

Global Agenda

The Role of Faith in Systemic Global Challenges

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World Economic Forum
91-93 route de la Capite
CH-1223 Cologny/Geneva
Switzerland
Tel.: +41 (0)22 869 1212
Fax: +41 (0)22 786 2744
Email: contact@weforum.org
www.weforum.org

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Foreword

The World Economic Forum recognizes that faith plays a dynamic and evolving role in society. Demographic trends suggest the number of faith adherents will increase over the next two decades, while the secular population will decrease. People of faith therefore have profound impacts on community mobilizing – for both productive and damaging purposes.

The power of faith to impact global issues and shape global perspectives is a fundamental reason why the Forum consistently engages faith leaders and perspectives in our work. As part of our efforts to incorporate an understanding of the impact of faith in our analysis of complex global trends and challenges, the Forum established the Global Agenda Council on the Role of Faith. Council Members comprise the world's foremost experts to provide thought leadership that furthers the faith agenda within Forum's activities.

Over its most recent two-year term, the council worked to raise awareness about socio-cultural, cross-faith and religious engagement efforts for the purposes of conflict prevention and societal transformation. The council aimed to transform perspectives on faith in government and the private sector, specifically in nations experiencing dramatic change.

This compilation of thought pieces represents a portion of the important contributions generated by the Global Agenda Council on the Role of Faith during its 2014-2016 term. Most of these pieces were published as blogs on the Forum Agenda during the council's period. In this document, the council has provided important insights into faith's role in key global challenges, identified by the World Economic Forum, as a starting point for broader conversations on these critical issues.

Introduction

From climate change to gender parity, the World Economic Forum has identified critical global systemic challenges that require collaboration across different sectors. Understanding the dynamic role faith has in tackling each is the aim of this set of articles. But why is it important to understand the role of faith?

First, to address global and systemic challenges requires not only innovations in policy and practice, but also a commitment to certain values that make the needed policy, economic and social changes sustainable. And values are often rooted in faith. World Economic Forum Founder and Executive Chairman Professor Klaus Schwab, speaking to the Global Agenda Council on the Role of Faith, concluded that values cannot be justified by the intellectual process alone, and that faith must be involved. Indeed, faith – including the religious institutions and beliefs that sustain faith – offer a deep spring of values that provide a moral and ethical basis for long-term commitments and actions in support of addressing the challenges.

As a case in point, Pope Francis's 2015 papal encyclical on climate change *Laudato Si' (On Care for Our Common Home)* drew global interest and acclamation for its connection of values to practical action for the protection and stewardship of our planet. In fact, when he spoke at the United Nations General Assembly in September 2015 soon after its release, the eyes of all at this world body looked to him for moral leadership on this critical global challenge.

Second, faith and faith communities can be part of the solution to each global challenge as well as provide helpful perspective on the issues. Alternatively, faith can also contribute to some of the underlying problems, as outlined in the two-page fact sheet prepared for the World Economic Forum Annual Meeting 2016 in Davos herein and distributed to top leaders, including Canadian Prime Minister Justin Trudeau, at a civil society briefing he specifically requested.

Third, as highlighted in the article "Religion holds women back. Or does it?", an important factor that facilitates the positive contributions of faith is "freedom of religion or belief". When societies protect and respect the freedom of people to have a faith, change their faith, or have no faith, many of the problems noted in the two-page fact sheet are mitigated and/or move to the solutions column. Indeed, the Universal Declaration of Human Rights recognizes that the aspiration for freedom of religion or belief is more than just an incidental part of the human experience, but one that is intrinsic to human nature and a basic social good. Indeed, as the article on women demonstrates, freedom in the area of faith contributes to the well-being of women

as it helps overcome coercive extremism and prejudice. Moreover, research finds that religious freedom leads to more prosperous and innovative societies. Indeed, nearly all of the pillars of the World Economic Forum's Global Competitiveness Index are stronger for countries where respect for freedom of religion or belief is also high.

Fourth, faith is on the rise as a global force. In fact, corporate consultant and former IBM executive Ted Childs (who is not a faith adherent) believes faith is the next big issue corporations will need to grapple with, in a similar way they have had to address issues related to LGBT communities. For some living in more secular societies, this may be hard to believe, especially if faith is not a regular part of their life. But this is a potential blind spot because research shows that 84% of the world's people are affiliated with one faith or another. Research carried out for the Global Agenda Council on the Role of Faith found that not only are religious populations outgrowing non-religious populations, but the world is becoming more religiously diverse with economic consequences. These factors ensure that faith will remain an important factor that shapes values and markets in this generation and the next.

Through the following articles, I invite you to explore how faith communities not only promote values that help address global systemic challenges but also how they carry out millions of social and economic projects that put to practice those values (see "Can faith make economic growth more fair?"). Indeed, faith groups not only have massive poverty alleviation projects worldwide, but they also have sophisticated think tanks and advocacy arms that take up causes related in one way or another to each of the global challenges.

And finally, in addition to the articles highlighted here, you can see a full list of and links to the resources authored by the Members of the 2014-2016 Global Agenda Council on the Role of Faith at the Religious Freedom & Business Foundation's [website](#).

Brian Grim
Chair, Global Agenda Council on the Role of Faith
(2014-2016)
President, Religious Freedom & Business Foundation, USA

What faith can do for global systemic challenges

Chris Seiple, President Emeritus and Chairman of the Board at the Institute for Global Engagement (IGE)



Values cannot be justified by the intellectual process alone. Faith must be involved.



Professor Klaus Schwab, Founder and Executive Chairman of the World Economic Forum, to the Global Agenda Council on the Role of Faith, 26 October 2015

Values are often rooted in faith. And if 84% of the world believes in something greater than itself, it stands to reason that the faith factor will influence and impact global systemic challenges, issues which the World Economic Forum has identified as vital for global collaboration

Different faith traditions – despite different points of departure – can contribute to a common ethical and explanatory framework to make sense of the 21st century’s dizzying change. Faith communities can also represent

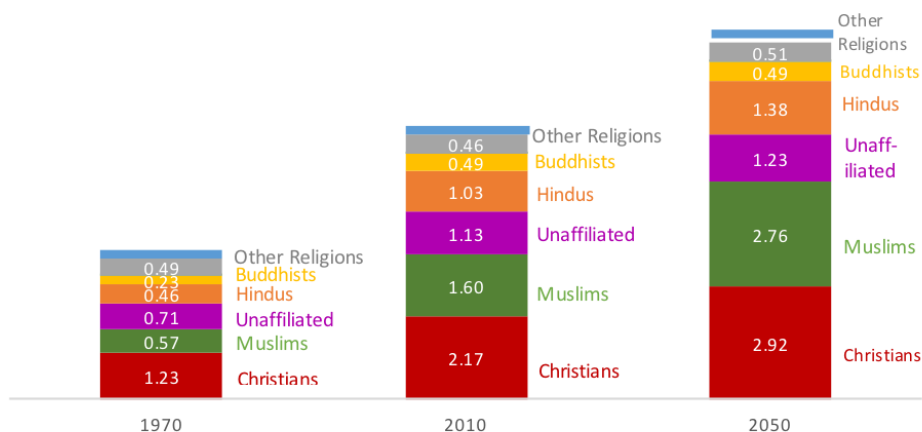
a key ingredient to a flourishing society. Possessing the wisdom of long memory, as well as the desire to do the right thing by future generations, faith communities have always contributed to an inter-generational common good.

In the present, as innovation races through industries, faith communities can act as a moral bulwark against the corruption that comes with a lack of legal framework. Anticipating the future, faith communities can also serve as an early warning system towards unethical behaviour. This capacity to act as a moral reference point is essential to the conversation about what a global society wants to become. Faith communities are also de facto trust networks. They can transcend divides, validating or invalidating different approaches to the common good. As such, they are also natural distribution networks. Malaria was reduced in Nigeria once Muslims and Christians agreed to fight the same mosquitos – through the distribution of nets – that were biting the Muslims on Friday and the Christians on Sunday.

With all these influences combined, and despite the challenges of extremism, the faith factor will play a significant role in social cohesion, and therefore political stability. And without stability, there is no opportunity to meaningfully address global challenges.

80 Years of Global Religious Change - 1970, 2010 and 2050

Global population by religious group in billions...



Sources: World Religion Database (1970) and Pew Research Center's Future of World Religions (2010 and 2050).

Notes: "Other Religions" include religious traditions not covered elsewhere in this report that do not have sufficient data to have their own category across all country censuses and surveys. Jews numbered about 13 million in 1970, 14 million in 2010 and are expected to be about 16 million in 2050.

Changing religion, changing economies - October 2015 - Religious Freedom & Business Foundation

In short, faith communities are networks of networks, with an inherent moral framework, that can prompt action on any issue in the world today. The list below suggests ways in which the faith factor might influence key global challenges, and is followed by a series of thought pieces that expound on many of these issues further.


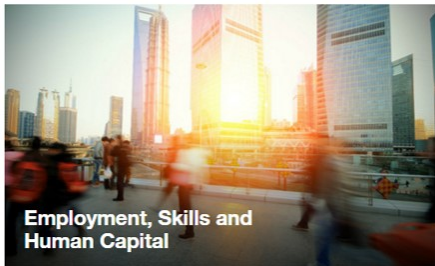


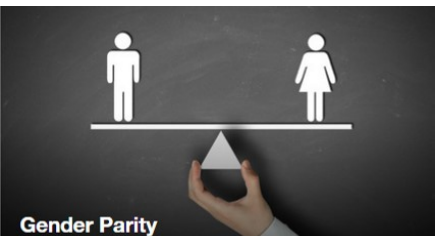
- 1. Food security and agriculture.** Humanity's relationship with the land, and the food it produces, has always been a spiritual one. Farmers have always prized their plot of land, praying for the good weather that would enable good fruit. The ritual regulation (what one can/cannot eat) and obligation (e.g. fasting) has had indelible impact upon faith communities, especially in cultures where they are the majority. Externally, feeding the hungry has always been a core concern for the major faith traditions. Faith communities are also concerned about animal rights and how livestock is brought to slaughter.
- 2. Economic growth and social inclusion.** Faith communities are going to have something to say about the "other", about living the Golden Rule (treating others as you wish to be treated) and welcoming the stranger. Religions also offer a critique of unlimited growth and selfish consumerism. In fact, religion plays both negative and positive roles in relation to inclusive growth. On the one hand, religion-related hostilities, prejudices and biases inhibit inclusive growth. On the other, religion-related actors have a tremendous capacity for doing good, with most religious groups being known for their programs to address poverty and/or care for the poor.
- 3. Employment, skills and human capital.** The faith factor puts employment and skills within the framework of the inherent dignity of human capital (which also includes social and spiritual capital). Such a perspective has profound implications for understanding the dignity of work, the distribution of work and the right kind of education.
- 4. Environment and natural resource security.** As with food security, faith communities simply feel called by something greater than themselves to steward the earth. There is a responsibility to do so (as, for example, the recent Papal encyclical [calling for urgent action on climate change](#) makes clear). Faith communities have been particularly mobilized about this issue and should be practically engaged by the business community.
- 5. Future of the global financial system.** Faith and faith communities are essential to addressing two central challenges for the future of the global financial system: trust and inclusion. Genuine trust, weakened dramatically since the 2008 global financial crisis, rests most basically on relationships. Faith also drives conceptions of human dignity, justice, and care which compel affordable inclusion and access to quality financial services especially for the more than 2 billion people currently underserved. Finally, faith-rooted justice helps to shape transparent and moral regulatory systems both to enable economic flourishing and to curb financial wrongdoing.
- 6. Future of the internet.** The internet has provided a new form of media for faith to be expressed and channelled in contemporary society. Religious leaders are now communicating far beyond their traditional "flock" to present values and concerns to a global audience. Through networks like Facebook, new international norms are now being established to determine acceptable forms of behaviour and activities. Social media has also become a powerful tool for mobilizing positive faith-based values as a response to destructive events and activities. Meanwhile, the linguistic opportunity to cross boundaries is increasingly available for the most underrepresented minority language groups in the world.
- 7. Gender parity.** Religion, we must say, has been a part of the problem on this issue, too often validating inequality, even gender-based violence. There are few female leaders within institutional religion. Nevertheless, as a function of their faith, female leaders are bringing their beliefs to bear in how they envision, prepare for, and execute their professional roles across society. There is emerging evidence that where there is more religious freedom, for example, there is more [women's empowerment](#).
- 8. International trade and investment.** Foreign direct investment and trade flourish in environments of political stability, the rule of law, and little corruption – all issues in which the faith factor can play a significant role. It is also true that people of faith are more comfortable with long-term risk, to include a long-view on innovation, or ensuring that there are transparent standards to keep a level-playing field.
- 9. Long-term investing, infrastructure and development.** Empirical data also suggests a correlation between more religious freedom and more economic development. People of faith are more likely to have a long-term perspective, and be purpose-driven in their investments. Furthermore, infrastructure development must account for social cohesion. Architecture can contribute to the development of "safe spaces" where people of different beliefs/values can be in regular interaction, reducing stereotypes and division.

We conclude by again noting that faith is not a panacea. And religion has too often been a part of the problem. The two-page overview following this piece captures the ways in which faith can provide both a solution and exacerbate the complexity and problems across systemic global challenges.

The Role of Faith in Addressing Key Global Challenges

Antje Jackelén, Linda Woodhead and Brian J. Grim
 Members, Global Agenda Council on the Role of Faith

Where the role of faith is part of the ...

Global Challenges	Solution	Problem	Perspective
 <p>Economic Growth and Social Inclusion</p>	<ul style="list-style-type: none"> • Social and ethical ‘capital’: hospitality and engagement for the local society • Urban networks for social cohesion • Teaching on caring for others • Global communities and solidarity • Countering economic fundamentalism by asking critical questions: What are the true indicators of economic growth? How does it affect poor people’s life? What are the costs of ecosystems? • Countering the ‘marketisation’ of human society by a reminder of higher values • Strong ethics of work • Valuing the past and what is to come; temporal inclusion not short-termism 	<ul style="list-style-type: none"> • Sectarianism • Unwillingness to change • Conservation of social differences and/or separation • Denial of the value of this life and focus on the next 	<ul style="list-style-type: none"> • Critique of unlimited growth based on justice, inequality, long term memory, creation-oriented worldview • Liaison with states on corruption, political stability • Focus on just distribution but neglect of
 <p>Employment, Skills and Human Capital</p>	<ul style="list-style-type: none"> • Human rights and dignity (some faiths) • Holistic views of personhood and human potential • Concepts of meaning and value of work, relevant to the imbalance of overwork and unemployment • Emphasis on the value of education, as well as providers of education • Nurturing a culture of wisdom beyond the value of capitalism • Strengthening resilience in individuals and communities • Work against human trafficking 	<ul style="list-style-type: none"> • Exploitation in the name of religion • Failure to promote enabling behaviours and environments • Restricting employment, education and power by gender, caste, etc. • Age discrimination; neglect dignity of children (e.g. sex abuse) • Clericalism 	<ul style="list-style-type: none"> • Some businesses are faith-based and may restrict employment to members • Networks may be closed to outsiders • Some faiths may discourage employment or limit job options
 <p>Environment and Resource Security</p>	<ul style="list-style-type: none"> • Intergenerational and other long-term perspectives • Creation-oriented: emphasis on human-nature-interdependence • Holistic cosmic understandings (the Dharmaic faiths; some indigenous faiths) • Ability to motivate changes of life-style, including necessary sacrifice • Communitarian impact 	<ul style="list-style-type: none"> • Apocalyptic views of this world’s future • A theo-centism which leads to fatalism 	<ul style="list-style-type: none"> • Different views of nature (e.g. organism, mechanism, warehouse of resources, creation) • Anthropocentrism
 <p>Food Security and Agriculture</p>	<ul style="list-style-type: none"> • “Feed the hungry” as a core value • Rituals of care in regard to the land, its cultivation, harvest, food production, “sacred” meals • Fasting as a reminder of the interdependence between humans and the rest of creation • Advocacy for global justice • International aid 	<ul style="list-style-type: none"> • Protectionism counteracts global justice • Spiritualization of ‘earthly matters’ as obstacle for development 	<ul style="list-style-type: none"> • Animal rights • Resistance to gene modification • Food regulations
 <p>Gender Parity</p>	<ul style="list-style-type: none"> • Progressive communities • Important role models • Strong, enabling networks for change • Work against domestic violence • Focus on women and children in local and international social work • Work with gender roles and gender justice 	<ul style="list-style-type: none"> • Traditionalism and conservatism • Patriarchal, slow-changing structures 	<ul style="list-style-type: none"> • Freedom of religion can help improve conditions for women

Where the role of faith is part of the ...

Global Challenges	Solution	Problem	Perspective
 <p>Future of Health</p>	<ul style="list-style-type: none"> • Providers of healthcare • Charitable trusts • Emergency response (e.g. Ebola) • Holistic concepts of health and healing: Promoting healthy lifestyles; Attention to existential health • Religious communities engaged in : Aid work; Prevention; Education; Advocacy • Focus on sexual and reproductive health and rights (SRHR), and other human rights 	<ul style="list-style-type: none"> • Violent resistance against certain policies such as birth control and vaccinations 	<ul style="list-style-type: none"> • Views on Sexual reproduction and human rights • Women's rights • Views of the human body • Concepts of sin/guilt and forgiveness
 <p>Future of the Global Financial System</p>	<ul style="list-style-type: none"> • Nurturing communities of trust • Critique of inequities • Ethical codex • Stewardship 	<ul style="list-style-type: none"> • Supporting status quo and unjust financial systems • Romanticizing poverty 	<ul style="list-style-type: none"> • Critical or negative view of possessions • Wealth of faith groups
 <p>Future of the Internet</p>	<ul style="list-style-type: none"> • Experience in communication and building relationships • Community organizing • Concern to avoid harm • Concern for equal access • Concern for integrity of persons 	<ul style="list-style-type: none"> • Radicalization of virtual, closed religious communities 	<ul style="list-style-type: none"> • Resistance to trends & sudden changes • Global transmission of certain values • Critique: Not all that's possible should be realized
 <p>International Security</p>	<ul style="list-style-type: none"> • Religious freedom is shown to be causally related to lower conflict and religion-related violence • Faith groups often engage in peace-making activities and have peace as a doctrinal component • Global networks allow bonds between faith groups across borders, providing potential interlocutors for peace 	<ul style="list-style-type: none"> • Religion can be a source of conflict and division, including sectarian and communal divisions • Terrorist groups sometimes use religious rhetoric and justifications for terror • Secular-religious conflict 	<ul style="list-style-type: none"> • Religious traditions justify violence through doctrines, such as Just War Theory and Jihad (meaning struggle for righteousness)
 <p>International Trade and Investment</p>	<ul style="list-style-type: none"> • Ethical investment, with risk-taking in order to stabilize insecure societies • Trust mediated by faith groups • Fair-trade • Faith groups monitoring agents in society • Work with anti-corruption standards • Faith groups divesting from fossil fuels • Faith groups as actors in international aid 	<ul style="list-style-type: none"> • Religious associations with businesses, legitimizing unjust and/or harmful practice 	<ul style="list-style-type: none"> • Philanthropy • Religious communities as active investors • Bypassing rule of law and the state
 <p>Long-Term Investing, Infrastructure and Development</p>	<ul style="list-style-type: none"> • Religious organizations belong to the most sustainable and experienced • Relief and developmental work • Access to "grassroots" even in remote areas • Purpose-driven investment 	<ul style="list-style-type: none"> • Romanticizing poverty • Legitimizing inequalities • Hostility to secular initiatives 	<ul style="list-style-type: none"> • Religious communities as active investors • Power of religious leaders • Poor coordination with state

Davos, 19 January 2016

Can religion make economic growth more fair?

By Brian Grim, President, Religious Freedom & Business Foundation, USA; and Linda Woodhead, Professor of Sociology of Religion, Department of Politics, Philosophy and Religion, Lancaster University, United Kingdom

Rising income inequality contributes to [social and political unrest](#), threatening our economic future and general well-being. While it is clear that social problems will increase if economic growth benefits a small minority, there is very little concrete analysis of how different sectors of society contribute to the goal of inclusive growth. The need for better analysis is reflected in the World Economic Forum's new programme to [benchmark progress](#) toward [economic growth and social inclusion](#).

Why is the faith factor important to consider? First, because [religious adherence is on the rise](#), as is clearly seen in recent research on religious demographics.

Second, because religion is often ignored. In fact, religion plays both negative and positive roles in relation to inclusive growth. On the one hand, religion-related hostilities, prejudices and biases can lock people out and inhibit inclusive growth. On the other, religious organizations have a tremendous capacity for doing good, with most religious groups being known for their programmes to address poverty and/or care for the poor (for example, earlier this year [global religious and faith-based leaders](#) convened at the World Bank to call for and commit to ending extreme poverty by 2030).

Beyond poverty alleviation, research also shows that [when freedom of religion or belief \(including interfaith and intercultural understanding\) accompanies the rise of faith](#), the peaceful conditions necessary for inclusive growth are often strengthened.

The faith factor in inclusive growth is a complex topic which is only just beginning to be analysed. This piece aims to help get the discussion started by offering a look at Christianity, while recognizing that other religions can also play an important role in inclusive growth. We invite specialists in other faith traditions to join the discussion. For instance, almsgiving, one of the five pillars of Islam, is widely practiced by Muslims worldwide according to a Pew Research [survey](#) of 38,000 Muslims.

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An economy that excludes kills.

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“An economy that excludes kills.” With these words, Filipino Cardinal Luis Antonio Tagel, who was recently elected head of Caritas International, [challenged business leaders](#) in the Philippines to address poverty. Speaking at the 39th annual Bishops-Businessmen's Conference for Human Development, he exhorted them to include the poor in their vision and mission statements, in deciding what goods to produce and services to provide, and as part of their strategic plans.

Christian groups and organizations approach inclusive growth in a number of different ways, according to their different theologies. The largest Christian church, the Roman Catholic Church, emphasizes the importance of social justice and alleviating poverty.

Meanwhile, Tagel was echoing the sentiment of Pope Francis. Speaking in Bolivia at the World Meeting of Popular Movements in July, the pontiff said that the first of three great tasks demanding decisive action is to “put the economy at the service of people. Human beings and nature must not be at the service of money. Let us say NO to an economy of exclusion and inequality, where money rules, rather than service. That economy kills. That economy excludes. That economy destroys Mother Earth.”

The other tasks he outlined were to unite all people on the path of peace and justice, and to defend the environment (see [encyclical *Laudato si'*: On Care for Our Common Home](#)).

This does not mean that the Catholic position is blindly

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The unfettered pursuit of money is “the dung of the devil.

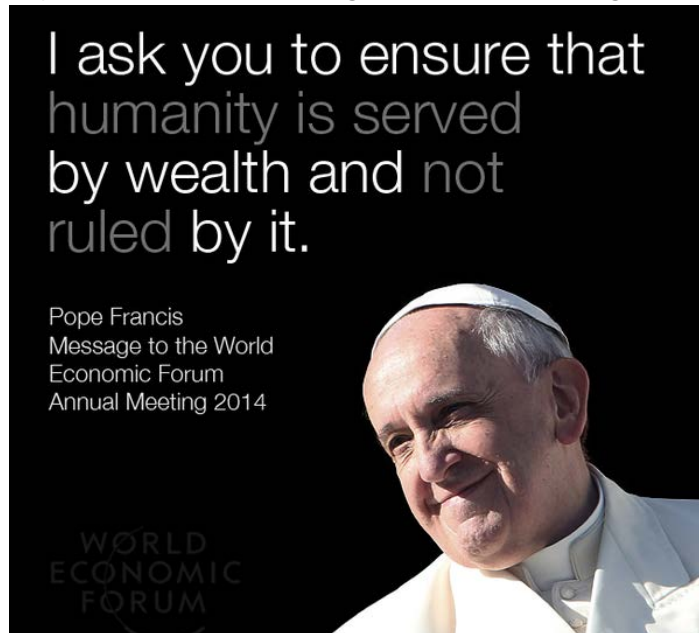
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pro-business. It is pro-people, and pro-business only to the extent that business can lift people from poverty and despair to prosperity and hope.

Quoting a fourth century bishop, Pope Francis [called](#)

the unfettered pursuit of money “the dung of the devil”, emphasizing that developing countries should not be reduced to providers of raw material and cheap labour for developed countries. The emphasis is on fair social distribution more than individual wealth creation.

Pope Francis and Cardinal Tagel are not alone among



Christian leaders in focusing on social justice: many others champion inclusive growth, including Sojourner’s [Jim Wallis](#) and the [Archbishop of Canterbury](#), while grassroots action also plays a key role.

The link between the protestant work ethic and capitalism

A second Christian approach, more typical of Protestant churches, places the emphasis on personal responsibility for wealth, prosperity, enterprise and growth.

Long ago the sociologist Max Weber noticed the connection between Protestantism and a “work ethic” which was central to capitalism. Today that lives on in new guises, ranging from an emphasis on hard work, self-reliance and strong families, to the “prosperity gospel”, particularly associated with Pentecostal Christianity (but also found in other religions). This asserts that if you have the right faith and proper religious practice, you will get rich, a theology which has some vocal [critics](#) within and outside Christianity.

Many church leaders grapple with the economic challenges on their doorstep. The Church of Jesus Christ of Latter-day Saints, which now [has](#) more members outside the United States (8.9 million) than it has in the US (6.5 million), rolled out a [global family self-reliance initiative](#), beginning in sub-Saharan Africa and Latin and South America. This helps church members and their families to find a job, start a business, or get the education they need to do one of these.

A third approach, which is even starting to have an influence on some forms of Pentecostal Christianity, is for churches, NGOs and other organizations to attempt to change both social structures and individual lives to ensure a better distribution of wealth. Increasingly, groups that once did

charity are also doing advocacy. Ecumenical NGOs like [Micah Challenge](#) take this approach. They took the UN millennium goals seriously, and organize campaigns against problems such as corruption. They try to blend a “Catholic” emphasis on social justice and structural change with a “Protestant” focus on individual enterprise.

Christianity is shifting south

These changes are occurring as Christian populations are increasingly concentrated in the south, where the impact of poverty is more broadly felt. The share of the world’s Christians living in Europe is expected to decline substantially between 2010 and 2050. Meanwhile, the share of the world’s Christians living in sub-Saharan Africa is expected to grow significantly from about 24% of the world’s Christians in 2010 to 38% in 2050.

The shift of Christianity’s centre of gravity to Africa means that the African experience will be a major factor in helping to shape the social and economic perspectives of global Christianity. And this process is already underway: there are more members of Anglican churches living in Africa than in England.

The president of the Pontifical Council for Justice and Peace, which directly addresses issues related to poverty, is Cardinal Peter Kodwo Appiah Turkson of Ghana. His council recently published a guide for business, [Vocation of the Business Leader](#). On poverty, it states: “Developments in the field of the ‘bottom of the pyramid’ products and services – such as microenterprises, microcredit, social enterprises and social investment funds – have played an important role in addressing the needs of the poor. These innovations will not only help lift people from extreme poverty but could spark their own creativity and entrepreneurship and contribute to launching a dynamic of development.”

Faith-based thinking on poverty stemming from decades

“**They know how to fish – they just can’t access the pond.**”

of experience in sub-Saharan Africa is rapidly moving beyond just delivering aid or “teaching a man to fish”. As Doug Seebeck, president of [Partners Worldwide](#), a global Christian network aiming to end poverty, says, “[They know how to fish!](#)... People at the margins know how to fish, but they don’t have access to the pond. They aren’t able to engage and participate in the economic systems, markets, relationships, networks of support and collaboration and cooperation, tools, and models many of us take for granted.”

We have focused here on positive faith initiatives. But whether it works for good or ill, the role of religion and faith in promoting inclusive growth around the world needs to be taken seriously.

The faith factor in employment, skills and human capital

By Niel Nielson, Chairman, Lippo Education Initiatives, Lippo Group, Indonesia

The World Economic Forum's System Challenge on The Future of Education, Gender and Work arises from the recognition that the nexus of demographic trends and economic shifts and technological innovation brings both great risk and great opportunity for hundreds of millions of people around the world who seek a better life.

Educational opportunities, skills training and retraining, and increased access to employment will be crucial to taking hold of the opportunity, by raising up generations who are educated and equipped to contribute to their own flourishing and the flourishing of the communities and nations in which they live. As the [introduction](#) to the Forum's *Human Capital Report 2015* states: "A nation's human capital endowment – people's skills and capacities put to productive use – can be more important for long-term economic success than almost any other source."

The report serves in two ways those engaged in addressing this challenge: by providing comprehensive information on the talent base in each country, including information on education levels of the employed, unemployed and the inactive members of the population, as well as the specific qualifications of the latest entrants to the workforce"; and through the report's Human Capital Index, a tool for tracking how countries are developing and deploying their human capital over time.

With full appreciation and support for the contribution that the *Human Capital Report 2015* can make to efforts to promote people's flourishing through education and improved skills, I want briefly to consider the System Challenge on The Future of Education, Gender and Work in a somewhat different light: the light of the framework of faith – religious faith, faith convictions and values, and faith communities.

Taking faith into account

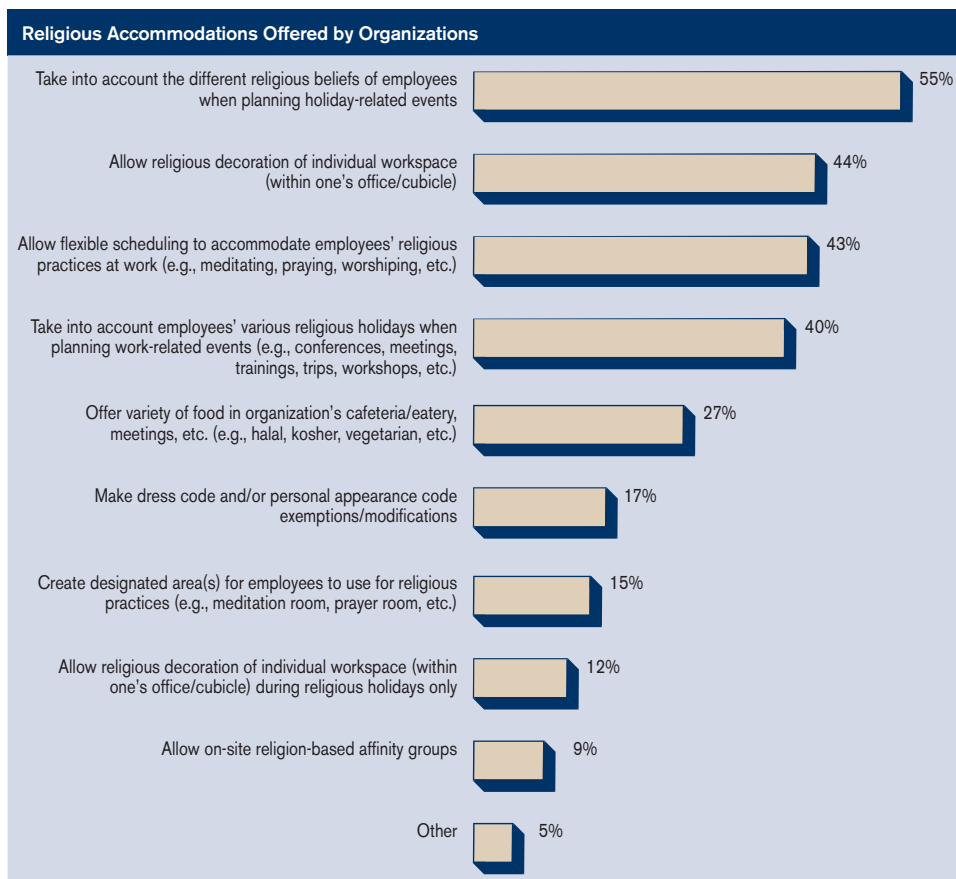
Without question, the peoples of the world are overwhelmingly religious, and, for the vast majority, their religious faith and convictions have a profound influence in shaping their views of themselves and their futures. Faith – religious faith – is for billions a powerful source and cornerstone for their sense of history and identity and community, which informs their:

- Sense of dignity and worth and meaning
- Identification of their gifts and talents and potential
- Attitudes towards education and work
- Moral and ethical convictions and practices
- Priorities for *what* they will sacrifice for *what*
- Definitions of well-being and success
- Expectations and hopes for their children and their children's children

Certainly the religions of the world differ significantly in how they articulate and demonstrate these characteristics, and in the distinctive manifestations in their adherents. We must also acknowledge that religion has had negative as well as positive impact on the promotion of educational and employment opportunities and on the advance of economic and social flourishing.

Faith matters, and people's faith matters to them. As we consider, then, the challenge of employment, skills and human capital, we have to take faith into account – how people view and pursue education, how they regard work and its value, what their hopes are and what they are willing to sacrifice to reach them. These are just a few of the factors, powerfully influenced by faith, that will affect how people will respond to efforts to provide education, skills training, and job opportunities.

The human capital challenge for the next decades must focus on skills and job creation. But it must also recognize the force of faith in people's lives, and intentionally and positively connect educational and professional opportunities to the religious worldviews and values which shape people's identities, inform their choices and motivate them towards their futures. As the below graph shows, companies are beginning to understand that they need to recognize the importance of faith in making the most of their human capital.



Source: http://diversityinc.com/medialib/uploads/2011/12/08-0625ReligionSR_Final_LowRez.pdf

What faith can contribute

Not only must we acknowledge that faith matters in our efforts to provide educational and work opportunities, but we should also recognize the contributions that faith makes to these efforts. Crucial to transformational education – education that not only transfers knowledge, but also develops whole persons who influence communities and nations – are values that are commonly found in faith communities and faith systems:

- A sense of personhood from which critical and creative thinking spring
- An emphasis on community and cooperation, which are essential to effective educational contexts
- A framework of duty and responsibility that validates the value of work and engenders effort
- A conviction about rights and wrongs; that some things help and others hurt
- A hope for final reward that gives direction and spurs motivation
- A respect and search for wisdom, enriching the means and ends of education beyond the merely technical and instrumental

These values, commonly rooted in faith, and flowing through educational settings where they shape the minds and hearts of students, also shape workplace skills and the people who exercise them:

- Creativity and problem-solving capabilities that enable new and more beneficial products and services

- The ability to connect and cooperate with others, for both local and global teamwork
- A sound work ethic, with the willingness to accept responsibility and accountability
- A sense of right and wrong, and justice and injustice, that actively improves workplaces and work conditions
- The capacity to envision and pursue long-term goals, with commitment and perseverance
- Wisdom and judgment for decision-making, applying knowledge and know-how in positive and beneficial ways

Whatever one's attitude toward faith and faith communities, the future of the world will be shaped by faith, faiths, and people of faith. As we seek to expand people's skills and capacities, through education and training, so that they contribute to, and benefit from, the flourishing of communities and nations and the world, we must take faith into account.

Faith and faith communities shape identity, values and hope. Faith and faith communities encourage cooperation, duty and the pursuit of wisdom. Faith and faith communities will be formidable forces in developing and guiding the human capital of the future.

Four reasons why climate change can't be solved without religion

By Linda Woodhead, Professor of Sociology of Religion, Department of Politics, Philosophy and Religion, Lancaster University, United Kingdom; and Antje Jackelén, Archbishop of Uppsala and Primate of the Church of Sweden

Climate change is probably the biggest common challenge ever faced by humanity. If it is to be solved, religion has to be involved.

In previous eras, “the world” was large and powerful and human beings were small and weak. Now humanity has far greater power – enough to destroy its own environment. This is why some people are calling it the “Anthropocene” era.

The challenge is enormous. It must impact economic development and redefine our thinking and attitudes regarding lifestyle, welfare, sustainability and justice – for the sake of the planet, for the sake of all life on it, and for the sake of our grandchildren and our grandchildren’s grandchildren.

There are at least four good reasons for the inclusion of religious traditions in this work.

First, historic religious traditions have a tried and tested cultural integrity, spiritual depth and moral force which can greatly enhance secular approaches. For effective change over time, it is not enough to know what needs to be done. It is also necessary to find the right narratives to make it compelling, and the right motivation to do it. Religion can create and inspire the stories, rituals and motivation needed for a change of lifestyle. For many people, religions legitimize the cause.

Second, climate change is fundamentally a question of global justice. In religious traditions, the concern for justice tends to be central. Often it comes with an emphasis on the duty to hear the voice of the vulnerable and marginalized and to care for their needs. The Abrahamic monotheisms have tended to be anthropocentric in their approach to justice; the Dharmic traditions of Asia and many indigenous religions complement this with a more holistic vision of the connectedness of all things. Together they can work with secular traditions to develop visions of planetary justice.

Third, religious traditions play a role in leadership. In many contexts, religious leaders – both formal (usually men) and informal (also women) – exercise influence on the so-called grassroots level as well as in national or international governance. Religious communities form networks all over the world. Narratives of suffering and solidarity are shared and invoke action. Long-term change requires the contribution of religious leaders, as Christiana Figueres, executive secretary of the UN Framework Convention on Climate Change, has often said. New forms of religious and spiritual leadership need to be involved too – leaders

of religious NGOs, informal religious leaders, scholars and artists. Religions and their leaders change, develop, rise and fall all the time – they should not be “fossilized”.

Fourth, the dimensions of the challenge can invoke anxiety as well as paralysis. There is a need for a realistic hope that releases the powers of imagination and action humans are capable of. In other words, there is a need to frame narratives of hope and possibilities. Religious traditions have ample experience of combining short-term perspectives with a long-term perspective and compelling narratives. One may wonder: if religious traditions old and new cannot provide the long-term narratives of realistic hope, what else can? Studies have been conducted on how people experience various activities that are associated with different levels of emissions of greenhouse gases. The results are encouraging. The activities that people find most satisfactory, such as socializing with others, praying and participating in cultural life, have low climate impact. On the other hand, less satisfactory activities, such as commuting, produce a high level of emissions. This indicates that a different consumption pattern is not only possible but may lead to enhanced quality of life and to higher levels of happiness. By attaching greater importance to education, health, culture and spirituality, we can create not only a sustainable society but a good life.

The faith factor and the global financial system

By Niel Nielson, Chairman, Lippo Education Initiatives, Lippo Group, Indonesia

Since the 2008 financial and economic crisis, there has been a significant loss of trust and confidence in the global financial system. The need for more robust and subtle regulatory policy, with more vigorous enforcement, is clear in order to enhance transparency and protect against systemic vulnerabilities and financial exploitation.

At the same time, demographic trends and technological innovation bring both the necessity of and the opportunity for vastly greater access to, and just and equitable inclusion in, the global financial system, at all levels of social and economic community. The potential beneficial synergies between centralized global thinking and decentralized local living have never been more fecund.

But it is impossible fully to appreciate and meaningfully address this nexus of realities without considering “the faith factor”. Religious faith and faith communities are predominant among the vast majority of the world’s peoples, and have a profound influence in shaping their views of themselves, their choices and activities, and their sense of possibility for the future.

In specific reference to economic views and financial decisions, for billions it is religious faith which informs:

- A sense of personal identity and worth
- Attitudes towards work and the development and use of talents and community resources
- Attitudes towards money and wealth – both their acquisition and their uses
- Moral and ethical convictions and practices, at both individual and corporate levels
- Priorities for what is worth planning and saving for, and what should be sacrificed for what
- Definitions of well-being and success
- Hopes and dreams for their children and their children’s children

It is crucial, then, to consider the faith factor in connection with the future of the global financial system, with specific attention here to the matters of trust and inclusion.

Trust

1. Genuine trust, of any kind and in any context, is rooted fundamentally in relationship and community. Faith communities provide the foundational building blocks for a global network of trust, and therefore must be considered priority participants in any effective and fruitful global system. This will require earnest appreciation of diverse religious identities and values, and purposeful attention to contextualized solutions which comport with religious worldviews.

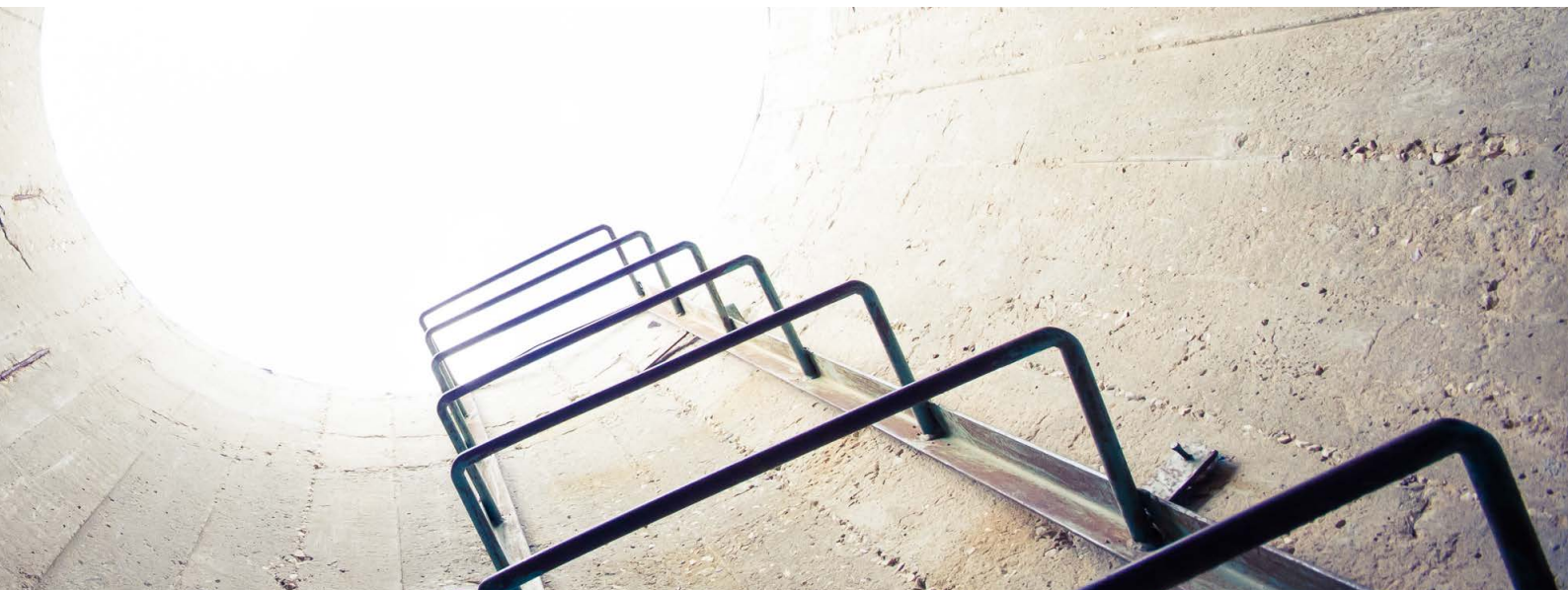
2. Even as large institutions seek to restore trust after the financial crises of the last decade, financial systems have gone “local”: thousands of grassroots enterprises which provide saving, borrowing and investing opportunities never before available. This global trend towards community-based microbanking and microenterprise, especially among the world’s poorest and religiously-minded populations, provides one of several opportunities, utilizing technology for communication and transaction, for leveraging local, faith-based “trust communities” into a global financial “trust network” that will benefit all participants.
3. Community assets – people, talents, resources – most often remain uninvested and underused if trust is missing, for fear of loss. Faith communities often provide the trust framework that unlocks underutilized assets by encouraging those who hold those assets to put them to use.
4. Faith-based trust, rooted in community, connects inherently with concepts of equity and justice which mandate transparent and moral regulatory systems and their enforcement, including those of global scale, both to enable economic flourishing and to curb financial wrongdoing.
5. A growing percentage of global wealth resides in regions where faith communities are predominant, and where faith informs and motivates both acquisition and use of that wealth. Economic and regulatory policies will be trusted and, therefore, effective insofar as they respect the religious character of this vast wealth and those who hold it.



Inclusion

1. Faith-based conceptions of human dignity, justice and equity, together with mercy and compassion, motivate the provision of access to financial resources and systems for billions who are currently totally disconnected or seriously underserved. Technological innovation and penetration, with increasingly affordable applications, are enabling access through multiplied local entry points for communities who have never before been able to participate. Much more such innovation is needed to enable “informal market” sectors to enjoy the lower costs, available capital, risk mitigation and long-term investment opportunities and horizons that such access brings. And note that the same connections that enable access to the global financial system for underserved communities also enable more nimble access for large-scale financial services providers to potential markets and customers whom they have never reached before.
2. Faith communities take seriously the responsibility of educating the rising generations. School-based and family-based education, much of it faith-based, provides a ready context, especially among the world’s poorest, for financial instruction and equipping, with opportunities to introduce instructional resources on financial literacy, grassroots entrepreneurship, and savings and investing. With contextualized instructional design and pedagogy, these resources can help hosts of people transform underutilized assets into working capital that can multiply economic value and bring blessing and flourishing to individuals, communities and nations.
3. This transformation of assets into capital reflects a basic affirmation of many people of religious faith: the enormous potential that God, as Creator, has built into the created world and its people. This gives many the motivation to reflect the creativity of God in their own creative enterprise, producing economic and social value that, while not quite *ex nihilo*, nevertheless did not exist before. With increasing access to wider networks and markets, millions with this God-given creative urge to explore and develop that potential will find previously undiscovered opportunities to contribute to the generative and regenerative vitality and fruitfulness of global economic development.

As we consider the future of the global financial system, we do well to consider the role that faith and faith-based communities of trust can play as participants in a global network of trust, with rational and ethical regulatory provisions and protections. We do well also to consider the emerging opportunities to provide access for billions, most of whom are adherents of religious faiths which provide their sense of identity and worth, inform their life decisions, and motivate their hopes and dreams. Their access to and inclusion in the global system will not only bring both increasing flourishing to their lives; the beauty and richness of their talents and productivity will benefit the entire global family.



Religion holds women back. Or does it?

By Brian Grim, President, Religious Freedom & Business Foundation, USA; and Jo Anne Lyon, General Superintendent, Wesleyan Church, USA

Religion is often seen as a barrier to gender parity. Stories abound of gender-based violence done in the name of religion. As a result, in many cases, the issues of religion and gender parity are often dismissed as too complicated to address. There appears to be no way to unwind this rather complex multi-institution.

However, a critical factor overlooked in this conversation is religious freedom. Unless there is religious freedom, minority groups, including women, will not be at the table and their vital,

productive and creative voices will not be heard. Corporations and economies will suffer if they miss out on the contribution of women.

The denial of religious freedom contributes to gender inequality throughout the world. Extremist ideologies such as ISIS represent the complete loss of religious freedom, and when respect for a diversity of religious beliefs and practices disappears, gender equality suffers.

Higher Government & Social Restrictions on Religious Freedom associated with Higher Gender Inequality

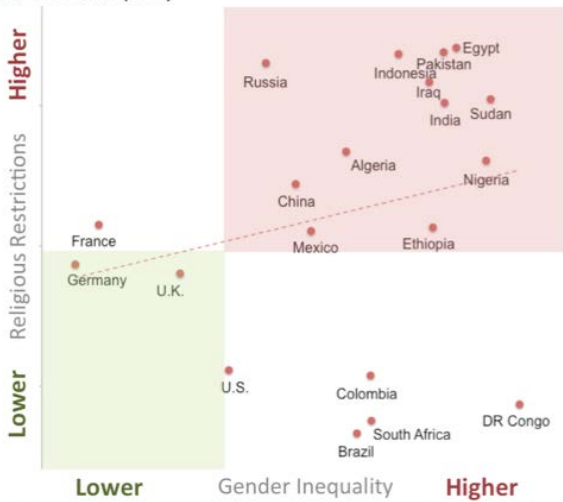


Chart displays scores for the four countries with largest potential market size (pop.) in each of five regions (Americas, Europe, Asia, Africa and Middle East) on two measures: Pew Research Center's 2012 Government Restrictions on Religion Index + Social Hostilities Involving Religion Index combined scores, and the 2013 UN Human Development Report's 2013 Gender Inequality Index rankings.

Highest Government & Social Restrictions on Religious Freedom associated with Highest Gender Inequality (among 25 countries with high govt. & social restriction)

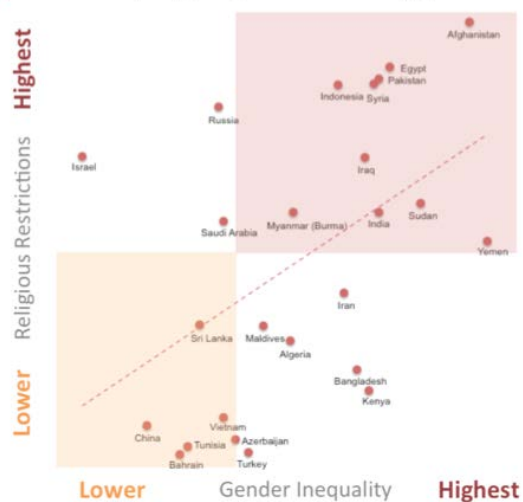


Chart displays scores for the 25 countries with the highest combined score on two measures: Pew Research Center's 2012 Government Restrictions on Religion Index + Social Hostilities Involving Religion Index, and the 2013 UN Human Development Report's 2013 Gender Inequality Index rankings.



Religious minorities are especially vulnerable when the right to freedom of religion or belief, as recognized by the [UN Declaration of Human Rights](#), is not protected. ISIS justifies its rampant disregard for life by citing ideological superiority. Hiding behind this claim, it carries out ethnic cleansing, killing Yazidi men and boys, calling the women and girls “pagans” and selling them into slavery if they refuse to convert.

According to [a recent study by researchers from Georgetown University and Brigham Young University](#), any solutions will need to address issues such as religious freedom, because religious freedom is not only tied to gender equality, but also to more stable economies. Religious intolerance affects women’s ability to engage in and contribute to the economy. The study gives clear linkages between religious freedom, economic stability and women’s empowerment.

Government restrictions

The case of [Amira Osman Hamed](#) from Sudan is an example of government restrictions impeding growth. She was expected to stand trial for refusing to wear a hijab, a scarf worn by many Muslim women to cover their hair. Hamed was charged with violating a Sudanese law, that states: “Whoever does in a public place an indecent act or an act contrary to public morals or wears an obscene outfit or contrary to public morals or causing an annoyance to public feelings shall be punished with flogging which may not exceed forty lashes or with fine or with both.”

Sudan is one of an increasing number of countries where the government regulates the wearing of religious symbols or attire, such as head coverings for women or facial hair for men. The Pew Research Center’s [latest report on global restrictions on religion](#) finds that, as of 2011, 53 of the 198 countries included in the study (27%) have such restrictions, up from 21 countries (11%) in 2007.

Harassment More Common in Countries With Government Restrictions

% of countries where women were harassed for violating religious dress codes, as of 2011



Source: Pew Research Center studies on global restrictions on religion

PEW RESEARCH CENTER

Social hostilities

In addition to government regulations, in many countries private individuals and groups also try to enforce norms related to religious attire. The Pew study finds that the number of countries in which women have been harassed by individuals or groups for violating religious dress codes has increased in recent years. In the latest year studied, such social hostilities over religious attire were found in 50 countries (25%), including Sudan. Five years earlier, such incidents were reported in just 14 countries (7%).

While there may not be a direct causal connection between government regulations and social hostilities involving religious attire, the data shows that harassment of women over religious dress occurs more often in countries where the wearing of religious symbols and attire are regulated by any level of government.

To close the gender gap, strengthen economies and empower women, it is imperative that religious freedom become a factor that is taken seriously and acted upon.



Faith, the internet and improving the state of the world

By Christopher Helland, Assistant Dean, Dalhousie University, Canada

Our world is undergoing massive transformations thanks to developments in internet and communication technologies. As Professor Klaus Schwab, Founder and Executive Chairman of the World Economic Forum, has noted, [the Fourth Industrial Revolution is well under way](#) and there is a dire need to develop a “shared view of how technology is affecting our lives and reshaping our economic, social, cultural and human environments.”

In true McLuhan fashion, we may be so immersed in these technological changes that it is hard for us to see how quickly our society is transforming. Only by looking back in the rear view mirror at our progress do we realize how far we have gone and how much we have changed.

Despite the enormous cultural and societal transformations associated with the technological developments of the Fourth Industrial Revolution, faith and religious practices continue to be important components of our wired world. Although it may come as a surprise, when Time Warner did [a study](#) of websites on the early World Wide Web, they found there were three times as many sites related to religion and spirituality than there were about sex. Within the current DMOZ (Google's Open Directory Project of Websites), religion and spirituality is by far the largest category within the society section. Surprisingly, there are almost as many websites concerning religion and spirituality as the entire science category combined.

As our culture has become wired, so has our faith. What is important to recognize with all this online religious and spiritual activity is the developing role it now plays within the wired environment itself. Most people are aware of the extremes of faith online, namely using the internet as a recruitment and propaganda tool for violent religious sects. Although this is happening, using mass media to initiate extremism is nothing new and throughout human history the available media has always been a tool of extremists.

However, a significant aspect of faith online is the role of the end user in the web 2.0 equation. Often called the “spiritualizing of the internet”, you cannot underestimate the overwhelming responses initiated online to counter this type of extremist activity. What needs to be recognized is the enormous positive effect faith is having in the online world. For example, social media has been one of the most effective tools for countering negative stereotypes and uniting popular opinion against extremism. Raising awareness, sharing news and information, providing counter-narratives and uniting diverse groups of people based upon their concern for the well-being of others has enormous influence. When a grassroots movement goes viral due to a short video and a hashtag (e.g. #Illridewithyou), the impact can be overwhelming, long lasting and positive.

This can lead to controversy, as there is a constant struggle between progressives and conservatives within religions over issues of what constitutes “positive” social or cultural changes. That being said, faith is an important driver for engaging with the most significant problems our world is now facing and the online environment is where this is playing out on a massive scale.

Faith motivates people to engage, to care and to act, and in our wired social world, this happens online more than you would think. Not everyone wears their faith on their sleeve, and certainly there are a variety of religious beliefs and practices, but beyond that, what has become evident in the online world is the variety of ways people can use new media to enact their faith for real world change. For some people, going online after a natural disaster or tragedy and donating to an NGO is an example of a crisis ritual and their way of caring and sharing. For others, using social media to raise awareness of human rights abuses is their way of telling members of their social network that what they are seeing in the world needs to change.

Many people now live their lives online, constantly negotiating a wired world. Faith, religion and spirituality are becoming important mechanisms for assimilating these transformations in a positive way and for guiding online activities. They are not the only forces at play that are trying to humanize our advancing society, but they are significant ones. Although many people may now consider themselves atheist or non-believers, most people on this planet look towards their faith as a compass to guide them through turbulent times.

Faith helps create order out of chaos and often gives meaning to life. As our technology and our society continue to advance at an incredible rate, the “online faith factor” is something that many people need and want in their wired world. It may be as little as sharing a Facebook post that reminds people of the importance of compassion, or as big as releasing a Papal Encyclical online, yet through that click of the mouse, people are trying to make the world a better place.

Faith and international trade and investment

By Oliver McTernan, Co-Founder and Director, Forward Thinking, United Kingdom

In a global economy that is estimated to be worth \$78 trillion, the staggering fact is that over 2 billion people are still obliged to live on less than \$2 per day, and it is claimed that the current international trading system is making many of them more, rather than less, vulnerable; the reality people face when they have no control over the market forces that dominate their life opportunities.

In the report *One Humanity: Shared Responsibility*, UN Secretary-General Ban Ki-moon wrote that the core responsibility for today's global leadership is to prevent and end conflict. Conflicts, he claims, are the driving force behind 80% of humanitarian needs. An equally important task, he states, is to ensure that no one is left behind. To achieve this goal requires, he claims, a shift from delivering aid to ending the need for aid.

The underlining message throughout the secretary-general's report is that political leadership alone cannot change the lives of billions people by making our world a more humane and secure space in which people can thrive, regardless of their ethnic, gender, sexual orientation, religious differences or geographical location. Business and religious leaders must share the responsibility, if such high aspirations are to be achieved.

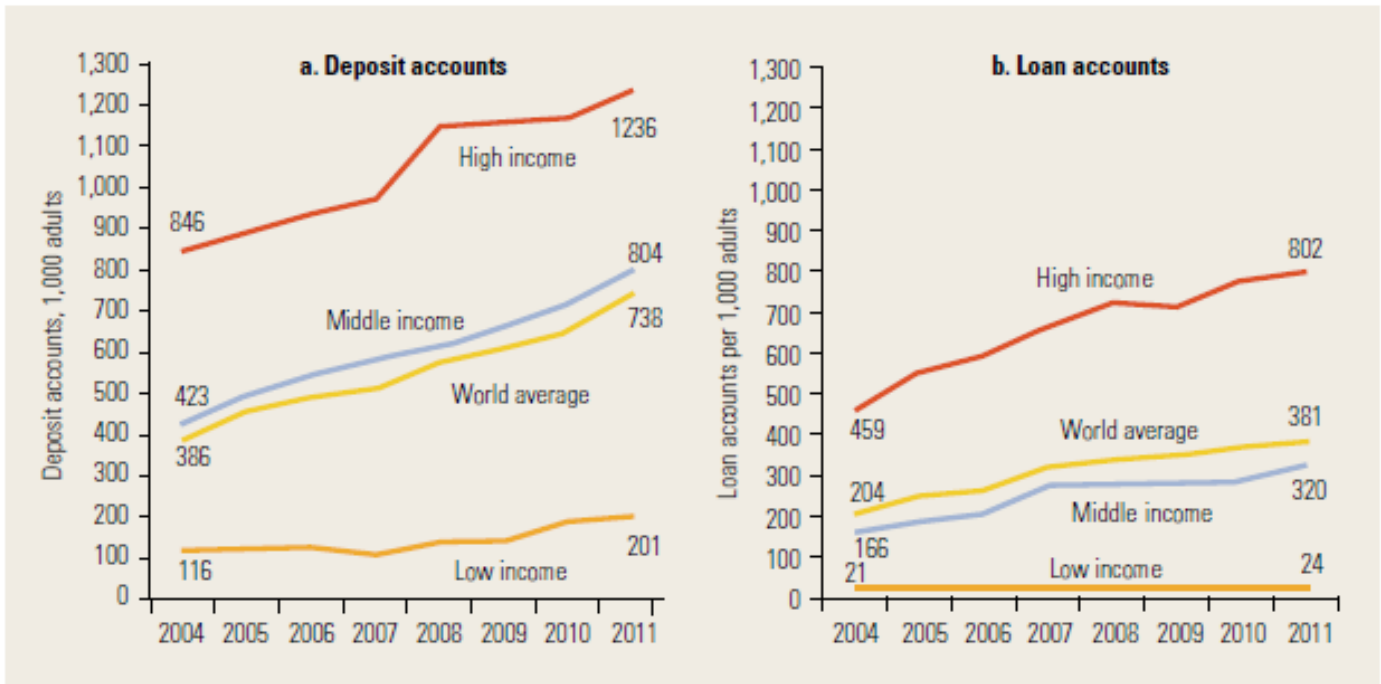
The call from World Humanitarian Summit, which took place in Istanbul in May 2016, is simply that we need to invest in humanity if we are to prevent much of the suffering in the world today, and to initiate real and sustainable change for the better. Such a change will require greater investment in people, local partners and national infrastructures.

Without capacity, building local actors may not be in a position to respond to risks or adequately respond in crisis. People-focused investment and fairer trade deals, which help to improve the living conditions of local farmers, manufactures and local communities – regardless of what is happening in the markets – can help build the resilience needed to address disasters, and to promote sustainable peace at the local and regional level. Investment in people, the secretary-general's report argues, will strengthen the capacity of communities to prevent potential crisis and to create the climate that will enable economic growth and, in the long term, greater returns. To move, though, from such a lofty aspiration and high level dialogue to practical action, the development of genuine and sustainable partnerships, strong institutions, effective conflict prevention and resolution mechanisms will require not only a mindset shift on the part of potential investors and donor governments, but also the traditionally risk averse financial institutions. Investment priorities should be need driven, based upon reliable data and analysis, rather than on the speculative instincts of individual or institutional donors. Without such a shift, we will fail to effect the change that is needed and to reap the economic and social dividends of peace.

An estimated 3 billion people in our world have no access to basic financial services. With no credit or savings, it is almost impossible for them to improve their living conditions. Access to credit, no matter how small the loan, can be the beginning of their path out of poverty. It can be a life-changing moment that opens up new opportunities for them, their families and communities. When individuals and institutions learn to look beyond their own immediate interest, their own profit, their capital takes on a life-changing potential.



Trends in Number of Accounts, Commercial Banks, 2004–11



The synergy between what is being articulated in the Istanbul summit, which is a profoundly secular gathering, and the traditional faith-inspired teachings that believe the economy should serve people and not the reverse, demonstrates the potential for real change that can begin to bridge the fast growing gap between the haves and the have-nots, between those with opportunity and those without.

The global network of diverse religious communities, which transcend both national and cultural boundaries, should be seen as both potential investment partners and the monitors of fair trade, corruption and unethical practice at a local and regional level. The hopes and aspirations of Istanbul can only be realized when the political, business and religious leaders and communities come to acknowledge that our values are indeed our interests and that we need to work in partnership, if we are to provide a real and sustainable global prosperity that excludes no one.



Faith leaders: A secret weapon in the fight against diseases

By Jo Anne Lyon, General Superintendent, Wesleyan Church, USA

When an epidemic or health crisis occurs, faith leaders are generally not the first people the government consults. However, as an epidemic persists, often these are the very people that can most influence behaviour in a country.

This was very evident during the HIV/AIDS crisis in Africa. As US Ambassador Eric Goosby wrote at the time, 40% of healthcare services are provided by faith-based organizations, many of which serve the most rural areas and the most marginalized people. They have long histories and strong community roots, and a deep reservoir of trust.

As a result, during the HIV/AIDS crisis in Africa, faith leaders and their communities became the primary distributors of prevention education and antiretroviral treatment. They were also the main group helping to care for orphans and vulnerable children.

The latest example of this came during the Ebola crisis in Sierra Leone, where [75% of the country hears from their faith leaders at least once a week](#). Ayesha Turay, chair of a Muslim women's association in Bo, Sierra Leone, explains this well: "Early radio alerts announced that Ebola kills and had no cure. Fear gripped everyone. However, when our faith leaders began to teach us about Ebola, they helped us take it seriously."

Here were four methods the faith community used that could be used as best practice for future outbreaks.

A special task force

The first action was to convene a National Religious Leaders Task Force on Ebola. Imams, pastors and other religious leaders were trained in the area of basic Ebola prevention. They then encouraged the president to declare a national public health emergency, outlining measures to curb the Ebola outbreak.

As a result, faith leaders were tasked with the responsibility of busting myths surrounding the virus. For example, because they work so closely in the community, faith leaders discovered that people were hiding their sick and dead loved ones in their homes, which was exacerbating the virus as the corpse is at its most infectious stage. They could then step in and make sure people understood how dangerous this practice was.

Changing behaviour

The second was reaching paramount chiefs and their leading imams, pastors and priests to implement codes of conduct for behaviour change to prevent further spread of Ebola. It became evident that traditional burial practices were spreading

the virus. Even though health agencies were giving instructions on proper burial practices, people felt their religious convictions were being violated. It is important to note that religion profoundly dictates behaviour. Faith leaders were able to listen to the people, and lead them to create a new safe, culturally and religiously sensitive burial. This particular intervention by faith leaders was a turning point in the decline of infections.

Religious-based education

The third was continuing educational workshops by faith leaders to assist in building trust in bio-medical treatment. Many of these were based on the divine scriptures of the Qur'an and the Bible. This gave people dignity in their faith and helped them to integrate health practices with that faith. These [workshops](#) were held over an eight-month period with some 18,840 focus groups on Ebola prevention and treatment. Because many of the faith-based organizations were in remote areas, and as they had managed to develop trust over a long period of time, they partnered with others in developing smaller community care centres. The National Academy of Sciences in the [UK stated that this action](#) prevented an estimated 57,000 Ebola cases and 40,000 deaths in Sierra Leone.

Post-recovery Sierra Leone

The fourth is the manner in which this interreligious task force continues to work together in rebuilding the lives of people and the nation in post-Ebola recovery. They have been a model of partnership over the past two decades, as they were also central to the efforts to bring an end to the brutal civil war that engulfed Sierra Leone for a decade, as well as tackling scourges like cholera and malaria. It is imperative that this model of cooperative leadership be passed on to the next generation of faith leaders.

SNAPSHOT

UGANDA

Population: 35.8 Million

Religions: Roman Catholic (41.9%), Protestant (42), Muslim (12.1%), Other (3.1%), None (0.9%)

State of the HIV Epidemic: 1.2 million people aged 15-49 (6.5%) live with HIV. 47% ART coverage.^A 1.2 million children orphaned by AIDS.^B 5.9% of GDP spent on health.

Contribution of FBOs to health service delivery: More than 1/3 of clinical care in Uganda is provided by FBOs ^C (including the Uganda Catholic Medical Bureau with 27 hospitals and 235 health centers and the Uganda Protestant Medical Bureau of Uganda with 17 hospitals and 273 health centers). More than 40% of all hospitals are run by FBOs.^D

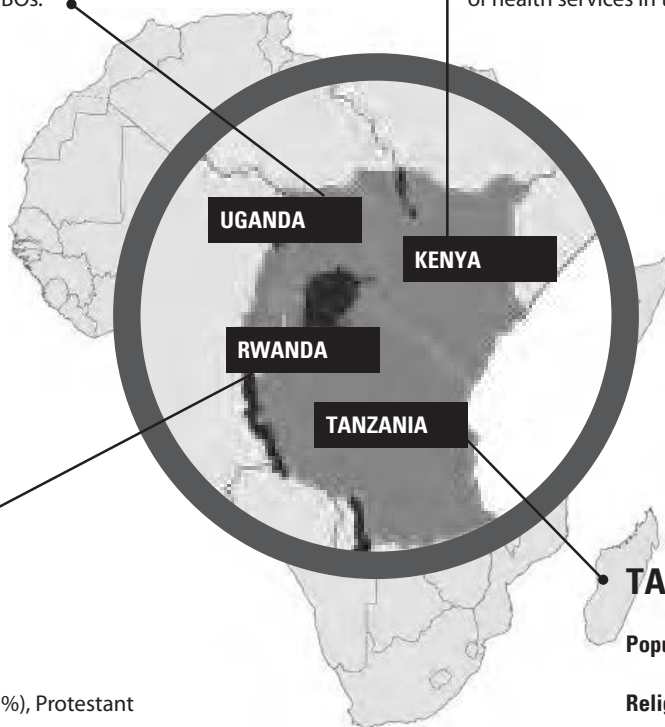
KENYA

Population: 43.0 Million

Religions: Protestant (45%), Roman Catholic (33%), Muslim (10%), Indigenous beliefs (10%), Other (2%)

State of the HIV Epidemic: 1.5 million people aged 15-49 (6.3%) live with HIV. 61% ARV coverage.^A 1.2 million children orphaned by AIDS.^B 12.1% of GDP spent on health.

Contribution of FBOs to health service delivery: The Kenya Episcopal Conference (KEC) and the Christian Health Association of Kenya (CHAK) provide health services in 17 referral hospitals, 59 mid-level hospitals, 133 health centers and 675 dispensaries. Together, CHAK and KEC provide about 65% of health services in the country.^{G,H,I}



RWANDA

Population: 11.7 Million

Religions: Roman Catholic (56.5%), Protestant (26%), Adventist (11.1%), Muslim (4.6%), Indigenous beliefs (0.1%), None (1.7%)

State of the HIV Epidemic: 170,000 people aged 15-49 (2.9%) live with HIV. 88% ART Coverage.^A 130,000 children orphaned by AIDS.^B 9% of GDP spent on health.

Contribution of FBOs to health service delivery: FBOs administer approximately 40% of health services in Rwanda.^F The Government of Rwanda has a unique partnership with faith-based health facilities, counting them among the government facilities and providing equal funding and health personnel.

TANZANIA

Population: 43.6 Million

Religions: Christian (30%), Muslim (35%), Indigenous beliefs (35%)

State of the HIV Epidemic: 1.4 million people aged 15-49 (5.7%) live with HIV. 42% ART Coverage.^A 1.3 million children orphaned by AIDS.^B 5.9% of GDP spent on health.

Contribution of FBOs to health service delivery: The Tanzania Christian Social Services Commission provides approximately 40% of health services in Tanzania.^I If the contribution from other FBOs and networks is included, this number would be even higher.

US President's Emergency Plan for AIDS Relief and the Interfaith Health Program, Emory University, 2012.

Acknowledgements

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Mona Siddiqui	Professor of Islamic and Interreligious Studies, School of Divinity	The University of Edinburgh	United Kingdom
Linda Woodhead	Professor of Sociology of Religion, Department of Politics, Philosophy and Religion	Lancaster University	United Kingdom

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World Economic Forum
91–93 route de la Capite
CH-1223 Cologny/Geneva
Switzerland

Tel.: +41 (0) 22 869 1212
Fax: +41 (0) 22 786 2744

contact@weforum.org
www.weforum.org