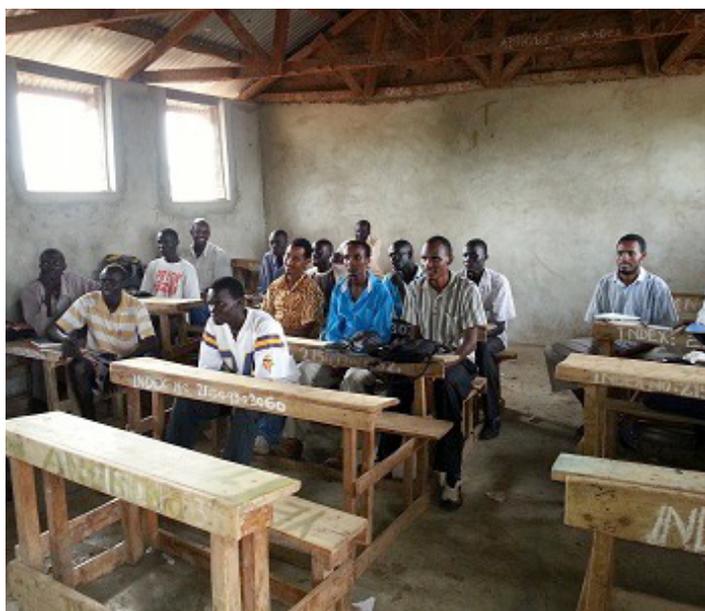
The conference was attended by faith leaders, NGOs and FAIs, serving as a platform for networking and collaboration around the issue of justice.



### *Move from delivering aid to ending need*

A key element of ending need is the long term engagement in the community to build sustainable independence. Local FAI's are part of the answer to this problem simply by virtue of being part of the community. As such, local FAI's have a long term investment in the community and are well positioned to recognize barriers to local capacity. One example of work in this area is the Integral Mission, also known as holistic transformation.

This is a broad effort across international NGOs and their FAI partners to end poverty and pursue justice. It calls upon faith-based organizations to make a social commitment to address the fundamental needs of the poor. The long history of integral mission, and the pioneering approach of transformational development, are grounded in a particular set of commitments that cross disciplinary boundaries in favor of holistic outcomes in the lives of individuals and communities. This represents a special area of expertise and experience that FAIs and their NGO partners bring to the humanitarian arena.



*Photo: A class for pastors in the Kakuma Refugee Camp on Peer to Peer Trauma Care*

*Investing in humanity, including diversifying and optimizing financing not only for humanitarian response but for broader risk management, conflict prevention and peacebuilding*

The relationship between faith, religion and forgiveness has received considerable empirical attention and support for the positive influence of faith (Davis, 2013; Worthington & Langberg, 2012) and the value of leveraging faith for broad based community development. The faith based community has been proactive in studying and recognizing the detrimental effects of excluding others (Calhoun, 2011). The Christian value of seeing others as neighbors helps us advocate for the inclusion of others. Even more fundamentally, building inclusive community relationships that includes the faith community is recognized to sustainable community resilience (See text box, Community of Practice) (Doehring, 2011; Volf, 1996).

### Community of Practice Model



The Humanitarian Disaster Institute has formed a coalition in the Philippines to pilot building community coalition to building disaster resilience in the most vulnerable communities of the Philippines. The program model is a blending of participatory community research with a community of practice. Local FAIs are engaged to work with community partnerships in a series of locally developed strategies confronting community disaster risks. The aim of the pilot is to demonstrate that local partnerships can be effective tools for creating sustainable solutions for disaster risk. The results of these local initiatives are shared globally through the networking and publishing of Micah Global.



*Photo: Participants in the 2013 Manila Disaster Networking Conference “Solidarity in Disaster”*

## What are the opportunities and challenges to effective humanitarian engagement by faith-based academic institutions?

In addition to listing distinct capacity, it is also important in understanding our recommendations to clarify the barriers and challenges to engagement by and with FAIs. There are a number of challenges to greater engagement by the FAI community. We address some of the challenges noted by our panel so as to call attention to them in the hope that it may inform a constructive dialog. The challenges within the FAI community include:

- Engagement in development is often at the discretion of individual faculty and driven by faculty interest as opposed to an institutional commitment. This leads to inconsistency in engagement and inconsistent equipping students.
- Similarly, when resources within the institution are limited there tends to be limited internal support for development related work, revealing a need to be explicit about where development stands as an institutional priority. This type of scholarship is often labor and time intensive and can hinder early career milestones such as tenure and promotion. This is less a challenge for later career academics and within an institution that values this scholarship (See recommendations to FAIs).
- Academic research tends to be driven by the discipline rather than the needs in the community, leading to the perception that education and research lack relevance. In some cases this leads to the unethical practice of collecting data without following up with the local community. Such practices create distrust of researchers among

local communities and NGOs, complicating the effort to foster working partnerships. FAIs should establish and enforce ethical standards for developing world research and engagement (See text box on pp. 18).

- There is a similar disparity between research and evaluation, with a lack of attention to the relationship between research and monitoring & evaluation, and thereby helping students to see M&E as a relevant pursuit.

There are also barriers to engagement on the part of the humanitarian community.

- Engaging in humanitarian work is seen as dominated by a few large organizations, making it difficult for smaller organizations, or those new to this field, to break in.
- Similarly, there do not appear to be incentives for larger organizations to engage with their smaller counterparts, or mechanisms for smaller academic institutions to speak into the agenda setting process.
- Understanding the importance of being equitable in providing opportunity, and the importance of avoiding even the appearance of favoring one faith-based group over another, it strikes us that the UN has erred on the side of caution rather than working to find creative solutions that could increase the variety of contributions to humanitarian development. Therefore, based on these observations, we offer the following recommendations:

## Recommendations to the World Humanitarian Summit

We respectfully recommend the following to the World Humanitarian Summit:

1. Create (and fund) networking opportunities for NGOs and faith based academic institutions (such as, conferences, meetings, etc.) that foster relationships and mutual understanding of roles and contributions between FAIs and the humanitarian development community.

### *Specific actions:*

1.1 Create a UN point of contact for the faith-based academic institution to facilitate access to UN programs and events and facilitate communication. We note that the current WHS process has successfully used an informal point of contact for the faith community, and this has made a clear difference in the level of engagement.

1.2 Host an annual conference on the role of research in sustainable develop, and the theories underlying assumptions about development, that includes the role of research and education by faith-based academic institutions.

1.3 Have UNDP reports include special issues related to faith-based development, thereby creating a creating a platform for communication and information sharing.

1.4 Integrate outputs from faith-based research into standard reports.

1.5 Create opportunities for faith-based academic institutions to participate in publication planning.

1.6 Create opportunities for networking for faith-based academic institutions and UN stakeholders.

2. Acknowledge faith-based academic institutions as an option for partnership, particularly in the area of holistic mission.

### *Specific actions:*

2.1 Ensure that opportunities that are available to secular academic institutions are available to faith-based institutions.

2.1 Examine the relationship between UN and faith-based institutions for the purpose of identifying opportunities and eliminating barriers.

2.2 Include representatives of FAIs in the planning, development, and design of the UN research priorities and agenda, including the RFA development process.

3. Create additional opportunities to promote faith-based research and education.

### *Specific Actions*

3.1 Create a category of UN partnership of Collaborating Research Partners. Include commitment to a set of ethical standards for developing world research and link the partnerships to the UN research priorities.

3.2 Create a vehicle for smaller FAIs to become partners in development, such as set asides for new partners and smaller FAIs.

## Recommendations to the Academic Faith Community

Along with the recommendations to the WHS, we also propose recommendations to the FAI community that will strengthen partnerships with the humanitarian community.

1. Strengthen the community of FAIs by engaging with existing international development associations, such as Micah Global and Accord, and their education and research collaborations.

2. Developing evidence to inform the discourse around controversies associated with the faith community, such as gender discrimination and violence, concerns around immigrants/refugees, and working effectively across faith and non-faith sectors. Examples are seen in the Bread for the World 2015 report “When Women Flourish ... We Can End Hunger” and the collaborative team that developed this report.

3. Recognizing our missional responsibility, create vehicles that facilitate collaboration between the global north and global south - seeking out opportunities for collaboration with global south academic institutions.

4. Translation of the sustainable development goals into the mission and values of the faith community in a way that fosters dialogue around the SDGs.

5. Develop public statements that foster awareness of faith-based engagement with SDGs.

6. Support the educational role in translating the SDGs for church leaders, thereby promoting awareness, acceptance and understanding of the SDGs and the work of the UN

7. Create opportunities for faith based subject matter experts to engage in conversation around religious dimension in development issues.



**Accord**  
NETWORK<sup>®</sup>

*Accord Development Research Network*

As part of the expansion of the Accord Network to reach a broader variety of organizations committed to ending poverty and participating in good practice of transformational development and integral mission around the world, the Accord Network Board of Directors has approved the creation of The Accord Development Research Network. The purpose of this group-within-the-group of the Accord Network is to facilitate the interaction between researchers and NGOs that are working to understand Christian development and its impacts.

## Conclusion

Our conclusion is that faith-based academic institutions have distinctive contributions to development, and therefore can be valuable partners in development. This value is based on the translational approach to education, the global connection to local faith communities, and a methodology based on a commitment to justice, mercy and respect (as stated in Micah 6:8). This value is as yet not fully realized. There are several barriers that exist among the faith-based institutions and also in the development world. Overcoming these barriers should be a part of the World Humanitarian Summit process, and may include such actions as:

- Promote understanding and cooperation by facilitating networking and relationship building between the FAI community and the humanitarian development community.
- Recognize the particular contributions of FAIs to holistic mission.
- Assist FAI inclusion by opening up the agenda setting process for input by FAIs.

We also conclude that effort is needed by the FAI community to become a more consistent and capable partner, including:

- Active participation in humanitarian networks.
- Using research to develop an evidence base around the sustainable development goals, and using this evidence to develop understanding and support for the SDGs in the faith community.
- Increase engagement with the educational institutions of the global south, thereby contributing to capacity building to end the disparity between the majority north and global south.

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## Additional Resources

### *Network Resources*

Accord Network  
PO Box 15815  
Washington DC 20003  
Email: [chad@accordnetwork.org](mailto:chad@accordnetwork.org)  
Website: <http://www.accordnetwork.org/>

Go Ed.  
Email: [director@go-ed.org](mailto:director@go-ed.org)  
Website: <http://go-ed.org/>

Bread for the World  
425 3rd Street SW, Suite 1200  
Washington, DC 20024  
Email: [bread@bread.org](mailto:bread@bread.org)  
Website: <http://www.bread.org/>

Chalmers Center  
507 McFarland Road, Suite B  
Lookout Mountain, GA 30750, USA  
Email: [info@chalmers.org](mailto:info@chalmers.org)  
Website: <https://www.chalmers.org/>

Humanitarian Disaster Institute  
501 College Ave  
Wheaton, IL 60187  
Email: [hdi@wheaton.edu](mailto:hdi@wheaton.edu)  
Website: <http://www.wheaton.edu/hdi>

### *Print resources*

Development and Religion: Theology and Practice  
Author: Matthew Clarke  
Publication: 2011 Edward Elgar Publishing

International Development Policy: Religion and Development  
Author: Gilles Carbonnier  
Publication: 2013 Basingstoke

Development and Faith  
Author: Katherine Marshall & Marisa Van Saanen  
Published: 2007 World Bank Publications

Religion and Development: Ways of Transforming the World  
Author: Gerrie Ter Haar  
Published: 2011 Columbia University Press

Millennium Challenges for Development and Faith Institutions  
Author: Katherine Marshall  
Published: 2003 World Bank Publications

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