



# COMING TOGETHER THROUGH FAITH TO SAVE LIVES

/ An Exploration of InterAction's NGO  
Members' Interfaith Collaboration



## LETTER FROM INTERACTION'S CEO

On behalf of InterAction's Member organizations, we are pleased to present these findings on interfaith partnerships in civil society.

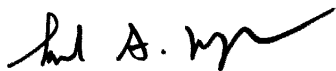
The Together Project has acted as a hub of solidarity for U.S.-based NGOs over the last five years. It has provided a space for faith-based organizations to convene and advocate for themselves against disinformation attacks and the impacts of said attacks. Furthermore, the diversity of the Together Project Coalition has allowed organizations of different sizes and religions to come together in lesson sharing and program development.

We at InterAction hope that this resource will not only act as another advocacy tool for our Membership but also provide models for future interfaith partnerships in the global development and humanitarian spaces.

As mentioned in this study, the number of people who identify as religious worldwide is increasing at a steady rate. Due to COVID-19, we have also seen an increase in global inequality, gender-based violence, and other humanitarian crises. Faith-based leadership and interfaith collaborations have created pathways for NGOs to address these issues in the past. The increased scale of global problems calls for organizations—faith-based and secular—to come together in strong partnerships to create effective, long-term solutions. These partnerships have also proven themselves to be a key tool for NGOs in hostile environments. For example, the Together Project has found interfaith collaboration to be crucial in combating the rise in disinformation attacks against its Members.

The Together Project began as a response to targeted discrimination against InterAction's Muslim faith-based Member organizations. Since then, it has successfully engaged Christian, Jewish, and non-faith-based Members to discuss issues like financial access challenges, closing civil society, and disinformation. The diversity of the Together Project Coalition continuously produces more nuanced and widely applicable solutions to these issues that have been shared with other organizations, policymakers, and stakeholders. The Coalition's anti-disinformation efforts have received praise from the NGO community and supported the creation of InterAction's [Disinformation Toolkit](#). The Together Project and its successes are just one example of the positive impacts NGOs have when they invest in strong collaborations with diverse partners.

We hope this study informs the emerging discussions within our sector about the importance of solidarity and inclusive partnerships. As a community, we remain committed to leveraging the knowledge, expertise, and resources from the InterAction community to create models for strong connections that result in increased learning and more effective programming.



Samuel A. Worthington  
Chief Executive Officer, InterAction



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## ABOUT INTERACTION'S TOGETHER PROJECT

In January 2017, in partnership with a group of founding Members and supported by CEOs across our community, InterAction launched the Together Project. The Together Project enables U.S.-based NGOs that provide vital development and humanitarian relief around the world—and confront discrimination or targeted prejudicial regulations in the U.S.—to share information and develop strategies in response to shrinking space for civil society.

The Together Project brings attention to issues that impact the NGO community, educates relevant policymakers and officials, convenes and facilitates conversations about solutions, connects NGOs with one another and builds solidarity.

More information about InterAction's Together Project can be found on InterAction's [website](#). To join or partner with the Together Project, please contact Princess Bazley-Bethea, Together Project Director, at [pbazleybethea@interaction.org](mailto:pbazleybethea@interaction.org). For questions about this study, please contact Luci Meade, Senior Program Associate, at [lmeade@interaction.org](mailto:lmeade@interaction.org).

### About InterAction

InterAction is a convener, thought leader and voice for NGOs working to eliminate extreme poverty, strengthen human rights and citizen participation, safeguard a sustainable planet, promote peace and ensure dignity for all people. Learn more at [Interaction.org](http://Interaction.org).

### Acknowledgments

We are grateful to InterAction's Members and their staff who participated in this study. We thank those who dedicated time for interviews, revisions and discussions of their work with us.

This project could not have been completed without the assistance of three of InterAction's interns, Hannah Grierson, Justin Martin and Alessandra Restifo, who spent months developing the concept for the project, conducting interviews and contributing to the written product.

## PURPOSE

Religion has long been a conduit for charitable acts and work within the NGO sector. Because of similar values and principles, members of the faith community have a strong and inherent bond from their religion. Faith-based organizations (FBOs) have long known the importance of interfaith collaboration in program planning and working with program participants.

Members of the Together Project represent InterAction's broader membership's diversity, spanning different faiths, sizes and operations. In speaking with the Together Project's core Members, Muslim faith-based organizations and Associate Partners, who range from Jewish to Catholic to secular, we noted the overlap of their operations. Often, Members work in the same country on similar projects and even undertake country programs jointly.

This study was developed to highlight interfaith collaboration among InterAction Members and the success and challenges that come with it. It will provide examples of interfaith collaboration to demonstrate how crucial this often is to successful international development programs and humanitarian assistance delivery. The study concludes with the recommendation to promote interfaith collaboration in programs abroad as the world faces some of the worst crises in decades.

## METHODOLOGY

There are a number of reports on how faith impacts development and humanitarian work.<sup>1</sup> This study is meant to provide practical examples and highlight the success of interfaith programs. The assessment consisted of verbal interviews and written surveys of seven of InterAction's Members. Organizations interviewed for this study included:

- ▶ Catholic Relief Services (CRS)
- ▶ Corus International (formerly Lutheran World Relief and IMA World Health)
- ▶ Episcopal Relief and Development (ERD)
- ▶ Helping Hand for Relief and Development (HHRD)
- ▶ HIAS
- ▶ Islamic Relief USA (IRUSA)
- ▶ World Vision

These interviews revealed three clear themes: **trust, solidarity and community cohesion**. This report will utilize cases to highlight these themes and the recurring challenges that NGOs tackle in their faith-based programming.

While cultivating trust is a well-known component of any program, solidarity and cohesion are components that require more context. In this study, solidarity will refer to the decision of NGOs to work together under a common purpose. In community contexts, increased cohesion appears as a decrease in tensions and stereotypes and increased community understanding.



## TRUST

Trust in NGOs, international or local, is fundamental to the successful implementation of projects in all contexts. NGOs must be trusted by those they are serving, but this trust can be eroded by misinformation, stereotypes or lack of exposure. Typically, NGOs are staffed by local community members, which contributes to a greater trust in the work and programs. For faith-based organizations (FBOs), trust can come naturally from local community members due to joint religious affiliation; however, a FBO representing a different faith from the local community can sometimes lead to mistrust and misunderstanding.

For NGOs working to change behaviors, provide resources or conduct trainings, trust between program participants and implementers is reflected in project results. Participants must be able to rely on NGOs and work with them to understand their work, especially in trainings and educational sessions. To explore how faith builds and erodes trust, let's turn to Sierra Leone.

## EBOLA CONTAINMENT IN SIERRA LEONE

### World Vision and Catholic Relief Services

In 2014, the Ebola crisis hit Sierra Leone, and the disease spread throughout the country within months. One of the reasons for the virus's fast spread was that religious and cultural traditions dictated that the dead must be washed, dressed and perfumed by hand and then carefully buried with a large number of family members present. The country is religiously diverse, with approximately 60% Muslim (primarily Sunni), 30% Christian and 10% animist, according to the U.S. State Department.<sup>2</sup> The 2010 Pew Global Religious Futures Report estimated that 78% of the country identified as Muslim and 21% as Christian with many people blending practices.<sup>3</sup> The intimate handling of the dead was part of the healing process for family members but led to an increased spread of Ebola.

The disease spreads primarily through contact with infected body fluids, and the virus exists for a lengthy time after death. Thus, traditional interactions with the deceased led to increased transmission of the virus in Sierra Leone.

Two InterAction Members—World Vision and Catholic Relief Services—worked in Sierra Leone to help slow the spread, along with other international organizations like the World Health Organization. Unfortunately, the importance of faith in burial was overlooked in the initial response to the disease. International organizations insulted local communities through the use of body bags, cleansing solutions and the exclusion of families from the burial



process. Initial responses sowed distrust with the community of burial teams.<sup>4</sup>

A different approach was necessary to regain trust and mitigate the cultural traditions and medical necessities in the burial process. World Vision and Catholic Relief Services, both international Christian organizations, were trusted by the local, often Muslim communities, due to their common world outlooks based in faith. World Vision and Catholic Relief Services had also spent many years in country working with local faith groups and establishing partnerships with the community, making them well positioned to tackle the Ebola outbreak's impacts. To continue to cultivate trust, these NGOs enlisted local faith leaders—from Muslim, Christian and traditional animist faiths—to assist in the development of burial practices that would honor traditions and also reduce the spread of Ebola. NGOs were able to use their relationship with the community to communicate concerns to the international organizations, resulting in a shift of standard operating procedures in burials by the Center for Disease Control (CDC) and later by the WHO.<sup>5</sup> Community members increased their reporting of cases and trusted burial teams to safely and respectfully bury their family members.



This case demonstrates the importance of community engagement and faith in tackling a deadly disease. The involvement of faith leaders led to burial procedures that were both dignified and safe. Faith leaders were also crucial in the acceptance and social mobilization of community members in adhering to these practices. FBOs were able to harness faith, despite different beliefs, to successfully tackle the Ebola crisis in Sierra Leone and other West African countries.

## COMBATTING AIDS

### IMA World Health

When called on to support USAID AIDSFree activities, IMA World Health utilized its on-the-ground interfaith network to increase the efficiency of its programming. In Kenya, IMA and the Christian Health Association of Kenya (CHAK) brought together Christian and Muslim leaders. They received education on HIV/AIDS issues, how to counter discrimination within their communities and the technical aspects of pediatric HIV care. The leaders then created *khutbah*, or sermons, to bring these lessons to their congregants.<sup>6</sup> In addition to crafting sermons, religious leaders also developed connections with health facilities. Reports found that 84% of the 1,950 completed referrals for HIV support services in 2017 were from religious leaders, demonstrating the impact of empowered faith leaders in changing the actions of the community that trusts them.<sup>7</sup>



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IMA World Health conducted a similar program in Malawi in partnership with the Malawi Network of Religious Leaders Living with or Affected by HIV/AIDS (MANERLA+) and the Christian Health Association of Malawi (CHAM). The coalition brought together Christian and Muslim leaders to create messaging around the prevention of mother to child transmission (PMTCT). Leaders shared messages across multiple platforms, from couples counseling to youth forums, and ultimately reached over 11,000 people.<sup>8</sup>

Throughout almost all cases in this study, trust—whether among NGOs, between communities and implementers or within societies—is crucial to delivering humanitarian assistance and international development.





## SOLIDARITY

Solidarity and collaboration are two key components in interfaith assistance delivery that were highlighted in this study. For NGOs—large, small, local or international—their shared cause is saving lives and helping the world’s most vulnerable people. Solidarity among FBOs can be especially beneficial in contexts with religious diversity, as NGOs of different faiths can rely on one another to aid communities of all faiths.

A clear example of this is when interfaith collaborators work with community leaders in aid delivery. Engaging in collaborative partnerships with faith leaders can result in more effective and long-lasting solutions because of the community’s preexisting trust. Interfaith partnerships provide pathways for FBOs to connect with leaders across religious lines and create programs to protect the communities they serve. FBOs can also utilize interfaith collaboration when they need protection from targeted attacks.

An example of interfaith collaboration between NGOs takes us to Liberia for a project on deterring Gender Based Violence (GBV).

## REDUCING GBV IN LIBERIA

### Episcopal Relief and Development and Islamic Relief USA

*Please note: The following case discusses a program to prevent gender-based violence, and the content contains references to sexual assault.*

In Liberia from 2016 to 2018, Episcopal Relief and Development (ERD) and Islamic Relief USA (IRUSA) jointly implemented a project to reduce GBV. For the past 30 years, Liberia had experienced conflict, gender abuse and human rights violations. In 2007 a survey from the Liberian government concluded that 44% of women had experienced violence since turning 15, and 10% of women reported that their first sexual encounter was forced.<sup>9</sup> Liberia is considered one of the most dangerous countries in the world for women and girls.

To reduce violence against women and girls, ERD and IRUSA collaborated to engage faith leaders and youth leaders in these communities. This engagement encouraged leaders of all communities to discuss this violence and resources for those experiencing it. Faith leaders used their platforms to educate and normalize conversations around



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GBV, which in turn empowered women to speak out and encouraged perpetrators to stop.<sup>10, 11</sup>

As a result, women and girls participating in the program reported that intimate partner violence decreased from 14.8% to 5% and non-partner violence from 16.1% to 2.6%. A massive number of faith leaders, 98%, used their platforms to speak about GBV and resources for survivors, which translated to 75% of congregants believing that their faith leader was actively combatting violence against women and girls.<sup>12</sup>

This example demonstrates the opportunities for NGOs that engage with leaders in faith-based communities. Additionally, access to communities increases when FBOs demonstrate solidarity in combatting issues. In this case, gender-based violence is an issue for all communities, not just Christians, Muslims or others. This program was effective because it used faith and solidarity to communicate to their communities. Solidarity among NGOs translates to successful programming as well as cultural solidarity and understanding.

Interfaith work also plays an essential role in protecting and legitimizing NGOs. In 2017, Representative Ron DeSantis proposed an amendment to cut U.S. funding to Islamic Relief Worldwide—his proposal was based on disinformation. IRUSA quickly reached out to its religious and secular allies to form a response plan.<sup>13</sup> CRS, among other faith-based organizations, reached out to Congress on behalf of IRUSA, while other allies highlighted IRUSA’s relief efforts in response to Hurricane Irma in Florida. Rep. DeSantis eventually withdrew the amendment, and IRUSA strengthened its support network.

## CHANNELS OF HOPE

### World Vision

World Vision began Channels of Hope (CoH) in 2012 in response to increasing interest from governments and secular bodies in working with faith-based organizations.<sup>14</sup> Some of these organizations did not know how to approach religious communities or adjust their programming to be more effective, especially when it came to health issues. Gender expectations and beliefs around homosexual relationships contributed to a lack of discussion about issues like child and maternal health or HIV/AIDS. The humanitarian space also recognized the importance of faith leaders in behavior change and that they held misconceptions about key issues. World Vision utilized its interfaith network to address both issues when forming the CoH models.

For example, IRUSA worked with World Vision to develop a model for working with Muslim communities.<sup>15, 16</sup> This included trust-building workshops and education on the key elements of Islam. After entering a community, the CoH model calls for faith leaders to connect issues in their communities to their religious texts. This provides a platform for the leaders to increase their understanding and change the perspective of their congregants.<sup>17</sup> Channel of Hope’s approach encourages interfaith input and leadership at every level of its implementation. Additionally, because World Vision and IRUSA joined together in solidarity to tackle these issues, all aspects of the community were encouraged to also join in the efforts.



WORLD VISION/CAROLE ST. LAURENT





## COMMUNITY COHESION

Diverse NGOs working in solidarity can assist in bringing together communities and facilitating cooperation. In the US and abroad, we have countless examples of NGOs breaking stereotypes and misconceptions through their programs. These educational efforts have also encouraged interfaith collaboration among community members. For the NGOs included in this analysis, this community-level change has resulted in increased program outputs and enduring partnerships between local FBOs.

Below are examples to demonstrate how local efforts can translate to community cohesion. These cases also highlight how faith leaders and FBOs initiating interfaith collaboration can foster an enabling environment for increased understanding. While these groups often come together with the common intention of helping others, community cohesion calls for education and empathy-building efforts to support unity among partners. NGOs of different faiths jointly implementing programs can exemplify the possibilities and importance of interfaith cooperation through their own work together and the process of bringing together different faith groups.

## PEACE PROMOTION IN THE CENTRAL AFRICAN REPUBLIC (CAR)

Catholic Relief Services, Islamic Relief Worldwide, World Vision and Aegis Trust

Following a 2013 coup d'état, religious divisions rose in the Central African Republic (CAR). Conflict increased between Christian and Muslim communities, resulting in the deaths of 5,000+ people and the virtual collapse of CAR's socioeconomic fabric.<sup>18</sup> To address the ongoing tensions between ethno-religious groups, leaders of the Central African Protestant, Muslim and Catholic faith communities formed the CAR Interreligious Platform (PCRC). A consortium mirroring this interreligious composition brought together CRS, IRW, Aegis Trust and World Vision International to link their peacebuilding efforts with that of the PCRC.<sup>19, 20, 21, 22</sup> The CAR Interfaith Peacebuilding Partnership (CIPP) resulted from this interfaith alliance.

The five-year project had four goals. In each case, one of the organizations would lead collaborative efforts to accomplish the goal, with technical approaches and strategic priorities coordinated through a steering committee that met regularly.<sup>23</sup> All members of the consortium had a seat on the steering committee. The first goal, led by PCRC, focused on strengthening Central African institutions and civil society so they could lead in the creation of sustainable peacebuilding projects. IRW led efforts to strengthen livelihood security by encouraging faith leaders to spearhead cohesion and restoration activities.<sup>24</sup> Finally, CRS



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initiated trauma healing and community dialogue activities to advance social cohesion, while Aegis Trust led peace education programs.<sup>25</sup>

The final evaluation found that, by the end of 2020, CIPP had held 608 activities with over 30,200 attendees, and 76% of the sampled population reported a positive change in their perception of the “other” group. PCRC convened a community of practice, comprising 62 Central African civil society organizations working around social cohesion. Furthermore, CIPP awarded 29 small grants to these organizations, of which 26 initiatives demonstrated positive social cohesion impact. Over 325 businesses (285 microenterprises and 43 business associations) began participating in economic recovery efforts, with 92% achieving the goals set out in their business plans. One hundred forty-two savings groups were supported as well. The programs also trained 76 peace educators and 78 trauma healing facilitators. Most importantly, PCRC has continued to lead mediation efforts in CAR and expanded its operations to include displaced peoples and emergency assistance.<sup>26</sup>

## DOMESTIC CHARITY

### Helping Hand for Relief and Development

Within the United States, Helping Hand for Relief and Development, a Muslim affiliated charity, conducts its in-kind donation program in several locations across the U.S. These programs bring together unlikely allies to help people locally and abroad.

In parts of the United States, Helping Hand brings together people of all faiths to serve their local communities. In Utah, Helping Hand has worked with members of the Latter Day Saints church to serve food, gather donations and more. Members of the LDS church and Muslim affiliates of HHRD find that working side by side increases understanding and cooperation.

Recently, this collaboration with the LDS church was extended to an in-kind program in northern Virginia. Through different worship facilities, a coat drive was conducted on behalf of Syrian refugees in Lebanon. The program was successful in garnering numerous shipping containers' worth of coats to make winter a little easier for those fleeing a war-torn country. Together, citizens in the local community were able to call on their faith to help others. In 2020 alone, these programs combined to serve 5 million people in 13 countries.<sup>27</sup>



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HHRD's Arizona branch has a long legacy of interfaith work with individual volunteers and other organizations. While responding to the Rohingya refugee crisis, Helping Hand received an outpouring of support from Hindu and Sikh communities in Arizona for their relief efforts in Bangladesh. Similarly, LDS members in the community have repeatedly engaged with HHRD's aid programs. Lifting Hands International has partnered with HHRD to respond to refugee situations for around a decade. This partnership has resulted in significantly increased aid to refugee communities in need—HHRD and LHI have sent seven 40-foot containers across the world—as well as increased unity between the Muslim and LDS communities that interact in these spaces.<sup>28</sup>



## LEGAL SERVICES FOR REFUGEES

### HIAS and Islamic Relief USA

In Greece, partners HIAS and Islamic Relief USA also tackled issues with refugees integrating into a diverse cultural and religious community. Syrians were fleeing war via boat to Greece—a difficult journey in itself.<sup>29</sup> Upon arrival, they were treated as the “other,” despite legal rights granted to them. As HIAS correctly notes, “Refugees can be wrongfully portrayed as the cause of crime and economic decline, resulting in widespread discrimination including ethnic profiling and xenophobia.”<sup>30</sup> HIAS and IRUSA set up a legal assistance program for refugees to assist with countless issues and provide free services to those who left their lives behind. This was the first partnership of its kind, bringing together international Jewish and Muslim organizations to assist the world’s most vulnerable. In doing so, HIAS and IRUSA set a foundation for interfaith



collaboration and understanding within the Syrian refugee community in Greece.<sup>31</sup> After a few years, the program was expanded with an increase in staff size to help serve more people.

HIAS, Helping Hand and IRUSA all demonstrated that interfaith collaboration is possible, but more importantly, it is productive. It allows NGOs to provide more direct and sustainable support to program participants abroad and encourages collaboration locally. NGO workers who are drawn by faith usually have the same goal—to help others. Interfaith collaboration by NGOs demonstrates that this work is important to people outside of one’s faith.



## A CHANGING WORLD

According to a 2015 Pew Study, a global increase in religious affiliation is projected.<sup>32</sup> While some religions, like Islam, are increasing significantly, others are maintaining a steady growth rate, like Christianity. In places like the United States and Europe, the number of atheists and agnostics is increasing, but this will do little to offset the global rise in religious affiliation.

For NGOs working to access communities across the globe, religion will continue to be a powerful means of access and motivation. In particular, Muslim affiliated organizations will have access to a broader global community as Islam grows to an estimated 30% of the global population by 2050, roughly equal to the estimate for Christianity. With an estimate of 60% of the globe identifying as Christian or Muslim, and all but 13% of the globe identifying as religious, interfaith connections will become increasingly important.<sup>33</sup>

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As the world faces a global pandemic that has forced people to stay physically apart, remaining connected to others and one's faith has become even more important. Humanitarian crises resulting from the outbreak of COVID-19, the need to equitably distribute vaccines across the globe and the importance of preventing future outbreaks are all concerns of the NGO community. A deeper analysis of these challenges is important, and future InterAction studies may examine these issues further.

The cases from our study demonstrate the trust, collaboration and solidarity that interfaith and religious NGOs bring to their organizations, operations and program participants. Looking to the future, this work will grow in importance, and the NGO community will need to increase interfaith collaboration to ensure that it is able to access as many program participants as possible.

NGOs have a unique role to play in accessing communities, building relationships and countering stereotypes. Demonstrating interfaith connections among organizations will provide unique opportunities for religious individuals to be exposed to other faiths. Additionally, in accessing the world's most poor and vulnerable, faith and the faith community will prove to be valuable resources for development and humanitarian actors building trust and developing inclusive programs.

## OBSTACLES TO INTERFAITH CONNECTIONS

Throughout the interview process, there were recurring obstacles expressed in conducting interfaith work by religiously affiliated organizations. Staff noted stereotypes, intra-religious conflict and organizational challenges to their work as faith-based organizations. A deeper analysis of these challenges is important, and future InterAction studies may examine these issues further.

Stereotypes of faith-based organizations logically impact their work and the communities they reach. This report notes that FBOs can help bring greater solidarity and collaboration, leading to greater cultural understanding. However, these organizations must still overcome misconceptions around their faith and mission.

Almost all interviewees noted that because they are associated with a religion, program participants expect them to proselytize as part of their mission and work. For example, a Muslim charity in the United States may face challenges in a non-Muslim community due to Islamophobic sentiments or fear of an unknown religion. FBOs generally conduct charitable activities because their religion calls them to serve others, not necessarily to convert them. Fortunately, exposure is the best antidote to stereotypes, and the charitable activities can assist in such exposure.

Some organizations noted that their religion prevents them from taking stances on particular topics—like family planning. Within religions, different interpretations or beliefs may be held by individuals, donors and other stakeholders. For FBOs, this occasionally translates into internal tensions in programming and advocacy. Additionally, some interviewees noted that donors can be skeptical of interfaith work and FBOs of different religions. To mitigate this, interviewees noted it is important to develop interfaith connections early and publicly to increase transparency for donors and other stakeholders.





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## CONCLUSION

This exploration of interfaith collaboration highlighted and affirmed what practitioners within FBOs have long known—interfaith work among faith-based organizations is essential to the effective delivery of assistance.

Faith-based approaches can allow the NGO community to cultivate trust with program participants and provides a strong foundation for communication and collaboration with faith leaders and individuals. Utilizing this trust in interfaith work increases cultural awareness, societal acceptance and understanding. When faith leaders and NGOs demonstrate solidarity, it paves the way for individuals to overcome stereotypes and love their neighbors.

Faith is a powerful conduit despite the stereotypes that come with it, and given projections of its rising spread, it will likely become more integral in the coming years. Charity, support and love of one's fellow human is a pillar of all religions, one in which interfaith collaboration is clearly possible. Poverty, disasters and famine do not discriminate based on religion, making it even more important to utilize all available connections to ensure the effective delivery of life-saving assistance.

As NGOs, policymakers and philanthropy groups evaluate the current global state and prepare for coming crises, interfaith collaboration and programming should be a key consideration. Interfaith programming and FBOs should be utilized and uplifted as effective partnerships abroad and a key component of foreign assistance. NGOs should prepare to collaborate and utilize religious partners in their programming, policymakers should continue investments in foreign assistance, and philanthropy organizations should recognize the importance of funding projects promoting interfaith collaboration.

## OTHER RESOURCES

For more information on supporting interfaith collaboration, see the following resources that were shared during the course of these interviews or connect with Princess Bazley-Bethea, Director of the Together Project and DEI at InterAction, at [pbazleybethea@interaction.org](mailto:pbazleybethea@interaction.org).

### For further information on NGOs and interfaith collaboration

1. *JLI*—[Partnering with Local Faith Actors to Support Peaceful and Inclusive Societies](#)
2. *The Woolf Institute of Abrahamic Faiths*—[Keeping Faith in Development](#)
3. *Religions for Peace*—[Guide to Action on Mobilizing Faith Communities to Welcome Refugees and Migrants](#)
4. *Forced Migration Review*—[Interfaith Humanitarian Cooperation: A Lutheran Perspective](#)
5. *Interreligious Dialogue*—[Going beyond the Rhetoric: The Muslim Aid/UMCOR Partnership in Sri Lanka](#)
6. *ZRWP, University of Lucerne*—[Does Religion Make a Difference?: Religious NGOs in International Development Collaboration](#)
7. *CRS*—Learning Briefs ([landing page](#)) (1) (2) (3)
8. *Devex International*—[Faith and Development](#)

### Interfaith coalitions and organizations <sup>34</sup>

1. [Joint Learning Initiative on Faith and Local Communities](#)
2. [Global Network of Religions for Children](#)
3. [G20 Interfaith Forum](#)
4. [Peace Catalyst International](#)
5. [WISC Interfaith Working Group on Foreign Assistance](#)
6. [World Bank Faith Initiative Team](#)
7. [Faith and Positive Change for Children, Families and Communities](#)

## ENDNOTES

- <sup>1</sup> For a list of other reports, see the “Other Resources” Section.
- <sup>2</sup> U.S. Department of State. (2018). *2018 International Report on Religious Freedom: Sierra Leone*. <https://www.state.gov/reports/2018-report-on-international-religious-freedom/sierra-leone/>
- <sup>3</sup> U.S. Department of State. (2018). *2018 International Report on Religious Freedom: Sierra Leone*. <https://www.state.gov/reports/2018-report-on-international-religious-freedom/sierra-leone/>
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- <sup>6</sup> IMA World Health. (2009). *Christians and Muslims Promoting Maternal and Infant Health: A Sermon/Khubtah Guide Based on the Holy Bible and the Holy Qur’an*. [https://imaworldhealth.org/wp-content/uploads/2014/06/Rwanda\\_Muslim\\_Khutbah\\_Sermon\\_Guide\\_-\\_English.pdf](https://imaworldhealth.org/wp-content/uploads/2014/06/Rwanda_Muslim_Khutbah_Sermon_Guide_-_English.pdf)
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- <sup>8</sup> IMA World Health. (2021). *Prevent and Treat HIV and AIDS*. <https://imaworldhealth.org/prevent-and-treat-hiv-and-aids>
- <sup>9</sup> Vyas, S., Zingel, M., & Nyan, J. (2018, February 28). *Final Evaluation Report on the Project: Engaging Faith-based Organizations to Prevent Violence against Women and Girls and Increase Survivor’s Access to Services in Liberia, 2015-2017*. UN Women. <https://www2.unwomen.org/-/media/field%20office%20untf/publications/2018/erdbgv%20liberia%20projectfinal%20external%20evaluation%20report27march2018compressed.pdf?la=en&vs=1237>
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- <sup>11</sup> Iftaiha, R. (2018, November 28). *A Closer Look at Violence against Women*. ReliefLab. <https://relieflab.irusa.org/a-closer-look-at-violence-against-women/>
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