

Get Free Sacred Aid Faith And Humanitarianism

Sacred Aid Faith And Humanitarianism

This book examines the role of faith-based organizations in managing international aid, providing services, defending

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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

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the North.

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

Over the past seventy years,

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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

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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

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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

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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

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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

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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

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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

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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

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distinctive angle on the history of religious humanitarianism. This book gives an in-depth analysis of the role of faith in the work of Tearfund, a leading evangelical relief and development NGO that works in over 50

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countries worldwide. The study traces the changing ways that faith has shaped and influenced Tearfund's work over the organisation's 50-year history. It shows how Tearfund has consciously grappled with the role

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of faith in its work and has invested considerable time and energy in developing an intentionally faith-based approach to relief and development that in several ways is quite different to the approaches of secular relief

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and development NGOs. The book charts the different perspectives and possibilities that were not taken and the internal discussions about theology, development practices, and humanitarian standards that took place as

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Tearfund worked out for itself what it meant to be a faith-based relief and development organisation. There is a growing academic literature about religion and development, as well as increasing interest from development

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ministries of many Northern governments in understanding the role of religion in development and the specific challenges and benefits involved in working with faith-based organisations. However, there are very few

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studies of actual faith-based organisations and no book-length detailed studies showing how such an organisation operates in practice and how it integrates its faith into its work. In documenting the story of Tearfund, the book

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provides important insights into the practice and ethos of faith-based organisations, which will be of interest to other FBOs and to researchers of religion and development.

The Ambivalence of Religion

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Within the Framework of Secular Humanism

The New Global Politics of Religion
Faith, Secularism, and
Humanitarian Engagement:
Finding the Place of Religion in the
Support of Displaced Communities

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A Moral History of the Present
Finding Faith in Foreign Policy
Multifaceted Spatialities of a
Modern Political Technology
Evangelii Gaudium

**After decades of extraordinary
successes as a multicultural society,**

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new debates are bubbling to the surface in Canada. The contributors to this volume examine the conflict between equality rights, as embedded in the Charter, and multiculturalism as policy and practice, and ask which charter

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value should trump which and under what circumstances? The opening essay deliberately sharpens the conflict among religion, culture, and equality rights and proposes to shift some of the existing boundaries. Other contributors disagree

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strongly, arguing that this position might seek to limit freedoms in the name of justice, that the problem is badly framed, or that silence is a virtue in rebalancing norms. The contributors not only debate the analytic arguments but infuse their

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discussion with their personal experiences, which have shaped their perspectives on multiculturalism in Canada. This volume is a highly personal as well as strongly analytic discussion of multiculturalism in Canada today.

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The field of humanitarianism is characterised by profound uncertainty, by a constant need to respond to the unpredictable, and by concepts and practices that often defy simple or straightforward explanation. Humanitarians often

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find themselves not just engaged in the pursuit of effective action, but also in a quest for meaning. That is the starting point for this book. Humanitarian action has in recent years confronted geopolitical challenges that have upended much

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of its conventional modus operandi and presented threats to its foundational assumptions and legal frameworks. The critical interrogation of the purpose, practice and future of humanitarian action has yielded a rich new field of

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enquiry, humanitarian studies, and many thoughtful books, articles and reports. So, the question arose as to the most useful way to provide a critical overview that might serve to bring some definitional clarity as well as analytical rigor to the waves

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of critique and shifting sands of humanitarian action.

Humanitarianism: A Dictionary of Concepts provides an authoritative analysis that attempts to rethink, rather than merely problematize or define the issues at stake in

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contemporary humanitarian debates. It is an important moment to do so. Just about every tenet of humanitarianism is currently open to question as never before. This innovative volume introduces readers to a variety of disciplinary

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and methodological approaches used to examine the intersections of religion and migration. A range of leading figures in this field consider the roles of religion throughout various types of migration, including forced, voluntary, and economic.

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They discuss examples of migrations at all levels, from local to global, and critically examine case studies from various regional contexts across the globe. The book grapples with the linkages and feedback between religion and migration, exploring

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immigrant congregations, activism among and between religious groups, and innovations in religious thought in light of migration experiences, among other themes. The contributors demonstrate that religion is an important factor in

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migration studies and that attention to the intersection between religion and migration augments and enriches our understandings of religion. Ultimately, this volume provides a crucial survey of a burgeoning cross-disciplinary,

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interreligious, and global area of study.

While the subject of Christian-Muslim or Muslim-Christian interaction is still not a traditional or systematic discipline, interest in the encounter of these two religions has

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grown considerably over the last decade. Historians, including historians of Islam and Christianity have always been interested in the civilizational meeting of the two religions, in conflict or in times of peace. This includes aspects of post-

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colonial studies, which incorporate cultural, literary and political writings which consider the intellectual and social ruptures in so much of the Islamic world in the 19th and 20th centuries. Theologians however have only recently begin to

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appreciate the amount of material which illustrates the extent to which Christians and Muslims wrote about one another s faith and spoke of each other in a variety of contexts in both polemical and eirenic terms. These resources serve to enrich the

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understanding of one s own faith and the changing historical relationship with the other. Today, Muslim-Christian is often understood as Islam/West where the Christianity and secularism are either conflated or Christianity subsumed within the

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larger cultural framework of the west. Either way, Islam is a foreign presence and its points of reference not easily assimilated in the narrative of a Judaeo-Christian West. Nevertheless this has created an interesting intellectual and

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scholarly dynamic in a wide range of disciplines. This includes ethics, politics, gender studies and the emergence of an interfaith literature which is increasingly used in scholarly as well as grass roots settings. The collection will comprise

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around sixty pre-published journal articles and some book chapters. Each volume will contain around 15 articles/chapters. The articles will be secondary sources analysing the works of individual Christian and Muslim scholars, so will not be

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extracts of primary material thought it is hoped that the majority will contain some primary material. Volume One will contain an Introduction to the whole collection. The volumes will provide a unique and rich reflection of Muslim-

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Christian encounter. This work will introduce the scholar and the student to the variety of approaches people of faith/no faith have taken to thinking about the two religions. The volumes will cover doctrine, interfaith practice as theory and

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lived realities and philosophical and literary themes and approaches. "

Fratelli Tutti

Aid and Islam in Transnational Muslim NGOs

After the Wrath of God

Beyond Religious Freedom

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Humanitarian Reason Secular and Religious Dynamics in Humanitarian Response God's Internationalists

This study demonstrates how Christian leaders and AIDS activists in the United States have posited HIV/AIDS as a

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religious and moral epidemic and asks how this understanding has informed cultural and political debates about prevention, healthcare, and sex education all over the world. Drawing upon archival research, oral histories, and textual analysis, this book maps the moral language regarding sexuality - and

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especially homosexuality - through which evangelicals, mainline Protestants, Catholic leaders, and gay and lesbian AIDS activists made sense of and responded to the epidemic.

The global humanitarian movement, which originated within Western religious organizations in the early nineteenth

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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

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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

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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,

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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

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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

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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

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chapters in this volume comprise an original and authoritative account of religion has reshaped the global humanitarian movement in recent times. This book focuses on past and present camp geographies and on the dispositifs that make them an ever-present spatial formation in the management of unwanted

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populations characterizing many authoritarian regimes as well as many contemporary democracies.

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

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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

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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

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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

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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

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studies, as well as policy makers and practitioners engaged in humanitarian action, development cooperation and migration issues.

World Vision and the Age of Evangelical Humanitarianism

Faith and Humanitarianism

Bridging the Sacred and the Secular

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The Oxford Handbook of Refugee and Forced Migration Studies

The Case of Faith-based Humanitarian Organizations

The Joy of the Gospel

Sacred Aid

Identifies the critical influence of religious practices and power

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relations in the transnational peacebuilding and development work of faith-based organisations. Exploring faith-based organizations (FBOs) in current developmental discourses and practice, this book presents a selection of empirical in-

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depth case-studies of Christian FBOs and assesses the vital role credited to FBOs in current discourses on development. Examining the engagement of FBOs with contemporary politics of development, the contributions

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stress the agency of FBOs in diverse contexts of development policy, both local and global. It is emphasised that FBOs constitute boundary agents and developmental entrepreneurs: they move between different discursive

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fields such as national and international development discourses, theological discourses, and their specific religious constituencies. By combining influxes from these different contexts, FBOs generate unique

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perspectives on development: they express alternative views on development and stress particular approaches anchored in their theological social ethics. This book should be of interest to those researching FBOs and their

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interaction with international organizations, and to scholars working in the broader areas of religion and politics and politics and development.

Strengthening local humanitarian engagement demands not only

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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

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21st century.

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

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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

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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

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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

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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

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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

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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,

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government, consultancy, and think tanks, as well as researchers working directly within academic institutions.

Emerging actors and contested principles

Catholic Missionaries and Their

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Work with the Poor

The Oxford Handbook of Religion,

Conflict, and Peacebuilding

Camps Revisited

Common Ground

Ideologies, Rhetoric, and Practices

Humanitarianism in the Modern

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World

The perfect gift! A specially priced, beautifully designed hardcover edition of The Joy of the Gospel with a foreword by Robert

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Barron and an afterword
by James Martin, SJ.

"The joy of the gospel
fills the hearts and
lives of all who
encounter Jesus... In this
Exhortation I wish to

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encourage the Christian faithful to embark upon a new chapter of evangelization marked by this joy, while pointing out new paths for the Church's journey in

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years to come." – Pope Francis This special edition of Pope Francis's popular message of hope explores themes that are important for believers

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in the 21st century. Examining the many obstacles to faith and what can be done to overcome those hurdles, he emphasizes the importance of service to

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God and all his creation. Advocating for "the homeless, the addicted, refugees, indigenous peoples, the elderly who are increasingly isolated

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and abandoned," the Holy Father shows us how to respond to poverty and current economic challenges that affect us locally and globally. Ultimately, Pope Francis

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demonstrates how to develop a more personal relationship with Jesus Christ, "to recognize the traces of God's Spirit in events great and small." Profound in

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its insight, yet warm and accessible in its tone, The Joy of the Gospel is a call to action to live a life motivated by divine love and, in turn, to

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experience heaven on earth. Includes a foreword by Robert Barron, author of *Catholicism: A Journey to the Heart of the Faith* and James Martin,

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SJ, author of *Jesus: A Pilgrimage*

This volume offers innovative approaches to the study of religion.

It brings together junior and senior

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scholars from the Global North and South. The contributors also explore the context-specific formations of religion and religious knowledge production in

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an increasingly instable and incalculable, globalized world. In the spirit of the challenging slogan, "Religion in Motion. Rethinking Religion,

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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-

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continental exchange of innovative approaches in the study of religion. Coverage intersects religion, gender, economics, and politics. In addition, it de-

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centers European perspectives and brings in perspectives from the Global South. Chapters examine such topics as feminine power and agency in the Ilê Axé

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Oxum Abalô, queering the Trinity, and faith and professionalism in humanitarian encounters in post-earthquake Haiti. Coverage also explores notions of

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development in African initiated churches and their implications for development policy, the study of religion as the study of discourse construction, rethinking

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the religion/secularism binary in world politics, and more. This book will appeal to students and researchers with an interest in Religion and Society,

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Philosophy and Religion,
and Religion and Gender.
This 50th-anniversary
edition, with a new
foreword by the
distinguished historian
Martin E. Marty, who

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regards this book as one of the most vital books of our time, as well as an introduction by the author never before included in the book, and a new preface by

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James Gustafson, the premier Christian ethicist who is considered Niebuhr's contemporary successor, poses the challenge of being true to Christ in

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a materialistic age to an entirely new generation of Christian readers.

Religion, Welfare, and Social Service

Provision: Common Ground

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delves deeply into the partnerships forged between religious communities, government agencies and nonprofits to deliver social services to the needy.

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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

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impacted by evolving social policies. This foundational volume brings together the work of more than two dozen leading researchers, each providing long

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overdue scholarly inquiry into religiously affiliated helping and the many possibilities that it holds for effective cooperation.
Holy Humanitarians

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International
Development and Local
Faith Actors
AIDS, Sexuality, and
American Religion
Mitigating Market-
Government Failure in

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Emerging Nations

Encyclical on Fraternity

and Social Friendship

Religion and European

Society

Keywords

This volume provides a

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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

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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

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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

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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

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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

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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

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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

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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

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processes.

This book explores the vital role of faith-based organizations (FBOs) in compensating for the market's and government's inability to provide vital services. Its key theoretical contribution is the

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notion that poverty is the result of a triadic failure—when markets, government, and civil society become dysfunctional at the same time. Using data on Catholic missionaries' development work, this study presents the various ways

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by which FBOs mitigate market and government failures in healthcare, education, and social services, and in the process build and strengthen civil society. This study has two main objectives. First, it aims to present an overview

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of missionaries' development work, evaluating the socioeconomic significance of their faith-based development work. In addition, various comparative advantages and disadvantages have been imputed to FBOs in the religion-

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development literature, and we assess to what extent missionaries actually exhibit these posited qualities in practice. Second, the groundwork is laid for future religion-development scholars by presenting a theoretical framework

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and a method for evaluating the role and contributions of FBOs in the larger community. This is an important investigation of contemporary worldwide Christianity and its relationship with development. As such, it will

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interest scholars of religious studies and missiology, as well as development economics, public service and the political economy. Studies primarily France with shorter sections on South Africa, Venezuela, and Palestine.

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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

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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

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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

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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,

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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

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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

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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

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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

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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

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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,

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and international affairs.

A World of Differences?

Humanitarianism and Human Rights

Religion in Motion

Christian Missions and

Humanitarianism in the Middle

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East, 1850-1950

Development, Civil Society and Faith-Based Organizations

The New Humanitarians in International Practice

A Primer

Religion has always played

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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-

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based actors are themselves shaped by wider processes and global forces such as globalisation, migration, foreign policy and neoliberal markets.

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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

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tries to negotiate at once local, national and international contexts through their particular Christian values. This book contends that the contradictions, tensions

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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

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religion and politics, and religion and the secular. Faith-based actors, particularly within humanitarianism, have to constantly navigate this divide and in examining

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the question of how religious values translate into humanitarian and development practices, categories such as religion, the secular and politics and the

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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

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researchers working at the intersections of humanitarianism and development studies, politics and religion. The Companion on Humanitarian Action

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addresses the political, ethical, legal and practical issues which influence reactions to humanitarian crisis. It does so by exploring the daily dilemmas faced by a

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range of actors, including policy makers, aid workers, the private sector and the beneficiaries of aid and by challenging common perceptions regarding

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humanitarian crisis and the policies put in place to address these. Through such explorations, it provides practitioners and scholars with the knowledge needed to both

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understand and improve upon current forms of humanitarian action. The Companion will be of use to those interested a range of humanitarian programmes ranging from

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emergency medical assistance, military interventions, managing refugee flows and the implementation of international humanitarian law. As opposed to

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addressing specific programmes, it will explore five themes seen as relevant to understanding and engaging in all modes of humanitarian action. The

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first section explores varying interpretations of humanitarianism, including critical historical and political-economic explanations as well as more practice based

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explorations focused on notions needs assessments and evaluation. Following this, readers will be exposed to the latest debates on a range of humanitarian principles

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including neutrality and sovereignty, before exploring the key issues faced by the main actors involved in humanitarian crisis (from international NGOs to local community

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based organizations). The final two sections address what are seen as key dilemmas in regards to humanitarian action and emerging trends in the humanitarian system,

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including the increasing role of social media in responding to crises. Whilst not a 'how to guide', the Companion contains many practical insights for policy makers

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and aid workers, whilst also offering analytical insights for students of humanitarian action. Indeed, throughout the book, readers will come to the realization that

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understanding and improving humanitarian action simultaneously requires both active critical reflection and an acceptance of the urgency and timeliness of action

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that is required for humanitarian assistance to have an impact on vital human needs. Exploring a sector that is far from homogenous, both practitioners and scholars

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alike will find the contributions of this book offers them a deeper understanding of the motivations and mechanics of current interventions, but also insight into

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current changes and progress occurring in the field of humanitarian practice.

This paper intends to explore the complex and often implicit

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relationship between religion, humanitarianism and secularized politics. The research consists of two major parts. The first chapter analyzes the theoretical approaches to

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the role of religion and faith-based decision-making in modern international politics. It does that by discussing three particular topics: the neglected connection

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between religion and IR scholarship, major theories of secularization, and the influences of religion on international politics. The second chapter intends

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to move the research from the level of philosophical and abstract towards more practical levels of analysis. It focuses on the issue of faith-based humanitarianism and the

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substantial role faith-based organizations play in international politics. The research points to two related conclusions. First, while acknowledging that secular humanism is a

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historic civilizational achievement, it can be argued that it is impossible and misleading to strive for clear-cut segregation of religious and secular spheres of

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life. Second, faith-based humanitarianism is one of the phenomena which increasingly challenge this artificial dichotomy between the sacred and the secular by bringing

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religion back into public discourse. The paper does not suggest that the dominant paradigm of international relations be abandoned. It rather calls for its modification in

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order to account for religion which norms and values can be used to support the existing regime of human rights and institutions. Faith-based organizations should be

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thus seen as a potential channel leading towards the reconciliation of the sacred and the secular.

Humanitarianism: Keywords is a comprehensive dictionary designed as a

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compass for navigating the conceptual universe of humanitarianism.

The Routledge Companion to Humanitarian Action
Intersections of Religion and Migration

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For Humanity Or for the Umma?

Between Humanitarianism and Evangelism in Faith-based Organisations
Issues at the Global Crossroads

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Christ and Culture

A Dictionary of Concepts

Since the end of the Cold War, religion has become an ever more explicit and systematic focus of US foreign policy across

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multiple domains. US foreign policymakers, for instance, have been increasingly tasked with monitoring religious freedom and promoting it globally, delivering

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humanitarian and development aid abroad by drawing on faith-based organizations, fighting global terrorism by seeking to reform Muslim societies and Islamic

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theologies, and advancing American interests and values more broadly worldwide by engaging with religious actors and dynamics. Simply put, religion has become a

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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

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the causes and consequences of this shift by developing an original theoretical framework and drawing upon extensive empirical research and interviews. He argues that

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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

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postsecular world society.
He further shows how the boundaries between faith and state have been redefined through processes of desecularization in the

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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

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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

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transformed not just American foreign policy, but the entire international system.

"From the early phases of modern missions, Christian missionaries supported

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many humanitarian activities, mostly framed as subservient to the preaching of Christianity. This anthology contributes to a historically grounded understanding of the

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complex relationship
between Christian missions
and the roots of
humanitarianism and its
contemporary uses in a
Middle Eastern context.
Contributions focus on

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ideologies, rhetoric, and practices of missionaries and their apostolates towards humanitarianism, from the mid-19th century Middle East crises, examining different

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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

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attention to organisation and bureaucratisation ('rationalisation'), and media became more important to their work. The volume analyses how non-missionaries took

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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

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integral perspective.

Contributors include: Beth Baron, Philippe Bourmaud, Seija Jalagin, Nazan Maksudyan, Michael Marten, Heleen (L.) Murre-van den Berg, Inger Marie

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Okkenhaug, Idir Ouahes,
Maria Chiara Rioli, Karène
Sanchez Summerer, Bertrand
Taithe, and Chantal
Verdeil"--

This book explores the
interplay and dialogue

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between faith communities and the humanitarian-development community.

Faith and religion are key influencers of thought and practice in many communities around the

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world and development practitioners would not be able to change behaviours for improved health and social relations without the understanding and influence of those with

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authority in communities, such as religious leaders. Equally, religious leaders feel responsibilities to their communities, but do not necessarily have the technical knowledge and

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resources at hand to provide the information or services needed to promote the well-being of all in their scope of influence. The book demonstrates that partnerships between

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humanitarian-development practitioners and religious communities can be mutually beneficial exchanges, but that there are also frequently pitfalls along the way and

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opportunities for lessons to be learned by each party. Delving into how humanitarians and faith communities engage with one another, the book focuses on building

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knowledge about how they interact as peers with different yet complementary roles in community development. The authors draw on the Channels of Hope

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methodology, a tool which seeks to engage faith leaders in addressing social norms and enact social change, as well as other related research in the sector to demonstrate

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the many ways in which humanitarian and development policy makers and practitioners could achieve more systematic engagement with faith groups. This book is an

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important contribution to the growing body of literature on faith and development, and will be useful both to researchers, and to practitioners working with

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faith communities.

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

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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

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transnational Muslim NGOs. Most are legitimate providers of aid to the world's poor, although their assistance may sometimes differ substantially from that of

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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

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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

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'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

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extensive research in Britain, Kuwait, Saudi Arabia, Lebanon, Jordan and Bangladesh, and more than 100 interviews with those involved in such organisations.

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**Faith-Based Organizations
in Development Discourses
and Practice**

**Rethinking Religion,
Knowledge and Discourse in
a Globalizing World**

Faith-Based Organizations

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in Transnational
Peacebuilding
Ideological and Cultural
Encounters
Tearfund and the Quest for
Faith-Based Development
Religion, Welfare and

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**Social Service Provision
A Case from the African
Migration Route**

*On May 10, 1900, an enthusiastic
Brooklyn crowd bid farewell to the
Quito. The ship sailed for famine-
stricken Bombay, carrying both*

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tangible relief--thousands of tons of corn and seeds--and "a tender message of love and sympathy from God's children on this side of the globe to those on the other." The Quito may never have gotten under way without support from the era's most

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influential religious newspaper, the Christian Herald, which urged its American readers to alleviate poverty and suffering abroad and at home. In Holy Humanitarians, Heather D. Curtis argues that evangelical media campaigns transformed how

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Americans responded to domestic crises and foreign disasters during a pivotal period for the nation. Through graphic reporting and the emerging medium of photography, evangelical publishers fostered a tremendously popular movement of faith-based aid

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that rivaled the achievements of competing agencies like the American Red Cross. By maintaining that the United States was divinely ordained to help the world's oppressed and needy, the Christian Herald linked humanitarian assistance with

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American nationalism at a time when the country was stepping onto the global stage. Social reform, missionary activity, disaster relief, and economic and military expansion could all be understood as integral features of Christian charity. Drawing on

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rigorous archival research, Curtis lays bare the theological motivations, social forces, cultural assumptions, business calculations, and political dynamics that shaped America's ambivalent embrace of evangelical philanthropy. In the process she uncovers the seeds

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of today's heated debates over the politics of poverty relief and international aid.

Refugee and Forced Migration Studies has grown from being a concern of a relatively small number of scholars and policy researchers in the 1980s to

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a global field of interest with thousands of students worldwide studying displacement either from traditional disciplinary perspectives or as a core component of newer programmes across the Humanities and Social and Political Sciences.

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Today the field encompasses both rigorous academic research which may or may not ultimately inform policy and practice, as well as action-research focused on advocating in favour of refugees' needs and rights. This authoritative Handbook critically

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evaluates the birth and development of Refugee and Forced Migration Studies, and analyses the key contemporary and future challenges faced by academics and practitioners working with and for forcibly displaced populations around the

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world. The 52 state-of-the-art chapters, written by leading academics, practitioners, and policymakers working in universities, research centres, think tanks, NGOs and international organizations, provide a comprehensive and cutting-

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edge overview of the key intellectual, political, social and institutional challenges arising from mass displacement in the world today. The chapters vividly illustrate the vibrant and engaging debates that characterize this rapidly expanding

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field of research and practice.

In recent years, North American and

European nations have sought to

legally remake religion in other

countries through an unprecedented

array of international initiatives.

Policymakers have rallied around the

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notion that the fostering of religious freedom, interfaith dialogue, religious tolerance, and protections for religious minorities are the keys to combating persecution and discrimination.

Beyond Religious Freedom persuasively argues that these

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initiatives create the very social tensions and divisions they are meant to overcome. Elizabeth Shakman Hurd looks at three critical channels of state-sponsored intervention: international religious freedom advocacy, development assistance and nation

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building, and international law. She shows how these initiatives make religious difference a matter of law, resulting in a divide that favors forms of religion authorized by those in power and excludes other ways of being and belonging. In exploring the

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dizzying power dynamics and blurred boundaries that characterize relations between "expert religion," "governed religion," and "lived religion," Hurd charts new territory in the study of religion in global politics. A forceful and timely critique of the politics of

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promoting religious freedom, Beyond Religious Freedom provides new insights into today's most pressing dilemmas of power, difference, and governance.

This book explores the fluctuating relationship between human rights and

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humanitarianism. For most of their lives, human rights and humanitarianism have been distant cousins. Humanitarianism focused on situations in faraway places dealing with large-scale loss of life that demanded urgent attention whilst

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human rights advanced the cause of individual liberty and equality at home. However, the twentieth century saw the two coming much more directly into dialogue, particularly following the end of the Cold War, as both began working in war zones and

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post-conflict situations. Leading scholars probe how the shifting meanings of human rights and humanitarianism converge and diverge from a variety of disciplinary perspectives ranging from philosophical inquiries that consider

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whether and how differences are constructed at the level of ethics, obligations, and duties, to historical inquiries that attempt to locate core differences within and between historical periods, and to practice-oriented perspectives that suggest how

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differences are created and recreated in response to concrete problems and through different kinds of organised activities with different goals and meanings.

Uneasy Partners

Multiculturalism and Rights in

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Canada

American Evangelicals and Global Aid

Muslim-Christian Encounters

Religion and American Diplomacy in a Postsecular World

The Moral Economy of Famine Relief

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Humanitarianism