

27209

# *Millennium Challenges*

---

*for Development  
and Faith Institutions*



**THE WORLD BANK**

Public Disclosure Authorized

Public Disclosure Authorized

Public Disclosure Authorized

Public Disclosure Authorized



# *Millennium Challenges*

---

*for Development  
and Faith Institutions*



# *Millennium Challenges*

*for Development  
and Faith Institutions*



**THE WORLD BANK**

Katherine Marshall and  
Richard Marsh  
Editors

© 2003 The International Bank for Reconstruction  
and Development / The World Bank  
1818 H Street, NW  
Washington, DC 20433  
Telephone: 202-473-1000  
Internet: [www.worldbank.org](http://www.worldbank.org)  
E-mail: [feedback@worldbank.org](mailto:feedback@worldbank.org)

All rights reserved.

1 2 3 4 06 05 04 03

The findings, interpretations, and conclusions expressed herein are those of the author(s) and do not necessarily reflect the views of the Board of Executive Directors of the World Bank or the governments they represent.

The World Bank does not guarantee the accuracy of the data included in this work. The boundaries, colors, denominations, and other information shown on any map in this work do not imply any judgment on the part of the World Bank concerning the legal status of any territory or the endorsement or acceptance of such boundaries.

#### **Rights and Permissions**

The material in this work is copyrighted. Copying and/or transmitting portions or all of this work without permission may be a violation of applicable law. The World Bank encourages dissemination of its work and will normally grant permission promptly. For permission to photocopy or reprint any part of this work, please send a request with complete information to the Copyright Clearance Center, Inc., 222 Rosewood Drive, Danvers, MA 01923, USA, telephone 978-750-8400, fax 978-750-4470, [www.copyright.com](http://www.copyright.com).

All other queries on rights and licenses, including subsidiary rights, should be addressed to the Office of the Publisher, World Bank, 1818 H Street NW, Washington, DC 20433, USA, fax 202-522-2422, e-mail [pubrights@worldbank.org](mailto:pubrights@worldbank.org).

ISBN 0-8213-5590-2

Library of Congress cataloging-in-publication data has been applied for.

Cover photo: Participants of the Meeting of World Leaders on Faith and Development, Canterbury, United Kingdom, October 6–8, 2002

---

# Contents

*ix Preface*

*xi Introduction*

GEORGE CAREY AND JAMES D. WOLFENSOHN

*xvi Millennium Development Goals*

---

## PART I

SHARED MILLENNIUM CHALLENGES FOR  
DEVELOPMENT AND FAITH INSTITUTIONS

*3 After September 11: What Global Development Challenges  
Lie Ahead?*

CLARE SHORT

*12 Challenge for Our Generation*

BONO

*18 The Sweet Harmony of Dialogue*

AKBAR S. AHMED

*22 Forceful Messages That Merit Special Consideration*

---

## PART 2

MEETING OF WORLD LEADERS ON FAITH  
AND DEVELOPMENT, CANTERBURY, UNITED  
KINGDOM, OCTOBER 6–8, 2002

*27 Challenges Posed by the Millennium Development Goals*

*29 Opening Remarks*

*34 Challenges of the 21st Century: How to Accelerate Progress  
toward Social Justice for All Peoples and Promote International  
Dialogue and Cooperation*

- 38 *Global, National, and Community Governance: Whither in the 21st Century?*
- 44 *Giving Voice to the Excluded: The Power and Dignity of Poor Communities in the Face of the Challenges of Poverty*
- 47 *The Epic Millennial Challenge: Combating HIV/AIDS*
- 51 *The Peace of God: The Special Demands of Communities, Nations, and Regions in Conflict*
- 56 *Translating Ideals and Ideas into Action: The World Faiths Development Dialogue*
- 60 *Concluding Remarks*
- 

PART 3

DEVELOPMENT AND FAITH PARTNERSHIPS IN  
FIGHTING POVERTY

- 67 *Poverty and Crisis: Inter-American Development Bank Partners with the Israelite Mutual Aid Association*
- 69 *Attacking Extreme Poverty: Learning from Aide à Toute Détresse Quart Monde*
- 71 *Social Capital, Ethics, and Development: An Initiative to Advance These Linked Issues by the Inter-American Development Bank*
- 73 *Interfaith Dialogue on “Decent” Work: The International Labour Organization Grapples with Perspectives from Different Religious Traditions on Its Core Challenges*
- 75 *Laying Foundations for Future Social Leadership: AVINA Foundation Partnerships with Jesuit Educational Networks in Latin America*
- 77 *Madrasa Early Childhood Program in East Africa: A Pioneering Effort Supported by the Aga Khan Foundation*

- 80 *Community-Led Development in a Region in Conflict: Colombia's Magdalena Medio*
- 82 *The Community of Sant'Egidio: Mediating Peace and Overcoming Poverty*
- 84 *Delivering Aid Effectively and Building Strong Partnerships in War-Torn Sri Lanka*
- 86 *Building Peace in Northern Uganda: The Role of Faith Institutions*
- 88 *Providing Social Services: Cooperation with Faith Institutions in Conflict-Affected Areas of the Philippines*
- 90 *Pastoral da Criança: Working with the Government of Brazil to Help Children*
- 93 *Mountains Have Deities and Water a Spirit: Harnessing Spiritual Values to Enhance Environmental Protection*
- 96 *A Public-Private-Faith Partnership to Combat River Blindness*
- 98 *Building Peace in Cambodia: Faith Initiatives, 1992–2001*
- 
- 101 *References and Bibliography*
- 102 *Biographical Notes on the Participants*



---

## *Preface*

**A**gainst the awe-inspiring backdrop of Canterbury Cathedral, a unique group of 40 faith and development leaders, along with representatives of government, business, foundations, and the arts, gathered in October 2002 to engage in broad-ranging deliberations on the challenges surrounding poverty, globalization, and social justice. George Carey, then Archbishop of Canterbury, and James D. Wolfensohn, President of the World Bank, hosted the meeting, the third of its kind. The group focused on joint efforts to realize the Millennium Development Goals, established at the United Nations Millennium Summit in September 2000. The objective was to emerge from the meeting with concrete proposals for turning ideas and ideals into reality.

The Canterbury meeting was both memorable and inspirational, yet occurred discreetly and with minimal media engagement. Despite—and maybe because of—the great diversity of viewpoints, perspectives, and experiences, participants professed, in terms that echoed one another, a profound commitment to seeking solutions to poverty and social injustice within a context of morality, compassion, ethics, human dignity, and international solidarity. Bound by a common passion to make a difference, all those present aired important differences in a forthright manner. Their exchanges held no trace of rhetoric

or blandness. The shadow of September 11 loomed large, and participants noted that the world was at a crossroads, “a turning point for humanity.”

This book highlights key points and ideas for collaboration between the faith and development communities that emerged over the course of the two-day meeting. Following the introduction by Lord George Carey and James D. Wolfensohn are remarks by Clare Short, then British Secretary of State for International Development, and Bono, lead singer of the Irish rock band U2, who has evidenced his deep commitment to making his generation the one that will truly address the world’s development and poverty challenges. These remarks are based on their addresses to the Canterbury meeting. Akbar S. Ahmed, a professor at American University, comments on the significance of the event and its unusual features.

The book includes short summaries of case studies of joint efforts by development and faith communities to alleviate poverty and enhance social justice, in particular, by expanding access to education, tackling HIV/AIDS, and building peace. These studies reflect a wide diversity of experience, spanning every part of the world, along with a wide variety of partnership arrangements. This experience offers a foundation for new partnerships in fighting poverty on many fronts.

We acknowledge with gratitude the background work for the meeting and the case studies of the team led by Lucy Keough of the World Bank.

KATHERINE MARSHALL, WORLD BANK

CANON RICHARD MARSH, CANTERBURY CATHEDRAL

---

## *Introduction*

GEORGE CAREY, FORMER ARCHBISHOP OF CANTERBURY  
JAMES D. WOLFENSOHN, PRESIDENT, WORLD BANK

**O**ur commitment to forging stronger partnerships between the faith and development communities took form five years ago. In 1998 we convened a meeting at Lambeth Palace in London to explore common ground in the search for sustainable measures to combat poverty. The links between these communities have since evolved, albeit not always smoothly and not without controversy, yet they have endured because of growing recognition of our shared and urgent responsibility for eradicating poverty.

Given the enormous impact of religion and the profound social and economic transformations entailed in development, the two worlds, however alien they might appear, are woven together in countless ways. Faith institutions play a significant role in helping people in need around the world and in analyzing and overcoming the roots of poverty. Bilateral aid programs, especially of European countries, actively seek to channel funds through religious groups.

Yet the relationship between religious and development institutions has not been systematic, and at times the gap between the two camps has been wide. For example, some faith institutions have been sharply critical of the World Bank's approach to development, while the Bank has tended to build its primary relationships with governments and rarely with religious organizations. No one has inventoried the joint faith-development efforts that do exist.



*The meeting has highlighted the common energy, but also the large gaps, through a process of thinking together. We must address this together.*

WORLD BANK PRESIDENT  
JAMES D. WOLFENSOHN

The dialogue initiated at Lambeth—continued at a second meeting of faith and development leaders in November 1999 and then at the third meeting in Canterbury, on which this booklet is based—has endeavored to bridge these gaps. Organizers of the Canterbury meeting documented some case studies of partnerships between faith and development institutions, summarized in this booklet, as background for the gathering. These cases, many of which had previously been only partially documented, reveal a diversity of experience across countries, regions, and sectors on which to build.

The Canterbury meeting sought to move beyond dialogue to ideas for specific joint faith-development initiatives and programs. The Millennium Development Goals—which represent a new global determination to mobilize energy, passion, and resources to fulfill tangible, measurable imperatives for human health and well-being—served as a springboard for discussion and provide a framework for future partnerships. The goals are straightforward: eradicate extreme poverty and hunger; achieve universal primary education; promote gender equality and empower women; reduce child mortality; improve maternal health; combat HIV/AIDS, malaria, and other diseases; ensure



Canterbury Cathedral Choir



*Paths are made by walking.*

ARCHBISHOP GEORGE CAREY

environmental sustainability; and develop a global partnership for development. Global leaders and institutions such as the World Bank are committed to judging their performance against these goals.

The invigorated interaction between faith and development leaders has already given rise to an organization known as the World Faiths Development Dialogue (WFDD), which brings a wide diversity of faith institutions together to apply their common concerns to policy discussions at both the national and international levels. Toward that end the WFDD engaged with the World Bank during the preparation of the *World Development Report 2000/2001: Attacking Poverty* (World Bank 2000) and solicited the ideas and comments of more than 200 people around the world. The rich tapestry of approaches and ideas, but above all the strong common strand of faith institutions' commitment to the poorest in their societies, is reflected in a summary of this dialogue, *Poverty and Development: An Interfaith Perspective* (World Faiths Development Dialogue 1999). The WFDD has also promoted interfaith dialogue on poverty in Ethiopia, Guatemala, and Tanzania. It is working to help faith institutions engage more actively in poverty reduction strategy

processes, which reflect the international community's determination to help all actors focus their efforts on common poverty reduction strategies.

We believe that the Canterbury meeting and its predecessors represent a significant step toward finding common ground for concrete efforts to combat poverty and further social justice. We hope that by serving as a written and visual record of that meeting, this booklet will spur faith and development leaders worldwide to strengthen their joint efforts to fulfill the vision embodied in the Millennium Development Goals—one based on shared human values and hopes for a more just society for all humankind.

---

# *Millennium Development Goals*

The following are the Millennium Development Goals:

**GOAL 1: ERADICATE EXTREME POVERTY AND HUNGER**

- Halve, between 1990 and 2015, the proportion of people whose income is less than US\$1 a day.
- Halve, between 1990 and 2015, the proportion of people who suffer from hunger.

**GOAL 2: ACHIEVE UNIVERSAL PRIMARY EDUCATION**

- Ensure that, by 2015, children everywhere, boys and girls alike, will be able to complete a full course of primary schooling.

**GOAL 3: PROMOTE GENDER EQUALITY AND EMPOWER WOMEN**

- Eliminate gender disparity in primary and secondary education, preferably by 2005, and in all levels of education no later than 2015.

**GOAL 4: REDUCE CHILD MORTALITY**

- Reduce by two-thirds, between 1990 and 2015, the under-five mortality rate.

**GOAL 5: IMPROVE MATERNAL HEALTH**

- Reduce by three-quarters, between 1990 and 2015, the maternal mortality ratio.

**GOAL 6: COMBAT HIV/AIDS, MALARIA, AND OTHER DISEASES**

- Have halted by 2015 and begun to reverse the spread of HIV/AIDS.
- Have halted by 2015 and begun to reverse the incidence of malaria and other major diseases.

**GOAL 7: ENSURE ENVIRONMENTAL SUSTAINABILITY**

- Integrate the principles of sustainable development into country policies and programs and reverse the loss of environmental resources.

- 
- Halve, by 2015, the proportion of people without sustainable access to safe drinking water.
  - Have achieved, by 2020, a significant improvement in the lives of at least 100 million slum dwellers.

GOAL 8: DEVELOP A GLOBAL PARTNERSHIP FOR DEVELOPMENT

- Develop further an open, rule-based, predictable, nondiscriminatory trading and financial system (includes a commitment to good governance, development, and poverty reduction—both nationally and internationally).
- Address the special needs of the least-developed countries (includes tariff- and quota-free access for exports, enhanced program of debt relief for and cancellation of official bilateral debt, and more generous official development assistance to countries committed to poverty reduction).
- Address the special needs of landlocked countries and small island developing states (through the Program of Action for the Sustainable Development of Small Island Developing States and the 22nd General Assembly provisions).
- Deal comprehensively with the debt problems of developing countries through national and international measures in order to make debt sustainable in the long term.
- In cooperation with developing countries, develop and implement strategies for decent and productive work for youth.
- In cooperation with pharmaceutical companies, provide access to affordable essential drugs in developing countries.
- In cooperation with the private sector, make available the benefits of new technologies, especially information and communication technologies.

---

*Part 1*

---



SHARED MILLENNIUM CHALLENGES  
FOR DEVELOPMENT AND FAITH INSTITUTIONS



---

*After September 11  
What Global Development Challenges  
Lie Ahead?*

CLARE SHORT, FORMER SECRETARY OF STATE FOR  
INTERNATIONAL DEVELOPMENT, UNITED KINGDOM

**T**he events of September 11, 2001, amply demonstrated that we live in a global community where we are all, rich and poor, interconnected and vulnerable. As a global community the greatest moral challenge we face is eradicating poverty. The Millennium Development Goals (MDGs) are a set of simple, interrelated objectives against which we can measure progress in reducing poverty. This cluster of targets emerges from experience with the best development practices. The targets represent an unprecedented global challenge, but not because they are in any way mysterious. We know what works, what we should do to achieve the targets. Within the old development relationships, international lenders and donors have too often tried to tell developing countries what they should do. That old agenda is gone. Now we all agree what we should do, both the developing countries and the donors, to foster progress toward fulfilling these goals as rapidly as possible.

The major goal is to halve the proportion of the world's people living in extreme poverty by 2015. Others goals speak to the urgency of enrolling all the world's children in school; significantly reducing maternal and child mortality; and improving health care, nutrition, and access to clean water and sanitation. The combination of these efforts has the potential to fundamentally affect the survival of mothers and children.

The importance of gender equality in fighting poverty cannot be overstated. Such a goal is basic in terms of human rights and, equally important, has a profound impact on development. Getting girls into school—especially in poor countries, where girls are often not in school—lays the foundation for the future survival and transformation of young women, their children, and their countries. Better education for women will help raise household income, educate the next generation of children, and improve health care. This process is not just desirable; it is essential to empower the poor to better their own lives on a sustainable basis.

There is also newfound agreement on the balance between states and markets. The 20th century saw great darkness on the European continent, with horrible ideologies—fascism and totalitarian communism—causing massive destruction of human life. Great debates emerged about whether to roll back the state and allow the market to “rip,” or whether the state should take control of everything. Much blood was shed over that battle. Now we have a much clearer consensus about the proper and sensible role of markets and states. As former Russian President Mikhail Gorbachev once said, “We’ve known about markets since humanity began. People have been taking goods to market in order to exchange tomatoes for cabbages or whatever it might be.” The market is a structure that enables people at all levels to share technology and knowledge, to sell a bit of what they have in surplus, and to purchase a bit of what they haven’t got. It is a perfectly civilized instrument if it is properly regulated and not allowed to be monopolistic, if it is organized within a democratic political structure, and if it is made to serve everybody and is not captured by one set of forces.

Our world offers unprecedented technological and communications capacities and a surplus of capital. In the countries of the

*The major goal is to halve the proportion of the world's people living in extreme poverty by 2015.*

RIGHT HONORABLE CLARE SHORT



Organisation for Economic Co-operation and Development (OECD) we are scurrying around looking for where to invest. As one place becomes unsafe, we look for alternatives. These factors offer the potential for enormous uplift for the poor of the world, for the biggest reduction in poverty and rise in human dignity for the largest number of people the world has ever seen.

Compare this to the Industrial Revolution in Europe and North America. New technologies created factories and production, spewing out wealth for the rich. For the workers, however, this process meant poverty and squalid living conditions, with no sanitation, no education, and poor health. These conditions spawned a great struggle for democracy, for governmental systems and processes that would ensure that all people properly shared in the wealth and had access to dignified work, decent housing, essential education, basic health care, and clean water and sanitation (which is actually more important than health care for reducing the loss of human life). The real story of the 1850s to the 1950s in Western Europe and North America was thus an eventual massive uplifting in living conditions and the elimination of abject poverty as a normal condition of life for working people.

With globalization—its technology, its capital, its communications—we have the capacity to achieve that same outcome worldwide, to combat global inequality, the biggest moral issue facing our world today. Societies like my own suffer from diseases of plenty, such as obesity, diabetes, arthritis, heart disease, and cancer, while the majority of the world's people live in abject poverty. Half of humanity lives on less than the equivalent of US\$2 a day. Yet despite their material abundance, the populations of OECD countries are spiritually bereft, dissatisfied that they have nothing to believe in and yearning for something deeper.

In parallel with global poverty, the world's population is burgeoning. In 1900 we were just over a billion, as many human beings as had ever lived since we first evolved. By 1960 we were 3 billion. Now, 40 years later, we are 6 billion, and within about 20 years we will be 9 billion. Most of this growth will occur in the developing world. Sometime between 2020 and 2050 the world's population is expected to stabilize. One can expect to see a growth of population along with development. As adults live longer and children survive to adulthood, populations will expand and then stabilize. Nevertheless, 9 billion people is an enormous change in just over 100 years for this small planet that we share.

We should analyze the demographic features of this growth. Family size is declining in many countries, but the world's population is very young. So if we do the right things—send girls to school, give women access to reproductive health care through their own choice—the population will stabilize.

This population growth raises the moral issue of sharing wealth fairly and justly. Such sharing is self-interested, wherever one sits in the equation, whether privileged or underprivileged. This is the only way to protect our world from enormous strain

and degradation. All the world's great religions have taught that we all have a duty to reach out to the poor and needy, consistent with what is possible. In a sea of poverty, all that was possible was a little more charity, and that was our duty. Now things are different. Enormous progress is possible. Now the concept of sharing justly can mean that every human being on this planet can have the basics of a decent life. If we fail to do that, we are failing in our moral duty. We are endangering the future of the world and all of our people, with the likely outcome being disease, conflict, and environmental degradation culminating in deep and serious calamity.

An important aspect of world poverty today is rapid urbanization. More than half of humankind is now urban, and this is likely to swell to about 65 percent over the next 20 years. Urban poverty is different from rural poverty. With rural populations, one tends to underestimate their hardship because they live with such dignity and courage. Indeed, people often look quite beautiful living their traditional village life, so underestimating the suffering that might entail is easy. In an urban setting, poverty is more visible, more visceral. People are massed together in squalid slums, impatient for progress, angry when it doesn't come, with political agitation and social unrest being frequent outcomes.

In parallel with rapid urbanization, communications technology has reached unprecedented sophistication. The world's poor can now see exactly how the world's rich live. Whereas our great-grandparents in Europe would have viewed China as a mystery, when the events in Tiananmen Square unfolded, every household in Europe could see, and remembers, the man in front of the tank. The world has shrunk in front of our eyes. This is good in terms of a global ethic, but without broader

global justice, the dispossessed feel more anger and more marginalized when seeing exactly how the rest of the world is living. Among my own constituency, one of the most multicultural in the United Kingdom, Muslims feel hurt and angry that they are marginalized and treated unjustly. The war with Iraq and the failure to address the situation of the Palestinians make people feel that justice is lacking and that double standards prevail.

Despite the potential for a great advance, the world's leaders seem to feel little urgency about furthering social justice and alleviating poverty. In many places the MDGs are completely achievable; in others, we are not on course. Africa, for example, is on course to get poorer. In many nations the goal of halving poverty will not happen unless we speed up progress on getting children into school. In some countries this will hinge on the cessation of conflict. The goal of reducing maternal mortality is far from being on track. The challenge of HIV/AIDS is overwhelming and affects us all, but nowhere more so than in Africa. Every state must take these global targets seriously, unpack them into specific targets relevant to their situation, analyze them individually, and find ways to make progress more rapidly. In some of the poorest nations progress will depend on higher levels of outside assistance, and it's here that we need to see more urgency in the international system.

Faith groups have an important role to play. In my own view, faith groups have to move beyond charity. Charity is fine; it comes from love and respect for others. If faith groups throughout the world simply run more development projects, that will be good, but it will be a completely inadequate response to the crisis. Real charity is justice. We need to mobilize that core of moral teachings that lies at the heart of each of the world's great religions: that life must be just and fair and

that all human beings deserve respect and the opportunity to enjoy their humanity and practice their spirituality. We need to mobilize that energy and moral authority, both on the world stage and at the local level, to progress more rapidly. We need to mobilize faith organizations in our communities to catalyze public opinion and sensitize populations to our duty to care for the world's poor, to shift global economic rules, to reshape global institutions, and to make aid available at the required levels. This is about humanity and the world's deepest moral and spiritual values, and also about using our planet properly and ensuring the world's survival. These goals require influencing the discourse, not by being political, but by being moral and bringing morality to politics, elevating the debate beyond just a technical and economic exchange.

Worldwide we need US\$150 billion in aid, and frankly this is a tiny amount, roughly equivalent to the budget for the U.K.'s social security system for people who are poor, out of work, or disabled. To address the greatest moral issue facing the world, and to ensure the world's survival, the required amounts are not large.

The challenge must fall at least partly on faith groups in rich countries to embrace higher ambitions, to convince those countries to back the right policies, to spend the money well, but to put their money on the table. Faith groups can play an equally compelling role in developing countries. Not all such countries have governments that are dedicated to the interests of the poor. In many countries governmental systems are weak and the interests of powerful elites are entrenched. The result is that wealth is distributed unequally, corruption flourishes, and the poor often distrust their own government institutions. This is a strong message from *The Voices of the Poor* (World Bank 2000). The project entailed interviewing some 60,000 poor people in

60 countries worldwide. With great eloquence they spoke about their lives and their anger at social injustice. Asked whom they turn to in times of trouble, they cited not governments or politicians or nongovernmental organizations (NGOs), but their faith groups: their churches, their mosques, their temples.

There is tremendous power in the alliances and networks these faith groups represent. These networks are closest to the poor of the world. If faith groups began to speak in louder voices—demanding justice, giving people more information about their rights and entitlements, giving them a greater understanding of what obligations their governments are undertaking and how they could be held accountable—this would empower people to demand what is just and right. Faith organizations have great untapped potential to facilitate this type of transformation more rapidly and more deeply than other institutions. That is the task facing faith communities.

So, where does that leave us after September 11? In my view, in extremely serious trouble. Many people—reflecting on the shock and horror that a few people would deliberately kill so many others, seeing how the world's richest and most powerful country could suffer such profound damage—viewed the events of September 11 as a turning point for humanity. In today's global environment no one can hide behind a wall. The richest and most powerful are also vulnerable when a group of fanatics without enormous amounts of military equipment can strike at the heart of one of the world's most powerful countries.

Where did these malevolent, hatred-inciting forces hide themselves? First in Sudan and then in Afghanistan, countries that were failing, marginalized, isolated, and impoverished and where fanatics could manipulate and misuse deeply poor people. The perpetrators used religion and poverty to incite hatred.

How should we respond to this misuse of poverty? The only answer is justice: a much greater determination to make the world more just. Obviously we cannot eliminate every lunatic from the world, but working together we can nip in the bud the fanatics who want to sow hatred among different people or different religions.

The world has a choice. There is a beautiful, better world out there that we can build together, or there is a horrible, ugly, conflict-ridden world with ever-growing divisions. Faith networks have a particular capacity, and perhaps a duty, to help us shape a vision of what we can do and to spur international public opinion to deal with injustices and dictatorships in a way that keeps humanity together and treats everyone with justice and respect.

The challenge for the global community is to mobilize the finest core values that lie at the heart of all the world's religions and bring them to bear much more powerfully and centrally on the global and national stage. The world is in serious danger. If we fail to address global poverty and conflicts in a wise and just way, we will have failed in our duty to hand on a better world to the next generation.

---

## *Challenge for Our Generation*

BONO

What do rock stars like me have to contribute to debates about global poverty, the international debt burden on developing countries, and HIV/AIDS? I think we can help tell the story better. We can help, for example, in the area of branding, because rock stars have above all to build their own brands.

We need to get much better at branding in the area of poverty. We have to dramatize the story. We have to shape a clear melody line or the public will fall asleep in the comfort of their freedom, as indeed I did for many years. The challenge is there, and it is exciting. We have a chance to be part of a generation that does not find it acceptable that 2.5 million people will die of AIDS next year. I want to be part of that generation.

I am talking about a shift in global consciousness. It should feel like revolt, because it is—against our own indifference. Branding would help dramatize the plight of the world's poor, help wake up people in the United States and Europe to the fact that poverty is not moral or acceptable.

Churches have a special role to play here. They have spheres of influence that reach widely and deeply. Frankly speaking, they also have great “stage gear.” I recall well a photograph with His Holiness Pope John Paul II in Castelgandolfo, the Pope’s summer residence, that helped us publicize the international Jubilee 2000 campaign to cancel the debt of developing coun-

ties. When campaign leaders went to Castelgandolfo, the Pope swiped my sunglasses. He put them on for a moment, which I will remember for the rest of my life, as it showed great humor and grace. Then he read a remarkable tract about commitment to social justice.

The photograph of us together on this occasion, sadly not with my spectacles on, helped immeasurably in dramatizing the enormous challenges of poverty, debt, and HIV/AIDS. People began to say, “What are they doing hanging out together? This must be important.”

It is critically important. Before the battle against HIV/AIDS is won, many more lives will be lost than in any war of the last century. These challenges could not be more important.

If we are honest, we must admit that the Millennium Development Goals—which, among other provisions, call for cutting the number of people who live in extreme poverty in half by 2015—are modest. Even if we achieve these goals established by world leaders, one in four children will still be living in dire poverty despite the efforts of so many people in the world of development whose daily lives revolve around this daunting task. Clearly there is great momentum behind the Millennium Development Goals, but it is not enough to get us where we need to go.

It seems like it would take an act of God to win this battle, to secure a shift in paradigm, a shift in the way we see the world, but perhaps it would not. It is we who have to act.

I might even say that God is on his knees, begging us to act, to get up off our behinds—and I include myself in this—and take this fight against world poverty to a new level.

Discussion and debate are helpful, but we must elevate our efforts to involve a wider group of people—people who can



*On the Oprah show, she asked the people whether they wanted more resources to go for HIV/AIDS and the audience said “yes.” Mothers have no difficulty in understanding the value of a child’s life.*

U2 LEAD SINGER BONO

enable the politicians to secure higher levels of funding and commitment. Some politicians are interested and anxious to do something. We must enable them to do it.

The churches have tremendous ability to communicate within their parishes. When they do, extraordinary things happen. With Jubilee 2000, it was the churches that moved the debate forward. U.K. Chancellor Gordon Brown woke up one day and heard horns blasting outside the Treasury and thought, “Oh God, another bunch of students.” But when he looked out the window, he did not see students. He saw mothers’ unions and Sunday school teachers.

Politicians are used to the likes of me. They are used to student activists. But what really scares them is when mothers’ unions get out there. In the Jubilee 2000 movement, that was really important.

I was recently on Oprah Winfrey’s American television talk show—not to talk about U2 and my day job—but about HIV/AIDS. She asked me, “With all the mothers at home, trying to take care of their children, to get them to school, trying

to change their diapers, worried about their health bills, why should they care about what's going on in Africa and AIDS?" I answered that, while you might have to worry about that question put to people who come to rock concerts or people who sit in boardrooms across the United States, you do not have to worry about that question with mothers: they know the value of a child's life. In Africa or India a child is as valuable as a child in America or England. The whole audience, all women by the way, responded, "Yes, yes, this is great." I realized that that was the power of the Jubilee 2000 movement—the righteous anger of that invisible, but powerful, moral class. Here the church has an enormous role.

In my opinion, if the churches ignore poverty and HIV/AIDS, the churches will be ignored. They will be irrelevant in the 21st century unless they deal with the issues we are talking about today. In a recent poll of Evangelical church members in the United States, only 6 percent felt they should be doing more about the AIDS emergency, a scourge the likes of which planet Earth has never seen. The Bible contains 2,103 verses of scripture pertaining to the poor. Outside of personal redemption, the call to address the needs of the poor is the most important aspect and the main thrust of the scriptures. To ignore this misses the basic tenets of Judeo-Christian values, indeed, the values of any of the world's great faiths, concerning the dignity of human life.

Cardinal Theodore McCarrick and I recently met with U.S. President George W. Bush. We were hammering out a deal on support for efforts to address HIV/AIDS. President Bush put his hand into his pocket, actually the pocket of his taxpayers, and he rightly put US\$5 billion on the table for some initiatives in this area. President Bush referred to AIDS as genocide. I



His Eminence Cardinal Theodore McCarrick  
Catholic Archbishop of Washington

Bono  
Lead Singer, U2

chose to interpret that remark as saying that we are all complicit in our inaction in addressing AIDS.

Soon after, I met Congressman Tom Lantos of California, who was a prisoner in a labor camp in Hungary during World War II. He told me that as a child he remembers that when people were being put on the trains and sent to their certain death, the thing on his mind was all the passersby who watched without asking questions. "They watched as we were being put on the trains," he said. Are we not doing that again now as so many die for that stupidest of reasons, lack of money?

I think history will be hard on us, and God will be even harder, if we fail to deal with this moment. It is an absolutely central moment of our era. Looking back in 50 or 100 years people will probably remember three characteristics of our era. First, that ours was the age of information, the Internet; second, that we waged a war against terrorism; and third, whether or not we allowed an entire continent to burst into flames while we stood around with watering cans. I beg of you, do not let this happen.

---

## *The Sweet Harmony of Dialogue*

AKBAR S. AHMED, IBN KHALDUN CHAIR OF ISLAMIC  
STUDIES, AMERICAN UNIVERSITY

**A**n unprecedented, global clash of civilizations may be ongoing, but not long ago I witnessed the sweet harmony of the dialogue of civilizations. However strong the ideas of a clash, those of understanding are equally powerful.

In the crypt of Canterbury Cathedral, one of the oldest churches in European Christendom, I saw expressions of the human spirit and confirmation of its essential unity. It was a musical evening that brought together a Japanese flute master, the choir of the cathedral, and Moroccan Sufi musicians accompanied by an African American jazz pianist. The sight and sounds of the angelic choir singing “Jesus Walking on the Waters” and the Moroccans singing and dancing in honor of the Prophet of Islam summed up for me the possibilities of cultural harmony in the 21st century.

The evening music was the climax of a two-day conference convened by Dr. George Carey, Archbishop of Canterbury, and James D. Wolfensohn, President of the World Bank, that attracted some of the world’s leading figures. The conveners’ initial idea to examine the spiritual content of development issues remains a controversial one, both in the church and among economists, but its power is undeniable, and perhaps it will provide the way forward in an uncertain future.

International gatherings of this kind are usually stiff, because people bury their ideas in platitudes. We all want peace,



*There is a battle afoot for the soul of Islam. We must not exacerbate the anger and tensions by foolish words and actions.*

PROFESSOR AKBAR S. AHMED

we all want harmony, we all live in hope. Meetings like this one also sometimes degenerate into vituperative exchanges. Atavistic prejudices break out.

This time something different happened. It is not easy to explain why. Perhaps it was the personal chemistry. Perhaps it was the Japanese flute player who began each morning with an inspiring and moving melody. Perhaps it was the setting of Canterbury.

The participants underlined again and again the urgency of focusing not only on the real issues facing global civilization—poverty, AIDS, civil conflict—but also on a healthy need for self-criticism. These courageous people were prepared to challenge the stereotypes in their own communities. “The world,” Carey said, “is in a terrible mess.” The faith communities need to work together. Only with this vision can the world effectively tackle issues of development and poverty.

Wolfensohn, who is driving this vision in the World Bank, admitted that while the efforts of his bureaucracy of 10,000 people were improving, they were still “inadequate.” Dr. Israel Meir Lau, Israel’s Chief Rabbi, told us how he had visited Palestinian patients in hospitals, sometimes even before their own families.

Canon Gideon Byamugisha, an Anglican priest from Uganda, disclosed that he had contracted AIDS, and by publicizing his situation he hoped to highlight the problem that is devastating his continent and now threatens China, India, and Russia. His Holiness Shri Swami Agnivesh from India condemned the actions of those of his co-religionists who had embarked on the killing spree of Muslims that he describes in his book *Harvest of Hate: Gujarat under Siege* (Agnivesh and Thampu 2002). Archbishop Anastasios of the Albanian Orthodox Church told me that his interest in Islam had led him to explore the links between Islam and his own religion. He pointed out that few people know how much Muslims revere Jesus and Mary. Indeed, the Koran refers to Mary more times than does the Bible.

For me perhaps the most significant remarks came from the Archbishop of Canterbury himself. I had pointed out to him the hurt and anger in the Muslim world that had resulted from recent remarks about the Prophet of Islam by certain well-known religious figures in the United States. The Prophet, I noted, is revered and loved even by secular Muslims. Such remarks are damaging Western interests in the bazaars of the Middle East and in the villages of South Asia. They are convincing people that a “crusade” against Islam is indeed under way and only encourage the extremists in Muslim society. They add fuel to the flames flickering around the idea of a clash of civilizations.

The Archbishop responded with passion. He said he would like to go on record that these remarks are “outrageous.” He said the Prophet of Islam was a great religious teacher and that he admired the Abrahamic spirituality of Islam. Indeed, he appreciated Muslims’ strong commitment to their faith. Such remarks appalled him because they degraded Christianity itself. Christianity, by definition, is about compassion, generosity, and hope.

I was grateful for the Archbishop's courage and compassion. His statements will no doubt help heal the wound caused by the insensitive remarks. It was precisely this spirit of compassion and understanding that gave me hope.

On the way to Heathrow Airport for my return flight to Washington, D.C., I read the lead stories in the British newspapers. Edwina Currie had just published a book revealing her affair with John Major, the former British Prime Minister. The news had knocked even Saddam Hussein from the front pages. We were back to sex and scandal, the staple of the media. It all appeared unreal to me. I was still hearing the sweet sounds from the cathedral's crypt and my heart was uplifted.

## Forceful Messages That Merit Special Consideration

• *One reason that the development world has become so secular is because of the concerns and fears about threats to hard-won reproductive rights for women. Here the churches have cast a long shadow. There must be a way to work this out.* MARK MALLOCH BROWN

• *On the Oprah show, she asked the people whether they wanted more resources to go for HIV/AIDS and the audience said “yes.” Mothers have no difficulty in understanding the value of a child’s life.* BONO

• *What does peace mean? From Guatemala I learned that peace means water; peace means schools; peace means health. Nothing has changed for the down-trodden. If change does not come from above it will come from below.* BISHOP GUNNAR STAALSETT

• *Personal relationships are what can counter the clash of civilizations that many feel and see, especially in the Muslim world.* PROFESSOR AKBAR S. AHMED

• *People are not the same and they do not respond to incentives in the same way. This is fundamental and needs more recognition and is a major new recognition in the development world.* MARK MALLOCH BROWN

• *The word “covenant” has deep roots and significance and comes to the fore in these deliberations. It is your word, which must not be broken. This is common to all the major religions.* ARCHBISHOP GEORGE CAREY

• *A major teaching of all faiths is that true leaders are those who respect their promises.* DR. HISHAM KHATIB

• *If you do not give women their rightful place (including in religions), there will be no peace in the world.* HIS HOLINESS SHRI SWAMI AGNIVESH

• *It is so sad that our world has not had the courage to do what we now ask it to do. We have run out of time* HIS EMINENCE CARDINAL THEODORE MCCARRICK

• *Religions are living organisms; they do and must change. Don’t use words in a nebulous way; let us accept and see the challenges that face religions and that face economists.* HIS BEATITUDE ANASTASIOS

• *There is a huge gap between what I think we are doing and what you are seeing on the ground. We need to take a couple of areas and make them work.* JAMES D. WOLFENSOHN

• *AIDS is a disease related above all to communications, and we need to focus on communications in all aspects of our response. The media need to relate much more.* BISHOP GUNNAR STAALSETT

• *We must teach young boys to respect women and their bodies, and young girls to be able to say no.* DR. THORAYA OBAID

• *Religions need to deal with AIDS and to be grounded in a deep concern for people who are suffering. But religions also need to do this within the framework of their teachings on sin; otherwise they will just be more NGOs.*

HIS BEATITUDE ANASTASIOS

• *Some use their congregations to control AIDS; some use AIDS to control their congregations.* REVEREND CANON GIDEON BYAMUGISHA

• *Paths are made by walking.* ARCHBISHOP GEORGE CAREY

• *I have learned that today in the Middle East the blood of tribalism is thicker than the water of baptism.* ARCHBISHOP GEORGE CAREY

• *I have been moved, thematically as well as emotionally, by the sincerity and sharing and the challenge. We need to take each other very seriously. Part of the reluctance of development leaders to take religion seriously is their bad experience. We must take this and move on. Conversation is needed on both sides of the table. Spirituality is the path from covenant and pledge to implementation. What is needed is a powerful global social contract and groups with weight and respect who keep others to their word.* BISHOP GUNNAR STAALSETT

• *There is a battle afoot for the soul of Islam. We must not exacerbate the anger and tensions by foolish words and actions.* PROFESSOR AKBAR S.

AHMED

• *The complexity of the issues and the depth required to understand them is intimidating and humbling. This is a very powerful idea: to tap the strengths of religions, and the huge untapped value. Give time to spirituality, room to the heart. Consider economics, finance, and administration as disciplines that are deeply ethical at their core—they are about poverty and employment.* DR.

BRIZIO BIONDI-MORA

• *We cede the moral high ground to no one. The staff of the World Bank—10,000 of us—work every day with all our talents and energy and dedication to help the world's poorest people. We are moved ethically, morally, and emotionally in our work.* JAMES D. WOLFENSOHN

• *The meeting has highlighted the common energy, but also the large gaps, through a process of thinking together. We must address this together.* JAMES D. WOLFENSOHN

---

*Part 2*

---



MEETING OF WORLD LEADERS ON FAITH  
AND DEVELOPMENT, CANTERBURY, UNITED  
KINGDOM, OCTOBER 6–8, 2002



---

## *Challenges Posed by the Millennium Development Goals*

**A** cry for action was the clear and central message of the meeting of faith and development leaders held in Canterbury on October 6–8, 2002. Time is running out for the world's poorest citizens and communities.

Those who gathered at Canterbury were deeply convinced that the Millennium Development Goals (MDGs) offer both the morally right course and a prudent framework for action based on enlightened self-interest by industrial and developing countries alike. They also returned repeatedly to the important notion of partnership—the global community's interconnectedness and shared responsibility for meeting those goals—as a key to progress. The gender dimensions of poverty and HIV/AIDS were a third prominent thread. New, stronger, and practical partnerships engaging both faith and development communities are vitally needed in the central “covenant” of our times: to translate the rhetoric and ideals of fighting poverty and incorporate greater social justice into action and results.

The group that gathered at Canterbury explored its understanding of and the underlying questions arising from the dual faces of globalization: its unequal impact on rich and poor countries and its ability to bring the world closer together while also driving it apart. They called for greater attention to ethics, values, and spirituality at the local, national, and international levels in seeking sustainable solutions to today's greatest challenges. The commonality of the major religions' core values—

compassion, love, tolerance, justice, and an obligation to assist the poor and the marginalized—was a central theme woven through two days of discussion. The participants were unanimous in citing the enormous potential for closer collaboration between the worlds of faith and development in confronting poverty and fostering social justice.

This overview highlights the themes that emerged during each major session of the meeting and summarizes the meeting's conclusions and the follow-up actions that the participants recommended.

---

## Opening Remarks

*“I come with an open heart and an open mind and full support for what you are trying to do.”*

HIS ROYAL HIGHNESS PRINCE TURKI BIN TALAL

*“What is most needed today is to speak truth to power. We need to translate faith into reality, fear into love.”*

HIS HOLINESS SULAK SIVARAKSA

*Themes: background to the meeting; global changes since September 11; UN International Conference on Financing for Development in Monterrey, Mexico; the UN World Summit on Sustainable Development in Johannesburg, South Africa*

Archbishop of Canterbury George Carey framed the rationale for a faith-development partnership in his introductory remarks. Faith communities have deep historical roots in assisting the poor and in operating extensive grassroots programs in key social sectors. Across Africa, for example, faith-based organizations provide up to 50 percent of health and education services, especially in poor, remote areas. While noting candidly that religions have sometimes been part of the problem by encouraging poverty and excessive spirituality, Carey held that “absolute poverty shames us all.” He described the roots of his own keen interest in development issues: his sense of disgrace and rebel-

lion as he saw his own parents caught in a trap of poverty from which they were never able to escape.

World Bank President James D. Wolfensohn observed that traditional delineations between religion and development are fading, not only within the World Bank, but also in other key development organizations. We should never forget that 5 billion of the 6 billion people who populate today's world live in developing countries and that 3 billion of these live on less than US\$2 per day. This situation is "ethically, morally, and emotionally disturbing." The world's population will swell to 8 billion by 2025, with virtually all of this increase taking place in the developing world.

Despite dramatic inequities, Wolfensohn emphasized that the world today has "no walls": the rich and powerful are as vulnerable as the poor and dispossessed. The links between poverty and peace are clear and stark, in that failed states with deep poverty are fertile ground for hatred and armed conflict, both nationally and internationally. The interdependence between industrial and developing countries implies responsibilities for all nations to ensure good governance; to promote the capacity of legal frameworks to address financial and institutional corruption; and to confront violence, gender discrimination, and other social ills.

Equity, justice, and development are essential if each person is to control his or her own destiny. This is the foundation of the Millennium Development Goals (MDGs), which aim by 2015 to halve world poverty, achieve universal primary education, halt and reverse the spread of HIV/AIDS, and eliminate gender inequality. Wolfensohn pointed to the growing consensus among all actors engaged in development about the need to identify what works, to scale up successful interventions, and to

implement them effectively. Development actors reaffirmed this consensus at the UN International Conference on Financing for Development in Monterrey in March 2001, the UN World Summit on Sustainable Development in Johannesburg in September 2002, and the World Bank and International Monetary Fund annual meetings in Washington, D.C., in September 2002. Governments, civil society, faith groups, the private sector, and international donors will have to join forces to achieve the daunting challenges embodied in the MDGs.

The ensuing discussion echoed the theme that the greatest moral issue facing the world today is the need to eradicate poverty and attain economic and social justice for all. Accelerating urbanization—in 20 years 65 percent of the world's population will live in cities—is bringing the specter of poverty into sharper relief. Rural life, too often romanticized in a context of dignity and courage, can shield the true impact of poverty. Larger concentrations of urban poor will likely breed anger and resentment, with social, political, and economic repercussions.

Pointing to conflicts such as those in the Middle East and Afghanistan, between India and Pakistan, and within India, many speakers observed that these security threats both reflect and worsen global inequality and injustice. The group pointed to the need to avoid double standards regarding the human impact of armed conflict. As one participant noted, "The people of Iraq should be valued as highly as those who died in the twin towers." The group put forward strong arguments that resources spent on arms and war would better enhance world peace if they were devoted to eradicating poverty.

Fulfilling the MDGs will require not only the concerted and collaborative efforts of many different constituencies, but

also their willingness to be honest and forthright about their roles and responsibilities. Even with such efforts, some regions of the world, such as Africa, are unlikely to meet all the goals.

An important theme revolved around the technological and communications revolution, which is fueling deep and rapid changes in far corners of the globe yet also threatens to accentuate divisions between rich and poor through a “digital divide.” For some this is analogous to post-Industrial Revolution Europe and suggests the potential of information technology to uplift masses of people and spread participatory government. One participant noted that genuine democratic practices are the only real guarantees against corruption and inequality, while others pointed to the role of faith communities in empowering people to demand higher standards of government and greater progress in development. A recurring observation was that there remains a critical need to accord higher priority to gender issues and their impact on alleviating poverty, improving social indicators, and ameliorating and mediating conflict.

Participants returned repeatedly to the inadequacy of international aid. One termed the present level “peanuts,” saying it was only about half of what it should be and asserting that any pretense that it is “big money is a lie.” Among other speakers, Prince Turki bin Talal of Saudi Arabia suggested that the U.S. war on terrorism is likely to divert investment from developing countries. Indeed, he believed that the whole world has been set back by the “September 11 hurricane,” especially the developing world, “which is hardly situated on the map of the world economy.” Arab economies, which rely on oil and gas, tourism, and labor services, and hence are closely linked to global economic trends, have been among the hardest hit. He found it paradoxical that the United States and other industrial countries counsel

developing countries to accelerate development as the best protection against conflict, but fail to underwrite that effort with sufficient resources and action.

Although the conferences in Monterrey and Johannesburg raised considerable hope that international aid would grow, those present in Canterbury pointed with sadness to the disappointing follow-up to those meetings. There was also, however, a strong theme of shared responsibility, and they agreed that developing countries need to provide greater assurances to the donor community that they will use aid resources wisely and effectively.

---

*Challenges of the 21st Century  
How to Accelerate Progress toward Social  
Justice for All Peoples and Promote  
International Dialogue and Cooperation*

*“The world is in extremely serious trouble. What is possible and what is needed is justice—real charity is justice. It is about bringing morality to politics. Fanaticism that turns religion into a tribe that hates another is ugly and wrong.”*

RIGHT HONORABLE CLARE SHORT

*Themes: MDGs, education, and health as development priorities and the work of faith and development communities in these arenas; the MDGs' implications for faith and development communities*

This session directly addressed the challenges and opportunities presented by the Millennium Development Goals (MDGs). Mark Malloch Brown, Administrator of the United Nations Development Programme, asserted that these eight straightforward, interlinked goals have gathered life and force as well as a constituency, with every player from governments to civil society groups agreeing on the need to fulfill them. Attaining the first goal—halving extreme poverty by 2015—requires meeting the next six, which include achieving universal primary education, promoting gender equality, reducing child mortality, improving maternal health, combating disease, and ensuring environmental

sustainability. The final goal is a challenge to the donor community to ensure that it provides enough resources to fulfill these aims.

Malloch Brown argued that the enormous political voice of the faith communities and their equally significant role in delivering social services suggests that they are critical development partners and agents of change; however, the development world has become extremely secular. This can be explained in significant measure by concerns that religious institutions could jeopardize hard-won reproductive rights for women. Noting that this is an area where the churches have “cast a long shadow,” he called for efforts to unravel this conundrum.

Enrique V. Iglesias, President of the Inter-American Development Bank, addressed the MDGs from the perspective of Latin America: a continent of 500 million people with diverse cultures, ethnicities, and religions and a region where religion has had a long and sometimes distinguished, and sometimes questionable, history. The region boasts modern economic structures, a per capita annual income of US\$3,000, and a tradition of vibrant arts and culture, yet 40 percent of its people live in poverty, with the gap between rich and poor being the largest in the world. The crises afflicting some Latin economies are exacerbating social exclusion and disintegration, as exemplified by rising numbers of street children and increasing violence and crime, including domestic violence against women, as seen among Argentina’s new poor. The region has already achieved some MDGs, but others will be difficult to meet, especially given that development is a long-term, complex process.

Iglesias outlined three factors critical to progress on these fronts. First is participation by the poor themselves, facilitated by faith groups that tap the strength and creativity of impoverished people. Second is an affirmation among and within countries of “a moral imperative to remedy” poverty. Finally,



His Beatitude Anastasios  
Albanian Orthodox Archbishop of Tirana and All Albania

Bishop Gunnar Staalsett  
Lutheran Bishop of Oslo

leadership—in commitment, conviction, faith, and drive—is essential to giving people hope for a better future.

The themes of morality, urgency, shared responsibility, and alliances between faith and development communities in realizing the MDGs permeated the ensuing discussion. One speaker asked whether people too often expect and tolerate poverty as an inevitable evil. Gunnar Staalsett, Lutheran Bishop of Oslo, declared, “Poverty is the greatest existential threat to world peace the world has ever seen. . . . From Guatemala, I learned that peace means water, peace means schools, peace means health. . . . There is a need to act.”

Resources and decision making need to be channeled to the community level if the world is to see real success in raising living standards. Several participants cited the need to forge

Dr. Ekaterina Genieva  
President, Open Society  
Institute Moscow

Enrique V. Iglesias  
President, Inter-American  
Development Bank



stronger ties among religions as essential to peace and development. A number suggested consolidating the core moralities of all faiths and building bridges between the spiritual and economic worlds to reduce poverty, deal with conflicts wisely, and ensure all the world's citizens the right to human dignity and social justice. Faith groups often have the potential to gain access to and influence policymakers and are an underused resource for promoting change. A final theme echoing throughout the discussion was the importance of strengthening personal values and relationships and fostering change among individuals as well as among countries, religions, and institutions.

Many participants highlighted, time and again, the numerous and complex links between conflict and poverty. In some parts of the world, "more children know how to shoot than read," said one speaker. Faith groups that now provide services, especially health and education in war zones, could help realize the MDGs in regions that would otherwise have no access to services.

---

*Global, National, and  
Community Governance  
Whither in the 21st Century?*

*“We know what needs to be done but we are not doing enough. Development is much more complex than we had thought. The most powerful need today is for leaders.”*

INTER-AMERICAN DEVELOPMENT BANK PRESIDENT  
ENRIQUE V. IGLESIAS

*Themes: moving toward a global community; confronting the promises and pitfalls of globalization; ensuring that emerging world financial and trade policies do not neglect social priorities; securing the voice and participation of civil society in shaping national and international priorities and policies*

This session explored the opportunities, challenges, and impacts of globalization. Recurring throughout the discussion was the question of whether high-speed communications are undermining or reinforcing a global community by training a spotlight on industrial countries' standards of consumerism and thereby highlighting economic inequality.

Michel Camdessus, former Managing Director of the International Monetary Fund, focused on three areas that do not lend themselves to statistical analysis or solutions and in which faith communities have a significant role to play: partnerships, pledges, and governance. Together these imply a concept

Mr. Michel Camdessus  
Former Managing Director  
International Monetary Fund



of world citizenship, one in which people need to be educated. That concept is becoming a central tenet in international development, as evidenced by the UN International Conference on Financing for Development and the New Economic Plan for African Development, which is an important and dynamic African-led initiative to turn toward more lasting development.

Real partnerships entail mutual acceptance, trust, and responsibility, as well as the partners moving beyond their own familiar territory. Perhaps faith communities, more than most other institutions, can claim real partnership with the poor, because, unlike government and financial institutions, they live and work with the poor on a routine basis.

Camdessus pointed to the need for the international community to adhere to its pledges to combat poverty, thereby offering the developing world a measure of predictability in relation to development. Archbishop of Canterbury George Carey suggested that Camdessus was describing a concept akin to the spiritual idea of a covenant, that is, a commitment that



*We can help those who are not organized, like interfaith groups, to be more organized in the interests of good.*

CHIEF RABBI OF ISRAEL MEIR LAU

cannot be broken. Such a commitment, Camdessus held, will entail rethinking consumerism, again raising the idea of shared responsibility. He underlined the importance of ensuring that governance structures and mechanisms are transparent and participatory and that global forums, including the Group of Seven, include the poor and their legitimate representatives.

Sulak Sivaraksa, Buddhist leader and at the time of the meeting a professor of social change at Swarthmore College in the United States, outlined a Buddhist perspective on global community and philosophies of development. According to Buddhist ideals, the interconnectedness of individuals and their communities moves people to act with wisdom and compassion to work against suffering and violence. Progress is possible only when spiritual transformation accompanies material transformation; material accumulation cannot be the goal of existence. Excessive consumerism, as seen in the industrial world, is wrongly characterized as freedom of choice, when in reality materialism forces adherents to sever family and community ties as they link their identity to money and material goods.



His Holiness Sulak Sivaraksa  
Buddhist Leader  
Former Professor of Social Change  
Swarthmore College

The Buddhist goal of development is based on an alternative, three-pronged understanding of freedom: freedom from insecurity, including basic needs; freedom from oppression and exploitation, presupposing tolerance and solidarity within a community; and freedom of inner life, enabling people to possess inner contentment and embrace a state of “interbeing.” Atomistic societies, where individuals seek benefits only for themselves, will never achieve this holistic definition of freedom grounded in wisdom and compassion. This development model suggests engaging in small-scale production, catering to local communities, and taking no more from the environment than needed. In this construct, education would be geared both to acquiring knowledge and fostering spiritual enlightenment and



Sahib Jathedar Manjit Singh  
Sikh Spiritual Leader

Dr. Rajwant Singh  
Chair, Sikh Council on Religion and Education

Dr. Mohinder Singh  
Director, National Institute of Punjab Studies

compassion. This Buddhist model of development is more than material development with a human face: it entails a deep understanding of the interconnectedness of individual happiness and social emancipation from greed, hatred, and delusion.

Faouzi Skali, Director General of the Fès Festival of World Sacred Music in Morocco, reinforced many of these themes, pointing to the need to incorporate values—not just material

goods—into concepts of dignity, spirituality, and progress. He highlighted the urgency of examining the cultures and traditions of different civilizations, especially in the post–September 11 world, and working toward development models that include spiritual norms to help close the gap between rhetoric and reality. As he put it, “We must self-examine and move beyond what has been a tremendous shock to civilization to see how we can all participate in a global community.” Religion can be a help or a hindrance to development, he maintained, depending on local circumstances.

In the comments that followed, many contended that the traditional walls between religion and development must come down if the global community is to have any hope of tackling fanaticism. “The world is on the brink and humankind is in crisis,” said one conferee. All religions have some form of the Golden Rule, a formulation of a fundamental concept or teaching that fosters humanitarianism and solidarity.

---

*Giving Voice to the Excluded*  
*The Power and Dignity of Poor Communities*  
*in the Face of the Challenges of Poverty*

*“Wealth of choice is not freedom. One must be free of poverty to choose. The model of listening to the poor is truly commendable and points to a very different approach.”*

HIS HOLINESS SULAK SIVARAKSA

*“The challenge is to put together spirituality and solidarity, to go to the basic roots and values of religions. There is much to be built on a common global ethic.”*

PROFESSOR ANDREA RICCARDI

*Themes: the voices of poor and excluded peoples; the roles of faith and development leaders and institutions in speaking on behalf of the poor and excluded; community development programs; and the lessons of experience*

In a moving tribute to the poorest of the poor, His Holiness Shri Swami Agnivesh, a Hindu activist from India, opened the session with a moment of silence for the *dalits* (Untouchables) in India, tribal and indigenous peoples, and women everywhere. He then centered his remarks on the exclusion of women, in particular, from the hierarchy of religious institutions, maintaining that “if you do not give women their rightful place, there will be no peace in the world.” Pointing to the links between poverty, gender, and conflict, he recounted the havoc that religious fanaticism is wreaking in Gujarat, India. Agnivesh also focused on the need for all establishment institutions, including governments,

religions, financial institutions, and donors, to critique themselves to determine whether and how much they are changing the status quo and furthering social and economic justice.

Cardinal Theodore McCarrick from Washington, D.C., clearly moved, commented that he saw the image of Mother Theresa in the Swami. He noted that the Hebrew scriptures, the New Testament, the prophets of Israel, the Koran, and the sacred writings of the oriental religions all speak powerfully about the rights and plight of the poor being a common concern of all people. However, quoting World Bank President James D. Wolfensohn that “neither of us owns the poor,” McCarrick cautioned that while faith and development leaders and institutions can and should speak forcefully in the corridors of power on behalf of the poor, they cannot presume to speak for them. Listening to and supporting the poor requires recognizing the basic human dignity of every person, showing patience in tackling a complex problem, and lobbying the wealthy countries to make aid available on a larger scale.

Thoraya Obaid, Executive Director of the United Nations Population Fund, also centered her remarks on women, the most voiceless of the poor, often lacking the ability to determine the most basic aspects of their lives. Every minute, she noted, 156 teenage girls marry before they are physically mature, and 380 pregnancies occur, many to teenage girls. Half of those 380 pregnancies are unplanned, and 100 are aborted, many under unsafe and unsanitary conditions. Every minute, 10 people are infected with the HIV/AIDS virus, most of them 15 to 24 years old and many of them girls, and one woman dies in childbirth. “Clearly the world can do better,” she said. She pointed to the need to educate young people in both academics and in life skills.

Andrea Riccardi, leader of the Community of Sant’Egidio, a Christian lay movement, described his community’s experi-



*We must teach young boys to respect women and their bodies, and young girls to be able to say no.*

DR. THORAYA OBAÏD

ences in addressing poverty and armed conflict. Community members live with the poor in a spirit of friendship, solidarity, and compassion in the belief that “no one is too poor to be able to help someone else who is poor.” In a theme repeated later, Riccardi suggested that excessive pessimism leads people to concentrate excessively on themselves and their own perspectives, further excluding the poor, while “hope makes us ready to listen.” He outlined the community’s experience in facilitating peace negotiations in Mozambique, noting sadly that while that country is celebrating its 10-year anniversary of peace, it is now confronting the scourge of HIV/AIDS, which has killed more people than the war and has cut life expectancy to 32 years.

---

## *The Epic Millennial Challenge* *Combating HIV/AIDS*

*“History will judge: there was a preventable disease that killed millions. Who were the leaders at the time? Dialogue alone can generate the right concepts and help us to see the answers.”*

REVEREND CANON GIDEON BYAMUGISHA

*Theme: HIV/AIDS as a critical development challenge that demands unprecedented collaboration between government, civil society, and the private sector and a unique contribution from faith leaders*

The discussions that focused on the scourge of HIV/AIDS and the urgent need for stronger partnerships between the faith and development communities in addressing it provoked perhaps the most stimulating discussion of the Canterbury meeting. Mats Karlsson, then World Bank Vice President for External Affairs, framed HIV/AIDS as a crucible of development, as not only a health issue, but also an economic and social issue with links to poverty, gender, and conflict. HIV/AIDS is jeopardizing many countries' recent development, often achieved at great cost, and may significantly reduce the growth of their gross domestic product. However, he also forecast a more hopeful scenario for combating AIDS through greater tolerance, partnerships, commitment, and resources.

Among the most moving commentators was Canon Gideon Byamugisha, an Anglican priest from Uganda who is living with

---

*The demand for coffins in Zimbabwe is so high that it is increasing deforestation.*

REVEREND DR. SAMUEL M. KOBIA

the virus. He was diagnosed as HIV-positive some years ago. His weight fell dramatically as he went in and out of hospitals and nearly died. Well-wishers from the North, led by the Archbishop of Canterbury, saved the Byamugisha's life by securing a course of antiretroviral drug therapy for him, which has restored his health and allowed him to become one of Africa's most vigorous campaigners against AIDS.

Byamugisha spoke passionately about the impact of HIV/AIDS on families and communities and about the devastation of being stigmatized, especially concerning children; however, his clearest message was that "we are not without hope in fighting AIDS." Building on that hope requires breaking down traditional taboos and removing stigmatization and discrimination, a problem in which the faith communities have been as culpable as the secular world. Combating HIV/AIDS also depends heavily on partnerships between faith and development communities, with the former providing moral authority, on-the-ground networks, and the ability to "speak the people's language" and the latter providing resources and technical expertise.

Byamugisha and others called for concerted efforts to "break the silence," citing the example of Anglican Church leaders in southern Africa, where despite great personal risk, Archbishop Winston Njongonkulu Ndungane spoke out forcefully, and described how he had led the Anglican bishops in a march to public testing facilities in an attempt to combat dis-

crimination and stigmatization. Such courageous and pioneering efforts pave the way for improved intervention, ranging from prevention to counseling to care. The participants addressed the need to mount information campaigns to engage the public. One stressed that “one must go beyond the perpetuation of soulless statistics.” In the words of Colin Moynihan, member of the British Parliament, “Like many other difficult issues, if it is too difficult to understand, it becomes too easy to ignore. We need to engage the average pedestrian on the pavement. Without this we will fail.”

Several participants pointed to the plight of children and women infected and affected by HIV/AIDS. They cited the need to invest in children 10–15 years old, especially in Africa, to ensure that they can remain in school despite their responsibilities as heads of households when one or both of their parents has died or is ill. Discrimination and exclusion clearly present enormous burdens for children. In Russia some HIV-positive children are not allowed to attend school with other children. One person underscored that infection rates among some African women are six times those of men, largely reflecting women’s inability to control their physical lives. Faith groups can help check the disease by working to empower women and eliminate such harmful traditional practices as the marriage of young girls.

The most effective programs in combating HIV/AIDS combine government and secular responsibilities, such as encouraging condom use, registering sex workers, and testing blood supplies, with faith messages on core values, abstinence, and fidelity. Senegal, Thailand, and Uganda offer examples of countries where government, civil society, and faith communities have together achieved significant reductions in infection rates.

Another effective effort is by the Norwegian AIDS Advisory Council, which has enlisted the media, sports figures, churches, nongovernmental organizations, and the government to combat the virus. Bono, in his remarks, also spoke of the need for partnerships, commitment, and action and underscored the need to mount public information campaigns—akin to the Jubilee 2000 debt reduction campaign—to educate the public on the devastation wrought by AIDS. Broad consensus formed around the need for networks linking governments, external donors, private sector players, civil society, and—the institutions with perhaps the greatest influence on people's daily lives—faith communities.

Archbishop Anastasios of the Albanian Orthodox Church emphasized that bringing realism to bear in considering the role of faith communities was imperative. "All faiths have principles concerning relations between men and women . . . [but] most religions have different approaches." He noted that they also have principles on what behavior is acceptable and will often find it difficult to act in ways that seem to condone types of behavior that they have, up to now, considered a sin. The issue, he noted is recognizing the deep responsibility of faiths to help people who are suffering, especially children, but still to remain cognizant of religious differences and the fundamental teachings of different religions.

The urgent need to bridge the gulf between faith and development institutions and devise mechanisms for mutual learning, collaboration, information exchange, and distribution of resources emerged starkly from the discussion. World Bank President James D. Wolfensohn also noted the critical importance of channeling resources to community-level initiatives, including those led by faith groups, where the battle for sustainability will be won or lost.

---

*The Peace of God  
The Special Demands of Communities,  
Nations, and Regions in Conflict*

*“The legacy of conflict is a radioactivity of hate.”*

HIS BEATITUDE ANASTASIOS

*Themes: the challenges to communities in the midst of armed conflict, which undermines daily life and human progress; the critical role of religious leaders in providing support and basic social services to such communities; what has been learned and what can be done*

For communities hovering on the edge of despair, faith leaders can provide succor, relief, and solidarity. This session focused on the vocation of faith leaders in regions undergoing armed conflict, concentrating on work at the community level, where it requires faith leaders to provide physical relief and spiritual comfort, and at the policy level, where it often allows them to gain access to decisionmakers. Dr. Hisham Khatib, representing Prince Hassan bin Talal of Jordan, spoke to people’s special need for help in dealing with the trauma, mental anguish, and humiliation that accompanies armed conflict.

With notions of justice deeply embedded in Christianity, Islam, and Judaism, religious leaders are uniquely positioned to prevent conflict and pave the way for reconciliation by speaking out against injustice and inequality, especially what Archbishop Anastasios calls the “radioactivity of hatred.” Faith leaders can help break down walls between ethnic or religious groups,



His Beatitude Anastasios  
Albanian Orthodox Archbishop of  
Tirana and All Albania



Mr. Olara Otunnu  
Under-Secretary-General, Special Representative of the  
Secretary-General for Children and Armed Conflict  
United Nations

Father Dominique Peccoud S.J.  
Special Advisor to the Director-General  
International Labour Organization

eliminating the “us versus them” thinking that turns the other group into the enemy.

The Archbishop cited two examples of such work. The first was in Albania in the 1990s. There the Albanian Orthodox Church, emerging from 23 years of lying “in ruin” because of government exclusion, established programs in health, education, rural development, social welfare, culture, and the environment, all of which it considered vital elements of any lasting peace.

The church also made services available to all citizens, irrespective of their religion. The second example was in 1999, when 30,000 Kosovar refugees fled to Albania. The church again mobilized its members to offer assistance and give the refugees access to social programs. Resisting efforts to add religious overtones to the Balkan conflict, the church maintained that “no one has the right to use the holy oil of religion to intensify the flame of armed conflict.”

What emerged was a strong and consistent acknowledgment that many heartening and far-reaching acts of genuine engagement and cooperation among different religious groups occur at the community level. UN Under-Secretary-General Olara Otunnu recounted how in Sierra Leone, another conflict area, relationships between Catholic and Muslim populations facilitated community-level reconciliation. Leaders of both faiths encouraged adherents to attend each other’s places of worship, and both churches and mosques read both the Lord’s Prayer and the Koran. In one area local imams even included the need for more churches among their requests for postconflict community-level investment.

Nonetheless, as one speaker observed, the ideal is not always reality: religion is not always the force behind reconciliation; sometimes it helps fuel conflict. She cited the case of Lebanon, where Muslims and Christians lived together harmoniously until faith leaders fanned the flames of conflict. Now adherents of the two religions live apart. Unfortunately, she said, neither Lebanon nor the Middle East “possesses a Mandela.”

The participants explored links between peace and development from several angles, deeply convinced that the two are indeed tied, but also recognizing the complexity of the relation-

ships. In the words of one participant, “Today we realize there is another name for peace: development,” but this must be based on social justice and equality, without which security is not possible.

---

*Translating Ideals and Ideas  
into Action  
The World Faiths Development Dialogue*

*“The time for talk is past. It is the time for action.”*

MOST REVEREND WINSTON NJONGONKULU NDUNGANE

*Themes: challenges and proposals for strengthening faith-development networks;  
work planned for the World Faiths Development Dialogue and multilateral  
organizations*

This penultimate session sought to translate the Canterbury meeting's expressed ideals into concrete proposals and activities for faith and development leaders and institutions. The desired model was clear, namely, one in which development approaches to improve living standards would incorporate values, ethics, faith, and spirituality. As one speaker noted, “We are building a new world where religion is part of the equation.” Another commented, “Morals should drive politics, not the other way around. . . . This is the common heartbeat of this gathering.” Solutions to economic and financial crises must cease to depend exclusively on market forces and focus on unemployment and the plight of the poor more directly. One participant noted, “This make-believe world [regulated by markets alone] was shattered by economic crises in Southeast Asia and in Latin America.”

Religions have important similarities that could and should provide a solid basis for stronger links among them. Akbar S. Ahmed, noted Islamic scholar and a professor at American

*The complexity of the issues and the depth required to understand them is intimidating and humbling. This is a very powerful idea: to tap the strengths of religions, and the huge untapped value. Give time to spirituality, room to the heart. Consider economics, finance, and administration as disciplines that are deeply ethical at their core—they are about poverty and employment.* DR. BRIZIO BIONDI-MORA

University in Washington, D.C., cited interfaith dialogue in the United States and other countries based on the Abrahamic tradition, which highlights the extent to which Christianity, Islam, and Judaism can be seen as manifestations of the same monotheistic tradition founded by Abraham. The participants underlined how the growing mechanisms for interfaith dialogue are an important vehicle for enhancing tolerance and inclusion, minimizing fanaticism, reducing tensions, calming hatred, and demonstrating convincingly that religions are not waging war against particular cultures or civilizations. Several speakers noted the special importance of insulating Muslim communities around the world from attack. Others observed that however valuable a tool it might be, the Abrahamic tradition excludes many Eastern religions, which any broadly based interfaith dialogue must include.

Michael H. Taylor, Director of the World Faiths Development Dialogue (WFDD), suggested that while dialogue remains important, the time had come for action, in itself a spiritual and transforming process. The vision of poverty that undergirds the



Most Reverend Winston Njongonkulu Ndungane  
Anglican Archbishop of Cape Town

Canon Richard Marsh  
Director, International Education Centre, Canterbury  
Chair, World Faiths Development Dialogue Trustee

Dr. Charles Reed  
International and Development Secretary  
Church of England's Board of Social Responsibility

WFDD is that of a condition that drains human fulfillment and constrains development. A planned WFDD work program aims to promote the Millennium Development Goals and collect information on successful social programs run by faith groups.

The program would support the greater involvement of faith groups in preparing and implementing poverty reduction strategies, whose objective is to funnel funds from debt relief to cutting poverty, and the World Bank's *World Development Report 2003* (World Bank 2003) on social service delivery. Taylor proposed that the program focus specifically on gender, education, and HIV/AIDS in southern Africa, the Indian subcontinent, Latin America, and Eastern Europe.

---

## Concluding Remarks

*“I go back profoundly transformed and ready to work together.”*

HIS HOLINESS SHRI SWAMI AGNIVESH

In his closing remarks World Bank President James D. Wolfensohn noted the progress made in bringing together faith and development leaders for a shared purpose. “We have gone from theology and friendships to specific steps, small but significant,” he said. He commented that with few prepared statements and much discussion, the meeting had been more of a “thought process” than a conference.

Wolfensohn proposed two follow-up courses. First, he called for the creation of mechanisms for better information exchange, especially concerning activities related to the Millennium Development Goals, education, HIV/AIDS, and gender equality. One option is to build on the Web-based Development Gateway—which the World Bank helped set up, but which now operates independently—to include a page for World Faiths Development Dialogue (see [www.development-gateway.org](http://www.development-gateway.org)). Second, he proposed moving from general principles to action by working more closely on advocacy efforts and development projects that engage both faith and development institutions. Such projects would have to attract funding, but that barrier should not prove insurmountable. He proposed meeting again in a year to gauge progress.

Despite consensus that stronger links between religion and development—the core objective of the Canterbury meeting—could make a significant difference in reducing poverty and enhancing social justice, the participants called for greater honesty from both camps concerning their roles in both furthering and hindering such efforts. Wolfensohn, in turn, called for more openness, honesty, and understanding from the many civil society groups that are critical of the World Bank and other international organizations. Pointing to the depth of commitment by all Bank staff to eliminate world poverty, he said, “We do not cede the moral high ground. . . . All of us spend our lives dealing with the question of poverty, humanity, and concern for justice and social equity. . . . I do not believe we can get peace for our children unless we deal with the question of poverty and social justice . . . this needs spirituality; it needs faith.”

Archbishop of Canterbury George Carey complemented Wolfensohn’s remarks by calling for a changed world in which all faiths can participate freely. Taking his inspiration from the character Gandalf in Tolkein’s *Lord of the Rings*, he quoted, “It’s not our part to master all the tides of the world, but to do what is in us for the succor of those years wherein we are set, uprooting the evil in the fields that we know, so that those who live after may have a clean Earth to till. What weather they shall have is not ours to rule.” What kind of world do we want to leave behind? We have no time to lose; we have much to do.

The fight against poverty is facing dramatic setbacks as the war on terror, the arms race, and the challenge of HIV/AIDS compete for international attention and resources. Many participants detected growing inertia among the donor community and pointed to the need to devise a globalization process with “a human will and a human heart.” Reviving the concept



His Holiness Shri Swami Agnivesh  
Working President  
World Council of Arya Samaj

Father Dominique Peccoud S.J.  
Special Advisor to the  
Director-General  
International Labour Organization

Reverend Canon Gideon Byamugisha  
HIV/AIDS Hope Initiative  
World Vision International

of a covenant, the participants returned to the idea of a new social contract and a broadening of democracy on a world-wide scale.

Despite the many dire references to world poverty, injustice, insecurity, and inequality, hope and cooperation were prominent themes. Significant changes in positions and new ideas emerged during the two days, and participants left the meeting rededicated to action and the exploration of new fronts in the global partnership against poverty and social injustice.

Brizio Biondi-Mora, Director of the AVINA Foundation, which supports education, leadership development, and the environment in Latin America, observed that the depth of understanding required to face such complex issues is intimidating and humbling. However, he pointed to the potentially great power inherent in tapping the strengths of religions, in giving

time to faith and spirituality and room to the heart. “A vision without a task is boring. A task without a vision is awfully frustrating. A vision with a task can change the world.”

---

*Part 3*

---



DEVELOPMENT AND FAITH PARTNERSHIPS  
IN FIGHTING POVERTY



---

## *Poverty and Crisis*

### *Inter-American Development Bank Partners with the Israelite Mutual Aid Association*

**A**rgentina's recent economic crisis has had a particularly devastating impact on its Jewish population, the world's seventh largest. The "old" poor have become even poorer, the lower middle class has become the new poor, and some of the middle and upper middle class have become the sudden poor. The new poverty is severe by any standard, manifested in lost income and ruined savings and resulting in malnutrition as well as in profound changes in the community's religious, social, and educational institutions.

Such blows have had a harsh impact on this large community with deep roots that had been faring well. Poverty that strikes people who have known middle-class culture, education, and consumer expectations has special features. The most devastating consequences include shame and shock at suddenly finding themselves without means of support. One result in Argentina is that emigration to Israel has risen sharply despite the security problems there.

An imaginative and unusual partnership involving the Inter-American Development Bank and Argentine and international Jewish organizations has mobilized to help those affected. The Argentine groups include the Israelite Mutual Aid Association, a community association founded by Jewish immigrants in 1894 that has turned its attention to developing new social assistance programs, in particular, employment services. Working with

organizations abroad, such as the American Jewish Joint Distribution Committee and the United Jewish Communities, the association runs 37 social assistance centers throughout Argentina. Its services include distributing food packages; providing medical assistance, social work services, small business loans, work opportunities and training; and helping to reorganize community structures. Particularly significant is a private employment program, Centro Ocupacional de Desarrollo Laboral (Occupational Center for Labor Development), which provides placement and personalized training services to both Jewish and other residents of Buenos Aires.

The Inter-American Development Bank has supported the Israelite Mutual Aid Association's initiative with a grant of US\$1.73 million, which is enabling the group to use information technology to integrate its placement services, approach toward market and client services, occupational profiles, and mechanisms for linking training and unemployment. The new system will strengthen and modernize the Centro Ocupacional de Desarrollo Laboral approach and expand its geographic scope and efficiency, with the aim of creating a network of job placement services in Argentina's major cities.

The program is ambitious, and it has quickly produced lessons, such as the need for closer links with employers, and it has helped to fill a critical gap in Argentina's social safety net. The Israelite Mutual Aid Association ultimately hopes to help create a new social welfare system that provides services to the country's most vulnerable residents, strengthens the capacities of individuals and communities, and prevents social exclusion.

---

*Attacking Extreme Poverty*  
*Learning from Aide à Toute Détresse*  
*Quart Monde*

**F**ather Joseph Wresinski, a Catholic priest, founded Aide à Toute Détresse Quart Monde (Aid to the Very Poorest in the Fourth World, known as ATD Quart Monde) in 1957 to provide services for homeless families encamped outside Paris. Today ATD Quart Monde operates in 27 countries on 5 continents. Although faith inspired, this NGO is interdenominational. It seeks the input of the poor in designing, planning, and implementing its programs, which range from direct services to local, national, and international campaigns. ATD Quart Monde also brings together organizations and people from across the globe to participate in its seminars and training sessions on extreme poverty.

For the extremely poor, the lack of basic security in financial resources, education, employment, housing, and health care makes escape from their life circumstances nearly impossible. As the poorest of the poor are often excluded from mainstream society, their efforts to emerge from poverty may be invisible to outsiders. ATD Quart Monde therefore works in close proximity with the extremely poor for long periods. By valuing their importance as human beings and fostering a sense of ownership of their efforts to improve their condition, ATD Quart Monde helps enable the very poor to move from dependence to dignity, which thereby allows them to assert their political, civil, and human rights.

ATD Quart Monde's work often provides extraordinary learning opportunities. At the same time that it engages deeply and over long periods with poor communities, bringing tangible and lasting benefits through services and personal support, it also documents in graphic prose the nature of the poverty it encounters and its human dimensions. This can help governments as well as international organizations such as the World Bank to appreciate and act more effectively to alleviate harsh conditions by tapping the knowledge and experiences of the poorest of the poor.

The World Bank has recently published *Attacking Extreme Poverty* (2001), a report on the work of ATD Quart Monde. It focuses on ATD Quart Monde's work and philosophy, especially the relationship between extreme poverty and human rights, an idea central to the group's approach. The report also details the implications of living in extreme poverty and investigates how public and private institutions can be more responsive to the needs and aspirations of the poorest of the poor.

---

## *Social Capital, Ethics, and Development*

*An Initiative to Advance These Linked Issues  
by the Inter-American Development Bank*

Led by Enrique V. Iglesias as President, the Inter-American Development Bank is sponsoring a broad dialogue among governments, international organizations, civil society, the private sector, and academia about the ethics of development in Latin America and the Caribbean. The French and Norwegian governments, the Andean Development Corporation, and other national and regional institutions are supporting this effort, known as the Initiative on Social Capital, Ethics, and Development.

Concern about corruption in Latin America provided the original impetus for the initiative, which has since evolved to encompass the globalization debate. The Inter-American Development Bank's long and extensive engagement with faith communities and religious leaders in Latin America laid an important foundation for the initiative, as did the international Jubilee 2000 movement to reduce the debt burden of developing countries. The initiative aims to address the following questions:

- What values should drive development strategies?
- How should development confront such ethically charged problems as poverty, social exclusion, inequality, and discrimination?

- What codes of ethical conduct should policymakers and other leaders adhere to in creating development programs?
- How can diverse societies and a global economic system encourage a sense of community and social responsibility?

To address these questions the initiative has organized seminars for former national presidents, leaders of major religions, government ministers, scientists, business executives, and university presidents to focus on innovative ways to apply ethical values in economics, development policies, and the private sector.

According to Bernardo Kliksberg, the initiative's coordinator, "There is a cry for values to shape the development process and the behavior of leaders, and to confront poverty and inequality." Overall the initiative aims to raise the quality of the development debate, enrich policy frameworks, catalyze joint development efforts, establish ethical codes of conduct, and organize a network of Latin American academic institutions to teach development ethics.

---

*Interfaith Dialogue on “Decent” Work  
The International Labour Organization  
Grapples with Perspectives from Different  
Religious Traditions on Its Core Challenges*

**T**he International Labour Organization’s (ILO) primary goal is to promote opportunities for women and men to obtain decent and productive work in conditions of freedom, equity, security, and human dignity. In this context, decent work is usually defined as productive employment that generates income and protects workers’ rights, which are safeguarded by social protections. At a minimum this concept includes freedom of association and the right to collective bargaining, the elimination of all forms of compulsory labor, the effective abolition of child labor, and the end of discrimination in employment and occupation. However, this approach tends to measure a person’s worth in units of output or amount of profit.

In February 2002 the ILO and the World Council of Churches convened 25 representatives of various religious traditions and secular organizations to discuss the ILO’s Decent Work Agenda, alternative approaches to ensuring sustainable livelihoods. This agenda seeks to make human dignity central to work, thereby establishing a baseline below which workplace standards should not fall. Participants in the interfaith dialogue explored universal spiritual and moral foundations for the Decent Work Agenda, recognizing that the lack of moral and ethical values underlying the traditional approach to jobs and workplaces threatens its viability.

According to participants in the dialogue, decent work finds expression in workers' feelings of value and satisfaction. Decent work is about a job and future prospects, about balancing work and family life, and about gender equality and equal recognition. Decent work encompasses people's ability to receive a fair share of the wealth they have helped to create. Decent work means that people have a voice in the workplace and in the community. The goal of the ILO-interfaith dialogue is to raise awareness of these principles at the local, national, and international levels, and thereby to move toward a reformed global economy that respects the dignity of individuals, families, nations, cultures, and the environment.

---

## *Laying Foundations for Future Social Leadership*

### *AVINA Foundation Partnerships with Jesuit Educational Networks in Latin America*

**A**n unusual partnership is unfolding between a foundation linked to an international business group and a grass-roots, Catholic-inspired federation of nongovernmental organizations to improve and expand education in Latin America's poorest communities. The former is the AVINA Foundation, which was created by Swiss entrepreneur Stephan Schmidheiny in 1995 and which fosters leadership and sustainable development primarily in Latin America. The latter is Fe y Alegría (Faith and Joy), a Jesuit-led organization that operates schools and other educational programs in 14 Latin American countries and reaches some 1 million students, generally in the poorest communities. Founded in Venezuela in 1955 under the leadership of Father José María Vélaz, a Spanish Jesuit priest, Fe y Alegría regards itself as a movement of integral popular education and social promotion. It focuses on teaching practical skills, promoting ethics and values, and basing lessons on the realities of surrounding communities.

AVINA has committed to providing substantial and long-term support—some US\$10 million a year for 10 years—to Fe y Alegría so that it can apply the best business practices, tools, and leadership training to boost its effectiveness. The commitment marks a new direction for AVINA, which previously followed a policy that prohibited it from working with political and religious institutions.

The instrument for furthering the partnership is the Centro Magis, or the Magis Center (*magis* is Latin for excellence), a Caracas-based organization created in collaboration with AVINA and inspired by several leaders affiliated with the Jesuit order. The Centro Magis is a small, lean organization whose purpose is to translate broad ideals and goals into action. The Centro Magis is developing a rigorous information base to bring together the somewhat fragmented and decentralized Fe y Alegría network and permit clearer analysis of the federation's strengths and weaknesses and its financial base. The Centro Magis will rely on that base to enhance the quality, impact, and reach of Jesuit educational programs.

The AVINA–Fe y Alegría collaboration has highlighted the need for mechanisms to bridge the cultural divide between institutions operating in very different worlds. The Centro Magis helps fulfill this function, and AVINA is also working with the Jesuit order to build trust and to reach a clear understanding of the program's strategic goals.

---

## *Madrasa Early Childhood Program in East Africa*

*A Pioneering Effort Supported by the Aga  
Khan Foundation*

**A**n innovative program led by Islamic leaders and communities to support preschool education in East Africa shows particularly promising results in preparing children for formal education while reinforcing basic values at an early age. Launched in the mid-1980s as a small pilot scheme on the Kenyan coast, the Madrasa Early Childhood Program (MECP) operates almost 200 preschools in Kenya, Tanzania, and Uganda. *Madrasa* is the Arabic word for places where children and adults are educated about Islam and the Koran. In East Africa, the *madrasas* cater to young children before they enter secular primary education. The program has received sustained support from the Aga Khan Foundation, a development agency that operates primarily in Africa and Asia and was founded by the Aga Khan, the spiritual leader of the world's Shia Ismaili Muslims.

The MECP represents a response to concerns by Kenyan Muslims that their children needed a better understanding of local culture and religion as well as greater chances for educational success. Staff of the Aga Khan Foundation started out by working with leaders of the Ismaili community to establish a preschool curriculum that combined local Swahili culture, Islamic teachings, and modern preschool methodologies. The

program has since trained almost 750 *madrassa* preschool teachers and some 1,300 other preschool teachers.

The *madrassas* have emphasized the development and use of local resources, including human capital and materials. The MECP has also placed particular emphasis on ensuring that girls and women can participate in and lead *madrassa* preschools. In 2002 about 8,500 students were enrolled in these preschools; more than half of them are girls. Local Muslim women, who are selected and trained as teachers and school principals, direct the programs in each of the three countries and participate in preschool management committees.

The schools offer many benefits to local communities. Preliminary findings show that *madrassa* preschools achieve higher scores than other preschools on measures related to teaching quality and the learning environment. Non-Muslim parents cite affordability and high-quality teaching as key reasons for sending their children to these faith-based schools, and non-Muslim enrollment tends to reflect the proportion of non-Muslim families living nearby. The MECP principle of teaching core values and precepts that do not follow any specific interpretation of Islam has also fostered cooperation among different Muslim communities, particularly in Uganda.

Several factors have contributed to the MECP's success. Extensive initial work with local communities has allowed for transparency, accountability, and community ownership of schools. The program provides careful training, mentoring, and support for teachers, schools, and communities, especially during a school's initial two to three years. The MECP has also developed a system for continuous monitoring and assessment of progress to ensure high-quality education and management. Funding provided by the Aga Khan Foundation and several

other organizations, including the World Bank, has proved critical to developing the program's infrastructure and personnel, and the Aga Khan Foundation has also provided important technical assistance and advice. The foundation is now experimenting with small endowment schemes to ensure that the program is financially sustainable. Plans in the pipeline envisage expansion to other African countries and a broader focus on areas such as the HIV/AIDS epidemic, including fighting the stigma of infection and caring for orphans.

---

*Community-Led Development  
in a Region in Conflict  
Colombia's Magdalena Medio*

**T**he Magdalena Medio region is a microcosm of Colombia's armed conflict, in which guerrillas, right-wing paramilitary units, and the army battle for control while the civilian population struggles to survive.

Despite the region's rich natural resources and productive assets, which include oil, gas, gold, and water, access to these assets and the income they generate is highly unequal: 70 percent of the population falls below the poverty line. Government services are highly fractured and decentralized, and environmental problems are worsening.

The Magdalena Medio Regional Development Project, a program devoted to spurring peace and development in this poor and violent region, is showing impressive results because of a strong alliance between the public and private sectors, civil society, and religious institutions. The Catholic Diocese of Barrancabermeja and its network of community workers first proposed the program in 1994, and since that time it has worked to provide technical support and funding to community groups to develop and implement projects citizens have identified as priorities.

The program embodies a long-term vision for community-led, comprehensive regional development to boost living standards and reduce violence by fostering productive relationships

among faith groups, communities, nongovernmental organizations (NGOs), the business sector, various levels of government, international institutions, and, where appropriate, armed actors.

The program's faith dimensions constitute an important underpinning of the alliance of diverse sectors of society, because religion occupies such a prestigious place in Colombian society; nonetheless, these aspects are rarely cited in documentation about the endeavor. The Diocese of Barrancabermeja and a longstanding Jesuit-based presence in the region have worked together with other partners to help alleviate Magdalena Medio's social, economic, and political problems. The program's link between ethics and development gave rise to the group of pastoral lay agents who became the initial core of program officials.

Special arrangements were needed to allow the program to gain the support of communities across the region and encourage their active participation. To this end, local stakeholders established a new regional NGO in Magdalena Medio, the Consortium for Development and Peace, to design and manage the program. This entity was critical to the program's success, as it allowed for greater flexibility in managing resources, fostered more fluid and open communication with local communities, and won credibility among the region's many stakeholders.

The Colombian government obtained a US\$5 million learning and innovation loan from the World Bank and US\$1.25 million from the national oil company to finance the Magdalena Medio Regional Development Project. The program has strengthened the region's human and social capital, produced substantial gains in health and education in the region, and established a solid basis on which to improve incomes and living standards.

---

## *The Community of Sant'Egidio Mediating Peace and Overcoming Poverty*

**T**he Community of Sant'Egidio, a Catholic lay association founded in the late 1960s to work with extremely poor communities, today supports the efforts of 40,000 volunteers in more than 60 countries. Sant'Egidio has also promoted peace through efforts ranging from national and international advocacy to on-the-ground work to rebuild communities shattered by conflict. Sant'Egidio is widely recognized for its deep commitment to and its skill and experience in working in poor and conflict-ridden countries throughout the world.

Sant'Egidio collaborates with many partners, beginning with the communities in which it works. It has also engaged in several instances with the World Bank, both in discussions of global and national issues and on specific projects at the country level. This experience offers interesting lessons about how different types of organizations can cooperate within the framework of a strong common goal: fighting poverty. Three cases illustrate these joint efforts.

In Albania in 1998, Sant'Egidio collaborated with the World Bank on a program to address central Albania's enormous educational and health needs following the arrival of refugees from the north. This project, one of several World Bank initiatives in Albania in response to the Kosovo crisis, was supported by a US\$1 million grant under the World Bank Post Conflict Fund. The project aimed to strengthen the health and education infrastructure; expand drug supplies and other

resources; and train local personnel in the districts of Shkoder, Lezhe, and Tropoje during a 19-month period. The intervention proved timely and moved quickly because the Community of Sant'Egidio was already working in Albania and Kosovo, and because the project actively engaged the local population. The intervention not only allayed health problems, but also helped prevent tension between local residents and refugees.

A second joint effort was in Guinea-Bissau in West Africa, where Sant'Egidio linked its support for rebuilding a hospital damaged during civil strife to larger health sector operations funded by the World Bank. The two institutions gained important insights by combining a local perspective with the policies and financial and operational needs of Guinea-Bissau's health system.

Perhaps the farthest-reaching partnership is currently taking shape in Mozambique. Building on its peace and reconciliation efforts, which were material in helping bring a decades long civil war to an end, Sant'Egidio turned its attention to a second, even more fearsome war, that against HIV/AIDS. Working with the Mozambican government, Sant'Egidio is pioneering a broad-ranging program of prevention and care that includes treatment for AIDS patients. Having gained significant experience on the ground, this program has become part of a World Bank-supported effort to work through the practical issues involved in expanding treatment for AIDS patients and alternative distribution mechanisms in the World Bank's overall campaign to combat the disease.

---

## *Delivering Aid Effectively and Building Strong Partnerships in War-Torn Sri Lanka*

**A**fter 19 years of civil war, the government of Sri Lanka has begun the process of rebuilding the country. A dynamic process of delivering aid effectively and building strong partnerships in conflict areas has involved important contributions by religious groups and civil society institutions. For example, in 1999, after consulting with religious leaders and civil society groups and coordinating with international humanitarian organizations, the government launched the North East Irrigated Agriculture Project to help conflict-affected communities reestablish at least subsistence production and basic community services. Religious leaders, who played a significant role in keeping the spirit and hope of peace alive during violent times, were instrumental in engaging local communities in planning and organizing the project. Supported by the World Bank, the project not only benefited some 40,000 people, but also helped to show Sri Lankan army generals that development is a necessary step in building trust between the government, affected communities, and the Liberation Tigers of Tamil Eelam.

Between September 1999 and June 2002 the World Bank, together with other institutions and with donor governments, also helped elaborate the Framework for Relief, Rehabilitation, and Reconciliation. This was essentially a consultative mecha-

nism aimed at bringing together civil society, religious leaders, donors, and local communities to address development issues in the war-affected communities in the northern and eastern parts of the country. The discussions revealed religious leaders' strong desire to assume a leadership role in reestablishing social trust both within their respective sects and among different religions.

Numerous challenges still face local communities as the peace process moves forward, but further interfaith dialogue offers a promising avenue for promoting peace and reinforcing society's basic moral values. An emphasis on peace and development as mutually reinforcing has also helped Sri Lanka move toward becoming a more sustainable society after decades of war.

---

## *Building Peace in Northern Uganda The Role of Faith Institutions*

**F**ifteen years of brutal conflict led by the Lord's Liberation Army, a fundamentalist Christian group, have had devastating effects on the people of northern Uganda. A vicious cycle of insecurity, governance problems, and capacity constraints has discouraged production and social service delivery and has ripped families and communities asunder. Violence against civilians has destroyed the family structure, and more than 14,000 children have been abducted and forced to labor as soldiers, porters, and sex slaves. Yet even though this conflict has deep religious roots, Uganda's religious leaders are playing key roles in ending it by assisting people experiencing the severest poverty and misery in the affected regions and by promoting interfaith efforts to encourage reconciliation and rebuilding. The Ugandan Cooperation Circle, an interfaith group associated with the United Religions Initiative, is taking a leading role in enlisting and coordinating the participation of local faith groups.

The Acholi Religious Leaders' Peace Initiative, organized in 1997, joined leaders of the Catholic Church, the Anglican Church of Uganda, and Muslims in the Gulu and Kitgum districts in promoting dialogue between the government and the Lord's Liberation Army. Because 90 percent of the Acholi population belongs to one of these three faiths, the initiative has parlayed its moral and religious power, neutrality, and extensive organizational anchor in churches, parishes, and mosques to

mobilize for peace and reconciliation. The initiative's interventions range from lobbying for amnesty for the rebels to providing community-based mediation, advocacy, and peace-building activities. The Acholi Religious Leaders' Peace Initiative hopes its work will advance antisectarianism not only in the north, but throughout Uganda.

The Mennonite Central Committee, a relief, service, and peace agency of the North American Mennonite and Brethren in Christ Churches, has worked in Uganda since 1979, mostly in the north under the Anglican Church of Uganda. The committee's diverse projects include the Kotido Initiative for Peace, through which religious leaders, including the Catholic Diocese of Kotido, provided five truckloads of food, seeds, and supplies for 1,000 local families. The Mennonite Central Committee also supported the purchase by a church group of oxen and farm implements for use in a local demonstration project.

The World Bank is supporting these peace-building efforts through the Northern Uganda Social Action Fund, which received approval for a US\$100 million credit in July 2002. Faith groups are important partners in this venture, which they helped design and implement. The Uganda Cooperation Circle is sponsoring conflict management and community-based peace-building programs. The Northern Uganda Social Action Fund also focuses on improving access to high-quality social services and to community-initiated infrastructure and strengthening local governmental institutions. The fund is part of Uganda's poverty reduction strategy and also exemplifies the World Bank's emerging framework for community development, which focuses on placing funds and income in local hands.

---

*Providing Social Services  
Cooperation with Faith Institutions in  
Conflict-Affected Areas of the Philippines*

**P**ersistent conflicts in the Mindanao region of the Philippines now spanning three decades have roots in religious tensions, particularly between Christians and Muslims, the latter being the region's majority population. Nevertheless, faith leaders are playing a central role in negotiating peace and rebuilding and developing the region equitably and sustainably, while international support programs for Mindanao have in turn engaged faith leaders and local communities.

These programs are taking place in the Special Zone for Peace and Development, created in 1996 and encompassing 14 of 24 provinces and 9 cities as a precursor to a future autonomous region. The zone's creation has permitted a wide range of public and civil society initiatives, but the area's people face the constant threat of renewed hostilities. This situation has placed a premium on weaving reconciliation and community-rebuilding efforts with classic development programs.

World Bank support for the zone within the Mindanao area first took the form of a social fund aimed at expanding access by residents of the poorest, most conflict-affected areas to basic economic and social infrastructure, services, and employment. The fund supports small projects, such as farm-to-market roads, communal irrigation systems, potable water sources, and health and education facilities. A local autonomous

agency manages decisions by community stakeholders to ensure that these investments address the needs of the poor.

The social fund also took specific steps to engage religious communities. The most affected zones have the largest Muslim populations and therefore received higher ceilings for funding. Nearly 43 percent of the 257 approved projects focused on education, and most entailed construction of two- or three-room *madrasas* in Sulu, Palawan, and Zamboanga City, as well as curriculum development.

A second World Bank–funded activity in Mindanao supported people displaced during the most recent conflict. Collaborating with Community and Family Services International, a Philippines-based organization with 20 years of domestic and international experience in working with uprooted people, the project helped to safely return and resettle displaced persons, reaching some 6,760 families in five municipalities. Community and Family Services International worked closely with recognized community leaders and volunteers, many of whom were faith leaders or were actively involved in their faith communities. The 70 volunteers organized and trained by Community and Family Services International were called *sumpats*, which derives from the Maguindanaoan dialect and means “connecting with.” For those displaced, the *sumpats* represented community-based leaders who worked with other stakeholders to facilitate social development in war-affected communities.

---

*Pastoral da Criança*  
*Working with the Government of Brazil*  
*to Help Children*

**P**astoral da Criança (Congregation for Children) is one of the largest organizations in the world devoted to child health and nutrition. The social action arm of the National Conference of Bishops of Brazil, the group has become an integral part of the Brazilian government's social programs, especially those targeting children. The organization shows how pioneering partnerships between faith organizations and governments can address some of the worst ills that affect children living in poverty and also how religious institutions can rely on the infrastructure they have already established, as well as on public trust, to fulfill a larger social mission.

Pastoral da Criança is widely credited with reducing infant mortality by more than half—to well below the national average—in the intensely poor 31,000 urban and rural communities in which it operates. This success stems partly from the special trust that poor people in Brazil place in religious figures and organizations. Pastoral da Criança also combines a strong emphasis on committed volunteer engagement with highly professional management, including a world-class information system. In Brazil the organization has 145,000 volunteers, 90 percent of whom are women living below the poverty level. These volunteers attend to the needs of 1.64 million children, ranging from newborns to six year olds, regardless of their religion or ethnicity, in 64 percent of Brazil's 5,560 municipalities. The

monthly cost for each child is only 50 cents, because volunteers provide basic health services; food supplements incorporate discarded but nutritious products such as wheat bran, manioc leaves, crushed eggshells, and rice bran; and communities maintain a central role. The organization also offers adult literacy programs and assistance for the elderly.

Pastoral da Criança's founder and director is Dr. Zilda Arns Newmann, a public health worker and pediatrician and the sister of Dom Paulo Evaristo Arns, the former Cardinal Archbishop of the city of São Paulo. The impetus for Pastoral da Criança is said to have come from a 1982 meeting between Dom Paulo and James Grant, Executive Director of the United Nations Children's Fund, at which the two agreed that the church could play a pivotal role in saving the lives of thousands of children who were dying of such easily preventable diseases as diarrhea. The following year the National Conference of Bishops of Brazil officially commissioned Newmann and Dom Geraldo Majella Agnelo, then Archbishop of the city of Londrina in the state of Paraná, to create an organization that could do just that.

The group and its leaders have received wide recognition. It was nominated for the 2002 Nobel Peace Prize, and the Pan American Health Organization selected Newmann as a public health hero as part of its centennial celebration. Other countries in Latin America and nations in Africa are also applying its approach. For example, in 1996 Newmann visited Angola as a guest of the Catholic bishop and provided training for 17 women in Benguela province in the country's southwest. Some 507 community leaders there attend to the needs of more than 4,700 urban children, while others work in the Angolan interior, and 197 volunteers assist 1,324 children. During a visit to Angola

in June 2002, with backing from the Brazilian Foreign Ministry, Newmann agreed to expand such efforts to other provinces through training centers and support to leaders in Benguela and Luanda.

The World Bank, along with many other development agencies, has supported the work of Pastoral da Criança through its Small Grants Program, seeking to learn lessons from Pastoral's experience. Newmann has addressed the World Bank's Civil Society Regional Thematic Forum and was a keynote speaker at its annual Innovation Day. In addition, Bank staff also performed a half-day of volunteer work for Pastoral da Criança in Estrutural, one of the poorest communities on the outskirts of Brasília, as part of the Bank's Grassroots Immersion Program.

---

*Mountains Have Deities  
and Water a Spirit  
Harnessing Spiritual Values to Enhance  
Environmental Protection*

**A**s development circles now recognize, faith groups represent a powerful voice for environmental stewardship. The values central to most faith traditions, including the veneration of nature woven throughout sacred texts, make religious institutions a unique vehicle for conveying the importance of biodiversity and environmental protection to their extensive networks of constituents. Faith groups also have the potential to take direct action to protect the environment.

Recognizing this important resource, the World Bank, in partnership with the Worldwide Fund for Nature and the Alliance of Religions in Conservation, is supporting a program in East Asia to help raise the profile of faith-based foundations for protecting forests and biodiversity. The Mongolia Sacred Sites Initiative, part of this program, is a concrete effort to apply religious and cultural values to environmental protection. Reverence for nature is central to Mongolian tradition and the identity of its people. The Mongolian belief that the fates of humanity and nature are inextricably interwoven is combined with Buddhist beliefs in compassion for all life; however, the teachings and practices of Buddhism were dormant during more than 50 years of communist rule, when leaders destroyed all 746 Buddhist monasteries and executed more than 17,000 monks, in addition to leaving a legacy of degraded land, polluted water,

and excessive hunting and grazing. Although democratic governments have since reversed some of these policies, much was lost, and rebuilding is still at an early stage.

The program supported by the World Bank, the Alliance of Religions in Conservation, the Worldwide Fund for Nature, Mongolian Buddhist leaders, and a US\$200,000 grant from a Netherlands trust fund supports research on sacred sites (including some 600 venerated mountains), legends, and texts. To reawaken cultural and religious traditions and their coincident focus on environmental values, the program has published two books and conducted ceremonies to rededicate sacred sites.

*Mongolian Legends of the Land* (Sukhbaatar 2001) explores Mongolian legends of the land and their significance for ensuring the stability of nature. The other, more ambitious book, *Sacred Sites of Mongolia* (Sukhbaatar 2002), details the religious importance of sacred sites and texts and maps Mongolia's delicate ecosystems. The author notes,

In Mongolia venerating, fearing and obeying the deities of the mountains, waters and land was a very important form of environmental protection—the religious ritual both protected nature and instilled overall respect into the people. As such, these stories and the traditions behind the names may yet turn out to be one of the greatest gifts of Mongolia's past to her present.

With the help of local monasteries, conservation projects are under way near the sacred sites that combine the dual goals of culturally sensitive development and community ownership of environmental protection.

By strengthening communication and trust among the Mongolian people, Buddhist leaders, and development practitioners, the program provides a framework for sustainable development initiatives. The hope is that the rededication of

Buddhist sacred sites and the establishment of environmental education programs in monasteries and communities will create strong moral and religious support for protecting natural resources.

---

## *A Public-Private-Faith Partnership to Combat River Blindness*

A complex and longstanding partnership among an unusual group of parties, each playing well-defined roles, has helped combat river blindness, or onchocerciasis, in West Africa. Onchocerciasis is a debilitating disease that leads to disfigurement, unbearable itching, and blindness. It has plagued rural communities for millennia and has claimed millions of victims, especially in Africa. One of the least documented aspects of this remarkable development success story is the central role of faith institutions, both as partners with the nongovernmental organizations (NGOs) that have been active since the program's inception and through their direct role in supporting the social change that has helped translate the potential benefits of disease control into tangible improvements in people's lives.

The fight against onchocerciasis began in the early 1970s, when, in a major departure from its traditional policies and operations, the World Bank agreed to support the Onchocerciasis Control Program, which eventually grew to encompass 11 West African countries. The Onchocerciasis Control Program relied on innovative approaches, as well as on partnerships among donors, governments, the private sector, and civil society groups, to prevent 600,000 cases of river blindness and free 25 million hectares of arable land by 2002. Marked by its lean bureaucracy and long-term financial commitment, the program benefited from the participation of Merck, the manu-

facturer of Ivermectin, or Mectizan, a drug that kills the microscopic worms that cause river blindness with virtually no side effects. The company donated as much of the drug as needed for as long as needed to combat the illness. Coupled with aerial spraying, established delivery systems, institutional contacts of NGOs already addressing preventable blindness, and millions of dollars from philanthropists, the intervention became highly effective and raised the possibility of eliminating onchocerciasis throughout Africa.

In 1996 the parties involved in the original program created the African Program for Onchocerciasis Control to extend the fight against the disease to an additional 19 African countries. The African Program for Onchocerciasis Control treated 25 million of the world's poorest people in 2001 alone and plans to treat up to 60 million people yearly by 2010, thereby largely eliminating the disease as a public health problem.

Of the 35 NGOs that have distributed medicine in the fight against onchocerciasis over the past 6 years, 13 have been Christian organizations. Other institutions have also sought to enlist faith-based groups to extend the program's reach because of the important role they play in community life. Such groups further offer excellent connections to medical facilities, because countries often rely on them to deliver health services.

---

## *Building Peace in Cambodia* *Faith Initiatives, 1992–2001*

Cambodian Buddhism is considered the foundation of Khmer culture, and Cambodian community life revolves around the *wat* (pagoda), the main meeting site and center for rites of passage and healing. Fifteen years of Khmer Rouge followed by Vietnamese-sponsored socialist rule in Cambodia severely weakened the *sangha* (Buddhist clergy); however, socially engaged Buddhism—a form of nonviolent activism—has encouraged the *sangha* to participate in the public sphere. These and other faith-based initiatives since 1992 have helped rebuild Cambodian society, illustrating the importance of attending to the “grassroots power of religion even when conflicts are not centered around religious animosities and even when the religious establishment is weak” (Morris forthcoming).

For example, in April 1992 more than 100 monks, nuns, and international staff from the main refugee camp for Cambodians in Thailand walked across the border to symbolize that peace was returning to Cambodia step by step. The Dhammayietra (Pilgrimage of Truth)—the only explicitly nonviolent response to entrenched factionalism in Cambodia’s transition to democracy—became an annual two-week event. The Dhammayietra Center for Peace and Reconciliation and its leader, Samdech Preah Maha Ghosananda, the “Gandhi of Cambodia,” have since relied on the annual walk to call for peaceful elections, ecological balance, cessation of civil war, and a ban on land mines.

An interfaith partnership among a Buddhist monk, a Jesuit brother, and a Jewish activist resulted in the foundation of the Coalition for Peace and Reconciliation, the Dhammayietra's organizing body, and the walk has also attracted support from international nongovernmental organizations (NGOs), primarily faith based. For instance, the Mennonite Central Committee and the American Friends Service Committee formed a partnership with the Dhammayietra Center for Peace and Reconciliation to work on peace projects, such as the successful Small Arms Reduction Project. Other peace-building initiatives inspired by the peace walks include the Forum for Peace through Love and Compassion, a collaboration of more than two dozen NGOs that aims to counteract violence.

The United Nations Transitional Authority in Cambodia also reflected Buddhist tenets in its human rights curriculum, and beginning in 1992 it enlisted monks to provide support. Today most faith-based international and local NGOs working in Cambodia consider community development projects as their primary centers for building peace, integrating former Khmer Rouge combatants into the community, and preventing election violence.



---

## References and Bibliography

- Agnivesh, Swami, and Valson Thampu. 2002. *Harvest of Hate: Gujarat under Siege*. New Delhi: Rupa.
- Morris, Catherine. Forthcoming. "Case Studies in Religion and Peacebuilding: Cambodia." In Harold Coward and Gordon Smith, eds., *Religion and Peacebuilding*. Albany: State University of New York Press.
- Narayan, Deepa, with Raj Patel, Kai Schafft, Anne Rademacher, and Sarah Kock-Schulte. 2000. *Voices of the Poor: Can Anyone Hear Us?* New York: Oxford University Press.
- Sukhbaatar, O. 2001. *Mongolian Legends of the Land*. Ulaanbaatar, Mongolia: Worldwide Fund for Nature.
- \_\_\_\_\_. 2002. *Sacred Sites of Mongolia*. Ulaanbaatar, Mongolia: Government of Mongolia, Worldwide Fund for Nature, Alliance for Religions and Conservation, and World Bank.
- World Bank. 2000. *World Development Report 2000/2001: Attacking Poverty*. New York: Oxford University Press.
- \_\_\_\_\_. 2001. *Attacking Extreme Poverty: Learning from the Experience of the International ATD Fourth World*. Technical Paper. Washington, D.C.
- \_\_\_\_\_. 2003. *World Development Report 2003/2004: Making Services Work for Poor People*. New York: Oxford University Press.
- World Faiths Development Dialogue. 1999. *Poverty and Development: An Interfaith Perspective*. Oxford.
- \_\_\_\_\_. 2001. "WFDD Progress Report, 1998–2000." Oxford.
- \_\_\_\_\_. 2003. "Making Services Work for Poor People." WFDD contribution to World Bank (2003). Birmingham, U.K.

---

## *Biographical Notes on the Participants*

HIS HOLINESS SHRI SWAMI AGNIVESH is well known for his work in various fields of social work, social justice, and women's issues. He has held positions as Chair of the United Nations Trust Fund on Contemporary Forms of Slavery and Chair of Bandhua Mukti Morcha (Bonded Labor Liberation Front). Since November 2001 he has been President of the World Council of Arya Samaj, a spiritual and social organization. From 1977 to 1982 he served as a member of the Haryana Legislative Assembly and was Minister of Education of Haryana in 1979. Swami Agnivesh has published several books, including *Vedic Socialism, Religion, Revolution and Marxism*, and numerous articles on national, social, and political issues in leading newspapers and magazines. In 1990 he was awarded the Anti-Slavery International Award, and in 1994 he received the Freedom and Human Rights Award.

PROFESSOR AKBAR S. AHMED holds the Ibn Khaldun Chair of Islamic Studies at American University in Washington, D.C. He has been actively involved in interfaith dialogue and the study of global Islam and its impact on contemporary society. He is the author of many books on contemporary Islam, including *Discovering Islam: Making Sense of Muslim History and Society*, on which the BBC based its six-part television series *Living Islam*. Ahmed has been Visiting Professor and the Stewart Fellow in the Humanities at Princeton University and Visiting Professor at the Institute for Advanced Study at Princeton, at Harvard

University, and at Cambridge University, where for five years he was the Iqbal Fellow. He has held senior positions in Pakistan, including the Pakistani High Commissioner to the United Kingdom. He is on the Board of Directors of the American Council for the Study of Islamic Societies and the editorial boards of several distinguished academic journals. He is the recipient of Pakistan's prestigious Star of Excellence (Sitara-i-Imtiaz) and of the Sir Percy Sykes Memorial Medal awarded by the Royal Society for Asian Affairs in London.

HIS BEATITUDE ANASTASIOS was elected by the Holy Synod of the Patriarchate of the Albanian Orthodox Church as Archbishop of Tirana and All Albania in 1992. Prior to becoming Archbishop, Anastasios, a well-respected theologian, was Professor at the Theological School of the University of Athens and a member of the Athens Academy. In addition to his academic work, he has worked as a missionary in East Africa. As Archbishop he has taken on the task of reconstructing the Orthodox Church in Albania. In this connection he has encouraged the development of extensive social and economic programs throughout the country.

THE RIGHT HONORABLE COUNT GIOVANNI AULETTA ARMENISE has had a long career in business and banking in Italy. He is a philanthropist and has endowed the Giovanni Armenise Center at Harvard University. The Center's purpose is to carry out multidisciplinary, basic scientific research that will support leading scientists at Harvard Medical School and at foremost institutions in Italy in their pursuit of knowledge and discovery in the fields of medicine and agriculture.

CLAUDIO BETTI is the Secretary General for People and Religions at the Community of Sant'Egidio.

DR. BRIZIO BIONDI-MORA is Chairman and CEO of the AVINA Foundation and a close associate of its founder, Stephan Schmidheiny. AVINA works in Latin America to support education, leadership development, and the environment and has launched a major initiative to support Jesuit work in education. From Italy, Biondi-Mora worked in archaeology and on films in Africa when he was young, then took up business before studying at the Harvard Business School. He was Director of the Central American Business School before joining the Schmidheiny group.

BONO is the lead singer and lyricist for the highly acclaimed band U2. Although he is known as a socially conscious songwriter who has tried to inspire with his lyrics, he has extended himself to other projects and causes and over the years has emerged as an activist, stimulating numerous actors, artists, and other celebrities to become involved in various causes. Most recently, he has become engaged in the effort to end Third World debt by acting as spokesperson for the Jubilee 2000 project and NetAid. In May 2002 Bono traveled with U.S. Secretary of the Treasury Paul O'Neill to Africa to formulate recommendations for U.S. President George W. Bush on how to allocate funds from the new Millennium Challenge Account. He is also the founder of DATA: Debt, Aid, Trade in Africa, a nonprofit debt relief advocacy group, prompting *Time* magazine to ask, "Can Bono Save the World?" in its March 4, 2002, issue.

REVEREND CANON GIDEON BYAMUGISHA is a Ugandan Anglican priest living with HIV/AIDS. He is an active spokesperson on a variety of HIV/AIDS issues, especially

stigmatization and discrimination. Byamugisha is the first African priest to openly disclose his HIV-positive status. As a member of the clergy and as someone who lives with AIDS, Byamugisha can speak candidly and honestly about AIDS to the church, which has sometimes been reluctant to engage openly in helping those affected and infected by the disease.

MICHEL CAMDESSUS was Managing Director and Chair of the Executive Board of the International Monetary Fund (IMF) from 1987 until his retirement in February 2000. After serving as Financial Attaché to the French delegation to the European Economic Community in Brussels from 1966 to 1968, he returned to the French Treasury and went on to become Assistant Director in 1971, Deputy Director in 1974, and Director in 1982. From 1978 to 1984, Camdessus also served as Chair of the Paris Club, and from December 1982 to December 1984 he was Chair of the Monetary Committee of the European Economic Community. In August 1984, he was appointed Deputy Governor of the Bank of France and became Governor of the Bank of France in November 1984. He served in this post until his appointment as Managing Director of the IMF. Camdessus was named Alternate Governor of the IMF for France in 1983 and a Governor of the IMF in 1984.

DR. GEORGE CAREY was enthroned as the 103rd Archbishop of Canterbury in April 1991 and retired from that position in November 2002, after serving for 11 years. The Archbishop was *primus inter pares* among the primates of the 70-million strong Anglican community worldwide and as such was expected to maintain the unity of the communion through bonds of affection and shared belief. He played a key role in relationships

with other denominations and faiths not only within the United Kingdom, but throughout the world. Carey was ordained as a priest in 1963 and served parishes in London and Durham. He was a Lecturer in theology in London and Nottingham and also served as the Principal of Trinity College in Bristol before becoming Bishop of Bath and Wells in 1987. Lord Carey chairs the Board of Trustees of the World Faiths Development Dialogue.

XAVIER COLL is Director of the President's Office at the World Bank. He is responsible for providing oversight and guidance to the staff of the President's Office in relation to all aspects of their work, as well as for helping to enhance coordination of the President's Office with other units throughout the Bank. His previous position was Director of the Human Development Sector in the Latin America and Caribbean Region. Prior to joining the World Bank, Coll worked as a general medical practitioner at the University Hospital of Barcelona, Spain, and as a strategic planner for American Medical International, a multihospital U.S. firm based in Los Angeles.

COUNTESS SETSUKO KLOSSOWSKA DE ROLA, originally from Japan, is a painter with wide interests in the world of culture and the widow of the painter Balthus. She studied at the University of Sofia in Tokyo. She has lived in Switzerland since 1977 in Rossinières, the location of the Balthus Foundation, of which she is the Honorary President. She is also an advisory member of the Telesis Academy. She has represented the Director General of the United Nations Educational, Scientific and Cultural Organization at various events.

JOSE MARIA FIGURES is a former President of Costa Rica and is currently the Managing Director of the World Economic

Forum, the chair of the United Nations Information and Communication Technologies Task Force, and the Special Representative of the Secretary-General for the task force. In addition to his other positions, he is also President of the Board of Leadership in Environment and Development and serves on the Board of Directors of the World Wildlife Fund, the World Resource Institute, and the Stockholm Environment Institute. During his presidency of Costa Rica, from 1994 to 1998, he was acclaimed for advancing the use of digital technology for the development of the country.

DR. EKATERINA GENIEVA is the Director General of the All-Russia State Library for Foreign Literature. She received her Ph.D. in philology from Moscow State University. Her public activities include membership in various foundations and societies. She is Vice President of the Russian Federation of Library Associations, is on the Board of Directors of the Soros Foundation and is President of the Open Society Institute, Moscow (Soros Foundation) and is a board member of the Russian Bible Society and the All-Russian Culture Foundation. Genieva is also affiliated with numerous international organizations. She is an observer to the Russian-German Library Restitution Commission, Vice President of the International Federation of Library Associations and Institutions, and a member of the editorial board of the international newsletter *Spoils of War*. Genieva is the author of many publications in the fields of English and Irish literature.

ENRIQUE V. IGLESIAS was reelected President of the Inter-American Development Bank (IDB) for a third five-year term that began in April 1998. During his first term Iglesias successfully concluded negotiations for the IDB's seventh general

increase of resources, which enabled the IDB to help its borrowing member countries enter an era of reform, liberalization, and integration, as well as to carry out a program of modernization of the institution itself. Also during this period the Inter-American Investment Corporation, the IDB's affiliate for providing direct assistance to small and medium private enterprises, began operations.

DR. MABID ALI AL-JARHI is Director of the Islamic Research and Training Institute of the Islamic Development Bank (IDB). He has served as Director of Economic and Policy Planning at the IDB, as Senior Economist and Technical Editor of the Joint Arab Economic Report, and as Secretary General of the Council of Governors of Arab Central Banks at the Arab Monetary Fund. He has taught at U.S. and Egyptian universities and has published books and articles on Islamic economics and finance and the Arab region.

MATS KARLSSON is World Bank Country Director for Ghana, Liberia, and Sierra Leone. He was previously Vice President of External and United Nations Affairs, responsible for managing the World Bank's global communications programs; conducting outreach to key constituencies, government officials, parliamentarians, nongovernmental organizations, business, and academics; and overseeing relations with the United Nations. Before he joined the World Bank in 1999, he was the State Secretary for International Development cooperation at the Swedish Ministry of Foreign Affairs, where he was in charge of international development cooperation programs and cooperation with Central and Eastern Europe. He also worked on issues related to reform of the United Nations. He began his career in development in 1983, when he joined the Swedish International Development Agency. He was also Sweden's Governor for the

African, Asian, and Inter-American Development Banks from 1994 to 1999.

REVEREND CANON TED KARPF is the Provincial Canon Missioner for HIV/AIDS in Africa. He has had an abundance of experience with AIDS in Dallas, Texas, where as Rector of St. Thomas the Apostle he buried 150 AIDS victims. After that Karpf served as head of the National Episcopal AIDS Coalition, advocating AIDS awareness through the slogan “The Episcopal Church has AIDS.”

DR. HISHAM KHATIB (representing Prince Hassan bin Talal of Jordan) is the Honorary Vice Chair of the World Energy Council and a past Chair of the International Committee for Developing Countries. He is an engineer and economist and works as a consultant on energy, technology and energy security, and local and global environmental issues related to energy and development. Khatib has 43 years of wide-ranging experience in matters relating to energy, water, and developmental and environmental issues, particularly in developing countries. In this capacity he has worked as a consultant for the United Nations, the Global Environment Facility, the World Bank, the Arab Fund, the Islamic Development Bank, and many other regional and international development agencies. His most recent book, *Palestine and Egypt under the Ottomans*, was published in 2003.

REVEREND DR. SAMUEL M. KOBIA is the Executive Director of the Cluster on Issues and Themes at the World Council of Churches. His earlier work as the General Secretary of the National Council of Churches in Kenya was critical to the 1992 amendment of the constitution in Kenya that reintroduced a multiparty political system. Currently Kobia is overseeing projects focusing on combating urban violence in cities on five continents. He was a Fellow of the Center for Values in Public Life

at Harvard Divinity School, exploring the religious and social values that form the basis of the church's involvement in the democratization process in Africa. Kobia has published several articles focusing on economic development, debt relief, and violence prevention.

CHIEF RABBI OF ISRAEL MEIR LAU was elected Chief Rabbi of Israel in 1993. He is a survivor of the Buchenwald concentration camp. In 1946 he emigrated to Israel from his native Poland and began his studies at a state religious school in Kiryat Shmuel. In 1971 he was ordained as a rabbi and became Rabbi of north Tel Aviv. Later he became Chief Rabbi of Netanya, during which time he was elected as a member of the Chief Rabbinical Council, serving on medical ethics committees. From 1988 through 1993 he was Chief Rabbi and President of the Rabbinical Court of Tel Aviv–Yafountil. Lau's publications include works on Judaism, medicine, ethics, and Jewish customs.

SEBASTIAN MALLABY is a member of the *Washington Post* editorial board and writes a weekly op-ed column. Educated at Oxford University, Mallaby has interests that cover a wide variety of domestic and international issues, including globalization, international development, and U.S. economic policy. Mallaby has worked for the *Economist* and has contributed to numerous other publications, including *Foreign Affairs*, *Foreign Policy*, the *National Interest*, the *New York Times*, and the *New Republic*. He is the author of *After Apartheid: The Future of South Africa*.

MARK MALLOCH BROWN has been Administrator of the United Nations Development Programme since July 1999. He is also Chair of the United Nations Development Group, a committee of the heads of all United Nations development funds, programs, and departments. From 1994 to 1999 he was Vice

President for External Affairs and United Nations Affairs at the World Bank. From 1986 to 1994 Malloch Brown was an international partner in a consulting firm, where he advised governments, political leaders, and corporations. He is also the founder of the *Economist Development Report* and served as its editor from 1983 to 1986, after working as a political correspondent with the *Economist* from 1977 to 1979.

CANON RICHARD MARSH is the Director of the International Education Centre at Canterbury. He served as the Chair of the Board of Trustees of the World Faiths Development Dialogue and as interim Chief Executive. He was formerly the Director for Ecumenical Affairs on the Lambeth staff of the Archbishop of Canterbury.

KATHERINE MARSHALL is Director and Counselor to the President of the World Bank, heading the Development Dialogue on Ethics and Values. She served as a founding Trustee of the World Faiths Development Dialogue and as interim Chief Executive. She has worked on development issues for more than 30 years, keeping the focus on the fight against poverty and corruption and bringing gender and civil society issues into the spotlight. Marshall was a Country Director in the Africa Region of the World Bank and Director of Social Policy and Governance in the East Asia and Pacific Region during the 1997 Asian crisis.

MONSIGNOR DIARMUID MARTIN served as the Vatican's representative to the United Nations organizations in Geneva. He also served as Secretary of the Pontifical Council for Justice and Peace, the Vatican Office that studies social and economic issues. He has also served at the Pontifical Council for the Family. He was deputy head of the Holy See's delegations to

various international conferences and head of the delegation at the 1995 World Summit for Social Development and the 1996 United Nations Conference on Trade and Development IX conference.

HIS EMINENCE CARDINAL THEODORE MCCARRICK was installed as Catholic Archbishop of Washington, D.C., in January 2001. In 1977 Pope Paul VI named McCarrick Auxiliary Bishop of New York. During his years as Auxiliary Bishop he served as Vicar of east Manhattan and the Harlems. Pope John Paul II appointed him to be the first Bishop of Metuchen, New Jersey, when the diocese was established in 1981. From 1986 until his appointment to the Archdiocese of Washington he served as the fourth Archbishop of Newark, New Jersey.

LORD MOYNIHAN (COLIN) was the Conservative Party's foreign affairs spokesperson in the House of Lords from 1997 to 2000. Moynihan was the Member of Parliament for Lewisham East from 1983 to 1992 and served in the Thatcher and Major administrations as Parliamentary Undersecretary of State at the Department of Environment from 1987 to 1990, as Minister of Sports from 1987 to 1990, and as Minister for Energy from 1990 to 1992. He has undertaken consultancy work for the World Bank on a number of occasions. Currently he is Chair of Consort Resources.

IFET MUSTAFIC (representing His Excellency Grand Mufti Mustafa Ceric) is the Secretary General of the Interreligious Council of Bosnia and Herzegovina and is a distinguished Muslim leader.

DEEPA NARAYAN is Senior Advisor in the Poverty Reduction and Economic Management Network of the World Bank. In

that capacity she works on issues of participation, social capital, and empowerment as related to poverty reduction. She is the lead author and team leader of the Voices of the Poor initiative, whose research findings have been published in a three-part World Bank book series by Oxford University Press. Narayan has more than 20 years of development experience in Africa and Asia and has worked for nongovernmental organizations, national governments, and the United Nations system.

MOST REVEREND WINSTON NJONGONKULU NDUNGANE was enthroned as Anglican Archbishop of Cape Town in September 1996. Ndungane was active in the anti-apartheid movement in South Africa. In 1975 he left South Africa for Kings College at the University of London, where he earned his bachelor's degree and master of divinity. Upon his return to South Africa, Ndungane became Rector of St. Nicholas Parish in Elsies River and in 1981 was appointed Provincial Liaison Officer for the Church of the Province of South Africa. In 1982 he was appointed Principal of St. Bede's Theological Seminary. In 1991 he was consecrated Bishop of Kimberley and Kuruman in the northern Cape, where he remained until succeeding Desmond Tutu as Archbishop of Cape Town. Ndungane is an important spokesman on the issues of equality, human rights, ethics, sustainable development, and debt relief.

DR. PATRICIA NICKSON is a Senior Lecturer at the School of Tropical Medicine at the University of Liverpool, United Kingdom. She has spent more than 30 years working with governments and churches in developing countries, including spending time in Afghanistan, Bangladesh, and the Democratic Republic of Congo and many other African countries. Following her studies she was appointed a Senior Lecturer in

the School of Tropical Medicine and Director of the Institut Pan Africain de Santé Communautaire (Pan-African Institute for Community Health). Created in 1992, the institute is headquartered at Nyankunde in the Democratic Republic of Congo. It has a second base in Côte d'Ivoire serving French-speaking West Africa. Nickson's work is centered around communities, and she employs a community-determined approach to health and development. This approach has been used in the frequent refugee and war situations of the Great Lakes area of Africa, in severe epidemics, and in health and development in both rural and urban locations.

DR. THORAYA OBAID has been the Executive Director of the United Nations Population Fund (UNFPA) since January 2001 and is the first Saudi national to be appointed head of a United Nations agency. From 1998 to 2001 she was Director of the Division for Arab States and Europe at UNFPA. Preceding her work at UNFPA, she was Deputy Executive Secretary for the Economic and Social Commission for Western Asia (ESCWA) from 1993 to 1998, Chief of the Social Development and Population Division from 1992 to 1993, and Senior Social Affairs Officer from 1975 to 1992. While at ESCWA she focused on countering gender inequality as an integral part of social development programs. Helping governments establish programs to empower women has been a central focus of Obaid's work, both at ESCWA and UNFPA.

OLARA OTUNNU was appointed by United Nations Secretary-General Kofi Annan as his Special Representative for Children and Armed Conflict in September 1997. In this capacity Otunnu serves as a moral voice and advocate on behalf of children affect-

ed by war, promoting measures to protect them in times of war and to heal and reintegrate them into society in the aftermath of conflict. His appointment followed the study by Graça Machel on the impact of armed conflict on children and was mandated by General Assembly Resolution 51/77 of December 1996. From 1990 to the beginning of his mandate as Special Representative, Otunnu was President of the International Peace Academy. He has also been active in many civic initiatives and organizations. He currently serves on the boards of several organizations, including the Carnegie Endowment for International Peace, the Aspen Institute, the Carnegie Corporation of New York, the International Selection Commission of the Philadelphia Liberty Medal, and Aspen France.

FATHER DOMINIQUE PECCOUD S.J. is the Special Advisor on External Relations and Partnerships to the Director-General of the International Labour Organization (ILO). He is also responsible for socioreligious affairs. In this position he oversees relations between the ILO and nongovernmental organizations (NGOs). As a member of both the French Academy of Agriculture and the French National Academy of Engineering, Peccoud advises the French government and NGOs on the ethical dimensions of social and economic issues and on problems regarding the application of new technologies. Prior to joining the ILO he was President of the Purpan Group, a graduate university for technology, civil engineering, and agriculture in Toulouse, France. Peccoud holds a doctorate in computer science from the Sorbonne and master's degrees in philosophy and theology from the Society of Jesus University in Paris.

SHAHRIAR RAZAVI is a member of the Bahai Continental Board of Counsellors for Europe. He holds a degree in physics

from the University of London and works as a management consultant.

DR. CHARLES REED has been International and Development Affairs Secretary to the Church of England's Board for Social Responsibility since 1998. This is an advisory board to the Archbishops' Council, which reports to the General Synod of the Church of England. Its terms of reference require it "to promote and co-ordinate the thought and action of the Church in matters affecting the life of all in society." Prior to working with the Board for Social Responsibility, from 1997 to 1998 Reed was a European policy analyst at the Runnymede Trust's Commission for the Creation of a Multi-Ethnic Britain, and from 1993 to 1997 he was a public affairs consultant at Burson Marsteller. He was critical of the United Nations sanctions regime against Iraq, and in August 2000 he wrote the report "Iraq: A Decade of Sanctions."

PROFESSOR ANDREA RICCARDI is the leader of the Community of Sant'Egidio, a Christian lay organization that he founded in 1968. Sant'Egidio received the 1997 World Methodist Peace Award for its success in brokering the 1992 Mozambican peace accord, for which Riccardi was one of four mediators. The community's work focuses on promoting dialogue, humanitarian service, and conflict mediation in such strife-torn areas as Albania, Algeria, Burundi, Guatemala, and Kosovo. In 1980, at age 30, Riccardi became the youngest full professor in Italy and has since taught ecclesiastical history at Rome's Sapienza University. He has published books on Gallicanism in France in the 19th century, on the church of Pius XII, on the powers of the popes, on the Vatican's relations with Moscow, on the city of Rome, and on the church and the papacy in the contempo-

rary world. He is a regular contributor to the Vatican's *L'Osservatore Romano*.

ANDREW ROGERSON served as the World Bank's Special Representative to the European Union. He was the World Bank Representative for the United Kingdom and Ireland and Country Director for Operations in Central Africa. From 1992 through 1994 he managed the Bank's regional office in Budapest, where he focused on welfare and financial sector reforms in Central Europe. During earlier assignments for the World Bank he led project teams on the Maghreb, on India, and on Africa and lived for three years in Burkina Faso. He holds degrees in economics from Cambridge University and the London School of Economics

JEHANGIR SAROSH is President of the World Conference for Religion and Peace Europe, Vice Chair of the Inter-Faith Network for the United Kingdom, and moderator of the World Conference on Religions and Peace/Europe Governing Board.

BRIGITA SCHMÖGNEROVÁ is the Executive Secretary of the United Nations Economic Commission for Europe. She worked as a Researcher at the Institute of Economics of the Slovak Academy of Sciences and as a Lecturer at the University of Economics in Bratislava. Schmögnerová served as Economic Advisor to the President of the Slovak Republic in 1993, to the Deputy Prime Minister in 1994, and to the Finance Minister from 1998 to 2002. From 1995 to 1998 she served as a Member of Parliament. In 2000 Schmögnerová was awarded the World Finance Minister of the Year Award by Euromoney Institutional Investor, which cited her courage in implementing reforms in the banking sector, in tax administration, and in fiscal manage-

ment and in introducing macroeconomic stabilization programs. Schmögnerová has published numerous articles in the fields of econometrics, privatization, and transition. She has also written books of poetry and essays.

THE RIGHT HONORABLE CLARE SHORT, former British Secretary of State for International Development, worked as a Home Office civil servant from 1970 to 1975. She then directed All Faith for One Race and YouthAid until 1983. Since 1983 Short has been Member of Parliament for Birmingham Ladywood. In Parliament she served as opposition spokesperson for employment, social security, environmental protection, and women; shadow Transport Secretary; and shadow Minister for Overseas Development.

SAHIB JATHEDAR MANJIT SINGH has been a Sikh preacher for more than 26 years. In addition to preaching in different parts of India, he has preached in many other countries, including Afghanistan, Canada, the Republic of Korea, Malaysia, Singapore, the United Kingdom, and the United States. Singh spends much of his time working with Sikh youth. In addition to his religious and social activities, he is also committed to environmental preservation. He attended the Religions and Conservation Summit at Windsor Palace in 1998 and the State of the World Forum in San Francisco in September 1995 that was sponsored by the Gorbachev Foundation. He is active in several international programs geared toward achieving world peace and natural harmony. Singh officiated at the Vishav Sikh Sammelan (World Sikh Conference) that took place at the Golden Temple complex in Amritsar, Punjab, in September 1995 and was attended by more than 500,000 Sikhs from all over the world. Currently he is head of the World Sikh Council.

DR. MOHINDER SINGH is the Director of the National Institute of Punjab Studies in New Delhi, India.

DR. RAJWANT SINGH has been participating in Sikh community affairs since his youth. He is active in peace, justice, and religious freedom issues, and the spiritual heads of the worldwide Sikh community based in Amritsar, India, often consult him. He organized two briefings for Sikh leaders and business people at the White House during the Clinton administration. Singh was President of the Interfaith Conference of Metropolitan Washington, D.C., from 1994 to 1996. He has also served as a board member for the North American Interfaith Network since its inception. Currently Singh is Chair of the Sikh Council on Religion and Education. Founded by Singh in 1998, the council, which is based in Washington, D.C., serves as a think tank and represents Sikhs in various forums and venues.

HIS HOLINESS SULAK SIVARAKSA is a prominent and outspoken Thai intellectual and social critic. He is a teacher, scholar, publisher, activist, and founder of many organizations and the author of more than a 100 books and monographs in both Thai and English. During the 1970s Sivaraksa became the central figure in a number of nongovernmental organizations in Thailand, including the Komol Keemthong Foundation (named for a young teacher killed in 1971), the Pridi Banomyong Institute (named for the father of Thai democracy), the Slum Childcare Foundation, the Coordinating Group for Religion and Society, the Thai Inter-Religious Commission for Development, and the Santi Pracha Dhamma Institute. Through his involvement with these organizations, Sivaraksa began to develop indigenous, sustainable, and spiritual models for change. He has since expanded

his work to the regional and international levels. He is a co-founder of the Asian Cultural Forum on Development and the International Network of Engaged Buddhists.

DR. FAOUZI SKALI, founder and Director General of the Fès Festival of World Sacred Music, is a highly regarded cultural anthropologist, writer, and speaker. He has written several works that have been translated into many languages on the subject of Sufism, the mystical branch of Islam. Skali created the Fès Festival in 1994, with the aim of bringing people together. In 2000 he founded the intellectual component of the festival with the Giving a Soul to Globalization Colloquium, which examines vital global issues. The United Nations honored him in 2001 as one of the world's seven heroes who had made a major contribution to dialogue among cultures and civilizations. Recently he was chosen as one of the founding members of Comité des Sages for the European Commission to advise on matters of education and culture.

DAME ROSEMARY SPENCER entered the British diplomatic service in 1962. She was Minister in Charge of the British Embassy Office in Berlin from 1993 to 1996, when she helped to build relations with the eastern part of Germany and with Berlin as the last British and other Allied Forces were leaving the city. She has also served at the U.K. representation to the European Community/European Union in Brussels, Paris, Lagos, Nairobi, and London. In 1996 she became British Ambassador to the Netherlands and was given the title Dame Commander of the Most Distinguished Order of St. Michael and St. George.

BISHOP GUNNAR STAALSETT is Lutheran Bishop of Oslo. He has been a member of the Nobel Committee since 1994. He has

also had a political career, beginning as a deputy member of the Oslo City Council in 1991 and serving as a member of the World Church Council and Human Rights. He has received many awards and has published widely.

MICHAEL H. TAYLOR is Director of the World Faiths Development Dialogue. He previously was Director of Christian Aid, President and Chief Executive of the Selly Oaks colleges in Birmingham, United Kingdom, and Professor of social theology at the University of Birmingham. He was also a member of the Council of Overseas Development Institutes and President of the Jubilee 2000 U.K. Debt Coalition. Since 1976 he has been a member of two commissions of the World Council of Churches on theological education and development. In 2002 he was installed as an Honorary Ecumenical Member (Canon) of the Foundation of Worcester Cathedral.

HIS ROYAL HIGHNESS PRINCE TURKI BIN TALAL (representing his father, His Royal Highness Prince Talal bin Abdul Aziz Al Saud) assists his father in the Arab Gulf Programme for United Nations Development Organizations, a regional developmental institution concerned with supporting sustainable human development efforts and targeting the neediest groups, particularly women and children, in the developing countries in cooperation with other organizations and institutions active in this field. Prince Turki's father founded the program in 1980.

WENDY TYNDALE is a founding staff member of the World Faiths Development Dialogue. Tyndale has devoted much of her career to working on poverty and development issues, particularly in relation to the world's poorest people. She has spent considerable time in Germany and Latin America working with Christian Aid.

SHAMS VELLANI (representing His Highness the Aga Khan) is with the Ismaili Center in London and served as a trustee of the World Faiths Development Dialogue during its early years.

JAMES D. WOLFENSOHN became President of the World Bank Group in June 1995. He has taken the initiative in forming new strategic partnerships between the Bank and the governments it serves, the private sector, civil society, regional development banks, and the United Nations. Prior to joining the Bank, Wolfensohn was President and Chief Executive Officer of James D. Wolfensohn, Inc., the investment firm he founded in 1981. He was born in Australia and is a naturalized U.S. citizen. In May 1995 Queen Elizabeth II bestowed on him an honorary knighthood for his contributions to the arts.



Faith organizations and development institutions can work together to alleviate poverty and combat social injustice. This premise inspired World Bank President James D. Wolfensohn and Archbishop of Canterbury George Carey to launch a dialogue aimed at strengthening partnerships and understanding between the worlds of faith and development. It is in this context that leaders from the world's faith communities and key development organizations, as well as representatives from the worlds of philanthropy, the private sector, and the arts, joined together to explore new ways to meet global challenges.

The major themes of their dialogue were the Millennium Development Goals, poverty, HIV/AIDS, gender, social justice, and conflict—and the urgency of a shared responsibility in confronting these challenges. What emerged is a vision of stewardship, global cooperation, and pragmatic compassion—a vision that emerges powerfully in the essays and the case studies of development–faith partnerships brought together in this book.

The product of a historic meeting between the worlds of faith and development, this book reflects debate on the disparate effects of globalization, trade, and international politics on poor and rich countries and points the way toward future collaboration in the creation of a world free of poverty.



**THE WORLD BANK**



**ISBN 0-8213-5590-2**