

# Sacred Aid Faith And Humanitarianism

Sacred Aid Sacred Aid Faith, Secularism, and Humanitarian Engagement: Finding the Place of Religion in the Support of Displaced Communities Faith, Secularism, and Humanitarian Engagement Secular and Religious Dynamics in Humanitarian Response Keeping Faith in Humanitarianism Between Humanitarianism and Evangelism in Faith-based Organisations Faith in Humanitarianism Rethinking Religion and World Affairs Religious Humanitarianism during the World Wars, 1914–1945 The Dublin University Magazine University Magazine Faith and Charity The Christian Enthusiasm The Humanitarian Living Faithfully in an Unjust World A Question of Faith? God's Internationalists Christian Faith and Life The Homiletic Review Michael Barnett Joey Ager Alastair Ager Olivia J. Wilkinson Joe Harbison May Ngo Andrea Steinke Timothy Samuel Shah Patrick J. Houlihan Marie Nathalie LeBlanc Charles Adams Allen Melissa L. Caldwell Daniela Signer David P. King

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the global humanitarian movement which originated within western religious organizations in the early nineteenth century has been of most important forces in world politics in advancing both human rights and human welfare while the religious groups that founded the movement originally focused on conversion in time more secular concerns came to dominate by the end of the nineteenth century increasingly professionalized yet nominally religious organization shifted from reliance on the good book to the public health manual over the course of the twentieth century the secularization of humanitarianism only increased and by the 1970s the movement s religious inspiration generally speaking was

marginal to its agenda however beginning in the 1980s religiously inspired humanitarian movements experienced a major revival and today they are virtual equals of their secular brethren from church sponsored aids prevention campaigns in africa to muslim charity efforts in flood stricken pakistan to hindu charities in india religious groups have altered the character of the global humanitarian movement moreover even secular groups now gesture toward religious inspiration in their work clearly the broad inexorable march toward secularism predicted by so many westerners has halted which is especially intriguing with regard to humanitarianism not only was it a highly secularized movement just forty years ago but its principles were based on those we associate with rational modernity cosmopolitan one worldism and material as opposed to spiritual progress how and why did this happen and what does it mean for humanitarianism writ large that is the question that the eminent scholars michael barnett and janice stein pose in sacred aid and for answers they have gathered chapters from leading scholars that focus on the relationship between secularism and religion in contemporary humanitarianism throughout the developing world collectively the chapters in this volume comprise an original and authoritative account of religion has reshaped the global humanitarian movement in recent times

strengthening local humanitarian engagement demands not only rethinking dominant understandings of religion but also revisiting the principles and practices of humanitarianism this book articulates key aspects of the transborder discourse necessary for humanitarian dialogue in the 21st century

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this book investigates the ways in which the humanitarian system is secular and understands religious beliefs and practices when responding to disasters the book teases out the reasons why humanitarians are reluctant to engage with what are seen as messy cultural dynamics within the communities they work with and how this can lead to strained or broken relationships with disaster affected populations and irrelevant and inappropriate disaster assistance that imposes distant and relatively meaningless values in order to interrogate secular boundaries within humanitarian response the book draws particularly on qualitative primary data from the aftermath of typhoon haiyan in the philippines the case study shows how religious practices and beliefs strongly influenced people s disaster experience yet humanitarian organisations often failed to recognise or

engage with this whilst secularity in the humanitarian system does not completely exclude religious participation and expression it does create biases and boundaries many humanitarians view their secularity as essential to their position of impartiality and cultural sensitivity in comparison to what were seen as the biased and unprofessional beliefs and practices of religions and religious actors even though disaster affected people felt that it was the secular humanitarians that were less impartial and culturally sensitive this empirically driven examination of the role of secularity within humanitarianism will be of interest to the growing field of pracademic researchers across ngos government consultancy and think tanks as well as researchers working directly within academic institutions

religion has always played an important if often contested role in the public domain this book focuses on how faith based organisations fbos interact with the public sphere showing how faith based actors are themselves shaped by wider processes and global forces such as globalisation migration foreign policy and neoliberal markets focusing on a case study of an fbo in morocco which gives aid to sub saharan african irregular migrants the book reveals some of the challenges the organisation faces as it tries to negotiate at once local national and international contexts through their particular christian values this book contends that the contradictions tensions and ambiguities that arise are primarily a result of the organisation having to negotiate a normative global secular liberalism which requires a strict demarcation between religion and politics and religion and the secular faith based actors particularly within humanitarianism have to constantly navigate this divide and in examining the question of how religious values translate into humanitarian and development practices categories such as religion the secular and politics and the boundaries between them will need to be interrogated this book explores the diversity and complexity of the work of fbos and will be of great interest to students and researchers working at the intersections of humanitarianism and development studies politics and religion

drawing on the work of leading scholars as well as policy makers and analysts this volume offers the most comprehensive and accessible exploration to date of the major puzzles issues and questions surrounding the complex and increasingly visible role of religion in world affairs

the history of modern war has focused on destruction however practices of saving lives and rebuilding societies have received far less scrutiny the world wars reconfigured geopolitics on a sacred secular spectrum dominated by the usa and the ussr in these events the motivations of humanitarian actors are disputed as either secular or religious

evoking approval or censure although modern global humanitarianism emerged during the world wars it is often studied in a euro centric framework that does not engage the conflicts globality the effects of humanitarianism during the second world war look toward the post 1945 era with not enough reflection on the pre 1945 history of humanitarianism thus what is needed is a critical history beyond moralizing bringing synchronic and diachronic expansion to study questions of continuity and change a global history of religious humanitarianism during both world wars places faith based humanitarianism on a spectrum of belief and unbelief

since the 1990s most african economies and public spheres have been liberalised and new civil society actors have emerged as mapped out by marie nathalie leblanc and louis audet gosselin in west africa christian and muslim organisations have come to dominate the field of humanitarian assistance moving beyond mainstream development theory faith and charity brings out the crucial role of religion in the development process and the interplay of moral and political ideologies from faith based ngos to individual local activists the authors explore how each group makes sense of and contributes to the wider process of social development in the neoliberal era based on extensive research and deploying a sophisticated and original frame of analysis faith and charity will make an important contribution to the existing literature on development anthropology and the anthropology of religion in africa

what does it mean to be a compassionate caring person in russia which has become a country of stark income inequalities and political restrictions how might ethics and practices of kindness constitute a mode of civic participation in which doing good helping caring for and loving one another in a world marked by many problems and few easy solutions is a necessary part of being an active citizen living faithfully in an unjust world explores how following the retreat of the russian state from social welfare services russians efforts to do the right thing for their communities have forged new modes of social justice and civic engagement through vivid ethnography based on twenty years of research within a thriving moscow based network of religious and secular charitable service providers melissa l caldwell examines how community members care for a broad range of russia s population in moscow and beyond through programs that range from basic health services to human rights advocacy as the experiences of assistance workers government officials recipients and supporters reveal their work and beliefs are shaped by a practical philosophy of goodness and kindness despite the hardships these individuals witness on a regular basis there is a pervasive sense of optimism that human kindness will prevail over poverty injury and injustice ultimately what connects members of this

diverse group is a shared belief that caring for others is not simply a practical matter or an idealistic vision but a project of faith and hope together care seekers and care givers destabilize and remake the meaning of faith and faith based by putting into practice a vision of humanitarianism that transcends the boundaries between state and private religious and secular

religion in the development debate raises controversies on one hand religion is a powerful source for much of the welfare work and structural transformation processes and on the other hand it can spark distrust and hatred this ambivalent character makes religion a very complex field of inquiry in the context of international cooperation but also one which deserves more attention this thesis focuses on swiss non governmental organizations ngos and faith based organizations fbos alike and assesses how transnational organizations who are based in switzerland and operate in muslim communities deal with religion and spirituality six organizations one islamic agency three christian agencies and two agencies without religious affiliation are examined for their approach towards the subject therefore qualitative key informant interviews with representatives of these organizations were conducted and the insights thereof are enriched with relevant theoretical perspectives the main findings are that religion is integrated differently into the organizations mission and into their strategic organizational and service dimensions furthermore religious agencies are found to experience particular challenges in the secular development sector in muslim majority project countries religion permeates all aspects of life regarding the spiritual needs of beneficiaries this research confirms ngos cautiousness to engage with the faith of people targeted by their programming efforts existing faith sensitive tools which address religion s potential for coping and resilience are discussed the investigation reveals the necessity for continued efforts to understand in what ways religion in humanitarianism really matters and how its positive impact can be enhanced

over the past seventy years world vision has grown from a small missionary agency to the largest christian humanitarian organization in the world with 40 000 employees offices in nearly one hundred countries and an annual budget of over 2 billion while founder bob pierce was an evangelist with street smarts the most recent world vision u s presidents move with ease between megachurches the boardrooms of fortune 500 companies and the corridors of capitol hill though the organization has remained decidedly christian it has earned the reputation as an elite international nongovernmental organization managed efficiently by professional experts fluent in the language of both marketing and development god s internationalists is the first comprehensive study of world vision or any such religious humanitarian agency in chronicling the organization s transformation from

1950 to the present david p king approaches world vision as a lens through which to explore shifts within post world war ii american evangelicalism as well as the complexities of faith based humanitarianism chronicling the evolution of world vision s practices theology rhetoric and organizational structure king demonstrates how the organization rearticulated and retained its christian identity even as it expanded beyond a narrow american evangelical subculture king s pairing of american evangelicals interactions abroad with their own evolving identity at home reframes the traditional narrative of modern american evangelicalism while also providing the historical context for the current explosion of evangelical interest in global social engagement by examining these patterns of change god s internationalists offers a distinctive angle on the history of religious humanitarianism

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