Interfaith Networks and Development

Case Studies from Africa

Edited by
Ezra Chitando
Ishanesu Sextus Gusha

palgrave
macmillan

Sustainable Development Goals Series

The **Sustainable Development Goals Series** is Springer Nature's inaugural cross-imprint book series that addresses and supports the United Nations' seventeen Sustainable Development Goals. The series fosters comprehensive research focused on these global targets and endeavours to address some of society's greatest grand challenges. The SDGs are inherently multidisciplinary, and they bring people working across different fields together and working towards a common goal. In this spirit, the Sustainable Development Goals series is the first at Springer Nature to publish books under both the Springer and Palgrave Macmillan imprints, bringing the strengths of our imprints together.

The Sustainable Development Goals Series is organized into eighteen subseries: one subseries based around each of the seventeen respective Sustainable Development Goals, and an eighteenth subseries, "Connecting the Goals," which serves as a home for volumes addressing multiple goals or studying the SDGs as a whole. Each subseries is guided by an expert Subseries Advisor with years or decades of experience studying and addressing core components of their respective Goal.

The SDG Series has a remit as broad as the SDGs themselves, and contributions are welcome from scientists, academics, policymakers, and researchers working in fields related to any of the seventeen goals. If you are interested in contributing a monograph or curated volume to the series, please contact the Publishers: Zachary Romano [Springer; zachary.romano@springer.com] and Rachael Ballard [Palgrave Macmillan; rachael.ballard@palgrave.com].

More information about this series at
http://www.palgrave.com/gp/series/15486

Ezra Chitando • Ishanesu Sextus Gusha
Editors

Interfaith Networks and Development

Case Studies from Africa

palgrave
macmillan

Editors
Ezra Chitando
Department of Philosophy, Religion
and Ethics
University of Zimbabwe
Harare, Zimbabwe

Ishanesu Sextus Gusha
Anglican Diocese in Europe
Palma de Mallorca, Spain

Contents

NOTES ON CONTRIBUTORS

Simon Kofi Appiah is a senior lecturer in the Department of Religion and Human Values at the University of Cape Coast, Ghana. His areas of research include Method and theory in the study of religions and the study of values

Samuel Awuah-Nyamekye is a Professor of Religion and Environment in the Department of Religion and Human Values in the University of Cape Coast in Ghana. Prof. Awuah-Nyamekye holds a doctorate degree from Theology and Religious Studies Department of the University of Leeds, UK. His current research interests are focused on religion and the environment, environmental ethics, religion and development, religion and politics, and religion and gender issues. Prof. Awuah-Nyamekye serves on the Editorial Advisory Group of Cambridge Scholars Publishing Ltd. and is currently the Editor-in-Chief of three journals in the Faculty of Arts of University of Cape Coast.

Ezekiel Abdullahi Babagario is the Director, Programmes at the International Center for Interfaith, Peace and Harmony (ICIPH) Kaduna. He is also an adjunct lecturer at the Baptist Theological Seminary Kaduna Nigeria. He holds a doctorate degree from the University of Massachusetts Amherst USA. His research interest includes Comparative World Politics, Peace building and Reconciliation, National Security Policy, Diplomacy & Conflict Resolution and Interfaith Dialogue/Education.

Matthias Brucker He is Faith to Action Network's regional director in Europe. He holds a Master in International Relations from the London

School of Economics. In his current role, he focuses on building bridges between European, African and Asian faith organizations and stakeholders, advancing interfaith dialogues and collaboration in the areas of peaceful coexistence, women's rights and sexual and reproductive health and rights.

Mário Jorge Carlos is a Postgraduate in Rural Sociology and Development Management, Faculty of Arts and Social Sciences, University Eduardo Mondlane and Postgraduate in Education and Development, Technical University of Mozambique. Currently he works in non-governmental organization, ADPP-Mozambique, as a senior Grant Administrator.

Fungai Chirongoma She recently finished her PhD studies in the Department of Religious Studies, at the University of Cape Town. Her PhD research focused on the interventions of faith based organizations in addressing violence against women. Fungai's research interests include religion and gender, religion and development and African Traditional Religion.

Ezra Chitando He is a Professor, History and Phenomenology of Religion at the University of Zimbabwe and Theology Consultant on HIV for the World Council of Churches. His research and publication interests include religion and: development, security, gender, sexuality, climate change and others.

Ishanesu Sextus Gusha He is a holder of PhD in New Testament from University of Pretoria, South Africa, Masters in Theological Studies, Nashotah House Theological Seminary, Wisconsin, USA, MA in Religious Studies (New Testament), BA in Religious Studies, Diploma in Religious Studies, University of Zimbabwe, and Diploma in Pastoral Studies, Bishop Gaul Theological Seminary, Harare, Zimbabwe. Formerly a senior lecturer from University of Zimbabwe and now parish priest in Palma de Mallorca, Spain in the Anglican Diocese in Europe, his research interests are in Interfaith Dialogue, Peace Building and Biblical Theology. A fellow of CEDAR, KAICIID and SAFCEI.

Tapiwa H. Gusha He is a PhD student at the University of Stellenbosch and an Anglican Priest in Canada. He is passionate in New Testament, Interfaith Dialogue, Peace and Reconciliation. He is also a founder member of Southern Africa Interfaith and Peace Academy-SAIPA.

Florence Iminza is a PhD student at Kenyatta University in the Department of Philosophy and Religious Studies (PRS). She has a master's degree in Islam and Christian—Muslim Relations, a bachelor's degree in divinity, and a diploma in theology, both from St. Paul's University in Kenya. She is currently the Project Officer, Women and Peace building with the Programme for Christian-Muslim Relations in Africa (PROCMURA). Her research interests are interfaith relations, Christian-Muslim dialogue, and women and peace building.

Sokfa F. John He is a postdoctoral research fellow and research manager at the DSI/NRF SARChI in Sustainable Local Livelihoods, at the University of KwaZulu-Natal. He holds a PhD in Religion and Social Transformation and a masters in Gender, Religion and Health. His research interests are in digital religion, digital cultures, ethnic and religious conflicts, and peace building.

Grace Kaiso He serves as the Senior Advisor to the Anglican Alliance and Chair of the Faith to Action Network. He is a theologian and a graduate of St. John's College Auckland, New Zealand, and St. Stephen's University, Canada. He has been actively involved in the issues of urban Ministry with focus on empowerment of low-income communities, and has played a key role in advocacy for human rights and good governance in Africa.

Júlio Machele is Researcher and Assistant Lecturer, Master Student, History Department, Faculty of Arts and Social Sciences, University Eduardo Mondlane (UEM), Maputo Mozambique. Areas of interest: Social Medicine; Traditional Medicine; Public Health; Environmental History; Poverty; Development; Urbanization; Music; Religion, War.

Tshenolo Jennifer Madigele She is a lecturer at the University of Botswana in the department of Theology and Religious Studies, Faculty of Humanities. She obtained her PhD in Practical Theology at the University of South Africa in 2020 with a dissertation focusing on Pastoral Care to the elderly caregivers of HIV and AIDS Orphans. Tshenolo has been involved in various initiatives serving women in Botswana as a member of the Circle of Concerned African Women Theologians, Botswana Chapter. She published several academic articles in peer-reviewed journals and chapters.

Kathleen McGarvey She is a Catholic Religious Sister of the Missionary Sisters of Our Lady of Apostles (OLA). Originally from Ireland, she has

worked in Argentina, Italy and Nigeria. She holds a Doctorate Degree in Missiology with specialization in Interreligious Dialogue from the Pontifical Gregorian University, Rome. From 2003 to 2005 until 2013 she lived in Kaduna, Nigeria. She is the founder of the Interfaith Forum of Muslim and Christian Women's Association (a.k.a. Women's Interfaith Council) which is based in Kaduna. During these years she was also a lecturer in the Good Shepherd Major Seminary, Kaduna. She is author of the book Muslim and Christian Women in Dialogue: The Case of Northern Nigeria published by Peter Lang, Oxford/Bern 2009. She presently is the Provincial Superior of her Religious Congregation in Ireland.

Esther Mombo Professor at St. Paul's University in Limuru, Kenya, where she serves as a Lecturer in the faculty of Theology. she is A graduate of St. Paul's, University, university of Dublin and University of Edinburgh, In 2007 she was awarded an honorary doctorate by Virginia theological seminary for her work in bringing to the fore issues of gender disparity and gender justice in Church and society. She teaches courses in fields of Church History, Interfaith Relations, and Theology & Gender. She serves as trustee of Programme for Christian-Muslim Relations in Africa (PROCMURA). She is coordinator of the Circle of Concerned African Women Theologians in East Africa.

Nelly Mwale is a lecturer in the Department of Religious Studies at the University of Zambia. She holds a Doctorate in Religious Studies and her Research interests are religion and education, religion in the public sphere, church history and African Indigenous Religions.

Andrew David Omona is a Senior Lecturer in the Department of Public Administration and Governance and Dean of Faculty of Social Sciences at the Uganda Christian University—Mukono. He holds a Doctorate of Political Studies focusing on International Relations and Diplomacy from Kenyatta University. His research interests include Ethics, International Relations and Diplomatic Practice, Conflict and Peace Studies.

Emma Rachmawati She is a Lecturer at Public Health Department, Faculty of Health Sciences, and also Head of Ethical Health Research Commission at University of Muhammadiyah. She is a founder and steering council member of Faith to Action Network. She is a Coordinator of Public Health Program of Central Board of Muhammadiyah, and member of Central Board of Muhammadiyah Covid-19 Command Center. She has

written various papers and is actively advocates for better public health programmes.

Ahmed Ragab   He is a Professor of reproductive health at the International Islamic Centre for Population Studies and Research, Al-Azhar University. He is the Vice Chairman of Faith to Action Network. He is holding three master degrees (OB/GYN, population and bioethics) and a PhD, reproductive health. He was awarded the National High Academy of Scientific Research Family Planning Award, 2004. Egyptian medical syndicate awarded him its annual award for his work in the area of promoting the health of women in 2006. He has extensive record of research and books addressing family planning, reproductive health and gender issues from faith perspectives.

Nomatter Sande   He holds a PhD in Religion and Social Transformation from the University of KwaZulu Natal (South Africa). Nomatter is an African Practical Theologian and practicing Reverend (Apostolic Faith Mission International Ministries UK). He is a Research Fellow at the Research Institute for Theology and Religion (RITR) in the College of Human Sciences; University of South Africa (UNISA).Research interests include theology, disability studies, and missiology and gender issues.

Klaudia Wilk-Mhagama She holds a Doctorate of Cultural Studies, Faculty of International and Political Studies, from Jagiellonian University. Her research interests include social, political and cultural changes in Tanzania, as well as the activities of non-governmental and religious organizations in Tanzania.

LIST OF FIGURES

Faith to Action Network: A Permanent Balancing Act

Ahmed Ragab, Emma Rachmawati, Grace Kaiso, and Matthias Brucker

INTRODUCTION: TENSIONS BETWEEN SUSTAINABLE DEVELOPMENT GOALS, HUMAN RIGHTS AND FAITH TEACHINGS AND VALUES?

Faith organisations contribute substantially to realising the Sustainable Development Goals (hereinafter referred to as the SDGs). Deeply rooted in the communities they serve (Mbiti 1999), faith organisations reach large numbers of people with messages on health, gender equality and peace that resonate with local beliefs and culture and provide social

A. Ragab
International Islamic Centre for Population Studies and Research, Al-Azhar University, Cairo, Egypt
e-mail: ahmed_ragab@azhar.edu

E. Rachmawati
University of Muhammadiyah, Magelang, Java, Indonesia
e-mail: emma_rachmawati@uhamka.ac.id

services through sustained networks of support. A World Bank study suggests that their contributions to health services in sub-Saharan Africa range between 30% to 40% (Olivier and Wodon 2012). This is why many governments and development stakeholders have realised that engaging faith organisations is an important pathway to achieving development goals. However, many faith organisations grapple with tensions between understandings of the SDGs, human rights and their faith teachings and values. It is these tensions which prompted the United Nations Special Rapporteur on Freedom of Religion and Belief (2018: 11) to state that, "freedom of religion or belief can never be used to justify violations of the rights of women and girls, and that it can no longer be taboo to demand that women's rights take priority over intolerant beliefs used to justify gender discrimination."

Faith organisations' understanding of development is often different from that of governments and secular organisations because it includes material, social, and spiritual dimensions (James 2009; Tadros 2010; Jajkowicz 2014). Therefore, the nature of a faith organisation's development agenda is often difficult to determine. For example, many faith organisations support different aspects of sexual and reproductive health and rights included in SDG 3 (Ensure healthy lives and promote well-being for all at all ages). They have developed nuanced positions, teachings and opinions on what is permitted and what is not. However, perceptions abound that faith organisations are fully opposed to or do not support sexual and reproductive health and rights (Jajkowicz 2014; Marshall 2015; Wilkinson et al. 2019). Looking at gender equality as articulated in SDG 5 (Achieve gender equality and empower all women and girls), Tadros (2010) notes that often a single organisation takes different standpoints on various gender issues. Faith organisations give women access to social capital and networks, through a range of spiritual and social activities, while at the same time delineating how they can

G. Kaiso
Anglican Alliance, London, UK
e-mail: gracekaiso@faithtoactionnetwork.org

M. Brucker (✉)
Faith to Action Network, Nairobi, Kenya
e-mail: matthiasbrucker@faithtoactionnetwork.org

exercise their agency within often patriarchal frameworks. As regards SDG 16 (Promote peaceful and inclusive societies…), social hostilities involving religion have increased in the past decade (Pew Research Center 2019). Yet, "as a powerful constituent of cultural norms," faith is deeply implicated in individual and social conceptions of peace, respect and tolerance, because it addresses some of the most profound existential issues of human life, such as freedom/inevitability, fear/security, right/wrong and sacred/profane (Said and Funk 2002: 37–38). Such critical challenges ought to be addressed, "not because there will ever be a total agreement but so that common values can emerge in authentic ways and areas of difference can be better understood and managed" (Marshall 2017: 56).

This chapter explores the role of the Faith to Action Network in addressing these tensions by creating spaces and capacity for faith organisations to articulate themselves while engaging constructively in development processes.

The Faith to Action Network

During a range of interfaith consultations on "faith and family planning" in 2011, representatives from 250 faith organisations concluded that they needed a global platform to engage in contested areas. Instead of ignoring or closing their eyes on the topics they felt uncomfortable with, they wanted to confront them through brave debates, mutual learning, increased collaboration, while partnering constructively with governments and other stakeholders. This platform needed to be owned and managed by the faith community on its terms, to set its agenda, define its processes and language. The participants in the consultations mandated six institutions to make the "Faith to Action Network" operational. These six founding institutions are the African Council of Religious Leaders—Religions for Peace (ACRL-RfP), Catholic Organization for Relief and Development Aid (Cordaid), Christian Connections for International Health (CCIH), Council of Anglican Provinces of Africa (CAPA), International Islamic Centre for Population Studies and Research, Al Azhar University (IICPSR) and Persyarikatan Muhammadiyah.

In joining the network, members committed to leveraging their institutions and networks to provide services and education, and influence government and donor policies and funding. The founding principles emphasized respect of each other's diverse faiths and needs while

emphasizing the importance of human rights and social justice.[1] Membership was also motivated by their shared conviction that change was possible across religious boundaries, and more importantly, that they could make it happen. Over the years, Faith to Action Network has evolved into a global interfaith network of more than 110 Baha'i, Buddhist, Christian, Confucian, Hindu and Muslim faith organisations in 27 countries on four continents. It has also refined its mission to mobilise faith organisations' support for family health and wellbeing. Its current strategic focus is on issues that faith actors are grappling with, including sexual and reproductive health and family planning as stipulated by SDG 3; gender equality and women's rights as stipulated by SDG 5; as well as peaceful coexistence as stipulated by SDG 16. Its strategies are to engage in policy-making processes, strengthen faith organisations' capacity to contribute to development processes, communicate development and human rights content, promote interfaith experience sharing, learning and exchanges, undertake research and demonstration projects and offer small grants for interfaith work.

THE MASK OF RELIGION HAS BEEN REMOVED

Faith to Action Network's contribution to addressing tensions between faith teachings and practices and human rights and the SDGs merits closer analysis. First, it is a hub for faith organisations that want to make their voice heard but these same organisations often feel isolated from national or global development processes. Faith to Action Network members come in all forms and sizes: They are centralised, decentralised, formal, informal, networked, grassroots, elitist, medical, social and spiritual. They include 1000-year-old universities (such as Al Azhar University), and local youth organisations (for example, Kenya Muslim Youth Alliance). Others are national and regional umbrella networks of faith institutions (for example, All Africa Conference of Churches; Ethiopian Inter-Faith Forum for Development; and Supreme Council for the Confucian Religion in Indonesia), and also local interfaith networks of different faith groups (such as the Western Ugandan FBO Forum). These institutions find it challenging to advocate or speak out on the tensions between their faith teachings, human rights and SDGs. However, they all have a mutual interest in finding solutions to shared problems and articulating a

---

[1] Interfaith Declaration to improve family health and wellbeing of June 29th 2011.

compassionate voice. Their representatives include women and men, youth, ordained clergy and lay leaders of different faiths, different origins and different professions.

Grape and Karam (2016: 6) have pointed out that "religious women and advocates of the human rights' agenda are rarely heard in global dialogues and negotiations, and when they are present, their voices and perspectives are often on the margins." Faith to Action Network has provided a platform on which women and youth can articulate their perspectives and preferences, even in cases where they don't hold most senior positions in faith hierarchies. In 2019, for example, Faith to Action Network's convention celebrated its members by awarding prizes for outstanding achievements. After presenting their work, participants voted according to different categories. Many women and young people were honoured for their efforts. Among these was Ms. Farida Abdulabasit from the Kenya Muslim Youth Alliance who was recognised for transforming mosques into safe spaces for women and girls. Her organisation's work has offered platforms to youth and women to express their perspectives and address grievances.

Second, the network encourages and supports norms entrepreneurship at all levels. As "norm entrepreneurs," faith actors are well-suited to leading the change of social norms. Passionate individuals, who are well connected or highly central to a faith organisation, or who have high status, can play a key role in catalysing normative change (Ragab et al. 2018). The network seeks to integrate sexual and reproductive health and rights, women's rights and gender justice, peaceful coexistence into theology and pastoral care, faith organisations' institutional policies and practice, faith-run schools, universities and health facilities. For example, the network has worked with the Organisation of African Instituted Churches to develop guidance documents on gender justice. At the All Africa Conference of Churches' General Assembly in 2018, it supported the women's pre-conference develop a communiqué that articulated their vision: "as women from Africa (…), we recommend to: (…) interpret the Bible in liberating ways for all, being careful of the temptation/tendency to use patriarchal values that undermine the dignity of women, in the interpretation of gender-biased biblical texts".

Third, the network has increased faith organisations' participation in decision-making processes, from local to global, and has nurtured dialogue between religious and non-religious organisations effectively. Faith to Action Network members see "value in the international nature of the

network, in the connectivity to a variety of organisations and actors addressing the same issues" (Veldkamp et al. 2016: 19). Very often, policymakers are biased by their own cultural and faith backgrounds. A review of proceedings of the East African Legislative Assembly shows the pervasive presence of faith and religion in parliamentary debates. For example, the Assembly's 165th sitting[2] started with a prayer, and continued to debate family law. Parliamentarians constantly referred to their private faiths. One parliamentarian stated; "I would have quoted for him the relevant verse of the Koran and this is on Suratu Nisa". Others admit being informed by obscure faith expert groups outside parliament. Enabling faith organisations to participate in such decision-making processes helps clarify faith-based arguments. Rather than leaving the interpretation of faith texts to unknown individuals or even private opinions, the network enables access to authoritative and credible faith voices.

Thus, Faith to Action Network has accompanied policy-making processes through faith-based delegations, meetings and press conferences. Since 2017, it has organised an interfaith delegation to the Commission on Population and Development in collaboration with the Church of Sweden and ACT alliance. Its presence is increasingly felt, by participating in national delegations, in panel discussions and also submitting written and oral statements. The network has taken a leadership role in informing members of the East African Legislative Assembly in faith and sexual and reproductive health and rights. In Uganda and Kenya, it has spearheaded the development of sub-national costed family planning implementation plans. Kenyan government representatives were proud about the network's contribution to policy-making and even to implementation of policies at the grass-root level. Thus, "The integrity of religious leaders make their contributions undoubted and their influence comes in handy in making the population go with the policies of the government" (Veldkamp et al. 2016: 18). Claiming space at the table has also allowed faith organisations to be involved in policymaking from an early stage. Rather than being invited at the tail end of a process, they have been engaged throughout various processes. This has created opportunities to offer their views. This meaningful participation has increased faith organisations' acceptance and ownership of policies. In turn, it has improved the likelihood that they will support the implementation of these policies. For example, in 2017,

[2] The Official Report of the Proceedings of the East African Legislative Assembly / 165th sitting—third assembly: fifth meeting—fifth session / Wednesday, 8 March 2017.

together with the All African Conference of Churches, the network organised the African Union faith consultations on the new African Union Gender Strategy. Veldkamp et al. (2016: 18) identify Faith to Action Network

> as a major rallying point for international policy-making processes related to sexual and reproductive health and rights, because it monitors and influences international sexual and reproductive health and rights policies. Its members 'have gained a better understanding of global and local issues.'

Fourth, the network has enhanced faith organisations' access to information, skills, resources and social capital. It has contributed towards addressing many intangible barriers to participation in development efforts. Language is one of the major barriers. A Kenyan faith leader advises, "Language becomes totally provocative, even violent to some people. We must be very sensitive about how we are using language. The presentation matters, the packaging matters, the content matters and even how we deliver it matters" (Jajkowicz 2014). Faith to Action Network has made Sustainable Development Goals and human rights language accessible to faith organisations. It has analysed information, presented and explained by drawing on faith scriptures, sources and teachings, and complemented with evidence and testimonials. Methodological guidance developed in 2019 emphasizes:

> Without shying away from controversial topics, it draws on faith scriptures and teachings, medical knowledge and socio-economic insights to jointly reflect and increase faith actors' understanding and support for family planning and reproductive health. This helps clarify myths and misconceptions. (Ragab et al. 2020: 4)

In 2020, Faith to Action Network and ACT Ubumbano facilitated the development of three interfaith briefs. These briefs were developed by 14 Southern African faith organisations on "gender-based violence", "teenage pregnancy" and "sexual and reproductive health and rights." Another barrier to participation in development efforts is the person communicating the information, especially when the person's background becomes more important than the message. Such background includes gender, race, socio-economic power and religion among others. Together with its members, Faith to Action Network has organised exchanges where local

faith organisations gain access to global or transnational faith authorities. A case in point is the Learning Caravan championed by Al Azhar University. A multidisciplinary team of scholars from Al Azhar University travels, as in a caravan, to different areas to deliberate with faith leaders on reproductive health, family planning and women's rights. By involving respected scholars from Al Azhar University, the Caravan makes it possible to address deep-rooted misconceptions about, and resistance to, specific issues, and motivates Muslim faith leaders and communities to become champions. The Caravan has been implemented in over 14 countries worldwide (Van Eerdewijk et al. 2018).

A third barrier relates to the conditions of participation in development processes. Many existing capacity development mechanisms have focused on a small range of development professionals and advocates. Local faith leaders do not have access to these mechanisms. For example, they are not invited to advocacy workshops and conferences because they do not fit the selection criteria for several reasons: their perspectives might not fully match Northern bureaucrats' vision of development; they might be unable to develop a conference abstract, and they do not articulate their thoughts in what power brokers consider as rational empirical terms. To address these challenges, Faith to Action Network has given them multiple channels to access information and skills, including global interfaith conferences during the International Conferences on Family Planning in Indonesia (2016) or Rwanda (2018), Faith to Action Network's conventions (2018 and 2019), regional dialogues on the African continent such as the Keep Girls in School Conference (2019) in Nigeria, Southern African Development Community interfaith dialogues (2019), and numerous national and subnational meetings in Burundi, DRC, Egypt, Ethiopia, Eswatini, Ghana, Kenya, Malawi, South Africa, Uganda, South Sudan, South Africa, Tanzania, Zambia and Zimbabwe. Members confirm that activities were organised "for the members and by the members" (Veldkamp et al. 2016: 12). Hall (2020) confirms the relevance of this work.

Another barrier (fourth) to participation concerns the methods of engagement. As it were, secular and faith stakeholders articulate their theories of change on achieving the SDGs very differently. For faith organisations, the "definition of 'development' includes a spiritual dimension (consistent with their theological beliefs about the spiritual nature of human beings)" (James 2009: 15). Their main reference frameworks are sacred text and sources, as well as faith practices such as prayer and

worship. The Network and its members have addressed this challenge by trying different methods. In 2018, for example, it organised interfaith celebrations on family planning and reproductive health. The first step of the celebrations required participants to move through three different stations where they prayed for remembrance for those who "have lost their lives through childbirth or conflict". The second step required them to pray about challenges, such as "cultures that encourage early marriage" or "government policies in which girls do not go back to school if pregnant". The last step required them to pray for and celebrate "religious leaders who openly support access to sexual and reproductive health services" and "youth who can make informed choices that enable them to gain their full potential." Such responses to the challenge have empowered the Network members. For example, Burundian faith organisations acknowledge that their participation in several Faith to Action Network training has improved their contacts with journalists and civil servants. Equipped with new knowledge and skills, they have organised follow-up workshops in Burundi for decision-makers and religious leaders to develop a shared guide on sexual and reproductive health (Veldkamp et al. 2016). Moreover, membership in the Faith to Action Network has increased organisations' social capital. According to Veldkamp et al. (2016), members see value in social networking and learning. In their words,

> Membership puts them on the market for speaking engagements, panel group discussions, dialogue and other related activities. Some interviewees gained huge recognition by policymakers, received invitations from religious leaders, church groups and communities or were approached to share their knowledge about specific issues, as the language of birth spacing. (Veldkamp et al. 2016: 21)

Indeed, many who joined the network during its early days have made remarkable career trajectories, rising in ranks within their organisations.

Fifth, Faith to Action Network has triggered and contributed to interfaith action and coordination. Its "dialogical approach" (Knitter 2013), "goes beyond theoretical theological debates and engages participants in pragmatic problem-solving" (Ragab et al. 2020: 4). It focuses on collaborative action as a response to injustice, even as they continue to disagree on what is just. This approach offers safe spaces for interfaith dialogues. Thus, "Discussions are non-judgmental, compassionate, solidary" (Ragab et al. 2020: 4). In faith circles, there are many misconceptions and a simple

lack of understanding of different world views, including religious traditions (Marshall 2017). Organised without the glare of publicity, the Caravan methodology encourages faith actors to raise frank questions and engage in brave debates (Ragab et al. 2020). Typically, these activities are accompanied by a consensus document or a declaration and followed up by interfaith action plans. Faith organisations have thus negotiated an *interfaith consensus on family health and wellbeing* (2011), a *joint commitment in support of child spacing* of 63 Kenyan imams (2016), or an *interfaith statement on family planning and reproductive health* in Sud Kivu (2019). These declarations are signed and published through press conferences, meetings with external stakeholders and disseminated in places of worship.

Faith to Action Network supports interfaith action by providing small grants and financial support. As the Network's secretariat does not have any funds of its own, it supports interfaith actions from project grants and contracts. The secretariat has made deliberate efforts to integrate sub-granting mechanisms into all its programmes so that its members gain access to financial resources for interfaith actions. For example, since 2018, together with Council of Anglican Provinces of Africa and the African Council of Religious Leaders—Religions for Peace, it has managed a multi-country programme to enhancing the understanding, tolerance and respect for cultural and religious diversity among young women and men at risk of radicalisation. Its sub-granting scheme finances youth programmes, sometimes called "dialogue of every day" (Marshall 2017: 43), which increase young people's knowledge of their own and other people's faith and culture. Coupled with an improvement of attitudes, emotional response and empathy towards others, the Network's interventions have helped young people overcome faith-, culture- and gender-based stereotypes and negative perceptions towards others.

Faith to Action Network has imparted skills and practices of inclusive interfaith and intercultural activities and built common ground among people holding different worldviews. This has helped young people believe in their role as agents and facilitators of interfaith/cultural dialogue and their ability to constructively and peacefully participate in public life (Shauri 2019; Katungi 2019). Amongst others, the grants have supported the Interreligious Council of Burundi to engage faith leaders as mediators between young people of different political, ethnic and religious backgrounds in Muyinga, Rumonge, Bujumbura Rural and Bujumbura Mairie provinces. It has supported the Anglican Diocese of Egypt to organise

interfaith youth programmes in Gusour Cultural Centre in Cairo, Old Cairo, and Ezbet El-Nakhl and El-Salam City Community Centres in Cairo. Young women and men of different faith backgrounds come together for pantomime, drumming and other joint activities. With Kenya Muslim Youth Alliance, it has organised interfaith and intergenerational dialogues and activities in Mombasa and Kilifi.

According to Halafoff (2013: 4), there are thousands of interfaith initiatives, "from small local grassroots efforts to national-level conflict resolution and transnational organizations that span the globe". Marshall (2017) points out that these initiatives remain mostly separate and largely uncoordinated. Through establishing the Faith to Action Network, its members have attempted to better coordinate their actions. Members in Rwanda, Ghana, and Burundi say that the Faith to Action Network responds to "the urgent need to create unity between different religious leaders and groups in their countries" (Veldkamp et al. 2016: 11). In Kenya, faith leaders and organisations have realised that other faith leaders face similar challenges. They appreciate that Faith to Action Network has eased cooperation, by removing religion as an obstacle and made it a resource for solutions. Thus, "the mask of religion has been removed" (Veldkamp et al. 2016: 19).

Alternative Paths to Engage in the SDGs

Faith organisations' societal and political influence, their reach and trust amongst large swathes of the world's population, and their vast networks of hospitals, schools and other platforms, are untapped potential in reaching the SDGs. The Lutheran World Federation speaks of sleeping giants that must be woken up.[3] During the Faith to Action Network 2018 convention, Rev. Canon Grace Kaiso, the network's chairperson and General Secretary of Council of Anglican Provinces of Africa reminded participants:

> You enjoy legitimacy, respect and influence; please use this immense potential to bring behavioural and attitudinal change in the society, your contribution to development and implementation of value-based policies at local, regional and global levels is very much needed.

---

[3] https://wakingthegiant.lutheranworld.org/.

With its focus on contested areas, Faith to Action Network makes important contributions to achieving the SDGs 3, 5 and 16. Guided by respect and sensitivity, the network offers its members alternative paths to engage on sexual and reproductive health and rights, women's rights and gender justice and peaceful coexistence. It offers faith organisations a platform to understand, engage and take action. These paths are more adapted to faith organisations' worldviews. Its members emphasise that Faith to Action Network responds to the urgent need "to stimulate interfaith dialogue and collaboration on sexual and reproductive health and rights topics, including the promotion of maternal health and the fight against HIV/AIDS" (Veldkamp et al. 2016: 11). The network is a space for expression as well as transparent dialogue on divergent views which has led to common engagement (Veldkamp et al. 2016). Faith to Action Network's solution-oriented approach translates this in tangible improvements for communities across the world. Only the tip of the iceberg has been documented, utilising empirical methods. Much remains undocumented. Meanwhile, the following are some examples of these achievements.

Jointly, Faith to Action Network members have contributed to numerous policy changes. A rough review of these processes between 2015 and 2019, counts 62 policies, budget and administrative changes in the areas of sexual and reproductive health, one in HIV/AIDS, three in health more broadly and two in adolescent health. Members have participated in four policy changes on gender-based violence and six on women's rights and gender justice more broadly. For example, the Uganda Joint Christian Council organised a national women's prayer day and handed a petition to the speaker of parliament, issued a pastoral letter and concluded the day with a press conference on women's rights. Rights defined at one level are often denied because of norms operating at another level. Changes in social norms, attitudes and practices are key to transforming the lives of women and girls, men and boys. Faith to Action Network members have leveraged their influence to adapt and reform their policies, teachings and practices. Thus, 35 changes have been reported in the areas of sexual and reproductive health and rights, one in gender-based violence, one in health, nine in women's rights and gender justice, three in the area of peacebuilding. Further, 29 additional changes are emerging. The Muslim Family Counselling Services has implemented a campaign to fight female genital mutilation and child marriages in Ghana. The Evangelical Association of Malawi has developed and adopted a sexual and

reproductive health and rights policy, and currently disseminates it to its 70 member churches. The Ibrahimia Media Center organised a workshop to respond to domestic violence, and launched the Arabic version of a toolkit titled "ending domestic violence—a pack for churches". During its General Assembly, the All Africa Conference of Churches developed a new strategy prioritising women's rights and reproductive health, and inter-faith understanding. The Apostolic Women Empowerment Trust has engaged over 45 Apostolic groupings in Zimbabwe and sensitised them on the importance of developing teachings and policies that address gender-based violence and teenage pregnancy. It has created safe spaces where women and adolescent girls can talk about sexual reproductive health. In its Muslim women leaders' workshop, the Fatima Zahra Women's Organisation introduced Fatima Zahra (AS), the daughter of the holy prophet of Islam as a role model of Muslim women, and justified gender equality based on religious sources. It trained 55 participants from Manicaland Province, Mutare, Midlands Province, Shurugwi and Gweru, Matabeleland Province, Bulawayo, Chitungwiza, Kadoma and local areas in Harare. In Uganda, the Rgt. Rev. Stanley Ntagali, Archbishop of the Anglican Province of Uganda, wrote a pastoral letter urging clergy to include messages on child spacing and ending teenage pregnancy into their sermons.

Through Faith to Action Network's large-scale family planning pro-gramme, the Supreme Council of Kenya Muslims, Anglican Development Services Mount Kenya East, Christian Health Association of Kenya and the Organisation of African Instituted Churches have expanded women's access to health services in Kenya's most marginalized counties. In one year, they have strengthened 72 faith-based facilities to deliver these life-saving services, conducted 500 outreaches, trained 180 health workers, trained 212 community health volunteers, 36 community-based distribu-tors and 248 faith leaders. These stakeholders work hand in hand to share medical information and faith teachings on family planning with women and men. Faith leaders conducted sermons and khutbahs on health timing and spacing of pregnancies and participated in community outreaches. The Ethiopian Graduate School of Theology's Masters' course has become a growing academic discipline by increasing the number of graduates and enabling health and gender experts to work across disciplinary boundaries. In addition, 121 graduates have been trained since it integrated family planning into its curriculum. Recently, it revised its curriculum, now with courses in "Faith, Gender, Health and Development in Africa";

"Psychosocial Issues in Gender and Health"; "Philosophy of Gender and Sexuality"; "Fundamentals of Gender and Reproductive Health" and a Practicum. Further, 1108 Ethiopian Orthodox, Catholic, Muslim, Seventh-day Adventists and Protestant faith leaders have graduated from its faith and community leaders training package. At the community level, 1538 women and children have accessed improved preventive health services while enhancing the capacity of a women health development army.

Formed in 2012 by the Roman Catholic Church, Church of Uganda, several mosques and other faith organisations, the Western Uganda FBO Network (WUFBON) has 82 faith-based member organisations. Its advocacy to the Kyenjojo district leadership has greatly improved access to family planning services in Western Uganda. Between 2015 and 2017, the district's total number of family planning clients increased by about 50% from 14,987 to 22,016 (HMIS data).

Through its youth programme to increase interfaith and intercultural understanding, Faith to Action Network reached 9489 youths with interfaith messages of respect, understanding and tolerance in six African countries in 2019. An analysis of resulting behavioural changes in Kenya's multi-faith coastal counties showed that young people's awareness of similarities between each-others faith had increased from 33.3% to 50.7%. Young people who felt that their grievances were not addressed reduced from 36% at baseline to 21.2%. The share of those who believed that their cultural differences don't allow peaceful coexistence dropped from 22.2% to 3% only (Shauri 2019). In Burundi, a very senior faith leader reported with amazement that after the Inter-Religious Council's awareness creation, he was welcomed by community members of an opposing political party. Not only did he set foot into an opposition stronghold, where he never would have dared venture before, but he also stayed there for many hours, engaging in dialogues and conversations with young people from different political parties who engaged him without hostility.

WALKING A THIN LINE

Faith to Action Network is walking a thin line in many ways. It is a permanent balancing act between a secular world view of SDGs and human rights, and faith world views. During its recent interfaith dialogues in Southern Africa, a participant requested Christian faith leaders to edit a Bible quote because it was not inclusive enough. A participating Bishop explained that sacred scriptures could not be amended arbitrarily. Instead,

they engaged in a dialogue and jointly selected a text that both felt happy with: "There is no longer Jew or Greek, there is no longer slave or free, there is no longer male or female; for all are one in Christ Jesus" (Galatians 3: 28). The resulting consensus document caused uproar and Faith to Action Network and ACT Ubumbano received letters and messages from all corners. One critique found that it was using binary language; another critique said that it was going too far. A way of bridging differences is to focus on seeking practical solutions. This can be illustrated by quotes from Johannesburg dialogues, which involved faith participants from all backgrounds, men, women, conservative, progressive etc.: "Instead of punishments, girls who fall pregnant need love, solidarity and compassion", "The church must be more understanding and supportive to girls who get pregnant. For example, it is known that to pursue education many poor girls engage in transactional sex." "We are talking about practical things that are happening. While we encourage abstinence, if this is not possible, they should use condoms." And "as women, we need to move away from a point of view where men are always right".

Faith to Action Network navigates different views on how change ought to be achieved. Within network membership, the authors identify both 'activist' institutions and 'incremental change' institutions. Activists find it important to take clear positions and force closed doors. Their sit-ins, marches and manifestoes cause an uproar. They are revolutionaries who do not fear the sacredness of religious doctrine. Defenders of a cautious approach, want to engage in an incremental approach. While they see themselves as schmoozing decision-makers, trying to gain small concessions, others perceive them as co-opted by power-holders, perpetuating unjust systemic structures. For Faith to Action Network's Chief Executive Officer Peter Munene, "this is a long journey. In this journey some might fall off, others will do leaps and others will do small steps, while others will not move at all. Everybody is welcome."[4] What is important is to understand that the faith environment is extremely dynamic. What seemed true a few years ago, does not necessarily reflect today's situation. An assessment of faith groups in one country does not hold for a faith group of the same religion in a different country. Many studies point out that one needs nuanced understandings (Wilkinson et al. 2019). The authors of this chapter emphasize that it is about negotiating practical solutions without a race to the lowest common denominator.

---

[4] Peter Munene face to face interview.

This balancing act is also about navigating different interests and needs while staying relevant and truthful to its founding act. Internally, there are faith organisations' perspectives with their expectations. However, faith organisations have not yet fully lived up to their original aim of developing a platform fully owned and driven by themselves. Only very few have paid membership fees, and a handful has made larger financial contributions. The network is mainly bankrolled by Northern donor institutions who include foreign governments and philanthropies with their own set of interests and policies. The network secretariat needs to avoid falling into the trap of being utilised as a conduit to reaching faith organisations. The sole suspicion of utilising members to rubberstamp Northern blueprint policies would destroy trust within and of the network. Thankfully, trust and credibility have emerged over time. The enduring success of this network is the result of many enthusiasts who have contributed their brick to the edifice. Of course, the edifice has many gaps. It is indeed difficult to ensure equal participation to hugely diverse members. Some of them are well resourced, well skilled. Others remain institutionally weak.

CONCLUSION: STARTING FROM WHERE THERE'S AGREEMENT

There is a lot of disagreement among faith actors on issues articulated within the SDGs. There is also a lot of disagreement between faith actors and non-faith actors. Faith to Action Network believes that too much attention is given to those voices that propagate disagreement, and insufficient space is given to voices that seek agreement and constructive engagement. Faith to Action Network would like to turn around the question posed at the beginning by the United Nations Rapporteur on Freedom of Religion and Belief. It is not a question of faith OR human rights OR SDGs. Rather it is about faith AND human rights AND SDGs. This is where the network is positioned. Starting from where there is an agreement, it seeks to tiptoe into unchartered grounds, amplifying and elevating constructive voices, walking a thin line between different interests. This is a permanent balancing act that helps ensure "that perceived differences do not impede or detract from wider, constructive religious engagement" (Marshall 2017).

References

Grape, M. & Karam, A. 2016. *Women, Faith, and Human Rights: at the Intersection of SRHR and Population Dynamics*. New York: UNFPA.

Halafoff, Anna. 2013. *The Multifaith Movement, Global Risks and Cosmopolitan Solutions*. New York: Springer.

Hall, Mary. 2020. *ROM Report. State of the African Woman Campaign*. Brussels: European Commission.

Jajkowicz, Dominik. 2014. *Advancing sexual and reproductive health and rights through faith-based approaches: A mapping study*. Nairobi: Faith to Action Network.

James, Rick. 2009. *Praxis Paper 22: What is Distinctive About FBOs? How European FBOs define and operationalise their faith*. Oxford: Intrac.

Katungi, Brian N. 2019. *Baseline and endline report on cultural diversity, norms and drivers of intolerance in Yumbe District, Uganda*. Nairobi: Faith to Action Network.

Knitter, Paul. 2013. "Inter-Religious Dialogue and Social Action". In Catherine Cornille (ed.), *The Wiley-Blackwell Companion to Inter-Religious Dialogue*. Chichester, West Sussex: Wiley-Blackwell.

Marshall, Katherine. 2015. *Religious engagement in family planning policies. Experience in six Muslim-majority countries*. Washington, DC: World Faiths Development Dialogue.

Marshall, Katherine. 2017. Foreword. In World Faiths Development Dialogue, *Interfaith Journeys, An exploration of history, ideas, and future directions*. Washington, DC: World Faiths Development Dialogue.

Mbiti, John. 1999. *African Religions and Philosophy*. Oxford: Heinemann.

Olivier, Jill & Wodon, Quentin. 2012. "Market share of faith-inspired health care providers in Africa: comparing facilities and multipurpose integrated household survey data", In Olivier, Jill & Wodon, Quentin (Eds.), *The role of faith-inspired health care providers in Sub-Saharan Africa and Public-private partnerships. Strengthening the evidence for faith-inspired health engagement in Africa, Volume 1*. Washington, DC: The World Bank.

Pew Research Center. 15 July 2019. *A Closer Look at How Religious Restrictions Have Risen Around the World*, Washington DC: Pew Research Center.

Ragab, Ahmed (et al.). 2018. *Norm entrepreneurs—faith actors' role in family planning, panel discussion at the International Conference on Family Planning*. Nairobi: Faith to Action Network.

Ragab, Ahmed (et al.). 2020. *Interfaith caravan on family planning and reproductive health. Facilitators' guide*. Nairobi: Faith to Action Network.

Said, Abdul Aziz & Funk, Nathan C. 2002. The Role of Faith in Cross-Cultural Conflict Resolution. *Peace and Conflict Studies* 9(1): 37–50.

Shauri, Halimu Suleiman. 2019. *Kenya Muslim Youth Alliance baseline and end-line reports for Mombasa and Kilifi counties, Kenya*. Nairobi: Faith to Action Network.

Tadros, Mariz. 2010. *Faith-Based Organizations and Service Delivery. Some Gender Conundrums*. Geneva: United Nations Research Institute for Social Development.

United Nations. 28 February 2018. *Report of the Special Rapporteur on freedom of religion or belief (Focus: State-Religion Relationships and their Impact on Freedom of Religion or Belief)*. Geneva: Office of the High Commissioner for Human Rights.

Van Eerdewijk, Anouka (et al.). 2018. *The State of African Women report*. The Hague: KIT, Royal Tropical Institute

Veldkamp, Tine (et al.). 2016. *Faith to Action. End of project evaluation. Final Report*. Hague: The Coalition Factory.

Wilkinson, Olivia (et al.). 2019. *Faith Actor Partnerships in Adolescent Sexual and Reproductive Health: A Scoping Study*. Washington DC; Bonn: Joint Learning Initiative on Faith and Local Communities (JLI); International Partnership on Religion and Development (PaRD).

Faith to Action Network: A Permanent Balancing Act

Prof (Dr) Ahmed Ragab[1], Prof (Dr) Emma Rachmawati, Dra., Mkes[2], Rev. Canon Grace Kaiso[3], and Matthias Brucker[4]

Abstract

This chapter is a case study of Faith to Action Network in promoting interfaith dialogue and action along the Sustainable Development Goals. It is an interfaith network focussing on creating space for faith actors, including women, men and youth, to be heard regardless of not holding leadership offices in different religions. The founding principles of the network emphasized respect of each other's diverse faiths and needs while emphasizing the importance of human rights and social justice. The chapter further argues that membership was also motivated by their shared conviction that change was possible across religious boundaries, and more importantly, that they could make it happen. Over the years, Faith to Action Network has evolved into a global interfaith network of more than 110 Baha'i, Buddhist, Christian, Confucian, Hindu and Muslim faith organisations in 27 countries on four continents. It has also refined its mission to mobilise faith organisations' support for family health and wellbeing.

Key Words: Faith to Action Network. Sustainable Development Goals.

Human Rights.

Introduction: Tensions between Sustainable Development Goals, Human Rights and Faith Teachings and Values?

Faith organisations contribute substantially to realising Sustainable Development Goals (Hereinafter referred to as SDGs). Deeply rooted in the communities they serve, faith organisations reach large numbers of people with messages on health, gender equality and peace that resonate with local beliefs and culture and provide social services through sustained networks of support. A World Bank study suggests that their contributions to health services in sub-Saharan Africa range between 30% to 40% (Olivier & Wodon 2012). This is why many governments and development stakeholders have realised that engaging faith organisations is an important pathway to achieving development goals. However, many faith organisations grapple with tensions between understandings of the SDGs, human rights and their faith teachings and values. It is these tensions which prompted the United Nations Special Rapporteur on Freedom of Religion and Belief (2018:11) to state that, "freedom of religion or belief can never be used to justify violations of the rights of women and girls, and that it can no longer be taboo to demand that women's rights take priority over intolerant beliefs used to justify gender discrimination."

---

[1] Dr Ahmed Ragab is a Professor of reproductive health at the International Islamic Centre for Population Studies and Research, Al-Azhar University. He is a founder and steering council member of Faith to Action Network.

[2] Dr Emma Rachmawati, Dra., Mkes is a lecturer at the Faculty of Health Science at the University of Muhammadiyah, Jakarta, Indonesia. She is a founder and steering council member of Faith to Action Network.

[3] Rev. Canon Grace Kaiso is a former Secretary-General of the Anglican Provinces of Africa (CAPA). He is a founder and steering council member of Faith to Action Network.

[4] Mr Matthias Brucker is the Europe Director at the Faith to Action Network.

Faith organisations' understanding of development is different from that of governments and secular organisations because it includes material, social, and spiritual dimensions (James 2009, Tadros 2010 and Jajkowicz 2014). Therefore, the nature of a faith organisation's development agenda is often difficult to determine. For example, many faith organisations support different aspects of sexual and reproductive health and rights included in SDG 3 (Ensure healthy lives and promote well-being for all at all ages). They have developed nuanced positions, teachings and opinions on what is permitted and what is not. However, perceptions abound that faith organisations are fully opposed or do not support sexual and reproductive health and rights (Jajkowicz 2014, Marshall 2015, and Wilkinson et al, 2019). Looking at gender equality articulated in SDG 5 (Achieve gender equality and empower all women and girls), Tadros (2010) notes that often a single organisation takes different standpoints on various gender issues.

Faith organisations give women access to social capital and networks, through a range of spiritual and social activities, while at the same time delineating how they can exercise their agency within often patriarchal frameworks. As regards SDG 16 (Promote peaceful and inclusive societies…), social hostilities involving religion have increased in the past decade (Pew Research Center 2019). Yet, "as a powerful constituent of cultural norms," faith is deeply implicated in individual and social conceptions of peace, respect and tolerance, because it addresses some of the most profound existential issues of human life, such as freedom/inevitability, fear/security, right/wrong and sacred/profane (Said & Funk 2002: 37-38). Such critical challenges ought to be addressed, "not because there will ever be a total agreement but so that common values can emerge in authentic ways and areas of difference can be better understood and managed" (Marshall 2017:56).

This chapter espouses the role of Faith to Action Network in addressing these tensions by creating spaces and capacity for faith organisations to articulate themselves while engaging constructively in development processes.

The Faith to Action Network

During a range of interfaith consultations on "faith and family planning" in 2011, representatives from 250 faith organisations concluded that they needed a global platform to engage in contested areas. Instead of ignoring or closing their eyes on the topics they felt uncomfortable with, they wanted to confront them through brave debates, mutual learning, increased collaboration, while partnering constructively with governments and other stakeholders. This platform needed to be owned and managed by the faith community on its terms, to set its agenda, define its processes and language. The participants in the consultations mandated six institutions to make the "Faith to Action Network" operational. These six founding institutions are the African Council of Religious Leaders – Religions for Peace (ACRL-RfP), Catholic Organization for Relief and Development Aid (Cordaid), Christian Connections for International Health (CCIH), Council of Anglican Provinces of Africa (CAPA), International Islamic Centre for Population Studies and Research, Al Azhar University (IICPSR) and Persyarikatan Muhammadiyah.

In joining the network, members committed to leveraging their institutions and networks to provide services and education, and influence government and donor policies and funding. The founding principles emphasized respect of each other's diverse faiths and needs while

emphasizing the importance of human rights and social justice[5]. Membership was also motivated by their shared conviction that change was possible across religious boundaries, and more importantly, that they could make it happen. Over the years, Faith to Action Network has evolved into a global interfaith network of more than 110 Bahai, Buddhist, Christian, Confucian, Hindu and Muslim faith organisations in 27 countries on four continents. It has also refined its mission to mobilise faith organisations' support for family health and wellbeing. Its current strategic focus is on issues that faith actors are grappling with, including sexual and reproductive health and family planning as stipulated by SDG 3; gender equality and women's rights as stipulated by SDG 5; pluralism and interfaith and intercultural understanding as stipulated by SDG 16. Its strategies are to engage in policymaking processes, strengthen faith organisations' capacity to contribute to development processes, communicate development and human rights content, promote interfaith experience sharing, learning and exchanges, undertake research and demonstration projects and offer small grants for interfaith work.

The Mask of Religion Has Been Removed

Faith to Action Network's contribution to addressing tensions between faith teachings and practices and human rights and the SDGs merits closer analysis. First, it is a hub for faith organisations that want to make their voice heard but these same organisations often feel isolated from national or global development processes. Faith to Action Network members come in all forms and sizes: They are centralised, decentralised, formal, informal, networked, grassroots, elitist, medical, social and spiritual. They include 1,000-year-old universities (such as Al Azhar University), and local youth organisations (for example, Kenya Muslim Youth Alliance). Others are national and regional umbrella networks of faith institutions (for example, All Africa Conference of Churches; Ethiopian Inter-Faith Forum for Development; and Supreme Council for the Confucian Religion in Indonesia), and also local interfaith networks of different faith groups (such as the Western Ugandan FBO forum). These institutions find it challenging to advocate or speak out on the tensions between their faith teachings, human rights and SDGs. However, they all have a mutual interest in finding solutions to shared problems and articulating a compassionate voice. Their representatives include women and men, youth, ordained clergy and lay leaders of different faiths, different origins and different professions.

Grape and Karam (2016: 6) have pointed out that "religious women and advocates of the human rights' agenda are rarely heard in global dialogues and negotiations, and when they are present, their voices and perspectives are often on the margins." Faith to Action Network has provided a platform on which women and youth can articulate their perspectives and preferences, even in cases where they don't hold most senior positions in faith hierarchies. In 2019, for example, Faith to Action Network's 2019 convention celebrated its members by awarding prizes for outstanding achievements. After presenting their work, participants voted according to different categories. Many women and young people were honoured for their efforts. Among these was Ms Farida Abdulabasit from the Kenya Muslim Youth Alliance who was recognised for transforming mosques into safe spaces for women and girls. Her organisation's work has offered platforms to youth and women to express their perspectives and address grievances.

Second, the network encourages and supports norms entrepreneurship at all levels. As "norm entrepreneurs" faith actors are well-suited to leading the change of social norms. Passionate individuals, who are well connected or highly central to a faith organisation, or who have high

---

[5] Interfaith Declaration to improve family health and wellbeing of June 29th 2011

status can play a key role in catalysing normative change (Ragab et al 2018). The network seeks to integrate sexual and reproductive health and rights, women's rights and gender justice, pluralism and interfaith and intercultural understanding into theology and pastoral care, faith organisations' institutional policies and practice, faith-run schools, universities and health facilities. For example, the network has worked with the Organisation of African Instituted Churches to develop guidance documents on gender justice. At All Africa Conference of Churches' General Assembly in 2018, it supported the women's pre-conference develop a communiqué that articulated their vision: "as women from Africa (…), we recommend to: (…) interpret the Bible in liberating ways for all, being careful of the temptation/tendency to use patriarchal values that undermine the dignity of women, in the interpretation of gender-biased biblical texts".

Third, the network has increased faith organisations' participation in decision-making processes, from local to global, and has nurtured dialogue between religious and non-religious organisations effectively. Faith to Action Network members see "value in the international nature of the network, in the connectivity to a variety of organisations and actors addressing the same issues" (Veldkamp et al 2016: 19). Very often, policymakers are biased by their own cultural and faith backgrounds. A review of proceedings of the East African Legislative Assembly shows the pervasive presence of faith and religion in parliamentary debates. For example, the Assembly's 165th sitting[6] started with a prayer, and continued to debate family law. Parliamentarians constantly referred to their private faiths. One parliamentarian stated; "I would have quoted for him the relevant verse of the Koran and this is on Suratu Nisa". Others admit being informed by obscure faith expert groups outside parliament. Enabling faith organisations to participate in such decision-making processes helps clarify faith-based arguments. Rather than leaving the interpretation of faith texts to unknown individuals or even private opinions, the network enables access to authoritative and credible faith voices.

Thus, Faith to Action Network has accompanied policy-making processes through faith-based delegations, meetings, press conferences. Since 2017, it has organised an interfaith delegation to the Commission on Population and Development in collaboration with the Church of Sweden. Its presence is increasingly felt, by participating in national delegations, in panel discussions and also submitting written and oral statements. The network has taken a leadership role informing and educating members of the East African Legislative Assembly in faith and sexual and reproductive health and rights. In Uganda and Kenya, it has spearheaded the development of sub-national costed family planning implementation plans. Kenyan government representatives were proud about the network's contribution to policy-making and even to implementation of policies at the grass-root level. "The integrity of religious leaders make their contributions undoubted and their influence comes in handy in making the population go with the policies of the government" (Veldkamp et al 2016: 18). Claiming a space at the table has also allowed faith organisations to be involved in policymaking from an early stage. Rather than being invited at the tail end of a process, they have been engaged throughout a process. This has created opportunities to offer their views. This meaningful participation has increased faith organisations' acceptance and ownership of policies. In turn, it has improved the likelihood that they will support the implementation of these policies. For example, in 2017, together with the All African Conference of Churches, the network organised the African Union faith consultations on the new African Union Gender Strategy. Veldkamp et al (2016:18) identify Faith to Action Network

---

[6] The Official Report of the Proceedings of the East African Legislative Assembly / 165th sitting - third assembly: fifth meeting – fifth session / Wednesday, 8 March 2017

"as a major rallying point for international policy-making processes related to sexual and reproductive health and rights, because it monitors and influences international sexual and reproductive health and rights policies. Its members 'have gained a better understanding of global and local issues.'"

Fourth, the network has enhanced faith organisations' access to information, skills, resources and social capital. It has contributed towards addressing many intangible barriers to participation in development efforts. Language is one of the major barriers. A Kenyan faith leader advises, "Language becomes totally provocative, even violent to some people. We must be very sensitive about how we are using language. The presentation matters, the packaging matters, the content matters and even how we deliver it matters" (Jajkowicz, 2014). Faith to Action Network has made Sustainable Development Goals and human rights language accessible to faith organisations. It has analysed information, presented and explained by drawing on faith scriptures, sources and teachings, and complemented with evidence and testimonials. Methodological guidance developed in 2019 emphasizes:

"Without shying away from controversial topics, it draws on faith scriptures and teachings, medical knowledge and socio-economic insights to jointly reflect and increase faith actors' understanding and support for family planning and reproductive health. This helps clarify myths and misconceptions" (Ragab et al, 2020: 4).

In 2020, Faith to Action Network and ACT Ubumbano facilitated the development of three interfaith briefs. These briefs were developed by 14 Southern African faith organisations on "gender-based violence", "teenage pregnancy" and "sexual and reproductive health and rights." Another barrier to participation in development efforts is the person communicating the information, especially when the person's background becomes more important than the message. Such background includes gender, race, socio-economic power, religion among others. Together with its members, Faith to Action Network has organised exchanges where local faith organisations gain access to global or transnational faith authorities. A case in point is the Learning Caravan championed by Al Azhar University. A multidisciplinary team of scholars from Al Azhar University travels, as in a caravan, to different areas to deliberate with faith leaders on reproductive health, family planning and women's rights. By involving respected scholars from Al Azhar University, the Caravan makes it possible to address deep-rooted misconceptions about, and resistance against, specific issues, and motivates Muslim faith leaders and communities to become champions. The Caravan has been implemented in over 14 countries worldwide (van Eerdewijk et al 2018).

A third barrier relates to the conditions of participation in development processes. Many existing capacity development mechanisms have focused on a small range of development professionals and advocates. Local faith leaders do not have access to these mechanisms. For example, they are not invited to advocacy workshops and conferences because they do not fit the selection criteria for several reasons: their perspectives might not fully match Northern bureaucrats' vision of development; they might be unable to develop a conference abstract, and they do not articulate their thoughts in what power brokers consider as rational empirical terms. To address these challenges, the Faith to Action Network has given them multiple channels to access information and skills, including global interfaith conferences during the International Conferences on Family Planning in Indonesia (2016) or Rwanda (2018), Faith to Action Network's conventions (2018 and 2019), regional dialogues on the African continent such as the Keep Girls in School Conference (2019) in Nigeria, Southern African Development

Community interfaith dialogues (2019), and numerous national and subnational meetings in Burundi, DRC, Egypt, Ethiopia, Eswatini, Ghana, Kenya, Malawi, South Africa, Uganda, South Sudan, South Africa, Tanzania, Zambia and Zimbabwe. Members confirm that activities were organised "for the members and by the members" (Veldkamp et al 2016: 12). Hall (2020) confirms the relevance of this work.

Another barrier (fourth) to participation concerns the methods of engagement. As it were, secular and faith stakeholders articulate their theories of change on achieving the SDGs very differently. For faith organisations, the "definition of 'development' includes a spiritual dimension (consistent with their theological beliefs about the spiritual nature of human beings)" (James 2009:15). Their main reference frameworks are sacred text and sources, as well as faith practices such as prayer and worship. The Network and its members have addressed this challenge by trying different methods. In 2018, for example, it organised interfaith celebrations on family planning and reproductive health. The first step of the celebrations required participants to move through three different stations where they prayed for remembrance for those who "have lost their lives through childbirth or abortion or conflict". The second step required them to pray about challenges, such as "cultures that encourage early marriage" or "government policies in which girls do not go back to school if pregnant". The last step required them to pray for and celebrate "religious leaders who openly support access to sexual and reproductive health services" and "youth who can make informed choices that enable them to gain their full potential." Such responses to the challenge have empowered the Network members. For example, Burundian faith organisations acknowledge that their participation in several Faith to Action Network training has improved their contacts with journalists and civil servants. Equipped with new knowledge and skills, they have organised follow-up workshops in Burundi for decision-makers and religious leaders to develop a shared guide on sexual and reproductive health (Veldkamp et al 2016). Moreover, membership in the Faith to Action Network has increased organisations' social capital. According to Veldkamp et al (2016), members see value in social networking and learning. In their words,

> Membership puts them on the market for speaking engagements, panel group discussions, dialogue and other related activities. Some interviewees gained huge recognition by policymakers, received invitations from religious leaders, church groups and communities or were approached to share their knowledge about specific issues, as the language of birth spacing (Veldkamp et al 2016: 21).

Indeed, many who joined the network during its early days have made remarkable career trajectories, rising in ranks within their organisations.

Fifth, Faith to Action Network has triggered and contributed to interfaith action and coordination. Its "dialogical approach" (Knitter 2013), "goes beyond theoretical theological debates and engages participants in pragmatic problem-solving" (Ragab et al 2020: 4). It focuses on collaborative action as a response to injustice, even as they continue to disagree on what is just. This approach offers safe spaces for interfaith dialogues. "Discussions are non-judgmental, compassionate, solidary" (Ragab et al 2020: 4). In faith circles, there are many misconceptions and a simple lack of understanding of different world views, including religious traditions (Marshall 2017). Organised without the glare of publicity, the Caravan methodology encourages faith actors to raise frank questions and engage in brave debates (Ragab et al 2020). Typically, these activities are accompanied by a consensus document or a declaration and followed up by interfaith action plans. Faith organisations have thus negotiated an *interfaith consensus on family health and wellbeing* (2011), a *joint commitment in support*

of child spacing of 63 Kenyan imams (2016), or an *interfaith statement on family planning and reproductive health* in Sud Kivu (2019). These declarations are signed and published through press conferences, meetings with external stakeholders and disseminated in places of worship.

Faith to Action Network supports interfaith action by providing small grants and financial support. As the Network's secretariat does not have any funds of its own, it supports interfaith actions from project grants and contracts. The secretariat has made deliberate efforts to integrate sub-granting mechanisms into all its programmes so that its members gain access to financial resources for interfaith actions. For example, since 2018, together with Council of Anglican Provinces of Africa and the African Council of Religious Leaders – Religions for Peace, it has managed a multi-country programme to enhancing the understanding, tolerance and respect for cultural and religious diversity among young women and men at risk of radicalisation. Its sub-granting scheme finances youth programmes, sometimes called "dialogue of every day" (Marshall 2017: 43), which increase young people's knowledge of their own and other people's faith and culture. Coupled with an improvement of attitudes, emotional response and empathy towards others, the Network's interventions have helped young people overcome faith-, culture- and gender-based stereotypes and negative perceptions towards others.

Faith to Action Network has imparted skills and practices of inclusive interfaith and intercultural activities and built common ground among people holding different worldviews. This has helped young people believe in their role as agents and facilitators of interfaith/cultural dialogue and their ability to constructively and peacefully participate in public life (Shauri, 2019, Katungi 2019). Amongst others, the grants have supported the Interreligious Council of Burundi to engage faith leaders as mediators between young people of different political, ethnic and religious backgrounds in Muyinga, Rumonge, Bujumbura Rural and Bujumbura Mairie provinces. It has supported the Anglican Diocese of Egypt to organise interfaith youth programmes in Gusour Cultural Centre in Cairo, Old Cairo, and Ezbet El-Nakhl and El-Salam City Community Centres in Cairo. Young women and men of different faith backgrounds come together for pantomime, drumming and other joint activities. With Kenya Muslim Youth Alliance, it has organised interfaith and intergenerational dialogues and activities in Mombasa and Kilifi.

According to Halafoff (2013:4), there are thousands of interfaith initiatives, "from small local grassroots efforts to national-level conflict resolution and transnational organizations that span the globe". Marshall (2017) points out that these initiatives remain mostly separate and largely uncoordinated. Through establishing the Faith to Action Network, its members have attempted to better coordinate their actions. Members in Rwanda, Ghana, and Burundi say that the Faith to Action Network responds to "the urgent need to create unity between different religious leaders and groups in their countries" (Veldkamp et al 2016: 11). In Kenya, faith leaders and organisations have realised that other faith leaders face similar challenges. They appreciate that Faith to Action Network has eased cooperation, by removing religion as an obstacle and made it a tool for solutions. Thus, "the mask of religion has been removed" (Veldkamp et al 2016: 19).

Alternative Paths to Engage in the SDGs

Faith organisations' societal and political influence, their reach and trust amongst large sways of the world's population, and their vast networks of hospitals, schools and other platforms, are untapped potential in reaching the SDGs. The Lutheran World Federation speaks of

sleeping giants that must be woken up.[7] During the Faith to Action Network 2018 convention, Rev Canon Grace Kaiso, the network's chairperson and General Secretary of Council of Anglican Provinces of Africa reminded participants:

> "You enjoy legitimacy, respect and influence; please use this immense potential to bring behavioural and attitudinal change in the society, your contribution to development and implementation of value-based policies at local, regional and global levels is very much needed."

With its focus on contested areas, Faith to Action Network makes important contributions to achieving the SDGs 3, 5 and 16. Guided by respect and sensitivity, the network offers its members alternative paths to engage on sexual and reproductive health and rights, women's rights and gender justice, pluralism and interfaith and intercultural understanding. It offers faith organisations a platform to understand, engage and take action. These paths are more adapted to faith organisations' worldviews. Its members emphasise that Faith to Action Network responds to the urgent need "to stimulate interfaith dialogue and collaboration on sexual and reproductive health and rights topics, including the promotion of maternal health and the fight against HIV/AIDS" (Veldkamp et al 2016: 11). The network is a space for expression as well as transparent dialogue on divergent views which has led to common engagement (Veldkamp et al 2016). Faith to Action Network's solution-oriented approach translates this in tangible improvements for communities across the world. Only the tip of the iceberg has been documented, utilising empirical methods. Much remains undocumented. Meanwhile, the following are some examples of these achievements.

Jointly, Faith to Action Network members has contributed to numerous policy changes. A rough review of these processes between 2015 and 2019, counts 62 policies, budget and administrative changes in the areas of sexual and reproductive health, one in HIV/AIDS, three in health more broadly and two in adolescent health. Members have participated in four policy changes on gender-based violence and six on women's rights and gender justice more broadly. For example, the Uganda Joint Christian Council organised a national women's prayer day and handed a petition to the speaker of parliament, issued a pastoral letter and concluded the day with a press conference on women's rights. Rights defined at one level are often denied because of norms operating at another level. Changes in social norms, attitudes and practices are key to transforming the lives of women and girls, men and boys. Faith to Action Network members have leveraged their influence to adapt and reform their policies, teachings and practices. Thus, 35 changes have been reported in the areas of sexual and reproductive health and rights, one in gender-based violence, one in health, nine in women's rights and gender justice, three in the area of peacebuilding. Further, 29 additional changes are emerging. The Muslim Family Counselling Services has implemented a campaign to fight female genital mutilation and child marriages in Ghana. The Evangelical Association of Malawi has developed and adopted a sexual and reproductive health and rights policy, and currently disseminates it to its 70 member churches. The Ibrahimia Media Center organised a workshop to fight domestic violence, and launched the Arabic version of a toolkit titled "ending domestic violence – a pack for churches". During its General Assembly, the All Africa Conference of Churches developed a new strategy prioritising women's rights and reproductive health, and interfaith understanding. The Apostolic Women Empowerment Trust has engaged over 45 Apostolic groupings in Zimbabwe and sensitised them on the importance of developing teachings and policies that address gender-based violence and teenage pregnancy. It has created safe spaces where women

---

[7] https://wakingthegiant.lutheranworld.org/

and adolescent girls can talk about sexual reproductive health. In its Muslim women leaders' workshop, the Fatima Zahra Women's Organisation introduced Fatima Zahra (AS), the daughter of the holy prophet of Islam as a role model of Muslim women, and justified gender equality based on religious sources. It trained 55 participants from Manicaland Province, Mutare, Midlands Province, Shurugwi and Gweru, Matabeleland Province, Bulawayo, Chitungwiza, Kadoma and local areas in Harare. In Uganda, the Rgt. Rev. Stanley Ntagali, Archbishop of the Anglican Province of Uganda, wrote a pastoral letter urging clergy to include messages on child spacing and ending teenage pregnancy into their sermons.

Through Faith to Action Network's large-scale family planning programme, the Supreme Council of Kenya Muslims, Anglican Development Services Mount Kenya East, Christian Health Association of Kenya and the Organisation of African Instituted Churches have expanded women's access to health services in Kenya's most marginalized counties. In one year, they have strengthened 72 faith-based facilities to deliver these life-saving services, conducted 500 outreaches, trained 180 health workers, trained 212 community health volunteers, 36 community-based distributors and 248 faith leaders. These stakeholders work hand in hand to share medical information and faith teachings on family planning with women and men. Faith leaders conducted sermons and khutbahs on health timing and spacing of pregnancies and participated in community outreaches. The Ethiopian Graduate School of Theology's Masters' course has become a growing academic discipline by increasing the number of graduates and enabling health and gender experts to work across disciplinary boundaries. In addition, 121 graduates have been trained since it integrated family planning into its curriculum. Recently, it revised its curriculum, now with courses in "Faith, Gender, Health and Development in Africa"; "Psychosocial Issues in Gender and Health"; "Philosophy of Gender and Sexuality"; "Fundamentals of Gender and Reproductive Health" and a Practicum. Further, 1,108 Ethiopian Orthodox, Catholic, Muslim, Seventh-day Adventists and Protestant faith leaders have graduated from its faith and community leaders training package. At the community level, 1,538 women and children have accessed improved preventive health services while enhancing the capacity of a women health development army.

Formed in 2012 by the Roman Catholic Church, Church of Uganda, several mosques and other faith organisations, the Western Uganda FBO Network (WUFBON) has 82 faith-based member organisations. Its advocacy to Kyenjojo district leadership has greatly improved access to family planning services in Western Uganda. Between 2015 and 2017, the district's total number of family planning clients increased by about 50% from 14,987 to 22,016 (HMIS data).

In the Philippines, Catholics for Reproductive Health has catalysed interfaith collaboration in support of women's rights and family planning, and leverage faith organisations' wide networks and social and political influence. Initial consultations resulted in faith groups' commitments and the subsequent formation of a network called "Interfaith for Dignity & Equality Advancement & Solidarity". The network is anchored on respectful dialogues and principled collaborations based on common grounds. It is composed of 32 representatives from 8 regions and 12 provinces representing 8 churches and faith traditions in the Philippines. Its members have informed and educated 781 faith leaders with far-reaching consequences. Iglesia Filipina Independiente has carried out awareness-raising activities for its priests, parish councils, and youth ministry integrating gender and reproductive health. An interesting activity was the orientation of Bishops' spouses during its Executive Council Meeting, gaining their commitment to engage their bishop husbands on family planning. The leadership of the Imam Council of the Philippines gathered its members to discuss the reproductive health law. It also trained imams as well as chaplains of the Philippine National Police, and women police

officers. The United Church of Christ in the Philippines informed its members of the reproductive health law and organized a consultation among religious leaders and local government representatives. This resulted in a formal question to the City Mayor on why Sorsogon City only offered natural family planning methods and not the full contraceptive method mix. Also, the United Church of Christ in the Philippines pastors offered their church for counselling and educating young people on adolescent reproductive health.

Through its youth programme to increase interfaith and intercultural understanding, Faith to Action Network reached 9,489 youths with interfaith messages of respect, understanding and tolerance in six African countries in 2019. An analysis of resulting behavioural changes in Kenya's multi-faith coastal counties showed that young people's awareness of similarities between each-others faith had increased from 33.3% to 50.7%. Young people who felt that their grievances were not addressed reduced from 36% at baseline to 21.2%. The share of those who believed that their cultural differences don't allow peaceful coexistence dropped from 22.2% to 3% only (Shauri, 2019). In Burundi, a very senior faith leader reported with amazement that after the Inter-Religious Council's awareness creation, he was welcomed by community members of an opposing political party. Not only did he set foot into an opposition stronghold, where he never would have dared venture before, but he also stayed there for many hours, engaging in dialogues and conversations with young people from different political parties who engaged him without hostility.

Walking a Thin Line

Faith to Action Network is walking a thin line in many ways. It is a permanent balancing act between a secular world view of SDGs and human rights, and faith world views. During its recent interfaith dialogues in Southern Africa, a participant requested Christian faith leaders to edit a Bible quote because it was not inclusive enough. A participating Bishop explained that sacred scriptures could not be amended arbitrarily. Instead, they engaged in a dialogue and jointly selected a text that both felt happy with: "There is no longer Jew or Greek, there is no longer slave or free, there is no longer male or female; for all are one in Christ Jesus" (Galatians 3:28). The resulting consensus document caused uproar and Faith to Action Network and ACT Ubumbano received letters and messages from all corners. One critique found that it was using binary language; another critique said that it was going too far. A way of bridging differences is to focus on seeking practical solutions. This can be illustrated by quotes from Johannesburg dialogues, which involved faith participants from all backgrounds, men, women, conservative, progressive etc: "Instead of punishments, girls who fall pregnant need love, solidarity and compassion", "The church must be more understanding and supportive to girls who get pregnant. For example, it is known that to pursue education many poor girls engage in transactional sex." "We are talking about practical things that are happening. While we encourage abstinence, if this is not possible, they should use condoms." And "as women, we need to move away from a point of view where men are always right".

Faith to Action Network navigates different views on how change ought to be achieved. Within network membership, the authors identify both 'activist' institutions and 'incremental change' institutions. Activists find it important to take clear positions and force closed doors. Their sit-ins, marches and manifestoes cause an uproar. At the International Conference on Family Planning in Kigali, a member said: "I was told to take it softly on abortion. I am not sure whether I still felt at home". They are revolutionaries who do not fear the sacredness of religious doctrine. Defenders of a cautious approach, want to engage in an incremental

approach. During a project advisory meeting in 2017, another member stated: "faith organisations do not have the role to confront and antagonize governments." While they see themselves schmoozing decision-makers, trying to gain small concessions, others perceive them as co-opted by power-holders, perpetuating unjust systemic structures. For Faith to Action Network's Chief Executive Officer Peter Munene, "this is a long journey. In this journey some might fall off, others will do leaps and others will do small steps, while others will not move at all. Everybody is welcome."[8] What is important is to understand that the faith environment is extremely dynamic. What seemed true a few years ago, does not necessarily reflect today's situation. An assessment of faith groups in one country does not hold for a faith group of the same religion in a different country. Many studies point out that one needs nuanced understandings (Wilkinson et al 2019). The authors of this chapter emphasize that it is about negotiating practical solutions without a race to the lowest common denominator.

This balancing act is also about navigating different interests and needs while staying relevant and truthful to its founding act. Internally, there are faith organisations' perspectives with their expectations. However, faith organisations have not yet fully lived up to their original aim of developing a platform fully owned and driven by themselves. Only very few have paid membership fees, and a handful has made larger financial contributions. The network is mainly bankrolled by Northern donor institutions who include foreign governments and philanthropies with their own set of interests and policies. The network secretariat needs to avoid falling into the trap of being utilised as a conduit to reaching faith organisations. The sole suspicion of utilising members to rubberstamp Northern blueprint policies would destroy trust within and of the network. Thankfully, trust and credibility have emerged over time. The enduring success of this network is the result of many enthusiasts who have contributed their brick to the edifice. Of course, the edifice has many gaps. It is indeed difficult to ensure equal participation to hugely diverse members. Some of them are well resourced, well skilled. Others remain institutionally weak.

Conclusion: Starting from Where There's Agreement

There is a lot of disagreement among faith actors on issues articulated within the SDGs. There is also a lot of disagreement between faith actors and non-faith actors. Faith to Action Network believes that too much attention is given to voices who propagate disagreement, and insufficient space is given to voices who seek agreement and constructive engagement. Faith to Action Network would like to turn around the question posed at the beginning by the United Nations Rapporteur on Freedom of Religion and Belief. It is not a question of faith OR human rights OR SDGs. Rather it is about faith AND human rights AND SDGs. This is where the network is positioned. Starting from where there's an agreement, it seeks to tiptoe into unchartered grounds, amplifying and elevating constructive voices, walking a thin line between different interests. This is a permanent balancing act that helps ensure "that perceived differences do not impede or detract from wider, constructive religious engagement" (Marshall, 2017).

---

[8] Peter Munene face to face interview.

Bibliography

Grape, M. & Karam, A. 2016. *Women, Faith, and Human Rights: at the Intersection of SRHR and Population Dynamics.* New York: UNFPA.

Halafoff, Anna. 2013. *The Multifaith Movement, Global Risks and Cosmopolitan Solutions.* New York: Springer.

Hall, Mary. 2020. *ROM Report. State of the African Woman Campaign.* Brussels: European Commission.

Jajkowicz, Dominik. 2014. *Advancing sexual and reproductive health and rights through faith-based approaches: A mapping study.* Nairobi: Faith to Action Network.

James, Rick. 2009. *Praxis Paper 22: What is Distinctive About FBOs? How European FBOs define and operationalise their faith.* Oxford: Intrac.

Katungi, Brian. N. 2019. *Baseline and endline report on cultural diversity, norms and drivers of intolerance in Yumbe District, Uganda.* Nairobi: Faith to Action Network.

Knitter, Paul. 2013. "Inter-Religious Dialogue and Social Action*".* In Cornille, Catherine (ed) *The Wiley-Blackwell Companion to Inter-Religious Dialogue.* Chichester, West Sussex: Wiley-Blackwell.

Marshall, Katherine. 2017. Foreword. In World Faiths Development Dialogue, *Interfaith Journeys, An exploration of history, ideas, and future directions*. Washington, DC: World Faiths Development Dialogue.

Mbiti, John. 1999. *African Religions and Philosophy.* Oxford: Heinemann.

Olivier, Jill & Wodon, Quentin. 2012. "Market share of faith-inspired health care providers in Africa: comparing facilities and multipurpose integrated household survey data", In Olivier, Jill & Wodon, Quentin (Eds), *The role of faith-inspired health care providers in Sub-Saharan Africa and Public-private partnerships. Strengthening the evidence for faith-inspired health engagement in Africa, Volume 1*. Washington, DC: The World Bank.

Pew Research Center. 15 July 2019. *A Closer Look at How Religious Restrictions Have Risen Around the World*, Washington DC: Pew Research Center.

Pew Research Center. 2010. *Global Religious Futures project*. Washington DC: Pew Research Center.

Ragab, Ahmed (et al). 2018. *Norm entrepreneurs - faith actors' role in family planning*, *panel discussion at the International Conference on Family Planning*. Nairobi: Faith to Action Network.

Ragab, Ahmed (et al). 2020. *Interfaith caravan on family planning and reproductive health. Facilitators' guide.* Nairobi: Faith to Action Network.

Said, Abdul. Aziz & Funk, Nathan. C. 2002. The Role of Faith in Cross-Cultural Conflict Resolution. *Peace and Conflict Studies* 9(1):37-50.

Shauri, Halimu. Suleiman. 2019. *Kenya Muslim Youth Alliance baseline and endline reports for Mombasa and Kilifi counties, Kenya*. Nairobi: Faith to Action Network.

Tadros, Mariz. 2010. *Faith-Based Organizations and Service Delivery. Some Gender Conundrums*. Geneva: United Nations Research Institute for Social Development.

United Nations Population Fund. 2008. *Culture Matters: Lessons from a Legacy of Engaging Faith-Based Organizations*. New York: UNFPA.

United Nations. 28 February 2018. *Report of the Special Rapporteur on freedom of religion or belief (Focus: State-Religion Relationships and their Impact on Freedom of Religion or Belief).* Geneva: Office of the High Commissioner for Human Rights.

Van Eerdewijk, Anouka (et al). 2018. *The State of African Women report*. The Hague: KIT, Royal Tropical Institute

Veldkamp, Tine (et al). 2016. *Faith to Action. End of project evaluation. Final Report*. Hague: The Coalition Factory.

Wilkinson, Olivia (et al). 2019. *Faith Actor Partnerships in Adolescent Sexual and Reproductive Health: A Scoping Study*. Washington DC; Bonn: Joint Learning Initiative on Faith and Local Communities (JLI); International Partnership on Religion and Development (PaRD).

Hesti Lestari <hestilestari562@gmail.com>

Fwd: Emma, your co-author Matthias Brucker can help your chapter gain visibility

---

Emma Rachmawati <emma.uhamka@gmail.com>   8 Mei 2023 pukul 08.53
Kepada: hestilestari562@gmail.com

dokumen 1 artikel 10

---------- Forwarded message ---------
From: **ResearchGate** <no-reply@researchgatemail.net>
Date: Tue, Jan 17, 2023 at 2:20 PM
Subject: Emma, your co-author Matthias Brucker can help your chapter gain visibility
To: <emma.uhamka@gmail.com>

ResearchGate

Emma, invite your co-authors to confirm authorship

As your network on ResearchGate grows, your work will become visible to more researchers in your field — increasing the audience for your publications.

Faith to Action Network: A Permanent Balancing Act

Chapter   Jan 2022

Matthias Brucker
1 mutual publication   Invite

Grace Kaiso
1 mutual publication   Invite

Invite more co-authors

Gmail   Hesti Lestari <hestilestari562@gmail.com>

Fwd: Emma, your co-author Matthias Brucker can help your chapter gain visibility

---

Emma Rachmawati <emma.uhamka@gmail.com>   8 Mei 2023 pukul 08.54
Kepada: hestilestari562@gmail.com

dokumen 2 artikel 10

---------- Forwarded message ---------
From: **ResearchGate** <no-reply@researchgatemail.net>
Date: Wed, Mar 8, 2023 at 1:06 PM
Subject: Emma, your co-author Matthias Brucker can help your chapter gain visibility
To: <emma.uhamka@gmail.com>

ResearchGate

Emma, invite your co-authors to confirm authorship

As your network on ResearchGate grows, your work will become visible to more researchers in your field — increasing the audience for your publications.

Faith to Action Network: A Permanent Balancing Act

Chapter   Jan 2022

Matthias Brucker   [Invite]
1 mutual publication

Grace Kaiso   [Invite]
1 mutual publication

Invite more co-authors

Matthias Brucker, Leibnizstr. 94, 70193 Stuttgart

Ahmed Ragab, Al-Azhar University, Al-Darrasah, Cairo, Egypt

Grace Kaiso, Plot 884 Centenary Road, Namirembe Hill, P.O. Box 7502
Kampala, Uganda

Emma Rachmawati, Kampus Terpadu UMY, Jl. Brawijaya, Kasihan, Bantul, Yogyaka
55183
Indonesia

Publishing Agreement

for Contributions in Collected Works

SPRINGER NATURE

This Publishing Agreement (this **"Agreement"**) has been approved by and entered into between:

~~[Names + Addresses of all co-authors of the chapter, including the corresponding author (where possible with ORCID)]~~
(the **"Author"**)
whereas, in the event that the Author is more than one person, ~~[Name of the Corresponding Author]~~ *Matthias Brucker* serves as corresponding author
(the **"Corresponding Author"**)

on the one part and

Springer Nature Switzerland AG
Gewerbestrasse 11, 6330 Cham, Switzerland

(the **"Publisher"**)

on the other part;
together hereinafter referred to as the **"Parties"**.

The Publisher intends to publish the Author's contribution in a collected work provisionally entitled:

Interfaith Networks and Development: Case Studies from Africa

(the **"Work"**)
edited by: **Ezra Chitando and Isheanesu Sextus Gusha**
(the **"Editor"**)

The Publisher intends to publish the Work under the imprint Palgrave Macmillan.

The Work may be published in the book series **n/a**.

1. **Contracting Authors**

    When the Author is more than one person then, unless otherwise indicated in this Agreement or agreed in writing by the Publisher:
    (a) the expression **"Author"** as used in this Agreement will apply collectively for all such persons (each a **"co-author"**);
    (b) the Corresponding Author hereby warrants and represents that all co-authors of the contribution have expressly agreed that the Corresponding Author has full right, power and authority to sign this Agreement on their behalf, that the Corresponding Author is entitled to act on their behalf, and that they shall be bound by the Corresponding Author, with respect to all matters, responsibilities, notices and communications related to this Agreement; the Corresponding Author shall obtain authorisations and make them available to the Publisher on request; and
    (c) each co-author is jointly and severally responsible for the Author's obligations under this Agreement which apply to each co-author individually and to the co-authors collectively and the Publisher shall not be bound by any separate agreement or legal relationship as between the co-authors.

2. Subject of the Agreement

2.1 The Author will prepare a contribution provisionally entitled:
~~[Title of the Contribution]~~ *Faith to Action Network : A Permanent Balancing Act*
The expression **"Contribution"** as used in this Agreement means the contribution as identified above, and includes without limitation all related material delivered to the Publisher by or on behalf of the Author whatever its media and form (including text, graphical elements, tables, videos and/or links) in all versions and editions in whole or in part.

2.2 The Contribution may contain links (e.g. frames or in-line links) to media enhancements (e.g. additional documents, tables, diagrams, charts, graphics, illustrations, animations, pictures, videos and/or software) or to social or functional enhancements, complementing the Contribution, which are provided on the Author's own website or on a third party website or repository (e.g. maintained by an institution) subject always to the Author providing to the Editor, at the latest at the delivery date of the manuscript for the Contribution, an accurate description of each media enhancement and its respective website or repository, including its/their owner, nature and the URL. The Publisher is entitled to reject the inclusion of, or suspend, or delete links to all or any individual media enhancements.

2.3 In the event that an index is deemed necessary, the Author shall assist the Editor in its preparation (e.g. by suggesting index terms), if requested by the Editor.

3. Rights Granted

3.1 The Author hereby grants to the Publisher the perpetual, sole and exclusive, worldwide, transferable, sub-licensable and unlimited right to publish, produce, copy, distribute, communicate, display publicly, sell, rent and/or otherwise make available the Contribution in any language, in any versions or editions in any and all forms and/or media of expression (including without limitation in connection with any and all end-user devices), whether now known or developed in the future, in each case with the right to grant further time-limited or permanent rights. The above rights are granted in relation to the Contribution as a whole or any part and with or in relation to any other works.
Without limitation, the above grant includes: (a) the right to edit, alter, adapt, adjust and prepare derivative works; (b) all advertising and marketing rights including without limitation in relation to social media; (c) rights for any training, educational and/or instructional purposes; and (d) the right to add and/or remove links or combinations with other media/works.
The Author hereby grants to the Publisher the right to create, use and/or license and/or sub-license content data or metadata of any kind in relation to the Contribution or parts thereof (including abstracts and summaries) without restriction.
The Publisher also has the right to commission completion of the Contribution in accordance with the Clause **"Author's Responsibilities – Delivery and Acceptance of the Manuscript"** and of an updated version of the Contribution for new editions of the Work in accordance with the Clause **"New Editions"**.

3.2 The copyright in the Contribution shall be vested in the name of the **Author**. The Author has asserted their right(s) to be identified as the originator of the Contribution in all editions and versions, published in all forms and media. The Author agrees that all editing, alterations or amendments to the Contribution made by or on behalf of the Publisher or its licensees for the purpose of fulfilling this Agreement or as otherwise allowed by the above rights shall not require the approval of the Author and will not infringe the Author's "moral rights" (or any equivalent rights). This includes changes made in the course of dealing with retractions or other legal issues.

4. Self-Archiving and Reuse

4.1 **Self-Archiving**: The Publisher permits the Rights Holder to archive the Contribution in accordance with the Publisher's guidelines, the current version of which is set out in the **Appendix "Author's Self-Archiving Guidelines"**.

4.2 **Reuse**: The Publisher permits the Author to copy, distribute or otherwise reuse the Contribution, without the requirement to seek specific prior written permission from the Publisher, in accordance with the Publisher's guidelines, the current version of which is set out in the **Appendix "Author's Reuse Rights"**.

5. The Publisher's Responsibilities

5.1   Subject always to the other provisions of this Clause below, the Publisher will undertake the production, publication and distribution of the Contribution and the Work in print and/or electronic form at its own expense and risk within a reasonable time after acceptance of the Work unless the Publisher is prevented from or delayed in doing so due to any circumstances beyond its reasonable control. The Publisher shall have the entire control of such production, publication and distribution determined in its sole discretion in relation to any and all editions and versions of the Contribution and the Work, including in respect of all the following matters:

(a) distribution channels, including determination of markets;

(b) determination of the range and functions of electronic formats and/or the number of print copies produced;

(c) publication and distribution of the Contribution, the Work, or parts thereof as individual content elements, in accordance with market demand or other factors;

(d) determination of layout and style as well as the standards for production;

(e) setting or altering the list price, and allowing for deviations from the list price (if permitted under applicable jurisdiction);

(f) promotion and marketing as the Publisher considers most appropriate.

5.2   All rights, title and interest, including all intellectual property or related rights in the typography, design and/or look-and-feel of the Contribution shall remain the exclusive property of and are reserved to the Publisher. All illustrations and any other material or tangible or intangible property prepared at the expense of the Publisher including any marketing materials remain, as between the Parties, the exclusive property of the Publisher. The provisions of this subclause shall continue to apply notwithstanding any termination of, and/or any reversion of rights in the Contribution to the Author, under this Agreement.

5.3   Without prejudice to the Publisher's termination and other rights hereunder including under the Clause **"The Author's Responsibilities"**, it is agreed and acknowledged by the Parties that nothing in this Agreement shall constitute an undertaking on the part of the Publisher to publish the Contribution unless and until: (i) any and all issues in relation to the Work (including all necessary revisions, consents and permissions) raised by the Publisher have been resolved to the Publisher's satisfaction, and (ii) the Publisher has given written notice of acceptance in writing of the final manuscript of the entire Work to the Editor. If following (i) and (ii) above the Publisher has not published the Contribution in any form within a reasonable period and the Author has given written notice to the Publisher requiring it to publish within a further reasonable period and the Publisher has failed to publish in any form, then the Author may terminate this Agreement by one month's written notice to the Publisher and all rights granted by the Author to the Publisher under this Agreement shall revert to the Author (subject to the provisions regarding any third party rights under any subsisting licence or sub-licence in accordance with the Clause **"Termination"**).

The Author may also give such written notice requiring publication on the same terms as above if the Publisher has published the Contribution but subsequently ceases publishing the Contribution in all forms so that it is no longer available.

This shall be the Author's sole right and remedy in relation to such non-publication and is subject always to the Author's continuing obligations hereunder including the Clause **"Warranty"**.

6.   **The Author's Responsibilities**

6.1   *Delivery and Acceptance of the Manuscript*

6.1.1   The Author shall deliver the Contribution to the Editor (or, if requested by the Publisher, to the Publisher) on or before Delivery Date (the **"Delivery Date"**) electronically in the Publisher's standard requested format or in such other form as may be agreed in writing with the Publisher. The Author shall retain a duplicate copy of the Contribution. The Contribution shall be in a form acceptable to the Publisher (acting reasonably) and in line with the instructions contained in the Publisher's guidelines as provided to the Author by the Publisher. The Author shall provide at the same time, or earlier if the Publisher reasonably requests, any editorial, publicity or other information (and in such form or format) reasonably required by the Publisher. The Publisher may exercise such additional quality control of the manuscript as it may decide at its sole discretion including through the use of plagiarism checking systems and/or peer review by internal or external reviewers of its choice. If the Publisher decides at its sole discretion that the

final manuscript does not conform in quality, content, structure, level or form to the stated requirements of the Publisher, the Publisher shall be entitled to terminate this Agreement in accordance with the provisions of this Clause.

6.1.2 The Author must inform the Publisher at the latest on the Delivery Date if the sequence of the naming of any co-authors entering into this Agreement shall be changed. If there are any changes in the authorship (e.g. a co-author joining or leaving), then the Publisher must be notified by the Author in writing immediately and the Parties will amend this Agreement accordingly. The Publisher shall have no obligation to consider publication under this Agreement in the absence of such agreed amendment.

6.1.3 If the Author fails to deliver the Contribution in accordance with the provisions of this Clause above by the Delivery Date (or within any extension period given by the Publisher at its sole discretion) or if the Author (or any co-author) dies or becomes incapacitated or otherwise incapable of performing the Author's obligations under this Agreement, the Publisher shall be entitled to either:
(a) elect to continue to perform this Agreement in accordance with its terms and the Publisher may commission an appropriate and competent person (who, in the case of co-authors having entered into this Agreement, may be a co-author) to complete the Contribution; or
(b) terminate this Agreement with immediate effect by written notice to the Author or the Author's successors, in which case all rights granted by the Author to the Publisher under this Agreement shall revert to the Author/Author's successors (subject to the provisions of the Clause "Termination").

6.1.4 The Author agrees, at the request of the Publisher, to execute all documents and do all things reasonably required by the Publisher in order to confer to the Publisher all rights intended to be granted under this Agreement.

6.1.5 The Author warrants that the Contribution is original except for any excerpts from other works including pre-published illustrations, tables, animations, text quotations, photographs, diagrams, graphs or maps, and whether reproduced from print or electronic or other sources ("Third Party Material") and that any such Third Party Material is in the public domain (or otherwise unprotected by copyright/other rights) or has been included with written permission from or on behalf of the rights holder (and if requested in a form prescribed or approved by the Publisher) at the Author's expense unless otherwise agreed in writing, or is otherwise used in accordance with applicable law. On request from the Publisher, the Author shall in writing indicate the precise sources of these excerpts and their location in the manuscript. The Author shall also retain the written permissions and make them available to the Publisher on request.

6.2 *Approval for Publishing*

6.2.1 The Author shall proofread the page proofs for the Contribution provided by or on behalf of the Publisher, including checking the illustrations as well as any media, social or functional enhancements and give approval for publishing, if and when requested by the Publisher. The Author's approval for publishing is deemed to have been given if the Author does not respond within a reasonable period of time (as determined by the Publisher) after receiving the proofs nor contacts the Publisher within three days after receipt of the last of three reminders sent by the Publisher via email. The Publisher shall not be required to send a second set of corrected proofs unless specifically requested by the Author in writing but in any event no further amendments may be made or requested by the Author.
In the event of co-authors having entered into this Agreement the Publisher shall send the page proofs to the Corresponding Author only and all persons entering into this Agreement as Author agree that the Corresponding Author shall correct and approve the page proofs on their behalf.

6.2.2 If the Author makes changes other than correcting typographical errors, the Author shall bear all the Publisher's costs of such alterations to proofs including without limitation to alterations to pictorial illustrations. The Publisher shall have the right to charge and invoice these costs plus value added or similar taxes (if applicable) through its affiliated company Springer Nature Customer Service Center GmbH or Springer Nature Customer Service Center LLC, respectively, to the Author, payable within 14 days of receipt of the invoice.

6.3 *Cooperation*

Without prejudice to the warranties and representations given by the Author in this Agreement, the Author shall cooperate fully with the Editor and the Publisher in relation to any legal action that might arise from the publication or intended publication of the Contribution and the Author shall give the Publisher access at reasonable times to any relevant accounts, documents and records within the power or control of the Author.

7. Warranty

7.1 The Author warrants and represents that:

(a) the Author has full right, power and authority to enter into and perform its obligations under this Agreement; and

(b) the Author is the sole legal owner of (and/or has been fully authorised by any additional rights owner to grant) the rights licensed in the Clause "**Rights Granted**" and use of the Contribution shall in no way whatever infringe or violate any intellectual property or related rights (including any copyright, database right, moral right or trademark right) or any other right or interest of any third party subject only to the provisions in the Clause "**The Author's Responsibilities**" regarding Third Party Material (as defined above); and

(c) the Contribution shall not contain anything that may cause religious or racial hatred or encourage terrorism or unlawful acts or be defamatory (or contain malicious falsehoods), or be otherwise actionable, including, but not limited to, any action related to any injury resulting from the use of any practice or formula disclosed in the Contribution and all of the purported facts contained in the Contribution are according to the current body of research and understanding true and accurate; and

(d) there is no obligation of confidentiality owed in respect of any contents of the Contribution to any third party and the Contribution shall not contain anything which infringes or violates any trade secret, right of privacy or publicity or any other personal or human right or the processing or publication of which could breach applicable data protection law and that informed consent to publish has been obtained for all research or other featured participants; and

(e) the Contribution has not been previously licensed, published or exploited and use of the Contribution shall not infringe or violate any contract, express or implied, to which the Author, or any co-author, who had entered into this Agreement,is a party and any academic institution, employer or other body in which work recorded in the Contribution was created or carried out has authorised and approved such work and its publication.

7.2 The Author warrants and represents that the Author, and each co-author who has entered into this Agreement, shall at all times comply in full with:

(a) all applicable anti-bribery and corruption laws; and

(b) all applicable data protection and electronic privacy and marketing laws and regulations; and

(c) the Publisher's ethic rules (available at https://www.springernature.com/gp/authors/book-authors-code-of-conduct), as may be updated by the Publisher at any time in its sole discretion. The Publisher shall notify the Author in the event of material changes by email or other written means (the "**Applicable Laws**").

If the Author is in material breach of any of the Applicable Laws or otherwise in material breach of accepted ethical standards in research and scholarship, or becomes the subject of any comprehensive or selective sanctions issued in any applicable jurisdiction (e.g. being subject to the OFAC sanctions list) or if, in the opinion of the Publisher, at any time any act, allegation or conduct of or about the Author prejudices the production or successful exploitation of the Contribution and the Work or brings the name and/or reputation of the Publisher or the Work into disrepute, or is likely to do so, then the Publisher may terminate this Agreement in accordance with the Clause "**Termination**".

7.3 The Publisher reserves the right to amend and/or require the Author to amend the Contribution at any time to remove any actual or potential breach of the above warranties and representations or otherwise unlawful part(s) which the Publisher or its internal or external legal advisers identify at any time. Any such amendment or removal shall not affect the warranties and representations given by the Author in this Agreement.

8. Author's Discount and Electronic Access

8.1 The Author, or each co-author, is entitled to purchase for their personal use the Work and other books

published by the Publisher at a discount of 40% off the list price, for as long as there is a contractual arrangement between the Author and the Publisher and subject to any applicable book price law or regulation. The copies must be ordered from the affiliated entity of the Publisher (Springer Nature Customer Service Center GmbH or Springer Nature Customer Service Center LLC, respectively). Resale of such copies is not permitted.

8.2 The Publisher shall provide the electronic final published version of the Work to the Author, provided that the Author has included their e-mail address in the manuscript of the Contribution.

9. Consideration

9.1 The Parties agree that the Publisher's agreement to its contractual obligations in this Agreement in respect of its efforts in considering publishing and promoting the Contribution and the Work is good and valuable consideration for the rights granted and obligations undertaken by the Author under this Agreement, the receipt, validity and sufficiency of which is hereby acknowledged by the Author. The Parties expressly agree that no royalty, remuneration, licence fee, costs or other moneys whatsoever shall be payable to the Author.

9.2 The Publisher and the Author each have the right to authorise collective management organisations ("**CMOs**") of their choice to manage some of their rights. Reprographic and other collectively managed rights in the Contribution ("**Collective Rights**") have been or may be licensed on a non-exclusive basis by each of the Publisher and the Author to their respective CMOs to administer the Collective Rights under their reprographic and other collective licensing schemes ("**Collective Licences**"). Notwithstanding the other provisions of this Clause, the Publisher and the Author shall each receive and retain their share of revenue from use of the Contribution under Collective Licences from, and in accordance with, the distribution terms of their respective CMOs. To the fullest extent permitted by law, any such revenue is the sole property of the Publisher and the Author respectively and, if applicable, the registration and taxation of that revenue is the sole responsibility of the respective recipient party. The Publisher and the Author shall cooperate as necessary in the event of any change to the licensing arrangements set out in this Clause.

10. New Editions

10.1 The Publisher has the sole right to determine whether to publish any subsequent edition of the Work containing an updated version of the Contribution, but only after reasonable consultation with the Author. Once notified by the Publisher that an update of the Contribution is deemed necessary, the Author agrees to deliver an updated manuscript in accordance with the terms of the Clause "**The Author's Responsibilities**" and the other relevant provisions of this Agreement, together with the material for any new illustrations and any other supporting content including media enhancements, within a reasonable period of time (as determined by the Publisher) after such notification. Substantial changes in the nature or size of the Contribution require the written approval of the Publisher at its sole discretion. The terms of this Agreement shall apply to any new edition of the Work that is published under this "**New Editions**" Clause.

10.2 If the Author, for whatever reason, is unwilling, unable or fails (including as a result of death or incapacity) to submit an updated manuscript that meets the terms of this Agreement within the above stated period, then the Publisher is entitled to revise, update and publish the content of the existing edition or to designate one or more individuals (which, where co-authors have entered into this Agreement, may be one or more of the co-authors) to prepare this and any future editions provided that the new editions shall not contain anything that is a derogatory use of the Author's work that demonstrably damages the Author's academic reputation. In such case, the Author shall not participate in preparing any subsequent editions. The Author agrees that the Publisher shall be entitled but not obliged to continue to use the name of the Author on any new editions of the Work together with the names of the person or persons who contributed to the new editions. Should the Author or the Author's successors object to such continuing use then they must notify the Publisher in writing when first contacted by the Publisher in connection with any new edition.

11. Termination

11.1 In addition to the specific rights of termination set out in the Clause "**The Publisher's Responsibilities**" and the Clause "**The Author's Responsibilities**", either Party shall be entitled to terminate this

Agreement forthwith by notice in writing to the other Party if the other Party commits a material breach of the terms of the Agreement which cannot be remedied or, if such breach can be remedied, fails to remedy such breach within 45 days of being given written notice to do so.
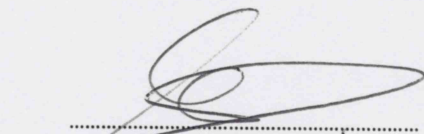
11.2 Termination of this Agreement, howsoever caused, shall not affect:

(a) any subsisting rights of any third party under any licence or sub-licence validly granted by the Publisher prior to termination and the Publisher shall be entitled to retain its share of any sum payable by any third party under any such licence or sub-licence;

(b) except where stated otherwise in this Agreement, any claim which either Party may have against the other for damages or otherwise in respect of any rights or liabilities arising prior to the date of termination;

(c) the Publisher's right to continue to sell any copies of the Work which are in its power, possession or control as at the date of expiry or termination of this Agreement for a period of six months on a non-exclusive basis.

12. General Provisions

12.1 This Agreement, and the documents referred to within it, constitute the entire agreement between the Parties with respect to the subject matter hereof and supersede any previous agreements, warranties, representations, undertakings or understandings. Each Party acknowledges that it is not relying on, and shall have no remedies in respect of, any undertakings, representations, warranties, promises or assurances that are not set forth in this Agreement. Nothing in this Agreement shall exclude any liability for or remedy in respect of fraud, including fraudulent misrepresentation. This Agreement may be modified or amended only by agreement of the Parties in writing. For the purposes of modifying or amending this Agreement, "in writing" requires either a written document signed by both the Parties or an electronic confirmation by both the Parties with DocuSign or a similar e-signature solution. Any notice of termination and/or reversion and, where applicable, any preceding notices (including any requesting remediable action under the Clause "Termination") must be provided in writing and delivered by post, courier or personal delivery addressed to the physical address of the relevant Party as set out at the beginning of this Agreement or any replacement address notified to the other Party for this purpose. All such notices shall become effective upon receipt by the other Party. Receipt is deemed to have taken place five working days after the respective notice was sent by post or left at the address by courier or personal delivery. If the Publisher is the terminating Party the notice need only be provided to the address of the Corresponding Author. If the Author is the terminating Party a copy of the notice must also be sent to the Publisher's Legal Department located at Heidelberger Platz 3, 14197 Berlin, Germany.

12.2 Nothing contained in this Agreement shall constitute or shall be construed as constituting a partnership, joint venture or contract of employment between the Publisher and the Author. No Party may assign this Agreement to third parties but the Publisher may assign this Agreement or the rights received hereunder to its affiliated companies. In this Agreement, any words following the terms "include", "including", "in particular", "for example", "e.g." or any similar expression shall be construed as illustrative and shall not limit the sense of the words preceding those terms.

12.3 If any difference shall arise between the Author and the Publisher concerning the meaning of this Agreement or the rights and liabilities of the Parties, the Parties shall engage in good faith discussions to attempt to seek a mutually satisfactory resolution of the dispute. This Agreement shall be governed by, and shall be construed in accordance with, the laws of Switzerland. The courts of Cham, Switzerland shall have the exclusive jurisdiction.

12.4 A person who is not a party to this Agreement (other than an affiliate of the Publisher) has no right to enforce any terms or conditions of this Agreement. This Agreement shall be binding upon and inure to the benefit of the successors and assigns of the Publisher. If one or more provisions of this Agreement are held to be unenforceable (in whole or in part) under applicable law, each such provision shall be deemed excluded from this Agreement and the balance of the Agreement shall remain valid and enforceable but shall be interpreted as if that provision were so excluded. If one or more provisions are so excluded under this Clause then the Parties shall negotiate in good faith to agree an enforceable replacement provision that, to the greatest extent possible under applicable law, achieves the Parties' original commercial intention.

The Corresponding Author signs this Agreement on behalf of any and all co-authors.

Signature of Corresponding Author:

Matthias Brucker

[Name of Author]

Date: 20/7/2021

For internal use only:
Order Number: 89138928
GPU/PD/PS: 15/3/2889

ER_Book_Contributor_CAL_ST_EN - Contract Express V.0.5

Appendix "Author's Self-Archiving Rights"

The Publisher acknowledges that the Author retains rights to archive the Contribution but only subject to and in accordance with the following provisions:

1. **Preprint:**
   A "Preprint" is defined as the Author's version of the Contribution submitted to the Publisher but before any peer review or any other editorial work by or on behalf of the Publisher has taken place. The Author may make available the Preprint of the Contribution for personal and private reading purposes only on any of:
   (a) the Author's own personal, self-maintained website over which the Author has sole operational control; and/or
   (b) a legally compliant, non-commercial preprint server, such as but not limited to arXiv, bioRxiv and RePEc; provided always that once the "Version of Record" (as defined below) of the Contribution has been published by or on behalf of the Publisher, the Author shall immediately ensure that any Preprint made available above shall contain a link to the Version of Record and the following acknowledgement:
   "This is a preprint of the following chapter: [author of the chapter], [chapter title], published in [book title], edited by [editor of the book], [year of publication], [publisher (as it appears on the cover of the book)] reproduced with permission of [publisher (as it appears on the copyright page of the book)]. The final authenticated version is available online at: http://dx.doi.org/[insert DOI]".

2. **Author's Accepted Manuscript:**
   The "Author's Accepted Manuscript" ("**AAM**") is defined as the version of the Contribution following any peer review and acceptance, but prior to copy-editing and typesetting, by or on behalf of the Publisher.
   The Author may make available the AAM of the Contribution on any of:
   (a) the Author's own, personal, self-maintained website over which the Author has sole operational control; and/or
   (b) the Author's employer's internal website or their academic institution or funder's repository; provided that in each case the respective part of the AAM is not made publicly available until after the Embargo Period.
   The "**Embargo Period**" is a period ending twenty-four (24) months from the first publication of the "Version of Record" (as defined below) of the Contribution by or on behalf of the Publisher.
   The Author must ensure that any part of the AAM made available contains the following:
   "Users may only view, print, copy, download and text- and data-mine the content, for the purposes of academic research. The content may not be (re-)published verbatim in whole or in part or used for commercial purposes. Users must ensure that the author's moral rights as well as any third parties' rights to the content or parts of the content are not compromised."
   These terms shall also be applicable to the Author.
   Once the Version of Record (as defined below) of the Contribution has been published by or on behalf of the Publisher the Author shall immediately ensure that any part of the AAM made available shall contain a link to the Version of Record and the following acknowledgement:
   "This is an Author Accepted Manuscript version of the following chapter: [author of the chapter], [chapter title], published in [book title], edited by [editor of the book], [year of publication], [publisher (as it appears on the cover of the book)] reproduced with permission of [publisher (as it appears on the copyright page of the book)]. The final authenticated version is available online at: http://dx.doi.org/[insert DOI]".

3. **Version of Record:**
   The "**Version of Record**" is defined as the final version of the Contribution as originally published, and as may be subsequently amended following publication in a contractually compliant manner, by or on behalf of the Publisher.

4. Any linking, collection or aggregation of self-archived Contributions from the same Work is strictly prohibited.

Appendix "Author's Reuse Rights"

1. The Publisher acknowledges that the Author retains the ability to copy, distribute or otherwise reuse the Contribution, without the requirement to seek specific prior written permission from the Publisher, ("**Reuse**") subject to and in accordance with the following provisions:

    (a) Reuse of the Contribution or any part of it is permitted in a new edition of the Work or in a new monograph or new textbook written by the same Author provided that in each case the new work is published by the Publisher under a publishing agreement with the Publisher; and

    (b) Reuse of the Version of Record (as defined below) of the Contribution or any part of it is permitted in a thesis written by the same Author, and the Author is entitled to make a copy of the thesis containing content of the Contribution available in a repository of the Author's awarding academic institution, or other repository required by the awarding institution; an acknowledgement should be included in the citation: "Reproduced with permission from Springer Nature"; and

    (c) any other Reuse of the Contribution in a new book, book chapter, proceedings or journal article, whether published by the Publisher or by any third party, is limited to three figures (including tables) or a single text extract of less than 400 words; and

    (d) any further Reuse of the Contribution is permitted only to the extent and in so far as is reasonably necessary: (i) to share the Contribution as a whole to no more than 10 research colleagues engaged by the same institution or employer as the Author for each colleague's personal and private use only; (ii) for classroom teaching use by the Author in their respective academic institution provided that the Contribution or any part of it is not included in course packs for sale or wider distribution to any students, institutions or other persons nor any other form of commercial or systematic exploitation; or (iii) for the Author to use all or parts of the Contribution in the further development of the Author's scientific and/or academic career, for private use and research or within a strictly limited circulation which does not allow the Contribution to become publicly accessible nor prejudice sales of, or the exploitation of the Publisher's rights in, the Contribution (e.g. attaching a copy of the Contribution to a job or grant application).

2. Any Reuse must be based on the Version of Record only, and the original source of publication must be cited according to current citation standards. The "**Version of Record**" is defined as the final version of the Contribution as originally published, and as may be subsequently amended following publication in a contractually compliant manner, by or on behalf of the Publisher.

3. In each case where the Author has Reuse rights or the Publisher grants specific use rights to the Author according to the above provisions, this shall be subject always to the Author obtaining at the Author's sole responsibility, cost and expense the prior consent of any co-author(s) and/or any relevant third party.

4. Any linking, collection or aggregation of reused Contributions from the same Work is strictly prohibited.