

Sacred Aid Faith And Humanitarianism

This book explores what attracts people to aidwork and to what extent the promises of aidwork are fulfilled. 'Aidland' is a highly complex and heterogeneous context which includes many different occupations, forms of employment and organizations. Analysing the processes that lead to the involvement in development cooperation, emergency relief and human rights work and tracing the pathways into and through Aidland, the book addresses working and living conditions in Aidland, gender relations and inequality among aid personnel and what impact aidwork has on the life-courses of aidworkers. In order to capture the trajectories that lead to Aidland a biographical perspective is employed which reveals that boundary crossing between development cooperation, emergency relief and human rights is not unusual and that considering these fields as separate spheres might overlook important connections. Rich reflexive data is used to theorize about the often contradictory experiences of people working in aid whose careers are shaped by geo-politics, changing priorities of donors and a changing composition of the aid sector. Exploring the life worlds of people working in aid, this book contributes to the emerging sociology and anthropology of aidwork and will be of interest to professionals and researchers in humanitarian and development studies, sociology, anthropology, political science and international relations, international social work and social psychology.

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This book studies the concepts and philosophies governing globalized faiths. Transnational Religious Movements is a convincing narrative of how global religions have moved beyond spirituality to become key players in the world of welfare, education, economics, politics, and international relations. It examines the major faiths of the world, viz., Christianity, Islam, Buddhism, and a sect. of Hinduism, to demonstrate transnational religious movements in the wake of globalization. The book focuses on the strategies and practices of six representative religious organizations that operate transnationally and helps us understand how they are formed, structured, and institutionalized in society, and how they operate. It dwells on how individuals, groups, media, and state as well as non-state actors come to terms with these organizations. World religions do not simply respond to globalization; they also shape and affect the future dynamics of globalization. Based on several years of fieldwork in Egypt and Turkey, Caring for the Poor tells the stories of charity providers and volunteers. The book also places their stories within the overall development of Islamic ethics. Muslim charity, Tu?al argues, has interacted with Christian and secular Western ethics over the centuries, which themselves have a conflict-ridden and still evolving history. The overall arch that connects all of these distinct elements is (a combined and uneven) liberalization. Liberalization tends to transform care into a cold, calculating, and individualizing set of practices. Caring for the Poor meticulously documents this insidious process in Egypt and Turkey, while also drawing attention to its limits and contradictions (by using the American case to highlight the contested nature of liberalization even in its world leader). However, as historians have shown, charitable actors have intervened in decisive ways in the rise and demise of social formations. Tu?al raises the possibility, especially through his study of two controversial Turkish organizations, that Islamic charity might appropriate elements of liberalism to shift the world in a post-liberal direction.

The major humanitarian crises of recent years are well known: the Shoah, the killing fields of Cambodia, the Rwandan genocide, the massacre in Bosnia, and the tsunami in Southeast Asia, as well as the bloody conflicts in South Sudan, Syria, and Afghanistan. Millions have been killed and many millions more have been driven from their homes; the number of refugees and internally displaced persons has reached record levels. Could these crises have been prevented? Why do they continue to happen? This book seeks to understand how humanity itself is in crisis, and what we can do about it. Hollenbach draws on the values that have shaped major humanitarian initiatives over the past century and a half, such as the commitments of the International Committee of the Red Cross, Oxfam, Doctors Without Borders, as well as the values of diverse religious traditions, including Catholicism, to examine the scope of our responsibilities and practical solutions to these global crises. He also explores the economic and political causes of these tragedies, and uncovers key moral issues for both policy-makers and for practitioners working in humanitarian agencies and faith communities.

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

International intervention is not just about 'saving' human lives: it is also an attempt to secure humanity's place in the universe. This book explores the Western secular beliefs that underpin contemporary practices of intervention—most importantly, beliefs about life, death and the dominance of humanity. These beliefs shape a wide range of practices: the idea that human beings should intervene when human lives are at stake; analyses of violence and harm; practices of intervention and peace-building; and logics of killing and letting die. Ironically, however, the Western secular desire to ensure the meaningfulness of human life at all costs contributes to processes of dehumanization, undercutting the basic goals of intervention. To explore this paradox, International Intervention in a Secular Age engages with examples from around the world, and draws on interdisciplinary sources: anthropologies of secularity and IR, posthumanist political philosophy, ontology and the sociology of death. This book offers new insight into perennial problems, such as the reluctance of intervenors to incur fatalities, and international inaction in the face of escalating violence. It also exposes new dilemmas, such as the dehumanizing effects of quantifying casualties, Western secular logics of killing, and the appropriation of lives and deaths through peace-building processes. It will be of great interest to students and scholars of international relations, political philosophy, international ethics and social anthropology.

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

The Responsibility to Protect (R2P) principle is the international community's major response to the problem of genocide and mass atrocities. Although far from perfect, this book argues that R2P offers the best chance we have of building an international community that works to prevent these crimes and protect vulnerable populations.

Religion has been excluded from development studies for decades. Religious traditions have contributed greatly towards development work, yet major international players have tended to ignore its role. Recent years have shown a noticeable shift in development policy, practice and research to recognize religion as a relevant factor. This text provides a comprehensive insight into different approaches towards the understanding the relationships between religions and development studies, policy and practice. It guides readers through current debates, presenting, explaining and critically evaluating a broad range of literature and locating it within a theoretical context. The text explores the role of religion within development, from positive contributions, such as the important role that many 'faith-based organizations' play in education or health care, to more complicated and contested notions of impact, such as religiously inspired violence or gender inequality. The book begins with three background chapters, outlining the relevance of religions for development studies, policy and practice, and introducing the reader to the study of 'development' and of 'religions'. Following these, the focus then shifts to examine a number of thematic areas, including religion, gender and development, and the implications of the 'rise of religion' for mainstream development studies, policy and practice in the 21st century. Each chapter contains a range of features to assist undergraduate learning, including learning objectives for each chapter, discussion of key concepts, summaries, discussion questions, further reading and websites. The book also contains over sixty boxed case studies to provide further definition, explanation, and examples of the interactions between religions and development globally. This innovative text presents religions as something that can both obstruct and aid development, encouraging readers to engage critically with the multiple ways that religion impacts on both the conceptualization of development as well the resulting project interventions. This will be of interest to undergraduate, postgraduate students and scholars interested in religious studies, development studies, and the broader study of societies and cultures.

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

The Asia-Pacific region is one of the most vulnerable to a variety of natural and manmade hazards. This edited book productively brings together scholars and senior public officials having direct experience in dealing with or researching on recent major natural disasters in the Asia-Pacific. The chapters focus on disaster preparedness and management, including pre-event planning and mitigation, crisis leadership and emergency response, and disaster recovery. Specific events discussed in this book include a broad spectrum of disasters such as tropical storms and typhoons in the Philippines; earthquakes in China; tsunamis in Indonesia, Japan, and Maldives; and bushfires in Australia. The book aims to generate discussions about improved risk reduction strategies throughout the region. It seeks to provide a comparative perspective across countries to draw lessons from three perspectives: public policy, humanitarian systems, and community engagement.

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

The 21st century has witnessed a proliferation of international institutions, including traditional intergovernmental organizations, non-governmental organizations, private sector entities, and other partnerships. The premise of this anthology is that these institutions need a common, animating principle in the service of the person, which is the ultimate end of global politics. The concept of human dignity, the editors claim, serves this purpose and transcends the seemingly intractable conflicts in human rights debates: political rights v. social and economic rights. Conceptually, human dignity rests on two principles: exercising agency to realize one's potential, and recognition by society of one's worth. In light of this formulation of human dignity, the anthology has two purposes: First, contributors will examine the degree to which traditional and emerging institutions are already advancing human dignity as a central mission. Second, in the spirit of developing best practices and prescriptive recommendations, contributors will identify strategies, methods, and modalities to make human dignity more central to the work of global institutions. This comprehensive Handbook examines the relationship between religion and international relations, mainly focusing on several world religions – Christianity, Islam, Hinduism, and Judaism. Providing a timely update on this understudied topic, it evaluates how this complex relationship has evolved over the last four decades, looking at a variety of political contexts, regions and countries. Provides a detailed and comparative assessment of the humanitarian responses to major disasters in Asia over the past two decades.

In this powerful and timely book, one of the most admired and authoritative religious leaders of our time tackles the phenomenon of religious extremism and violence committed in the name of God. If religion is perceived as being part of the problem, Rabbi Sacks argues, then it must also form part of the solution. When religion becomes a zero-sum conceit--i.e., my religion is the only right path to God, therefore your religion is by definition wrong--and when individuals are motivated by what Rabbi Sacks calls "altruistic evil," violence between peoples of different beliefs appears to be the inevitable outcome. But through an exploration of the roots of violence and its relationship to religion, and employing groundbreaking biblical analysis and interpretation, Rabbi Sacks shows that religiously inspired violence has as its source misreadings of biblical texts at the heart of all three Abrahamic faiths. By looking anew at the book of Genesis, with its foundational stories of Judaism, Christianity, and Islam, Rabbi Sacks offers a radical rereading of many of the Bible's seminal stories of sibling rivalry: Cain and Abel, Isaac and Ishmael, Jacob and Esau, Joseph and his brothers, Rachel and Leah. Here is an eloquent call for people of goodwill from all faiths and none to stand together, confront the religious extremism that threatens to destroy us all, and declare: Not in God's Name.

'The Status of Religion and the Public Benefit in Charity Law' is an apologetic for maintaining the presumption of public benefit for the charitable category 'advancement of religion' in democratic countries within the English common law tradition. In response to growing academic and political pressure to reform charity law – including recurring calls to remove tax exemptions granted to religious charities – the scholars in this volume analyse the implications of legislative and legal developments in Canada, the UK, Australia, New Zealand and South Africa. In the process, they also confront more fundamental, sociological or philosophical questions on the very nature and role of religion in a secular society that would deny any space for religious communities outside their houses of worship. In other words, this book is concerned with the place of religion – and religious institutions – in contemporary society. It represents a series of concerns about the proper role of the state in relation to the differing beliefs of citizens – some of which will quite rightly manifest in actions to benefit the wider society. This debate, then, naturally engages with broader issues related to secularism, civic engagement and liberal democratic freedoms.

How can religion contribute to democracy in a secular age? And what can the millennia-old Catholic tradition say to church-state controversies in the United States and around the world? *Secularism, Catholicism, and the Future of Public Life*, organized through the work of the Institute for Advanced Catholic Studies (www.ifacs.com), responds to these questions by presenting a dialogue between Douglas W. Kmiec, a leading scholar of American constitutional law and Catholic legal thought, and an international cast of experts from a range of fields, including legal theory, international relations, journalism, religion, and social science.

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

Legal foundations : victim's rights and retribution -- Codifying mercy : judicial reform, affective process, and judge's knowledge -- Seeking reconciliation : sentimental reasoning and reconciled duties -- Judicial forbearance advocacy : motivations, potentialities, and the interstices of time -- Forgiveness sanctioned : affective faith in healing -- Mediating Mercy : the affective lifeworlds of forgiveness activists -- The art of forgiveness -- Cause lawyers : advocating mercy's law.

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

An incisive account of the foreign policy beliefs of American Jews from the nineteenth century to the present How do American Jews envision their role in the world? Are they tribal—a people whose obligations extend solely to their own? Or are they prophetic—a light unto nations, working to repair the world? *The Star and the Stripes* is an original, provocative interpretation of the effects of these worldviews on the foreign policy beliefs of American Jews since the nineteenth century. Michael Barnett argues that it all begins with the political identity of American Jews. As Jews, they are committed to their people's survival. As Americans, they identify with, and believe their survival depends on, the American principles of liberalism, religious freedom, and pluralism. This identity and search for inclusion form a political theology of prophetic Judaism that emphasizes the historic mission of Jews to help create a world of peace and justice. The political theology of prophetic Judaism accounts for two enduring features of the foreign policy beliefs of American Jews. They exhibit a cosmopolitan sensibility, advocating on behalf of human rights, humanitarianism, and international law and organizations. They also are suspicious of nationalism—including their own. Contrary to the conventional wisdom that American Jews are natural-born Jewish nationalists, Barnett charts a long history of ambivalence; this ambivalence connects their early rejection of Zionism with the current debate regarding their attachment to Israel. And, Barnett contends, this growing ambivalence also explains the rising popularity of humanitarian and social justice movements among American Jews. Rooted in the understanding of how history shapes a political community's sense of the world, *The Star and the Stripes* is a bold reading of the past, present, and possible future foreign policies of American Jews.

International development programs strive not only to alleviate poverty but to transform people, aid workers and recipients alike. *Becoming One* grapples with this process by exploring the work of OISCA*, a prominent Japanese NGO in central Myanmar. OISCA's postwar origins at the intersection of Shinto, secularism, and rightwing politics, and its vision of inter-Asian solidarity and a sustainable future helped shape the organization's ideology and activities. By delving into the world of its aid workers—their everyday practices, discourses, and aspirations—author Chika Watanabe seeks to understand the NGO's political, social, and ethical effects. At OISCA training centers, Japanese and local staff teach sustainable agricultural skills and organic farming methods to rural youth. Much of the teaching involves laboring in the fields, harvesting produce, and caring for livestock: what they can't use themselves is sold at nearby markets. Watanabe's detailed and multi-sited ethnography shows how Japanese and Burmese actors mobilize around the idea of "becoming one" with Mother Earth and their human counterparts within a shared communal lifestyle. By exploring the tension between intentions and political effects—spanning environmentalism, cultural-nationalist ideologies of "Japaneseness," and aspirations to make the world a better place—Watanabe highlights fascinating questions and both positive and negative outcomes. *Becoming One* weaves together vivid descriptions of the intensive, intimate, and "muddy labor" of "making persons" (*hitozukuri*) with the wider historical resonances of these efforts, decentering common understandings of development, NGOs, and their moral and political promises. This engaging and thought-provoking book combines insights from anthropology, development studies, and religious studies to add to our understanding of modern Japan.

*Organization for Industrial, Spiritual and Cultural Advancement

The idea of desacralization has become almost commonplace, attributing to the word the rejection of what is sacred. One might think that it is strictly connected to theology and its system, or suppose that it implies the relationship human beings have with anything that can express a denial of the spiritual part of life. The concept of desacralization has numerous meanings, either from a philosophical or a literary viewpoint. The scholars' investigation of Dynamics of Desacralization has made this collection of essays rich and varied, revealing new worlds the different authors have created. What they do is to narrate various types of desacralization interrogating the nature of novels, poems or works of art; certain aspects of being are revealed through various expressions, engaging the multiple levels and the meaning of desacralization providing an articulation and interpretation of it.

A nuanced range of interdisciplinary perspectives on the role of emotions in moral and political reactions to mass violence.

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

A Companion to the Anthropology of the Middle East presents a comprehensive overview of current trends and future directions in anthropological research and activism in the modern Middle East. Featuring contributions from a wide range of distinguished contemporary scholars of Middle East anthropology, chapters encompass the entire breadth of the region's cultural, social, political, and religious diversity. Numerous issues covering various aspects of Middle Eastern anthropological concerns are addressed—topics drawn from religion, the arts, language, and politics to political economy, the law, human rights, multiculturalism, and globalization. Within each topic explored, individual authors focus on the most pressing methodological and theoretical concerns raised by contemporary scholars, along with key conceptual breakthroughs, gaps in the literature, and fruitful areas for further research. Timely and thought-provoking, A Companion to the Anthropology of the Middle East is an invaluable resource for anthropologists and other social scientists seeking a better understanding of the complex relationship between the East and West in our new global environments.

This book explores the significance of religious resurgence and violence in Nigeria, and how informal local government power-sharing reduces communal Muslim-Christian violence.

This extensive work explores the changing world of religions, faiths and practices. It discusses a broad range of issues and phenomena that are related to religion, including nature, ethics, secularization, gender and identity. Broadening the context, it studies the interrelation between religion and other fields, including education, business, economics and law. The book presents a vast array of examples to illustrate the changes that have taken place and have led to a new world map of religions. Beginning with an introduction of the concept of the "changing world religion map", the book first focuses on nature, ethics and the environment. It examines humankind's eternal search for the sacred, and discusses the emergence of "green" religion as a theme that cuts across many faiths. Next, the book turns to the theme of the pilgrimage, illustrated by many examples from all parts of the world. In its discussion of the interrelation between religion and education, it looks at the role of missionary movements. It explains the relationship between religion, business, economics and law by means of a discussion of legal and moral frameworks, and the financial and business issues of religious organizations. The next part of the book explores the many "new faces" that are part of the religious landscape and culture of the Global North (Europe, Russia, Australia and New Zealand, the U.S. and Canada) and the Global South (Latin America, Africa and Asia). It does so by looking at specific population movements, diasporas, and the impact of globalization. The volume next turns to secularization as both a phenomenon occurring in the Global religious North, and as an emerging and distinguishing feature in the metropolitan, cosmopolitan and gateway cities and regions in the Global South. The final part of the book explores the changing world of religion in regards to gender and identity issues, the political/religious nexus, and the new worlds associated with the virtual technologies and visual media.

The global humanitarian movement, which originated within Western religious organizations in the early nineteenth century, has been of most important forces in world politics in advancing both human rights and human welfare. While the religious groups that founded the movement originally focused on conversion, in time more secular concerns came to dominate. By the end of the nineteenth century, increasingly professionalized yet nominally religious organization shifted from reliance on the good book to the public health manual. Over the course of the twentieth century, the secularization of humanitarianism only increased, and by the 1970s the movement's religious inspiration, generally speaking, was marginal to its agenda. However, beginning in the 1980s, religiously inspired humanitarian movements experienced a major revival, and today they are virtual equals of their secular brethren. From church-sponsored AIDS prevention campaigns in Africa to Muslim charity efforts in flood-stricken Pakistan to Hindu charities in India, religious groups have altered the character of the global humanitarian movement. Moreover, even secular groups now gesture toward religious inspiration in their work. Clearly, the broad, inexorable march toward secularism predicted by so many Westerners has halted, which is especially intriguing with regard to humanitarianism. Not only was it a highly secularized movement just forty years ago, but its principles were based on those we associate with "rational" modernity: cosmopolitan one-worldism and material (as opposed to spiritual) progress. How and why did this happen, and what does it mean for humanitarianism writ large? That is the question that the eminent scholars Michael Barnett and Janice Stein pose in Sacred Aid, and for answers they have gathered chapters from leading scholars that focus on the relationship between secularism and religion in contemporary humanitarianism throughout the developing world. Collectively, the chapters in this volume comprise an original and authoritative account of religion has reshaped the global humanitarian movement in recent times.

A contemporary examination of the role of religion in the European public sphere and beyond Although the role of religion has arguably declined in the societies of Western and Northern Europe, religious participation in other parts of the

continent and among growing immigrant communities remains an important aspect of daily life. Recent years have seen a resurgence of religion in the public sphere, prompting many researchers to view European secularism as an outlier in this global trend. *Religion and European Society: A Primer* presents recent academic literature that explores key developments and current debates in the field, covering topics such as changing patterns of belief, religion across the political spectrum, and development and humanitarian aid. Articles written by leading scholars draw from well-established findings to help readers contemplate the role of religion in public life, understand the assumptions and underpinnings of the secular worldview, and develop new ways of thinking about global issues relevant to contemporary global affairs. Each theme is addressed by several articles to provide readers with diverse, sometimes competing perspectives. This volume offers concepts and ideas that can be used in various policy, practitioner, and academic settings—clarifying overarching concepts and trends rather than analyzing specific policy issues that can quickly become outdated. Addresses issues of contemporary importance such as demographic changes in religious observance, increased immigration, the emergence of new religious movements, and changes in more established religions Explores the ethical and philosophical concepts as well as the practical, everyday consequences of European post-secularism Challenges widespread assumptions about the secular nature of the modern public sphere Offers analytical tools as well as practical policy recommendations on a range of issues including media, regulation, gender, conflict and peacebuilding, immigration and humanitarianism. Designed to move research findings from academic journals to the realm of public discourse, *Religion and European Society: A Primer* is a valuable source of information for practitioners within and outside of Europe of religious studies, politics, and international affairs.

As humanitarian needs continue to grow rapidly, humanitarian action has become more contested, with new actors entering the field to address unmet needs, but also challenging long-held principles and precepts. This volume provides detailed empirical comparisons between emerging and traditional humanitarian actors. It sheds light on why and how the emerging actors engage in humanitarian crises and how their activities are carried out and perceived in their transnational organizational environment. It develops and applies a conceptual framework that fosters research on humanitarian actors and the humanitarian principles. In particular, it simultaneously refers to theories of organizational sociology and international relations to identify both the structural and the situational factors that influence the motivations, aims and activities of these actors, and their different levels of commitment to the traditional humanitarian principles. It thus elucidates the role of the humanitarian principles in promoting coherence and coordination in the crowded and diverse world of humanitarian action, and discusses whether alternative principles and parallel humanitarian systems are in the making. This volume will be of great interest to postgraduate students and scholars in humanitarian studies, globalization and transnationalism research, organizational sociology, international relations, development studies, and migration and diaspora studies, as well as policy makers and practitioners engaged in humanitarian action, development cooperation and migration issues.

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

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

Winner of the 2016 Grawemeyer Award in Religion Global health efforts today are usually shaped by two very different ideological approaches: a human rights-based approach to health and equity—often associated with public health, medicine, or economic development activities; or a religious or humanitarian "aid" approach motivated by personal beliefs about charity, philanthropy, missional dynamics, and humanitarian "mercy." The underlying differences between these two approaches can create tensions and even outright hostility that undermines the best intentions of those involved. In *Beholden: Religion, Global Health, and Human Rights*, Susan R. Holman—a scholar in both religion and the history of medicine—challenges this traditional polarization by telling stories designed to help shape a new perspective on global health, one that involves a multidisciplinary integration of religion and culture with human rights and social justice. The book's six chapters range broadly, describing pilgrimage texts in the Christian, Hindu, Buddhist, and Islamic traditions; the effect of ministry and public policy on nineteenth-century health care for the poor; the story of the Universal Declaration of Human Rights as it shaped economic, social, and cultural rights; a "religious health assets" approach based in Southern Africa; and the complex dynamics of gift exchange in the modern faith-based focus on charity, community, and the common good. Holman's study serves as an insightful guide for students and practitioners interested in improving and broadening the scope of global health initiatives, with an eye towards having the greatest impact possible. Many American Christians have come to understand their relationship to other Christian denominations and traditions through the lens of religious persecution. This book provides a historical account of these developments, showing the global, theological, and political changes that made it possible for contemporary Christians to claim that there is a global war on Christians. This book, however, does not advocate on behalf of particular repressed Christian communities, nor does it argue for the genuineness (or lack thereof) of certain Christians' claims of persecution. Instead, this book is the first to examine the idea that there is a "global war on Christians" and its analytical implications. It does

so by giving a concise history of the categories (like “martyrs”), evidence (statistics and metrics), and theologies that have come together to produce a global Christian imagination premised upon the notion of shared suffering for one’s faith. The purpose in doing so is not to deny certain instances of suffering or death; rather, it is to reflect upon the consequences for thinking about religious violence and Christianity worldwide using terms such as a “global war on Christians.”

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

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