



Listening Dialogue of the South East Asia Hub on Anti Human Trafficking / Humanitarian Assistance and Faith, Mae Sot, 2023



Listening Dialogue Team of the Southern Africa Hub on Religion and GBV, Lilongwe, 2023

Towards a Fair and Equitable Organisation

EXPERIENCES FROM THE JOINT LEARNING INITIATIVE ON FAITH AND LOCAL COMMUNITIES



In-person meeting of the Middle East Hub on MEAL & Faith, Istanbul, 2024



Launch of the East Africa Hub on Governance, Peacebuilding, & Local Faith Actors, Nairobi, 2022

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Introduction

In June 2020, the Joint Learning Initiative on Faith & Local Communities (JLI) core team wrote a [*Commitment to Action for Racial Justice and Solidarity*](#). The statement was created in response to ongoing global conversations about racial justice and colonial legacies, as well as shifting trends towards “localisation” in the humanitarian, development and peacebuilding sector. The sector, as well as global academia, were not immune from conversations around racial and colonial justice. Many institutions have since engaged in conversations and change processes to address their historic legacies of colonialism, the impact of their privilege, and the exploitative and discriminatory behaviours in which they may have engaged. JLI, whose core team at the time were all US-based, likewise engaged in a period of introspection, reflecting on the organisation’s positionality and complicity in upholding unjust global power dynamics.

The *Commitment to Action for Racial Justice and Solidarity* became the founding principles for JLI’s shift towards self-accountability, and challenged its own role in perpetuating unjust power dynamics in research and evidence. In 2021, JLI launched the Fair and Equitable Initiative (now the [*Fair and Equitable Approach*](#)) as an effort to meaningfully reconfigure the organisation’s practices towards more fair and equitable research and partnerships.

This report provides an overview of JLI’s work under the **Fair and Equitable Approach** since 2021, as well as reflecting on the strengths, challenges, and lessons learned from our experience. It draws on project documentation (e.g. reports from Listening Dialogues, webinars, or meetings), and verbal and written feedback provided by partners in JLI’s Fair and Equitable Approach (including a survey conducted with partners in November 2023). The purpose of the report is:

- **firstly**, to institutionalise the knowledge and experience gained from JLI’s activities for the benefit of future JLI team members;
- **secondly**, to create accountability of JLI for our partner members, by collectively reflecting on the extent to which JLI is successfully working towards its stated objectives; and
- **finally**, to make available the lessons learned through JLI’s experience, for the benefit of other organisations or individuals in the fields of research and community engagement, who are on their own journeys towards fair and equitable practices.

Background: Localisation, decolonisation, or something else?

Efforts to support “**localisation**” - that is, shifting leadership, financing, and programming of humanitarian, development and peacebuilding work towards local actors - gained particular momentum following the World Humanitarian Summit in 2016, where the “Grand Bargain” agreement committed to achieving “[a global, aggregated target of at least 25% of humanitarian funding to local and national responders as directly as possible](#)”. The commitments were made in recognition of the historic sidelining of local actors from international humanitarian, development and peacebuilding architecture, despite local actors often enjoying high levels of trust, access to resources, contextual understanding, and embeddedness in communities.

Despite slow progress towards localisation targets, local faith actors are still often overlooked and sidelined from international humanitarian, development and peacebuilding systems. This can be attributed to existing barriers to local partnership in international agencies, which often impose burdensome application, reporting, and accounting conditions on partners, along with assumptions that local actors may be less reliable or capable. Secular biases against faith actors in particular, rooted in fears that faith actors engage proselytisation, discrimination, and harmful practices, or that they may violate humanitarian principles of impartiality and neutrality, also often play a significant role. However, [research led by JLI and partners since 2012](#) has identified the complex and essential roles local faith actors play in their communities, for example due to their high levels of trust, moral and spiritual leadership on personal, social and political issues, as well as access to resources and other assets (including buildings, charitable funds, and national or international networks of influence, and more).

The killing of George Floyd in the USA in 2020 reignited the [Black Lives Matter](#) and [Rhodes Must Fall](#) movements, along with other existing efforts such as land rights movements in South America. This tragedy sparked global conversations about racial injustice, power inequities, and the legacies of colonialism across social, political, economic, and cultural domains at both global and local levels. In the humanitarian, development, and peacebuilding sectors, it prompted a profound reflection on the structural racism and colonial power dynamics embedded in the global aid architecture. These discussions encompassed issues such as the

concentration of resources and decision-making power within former colonial powers or countries that had benefited from colonialism, the colonial roots of poverty, debt, and governance challenges in formerly colonized nations, and the prevalence of white saviorism and "poverty porn" in aid communications and discourse. This reckoning reinvigorated calls for localization but also criticized existing localization efforts as insufficient. Critics highlighted not only the failure of many initiatives to meet targets for shifting development assistance to local communities but also their inability to address the underlying racism, entrenched colonial legacies, and unequal power dynamics at the heart of the international humanitarian system.

Just as the decolonisation movement exposed the power imbalances in the humanitarian, development and peacebuilding sectors, so too did it expose knowledge injustices in global research and evidence practice. Calls to “**decolonise research**” have proliferated in higher education institutions across the world, with international networks, conferences, events, and courses dedicated to decolonising higher education. These conversations and movements have examined the colonial roots of Western academic conventions, which often emerged in contexts of the suppression or elimination of indigenous languages, traditions, and knowledge systems in colonised territories. Research practices in both academic institutions and NGOs have increasingly been criticised for being extractive - exploiting local communities or research participants for information that aligns with the priorities of research funders, rather than the needs or priorities of the communities and participants themselves. Moreover, academic and research institutions based in Europe and North America still benefit from the wealth accumulated and extracted through historic colonialism, resulting in greater resources, allowing them to dominate global academic landscapes. This, coupled with financial and political barriers to accessing academic research (e.g. through publishing fees) or participating in international research spaces (e.g. through stringent and unfair visa requirements placed by many European and North American countries on countries across Africa, Asia, and South America) have meant that global research and evidence practices have struggled to escape their colonial legacies of extraction and inequality.



Why a Fair and Equitable Approach for JLI?

JLI was founded in 2012, with the intention of convening researchers, practitioners, faith actors, and policymakers to advance the evidence on religions and development, with a particular focus on the experiences and impact of local faith actors and local communities in humanitarian, development and peacebuilding work. Since then, JLI has convened ten [Global Learning Hubs](#) on themes such as Gender-Based Violence, HIV/AIDS, Maternal Health, Refugees and Forced Migration, and more. The nature of JLI's hubs meant that they relied on voluntary time commitments from members, internet accessibility for regular online meetings, experience engaging with or leading academic articles, reports, and research projects in English, and, at times, contributing or accessing resources via institutional relationships. As such, while the Global Learning Hubs always maintained a global scope and membership in theory, and a research focus on local faith communities, in practice the leadership and participation of JLI's Global Learning Hubs was dominated by individuals and institutions based in North America and Europe, who enjoyed racial, economic, linguistic, or geographic privilege. Moreover, a succession of JLI Hub Scoping Studies, culminating in JLI's flagship [State of the Evidence in Religions and Development report](#) in 2022, highlighted the extent to which religions and development research has been dominated by white researchers and researchers from the Global North. Most often, these researchers were not from, nor based in, the communities that they were researching and writing about, and there has been a significant lack of published research by researchers from those very communities.

Prior to the launch of the [Fair and Equitable Approach](#) in 2021, JLI had already begun work to shift its organisational practices and knowledge partnerships towards localisation. In 2017, JLI worked with a coalition of faith-based humanitarian and development organisations to convene a conference on "[Localizing Response to Humanitarian Need: The Role of Religious and Faith-Based Actors](#)". The conference brought together over 140 faith actors and humanitarian, development and peacebuilding practitioners to discuss practical steps to support and scale up the engagement of local faith actors in humanitarian response. Local faith actors particularly shared their experiences of discrimination and exclusion by international actors, frequently white, western people with decision-making power. Following the conference, JLI and others prepared a [call to action](#) to support the greater inclusion of local faith actors in international humanitarian, development

and peacebuilding action. Following the [Commitment to Action for Racial Justice and Solidarity](#), written in June 2020, JLI re-invigorated efforts to meaningfully transform the way it conducted research, convened Learning Hubs, and engaged in partnerships.

The **Fair and Equitable Approach**, therefore, has been JLI's response to obligations to uphold knowledge justice, to challenge unequal power dynamics in global research and evidence, and to place the research and learning needs of local communities at the centre of our work.

As a result of the Fair and Equitable Approach, JLI has engaged in a number of activities to achieve these goals, including:

- Working with local JLI members to create and support five **Regional Learning Hubs** (in East Africa, Syria, the Middle East, South East Asia, and Southern Africa) to define and pursue their own research priorities
- **Hosting a series of webinars**, centring the voices of local faith actors and researchers in different countries, to share experiences of, contributions to, and critiques of localisation and decolonisation
- **Coordinating an Ethnographic Diaries project**, inviting researchers, practitioners and faith actors from different countries to engage in creative and participatory approaches to research and evidence generation on religions, development and decolonisation
- Piloting two **research capacity-sharing programmes**, to support local faith actors and practitioners to lead their own research (one Syria-focused programme, one Africa/Asia/Europe-focused programme)
- **Transforming and globalising the organisation's staffing and leadership**, ensuring that the JLI Board, Leadership Council, and staff better reflected JLI's global membership
- Developing the "[Guiding Principles for a Fair & Equitable JLI](#)," to support the integration of fair and equitable practices across the organisation
- Running a [blog post series on decolonisation, development and faith](#) on the blog of the Centre for Religion and Public life, of the University of Leeds
- Investing in a **members-sponsored research project** on the perspectives of faith actors in the vicinity of JLI on localisation, decolonisation and faith in contexts of humanitarian, development and peacebuilding work
- Two series of **expert roundtables on decolonisation**, development and faith at the UK-based [Development Studies Association \(DSA\)](#) in 2023 and 2024, in collaboration with the [DSA Religions and Development Study Group](#)

As terms such as “localisation” and decolonisation” became increasingly contested, bearing complex and varied historical and political connotations all over the world, with some arguing that the terms had been co-opted by those in power to serve yet another Global North-led policy agenda, JLI instead chose to dedicate its own efforts towards implementing more “fair” and “equitable” practices instead. JLI recognises, moreover, that these efforts cannot be confined to a project, with a distinct start and end point. But they are a journey - a constant process of learning, accountability, and change.



In-person meeting of the JLI Leadership Council, Istanbul, 2023

Regional Hubs

In 2021, JLI began a process of investing in **Regional Learning Hubs**. Like our Global Learning Hubs, Regional Learning Hubs are interdisciplinary spaces that bring together researchers, humanitarian, development and peacebuilding practitioners, policymakers, and faith actors, to engage in shared learning and joint research on religions and development. Unlike Global Hubs, however, Regional Hubs have a distinct regional remit, and are intended to be protected spaces dedicated specifically for local actors from a specific region to define and pursue their own evidence and research agendas, independent from the priorities of international actors, in local languages, if relevant.

A locally-led, “listen-first” approach

An essential component of the Fair and Equitable Approach was to ensure that Regional Hubs were truly **locally-led**. In order to do so, JLI drew on its principles for effective strategic religious engagement. This meant building trust over time to develop equitable partnerships with local actors, and engaging in a “**listen-first**” approach.

To establish each Regional Hub, JLI generally undertook the following steps:

1. **Identified (or was contacted by) a regional partner**, or multiple regional partners (often a JLI member with whom we had a pre-existing relationship of trust) to collaborate with
2. Engaged regional partner(s) to **identify if there is a desire for an interdisciplinary learning hub** in the region, and if so, consider priority research issues
3. Supported regional partner(s) to **map local stakeholders** (including faith actors, practitioners, and researchers) and/or existing evidence on their issue of concern
4. Convened one or more **Listening Dialogues** in the region, led by regional partner(s) and local facilitators, to understand the evidence and research experiences, needs, and priorities of key local stakeholders
5. Support regional partner(s) and local stakeholders to **establish a Regional Learning Hub**, drawing on the Listening Dialogue to define research priorities going forward
6. **Organise regular Learning Hub sessions** aimed at hub members and/or the general public
7. **Apply for small grants to implement hub-led research projects** including notably a scoping study on the state of the evidence on the hub’s focus in their respective region, written by local researchers (with JLI support, where necessary).

While the steps outlined here give a general idea of the hub development process, the sequence of these steps changed in some cases, with activities running in parallel at times. JLI provided regional partners with sub-grants to support their staff time and administrative costs of coordinating Listening Dialogues and/or implementing research.

Box 1: Listening Dialogues

“Listening Dialogues” are a methodology developed and piloted by JLI. Listening Dialogues are **accessible** and **inclusive** facilitated discussion sessions where local faith actors, researchers, and humanitarian, development and peacebuilding practitioners are invited to reflect on existing evidence on religions, development, and humanitarianism in their region, and consider their own research priorities on these issues.

Listening Dialogues can take place online or in person, but should be coordinated and led by local facilitators, be accessible to local actors, and utilise language and evidence that is appropriate to the stakeholders engaged.

The purpose of a Listening Dialogue is to:

- Reflect on the **current state of evidence in religion and development in the region**, focusing on issues such as:
 - Who is determining what the research and evidence priorities for the region are?
 - How is research and evidence from the region currently used? Who does it benefit?
 - What relationship do local/national communities or actors have with the research and evidence that is collected about them?
 - What are the current research and evidence gaps and needs in the region?
 - What are people’s perceptions and experiences with the world of research and evidence?
- Discuss the **way forward** for evidence on local faith actors in the region, considering questions such as:
 - What should be the research and evidence priorities for the region?
 - How should research and evidence be used in the region?
 - How should JLI support local faith actors and researchers in the gathering and use of research and evidence in the region?
- Lay the foundations for creating a **Regional Joint Learning Hub** that:
 - Is inclusive of different groups and perspectives, particularly non-dominant perspectives or minoritised groups.
 - Identifies a research question.
 - Formulates a plan for addressing the question.
 - Creates a plan for using the evidence generated from addressing the question.

Following the completion of the Listening Dialogue(s), regional partners are requested to submit reports (including photos and quotations) summarising the discussions, key themes, and recommendations from each Listening Dialogue. Some of these were published on the JLI website, see for example the [Listening Dialogue report of the Syria hub](#).

Contextualised approaches of different Regional Hubs

Therefore, as each Regional Hub was borne out of a locally-led approach, the size, scope, and strategy varied between the Hubs. While some Hubs covered multiple countries with 50+ members, others covered a specific region within a country with fewer than 10 members. While some ultimately chose to focus on evidence mapping and analysis as their priority activity, others chose to focus on capacity-sharing programmes or knowledge-sharing workshops. And while some maintained a distinct thematic focus from inception to present, others have adjusted their thematic focus based on the evolving needs and contextual sensitivities of the Hub members.



Syria Hub on Mental Health and Psychosocial Support (MHPSS) and Culture

The [Syria Hub on MHPSS and Culture](#) was set up in March 2022, as JLI's first regional learning hub. The Hub covers Syria and Syrian refugee communities in the Middle East, including notably Turkey and Jordan. The Syria Hub was established on the initiative of JLI's partner organisation [Syria Bright Future \(SBF\)](#), which was founded by Syrian MHPSS professionals in the wake of the Syrian revolution and the Syrian government's violent response. JLI provided initial seed funding to the Syria Hub as well as research training and strategic advisory on the direction of the Hub. The Hub was co-led by Dr Mohammad Abo Hilal, co-founder of SBF, who acted as subject matter expert on MHPSS in Syrian communities, and Dr Jennifer Philippa Eggert from the JLI, who provided research training, supervision and accompaniment. It was supported by a global advisory group made up of non-Syrian academics with a background in faith-sensitive MHPSS and/or global MHPSS. The Syria Hub completed three main projects between 2022 and 2024.

The **first project** was realised through seed funding by JLI, which allowed for the provision of research training to the SBF team, enabling the team to work on a **scoping study on MHPSS, culture and faith in Syrian communities**. The work on the scoping study was supported by two JLI interns from the [Religion in Public Life Programme](#) at Harvard University, with overall research supervision provided by JLI. Together, the SBF and JLI team produced the paper [Mental Health and Psychosocial Support \(MHPSS\), Culture and Faith in the Syrian Context: A Scoping Study](#), which was published on the JLI website in September 2024. The compilation of this

scoping study was significant in the sense that it was the first scoping study of JLI's that was produced by community researchers with no prior academic research training. For JLI, this was an important step away from the previously practised scoping study model whereby usually white, western academics were commissioned to complete scoping studies. An additional output of this work was an [annotated bibliography](#) on the topic of MHPSS, culture and faith, which was written by the two JLI interns. In parallel to the work on the scoping study, the SBF team implemented a series of listening dialogues. The listening dialogues, which were held in Arabic, were aimed at key persons from amongst the Syrian MHPSS community in charge of implementing MHPSS programmes on the ground, with a view of identifying their views on the subject of cultural adaptation of MHPSS approaches. Thematically, the sessions focused on gauging Syrian MHPSS workers' attitudes towards cultural adaptation of MHPSS interventions as well as challenges and ways forward. In total, the SBF team conducted seven sessions, three of which took place online, three in Syria, and one in Turkey, attended by a total of 85 participants. A [report of the Syria MHPSS listening dialogues](#) is available on the JLI website.

The second project implemented by the Hub was made possible through a small grant by the [International Partnership on Religion and Sustainable Development \(PaRD\)](#). The funding provided by PaRD allowed the JLI and SBF teams to provide a series of trainings on research to Syrian MHPSS professionals. The three trainings took place online in September and October 2022. They covered topics such as what is research, research ethics, sampling, conducting interviews, data cleaning, management and analysis, as well as writing up research. The trainings were led by Dr Jennifer Philippa Eggert from the JLI in English with simultaneous interpretation into Arabic. Following the trainings, participants conducted interviews with Syrian MHPSS workers in Syria and Turkey. The data was analysed by SBF, with supervision from JLI, and written up as a [policy/practice paper on culturally sensitive MHPSS in the Syrian context](#), which is available on the JLI website. The project was concluded with an international webinar aimed at researchers, practitioners and policymakers, sharing key insights from the work.

The third project focused on the dissemination of previous findings. It consisted of the production of three short video clips featuring Hub co-chair Dr Mohammad Abo-Hilal, in which he explains key aspects related to MHPSS, culture and faith in Syria: understanding cultural adaptation of MHPSS in the Syrian context (video 1), the need for locally led MHPSS research in the Syrian context (video 2), collaborations with religious leaders for MHPSS in the Syrian context (video 3). The videos were published on the JLI website on the [Syria Hub on MHPSS & Culture page](#) in Arabic with English subtitles.



East Africa Hub on Governance, Peacebuilding and Local Faith Actors

The [East Africa Hub on Governance, Peacebuilding, and Local Faith Actors](#) covers Kenya, Tanzania, and Uganda. It was jointly founded in April 2022 with [TAABCO Research and Development Consultants](#), with support from the [Peacemakers Corps Foundation Kenya](#), [Better World Uganda](#), and SPAIDE Tanzania, following a series of three Listening Dialogues in Kenya, Tanzania, and Uganda. JLI hired a team member based in Kenya who helped coordinate the work of the Hub.

Box 2: East Africa Listening Dialogues

The East Africa Listening Dialogues were conducted between March and April 2022, consisting of one in-person dialogue in Nairobi, and a virtual dialogue in Tanzania and Uganda each.

Participants in the East African dialogues considered the complex role of faith actors in governance and peacebuilding work in the region - both sidelined by secular international humanitarian actors who dominate the sector, while also being on the frontlines of supporting communities' needs; both critical advocates for human rights, democracy, and governance, and, at times, actors who enable corruption. Participants highlighted the challenges facing local faith actors, such as shrinking civil society space, a lack of resource and capacity to document work, insufficient coordination mechanisms, and social divisions.

"There is a notion on faith actors and development. Faith actors have been dismissed as non-contributors for development for a long time. Faith actors have great ground networks for and development actors know this. So they embark on using these networks to distribute something that is not faith related at all, not considering the actual differences in motivation and quality difference towards CSOs."

- East Africa Listening Dialogue participant

Participants expressed a desire for better documentation and evidence on the work of local faith actors in governance and peacebuilding. They highlighted the importance of investing in the capacity of local actors to conduct their own research, of creating research that was accessible to communities, using non-technical terms, local languages, or creative dissemination methods. They also stressed the importance of platforms like the East Africa Hub to support interdisciplinary and interfaith coordination, for better policy and practice impact.

“Previously, I have been part of a team that went to train local [communities] on conflict sensitivity and conflict analysis tools. While at it, one of the areas we looked at was mediation and negotiation. We were surprised to learn from the elders that whatever we thought would be new to them had been already entrenched in the Somali community. We make assumptions that locals don’t have this knowledge, and keep knowledge on the shelves. But we need to make the content palatable for local communities.”

- East Africa Listening Dialogue participant

Recognising the lack of documentation of faith actors’ work on governance and peacebuilding in the region, the East Africa Hub identified that a **scoping study** was a priority for their activities. Hub members were keen to employ a decolonial approach to the study, prioritising literature produced by East African researchers and institutions.

Over the course of 2022, the East Africa Hub engaged in a collaborative research project, where Hub members were invited to shape the research design, contribute to the literature review and case studies, participate in key informant interviews, and even participate as data collectors. Upon completion of the draft



Launch of the East Africa Hub on Governance, Peacebuilding, & Local Faith Actors, Nairobi, 2022

scoping study report in 2023, East Africa Hub members were once again invited to participate in a series of Listening Dialogues - this time, critically engaging with the draft scoping study report, to ensure it accurately reflected their experiences and recommendations.

The final report, entitled The work and evidence generation of faith actors on peacebuilding and governance in East Africa was published in November 2024. The report finds that while faith actors have played pivotal roles in supporting peacebuilding and stable governance, their effectiveness is limited by challenges such as financial constraints, political interference, partisanship, and poor coordination mechanisms between faith actors and other stakeholders involved in governance and peacebuilding. Moreover, while faith actors can sometimes play active roles in generating evidence around governance and peacebuilding, such research is rarely recognised or adopted by national, regional, or international decision-making spaces. Finally, the report notes that while there is a growing body of African scholarship examining peacebuilding in Africa, there is insufficient research looking at the specific contributions of indigenous and local religious approaches to governance and peacebuilding.

The report recommends supporting local faith actors - either financially or through training - to continue leading research on the critical role they play in governance and peacebuilding, and specifically build the evidence base on indigenous approaches to peacebuilding in Africa. Forums must be convened to ensure such research is effectively communicated to other researchers, civil society organisations, donors, and policymakers involved in governance and peacebuilding. Furthermore, it calls on investing in coordination mechanisms between faith actors and other relevant stakeholders to ensure effective and impactful joint learning and action on governance and peacebuilding in East Africa.

"I commend the work done on this scoping study and can further confirm that the findings are in line with my experience having interacted with faith leaders on various platforms and programs. There is indeed a gap in what faith actors are doing and what gets published,"

East Africa Hub member, Scoping Study
Listening Dialogues



Middle East Hub on Monitoring, Evaluation, Accountability, Learning (MEAL) and Faith

The [Middle East Hub on MEAL and Faith](#) originates in a piece of work implemented by JLI's Global MEAL Hub, which has been in operation since 2019. Rather than a scoping study, the Global MEAL Hub produced a [Compendium of Good Practices on Conducting MEAL in Partnerships with International Actors and Local Faith Actors](#) working across Africa, Asia, Latin America and the Middle East. This piece of work **highlighted a scarcity of evidence on MEAL and faith in the Middle East specifically**. JLI therefore made plans to start working on the topic. This work started with the setting up of a hub development group, which convened a number of JLI members and partners based in and/or operating in the Middle East. In addition, the JLI team undertook some initial research and a mapping of existing organisations and initiatives in the region. Local facilitators organised Arabic-language listening dialogues aimed at Iraqi, Syrian and Lebanese partners in the region. The three listening dialogues took place virtually, organised by [Adyan Foundation](#) and [Danmission MENA \(Lebanon\)](#). The relation between MEAL and faith was a new element to the majority of participants. Some questioned the focus of the Hub on MEAL and faith, arguing that a joint group could instead look at the role of faith in development, humanitarian action and peacebuilding more broadly. Trust and equity were stressed as key factors in local-international partnerships in the sector.

"From our observations, we noticed that there is a deliberate act in minimising the role of local faith actors (LFA) in the community, and some international organizations showing LFAs as bogeyman that we should not interact with"

– Participant, Listening Dialogue Iraq

"We have to build trust between international and local Islamic organisations if we want them to come closer to each other"

– Participant, Listening Dialogue Syria

"Personal commitment is vital. The human being (himself/herself) is valuable. Helping someone is an experience in itself; individuals are not mere numbers."

– Participant, Listening Dialogue Lebanon

After nine months of initial coalition building and research, the Middle East Hub on MEAL and Faith was formally launched in July 2022, with two-year funding from [Islamic Relief USA](#). The funding allowed JLI to hire a local coordinator based in the region. While the hub development group was open to



international organisations, the Hub itself was conceived as a space for local, national, and regional actors in/from the Middle East. This included development, humanitarian, peacebuilding and social change actors from Iraq, Lebanon, Syria, and Syrian refugee communities in Turkey, with a shared interest in MEAL and faith. Between July 2022 and October 2024, the Middle East Hub convened a total of nine online Hub meetings (three in 2022, two in 2023, and four in 2024), as well as an in-person meeting attended by selected Hub members in Istanbul in February 2024. The Middle East Hub produced three practice-focused guides on **MEAL and faith in interfaith work** (guide 1), **MEAL and faith in (post)conflict contexts** (guide 2), and **MEAL, faith and women's rights** (guide 3). The guides are based on data collection in Syria, Lebanon and Iraq, which was completed by the Hub coordinator with supervision by the JLI team. All guides are available on the JLI website. JLI also arranged for Middle East Hub members to share insights of their work at the [PeaceCon 2024 Conference](#) organised by Alliance for Peacebuilding. The work of the Middle East Hub was severely affected by several major humanitarian crises that occurred in the region since the Hub's launch. This included notably the ongoing Lebanese domestic crises since 2019, the Turkey/Syria earthquake in February 2023, Israeli bombings of Lebanon in the aftermath of the 7 October 2023 attack, followed by the Israeli ground invasion of Lebanon in the autumn of 2024. It is a testament to the dedication of the Middle East Hub members and JLI team that the Hub continued operating despite multiple crises.



South East Asia Hub on Anti Human Trafficking / Humanitarian Assistance and Faith

The **South East Asia Hub on Anti Human Trafficking / Humanitarian Assistance and Faith** focuses on how local faith actors - particularly Buddhist temples - in the Mae Sot border region of Thailand are supporting migrant children from Myanmar. The Hub was founded in early 2023 by the [Spirit in Education Movement \(SEM\)](#) and the [International Network of Engaged Buddhists \(INEB\)](#), and was initially envisioned as a regional extension of JLI's existing [Anti-Human Trafficking and Modern Slavery Global Learning Hub](#).

While the South East Asia Hub was originally intended to be a multi-country Hub, encompassing the Greater Mekong sub-region (Thailand, Myanmar, Cambodia, Laos and Vietnam), it was quickly recognised that the linguistic, religious, social, and political diversity of the region would make such a large-scale Hub impractical. SEM and INEB also recognised that the sensitivities surrounding the political situation in Myanmar meant that faith actors at the border may be mistrustful of engaging with new partners, and would require proactive, long-term trust-building.

As such, SEM and INEB focused on building trust-based networks in the Mae Sot region as a pilot initiative - with a view to replicating this approach at other regions around the Myanmar border. Between December 2022 and March 2023, SEM and INEB met with partners from the local Mae Sot community, including secular civil society organisations and a local Buddhist temple, all of whom wanted to participate in the Listening Dialogue.



Focus Group Discussion of the South East Asia Hub on Anti Human Trafficking / Humanitarian Assistance and Faith, Mae Sot, 2023



Focus Group Discussion of the South East Asia Hub on Anti Human Trafficking / Humanitarian Assistance and Faith, Mae Sot, 2023



Listening Dialogue of the South East Asia Hub on Anti Human Trafficking / Humanitarian Assistance and Faith, Mae Sot, 2023



Listening Dialogue of the South East Asia Hub on Anti Human Trafficking / Humanitarian Assistance and Faith, Mae Sot, 2023

Box 3: South East Asia Listening Dialogues

SEM and INEB convened a Listening Dialogue at the Thai Watanaram Buddhist Temple in Mae Sot in March 2023. The temple was chosen on security grounds, as it provided a safe space for all participants to discuss sensitive issues. The Dialogue was attended by the members of the temple, such as the Abbott, and a number of monks and novices (including children from Myanmar), as well as local and international civil society organisations that specifically work with migrants in the region. The Listening Dialogue was conducted in Thai, Burmese, and English, with live translation available.

The Dialogue highlighted the unique role Buddhist temples play in supporting child migrants from Myanmar. Novices have a protected status within the temple, and as such, parents from Myanmar (both in Myanmar, and those who had already migrated to Thailand) may send their children to live as novices in the Temple, as a form of protection. The Abbott described the challenges the Temple faced in providing for the humanitarian needs of the boys they cared for, the insecurity of the boys' legal status, and the need for temple staff to receive training in issues of child protection. Participants also highlighted the political sensitivities around the term "human trafficking", and requested a more general name to describe the Hub's activities.

The Dialogue concluded with an agreement that further engagement was required to build trust, potentially through collaborative programmes with other faith actors in the region (including Christian and Muslim organisations) before engaging in research activities.

Following the Listening Dialogue in March 2023, SEM and INEB have expanded their relationships in the Mae Sot region, working both the Thai Watanaram and Wat Don Kaeo temples, as well as a Muslim youth-focused organisation called the [Smile-Lay Club](#). The Hub has engaged in a series of creative activities to engage migrant children, including arts and music classes, with a focus on integrating mental health and psychosocial support, child protection, and social cohesion into their work with faith communities in Mae Sot. INEB, SEM, and the Smile-Lay club will soon be launching the "**Network of Religions for Children at the Border on Education and Protection (NRCBE)**." The Hub is now considering opportunities to develop research and documentation on its experiences in navigating child protection for migrant children in Buddhist and Muslim faith spaces, in order to share learnings with other faith communities working on the Thai-Myanmar border.



Southern Africa Hub on Religion and Gender Based Violence (GBV)

The Southern Africa Hub on Religion and Gender Based Violence was established by Speak One Voice International (SOVI), and covers Malawi and Zambia. The Hub was established in 2023 following two JLI-run workshops with faith leaders and humanitarian practitioners in Malawi and Zambia introducing JLI's [State of the Evidence in Religions and Development report](#). Following the workshops, participants from SOVI recognised the lack of locally-led research on the roles of religious institutions in combating or exacerbating GBV, and worked to establish a Hub to address the issue.



Listening Dialogue Team of the Southern Africa Hub on Religion and GBV, Malawi and Zambia, 2023

Box 4: Southern Africa Listening Dialogues

SOVI convened a series of six Listening Dialogues over the course of 2023 (three in Malawi, and three in Zambia), with each Dialogue engaging a specific group of stakeholders. These included GBV practitioners, including Police Victim Support Units, policy makers (from religious, academic, and government institutions), and GBV survivors.

Participants in the practitioner and policy maker Dialogues agreed on the lack of research and evidence on the roles of religion in addressing GBV in Malawi and Zambia, attributing this to a lack of resources. A common issue of concern across the Dialogues was the growing prevalence of “misleading theologies” in the region, whereby new, popular ministries preach harmful practices which are not in line with religious principles of righteousness. There was a consensus that, in general, religious institutions are doing too little to address GBV in their communities, with many stating that their institution lacked any policy or programme to address GBV whatsoever. Some participants said this may be an issue of capacity or awareness, while others highlighted GBV as a “taboo” topic for some institutions - with some stating that gender was considered “topics not for the house of the Lord.” GBV programmes may sometimes be resisted by community leaders, out of fears that it is a “foreign-driven” agenda, or antithetical to traditional social values.

The Dialogue with GBV survivors highlighted the complex relationship between culture, religion, and violence. The participants included both male and female survivors of GBV, with male survivors speaking of their experience of physical and emotional abuse in matriarchal tribes, while female survivors spoke of the role that religious leaders played in directly abusing them, or silencing them after situations of abuse. Survivors shared that their local religious institutions did not proactively address GBV, and highlighted the importance of religious leaders preaching to tackle practices of GBV.

Following the Listening Dialogues, SOVI recognised the urgency of bridging the gap between the prevalence GBV in Southern Africa, and the policy and practice of religious institutions in the region. In order to do so, SOVI is now working to establish an Institute for Gender, Religion and Development in partnership with the Mindolo Ecumenical Foundation in Zambia, in order to develop locally-led evidence on the prevalence of GBV in Malawi and Zambia, and develop training programmes for religious institutions to improve their policy and practice in addressing GBV.

Fair and Equitable Dialogues and Research

Another pillar of JLI's Fair and Equitable Approach included a portfolio of fair and equitable focused projects aimed at advancing the conversation on decolonisation, localisation, and power in the religions and development field. This included a variety of different research, shared learning, and dialogue initiatives.

These activities included:

- An online **Faith Dialogues roundtable** in October 2021, where a global, multifaith audience was invited to share their personal experiences of colonialism, and how their spiritual or faith traditions spoke to issues of decolonisation, oppression, or injustice.
- [The Fair and Equitable webinar series](#), which invited local faith actors to share their experiences of shifting power and localisation.
- [The Ethnographic Diaries: Self-Reflections on Decolonization and Faith](#), a **creative writing project** which brought together 12 researchers and practitioners from around the world to engage in a monthly diary-writing and collective reflection meeting to explore their ongoing personal experiences with decolonisation, power, faith, and the humanitarian, development and peacebuilding sector. A final publication with excerpts from the diaries will be published as part of an upcoming special issue of the academic journal Culture and Religion in 2025.
- **A series of online roundtables** on decolonisation, development and faith, which JLI organised in partnership with the [Development Studies Association \(DSA\) Religions and Development Study Group](#), at the 2022 and 2023 Annual Conferences of the DSA. The roundtables brought together researchers, practitioners and faith actors from around the world.
- A [blog series on decolonisation, development and faith](#), which JLI convened, in partnership with the University of Leeds, following the DSA roundtables. The series includes eight blog posts published between 2022 and 2024.
- A **paper on faith perspectives on localisation and decolonisation in development**, based on research amongst JLI members and partners, which JLI decided to commission in 2022. The paper is expected to be published in late 2024.
- A **research capacity-sharing project** on [Preventing Violent Extremism \(PVE\), Youth & Interfaith](#) that brought together 12 young practitioners, activists, researchers and faith actors from Africa, Asia, Europe and the Middle East. The

group underwent research training, following which they implemented small research projects in their communities, accompanied by the JLI team. A policy/practice paper, blog post, as well as the publications produced by the community researchers can be found on the project [website](#). Following project completion in late 2022, the group decided to set up a new [Global JLI Hub on Conflict Transformation](#) which has operated since February 2024. In July 2024, an academic journal article on our experience of implementing the project was published in '[Development in Practice](#)'.



Joint Learning Initiative on Faith & Local Communities
Strengthening Evidence-Based Faith Engagement

WHO HOLDS THE POWER?
Local Faith Actors in the Humanitarian and Development Sector

Launch event of the Fair and Equitable Dialogues

Confronting asymmetries of power in the humanitarian and development sector

Friday | December 3
8am ET | 1pm GMT | 2pm CET | 3pm Beirut | 4pm EAT

Register www.bit.ly/3r8fAxO

The dialogue will be in English with simultaneous translation to Arabic, French and Spanish

The JLI Fair & Equitable Dialogues Series is supported by **CIID** KAICIID DIALOGUE CENTRE



Joint Learning Initiative on Faith & Local Communities
Strengthening Evidence-Based Faith Engagement

WHO HOLDS THE POWER?
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Friday | December 3
8am ET | 1pm GMT | 2pm CET | 3pm Beirut | 4pm EAT

MEET OUR SPEAKERS

Hira Aftab
Our World Too

Dr. Masiwa Gunda
World Council of Churches

Dr. Hugo Slim
University of Oxford

Ana Maria Daou
Adyan Foundation

OPENING REMARKS
Kirsten Laursen Muth
JLI

MODERATED BY
Tahil Sharma
United Religions Initiative



Accountable Localisation:
Local Faith Actors Speak Out

How are priorities and approaches of grassroots and international actors mutually reinforcing or diverging?

Friday | February 25
8am ET | 1pm GMT | 2pm CET | 3pm CAT | 6.30pm IST | 7.30pm MMT

Joint Learning Initiative on Faith & Local Communities
Strengthening Evidence-Based Faith Engagement

CIID KAICIID DIALOGUE CENTRE



Accountable Localisation:
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Friday | February 25
8am ET | 1pm GMT | 2pm CET | 3pm CAT | 6.30pm IST | 7.30pm MMT

MEET OUR SPEAKERS

Zabib Musa Loro
Islamic Development and Relief Agency

Mousumi Salkia
Islamic Relief Worldwide

Nonglak Kaeophokha
Spirit in Education Movement

Dr. Swati Chakraborty
KAICIID Fellow

OPENING REMARKS
Prof. Emma Tomalin
University of Leeds

MODERATED BY
Hira Aftab
Our World Too



Listening to the Stories of Local Faith Actors on COVID-19 Response

Friday | April 29, 2022
9am New York | 2pm London | 4pm Nairobi | 6.30pm Delhi | 9pm Manila

Joint Learning Initiative on Faith & Local Communities
Strengthening Evidence-Based Faith Engagement

BERKLEY CENTER
for Religion, Peace & World Affairs
GEORGETOWN UNIVERSITY

WORLD PATRIS DEVELOPMENT DIALOGUE

CIID KAICIID DIALOGUE CENTRE

Fair & Equitable Initiative



Listening to the Stories of Local Faith Actors on COVID-19 Response

Friday | April 29, 2022
9am New York | 2pm London | 4pm Nairobi | 6.30pm Delhi | 9pm Manila

MEET OUR SPEAKERS

Mrs. Monica Tawdros
Maat for Peace, Development and Human Rights

Br. Reynaldo Barnido
Duyog Marawi

Prof. Kalinga Tudor Silva
University of Peradeniya

Dr. Bnar Talabani
Cardiff University / Muslim Doctors Cymru

OPENING REMARKS
Prof. Ezra Chitando
University of Zimbabwe

MODERATED BY
Kirsten Laursen Muth
JLI

Posters for the Fair and Equitable webinar series, 2021-2022

Conclusion: Towards a Fair and Equitable JLI

JLI recognised that shifting power dynamics in our research and partnerships work could not be restricted to a standalone project. Instead, the organisation worked to integrate fair and equitable principles across all of JLI's projects and practices, both internal and external. This work is an ongoing process, and often subject to JLI's resources and capacity.

1 At a leadership level,

JLI has succeeded in transforming our internal governance and organizational structures to better reflect our fair and equitable values, as well as the diversity of our membership. We recognised this was an essential step to embedding decolonised and fair and equitable practices in the organisation for the long-term. In practice, this has meant reforming JLI's Board - which previously consisted of 35 members, predominantly from Global North-based organizations and institutions - to a smaller, more diverse body that reflected JLI's diverse membership and needs. At the time of writing, more than 50% of JLI's Board come from Global South or BIPOC (black, indigenous and people of colour) backgrounds. A separate body, the Leadership Council, was created to absorb former Board members, as well as include new diverse leadership from JLI's membership in the Global South. JLI convened the first meeting of the newly-formed Board and Leadership Council in June 2023, bringing together 30 of JLI member leadership from 15 countries to engage in strategic planning for JLI. This meeting, which took place over three days in Istanbul, was essential to establishing new relationships between JLI's diverse members, and embedding our fair and equitable principles as part of the organization's culture.

2 At a staffing level,

JLI has shifted towards greater diversity in our consultant and staff team. In 2023, JLI's team included regional coordinators in the Middle East, East Africa, Latin America and South Asia (whereas prior to 2020, JLI's staff and consultancy team had consisted primarily of individuals based in Europe and North America). This increased diversity has changed the way we work, with more acknowledgement of the rights of staff members outside of the US.

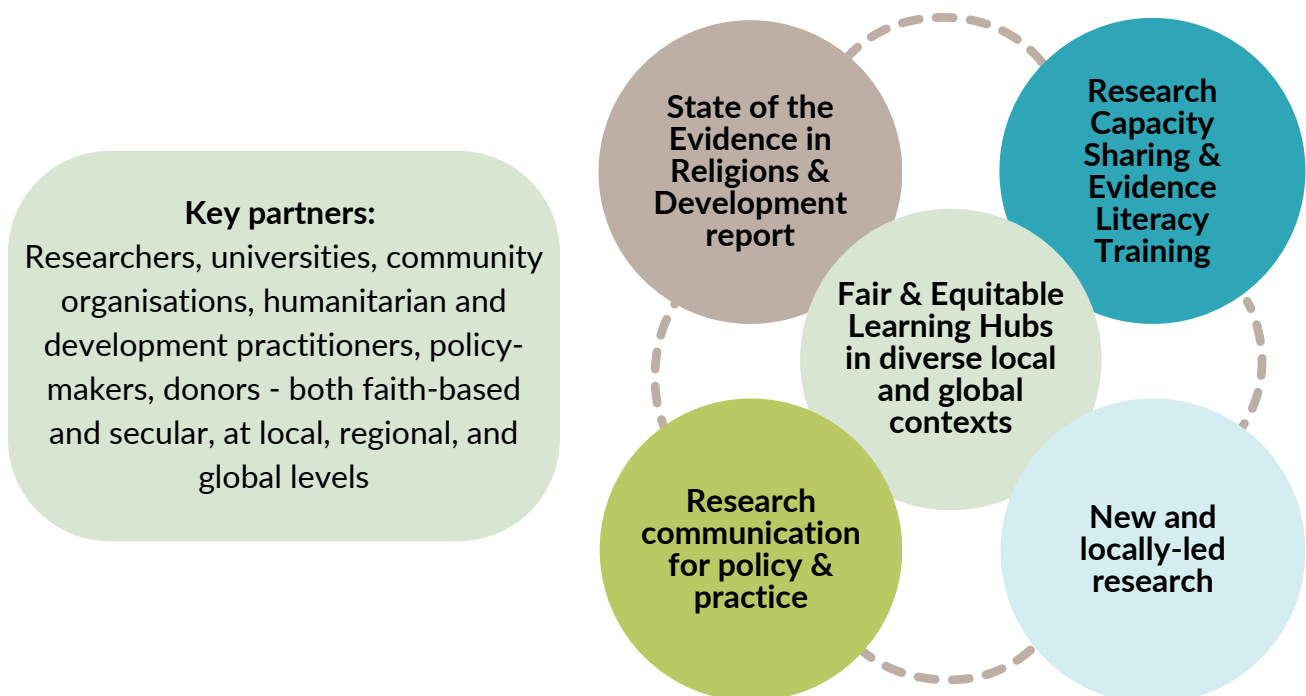
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At a programmatic level,

JLI has developed a new model for integrating the Fair and Equitable Approach - including the new Regional Learning Hubs - into its overall model for research and partnerships. This model envisions Global and Regional Learning Hubs serving as engines for shifting power in knowledge and evidence, by:

- Being accessible, equitable spaces for diverse actors, including local and international researchers, faith actors, practitioners, activists and policymakers
- Acting as platforms for research capacity sharing and evidence literacy training to address gaps in knowledge and capacity
- Facilitating new, collaborative, creative, locally-led research
- Providing a more diverse, locally-led, and representative evidence-base for JLI's flagship State of the Evidence report
- Using locally-led evidence to inform policy and practice for more impactful humanitarian, development and peacebuilding interventions

In addition to research related to its Hub, JLI has continued to implement research and evidence projects not related to any specific Hub. This work has also benefited from the new Fair and Equitable Approach, which has increasingly been integrated across all JLI's research, evidence and partnerships work.

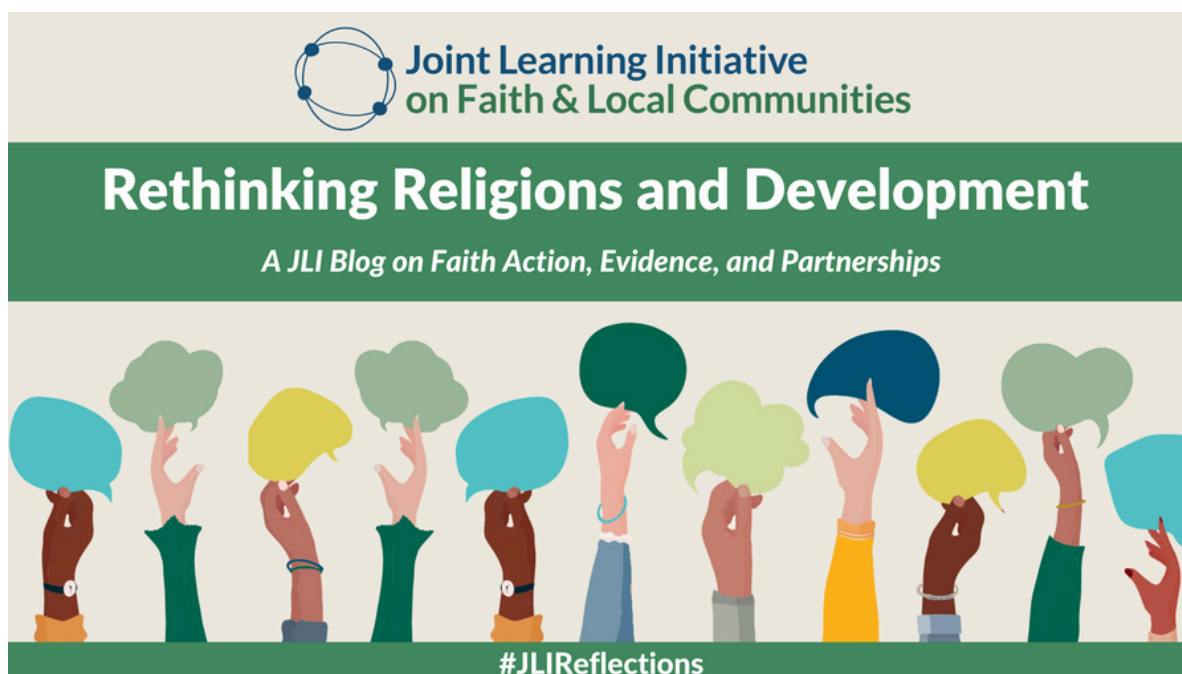


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At a communications level,

JLI took steps to ensure its communications practices supported more fair and equitable principles. This included offering more translation options in our webinars, meetings, and reports. In 2022, JLI launched a new [JLI website](#), enabling our resource library, Hub activities, and events to become more accessible to diverse audiences across the globe. We started sharing social media posts in languages other than English, such as Arabic for our Middle East Hub-related work. Finally, in 2022, JLI launched a dedicated [JLI blog](#), hosted on the JLI website, that has been able to act as a platform for local faith actors around the world to share their humanitarian, development and peacebuilding work, as well as to provide [accessible summaries](#) of the State of the Evidence in Religions and Development report chapters.

In 2023, JLI formalised its integration of fair and equitable principles by creating the **Guiding Principles for a Fair and Equitable JLI**. The Guiding Principles seek to expand the original commitments outlined in JLI's [Commitment to Action on Racial Justice and Solidarity](#). Developed in 2023 in a collaborative process involving the JLI staff, Board, and Leadership Council, the Guiding Principles aim to be both aspirational and practical steps JLI can take to ensure it fully embodies its fair and equitable values across its **research and knowledge work, partnerships, member engagement, external communications, and organizational culture**. They also provide an implementation plan to provide clarity on how JLI intends to put these principles into practice.



The Way Forward: Challenges and Lessons Learnt

The journey towards becoming a more fair and equitable organisation continues to be a transformative process for JLI. Our experiences have required us to engage in both learning and unlearning, and confront the limitations of our capacity. Moreover, JLI's attempts to untangle the colonial power dynamics between donors, researchers, practitioners, policymakers, and local faith actors in our work have made clear to us how deeply entrenched knowledge injustice continues to be.

Despite the scale of the challenge, and JLI's limited capacity as a relatively small organisation, the impact of JLI's Fair and Equitable Approach has been clear. Participants in JLI's Fair and Equitable Approach, including Regional Hub leaders from East Africa, South East Asia, Southern Africa and the Middle East, spoke of JLI's collaborative, inclusive, and consultative approach. When asked in a survey how they felt JLI put fair and equitable values into practices, responses included the following:

"The level of power balance when it comes with engagement with other organisations is admirable at JLI."

"The level of consultation when it comes to decision making was amazing."

"Acceptance, seeing value in other communities' knowledge sources as important evidence."

"There is flexible and effective collaboration with JLI staff, which enhances communication and integration with various local partner entities. This has helped in increasing their empowerment and confidence in their capabilities, thereby solidifying principles of justice and fairness by taking their opinions and ideas into account in all its decisions and projects."

"The flexibility, understanding, and not to take power over partners and network which make us feel comfortable."

"Consultation and engagement of local partners, localization of efforts."

"Being inclusive in decision making every one is carried along."

"The fact that it's a collaborative approach rather than top down, is amazing."

However, despite these efforts, these participants also expressed ways in which JLI still needed to improve its fair and equitable practices. Responses centred mostly on the need for JLI to engage in further outreach to bring more diverse voices into its spaces, particularly local voices; some participants highlighted the inaccessibility of online meetings (which JLI Hubs rely on a great deal), due to poor connection in their areas, or meetings occurring during working hours. One participant stated that language remained a major barrier to participation, as “most, if not ALL of JLI resource materials online are in English [which] is quite limiting especially when we consider JLI as a global network”. Many participants emphasised the need for resources to support in-person meetings, in order to strengthen collaboration within Hubs, as well as grants and long-term resources to support research and projects for the Hub, particularly given that “smaller and local faith actors...tend to suffer most from resource scarcity.” Finally, one participant felt that, despite JLI’s efforts, “decision making flows from top and somehow western centered and driven.”

These responses corroborate many of JLI’s own reflections on the strengths, challenges, and lessons learnt thus far through implementation of the fair and equitable approach. Some of JLI’s key recommendations and lessons learnt include the the following:

The importance of long-term, flexible, and trust-based funding

Resources have proven to be one of the most essential components of success for supporting the research leadership of local faith actors. JLI’s historic Global Hub model relied heavily on Hub members having the capacity to volunteer time, and even having access to financial resources through their university or NGO institutions, or via their networks. Participation in Global and Regional Hubs is therefore often unsustainable or inaccessible to actors who are operating in politically insecure and economically under-resourced environments, without upfront financial support or compensation. Even participation in online meetings - the primary method of engagement for all JLI Hubs - can require financial support for Hub members who may need to purchase data bundles, travel to an area with internet connectivity, or pay for childcare. Hub members have repeatedly expressed a preference for in-person meetings, which incur extensive costs. Resources are also required to support the staff time of coordinating Hub partners, translation and interpretation costs, as well as investment to support locally-led research activities. Implementing fair and equitable values more broadly across JLI’s work (for example, supporting research capacity-sharing projects, supporting members from historically excluded communities to attend conferences or meetings, or investing in more translated resources for JLI’s websites) also require a large investment of resources.

Between 2021 and 2023, JLI received a large, flexible grant from the [GHR Foundation](#), which allowed us to deliver flexible, trust-based grants to our Hub coordinating partners, supporting their staff time, in-person meeting costs, translation requirements, and investments into research and research-capacity sharing. This was essential to enable the relationship-building between JLI and our regional partners, the contextualised approaches of each Hub, flexibility for Hubs working in unpredictable conflict or humanitarian environments, and the ability of the Hubs to engage diverse local partners in new research. However, upon completion of this grant, securing resources to support the continued work of the Regional Hubs has been challenging. While international donors are moving towards more “localised” funding for programmatic work, there is still insufficient donor funding to support South-led research, particularly interdisciplinary, participatory, collaborative action-research. This means that the future activities of JLI’s Regional Hubs, and inclusive participation in its Global Hubs and research work, remains at risk.

Building partnerships over time through mutual learning and listening

Building of partnerships based on trust was another critical component in JLI’s Fair and Equitable Approach. When starting the initiative, JLI staff were conscious of the implicit power dynamic that would emerge between JLI and our members, due to JLI’s position as US-based funder. JLI attempted to mitigate this by building trusting relationships with local partners over time: investing time into listening to their concerns; following the leadership of local partners when identifying priority issues for the region; and providing flexible funding to local partners to implement their own tailored Regional Hub approaches. In many cases, JLI staff did not participate in Listening Dialogues, to ensure that they remained protected spaces for local actors to discuss their needs amongst themselves, without the distorting participation of JLI staff who did not live or work in the region. Regional Hubs have flourished most where the initiative, motivation, and leadership has come directly from the Regional Hub partners, and where JLI has maintained limited involvement.

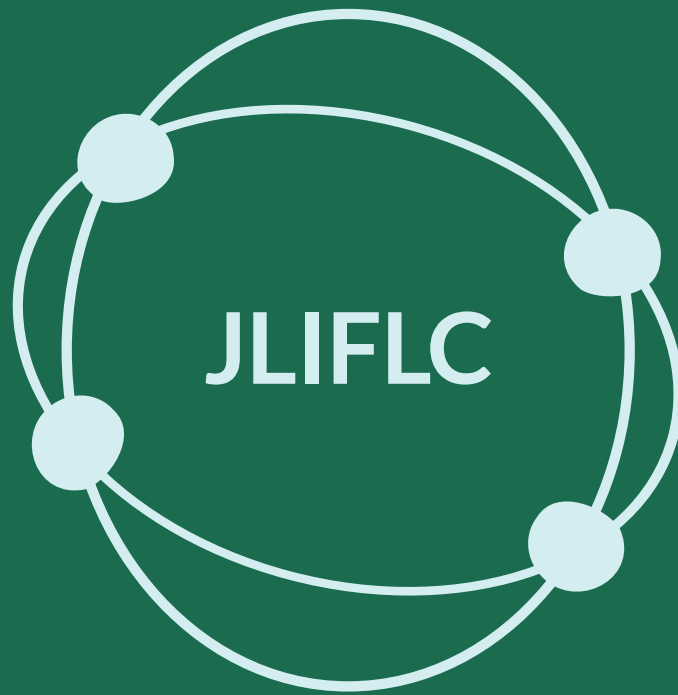
Notably, trust-building has worked best in regions where JLI has staff members present in the area, who are able to meet in-person with regional partners and Regional Hub members, and who have an independent insight into the priorities, experiences and challenges of the region. However, maintaining staff in different regions has been challenging due to limited funding. In future, further resources will be required to establish secure employment opportunities for staff to support long-term, trust-based relationships with partners in different regions.

De-centering dominant approaches to knowledge production

A key strategy of the Fair and Equitable Approach has been to de-center Northern and Northern-centric academic approaches to knowledge production, which have traditionally dominated standards around religions and development research, and yet remain inaccessible to many in the Global South and outside of well-resourced, research-focused academic institutions. Paywalls, cumbersome publication requirements, Internet restrictions, inaccessible writing styles and formats, and the dominance of English, along with other factors, can make publishing and accessing research impossible for local faith actors and researchers. Through the Fair and Equitable Approach, JLI sought to address this imbalance, by prioritising locally-led research and evidence work, by engaging in research capacity-sharing to enable faith actors to access and lead their own research, and by participating in creative evidence endeavours that question conventional academic ways of producing and disseminating knowledge and research.

While we enjoyed some success in these efforts, they were hindered by a lack of funding. For example, we were restricted to delivering relatively short and solely virtual research capacity sharing programmes, which meant participants had limited time to engage in what could have been even more meaningful independent research projects. Moreover, our ability to support creative and non-traditional research was limited as we did not have the resources to bring in creative instructors (e.g. artists, writers, filmmakers), nor to support our partners in producing such creative resources. Finally, while JLI successfully supported research activities for two Hubs in Arabic, JLI's ability to provide research capacity-sharing activities, or support new research, in multiple languages was limited due to a lack of resources.

Our work towards creating a more fair and equitable JLI, and ultimately helping to transform research and knowledge practices in the development, humanitarian action and peacebuilding sectors (and beyond), has been a rewarding journey. Despite being a relatively small organisation, we know we have been able to make small but significant changes in the way our organisation works, does partnerships and engagement. While we are proud of our achievements in working for knowledge justice and epistemic solidarity, we are also aware of the limitations of our work and the ongoing need to address fundamental flaws in the system that continue to exclude and oppress marginalised actors in the communities we work with. We hope that our experience of working for more fair and equitable research and evidence practices can provide inspiration to others and that together, we can continue striving for a better world for all of us.



Acknowledgements

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