

**Religious NGOs, Civil Society and the Aid System:
An ESF Exploratory Workshop (EW05-309)**

SCIENTIFIC REPORT



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Convened by:

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A. EXECUTIVE SUMMARY

Religious/ Faith-based organisations are a critical part of civil society, and play important roles in processes of development worldwide. Indeed these organisations and their development activities predate the global associational revolution of the recent past two decades, as well as the NGO decade in development discourse. Some of the religious development organizations can, in fact, trace their history much longer back in history, and from the very beginning of the development aid epoch have played a central role in many areas of politics and in many developing countries, partly building upon their experience as mission organizations during colonial times. Currently religious NGOs are becoming important not only within European and international development discourse and practice, but also as policy instruments and actors in a period where religious faith and sentiment is at the centre of public policy and discourse.

This ESF exploratory workshop was organised in response to this growing ascendancy of Religious NGOs in Europe, the increasing relations they are forming with the European aid system(s), and the neglect of mainstream NGOs and civil society research to account for these organisations and their roles. Specifically the workshop explores the roles of Religious NGOs in development, and examines how the aid system impacts these organisations and their activities.

The workshop provided much needed conceptual clarity to a field of research that has so much theoretical and policy salience in Europe and elsewhere. Conceptually the workshop, and the discussions, sought to provide an analytical framework within which the activities of religious NGOs could be made intelligible, their relations with the aid system understood, and their impact in development assessed. It also identified a set of research priorities that together form an agenda for future research. This agenda builds on three pillars, namely: (a) theory building; (b) generating empirical knowledge; and (c) strengthening the relevance of research. Finally the workshop also established a group that is committed to jointly discuss, develop concrete research proposals, and ultimately initiate comparative and collaborative research on Religious NGOs and their roles in international Development--including their relations to the development aid system.

B. SCIENTIFIC CONTENT OF THE WORKSHOP

The primary intellectual objective of the workshop was to delineate the research field and to map the contours of a research agenda for studying the field. Consequently although there were a number of presentations on different aspects of the problematic, they were located in this general quest to delineate the research field and outline an agenda for research on a topic that has assumed such salience in Europe, as elsewhere. These two objectives set the parameters for the only keynote of the workshop, which in broad strokes sought to 'establish' the research field.

B1. Beyond the Paradox of Silence: In Search of Religious NGOs

In this introductory keynote, Professor **Terje Tvedt** argued that the recent trend toward recognising the role of religious NGOs in aid, should not be conceived as a new force in international politics, as it is sometimes done ¹. Rather religious NGOs and their activities should be regarded as an "old" force finally acknowledged by main stream NGO-research. He argued that, unlike what some commentators argue, we are not witnessing an evolutionary research process in which the development NGO-research community has gradually discovered a new reality or new developments and accommodated these new scientific discoveries. Rather what has happened is a situation where reality simply revolted against dominant conceptual orthodoxy, exposing the blindness of this research tradition to one of the most important developments in recent global history. In Kuhnian phraseology, what is happening now is that "old realities" are coming to the fore in such a forceful way that it threatens established orthodoxies; concepts and approaches.

In effect, while it is empirically incorrect to talk about a general neglect of religious issues in historical and social science research, it is accurate to talk of an overwhelming silence in relation to NGO research and the aid system. Indeed a historical analysis of development NGO scholarship shows a systematic neglect of religious NGOs and their roles. To reverse this neglect, there was need for the development NGO research community to do some critical self reflection. Specifically it was important to ask, and find answers to the question of why religious NGOs have been generally neglected by this research. Such an exercise should be located in the historiography of the NGO research field itself as this may help initiate a necessary self reflexive process within the

¹ One of the recent books that typically talk about religious NGOs as a new phenomenon is Kaldor, M., 2003. *Global Civil Society. An Answer to War*, Cambridge: Polity Press.

research community about the neglect of this force. Such a process in the history of development research might also help us better analyse the relationship between the international aid system and religious NGOs. But perhaps more importantly, it may also help to avoid another upcoming orthodoxy, based on a political agenda: the increasing tendency to give the religious NGOs as a collective a privileged position, ascribing them with some special abilities to foster development and to deal with conflict resolution and relief programs.

In seeking answers to this central question, Terje Tvedt argued that this history of systematic neglect cannot be explained by the intellectual power of secularism, as is often done. Rather it is a neglect resulting from a set of conceptual tools that has made the reality of Religious NGOs unintelligible. Specifically all kinds of hegemonic descriptions and classifications of NGOs in development have given a very marginal, if any, place to religious NGOs. Indeed a common thread running through most definitions of NGOs is that religious organisations are somehow left out, or dumped into broader and unclear categories that make them invisible. For instance, one tradition, reflected in most government White Papers in all OECD countries for the last couple of decades, has emphasised the like-mindedness of the NGOs as a group, the NGOs common ideological or political interests and ideas. General statements about the "mission of NGOs", and from the 1990s, of NGOs as "civil society organisations", have created an image of the NGOs where there is no place either for ordinary religious organisations or for fundamentalist mission organisations. Indeed neither secular nor religious researchers have addressed how organizational structure, mission, history, different funding environments differ between religious and secular organisations or the extraordinary diversity among religious NGOs.

A second, but related dominant tradition can be seen in classifications based on essentialist definitions, indirectly or directly often leaving out the religious organisations. The Central Evaluation Unit of the United Nations was important in establishing this tradition. NGOs included, according to them, "professional associations, foundations, trade unions and business associations", as well as "research institutes dealing with international affairs and associations of parliamentarians". The UN definitions very clearly and radically discarded the existence of religious organisations, since they are neither business associations, trade unions, foundations nor professional associations. Another tradition has described the NGOs as belonging to a separate third sector, by this implicitly

marginalising religious organisations, since such organisations often do not belong to what in the literature is regarded as a kind of residual category; embracing what is left between the state and private sector. Religious organisations may, of course, both be part of the state apparatus (or instruments of the state apparatus, and belong to the private sector, and predate both the state and the private sector. The whole phenomenon of religious NGOs is made irrelevant by a term invented to describe a 1970-phenomenon in western welfare states.

In sum, the definitions and understanding of NGOs that have dominated the international aid system has systematically ignored religious organisations. Whether these definitions were by nature essentialist, normative, or focused on service provision, they all overlooked the importance of the religious NGOs. The extensive NGO-literature from these decades was based on such or similar definitions and consequently the religious NGOs were not included neither in the analytical picture nor in the public policy debate on NGOs advantages.

The challenge then, he concluded, is to conceptually reframe this research field to account for religious NGOs and their roles. What is needed, therefore, are sets of concepts and approaches that can be more useful in understanding the complexity and importance of the NGO-scene in general and religious NGOs in particular and how their leaders and members interact with the international aid system. Concretely, what is needed is a whole new understanding of this broad organizational field that manages to conceptualize the reality of these relations' complexity and systemacity, and how they have developed over time globally and in each country.

Such a conceptual reframing is critical to clearing analytical ground for a comprehensive empirical understanding of religious NGOs and their roles in development.

B2: Religion, Religious NGOs and Development: The context

The clearing of the conceptual space by the opening keynote was followed by a series of presentations that sought to offer insights and expand further on the context of the topic. Thus the next set of presentations explored the links between Religion, Religious NGOs and Development. The three presentations highlighted the increased importance of religious NGOs on the one hand,

and the paucity of research, on the other. In the first of these presentations, **Emma Tomalin**, Department of Theology and Religious Studies, University of Leeds presented a research project: *The Religion and Development (RaD) Research Programme Consortia (RPC)*, a five year project funded by the UK's Department for International Development (DfID) and based at the University of Birmingham (www.rad.bham.ac.uk). This project, in which she is a participant, was established in response to the growing concerns—a concern reiterated by the workshop—that the nature, scale and activities of faith-based organisations (FBOs) remain poorly understood and documented. The presentation confirmed the resurgence of interest in the activities of religious/faith based organisations, while at the same time confirming that the theme of the workshop—religious NGOs and the aid system—is yet to be adequately covered, even by this major research initiative.

Building further on the theme of the increasing resurgence of religions and religious movements in society, **Bron Taylor**, Department of Religion, The University of Florida in a presentation titled “Religion, Development and Nature” explored the relationship or interdependence of social movements and religiosity. Ideas common in radical environmental subcultures are going global in what can be seen as “the global environmentalist milieu”. A revival of organicism in combination with radical political ideologies is emerging through for example multilateral institutions of the United Nations. Concluding, he argued that a new religious movement is in emerging, centred on spirituality and recognition that the earth is sacred.

In a follow up, **Brigitte Piquard** supports this incidence of resurgence in religious movements, using the case of Islamic NGOs and the transnational linkages they are forming. Arguing that not only have Islamic NGOs existed for sometime, but, unlike western humanitarianism, Islamic relief has always been transnational, and this transnational dimension of Islam can be found directly in the notion of the *Umma*, the Community of believers. Using the case of the Afghan war, which she argues has been one of the key moments and situations for the understanding of the development of humanitarian action in conflict areas, she stresses that if massive interventions in conflict areas were quite new for Western NGOs, it was not completely so for the Islamic ones as the long tradition of Muslim relief always carried a transnational dimension and has already been sometimes linked to conflict areas, as developed further, through the notion of *jihâd*. The last paper

in this section by Professor **Giuliana Gemelli**, University of Bologna, focused on the Differentiated Patterns of Religious Organisations and their Evolutionary Relations with Philanthropy. She argued that many religious organizations have a strong philanthropic tradition, which of course predates the era of development aid. Recognition of how cultural roots and religions influence this form of philanthropy allows us to understand how philanthropic activities are related to and influenced by various forms of societal benefits in different settings.

B3. Religious NGOs and the politics of the International Aid System

The afternoon session focused on the central problematique of the workshop---Religious NGOs and the International Aid system. As a definitional note, there was a consensus in the presentations that 'the international aid system' - being both a foreign policy instrument and a way to organise international relations - is an historical innovation that reflects and institutionalizes existing international power relations. Indeed the modern world cannot be properly understood without understanding how the institutionalised politics and policies of aid function on the international, national and local levels. It has become a powerful force reflecting power relations and influencing the theory and practice of development. Through the system's support for NGOs, including religious NGOs, a new worldwide system has developed in which donor states have entered into financial, political and administrative relations with tens of thousands of development NGOs, from the UK to Iraq, and from the United States to Ghana, to cities of Latin America and to poor, marginal villages in Asia. Fifty years ago such an international system was unimaginable. As recently as in the early 1980s a worldwide system of state-NGO relationships was still unthinkable. What defines the material boundaries of this system all over the world is the flow and transfer of funds, and the character of this resource transfer. The boundaries of the flows of the financial resources of the donor-led system have produced a closed system, in the sense that new members have to apply formally to be included. The sign of membership, be it in Denmark, Britain or Bangladesh, is that the organisation is positioned to receive, use and dispense donor state money. The importance and character of this resource flow, and the social, cultural and political capital that goes with it, make it relevant to describe and analyse organisational adaptations to the requirements of the aid system. Analyses of how this "meeting" between the aid system and the individual religious NGO affects the religious organisations' accountability mechanisms, organisational formalities, reporting mechanisms and the language they employ vis-à-vis the aid system and vis-à-vis their constituencies are crucial to understanding religious NGOs.

The presentations on this theme provided insights on these conceptual issues related to the aid system and its relations with religious NGOs. In the first of three presentations, **Jonathan**

Benthall, a long time observer of this field, addressed the current sceptism with which the aid system, and the Western public in general, relates to the involvement of Islamic NGOs in aid activities. He stresses that while Islamic NGOs have gained notoriety since 9-11, with some of them accused of being vehicles for financing international ‘terrorism, such a conception does not do justice to the complexity of the Islamic NGOs organisational landscape. Concluding he argues that “If Islamic NGOs may seem to wear politics on their sleeve, we should recall that Muslims have long perceived a hidden agenda in the Western aid system.”

In his presentation titled *Framing International Aid: A Case of the YMCA*, **Martti Muukkonen** of the University of Joensuu, Finland explores the complexities and the dilemmas of a religious NGOs involvement in the secular aid system using the YMCA as a case study. To understand this complexity, he proposes two streams for framing aid, and examines how this will impact the operations of a religious NGO doing development work. This framing thus captures, analytically, the tensions a religious NGO will face in maintaining a balance between missionary work and development work—more so within a secularised development aid system that does not allow mission work.

In the final presentation on this theme, **Paul Opoku-Mensah**, assesses the dynamics of the incorporation of religious NGOs into the secular aid system. In doing so, he tests the reach of the institutional isomorphism thesis that stresses, inter alia, that organisations are changed into the likeness of their funding agencies through adaptations in their accountability mechanisms, organisational formalities, and the language they employ. Building on detailed analyses of the experience of one of the largest religious NGO in Ghana-- and its incorporation into the official aid system, he confirms the influence of the aid system on the organisation’s identity and praxis, including a conscious change of identify from ‘mission’ organisation to ‘development NGO’. He concludes, however, that while the relations is hierarchical--with donors at the helm—it is not unidirectional, as the religious NGO is able to negotiate preferences, enabling it to operate within the system without losing its core religious orientation.

B4. Assessing Religious NGOs roles, relations and Impact

The presentations of the second day focused on the varied roles and impact of religious NGOs, beginning with a presentation by **Marie Juul Petersen** from the Danish Institute of International Affairs. Titled *Religious NGOs at the United Nations: Examples of the Different Divides Shaping Internal and External Relations among Global RNGOs*, the presentation was based on an analysis of RNGOs with consultative status at the UN: who they are; how they orient themselves; how they organise; how they position themselves; and finally, how their religiosity influences these other dimensions. The presentation also examined the possibility that the focus on RNGOs as a group, defined by their religious nature, might not facilitate a full understanding of these actors. While the distinction between religious and non-religious is certainly relevant in some instances, there are cases in which other distinctions, cutting across this distinction, seem more relevant, e.g. between different religious groupings or between politically progressive and conservative NGOs.

In the second presentation, *Western Religious NGOs and their roles in Developing Countries: Reflections from Laos*, **Annette Kanstrup-Jensen**, a PhD Candidate from Aalborg University presented an overview of the history of religious NGOs in the Laos. Approximately 22% of foreign NGOs (domestic NGOs are not yet allowed) belong to predominantly reformed denominations. Their presence in Laos is closely linked to the history of the country, as the first RNGOs (American) began their involvement as reconciliation and emergency organisations shortly after the end of the Second Indochina War in 1973. Over the years the agenda of the RNGOs has shifted from relief assistance to development activities. The success rate in their development projects does not appear to be higher than in secular NGOs. However, according to some RNGOs' own success criteria, their impact is better than secular NGOs due, mainly to: a longer time frame than other NGOs, preparation prior to project implementation, proficiency in local language, sense of volunteerism and both upwards and downwards accountability.

This was followed by **Corrie Lynn McDougall**, PhD Candidate at Aalborg University whose presentation, *The Canadian Food grains Bank: A Religious NGO in the battle for Food Security* outlined the challenges involved in changing programming strategies of a religious NGO. The RNGO, the Canadian Food grains Bank (CFGB), has been programming food aid from its inception in the early 1980s. While most NGOs within this organisational field have shifted to longer-term

programming, the CFGB continues to provide food aid as its key priority for a number of reasons related to its religious nature. Some of these explanations derive from the fact that it is a member-driven organization comprised of 13 Canadian Christian churches each with competing value agenda's. Competing agenda's between churches have left the CFGB at a standstill on contentious issues such as GMOs in food aid and focusing on longer-term development projects. Tensions also exist among staff, as older employees reflect a more orthodox view of the means to fighting hunger than the younger staff members.

The final presentation of the morning session, *Islamic NGOs and Civil Society in Turkey* by **Hakan Seckinelgin** from the London School of Economics, explored another face of religious NGOs: the politicised role of religious NGOs, using the question of religious symbols in public spaces in Turkey. Specifically he explores support of Islamic religious NGOs for the rights of Turkish women to wear headscarves and attend university, a practice banned by the secular Turkish state. Seckinelgin's presentation thus raises theoretical and practical issues related to religion, civil society and the public sphere. Indeed it raises questions about the marginality of religious NGOs in a secular social order, where the values of the religious NGOs more reflect those of society. As Seckinelgin rhetorically asked: What happens when the values religious NGOs represent are embedded within the society? Applied to the question of religious NGOs and the international aid system: what happens when the secular aid system meets religious NGOs in societies whose values are religious, rather than secular?

These are not questions which were answered, but which goes to strengthen the conviction of the workshop that the research terrain remains to be explored.

B5. In Search of a Research Agenda and Programme

The final presentation of the workshop, by **David Lewis**, a reader in Social Policy at the London School of Economics, brought the discussions together, and chartered an agenda for research. Drawing on a consultation exercise he undertook for the UK Economic and Social Research Council (ESRC), and which has since formed the basis of a major ESRC research programme on NGOs, he summarised the discussions on the current state of the field, and presented a set of priorities and a conceptual framework for future research.

In terms of priorities, he argued that a research agenda on Religious NGOs should seek to do the following:

- Widen and connect NGO research to new themes
- Remedy the lack of visibility of RNGO themes in NGO research
- Engage with the complex theoretical and methodological challenges posed by the topic (multiple perspectives, personal bias)
- Contribute to wider research on religiosity and social change (e.g. long history of world religions/post-1945 emergence of aid/development discourse)
- Engage with 'what ideas about RNGOs mean' (e.g. "FBOs" discourse re. social services)
- Explore RNGOs roles and relationships within the wider aid system, and the ways in which RNGOs are institutionalised within it.
-
- Analyse the shifting and negotiated nature of religious identities within RNGOs and their constituents over time and place
- Assess the impact of religiosity in complex and varied ways on NGO activities

Operationally, he concluded that the challenge for religious NGO research is therefore threefold, namely: (a) building theory; (b) generating empirical knowledge; and (c) strengthening the relevance of research.

The development of this research agenda within a coherent research programme that seeks to provide holistic understanding of religious NGOs and their relations to the development aid system, will entail the reconstruction of individual organizational histories, and how these have related to the external world, including the state system. This does not imply a quasi-official perspective, but an acknowledgement of how the aid system frames and is framed by religion. It must also be important to map organizational landscapes of the different donor countries, and the role and position of religious organizations relative to the rest of the organizational landscape. These should be longitudinal studies where changes over time are focused on. Studies of organizational adaptations and negotiations taking place within the different religious organizations and vis-à-vis the aids system in both the same and different countries would be a useful point of entry for carrying out broad analyses of the historic impact of this new international system. The

perspective should not overlook the extent to which all religious entities are uniquely embedded in more encompassing religious policy structures on the one hand and networks of community relations on the other.

To be successful, such a research programme must necessarily, address two sets of issues, namely:

- Build on existing knowledge and identify 'gaps' (e.g. forms of religious experience and impact, religious elements of aid system); and
- Be nuanced enough to
 - Avoid pitfalls of earlier NGO research
 - Deal with complexity/diversity of both organised and other forms of religious experience
 - Understand changing NGO landscapes in relation to secular/religious identities
 - Fit and collaborate with existing RNGO-related research programmes

The challenge, and which the workshop participants responded positively to, is to move beyond the discussions to concrete action.

C. ASSESSMENT OF THE RESULTS

As stated in the proposal, this was a workshop that was organised with two central objectives: one theoretical/conceptual, the other practical. Conceptually the objective was to define the parameters for what is an emerging field of research. At the intellectual level the participants, including the ESF representative, agreed this was a good meeting. The workshop was able to discuss some of the central theoretical and methodological---and even the political and ideological --issues affecting the state of research on this topic. Even though not all the questions raised were able to be answered, these discussions did have the advantage of opening up the field, in ways that make it possible to move to the next stage: that of detailed analysis of the specific theoretical, methodological and empirical issues related to religious NGOs and their relations to the European Aid system in particular, and International aid system in general. Perhaps the most apt summary of the extent to which the intellectual objectives were achieved is expressed by one of the participants whose assessment of the workshop was that research on religious NGOs had “finally found an intellectual home.”

To the organisers, the most important result from the workshop was the desire expressed by participants, including the ESF representative that this meeting results in concrete research collaboration. The fact that a concrete research agenda, and the (preliminary) contours of a concrete research proposal for comparative research was actually developed and discussed at the meeting, was indication of the determination of the workshop to result in concrete programme of research collaboration.

To be sure, a number of aspects of such a programme of research collaboration still need to be worked out in detail. But overall, the participants agreed that the workshop was opportune and the momentum should be used to help advance scholarship on a topic that has so much theoretical and policy resonance worldwide. Consequently they made a commitment to further discuss, develop a research proposal, and ultimately establish comparative and collaborative research initiative on Religious NGOs and their roles in international Development--including their relations to the development aid system.

Given the nature and intensity of the workshop, there was hardly room for any serious social event.

D. INFORMATION ON PARTICIPANTS

In the selection of participants, the focus and priority was on depth, rather than breadth of participation. Practically this means that we focused on a few countries, and even here we prioritised the institutions and researchers who had indicated a willingness to be part of a concrete collaborative research initiative that may result from the workshop.

Given this instrumental objective of discussing concrete research initiative, the propriety was given to the participation of established researchers and scholars who could commit themselves, and their institutions to such an endeavour. Three of the original participants, Johanna Siméant and Kees Biekart from France and Netherlands respectively— could not make it to the meeting. Professor Jarle Simensen from Norway could also not make it. Given the short a notice, no serious attempt was made to replace them with researchers from their countries and institutions. Besides, given the objective to use the meeting to discuss collaborative research, and the willingness of these researchers to be part, there was no pressing need to replace them. Instead, we decided to include a doctoral student, Corrie Lynn McDougall from Aalborg University in Denmark who was nearing the completion of her thesis on the topic. Her participation thus provided the workshop with information on new research on the topic. Equally important, it also provided an opportunity for her to receive feedback from senior European scholars working in this field before finalising her doctoral theses. Professor Annette Zimmer could also not make it to the meeting but sent a replacement from her institution, Anja Appel.

In all there were 19 participants from Denmark, Finland, Germany, Italy, Norway, United Kingdom and the United States. The statistical breakdown is shown in tables 1 and 2.

Table 1: Statistical Information on Participants

Country	Male	Female	Total
Denmark	1	3	4
Finland	1	1	2
Germany		1	1
Italy		1	1
Norway	2	3	5
United Kingdom	3	2	5
United States	1		1
Total	8	11	19

Table 2: Age Range of Participants

Age Range	Male	Female	Total
25-35		4	4
35-45	3	2	5
45-55	3	3	6
55+	2	2	4
Total	8	10	19

E. FINAL PROGRAMME

DAY ONE: NOVEMBER 8, 2006

Arrivals

19.30 Dinner at the First Hotel Millennium

DAY TWO: NOVEMBER 9 2006

9.15-9.30 Welcome and Introduction to the Workshop

9.30-9.45 Presentation of the European Science Foundation (ESF), **Dr. Tiina Forsman**, ESF Social Sciences Unit

9.45-10.30 **SESSION1: THE RESEARCH PROBLEM**

Religious NGOs and Civil Society Scholarship: A Paradox of Silence, **Terje Tvedt**, Professor and Research Director, the University of Bergen; Adjunct Professor, SUM, University of Oslo

10.30-11.00 DISCUSSION

11.00-11.15 BREAK

SESSION 2: RELIGION, RELIGIOUS NGOS, AND DEVELOPMENT: THE LINKS

11.15 – 11.45 Religion, Religious NGOs and Development: Understanding the Links, **Dr. Emma Tomalin**, Lecturer in Religion, Leeds University

11.45 – 12.15 Religion, Development and Nature, **Bron Taylor**, Associate Professor/Samuel S. Hill Eminent Scholar, Department of Religion The University of Florida

12.15 – 12.45 Islamic NGOs: Between Da'wah, Jihad and Relief, **Brigitte Piquard**, Senior Lecturer in International Humanitarianism Oxford Brookes University.

12.45-13.15 *Differentiated Patterns of Religious Organisations and their Evolutionary Relations with Philanthropy.*, **Giuliana Gemelli**, Professor, University of Bologna

13.15 – 13.30 DISCUSSION

13.30 – 14.30 LUNCH

SESSION 3: RELIGIOUS NGOS AND THE INTERNATIONAL AID SYSTEM

14.30-15.00 Religious NGOs and the Politics of International Aid: The Case of the Muslim-Arab World, **Jonathan Benthall**, Honorary Research Fellow, Anthropology Department, and University College of London.

15.30-16.00 Framing International Aid: A Case of the YMCA **Dr. Martti Muukkonen** University of Joensuu, Finland

16.00-16.30: A Religious NGO and the International Aid System: Testing the Reach of Institutional Isomorphism, **Paul Opoku-Mensah**, Associate Professor, Aalborg University, DENMARK

16.30 – 16.45 BREAK

16.45 – 17.30: ROUNDTABLE DISCUSSION: RELIGIOUS NGOS AND THE AID SYSTEM

19.30 WORKSHOP DINNER AT MEHFEL RESTAURANT

DAY TWO: FRIDAY NOVEMBER 10, 2006

SESSION 4: RELIGIOUS NGO ROLES, RELATIONS AND IMPACT

9.00- 9.20 Religious NGOs at the United Nations: Bringing back a forgotten Actor in Global Governance, **Marie Juul Petersen**, Danish Institute of Human Rights

9.20-9.50 Western Religious NGOs and their roles in Developing Countries: Reflections from Laos, **Annette Kanstrup-Jensen**, PhD Candidate, Aalborg University, DENMARK

9.50– 10.10 *The Canadian Foodgrains Bank: A Religious NGO in the battle for Food Security*, **Corrie Lynn McDougall**, PhD Candidate, Aalborg University, DENMARK

10.20 – 10.40 Islamic NGOs and Civil Society in Turkey, **Hakan Seckinelgin**, London School of Economics, UK

10.40 -11.10 DISCUSSION

11.00-11.15 BREAK

SESSION 5: RELIGIOUS NGOS AS OBJECTS OF RESEARCH

11.15- 11.45 Religious NGOs as Objects of Development NGOs and Civil Society Research: The Challenges of Integration and Institutionalisation, **David Lewis**, London School of Economics

11.45 – 13.00 SUMMARY AND FOLLOW UP INITIATIVE(S)

13.00 – 14.00 LUNCH

15.00 DEPARTURES

F) FINAL LIST OF PARTICIPANTS

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