

Sacred Aid Faith And Humanitarianism

How did those responsible for creating Britain's nineteenth-century settler empire render colonization compatible with humanitarianism? Avoiding a cynical or celebratory response, this book takes seriously the humane disposition of colonial officials, examining the relationship between humanitarian governance and empire. The story of 'humane' colonial governance connects projects of emancipation, amelioration, conciliation, protection and development in sites ranging from British Honduras through Van Diemen's Land and New South Wales, New Zealand and Canada to India. It is seen in the lives of governors like George Arthur and George Grey, whose careers saw the violent and destructive colonization of indigenous peoples at the hands of British emigrants. The story challenges the exclusion of officials' humanitarian sensibilities from colonial history and places the settler colonies within the larger historical context of Western humanitarianism.

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.

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.

This volume offers innovative approaches to the study of religion. It brings together junior and senior scholars from the Global North and South. The contributors also explore the context-specific formations of religion and religious knowledge production in an increasingly instable and incalculable, globalized world. In the spirit of the challenging slogan, "Religion in Motion. Rethinking Religion, Knowledge and Discourse in a Globalizing World," the book bundles voices from a great variety of cultural and academic backgrounds. It offers readers a cross-continental exchange of innovative approaches in the study of religion. Coverage intersects religion, gender, economics, and politics. In addition, it de-centers European perspectives and brings in perspectives from the Global South. Chapters examine such topics as feminine power and agency in the *Ilê Axé Oxum Abalô*, queering the Trinity, and faith and professionalism in humanitarian encounters in post-earthquake Haiti. Coverage also explores notions of development in African initiated churches and their implications for development policy, the study of religion as the study of discourse construction, rethinking the religion/secularism binary in world politics, and more. This book will appeal to students and researchers with an interest in Religion and Society, Philosophy and Religion, and Religion and Gender.

This volume brings emerging research on religion and development into conversation with politics. Deploying innovative conceptual frameworks, and drawing on empirical research from across contemporary Asia, this collection makes an incisive contribution to the analysis of aid and development processes.

Winner of the 2016 Grawemeyer Award in Religion Global health efforts today are usually shaped by two very different ideological approaches: a human rights-based approach to health and equity--often associated with public health, medicine, or economic development activities; or a religious or humanitarian "aid" approach motivated by personal beliefs about charity, philanthropy, missional dynamics, and humanitarian "mercy." The underlying differences between these two approaches can create tensions and even outright hostility that undermines the best intentions of those involved. In *Beholden: Religion, Global Health, and Human Rights*, Susan R. Holman--a scholar in both religion and the history of medicine--challenges this traditional polarization by telling stories designed to help shape a new perspective on global health, one that involves a multidisciplinary integration of religion and culture with human rights and social justice. The book's six chapters range broadly, describing pilgrimage texts in the Christian, Hindu, Buddhist, and Islamic traditions; the effect of ministry and public policy on nineteenth-century health care for the poor; the story of the Universal Declaration of Human Rights as it shaped economic, social, and cultural rights; a "religious health assets" approach based in Southern Africa; and the complex dynamics of gift exchange in the modern faith-based focus on charity, community, and the common good. Holman's study serves as an insightful guide for students and practitioners interested in improving and broadening the scope of global health initiatives, with an eye towards having the greatest impact possible.

Humanitarians are required to be impartial, independent, professionally competent and focused only on preventing and alleviating human suffering. It can be hard living up to these principles when others do not share them, while persuading political and military authorities and non-state actors to let an agency assist on the ground requires savvy ethical skills. Getting first to a conflict or natural catastrophe is only the beginning, as aid workers are usually and immediately presented with practical and moral questions about what to do next. For example, when does working closely with a warring party or an immoral regime move from practical cooperation to complicity in human rights violations? Should one operate in camps for displaced people and refugees if they are effectively places of internment? Do humanitarian agencies inadvertently encourage ethnic cleansing by always being ready to 'mop-up' the consequences of scorched earth warfare? This book has been written to help humanitarians assess and respond to these and other ethical dilemmas.

A fresh look at two centuries of humanitarian history through a moral economy approach focusing on appeals, allocation, and accounting.

[The Moral Economy of Famine Relief](#)

[A World of Differences?](#)

[A Dialogue with Ambassador Douglas W. Kmiec](#)

[Between Humanitarianism and Evangelism in Faith-based Organisations](#)

[Humanitarianism in the Modern World](#)

[Finding Faith in Foreign Policy](#)

[Aid and Islam in Transnational Muslim NGOs](#)

[Power, Ideology and Aid](#)

[Religion and Development in Southern and Central Africa: Vol 2](#)

[Religions and Development](#)

[For Humanity Or For The Umma?](#)

[A Guide to the Morality of Aid in War and Disaster](#)

[Faith and Humanitarianism](#)

[The Politics of Humanitarianism](#)

*In this new and substantially expanded Third Edition, Philip Jenkins continues to illuminate the remarkable expansion of Christianity in the global South--in Africa, Asia, and Latin America. Drawing upon the extensive new scholarship that has appeared on this topic in recent years, he asks how the new Christianity is likely to affect the poor, among whom it finds its most devoted adherents. How should we interpret the enormous success of prosperity churches across the Global South? Politically, what will be the impact of new Christian movements? Will Christianity contribute to liberating the poor, to give voices to the previously silent, or does it threaten only to bring new kinds of division and conflict? Does Christianity liberate women, or introduce new scriptural bases for subjection? Acclaim for previous editions of *The Next Christendom: Named one of the Top Religion Books of 2002 by USA Today Named One of the Top Ten Religion Books of the Year by Booklist (2002) Winner of the Christianity Today Book Award in the category of "Christianity and Culture" (2002) "Jenkins is to be commended for reminding us, throughout the often gripping pages of this lively work...that the history of Christianity is the history of innovative--and unpredictable--adaptations." --The New York Times Book Review "This is a landmark book. Jenkin's thesis is comprehensively researched; his analysis is full of insight; and his projection of the future may indeed prove to be prophetic." --Baptist Times "A valuable and provocative look at the phenomenon widely ignored in the affluent North but likely to be of enormous importance in the century ahead.... The Next Christendom is chillingly realistic about the relationship between Christianity and Islam." --Russell Shaw, Crisis "If the times demand nothing less than a major rethinking of contemporary global history from a Christian perspective, The Next Christendom will be one of the significant landmarks pointing the way." --Mark Noll, Books & Culture**

This book examines the role of faith-based organizations in managing international aid, providing services, defending human rights and protecting democracy. It argues that greater engagement with faith communities and organizations is needed, and questions traditional secularism that has underpinned development policy and practice in the North.

*Humanitarian sentiments have motivated a variety of manifestations of pity, from nineteenth-century movements to end slavery to the creation of modern international humanitarian law. While humanitarianism is clearly political, *Humanitarianism and Suffering* addresses the ways in which it is also an ethos embedded in civil society, one that drives secular and religious social and cultural movements, not just legal and political institutions. As an ethos, humanitarianism has a strong narrative and representational dimension that can generate humanitarian constituencies for particular causes. The emotional nature of compassion is closely linked to visual and literary images of suffering and innocence. Essays in the volume analyze the character, form, and voice of private or public narratives themselves and explain how and why some narratives of suffering energize political movements of solidarity, whereas others do not. *Humanitarianism and Suffering* explores when, how, and why humanitarian movements become widespread popular movements. It shows how popular sentiments move political and social elites to action and, conversely, how national elites appropriate humanitarian ideals for more instrumental ends.*

*This book is a result of a joint conference, which was held from 18th-22nd July 2017 under the theme Religion, Citizenship and Development – Southern African Perspectives." The theme of the conference was adopted in order to underline the importance and significance of religion in the socio-economic development of people in the world generally and in Southern and Central Africa in particular. The papers in the book are divided into two volumes. Volume one consists of papers which directly discuss religion and development in one form or another. The second volume contains papers that discuss religion and other pertinent issues related to development. The papers are grouped into sub-themes for ease of reference. These include Citizenship and Development, Migration and Development, Disability and Development, Pentecostal Churches and Development and Religion and Society. All in all, despite a divergence of sub-themes in volume two, all point to issues to do with the role of religion in development in Southern and Central Africa today. How can religion contribute to democracy in a secular age? And what can the millennia-old Catholic tradition say to church-state controversies in the United States and around the world? *Secularism, Catholicism, and the Future of Public Life*, organized through the work of the Institute for Advanced Catholic Studies (www.ifacs.com), responds to these questions by presenting a dialogue between Douglas W. Kmiec, a leading scholar of American constitutional law and Catholic legal thought, and an international cast of experts from a range of fields, including legal theory, international relations, journalism, religion, and social science.*

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.

*Since the end of the Cold War, religion has become an ever more explicit and systematic focus of US foreign policy across multiple domains. US foreign policymakers, for instance, have been increasingly tasked with monitoring religious freedom and promoting it globally, delivering humanitarian and development aid abroad by drawing on faith-based organizations, fighting global terrorism by seeking to reform Muslim societies and Islamic theologies, and advancing American interests and values more broadly worldwide by engaging with religious actors and dynamics. Simply put, religion has become a major subject and object of American foreign policy in ways that were unimaginable just a few decades ago. In *Finding Faith in Foreign Policy*, Gregorio Bettiza explains the causes and consequences of this shift by developing an original theoretical framework and drawing upon extensive empirical research and interviews. He argues that American foreign policy and religious forces have become ever more inextricably entangled in an age witnessing a global resurgence of religion and the emergence of a postsecular world society. He further shows how the boundaries between faith and state have been redefined through processes of desecularization in the context of American foreign policy, leading the most powerful state in the international system to intervene and reshape in increasingly sustained ways sacred and secular landscapes around the globe. Drawing from a rich evidentiary base spanning twenty-five years, *Finding Faith in Foreign Policy* details how a wave of religious enthusiasm has transformed not just American foreign policy, but the entire international system.*

This book is an examination of the connections between modern economic practices, globalization, and contemporary Christian religious belief, based on an ethnographic study of NGOs in Zimbabwe. It addresses issues crucial for those interested in the strengths and weaknesses of development theory and practice, as well as in Protestant Christianity as a transnational religion.

[Everyday Ethics](#)

[Religion and European Society](#)

[Development, Civil Society and Faith-Based Organizations](#)

[Tracing refugee and migrant journeys across disciplines](#)

[Religion in Development](#)

[Globalization and Faith Communities Since 1750](#)

[A Case from the African Migration Route](#)

[The New Humanitarians in International Practice](#)

[The Paradoxes of Aid Work](#)

[Protecting Aborigines across the Nineteenth-Century British Empire](#)

[Common Ground](#)

[Religious Internationals in the Modern World](#)

[Beyond the Shadow of Prohibition](#)

[Refuge in a Moving World](#)

Religion, Welfare, and Social Service Provision: Common Ground delves deeply into the partnerships forged between religious communities, government agencies and nonprofits to deliver social services to the needy. These pages offer a considered examination of how local faith entities have served those in their midst, and how the provision of those services has been impacted by evolving social policies. This foundational volume brings together the work of more than two dozen leading researchers, each providing long overdue scholarly inquiry into religiously affiliated helping and the many possibilities that it holds for effective cooperation.

This volume provides a comprehensive and interdisciplinary account of the scholarship on religion, conflict, and peacebuilding. Looking far beyond the traditional parameters of the field, the contributors engage deeply with the legacies of colonialism, missionary activism, secularism, orientalism, and liberalism as they relate to the discussion of religion, violence, and nonviolent transformation and resistance. Featuring numerous case studies from various contexts and traditions, the volume is organized thematically into five different parts. It begins with an up-to-date mapping of scholarship on religion and violence, and religion and peace. The second part explores the challenges related to developing secularist theories on peace and nationalism, broadening the discussion of violence to include an analysis of cultural and structural forms. In the third section, the chapters explore controversial topics such as religion and development, religious militancy, and the freedom of religion as a keystone of peacebuilding. The fourth part locates notions of peacebuilding in spiritual practice by focusing on constructive resources within various traditions, the transformative role of rituals, youth and interfaith activism in American university campuses, religion and solidarity activism, scriptural reasoning as a peacebuilding practice, and an extended reflection on the history and legacy of missionary peacebuilding. The volume concludes by looking to the future of peacebuilding scholarship and the possibilities for new growth and progress. Bringing together a diverse array of scholars, this innovative handbook grapples with the tension between theory and practice, cultural theory, and the legacy of the liberal peace paradigm, offering provocative, elastic, and context-specific insights for strategic peacebuilding processes.

"From the early phases of modern missions, Christian missionaries supported many humanitarian activities, mostly framed as subservient to the preaching of Christianity. This anthology contributes to a historically grounded understanding of the complex relationship between Christian missions and the roots of humanitarianism and its contemporary uses in a Middle Eastern context. Contributions focus on ideologies, rhetoric, and practices of missionaries and their apostolates towards humanitarianism, from the mid-19th century Middle East crises, examining different missionaries, their society's worldview and their network in various areas of the Middle East. In the early 20th century Christian missions increasingly paid more attention to organisation and bureaucratisation ('rationalisation'), and media became more important to their work. The volume analyses how non-missionaries took over, to a certain extent, the aims and organisations of the missionaries as to humanitarianism. It seeks to discover and retrace such 'entangled histories' for the first time in an integral perspective. Contributors include: Beth Baron, Philippe Bourmaud, Seija Jalagin, Nazan Maksudyan, Michael Marten, Heleen (L.) Murre-van den Berg, Inger Marie Okkenhaug, Idir Ouahes, Maria Chiara Rioli, Karène Sanchez Summerer, Bertrand Taithe, and Chantal Verdeil"--

Refuge in a Moving World draws together more than thirty contributions from multiple disciplines and fields of research and practice to discuss different ways of engaging with, and responding to, migration and displacement. The volume combines critical reflections on the complexities of conceptualizing processes and experiences of (forced) migration, with detailed analyses of these experiences in contemporary and historical settings from around the world. Through interdisciplinary approaches and methodologies - including participatory research, poetic and spatial interventions, ethnography, theatre, discourse analysis and visual methods - the volume documents the complexities of refugees' and migrants' journeys. This includes a particular focus on how people inhabit and negotiate everyday life in cities, towns, camps and informal settlements across the Middle East and North Africa, Southern and Eastern Africa, and Europe.

This book explores what attracts people to aidwork and to what extent the promises of aidwork are fulfilled. 'Aidland' is a highly complex and heterogeneous context which includes many different occupations, forms of employment and organizations. Analysing the processes that lead to the involvement in development cooperation, emergency relief and human rights work and tracing the pathways into and through Aidland, the book addresses working and living conditions in Aidland, gender relations and inequality among aid personnel and what impact aidwork has on the life-courses of aidworkers. In order

to capture the trajectories that lead to Aidland a biographical perspective is employed which reveals that boundary crossing between development cooperation, emergency relief and human rights is not unusual and that considering these fields as separate spheres might overlook important connections. Rich reflexive data is used to theorize about the often contradictory experiences of people working in aid whose careers are shaped by geo-politics, changing priorities of donors and a changing composition of the aid sector. Exploring the life worlds of people working in aid, this book contributes to the emerging sociology and anthropology of aidwork and will be of interest to professionals and researchers in humanitarian and development studies, sociology, anthropology, political science and international relations, international social work and social psychology.

Although the Genocide Convention was already adopted by the UN General Assembly in 1945, it was only in the late 1990s that groups of activists emerged calling for military interventions to halt mass atrocities. The question of who these anti-genocide activists are and what motivates them to call for the use of violence to end violence is undoubtedly worthy of exploration. Based on extensive field research, *Anti-genocide Activists and the Responsibility to Protect* analyses the ideological convictions that motivate two groups of anti-genocide activists: East Timor solidarity activists and Responsibility to Protect (R2P)-advocates. The book argues that there is an existential undercurrent to the call for mass atrocity interventions; that mass atrocities shock the activists' belief in a humanity that they hold to be sacred. The book argues that the ensuing rise of anti-genocide activism signals a shift in humanitarian sensibilities to human suffering and violence which may have substantial implications for moral judgements on human lives at peril in the humanitarian and human rights community. This book provides a fascinating insight into the worldviews of activists which will be of interest to practitioners and researchers of human rights activism, humanitarian advocacy and peace building. 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.

Humanitarian intervention has increasingly become the prevalent means of providing protection and aid at a global level. Yet alongside its success concerns have been raised that humanitarianism has increasingly become an economic enterprise and a political tool for controlling territories and governing international relations. In *The Politics of Humanitarianism* authors from a variety of disciplines provide a comprehensive critique of the humanitarian enterprise. How are those on the end of humanitarian action influenced by different epistemologies and applications of international law? What is the complex relationship between values what humanitarian action is intended to be and practice what happens on the ground? Combining international case studies with critical theoretical evaluations, and including chapters on international aid, refugees, childhood and women's rights, *The Politics of Humanitarianism* offers a timely and critical analysis of the contemporary humanitarian system."

[Alcohol and Public Policy](#)

[The Next Christendom](#)

[Sacred Aid](#)

[Religion, Welfare and Social Service Provision](#)

[Humanitarianism and Challenges of Cooperation](#)

[Humanitarianism and Human Rights](#)

[Rebuilding Asia Following Natural Disasters](#)

[Beholden](#)

[Faith, Secularism, and Humanitarian Engagement: Finding the Place of Religion in the Support of Displaced Communities](#)

[Moral Theology and the Practices of Ordinary Life](#)

[The Mobilization of Empathy](#)

[Protestant NGOs, Morality, and Economics in Zimbabwe](#)

[Ethical Precarity in Christianity and International Relations](#)

[Ideologies, Rhetoric, and Practices](#)

Sacred Aid Faith and Humanitarianism Oxford University Press

Humanitarianism as a moral concept and an organized practice has become a major factor in world society. It channels an enormous amount of resources and serves as an argument for different kinds of interference into the "internal affairs" of countries and regions. At the same time, and for these very reasons, it is an ideal testing ground for successful and unsuccessful cooperation across borders. *Humanitarianism and the Challenges of Cooperation* examines the multiple humanitarianisms of today as a testing ground for new ways of global cooperation. General trends in the contemporary transformation of humanitarianism are studied and individual cases of how humanitarian actors cooperate with others on the ground are investigated. This book offers a highly innovative, empirically informed account of global humanitarianism from the point of view of cooperation research in which internationally renowned contributors analyse broad trends and present case studies based on meticulous fieldwork. This book will be of great interest to students and researchers in the areas of political science, international relations and humanitarianism. It is also a valuable resource for humanitarian aid workers.

Development practice is full of examples of the importance of religion in the lives of people in developing countries. However, religion has largely remained unexplored in development studies. This timely new book aims to fill that gap. The authors expertly review how religion has been treated in the evolution of development thought, how it has been conceptualised in the social sciences, and highlights the major deficiencies of the assumption of secularism. The book argues that development theory and practice needs to rewrite its dominant script regarding its treatment of religion, a script which has so far been heavily inscribed in the secular tradition. It puts forward an understanding of religions as traditions: that religions rest on central thesis and teachings which never cease to be re-interpreted in the light of the social, political and historical context. In addition to providing a conceptual framework for analysing the role of religion in development, the book provides numerous empirical examples drawn from the Christian and Islamic religious traditions. This comprehensive new guide to this key issue is essential for students, development thinkers and practitioners who wish to understand better the role that religion plays in development processes and outcomes.

As humanitarian needs continue to grow rapidly, humanitarian action has become more contested, with new actors entering the field to address unmet needs, but also challenging long-held principles and precepts. This volume provides detailed empirical comparisons between emerging and traditional humanitarian actors. It sheds light on why and how the emerging actors engage in humanitarian crises and how their activities are carried out and perceived in their transnational organizational environment. It develops and applies a conceptual framework that fosters research

on humanitarian actors and the humanitarian principles. In particular, it simultaneously refers to theories of organizational sociology and international relations to identify both the structural and the situational factors that influence the motivations, aims and activities of these actors, and their different levels of commitment to the traditional humanitarian principles. It thus elucidates the role of the humanitarian principles in promoting coherence and coordination in the crowded and diverse world of humanitarian action, and discusses whether alternative principles and parallel humanitarian systems are in the making. This volume will be of great interest to postgraduate students and scholars in humanitarian studies, globalization and transnationalism research, organizational sociology, international relations, development studies, and migration and diaspora studies, as well as policy makers and practitioners engaged in humanitarian action, development cooperation and migration issues. Explores the fluctuating relationship between human rights and humanitarianism and the changing nature of the politics and practices of humanity.

Provides a detailed and comparative assessment of the humanitarian responses to major disasters in Asia over the past two decades.

What might we learn if the study of ethics focused less on hard cases and more on the practices of everyday life? In *Everyday Ethics*, Michael Lamb and Brian Williams gather some of the world's leading scholars and practitioners of moral theology (including some GUP authors) to explore that question in dialogue with anthropology and the social sciences. Inspired by the work of Michael Banner, these scholars cross disciplinary boundaries to analyze the ethics of ordinary practices—from eating, learning, and loving thy neighbor to borrowing and spending, using technology, and working in a flexible economy. Along the way, they consider the moral and methodological questions that emerge from this interdisciplinary dialogue and assess the implications for the future of moral theology.

In the wake of 9/11 and the 'War on Terror', transnational Muslim NGOs have too often been perceived as illegitimate fronts for global militant networks such as al-Qaeda or as backers of national political parties and resistance groups in Palestine, Afghanistan and elsewhere. Yet clearly there is more to transnational Muslim NGOs. Most are legitimate providers of aid to the world's poor, although their assistance may sometimes differ substantially from that of secular NGOs in the West. Seeking to broaden our understanding of these organisations, Marie Juul Petersen explores how Muslim NGOs conceptualise their provision of aid and the role Islam plays in this. Her book not only offers insights into a new kind of NGO in the global field of aid provision; it also contributes more broadly to understanding 'public Islam' as something more and other than political Islam. The book is based on empirical case studies of four of the biggest transnational Muslim NGOs, and draws on extensive research in Britain, Kuwait, Saudi Arabia, Lebanon, Jordan and Bangladesh, and more than 100 interviews with those involved in such organisations.

[Humanitarianism and Suffering](#)

[A Primer](#)

[Humanitarian Ethics](#)

[Passionate Professionals](#)

[Religion in Motion](#)

[The Coming of Global Christianity](#)

[Secularism, Catholicism, and the Future of Public Life](#)

[Anti-genocide Activists and the Responsibility to Protect](#)

[Colonization and the Origins of Humanitarian Governance](#)

[Christian Missions and Humanitarianism in the Middle East, 1850-1950](#)

[Finding the Place of Religion in the Support of Displaced Communities](#)

[Wrestling with God](#)

[Rewriting the Secular Script](#)

[Approaches to Reconstruction in the Asia-Pacific Region](#)

This book considers positions refugees take relative to the state, humanitarian actors and faith-based organisations in the humanitarian field. Attention is drawn to refugee agency as they negotiate circumstances of considerable constraint demonstrating relational dimensions of religious practice and experience.

A contemporary examination of the role of religion in the European public sphere and beyond Although the role of religion has arguably declined in the societies of Western and Northern Europe, religious participation in other parts of the continent and among growing immigrant communities remains an important aspect of daily life. Recent years have seen a resurgence of religion in the public sphere, prompting many researchers to view European secularism as an outlier in this global trend. *Religion and European Society: A Primer* presents recent academic literature that explores key developments and current debates in the field, covering topics such as changing patterns of belief, religion across the political spectrum, and development and humanitarian aid. Articles written by leading scholars draw from well-established findings to help readers contemplate the role of religion in public life, understand the assumptions and underpinnings of the secular worldview, and develop new ways of thinking about global issues relevant to contemporary global affairs. Each theme is addressed by several articles to provide readers with diverse, sometimes competing perspectives. This volume offers concepts and ideas that can be used in various policy, practitioner, and academic settings—clarifying overarching concepts and trends rather than analyzing specific policy issues that can quickly become outdated.

Addresses issues of contemporary importance such as demographic changes in religious observance, increased immigration, the emergence of new religious movements, and changes in more established religions Explores the ethical and philosophical concepts as well as the practical, everyday consequences of European post-secularism Challenges widespread assumptions about the secular nature of the modern public sphere Offers analytical tools as well as practical policy recommendations on a range of issues including media, regulation, gender, conflict and peacebuilding, immigration and humanitarianism. Designed to move research findings from academic journals to the realm of public discourse, *Religion and European Society: A Primer* is a valuable source of information for practitioners within and outside of Europe of religious studies, politics, and international affairs.

Religion has been excluded from development studies for decades. Religious traditions have contributed greatly towards development work, yet major international players have tended to ignore its role. Recent years have shown a noticeable shift in development policy, practice and research to recognize religion as a relevant factor. This text provides a comprehensive insight into different approaches towards the understanding the relationships between religions and development studies, policy and practice. It guides readers through current debates, presenting, explaining and critically evaluating a broad range of literature and locating it within a theoretical context. The text explores the role of religion within development, from positive contributions, such as the important role that many 'faith-based organizations' play in

education or health care, to more complicated and contested notions of impact, such as religiously inspired violence or gender inequality. The book begins with three background chapters, outlining the relevance of religions for development studies, policy and practice, and introducing the reader to the study of 'development' and of 'religions'. Following these, the focus then shifts to examine a number of thematic areas, including religion, gender and development, and the implications of the 'rise of religion' for mainstream development studies, policy and practice in the 21st century. Each chapter contains a range of features to assist undergraduate learning, including learning objectives for each chapter, discussion of key concepts, summaries, discussion questions, further reading and websites. The book also contains over sixty boxed case studies to provide further definition, explanation, and examples of the interactions between religions and development globally. This innovative text presents religions as something that can both obstruct and aid development, encouraging readers to engage critically with the multiple ways that religion impacts on both the conceptualization of development as well the resulting project interventions. This will be of interest to undergraduate, postgraduate students and scholars interested in religious studies, development studies, and the broader study of societies and cultures. The central idea behind this book is that the globalisation and politicisation of traditional religious identities is a historical phenomenon with deep roots in the 19th-20th centuries. Tracing the emergence of 'Religious Internationals' as a distinctive new phenomenon in world history, it transforms our understanding of the place of religion in the modern world. Leading historians and social scientists break new ground by comparing the historical experiences of different faith communities in an age of globalization without comparing them as religions. In-depth case studies focus on the internationalist dimensions of Buddhism, Christianity (Catholic, Orthodox, Protestant), Hinduism, Judaism and Islam. Individually, they illuminate the complex processes whereby communities of believers became communities of opinion. Collectively, they shed new light on the origins and nature of global civil society, highlighting the role of religion as one of its motor forces from the start.

[Religion and the Politics of Development](#)

[The Spirit of Development](#)

[Faith, Secularism, and Humanitarian Engagement](#)

[Religion and American Diplomacy in a Postsecular World](#)

[Islamic Traditions of Refuge in the Crises of Iraq and Syria](#)

[The Oxford Handbook of Religion, Conflict, and Peacebuilding](#)

[Secular and Religious Dynamics in Humanitarian Response](#)

[Emerging actors and contested principles](#)

[Religion, Global Health, and Human Rights](#)

[Bridging the Sacred and the Secular](#)

[Rethinking Religion, Knowledge and Discourse in a Globalizing World](#)