

Annotated bibliography on Religion and Development



SDG 1: No Poverty	5
SDG 2: Zero Hunger	7
SDG 3: Good Health and Well-Being	10
SDG 5: Gender – Gender Equality	14
SDG 8: Decent Work and Economic Growth	20
SDG 10: Reduced Inequalities	22
SDG 11: Sustainable Cities and Communities	24
SDG 12: Responsible Consumption and Production	27
SDG 13: Climate Action	30
SDG 16: Resilient societies - Peace and Justice	32
SDG 17: Sustainable Development – Partnership for the Goals	35
UN Guidelines for engaging with Faith-Based organisations	44
Positions of governmental donors	46
Alphabetical bibliography	47

Introduction

The aim of this annotated bibliography on ‘Religion and Development’ is to lend a hand to practitioners in humanitarian and development work: ‘Where can I read and learn about how to take religion, religious communities and religious actors seriously in programme dialogue, planning and implementation?’ ‘Where can one find accounts of good practices, learnings, tools and relevant methods in this regard?’ Therefore, this bibliography is not meant to be an overview of the theoretical aspect of religion and development in new political science and development literature, but rather to deliberately focus on the practical consequences and positive effects of the emerging new insights.

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

In Denmark the ‘Global Focus’ platform has funded a process to build capacity of member organisations on the issue of Religion and Development. Global Focus is a Danish membership body of approximately 80 Non-Governmental Organisations (NGOs) working in international development. This bibliography is an integral part of that capacity building process – alongside seminars, courses, research and peer-support:

[www.dmr.org/videncenter/religion-og-udvikling/
netvaerk-for-religion-og-udvikling/](http://www.dmr.org/videncenter/religion-og-udvikling/netvaerk-for-religion-og-udvikling/)

As the editorial principle for organizing this overview of literature, we have chosen the new ‘Sustainable Development Goals’ for two reasons:

What?

Why?

How?

3

Three additional notes:

Firstly, the SDGs with their underlying vision of substantial, lasting change in the lives of poor people represent a new understanding of development. One that actively invites the contribution of Faith-Based actors, religious communities and their leaders: Rights-based development work must not only address levels of policy and practice, but also the underlying level of ideas, beliefs, values and convictions to make lasting and truly sustainable change. Faith-Based actors are necessary partners to bring about such change.

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

- a. One finding after searching for literature relevant for practitioners is that this field is still quite young in that there are not a lot of existing literature that is very hands-on with practical models, tools and generally applicable methods. Many still discuss at 'meta levels'. On the other hand, after decades of neglect of the issue and only two decades of renewed interest, that is probably to be expected. The need for much more literature in this field seems obvious.
- b. Another finding is that most of the existing literature is based on examples from a Christian perspective and context, with only some examples from a Muslim perspective. This could reflect the interest of those looking, or it could be the present state of art. The overrepresentation of Christian contexts does not necessarily make it inapplicable for other religions and could serve as inspiration to make more research into other contexts. More diverse literature in this field is in any way encouraged.
- c. The above-mentioned notes a. and b. lead to the final note: we hope to develop this list as a dynamic tool for practitioners by an ongoing expansion of it. You will always be able to find the latest version here:
https://www.dmru.org/fileadmin/Filer/Dokumenter/Religion_og_udvikling/Annotated_bibliography.pdf

And we strongly encourage you to send suggestions, references and other/new literature to the editor of the list: **Jørgen Thomsen**, Senior Advisor on Intl. Ecumenical Cooperation, Religion & Development in DanChurchAid: jth@dca.dk

About the authors

This annotated literature bibliography was developed as part of an internship in DanChurchAid under the Global Focus capacity building process by Birgitte Bronsted Lodahl - birgittelodahl@hotmail.com. Birgitte is a bachelor in History from the University of Aarhus with specific courses in Religion, Politics and Society and she is currently doing a Masters of Global Refugee Studies at Aalborg University.

The annotated bibliography has then further been edited and reviewed by DanChurchAid intern Mayada Magdi Mohamedani: mayada_10@hotmail.com. She is currently enrolled at the Faculty of Social Sciences, department of anthropology at the University of Copenhagen. DanChurchAid wishes to extend a warm thanks to both for their very dedicated and professional contributions during their internships.

SDG 1:

No Poverty

Goal 1:

End poverty in all its forms everywhere

Extreme poverty rates have been cut by more than half since 1990. While this is a remarkable achievement, one in five people in developing regions still live on less than \$1.90 a day, and there are millions more who make little more than this daily amount, plus many people risk slipping back into poverty.

Poverty is more than the lack of income and resources to ensure a sustainable livelihood. Its manifestations include hunger and malnutrition, limited access to education and other basic services, social discrimination and exclusion as well as the lack of participation in decision-making. Economic growth must be inclusive to provide sustainable jobs and promote equality.

1.1

Addressing dependency with faith and hope: the Eagles Relief and Development Programme of the Living Waters church in Malawi

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

The paper can be used as an example of how a local Faith-Based organisation has addressed the problems in society, and how they have used a theological framework to do this. The Eagles Relief is an example of the ability of a relatively small local FBO to mobilise a big



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

Andrew Bulmer: "Emergency response – engaging the local church. An in-depth case study from North Kenya." Tearfund, 2008. (4 pages)
http://tilz.tearfund.org/en/themes/church/church_and_disaster_management/case_studies_of_local_church_involvement_in_disaster_management/

network in response to a food crisis. Although all cases and contexts are different, the challenges and opportunities analysed in the text might be applied to other situations.

1.2

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

This case study from North Kenya shows how church leaders can play a key role in addressing life-threatening issues facing their communities if they are helped to mobilise. Before the intervention, the local evangelical churches presented in the case, had no understanding, visions or skills on the issues of drought, HIV and AIDS and conflict that were major problems in their society. The case study shows the steps taken to mobilise the faith leaders, starting with building up a good relationship between Tearfund and faith leaders, which over time led to action and cooperation. The process is evaluated and both challenges and lessons learnt are listed. Suggestions of in which contexts the approach can best be replicated are given at the end of the text. The study is short and precise and gives a good overview of the mobilisation strategy and process. By presenting all the levels of the process, the text gives a good picture of how local church leaders can be engaged in social change.

SDG 2:

Zero Hunger



Goal 2:

End hunger, achieve food security and improved nutrition and promote sustainable agriculture

It is time to rethink how we grow, share and consume our food.

If done right, agriculture, forestry and fisheries can provide nutritious food for all and generate decent incomes, while supporting people-centred rural development and protecting the environment.

Right now, our soils, freshwater, oceans, forests and biodiversity are being rapidly degraded. Climate change is putting even more pressure on the resources we depend on, increasing risks associated with disasters such as droughts and floods. Many rural women and men can no longer make ends meet on their land, forcing them to migrate to cities in search of opportunities.

A profound change of the global food and agriculture system is needed if we are to nourish today's 815 million hungry and the additional 2 billion people expected by 2050.

The food and agriculture sector offers key solutions for development, and is central for hunger and poverty eradication.

2.1

Ten Commandments of Food: Advocacy Tools for Congregations

The Ten Commandments of Food were proposed by World Council of Churches (WCC) general secretary Rev. Dr Olav Fykse Tveit and formulated with the input from the WCC - Ecumenical Advocacy Alliance's strategy group guiding the Food for Life campaign. By refining the key principles, the Ten Commandments of Food address the existential challenge of hunger and injustice in this world in an innovative and spiritually engaging way. Advocacy Tools for Congregations accompanies the Ten Commandments of Food, that opens discussions, reveals challenges and opportunities, and helps communities take specific steps to make a difference on both an individual and societal level.

The ten commandments are as follows:

1. Give thanks for the food you eat.

Dr. Manoj Kurian: *Ten Commandments of Food: Advocacy Tools for Congregations*. Published by World Council of Churches – Ecumenical Advocacy Alliance, 2016. (24 pages). <https://www.oikoumene.org/en/resources/documents/wcc-programmes/diakonia/ea/10-commandments-of-food-advocacy-tools-for-congregations>

Mette Lund Sørensen: “DanChurchAid’s Commitment to the Fight for the Eradication of Hunger. Sustainable Development Goal 2: Zero Hunger.” *My Mission no. 32* (2017): 89-95. (6 pages).²

2. Eat food grown as close as possible to where you live.
3. Strive for all people to have knowledge about and access to affordable, nutritious food.
4. Eat mindfully and in moderation.
5. Do not waste food.
6. Be grateful to those who grow and prepare food for your table.
7. Support fair wages for farmworkers, farmers and food workers.
8. Reduce the environmental damage of land, water and air from food production and the food system.
9. Protect the biodiversity of seeds, soils, ecosystems and the cultures of food producers.
10. Rejoice and share the sacred gift of food with all.

Commandment 1, 2, 4, 6 and 10 mostly refers to an individual attitude and behaviour, whereas commandment 3, 5, 7, 8 and 9 requires an insight in complex food chains and political processes. These hands-on guiding tools for food and agriculture systems, offers solutions that can contribute to the SDGs of eradicating poverty and hunger.

2.2

DanChurchAid’s Commitment to the Fight for the Eradication of Hunger. Sustainable Development Goal 2: Zero Hunger

This article explains how the Faith-Based organisation DanChurchAid (DCA) contributes to reach the second sustainable development goal: Zero Hunger. It especially emphasizes the “Right to Food” project, that focuses on improving access to food for the poorest by:

- Promoting agro-ecological production to increase and stabilise yields.
- Supporting income generation so that people without land can buy food.
- Organising farmers and other poor people to voice their right to food.
- Working for poor people’s right to food through national and international advocacy – addressing the causes for unequal food access.
- In times of humanitarian crises, providing emergency aid and social protection schemes.
- Engaging with the private sector to promote inclusive business models and responsible business conduct.
- DCA works to minimise food waste and at the same time do fundraising by selling surplus food in WeFood shops.¹

Both DCAs humanitarian efforts and long-term development work contributes to the three overarching goals: saving lives, building robust local communities and fighting extreme inequality. DCAs contribution to fulfil SDG 2, relies on both emergency aid and work with the “Right to Food” project. In the DCA focus countries, it is made sure that five-year strategy plans are developed, which are accustomed to national conditions, and projects are implemented through local

1. <https://www.danchurchaid.org/how-we-work/programmes/right-to-food>

2. Please note that the excerpt and comments here are in English, but the article referred to is in Danish (title translated here).

organizations – some of them being Faith-Based, others being secular. The cooperation is based on the common goal of bettering the access to food for the poorest.

It is emphasized that one of the most effective tools is to strengthen the poor in local communities to engage and take part in political decision-making to gain the best possible control over their own food production. By doing so DCA also empowers the world's poorest through increased confidence and trust in each other, as well as through building sustainable institutions and production systems for increased productivity and income, thereby also strengthening resilience towards disasters.

In 2015 these contributions resulted in 258.000 people gaining knowledge to cultivate land more effectively and to produce food both for their families and for selling. DCA and partners also secured 295.000 people with knowledge about their rights and how to fight for them by participating in political decision making.

2.3

Zero Hunger: Faith Partnerships for Action – A Report for the World Food Programme

In today's world of unprecedented need and inadequate solutions, ending hunger is possible only with stronger partnerships between governments, religious communities, global food agencies such as WFP, and other stakeholders. The inter-religious convening on Zero Hunger at WFP in June 2016 included scholars and leaders offering a range of perspectives from the world's major religions and faith-inspired organizations on action against hunger.

This report was prepared both to provide background for specific interreligious discussions in Rome in June 2016 and as a foundation for continuing dialogue about operational and advocacy partnerships. It highlights the extraordinary diversity of voices and actions of religious actors who focus on the challenge of ending hunger. It highlights the compelling commitment to assuring a decent life for all. The challenges faced in this report notably involve: (a) providing food to those in immediate need in situations of emergency and crisis; (b) meeting the food needs of those in dire need, including the homeless and very poor; (c) supporting the development of sustainable agriculture through supporting smallholder farmers and addressing policy issues related to food pricing, distribution, and food waste; and (d) tackling malnutrition especially among children, and engaging in efforts to improve nutrition for people in keeping with socio-cultural needs.

Katherine Marshall: "Zero Hunger: Faith Partnerships for Action – A Report for the World Food Programme." World Food Programme and Eleanor Crook Foundation, 2016.
<https://s3.amazonaws.com/berkley-center/160613WFDDZeroHungerFaithPartnershipsActionReport-WorldFoodProgramme.pdf>



SDG 3:

Good Health and Well-Being

Goal 3:

Ensure healthy lives and promote well-being for all at all ages

Ensuring healthy lives and promoting the well-being for all at all ages is essential to sustainable development. Significant strides have been made in increasing life expectancy and reducing some of the common killers associated with child and maternal mortality. Major progress has been made on increasing access to clean water and sanitation, reducing malaria, tuberculosis, polio and the spread of HIV/AIDS. However, many more efforts are needed to fully eradicate a wide range of diseases and address many different persistent and emerging health issues.

3.1.a

Churches, mosques, and condoms: understanding successful HIV and AIDS interventions by faith-based organisations

3.1.b

Churches, mosques, and condoms: understanding successful HIV and AIDS in Developing Countries

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

In addition, Matthew Clarke and Juliette Lumbers have written the article "Church and Condoms" (2014). This article addresses the same theme but is only based on the case of West Papua. The same eight characteristics are presented and further elaborated.

The eight characteristics are: Train religious leaders; Start with community; Network with others; Integrate; Address all transmissions; Long term; Advocate; Acknowledge disconnections.

Matthew Clarke, Simone Charnley, and Juliette Lumbers: "Churches, mosques, and condoms: understanding successful HIV and AIDS interventions by faith-based organisations." *Development in practice* 21, no. 1 (2011): 3-17. <https://doi.org/10.1080/09614524.2011.530227>

Matthew Clarke and Juliette Lumbers: "Churches and Condoms: How Christian Faith-based Organizations are preventing HIV/AIDS in Developing Countries" in *Engaging in the World – Christian Communities in Contemporary Global Societies*, edited by Afe Adogame, Janice McLean and Anderson Jeremiah, 69-83. Oxford: Regnum Books International, 2014. (15 pages)

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

3.2 **Engaging Faith Leaders in Senegal to Promote Women's and Family Health**

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

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

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

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

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

3.3 **Appreciating Assets: The Contribution of Religion to Universal Access in Africa. Mapping, Understanding and Engaging Religious Health Assets in Zambia and Lesotho**

The objective of this study is to identify, evaluate, and map the assets of religious institutions with the ability to accelerate HIV/AIDS treatment, care, and prevention services. The study is based on data collected in Zambia and Lesotho. In both cases, religion was found to be a permeating factor in society. This leads the researcher to argue that in order to promote and facilitate public health, religious informed

Kathrine Marshall and Lauren Herzog:
"Engaging Faith Leaders in Senegal to Promote Women's and Family Health."
World Faiths Development Dialogue,
April 2015. (4 pages)
<https://s3.amazonaws.com/berkeley-center/150427WFDDEngagingFaithLeadersSenegalPromoteWomensFamilyHealth.pdf>

ARHAP: "Appreciating Assets: The Contribution of Religion to Universal Access in Africa. Mapping, Understanding and Engaging Religious Health Assets in Zambia and Lesotho. In support of Universal Access to HIV/AIDS Treatment, Care and Prevention." Report of The African Religious Health Assets Program (ARHAP) under contract to The World Health Organizations (WHO), 2006.

health worlds and understandings need to be taken into account. The study further argues that religious health assets can be streamlined in the recovery and resilience of individuals, family and society and thereby promote sustainable public health.

The study presents two research tools to map and understand the religious health assets in the two contexts. The first is a participant engagement tool called the Participatory Inquiry into Religious Health Assets, Networks and Agency (PIRHANA).

PIRHANA is a tool to explore religious health assets at the local and the regional levels in order to map the strengths of the assets and understand the ties and connections between them. The second tool presented and used in the study is the geographical Information system (GIS).

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

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

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

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

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

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

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

Kathrine Marshall: “Global Health Strategies: Ebola and the untapped potential of religious networks.” Berkely Center- for Religion, Peace & World Affairs, October 2014.
<https://s3.amazonaws.com/berkeley-center/141008BCWFDDGlobalHealthStrategiesEbolaUntappedPotentialReligiousNetworksPolicyBrief.pdf>

CAFOD, Christian Aid, and Tearfund: “Unrealised potential? The crucial role of faith leaders in the Ebola response.” CAFOD, Christian Aid and Tearfund Policy Brief, February 2015. (2 pages).
<https://www.christianaid.org.uk/sites/default/files/2017-08/unrealised-potential-crucial-role-faith-leaders-ebola-response-february-2015.pdf>

recommendations on how to include faith leaders in future Ebola prevention and recovery plans.

3.6

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

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

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

Andy Featherstone: “Keeping the Faith – the role of faith leaders in the Ebola response.” Report for Christian Aid, CAFOD, Tearfund and Islamic Relief, July 2015. (62 pages)
<https://www.christianaid.org.uk/sites/default/files/2016-03/keeping-the-faith-research-report-jul-2015.pdf>



SDG 5:

Gender Equality

Goal 5:

Achieve gender equality and empower all women and girls

While the world has achieved progress towards gender equality and women's empowerment under the Millennium Development Goals (including equal access to primary education between girls and boys), women and girls continue to suffer discrimination and violence in every part of the world.

Gender equality is not only a fundamental human right, but a necessary foundation for a peaceful, prosperous and sustainable world.

Providing women and girls with equal access to education, health care, decent work, and representation in political and economic decision-making processes will fuel sustainable economies and benefit societies and humanity at large.

5.1

The Role of Religion in Women's campaigns for legal reform in Nigeria

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

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

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

Fatima L. Adamu & Oluwafunmilayo J. Para-Mallam: "The role of religion in women's campaigns for legal reform in Nigeria." *Development in Practice* 22, no. 5-6 (2012): 803-818. (17 pages)
<https://doi.org/10.1080/09614524.2012.685875>

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

The article concludes that religious teaching, leaders, and organisations can be allies and positive assets in promoting women's rights, but they need to be included and given a voice.

5.2

OneBody – North-South Reflections in the Face of HIV and AIDS

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

The publication is divided into three parts. In the first part "Human Sexuality", the chapters addresses themes of openness and responsibility towards sexuality. In his chapter "Patriarchal Sins", Japhet Ndhlovu argues that the churches and other educational and social institutions are obliged to challenge discrimination and harmful norms and practices that undermine women and girls, as opposed to defending and accepting or even just tolerating gender discrimination. This means that the church needs to invalidate these discretionary trends and instead insist on power sharing between men and women, and promote that a fundamental condition to prevent the further spread of HIV and AIDS is responsible and respectful sexual behaviour. The second part "The Inclusive Church" promotes a unified and inclusive church that can accommodate people living with HIV and AIDS. In "The Healing Church" Ndhlovu argues that in most of rural Zambia the church is one of the only social institutions people, regardless of religion, relates to. The church therefore has a great responsibility towards the people who live with HIV or AIDS and experience stigmatisation. In "Stigmatization", Elias Zacarias Massicame gives examples of how this responsibility can be materialised. He writes in the context of Mozambique, but the recommendations to the church are valid in all contexts.

The third and last part of the publication "Images of God" argues that the Church needs to proclaim and teach positive images of God to overcome stigma and discrimination and the guilt and shame associated with HIV/AIDS in. The introduction to "Images of God" presents biblical references with positive images of God, and the last chapters in the publication aims at transforming the image of a judgmental and shaming God to one that is loving and forgiving.

Elizabeth Knox-Seith ed.: *OneBody – North-South Reflections in the Face of HIV and AIDS* (vol.1). The Nordic- Foccisa Church Cooperation, 2005. (64 pages)
<http://www.norgeskristnerad.no/doc/One%20Body/OneBody-vol1-Eng.pdf>

Daniela Gennrich in consultation with gender activists from Zambia, Zimbabwe, Lesotho, South Africa and Malawi: *Created in God's Image – a Gender Transformation Toolkit for Women and Men in Churches* Norwegian Church Aid and Act Alliance, 2012. (246 pages)
<https://www.kirkensnodhjelp.no/contentassets/>

Ezra Chitando and Sophie Chirongoma, eds. *Redemptive Masculinities: Men, HIV, and religion World*. World Council of Churches Publications, 2012.(582 pages)

The publication can be used as an entry point to start a dialogue about sexuality and sexual transmitted diseases that are often connected to stigmatisation and taboo within church institutions and organisations.

5.3 **Created in God's image – a Gender Transformation Toolkit for Women and Men in Churches**

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

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

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

5.4 **Redemptive Masculinities: Men, HIV, and religion**

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

The book, which covers the matter of masculinity in Rwanda, Eastern Congo, Zimbabwe, Lesotho and Kenya as well as African American males in the United States, are divided into five parts. The first part "The Making of Men: Masculinities in History and Culture" looks into how history and culture have affected masculinity. In the first chapter "Towards a Theoretical and Cultural Analysis of Dangerous Masculinities in Contemporary Africa: Can we reinvent African Patriarchies to Curb HIV and AIDS?" Ufo Okeke Uzodike and Christopher Isike explore the possibility of reinventing contemporary African masculinities within an African cultural context to progressively engage men in the fight

against the HIV and AIDS related challenges in sub-Saharan Africa. At the end of the chapter, the authors outline four strategies on how progressively to engage African men in combating the HIV and AIDS pandemic.

The three chapters in the second part of the book, titled “Thus Says the Lord? Sacred Texts and Masculinities” show how notions of masculinity can be detected in different sacred texts, with both positive and negative outcomes. Chapter eight, “The Contribution of Tamar’s Story to the Construction of an Alternative African Masculinity”, goes in depth with the biblical text about Tamar and how it is used to address issues of alternative masculinities in the Tamar Campaign. The Tamar project is presented more in depth in the presentation of “The Tamar Campaign: Contextual Bible Study – Manual on Gender-Based Violence

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

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

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

5.5

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

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

This book on contextual bible study is a part of the Tamar campaign and provide the guidelines to set up a contextual bible study to deal

Fred Nyabera and Taryn Montgomery

eds.: “The Tamar campaign: Contextual bible study – manual on gender-based violence.” *The Fellowship of Christian Councils and Churches in the Great Lakes and The Horn of Africa (FECCLAHA)*, 2007. (63 pages)
http://ujamaa.ukzn.ac.za/Libraries/manuals/Tamar_1.sflb.ashx

Islamic Relief. "An Islamic Declaration of Gender Justice." Islamic Relief Gender Justice 2018. (4 pages)

Iman Sandra Pertek: "Islamic Relief Gender Justice Policy." *Islamic Relief* last modified in 2015. (17 pages) <https://www.islamic-relief.org/wp-content/uploads/2016/05/Gender-policy.pdf>

with issues related to gender-based violence. A structure to guide bible study members to interpret biblical texts' historical, literary and reader/reception resources are presented. The aim is that participants apply each story to their own cultural, religious, economic and social context. Twelve contextual bible studies are presented in the book. Guidelines on how to use the contextual bible study, how to facilitate the bible study meetings, and what the facilitator of the bible study should keep in mind etc. are highlighted in the introduction.

The book invites the reader to consider gender-based violence from a biblical perspective. The book can be used as a resource for dialogue between development practitioner (from both NGOs and FBOs) and religious leaders and institutions, and more directly as a manual to facilitate bible studies concerning the issue of gender-based violence.

For more information about the Tamar campaign visit the website of The Fellowship of Christian Councils and Churches in the Great Lakes and The Horn of Africa (FECCLAHA) <http://www.fecclaha.org/>

5.6

An Islamic Declaration of Gender Justice

The Islamic Declaration of Gender Justice presents key faith principles of justice and balance to challenge harmful cultural practices and engrained social traditions that leave women disadvantaged and vulnerable. It affirms the God-given rights of all human beings, and the duty to stand up firmly to uphold justice. The proposed Declaration mobilises global and regional action and advocacy, and calls for signatories to pledge their commitment to ending gender injustice. It does so by affirming the following 8 assertions:

1. That God created all human beings as equal
2. That every human being has innate dignity and God-given rights
3. That every human being has the right to self-determination
4. That God commands us to act kindly and justly
5. That those in power should not abuse their privilege or deny the rights of others
6. That gender-based discrimination has no place in Islam
7. That the Prophetic message is one of balance and justice for all
8. That we are obliged to tackle injustice in all its forms

5.7

Islamic Relief Gender Justice Policy

Throughout this policy document Islamic Relief aims to ensure that the organisation develops a clear direction on issues of gender justice, develop external and internal recommendation and continues to ensure that key faith teachings are used as reference points, emulating the traditions of the Prophet Muhammad. All of this has led Islamic Relief to acknowledge that gender inequities and inequalities are the consequence of a variety of economic, political and socio-cultural problems prevalent in the communities they work in. These are exacerbated by cross-cutting issues of power relations, social status, education and poor accountability. To counter these issues, the following gender programming has been developed:

- Integrating gender considerations in all programmes
- Promoting healthy and balanced families and societies

- Expanding gender-just economic and training opportunities
- Equal opportunities for females and males, decision-making and leadership
- Eliminating barriers and expanding opportunities in education
- Engaging men and boys as partners in programmes targeting women and girls
- Tackling Gender-Based Violence (GBV)
- Integrating a component of women's rights from a faith-literate perspective
- Engaging religious leaders in their programmes
- Providing comprehensive information and services related to reproductive health

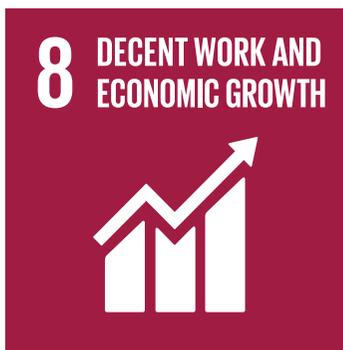
5.8

ACT Alliance Gender Justice Policy

In this policy paper on gender justice ACT Alliance states that they are committed to achieve gender equality and empower all women and girls as specified in Sustainable Development Goals (SDG) 5 and the Istanbul Principles. To achieve this, they have put forth some principles that all ACT Alliance members must follow:

- 1.** Ensure gender balance in participation, decision-making, representation and staffing
- 2.** Ensure gender equality through gender mainstreaming in all strategic areas including programme design
- 3.** Adopt a board-approved gender justice policy
- 4.** Ensure training and capacity development provided for all staff
- 5.** Ensure that communities, partners and others are informed of the policy
- 6.** Promote strategies that guard against human rights violations perpetrated on the grounds of people's gender identity
- 7.** Ensure protection from gender-based violence
- 8.** Ensure access to Sexual and Reproductive Health and Rights

ACT Alliance: ACT Alliance Gender Justice Policy (ACT Alliance 2010, revised in 2017) (9 pages)
<https://actalliance.org/wp-content/uploads/2017/08/ACT-Alliance-Gender-Justice-Policy-2017-EN.pdf>



SDG 8:

Decent Work and Economic Growth

Goal 8:

Promote inclusive and sustainable economic growth, employment and decent work for all

Roughly half the world's population still lives on the equivalent of about US\$2 a day. And in too many places, having a job doesn't guarantee the ability to escape from poverty. This slow and uneven progress requires us to rethink and retool our economic and social policies aimed at eradicating poverty.

A continued lack of decent work opportunities, insufficient investments and under-consumption lead to an erosion of the basic social contract underlying democratic societies: that all must share in progress. The creation of quality jobs will remain a major challenge for almost all economies well beyond 2015. This is likely to continue to create incentives for Labour Migration with a high degree of risk behaviour and insufficient state and private sector fulfilment of the right to protection and of minimum labour rights.

Sustainable economic growth will require societies to create the conditions that allow people to have quality jobs that stimulate the economy while not harming the environment. Job opportunities and decent working conditions are also required for the whole working age population.

8.1

This is What We Want – The Churches and Migration Issues

Every seventh person in this world is a migrant. There are approximately 250 million international migrants. Another 750 million are migrants within their own country. Many people are moving across borders of different types. Migration offers opportunities and challenges. Some people migrate in their own desires; too many do it to flee from persecution or other undesirable conditions. The situation of refugees is a key concern for all who wish to be good neighbours. Therefore, it is an issue that requires both a well-reasoned basis and regular reflection. In this booklet, the churches in Sweden wish to offer a basic view to assess the challenges of migration. Fundamental scriptural texts and references to relevant to international conventions are presented. Based on these principles the following illustrations regarding Swedish legislation and practice is presented.:

Christian Council of Sweden's Group on Migration and Integration. *This is What We Want – The Churches and Migration Issues.* Booklets from The Christian Council of Sweden #22B, 2007. (15 pages).

http://www.ccme.be/fileadmin/filer/ccme/Members_Info/Sweden/2017-05-19-Sweden-_This_is_what_we_want.pdf

1. All people are created in God's Image and Have the Right to a Life in Dignity
2. Fundamental Rights Shall Apply to all People
3. The situation of Children and their Needs Must be Given Special Attention
4. Families Have the Right to Live Together
5. Everyone Has a Responsibility for Developing a Good Society
6. Our Goal is Peace, Justice and a Sustainable Society - "New heavens and a new earth in which righteousness dwells" (2 Peter 3:13)

8.2

Religion and Forced Migration: Discussion paper

More than 65 million people across the world have been forced to flee their homes. The effect of forced migration is debated all around the world, and the religious organisations have a responsibility and a commitment to take part in supporting those who are in need of help and protection. What GIZ highlights in this short article is that the responsibility does not only lie in helping those who have been forced to flee, but indeed also in the prevention of it happening. The reality is that many people have to flee in order to escape religious prosecution. Furthermore, GIZ puts forward the reasons why religious organisations should take responsibility in helping refugees by pointing out that the histories of all religions include migration flows. Also, they are putting pressure on the compassion aspect that the different religions have in common. The aspect that people in need often turn to their religious affiliations in order to find comfort and strength is also mentioned, which underlines the importance of religious organisations all over the world to do their part in welcoming the refugees.

GIZ – Deutsche Gesellschaft für Internationale Zusammenarbeit (GIZ) GmbH. "Religion and Forced Migration: Discussion paper." Sector Programme Values, Religion and Development, PaRD 2016. (4 pages)
http://www.partner-religion-development.org/fileadmin/Dateien/Resources/Knowledge_Center/Religion_and_forced_Migration_EN.pdf



SDG 10:

Reduced Inequalities

Goal 10:

Reduce inequality within and among countries

The international community has made significant strides towards lifting people out of poverty. The most vulnerable nations – the least developed countries, the landlocked developing countries and the small island developing states – continue to make inroads into poverty reduction. However, inequality still persists and large disparities remain in access to health and education services and other assets.

Additionally, while income inequality between countries may have been reduced, inequality within countries has risen. There is growing consensus that economic growth is not sufficient to reduce poverty if it is not inclusive and if it does not involve the three dimensions of sustainable development – economic, social and environmental.

To reduce inequality, policies should be universal in principle paying attention to the needs of disadvantaged and marginalized populations.

10.1

Bridging the gap: the role of local churches in fostering local-level accountability

This paper discusses how Faith-Based organisations play an important role in mobilizing citizens to engage with local government actors on accountability issues. The FBO used to exemplify this aspect, is Tearfund who supports its partner churches in using a process known as 'Church and Community Mobilization' (CCM). Through this, churches inspire and empower citizens to identify issues in their communities and mobilize their own resources to address them together. Churches then introduce a local-level advocacy component, empowering communities to draw down local government resources to meet their needs, hold local government accountable and see enhanced service delivery.

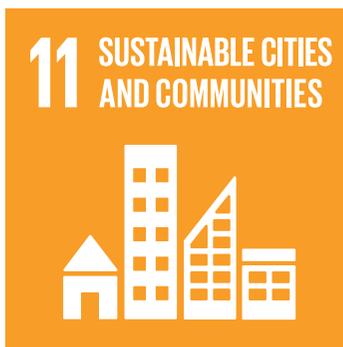
This research report explains how Tearfund set out to learn from and enhance its advocacy programme in Uganda. It carried out research in 18 communities in the Teso region of east Uganda, where the CCM advocacy process was being implemented by a partner church.

The research provides valuable insights into the strengths and weaknesses of conducting local-level advocacy through churches. The main findings are as follows:

Charlotte Flowers: *Bridging the gap: the role of local churches in fostering local-level accountability.* Tearfund 2016. (44 pages)

<http://www.tearfund.org/~media/files/tilz/topics/advocacy/2016-tearfund-bridging-the-gap-en.pdf>

- **Transparency** – Although churches provided some information on government programmes, access to freely available information on government plans, policies and budgets still needs strengthening.
- **Citizen empowerment** – Where the CCM advocacy process was running, citizen engagement in local governance decisions was markedly improved. Generally, people who had never participated before were attending dialogues and influencing some decisions. It was, however, proving difficult to encourage more people to be involved when the CCM process had finished.
- **Inclusion** – Although the inclusion of marginalised groups was a feature of CCM, it was difficult to know if everyone outside the community felt able to attend. The church can play a role in advocating on behalf of marginalised groups who struggle to be at meetings, but it should include them from the start.
- **Government responsiveness** – This increased in many places where CCM advocacy took place, with response times decreasing from over five years to just one year in many cases. However, there were still delays and funding problems, which had a negative effect on community engagement and relationships with government.
- **Power dynamics** –The CCM advocacy process created positive change in power dynamics, enabling any internalized sense of inferiority to be overturned, as people saw their identity differently and understood their potential to explore new initiatives.



SDG 11:

Sustainable Cities and Communities

Goal 11:

Make cities inclusive, safe, resilient and sustainable

Cities are hubs for ideas, commerce, culture, science, productivity, social development and much more. At their best, cities have enabled people to advance socially and economically.

However, many challenges exist to maintaining cities in a way that continues to create jobs and prosperity while not straining land and resources. Common urban challenges include congestion, lack of funds to provide basic services, a shortage of adequate housing and declining infrastructure.

The challenges cities face can be overcome in ways that allow them to continue to thrive and grow, while improving resource use and reducing pollution and poverty. The future we want includes cities of opportunities for all, with access to basic services, energy, housing, transportation and more.

11.1

JLI Refugee Hub Scoping Study On Local Faith Communities in Urban Displacement

The aim of this report is to highlight evidence regarding the roles and impact that Local Faith Communities (LFCs) play in relation to urban refugees, with the goal of informing interconnected conversations around localisation and urbanisation.

The international community is increasingly committed to supporting local responses to displacement, at a time where the humanitarian system is overburdened, underfunded and in flux as a result of the world reportedly facing the highest levels of displacement ever recorded – over 65 million people in 2017 - who have been forced to flee their homes due to conflict, violence, and persecution. In 2016 the World Humanitarian Summit (WHS) resulted in the Charter for Change and a renewed call for meaningful support for the 'localisation of humanitarian aid' agenda. In part building on the UNHCR's work following the High Commissioner's Dialogue on Faith and Protection in December 2012, this includes recognition of the actual and potential roles of LFCs in offering protection, solidarity and assistance to displaced people throughout different stages and spaces of their journeys.

This evidence is therefore centrally relevant to two key debates in

Olivia Wilkinson and Joey Ager:

"JLI Refugee Hub Scoping Study On Local Faith Communities In Urban Displacement." Joint Learning Initiative on Faith and Local Communities, 2017. (72 pages)

<https://jliflc.com/resources/jli-refugee-scoping-lfc-urban/>

contemporary humanitarian policy and practice – localisation and urbanisation – whose outcomes will have significant impact on the future of refugee protection.

The recommendations that the study puts forth are the following:

1. The localisation process need to evaluate the balance engaging with ‘national’ level actors (including state-linked bodies such as ministries), municipal level authorities, and (sub-national) local stakeholders that are based around communities and the neighbourhood level, such as local faith actors.
2. How can the localisation process learn from community organising and Faith-Based organising? An integrated approach looking at mobilisation of LFCs in situations of displacement is encouraged for future efforts.
3. Barriers and biases around partnership with local faith actors, particularly Muslim actors, need to be broken down. A greater familiarity with the structures of LFCs is needed.
4. “Culture brokers” or actors with an understanding of both the international humanitarian system and local faith structures can be essential in increasing partnerships and breaking down barriers.
5. Psychosocial assistance that integrates elements of secular psychology with the spiritual support of local faith communities is needed to provide culturally relevant and appropriate psychosocial support.
6. Research translation and communication is needed to engage with decision-makers and promote an awareness of and familiarity with LFC structure for refugee response.
7. Humanitarian coordination, and particularly coordination lead organisations, must engage more deeply with local actors.

11.2

An Approach to Inclusive, Community-Managed Disaster Risk Reduction (DRR) for the Asia region

The Adventist Development and Relief Agency (ADRA) has offices in 17 countries across Asia, the most disaster-prone region of the world. ADRA recognizes the importance and urgency of increasing resilience to disasters through an inclusive, integrated community-managed disaster risk reduction (DRR) approach with a common focus: reducing the vulnerability of communities and contributing to sustainable development.

More specifically, this report briefly summarizes the approach to community-managed DRR in Asia, throughout assessment, planning and resource mobilization phases to improve preparedness, response and recovery in India, Myanmar, Nepal and the Philippines. It also describes the work to protect livelihoods and economic assets at the community level in Laos and Vietnam, and efforts to integrate risk reduction measures into development programs and build back better during recovery programs in Sri Lanka, Bangladesh and Cambodia.

ADRA’s approach aligns with the Sendai framework for Disaster Risk Reduction 2015-2030, to work towards a substantial reduction of disaster risk and losses in lives, livelihoods, and health, and in the economic, physical, social, cultural, and environmental assets of persons, businesses, and communities.

Adventist Development and Relief Agency International (ADRA).

An Approach to Inclusive, Community-Managed Disaster Risk Reduction (DRR) for the Asia region. ADRA International and ADRA Asia, 2017.

<https://reliefweb.int/sites/reliefweb.int/files/resources/17-017.04%20ASIA%20Disaster%20Risk%20Reduction%20PRESS.pdf>

Clara Greed: "Religion and Sustainable Urban Planning: 'If you can't count it, or won't count it, it doesn't count.'" *Sustainable Development* 24, no.3 (May/June 2016): (Ltd and ERP Environment 2016): 154-162. <https://doi.org/10.1002/sd.1617>

11.3

Religion and Sustainable Urban Planning: 'If you can't count it, or won't count it, it doesn't count'

Sustainability objectives are central to modern urban planning. Originally, sustainability had three components: environmental sustainability, economic well-being and social equality or: planet, prosperity and people. However, the environmental aspects of sustainability have tended to predominate. This leaves little space for social issues and spatial (non-physical) factors such as belief and religion. In this paper it is argued, with reference to UK-related research, that religion has major spatial planning implications for all aspects and levels of urban policy. Neglecting religion's existence results in an incomplete planning agenda, undermining equality and diversity objectives. The implications of this gap are discussed with reference to the environmental, economic and social components of sustainability policy. There is little recognition of the contribution of religion to cities: rather, a negative mentality predominates amongst planners. Ways of changing the planners' understanding and mainstreaming religion into planning are discussed, drawing on methods used to integrate gender into planning.

SDG 12:

Responsible Consumption and Production

Goal 12:

Ensure sustainable consumption and production patterns

Sustainable consumption and production is about promoting resource and energy efficiency, sustainable infrastructure, and providing access to basic services, green and decent jobs, and a better quality of life for all. Its implementation helps to achieve the overall development plans, reduce future economic, environmental and social costs, strengthen economic competitiveness and reduce poverty.

Sustainable consumption and production aims at “doing more and better with less,” increasing net welfare gains from economic activities by reducing resource use, degradation and pollution along the whole lifecycle, while increasing quality of life. It involves different stakeholders including businesses, consumers, policy makers, researchers, scientists, retailers, media, and development cooperation agencies, among others.

It also requires a systemic approach and cooperation among actors operating in the supply chain, from producer to final consumer. It involves engaging consumers through awareness-raising and education on sustainable consumption and lifestyles, providing consumers with adequate information through standards and labels and engaging in sustainable public procurement, among others.

12.1

Religious following in biodiversity hotspots: challenges and opportunities for conservation and development

Biodiversity conservation and poverty alleviation both have moral agendas. This paper discusses how world religions historically have advocated ethical and moral codes of conduct, which can be supportive of these objectives. It questions if religions can play a direct role in conservation and development by examining the potential of religions in facilitating biodiversity conservation and poverty alleviation. Through a quantitative analysis of countries represented within Conservation International’s list of Biodiversity Hotspots, it suggests a high level of plurality of religious following, but also a significant need for economic development and environmental conservation. The paper concludes that although attitudes of religions toward conservation and development vary widely, and some fundamentalist elements



Shonil A. Bhagwat, Nigel Dudley and Stuart R. Harrop: “Religious following in biodiversity hotspots: challenges and opportunities for conservation and development.” *Conservation Letters* 4, no. 3 (June/July 2011): 234-240 (7 pages). <https://doi.org/10.1111/j.1755-263X.2011.00169.x> (academic)

Joanne M. Moyer, A. John Sinclair and Harry Spaling: "Working for God and Sustainability: The Activities of Faith-Based Organizations in Kenya." *Voluntas: International Journal of Voluntary and Nonprofit Organizations* 23, no. 4 (December 2012): 959-992. (34 pages)
<http://africanphilanthropy.issueelab.org/resource/working-for-god-and-sustainability-the-activities-of-faith-based-organizations-in-kenya.html>
(academic)

Joanne M. Moyer: "Faith-Based Sustainability in Practice: Case Studies from Kenya." *Journal for the Study of Religion, Nature and Culture* 9, no. 1 (2015): 42-67. (26 pages).
<https://journals-equinoxpub-com.proxy.uba.uva.nl:2443/index.php/JSRNC/article/view/17758> (academic - this link only works with a university login)

Carsten Vejborg: "Education for Sustainable Development in Rural Areas in Slovakia, Latvia, Germany, Sweden and Denmark: Renewable Energy Solutions for Use in Churches and Church >>

within religions can contradict moral agendas of conservation and development, it is suggested that partnerships between conservation and development organisations and mainstream, as well as minor, faith groups might provide a positive force. Such partnerships can render greater public legitimacy and provide capability to mobilize mass support for biodiversity conservation and poverty alleviation.

12.2

Working for God and Sustainability: The Activities of Faith-Based Organizations in Kenya

Faith-Based Organizations (FBO) have long played a role in international development and are increasingly involved in environmental sustainability initiatives. Despite these contributions they have, until recently, been largely ignored in scholarship and by secular agencies. This article adds to the growing recognition of FBOs, exploring the identity and function of FBOs doing environmental and development work in Kenya through document review, qualitative questionnaires and participant observation. A diverse group of FBOs with varied identities and engaged in a broad range of activities revealed several strengths and challenges of Faith-Based environmental and development work. Of particular note is the key role churches and Faith-Based agencies can play in effecting sustainable and holistic change in Global South countries, due to their rootedness in the community, the social capital they help to produce, and the respect they receive from the people.

12.3

Faith-Based Sustainability in Practice: Case Studies from Kenya

This paper discusses the enduring problems of poverty and environmental degradation's demand on new resources for advancing sustainability. By looking at faith-based approaches and learning, this paper presents two potential avenues; archival research, interviews, and participant observation conducted with two faith-based organisations in Kenya engaged in sustainability work provide empirical evidence of how faith and sustainability can intersect in practice. And A Rocha Kenya, a Christian conservation organization, focuses on bird and forest habitats and community conservation, and the Rural Service Programme delivers rural development programs for the Quaker church. Profiles illustrate the interaction between the faith convictions of the organisations and their members, their organisational culture and structure, their work, and learning for sustainability that emerges. The findings reveal that their sustainability work is grounded in integrated and holistic approaches and their faith-based motivations and values. Characteristics that contribute to learning include commitment to building and sharing knowledge, a strong management structure, and diversity within the organizational culture.

12.4

Education for Sustainable Development in Rural Areas in Slovakia, Latvia, Germany, Sweden and Denmark: Renewable Energy Solutions for Use in Churches and Church related Buildings

Since 2009 a network of "Green Churches" under The National

Council of Churches in Denmark has worked to promote the agenda of a responsible transition from the use of fossil fuels to the use of renewable energy sources. One of the topics that they focus on, is the heating of buildings – especially church buildings, because it is a necessity in the northern part of the world, and because it is a major source of CO2-emissions.

This material is therefore meant to work as a tool for church congregations when choosing the “right” heating system based on renewable energy for specific buildings. It introduces various kinds of renewable energy sources, and guides those who want to explore which kind of renewable energy is the optimal solution for their exact type of building. Even though the material is targeted specifically for churches and church-related buildings, it can be used by other organisations and private persons who administrate buildings e.g. The information on churches is relevant to other historic buildings as well as larger more modern buildings that gather many people on a regular basis. The information provided on vicarages is relevant to a large variety of homes and residences. The information on church buildings and cemetery facilities is relevant for large community halls, common houses, public bathrooms and other small buildings and facilities.

With its nine (9) lessons the report works as educational material.

(see also above in chapter 3 under 3.1 :**Dr. Manoj Kurian:** *Ten Commandments of Food: Advocacy Tools for Congregations.* Published by World Council of Churches – Ecumenical Advocacy Alliance, 2016. (24 pages))

>> related Buildings.” National Council of Churches in Denmark and Green Church Working Group, 2017.* (51 pages)
http://www.gronkirke.dk/wp-content/uploads/2017/10/3-Vedvarende-energi_Arbejdshæfte.pdf

* Please note that the excerpt and comments here are in English, but the article referred to is in Danish (title translated here).



SDG 13:

Climate Action

Goal 13:

Take urgent action to combat climate change and its impacts

Climate change is now affecting every country on every continent. It is disrupting national economies and affecting lives, costing people, communities and countries dearly today and even more tomorrow.

People are experiencing the significant impacts of climate change, which include changing weather patterns, rising sea levels, and more extreme weather events. The greenhouse gas emissions from human activities are driving climate change and continue to rise. They are now at their highest levels in history. Without action, the world's average surface temperature is projected to rise over the 21st century and is likely to surpass 3 degrees Celsius this century—with some areas of the world expected to rise even more. The poorest and most vulnerable people are being affected the most.

Affordable, scalable solutions are now available to enable countries to leapfrog to cleaner, more resilient economies. The pace of change is quickening as more people are turning to renewable energy and a range of other measures that will reduce emissions and increase adaptation efforts.

But climate change is a global challenge that does not respect national borders. Emissions anywhere affect people everywhere. It is an issue that requires solutions that need to be coordinated at the international level and it requires international cooperation to help developing countries move toward a low-carbon economy.

To address climate change, countries adopted the **Paris Agreement** at the **COP21 in Paris** on 12 December 2015. The Agreement entered into force shortly thereafter, on 4 November 2016. In the Agreement, all countries complied to work to limit global temperature rise to well below 2 degrees Celsius, and given the grave risks, to strive for 1.5 degrees Celsius.

Implementation of the Paris Agreement is essential for the achievement of the **Sustainable Development Goals**, and provides a roadmap for climate actions that will reduce emissions and build climate resilience.

13.1

Religion and Sustainable Development: Analysing the Connections

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

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

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

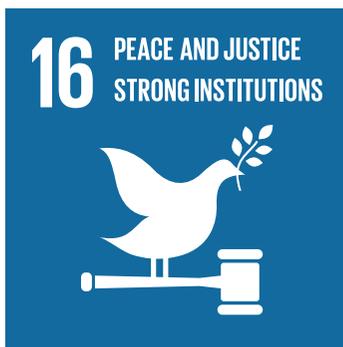
13.2

Statement of Faith and Spiritual Leaders on the upcoming United Nations Climate Change Conference, COP21 in Paris in December 2015

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

Yamini Narayanan: "Religion and Sustainable Development: Analysing the Connections." *Sustainable Development* no. 21 (April 2013): 131-139.
<https://doi.org/10.1002/sd.1557>

CIDSE, ACT Alliance, World Council of Churches, the Lutheran World Federation. "Statement of Faith and Spiritual Leaders on the upcoming United Nations Climate Change Conference, COP21." Paris, December 2015.
https://actalliance.org/wp-content/uploads/2015/10/COP21_Statement_englisch2.pdf



Sara Silvestri and James Mayall:
The Role of Religion in Conflict and Peacebuilding. The British Academy, 2015. (96 pages)

Mohammed Abu-Nimer: "Conflict Resolution, Culture, and Religion: Toward a Training Model of Interreligious Peacebuilding." *Journal of Peace Research* 38, no. 6 (2001): 685-704. (20 pages)

SDG 16:

Resilient Societies - Peace and Justice

Goal 16:

Promote just, peaceful and inclusive societies

Goal 16 of the Sustainable Development Goals is dedicated to the promotion of peaceful and inclusive societies for sustainable development, the provision of access to justice for all, and building effective, accountable institutions at all levels.

16.1

The role of religion in conflict and peacebuilding

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

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

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

16.2

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

The study presents a model for intercultural peacebuilding training. According to Abu-Nimer, an ideal training workshop contains five phases, which are 1) "Getting started", 2) "Situating our work", 3) "Know where you stand", 4) "Meet the other", 5) "What can we do together". The aim of the trainings is both to understand and share similarities, and reflect on differences that may be have potential conflict issues

or advantages that promote peacebuilding. An important step in the training approach is to identify how the participants react to religious differences when meeting and building a future relationship. To explore this issue, the study presents a development model of interreligious sensitivity to be used during the phase of “meeting the other”. The training combines experimental learning and task learning. This means that the training workshop do not only facilitates a dialogical encounter of different groups and individuals, but also aims at teaching participants new conflict resolving skills. The aim of the trainings is to encourage the participants to search for future activities that can enable them to resolve conflicts peacefully.

16.3

Working in Conflict: A Faith Based Toolkit for Islamic Relief

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

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

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

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

In relation to this publication, some may find it useful to read Duncan Green’s (Oxfam) blogpost “What can Islam teach secular NGOs about conflict resolution? (and human development, climate change, gender

Lucy V Salek: *Working in Conflict: A Faith Based Toolkit for Islamic Relief.* Islamic Relief Worldwide, Birmingham, UK, 2014. (190 pages)

Anne Paludan: *Reconciliation in Action with special reference to Africa*. Denmark: DanChurchAid, 2000. (95 pages)

Elena Fiddian-Qasmiyeh and Alastair Ager eds: "Local faith communities and the promotion of resilience in humanitarian situations." *A scoping study Working Paper Series* no. 90 printed by Refugee Studies Centre, Oxford and Joint Learning Initiative on Local Faith Communities (February 2013). (62 pages)
<https://www.rsc.ox.ac.uk/files/files-1/wp90-local-faith-communities-resilience-2013.pdf>

rights.....)" (<https://oxfamblogs.org/fp2p/what-can-islam-teach-secular-ngos-about-conflict-resolution-and-human-development-climate-change-gender-rights/>)

16.4

Reconciliation in Action with special reference to Africa

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

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

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

16.5

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

This study analyses the role of local faith communities (LFCs) in disaster and crisis and map out the strengths and weaknesses of cooperation between LFCs and humanitarian organisations.

Among other strengths are LFCs' ability to use their pre-existing local networks and buildings to respond quickly to disaster. Their shared identity, social vision and religious narratives make it possible for them to mobilise, coordinate, register, train, console, encourage and help resolve conflict. The study also identifies possible challenges of partnerships between LFCs and humanitarian organisations. Among these challenges are the possibility of conflicting secular and religious worldviews. In order to meet this challenge the study recommends exploring mechanisms to strengthen "religious literacy" within the humanitarian sector as well as means to strengthen the capacity of LFCs to engage with national and international humanitarian actors.

The study presents a number of other recommendations for cooperation between LFCs and humanitarian organisations. The study gives a useful overview of the strengths and weaknesses of LFCs in disaster response.

SDG 17:

Sustainable Development (Partnership for the Goals)

Goal 17:

Revitalize the global partnership for sustainable development

A successful sustainable development agenda requires partnerships between governments, the private sector and civil society. These inclusive partnerships built upon principles and values, a shared vision, and shared goals that place people and the planet at the centre, are needed at the global, regional, national and local levels.

Urgent action is needed to mobilize, redirect and unlock the transformative power of trillions of dollars of private resources to deliver on sustainable development objectives. Long-term investments, including foreign direct investment, are needed in critical sectors, especially in developing countries. These include sustainable energy, infrastructure and transport, as well as information and communications technologies. The public sector will need to set a clear direction. Review and monitoring frameworks, regulations and incentive structures that enable such investments must be retooled to attract investments and reinforce sustainable development. National oversight mechanisms such as supreme audit institutions and oversight functions by legislatures should be strengthened.

17.1

Practitioners' Guide: Religion and Development

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

1. Be alert to religion
2. Listen carefully and postpone your judgement
3. Be aware of your own perspective, particularly of your ideas about religion and development
4. Consider how your perspective influences your opinion of others

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



**Welmoet Boender, Esther Dwarswaard
and Mariske Westendorp:** *Religion
and Development: Practitioners'
Guide*. Knowledge Center Religion and
Development, 2010. (77 pages)
[https://issuu.com/stichtinggoikos/docs/
religionanddevelopment](https://issuu.com/stichtinggoikos/docs/religionanddevelopment)

Uffe Gjerding and Jørgen Thomsen:
Religion and development – a guide for context analysis in country programming.
DanChurchAid, 2015. (2 pages)
https://www.dmr.org/fileadmin/Filer/Dokumenter/Religion_og_udvikling/Religion_and_development_-_Context_Analysis_Guideline_DanChurchAid_2015.pdf

Rick James: "Courage and Faith in Development." *Ny Mission* no. 22 (2012): 36 – 72. (37 pages)
http://issuu.com/danishmissioncouncil/docs/ny_mission_22

Seren Boyd: *In the Thick of it – Why the Churches are Essential Partners for sustainable Development in the World's Poorest Communities.* Tearfund, 2009. (32 pages)
<http://jlfic.com/resources/in-the-thick-of-it-why-the-church-is-an-essential-partner-for-sustainable-development-in-the-worlds-poorest-countries/>

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

17.2 **Religion and development- a guide for context analysis in country programming**

These two pages offer a short and practical context analysis guide for assessing what role religion might play for development and change processes in a given country. 5 general and 7 additional questions guide you to a better analysis – that in turn will inform the intervention design and partner portfolio.

17.3 **Courage and Faith in development**

This article maps both the challenges and opportunities of cooperating with FBOs. The diversity of FBOs may be a challenge, because this means that they have different ways of understanding and working with development. Since contributions of local FBOs often are of both spiritual and material character it can be difficult to measure the direct effects of their work. On the other hand, James argues that FBOs have professional standards, relevance, efficient impact on the poorest in society and political interest which are all factors that makes it relevant to cooperate with FBOs. The article gives recommendations to facilitate cooperation with local FBOs to respectively donor organisations, Scandinavian FBOs and secular NGOs. Though James several places in the article highlights that cooperation with local FBOs is not a simple task, he argues that the possible gains of cooperation are too big to ignore.

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

17.4 **In the Thick of it – Why the Churches are Essential Partners for Sustainable Development in the World's Poorest Communities**

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

The report is composed of six sections:

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

2. A mapping and analysis of the distinctive strengths of the local church which are influence and reach, sustainability, human capital and faith.
3. An overview of the key development fields in which Tearfund partners are working with local partners.
4. The weaknesses of the local church, including the argument that these weaknesses can be met if partnerships and shared capacity building between churches and organisations, both Faith-Based and secular, are strengthened.
5. A discussion of why partnership is the way forward.
6. Four recommendations on how to build good partnership.

17.5

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

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

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

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

17.6

A framework for analysing the links between religion and development

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

Kristina Helgesson Kjellin: "Faith and Action – Opportunities and Challenges for the Church in Cambodia and Zimbabwe." The Swedish Mission Council, 2012. (56 pages)

Carole Rakodi: "A framework for analysing the links between religion and development." *Development in Practice* 22, no. 5-6 (2012): 634 – 650. <https://doi.org/10.1080/09614524.2012.685873>

Nabila Saddiq: "Capacity Building and Islamic FBOs: Insights from Malawi." Praxis note 48, INTRAC (September, 2010). (9 pages)
<https://www.intrac.org/resources/praxis-note-48-capacity-building-islamic-fbos-insights-malawi/>

Rick James with CABUNGO staff: "Faith-Based Organisational Development (OD) with Churches in Malawi." Praxis note 47, INTRAC (September, 2010). (10 pages)
<https://www.intrac.org/resources/praxis-note-47-faith-based-organisational-development-od-churches-malawi/>

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

1. Key concepts and issues within the fields of development (poverty, social exclusion, religion, culture and secularism) are identified and clarified.
2. The relevance of religion to development and social change is explored, from the point of view of development scholars and practitioners as well as religious traditions and believers.
3. A presentation of the analytical framework for understanding a particular context. The framework looks at religion in three dimensions, namely a personal dimension, a social dimension, and an organisational dimension.
4. A discussion of methodological approaches and tools to keep in mind when conducting the analysis.

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

17.7.a

Capacity Building and Islamic FBOs: Insights from Malawi (Praxis note 48)

17.7.b

Faith-Based Organisational Development (OD) with Churches in Malawi (praxis note 47)

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

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

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

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

17.8

The Local Church and its Engagement with Disaster. Drawn from Twelve Case Studies from around the World

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

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

17.9

About: Mission Statement

The vision of the International Partnership on Religion and Sustainable Development (PaRD), which was established in February 2016, is to bring governmental and intergovernmental entities together with civil society organisations in order to harness the positive impact of religion and values in sustainable development as well as humanitarian assistance.

Following PaRDs mission statement, more than 80% of the global population affiliates with a religion, meaning that religious values and leaders can influence thoughts as well as actions of billions of people. Religion can be a force for both bad and good, and therefore it becomes vital to focus on nurturing the positive assets that it can contribute with. Examples of this could be the potential for mobilisation, resilience and behavioural change, as well as the prominent role that religious and Faith-Based organisations (ROs/FBOs) play in essential services such as health care and education. To make sure that no one is left behind and to achieve the 2030 Agenda goals, it is crucial to include both religious and secular positive potential. The international membership of PaRD, which includes membership of Ministries of Development, U.N. and World Bank organisations and other major donors as well

Andrew Bulmer and Bob Hansford.

The Local Church and its Engagement with Disaster. Drawn from Twelve Case Studies from around the World. Tearfund, 2009. (20 pages)

www.tilz.tearfund.org/

The International Partnership on Religion and Sustainable Development (PaRD): "About: Mission Statement."

Accessed 06.09.2018.

<http://www.partner-religion-development.org/about/mission-statement/>

The Alliance of Religions and Conservation: "Faith in Finance – Faith-Consistent Investing and the Sustainable Development Goals." ARC 2016. (82 pages)
<https://jflfc.com/wp/wp-content/uploads/2016/11/Faith-in-Finance-Discussion-Paper.pdf>

United Nations Population Fund and ACT Alliance. "Memorandum of Understanding between the United Nations Population Fund and ACT Alliance – Action by Churches Together." 2017. (8 pages)

as partnership with for instance the ACT Alliance and DanChurchAid, therefore consists of civil society and non-governmental organizations (NGOs) such as religious and value-driven organisations, secular NGOs, community initiatives, foundations, academic institutions and other relevant development organisations.

By recognising the crucial role of these groups of actors in achieving the Sustainable Development Goals – 2030 Agenda, the aim is to foster greater and institutionalized communication and coordination between secular and non-secular partners. This is done by focussing on joint activities in the following areas of cooperation:

- Knowledge Sharing and Learning Exchange – initially on faith and SDG 3, 5 and 16
- Networking and Dialogue
- Capacity Building
- Policy Advice
- Monitoring, Reviewing and Joint Learning

17.10

Faith in Finance – Faith-Consistent Investing and the Sustainable Development Goals

This discussion paper explores how major institutional faiths are amongst the largest investors in the world. In recent years this investing power has been used in a number of ways, including disinvestment, pro-active ethical investment and impact investment. This quest for a clear coordination between faith beliefs and values and investment policy is increasingly known as Faith-Consistent Investing (FCI). The aim of the paper is to stimulate, encourage and support discussion and debate about FCI and its potential role as part of the investment quest to support sustainable development. How can we develop new partnerships between change actors and economic assets managed by faith actors? It is hoped that this paper will enable faith groups as well as secular groups to explore potential partnerships. In this regard, it provides a listing of outcomes to plan for:

1. Through publication of the paper create awareness amongst the faiths of the serious potential of faith-consistent investing in helping sustainable development;
2. Choose three areas of focus for preliminary investing;
3. Explore the development of a structure/approach to investing in these priorities;
4. Indicate the ways in which the official development bodies can assist/advise such investment;
5. Discuss how to leverage the 'committed groups' into expanding the investing community
6. Outline next steps and agreed initial targets;
7. Encourage a sharing of best practice with other as yet unengaged faith investments groups.

17.11

Memorandum of Understanding between the United Nations Population Fund and ACT Alliance – Action by Churches Together

The purpose of this particular Memorandum of Understanding (MoU) is to provide a framework of cooperation and facilitate collaboration

between parties, here specifically between the United Nations Population Fund (UNFPA) and Act Alliance – Action by Churches Together (ACT Alliance), in areas of common interest. More precisely the MoU states the following:

1. The purpose of this MoU is to provide a framework of cooperation within which ACT Alliance and UNFPA will mutually consolidate, develop and structure their cooperation in areas of common concern around the areas covered by the International Conference on Population and Development (ICPD) Programme of Action, and work together to mobilise stronger rights-based and multi faith-focused engagement, advocacy and action between both organisations.
2. This MoU covers work at the global, regional and national levels which may include the development and implementation of joint programmes utilising the capacity, expertise and coverage of ACT Alliance members on a collective basis through ACT's Regional and National Forums.
3. This MoU forms the basis of the partnership.

Adding on to this, The Parties have agreed to cooperate in the following areas of activity:

1. Implementation – Collaborate in the implementation of joint initiatives, such as enhancing Faith-Based engagement in the Sustainable Development Goals process.
2. Capacity Building – Mutual Capacity building around issues of gender justice and Sexual and Reproductive Health and Rights.
3. Advocacy – Joint advocacy concerning UN policy development for Faith-Based engagement on thematic areas, and dialogue among different faith communities to transform discriminatory and harmful traditions and practices within religions.

17.12

Calling your attention to UN Women ACT Alliance partnership agreement

In this particular partner agreement Act Alliance and UN Women emphasize the focus on strengthening the partnerships with Faith-Based actors in communities around the world, to transform laws, values and behaviours that perpetuate gender inequality, and to amplify actions and initiatives to achieve gender equality. By building collaborations at local and national levels, in addition to global cooperation, the aim to create more opportunities for conversations, learning, and changing minds and hearts so that gender equality can become reality. This means, that for both ACT Alliance and UN Women, gender needs to be at the centre of all work – humanitarian, development and advocacy.

17.13

Resolution adopted by the General Assembly on 25 September 2015. Transforming our world: the 2030 Agenda for Sustainable Development

This declaration sets out to explain the 2030 Agenda, which is a plan of action for people, planet and prosperity. It seeks to strengthen universal peace in larger freedom. It is emphasized that eradicating poverty in all its forms and dimensions is the greatest global challenge

UN Women and Act Alliance: “Calling your attention to UN Women ACT Alliance partnership agreement.” 2017 (2 pages)

United Nations General Assembly: “Resolution adopted by the General Assembly on 25 September 2015. Transforming our world: the 2030 Agenda for Sustainable Development.” UN General Assembly 2015. (35 pages) https://www.unfpa.org/sites/default/files/resource-pdf/Resolution_A_RES_70_1_EN.pdf

Rudelmar Bueno de Faria: Letter to Forums conveners, coordinators and country focal points. 2017. (3 pages)

and therefore the call for sustainable development is needed. All countries and stakeholders acting in collaborative partnerships are required to implement this plan. The 17 Sustainable Development Goals and 169 targets demonstrate the scale and ambition of this universal Agenda. It is made in extension to the Millennium Development Goals in order to complete what these didn't achieve. The Goals and targets will stimulate action in areas of critical importance for humanity and the planet:

- **People:** We are determined to end poverty and hunger, in all their forms and dimensions, and ensure that all human beings can fulfil their potential in dignity and equality and in a healthy environment.
- **Planet:** We are determined to protect the planet from degradation, including through sustainable consumption and production, sustainably managing its natural resources and taking urgent action on climate change, so that it can support the needs of the present and future generations.
- **Prosperity:** We are determined to ensure that all human beings can enjoy prosperous and fulfilling lives and that economic, social and technological progress occurs in harmony with nature.
- **Peace:** We are determined to foster peaceful, just and inclusive societies which are free from fear and violence. There can be no sustainable development without peace and no peace without sustainable development.
- **Partnerships:** We are determined to mobilise the means required to implement this Agenda through a revitalised Global Partnership for Sustainable Development, based on a spirit of strengthened global solidarity, focused in particular on the needs of the poorest and most vulnerable and with the participation of all countries, all stakeholders and all people.

At last it is emphasized that the interlinkages and integrated nature of the Sustainable Development Goals are of crucial importance in ensuring that the purpose of the new Agenda is realised. Adding that if the ambitions are realised across the full extent of the Agenda, the lives of all will be profoundly improved and the world will be transformed for the better.

17.14

Letter to Forums conveners, coordinators and country focal points

In this letter from ACT Alliance' General Secretary Rudelmar Bueno de Faria, it is announced that ACT Alliance have established partnership agreements and memorandum of understandings (MoU) with the five following UN agencies: UN Women, UNICEF, UNFPA, UNDP and the UN Office on Genocide Prevention and Responsibility to Protect. In addition to this an agreement has been made to explore concrete cooperation on national and global levels with the World Bank and Henry Luce Foundation. In conclusion the responsibility to ensure that the ACT forums are active and functional is emphasized. This is to ensure proper engagement in the potential partnerships with UN agencies at the national level. An increased visibility, recognition and respect for the work of ACT is called for, this is also to motivate members' engagement in the life of the Alliance to expand areas of cooperation and to access funds for humanitarian, development and advocacy programs.

17.15

United Nations Office on Genocide Prevention and the Responsibility to Protect and Network of Religious and Traditional Peacemakers Sign Memorandum of Understanding

This article presents the memorandum of understanding (MoU) that the United Nations Office of Prevention of Genocide and the Responsibility to Protect and the Peacemakers Network signed. It will focus on the implementation of the Plan of Action for Religious Leaders to Prevent Incitement to Violence that Could Lead to Atrocity Crimes. Here Mr. Pentikäinen emphasizes the fact that religion on one hand can spread hate and violence, but on the other hand also has the potential of acting as a source of strength for communities as they seek to find tools for coexistence and reconciliation. Meaning that religion and religious actors can work as a source for positive change.

17.16

Building relationships with global agencies

This article presents ACT Alliance General Secretary Rudelmar Bueno de Farias focus on enhancing ACT's relationship with the United Nations and other global agencies. One of the factors that will be in focus is helping to begin conversations by creating an ongoing dialogue throughout the sector on faith and development, as well as the role of religious leaders in issues ranging from disaster risk reduction to gender equality. A goal of all of this is to begin to link UN agencies with ACT forums to begin relationships that will lead to collaboration, building synergy between both groups and enhancing abilities to advance key development, humanitarian and advocacy topics by bringing local people together to talk and learn at the national level, and by feeding in to international discussions. This has led to work with five of the UN agencies to build partnership agreements and memoranda of understanding with ACT.

17.17

Engaging Religion and Faith-Based Actors on Agenda 2030/the SDGs 2017 – Annual report of the United Nations Inter-Agency Task Force on Engaging Faith-Based Actors for Sustainable Development

This report is made to create an overview of the engagement with faith-based actors and faith-related activities by member of the United Nations Inter-Agency Task Force on Engaging Faith-Based Actors for Sustainable Development (UN Task Force on Religion and Development or IATF-FBOs). Covering the year of 2016, it continues to present the annual highlights of this work as it was done for the first time in the year 2015 through the first UN IATF report covering from the period from 2016 to 2017.

Finn Church Aid: "United Nations Office on Genocide Prevention and the Responsibility to Protect and Network of Religious and Traditional Peacemakers Sign Memorandum of Understanding." Published 13.12.2017. (3 pages)
<https://www.kirkonulkomaanapu.fi/en/latest-news/news/united-nations-office-genocide-prevention-mou/>

ACT Alliance: "Building relationships with global agencies." ACT Alliance 2017. (2 pages)
<https://actalliance.org/act-news/building-relationships-with-global-agencies/>

UN Task Force on Religion and Development: "Engaging Religion and Faith-Based Actors on Agenda 2030/the SDGs 2017 - Annual report of the United Nations Inter-Agency Task Force on Engaging Faith-Based Actors for Sustainable Development." 2018. (41 pages)
http://www.partner-religion-development.org/fileadmin/Dateien/Resources/Knowledge_Center/2017_Annual_Report_UNIATF.pdf



United Nations Development Programme: “UNDP Guidelines on Engaging with Faith-based Organizations and Religious Leaders.” UNDP (October 2014). (23 pages)

http://www.undp.org/content/dam/undp/documents/partners/2014_UNDP_Guidelines-on-Engaging-with-FBOs-and-Religious-Leaders_EN.pdf

Volker Türk, José Riera and Marie-Claude Poirier eds.: “Partnership note on Faith-based Organisations, Local Faith Communities and Faith Leaders.” United Nation High Commission for Refugees, 2014. (24 pages)

<http://www.unhcr.org/protection/hcdialogue%20/539ef28b9/partnership-note-faith-based-organizations-local-faith-communities-faith.html>

UN Guidelines for Engaging with Faith-based Organisations

1

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

The aim of these guidelines is to encourage UNDP staff to streamline faith-sensitive development policies and programming that contributes to sustainable human development. The paper recognises the role of FBOs as important civil society actors and list a number of benefits and added values of working with faith actors. The paper also identifies and discusses challenges and risks in relation to partnering with FBOs, and a number of ways to mitigate these potential risks are put forward. Five guiding principles for collaborating with FBOs and religious leaders are presented and elaborated. Some of the key words in the principles are transparency, trust and mutual respect, strategic entry points, common ground and leveraging partnership.

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

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

2

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

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

The paper presents three principles that can be a point of departure for dialogue and cooperation with faith and communities, these are Hospitality, Respect and Equality. These are followed by a list of guiding steps to help put the principles into practice. In short, the paper

suggests a mapping of the religious context, building relationships with faith actors, mobilising the local faith communities and improving coordination with faith actors. The steps of action are elaborated and structured in nine headings, including relevant working questions.

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

3

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

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

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

United Nations Population Fund:

“UNFPA Guidelines for engaging Faith-based Organisations (FBOs) As Agents of Change.” UNFPA, 2009. (6 pages)
<https://www.unfpa.org/resources/guidelines-engaging-faith-based-organisations-fbo-agents-change>

Position of Governmental Donors

The Department for International Development.

“Faith Partnership Principles - Working effectively with faith groups to fight global poverty.”

Department for International Development, 2012. (14 pages)

https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/67352/faith-partnership-principles.pdf

1

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

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

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

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

2

Die Rolle von Religion in der deutschen Entwicklungspolitik

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

Bundesministerium für wirtschaftliche Zusammenarbeit und Entwicklung.

Die Rolle von Religion in der deutschen Entwicklungspolitik.

BMZ, 2015. (24 pages)

https://www.bmz.de/de/mediathek/publikationen/reihen/infobroschueren_flyer/flyer/Flyer_Religionen.pdf

Alphabetical Bibliography

Abu-Nimer, Mohammed. "Conflict Resolution, Culture, and Religion: Toward a Training Model of Interreligious Peacebuilding." *Journal of Peace Research* 38, no. 6 (2001): 685-704.

ACT Alliance. "ACT Alliance Gender Justice Policy." ACT Alliance 2010, revised in 2017.
<https://actalliance.org/wp-content/uploads/2017/08/ACT-Alliance-Gender-Justice-Policy-2017-EN.pdf>

ACT Alliance. "Building relationships with global agencies." ACT Alliance 2017.
<https://actalliance.org/act-news/building-relationships-with-global-agencies/>

Adamu, Fatima L. & Oluwafunmilayo J. Para-Mallam. "The role of religion in women's campaigns for legal reform in Nigeria." *Development in Practice* 22, no. 5-6 (2012): 803-818.
<https://doi.org/10.1080/09614524.2012.685875>

Adventist Development and Relief Agency International (ADRA). *An Approach to inclusive, Community-Managed Disaster Risk Reduction (DRR) for the Asia region.* ADRA International and ADRA Asia, 2017.
<https://reliefweb.int/sites/reliefweb.int/files/resources/17-017.04%20ASIA%20Disaster%20Risk%20Reduction%20PRESS.pdf>

ARHAP. "Appreciating Assets: The Contribution of Religion to Universal Access in Africa. Mapping, Understanding and Engaging Religious Health Assets in Zambia and Lesotho. In support of Universal Access to HIV/AIDS Treatment, Care and Prevention." Report of The African Religious Health Assets Program (ARHAP) under contract to The World Health Organizations (WHO), 2006.

Bhagwat, Shonil A., Nigel Dudley and Stuart R. Harrop. "Religious following in biodiversity hotspots: challenges and opportunities for conservation and development." *Conservation Letters* 4, no. 3 (June/July 2011): 234-240.
<https://doi.org/10.1111/j.1755-263X.2011.00169.x>

Boender, Welmoet, Esther Dwarswaard and Mariske Westendorp. *Religion and Development: Practitioners' Guide.* Knowledge Center Religion and Development, 2010.
<https://issuu.com/stichtinggoikos/docs/religionanddevelopment>

Boyd, Seren. *In the Thick of it – Why the Churches are Essential Partners for sustainable Development in the World's Poorest Communities.* Tearfund, 2009.

Bulmer, Andrew. "Emergency response – engaging the local church. An in-depth case study from North Kenya." Tearfund, 2008.

Bulmer, Andrew and Bob Hansford. *The Local Church and its Engagement with Disaster. Drawn from Twelve Case Studies from around the World.* Tearfund, 2009.

Bundesministerium für wirtschaftliche Zusammenarbeit und Entwicklung. *Die Rolle von Religion in der deutschen Entwicklungspolitik.* BMZ, 2015.
https://www.bmz.de/de/mediathek/publikationen/reihen/infobroschueren_flyer/flyer/Flyer_Religionen.pdf

CAFOD, Christian Aid, and Tearfund. "Unrealised potential? The crucial role of faith leaders in the Ebola response." CAFOD, Christian Aid and Tearfund Policy Brief, February 2015.
<https://www.christianaid.org.uk/sites/default/files/2017-08/unrealised-potential-crucial-role-faith-leaders-ebola-response-february-2015.pdf>

Chitando, Ezra and Sophie Chirongoma, eds. *Redemptive Masculinities: Men, HIV, and religion World.* World Council of Churches Publications, 2012.



Christian Council of Sweden's Group on Migration and Integration. *This is What We Want – The Churches and Migration Issues.* Booklets from The Christian Council of Sweden #22B, 2007.
http://www.ccme.be/fileadmin/filer/ccme/Members_Info/Sweden/2017-05-19-Sweden-_This_is_what_we_want.pdf

CIDSE, ACT Alliance, World Council of Churches, the Lutheran World Federation. "Statement of Faith and Spiritual Leaders on the upcoming United Nations Climate Change Conference, COP21." Paris, December 2015.
https://actalliance.org/wp-content/uploads/2015/10/COP21_Statement_englisch2.pdf

Clarke, Matthew and Juliette Lumbers. "Churches and Condoms: How Christian Faith-based Organizations are preventing HIV/AIDS in Developing Countries" in *Engaging in the World – Christian Communities in Contemporary Global Societies*, edited by Afe Adogame, Janice McLean and Anderson Jeremiah, 69-83. Oxford: Regnum Books International, 2014.

Clarke, Matthew, Simone Charnley, and Juliette Lumbers. "Churches, mosques, and condoms: understanding successful HIV and AIDS interventions by faith-based organisations." *Development in practice* 21, no. 1 (2011): 3-17.
<https://doi.org/10.1080/09614524.2011.530227>

de Faria, Rudelmar Bueno. Letter to Forums conveners, coordinators and country focal points. 2017.

Featherstone, Andy. "Keeping the Faith – the role of faith leaders in the Ebola response." Report for Christian Aid, CAFOD, Tearfund and Islamic Relief, July 2015.
<https://www.christianaid.org.uk/sites/default/files/2016-03/keeping-the-faith-research-report-jul-2015.pdf>

Fiddian-Qasmiyeh, Elena and Alastair Ager, eds. "Local faith communities and the promotion of resilience in humanitarian situations." *A scoping study Working Paper Series* no. 90 printed by Refugee Studies Centre, Oxford and Joint Learning Initiative on Local Faith Communities (February 2013).
<https://www.rsc.ox.ac.uk/files/files-1/wp90-local-faith-communities-resilience-2013.pdf>

Finn Church Aid. "United Nations Office on Genocide Prevention and the Responsibility to Protect and Network of Religious and Traditional Peacemakers Sign Memorandum of Understanding." Published 13.12.2017.
<https://www.kirkonulkomaanapu.fi/en/latest-news/news/united-nations-office-genocide-prevention-mou/>

Flowers, Charlotte. *Bridging the gap: the role of local churches in fostering local-level accountability.* Tearfund 2016.
http://www.tearfund.org/~/_media/files/tilz/topics/advocacy/2016-tearfund-bridging-the-gap-en.pdf

Iman Sandra Pertek. "Islamic Relief Gender Justice Policy." *Islamic Relief* last modified in 2015.

Islamic Relief. "An Islamic Declaration of Gender Justice." Islamic Relief Gender Justice 2018.

Gennrich, Daniela in consultation with gender activists from Zambia, Zimbabwe, Lesotho, South Africa and Malawi. *Created in God's Image – a Gender Transformation Toolkit for Women and Men in Churches* Norwegian Church Aid and Act Alliance, 2012.
<https://www.kirkensnodhjelp.no/contentassets/c2cd7731ab1b4727897258c5d49246c8/nca-createdingodsimage-completebook-jun2015-open2.pdf>

Gjerding, Uffe and Jørgen Thomsen. *Religion and development – a guide for context analysis in country programming.* DanChurchAid, 2015.
https://www.dmr.u.org/fileadmin/Filer/Dokumenter/Religion_og_udvikling/Religion_and_development_-_Context_Analysis_Guideline_DanChurchAid_2015.pdf

GIZ – Deutsche Gesellschaft für Internationale Zusammenarbeit (GIZ) GmbH. “Religion and Forced Migration: Discussion paper.” Sector Programme Values, Religion and Development, PaRD 2016.
http://www.partner-religion-development.org/fileadmin/Dateien/Resources/Knowledge_Center/Religion_and_forced_Migration_EN.pdf

Greed, Clara. “Religion and Sustainable Urban Planning: ‘If you can’t count it, or won’t count it, it doesn’t count.” *Sustainable Development* 24, no.3 (May/June 2016): (Ltd and ERP Environment 2016): 154-162.
<https://doi.org/10.1002/sd.1617>

James, Rick. “Addressing dependency with faith and hope: the Eagles Relief and Development Programme of the Living Waters church in Malawi.” *Development in Practice* 22, no. 5-6 (August 2012): 883 – 893.

James, Rick. “Courage and Faith in Development.” *Ny Mission* no. 22 (2012): 36 – 72.

James, Rick with CABUNGO staff. “Faith-Based Organisational Development (OD) with Churches in Malawi.” Praxis note 47, INTRAC (September, 2010).
<https://www.intrac.org/resources/praxis-note-47-faith-based-organisational-development-od-churches-malawi/>

Kjellin, Kristina Helgesson. “Faith and Action – Opportunities and Challenges for the Church in Cambodia and Zimbabwe.” The Swedish Mission Council, 2012.

Knox-Seith, Elizabeth, ed. *OneBody – North-South Reflections in the Face of HIV and AIDS* (vol.1). The Nordic- Foccisa Church Cooperation, 2005.
<http://www.norgeskristnerad.no/doc/One%20Body/OneBody-vol1-Eng.pdf>

Kurian, Manoj. *Ten Commandments of Food: Advocacy Tools for Congregations*. Published by World Council of Churches – Ecumenical Advocacy Alliance, 2016.
<https://www.oikoumene.org/en/resources/documents/wcc-programmes/diakonia/aaa/10-commandments-of-food-advocacy-tools-for-congregations>
<https://www.oikoumene.org/en/resources/documents/wcc-programmes/diakonia/aaa/10-commandments-of-food-advocacy-tools-for-congregations>

Marshall, Katherine. “Global Health Strategies: Ebola and the untapped potential of religious networks.” Berkely Center- for Religion, Peace & World Affairs, October 2014.
<https://s3.amazonaws.com/berkley-center/141008BCWFDDGlobalHealthStrategiesEbolaUntappedPotentialReligiousNetworksPolicyBrief.pdf>

Marshall, Katherine. “Zero Hunger: Faith Partnerships for Action – A Report for the World Food Programme.” World Food Programme and Eleanor Crook Foundation, 2016.
<https://s3.amazonaws.com/berkley-center/160613WFDDZeroHungerFaithPartnershipsActionReportWorldFoodProgramme.pdf>

Marshall, Katherine and Lauren Herzog. “Engaging Faith Leaders in Senegal to Promote Women’s and Family Health.” World Faiths Development Dialogue, April 2015.
<https://s3.amazonaws.com/berkley-center/150427WFDDEngagingFaithLeadersSenegalPromoteWomensFamilyHealth.pdf>

Moyer, Joanne M. “Faith-Based Sustainability in Practice: Case Studies from Kenya.” *Journal for the Study of Religion, Nature and Culture* 9, no. 1 (2015): 42-67.

Moyer, Joanne M., A. John Sinclair and Harry Spaling. “Working for God and Sustainability: The Activities of Faith-Based Organizations in Kenya.” *Voluntas: International Journal of Voluntary and Nonprofit Organizations* 23, no. 4 (December 2012): 959-992.
<http://africanphilanthropy.issueab.org/resource/working-for-god-and-sustainability-the-activities-of-faith-based-organizations-in-kenya.html>



Narayanan, Yamini. "Religion and Sustainable Development: Analysing the Connections." *Sustainable Development* no. 21 (April 2013): 131-139.
<https://doi.org/10.1002/sd.1557>

Nyabera, Fred and Taryn Montgomery eds. "The Tamar campaign: Contextual bible study - manual on gender-based violence." *The Fellowship of Christian Councils and Churches in the Great Lakes and The Horn of Africa (FECCLAHA)*, 2007.
http://ujamaa.ukzn.ac.za/Libraries/manuals/Tamar_1.sflb.ashx

Paludan, Anne. *Reconciliation in Action with special reference to Africa*. Denmark: DanChurchAid, 2000.

Rakodi, Carole. "A framework for analysing the links between religion and development." *Development in Practice* 22, no. 5-6 (2012): 634 - 650.
<https://doi.org/10.1080/09614524.2012.685873>

Saddiq, Nabila. "Capacity Building and Islamic FBOs: Insights from Malawi." Praxis note 48, INTRAC (September, 2010).
<https://www.intrac.org/resources/praxis-note-48-capacity-building-islamic-fbos-insights-malawi/>

Salek, Lucy V. *Working in Conflict: A Faith Based Toolkit for Islamic Relief*. Islamic Relief Worldwide, Birmingham, UK, 2014.

Silvestri, Sara and James Mayall. *The Role of Religion in Conflict and Peacebuilding*. The British Academy, 2015.

Sørensen, Mette Lund. "DanChurchAid's Commitment in the Fight for the Eradication of Hunger. Sustainable Development Goal 2: Zero Hunger." *Ny Mission* no. 32 (2017): 89-95.

The Alliance of Religions and Conservation. "Faith in Finance - Faith-Consistent Investing and the Sustainable Development Goals." ARC 2016.
<https://jliflc.com/wp/wp-content/uploads/2016/11/Faith-in-Finance-Discussion-Paper.pdf>

The Department for International Development. "Faith Partnership Principles - Working effectively with faith groups to fight global poverty." Department for International Development, 2012.
https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/67352/faith-partnership-principles.pdf

The International Partnership on Religion and Sustainable Development. "About: Mission Statement." Accessed 06.09.2018.
<http://www.partner-religion-development.org/about/mission-statement/>

Türk ,Volker, José Riera and Marie-Claude Poirier eds. "Partnership note on Faith-based Organisations, Local Faith Communities and Faith Leaders." United Nation High Commission for Refugees, 2014.
<http://www.unhcr.org/protection/hcdialogue%20/539ef28b9/partnership-note-faith-based-organizations-local-faith-communities-faith.html>

United Nations Development Programme. "UNDP Guidelines on Engaging with Faith-based Organizations and Religious Leaders." UNDP (October 2014).
http://www.undp.org/content/dam/undp/documents/partners/2014_UNDP_Guidelines-on-Engaging-with-FBOs-and-Religious-Leaders_EN.pdf

United Nations Population Fund and ACT Alliance. "Memorandum of Understanding between the United Nations Population Fund and ACT Alliance - Action by Churches Together." 2017.

United Nations General Assembly. "Resolution adopted by the General Assembly on 25 September 2015. Transforming our world: the 2030 Agenda for Sustainable Development." UN General Assembly 2015. https://www.unfpa.org/sites/default/files/resource-pdf/Resolution_A_RES_70_1_EN.pdf

United Nations Population Fund. "UNFPA Guidelines for engaging Faith-based Organisations (FBOs) As Agents of Change." UNFPA, 2009. <https://www.unfpa.org/resources/guidelines-engaging-faith-based-organisations-fbo-agents-change>

UN Task Force on Religion and Development. "Engaging Religion and Faith-Based Actors on Agenda 2013/ the SDGs 2017 - Annual report of the United Nations Inter-Agency Task Force on Engaging Faith-Based Actors for Sustainable Development." 2018. http://www.partner-religion-development.org/fileadmin/Dateien/Resources/Knowledge_Center/2017_Annual_Report_UNIATF.pdf

UN Women and Act Alliance. "Calling your attention to UN Women ACT Alliance partnership agreement." 2017.

Vejborg, Carsten. Education for Sustainable Development in Rural Areas in Slovakia, Latvia, Germany, Sweden and Denmark: Vedvarende energiløsninger I kirker og andre af kirkens bygninger. National Council of Churches in Denmark and Green Church Working Group, 2017. http://www.gronkirke.dk/wp-content/uploads/2017/10/3-Vedvarende-energi_Arbejdshæfte.pdf

Wilkinson, Olivia and Ager, Joey. "JLI Refugee Hub Scoping Study On Local Faith Communities In Urban Displacement." Joint Learning Initiative on Faith and Local Communities, 2017. <https://jliflc.com/resources/jli-refugee-scoping-lfc-urban/>



DanChurchAid
Meldahls­gade 3, 3. & 4. floor
DK - 1613 Copenhagen V
T: +45 3315 2800
danchurchaid.org