Faith-Inspired Organizations and Global Development Policy
A Background Review “Mapping” Social and Economic Development Work in Latin America

A project of the Berkley Center for Religion, Peace, and World Affairs and the Edmund A. Walsh School of Foreign Service at Georgetown University

Supported by the Henry R. Luce Initiative on Religion and International Affairs
Luce/SFS Program on Religion and International Affairs

From 2006–09, the Berkley Center and the Edmund A. Walsh School of Foreign Service (SFS) collaborated in the implementation of a generous grant from the Henry Luce Foundation’s Initiative on Religion and International Affairs. The Luce/SFS Program on Religion and International Affairs convenes symposia and seminars that bring together scholars and policy experts around emergent issues. The program is organized around two main themes: the religious sources of foreign policy in the US and around the world, and the nexus between religion and global development. Topics covered in 2007–09 included the HIV/AIDS crisis, faith-inspired organizations in the Muslim world, faith-inspired organizations and global development policy in Europe and Africa, malaria policy, shelter and housing, governance, gender and development, religious freedom and US foreign policy, and the intersection of religion, migration, and foreign policy.

The Berkley Center

The Berkley Center for Religion, Peace, and World Affairs, created within the Office of the President in March 2006, is part of a university-wide effort to build knowledge about religion’s role in world affairs and promote interreligious understanding in the service of peace. The Center explores the intersection of religion with contemporary global challenges. Through research, teaching, and outreach activities, the Berkley Center builds knowledge, promotes dialogue, and supports action in the service of peace. Thomas Banchoff, Associate Professor in the Department of Government and the School of Foreign Service, is the Center’s founding director.

The Edmund A. Walsh School of Foreign Service

Founded in 1919 to educate students and prepare them for leadership roles in international affairs, the School of Foreign Service conducts an undergraduate program for over 1,300 students and graduate programs at the Master’s level for more than 700 students. Under the leadership of Dean Robert L. Gallucci, the School houses more than a dozen regional and functional programs that offer courses, conduct research, host events, and contribute to the intellectual development of the field of international affairs. In 2007, a survey of faculty published in Foreign Policy ranked Georgetown University as #1 in Master’s degree programs in international relations.
About this Report

This paper was prepared as background for a consultation on faith-inspired organizations and global development policy in Latin America held in Antigua, Guatemala. A companion report on that meeting is published separately.

The January 2009 event focused on Latin America, as part of a broader comparative project on Religion and Global Development within the Luce/SFS Program on Religion and International Affairs. The program examines both the role of religious groups and ideas in donor and developing countries, and the prospects for greater religious-secular cooperation in the development field. Its components include graduate student research fellowships; a religion and development database; and the creation and dissemination of “religious literacy” materials for development professionals in government, NGOs, and international organizations. Through a series of meetings with stakeholders and background reports, the Luce/SFS Program on Religion and Global Development maps the role of faith-based organizations around the world and points to best practices and areas for collaboration. Prior events include: a meeting in Washington, DC in April 2007 which focused on the United States; a meeting in Doha in December 2007 focusing on the Muslim World; and a meeting in the Hague in June 2008 on Europe and Africa.

About the Authors

The report was prepared by a team of researchers at the Berkley Center for Religion, Peace, and World Affairs and the World Faiths Development Dialogue, and draws on earlier work undertaken by the Development Dialogue on Values and Ethics unit of the World Bank. The two principal authors are Thomas Bohnett and Melody Fox Ahmed, working under the supervision of Katherine Marshall. Aaron Zilkowski, Amy Filsinger, and Brady Walkinshaw also made important contributions. The report reflects comments on the earlier draft by participants in the January consultation in Antigua. Comments are welcome to km398@georgetown.edu.
Table of Contents

Abbreviations .................................................................................................................. 4

Introduction ..................................................................................................................... 7

Part I: What is the Landscape of Religion in Political, Social, and Economic Life in Latin America? ................................................................................................................................. 9
  Latin America’s Religious Landscape ........................................................................... 10
  Religion by the Numbers ............................................................................................... 10
  The Catholic Church: Not a Monolithic Voice ............................................................. 12
    Box 1: The 2007 Catholic Bishops Conference at Aparecida ..................................... 13
    Box 2: Liberation Theology ......................................................................................... 14
    Box 3: Two Major Interfaith Efforts in Latin America: WCC and WCRP, ................. 15
  Catholic Legal and Political Roles ................................................................................. 16
  Pentecostalism / Evangelicalism .................................................................................... 16
  Political Influence ......................................................................................................... 18
  Indigenous Groups ........................................................................................................ 19
  Political Roles and Development ............................................................................... 20
  Other Groups ................................................................................................................ 20
  Religious Freedom ........................................................................................................ 21
  Catholics and Human Rights ....................................................................................... 22

Part II: How are Faith-Inspired Institutions Responding to the Major Development Challenges Facing Latin America? ................................................................................................................... 25
  Education ...................................................................................................................... 25
    Box 4: Fe y Alegría ....................................................................................................... 26
    Box 5: At Risk Youth in Conflict Areas
      Colombia’s Friendship School: UNICEF and the Catholic Church ....................... 27
    Box 6: The Working Boys’ Center (El Centro del Muchacho Trabajador) ................. 28
Abbreviations

AEVB  Evangelical Association of Brazil
CEB  Comunidades Eclesiales de Base
CELAM  Latin America Bishops Conference
CINEP  Center for Education and Popular Education
CNBB  Conselho Nacional dos Bispos do Brasil
CNDDHH  Coordinadora Nacional de Derechos Humanos
CONAIE  Confederacion de Nacionalidades Indigenas del Ecuador
ELN  National Liberation Army (Colombia)
EZLN  Zapatista Army of National Liberation
FARC  Revolutionary Armed Forces of Colombia
HIV/AIDS  Human Immunodeficiency Virus/ Acquired immune deficiency syndrome
MOCHRENA  Christian Movement for a New Haiti
NAFTA  North American Free Trade Agreement
PAHO  Pan-American Health Organization
PDPMM  Development and Peace Project of Magdalena Medio
UNFPA  United Nations Population Fund
WBC-FOF  Working Boys’ Center—A Family of Families
WCC  World Council of Churches
WCRP  World Conference of Religions for Peace
WFDD  World Faiths Development Dialogue
Introduction

This report explores the role that faith-inspired organizations play in addressing development challenges in Latin America and the Caribbean region. Religion has long been a dominant feature of the region’s political, social, and cultural life, and today faith institutions are directly engaged in the challenges of confronting poverty and inequity. In history and contemporary life, across virtually all sectors, churches have played central roles. In particular, the historic role of the Catholic Church as a crucial provider of health and education, in virtually all countries, well predates the push for public services beginning in the mid-19th century.

The report’s backdrop is the dramatically changing nature of religion in Latin America. The rapid growth of Pentecostalism has been the source of some tension, in part because of the challenges it presents to the traditional dominance of the Roman Catholic Church. More broadly, fundamental changes are taking place in the religious marketplace in Latin America, exemplified by the waning or mutating influence of late 20th century mainstream doctrines of the Catholic Church, the impact of liberation theology, and the abilities of new religious forces, like Pentecostalism, to respond to spiritual and material needs of poor people and communities.

Catholicism and Protestantism dominate the Latin American landscape, but other religious groups play important roles, notably indigenous and Jewish communities. In the past two decades, indigenous communities, traditionally marginalized in national public life, have mobilized in many countries across the region for full political, economic, and cultural participation. This has brought with it a resurgent strength to the spiritual traditions of indigenous communities, especially in the Andean region. It is noteworthy, nonetheless, that the political gains of indigenous groups have rarely if ever been accompanied by a decline in poverty for these populations.

Faith communities are active on virtually the full range of development issues, for example, climate change and the needs of migrants and those living with HIV/AIDS. The report gives special focus to issues facing children and youth, including education and gang violence, and how faith-inspired organizations are addressing these challenges.

This report is based largely on desk reviews of the work of various organizations and draws on interviews with practitioners and leaders from Latin America. It includes an extensive directory of faith-inspired organizations with a development focus working in the region. The report aims to chart the landscape and frame areas for potential collaboration and dialogue, as well as identifying topics which demand further exploration.
The role of religion and the organizations which represent it are the subject of heightened attention around the world. In the case of Latin America and the Caribbean, the reasons for this focus in a development context are particularly compelling. Faith institutions, by various measures, enjoy higher trust levels than governments. Their service delivery roles and capacities are considerable; for example, the Catholic Church alone operates more than 1,200 hospitals and 5,000 dispensaries throughout the region. Faith groups have long-established communication networks and significant insight and understanding of the realities facing poor people and communities. They are steeped in the ethical and practical issues presented by the struggle for social justice in its many dimensions. A major strand in the history of Catholic Church public power relationships (which is also the history of Latin America) is the challenges and tensions around Church roles; these predate the emergence of development aid to the region. In 1888, Domingo Faustino Sarmiento, the Argentine education reformer, a contemporary of Horace Mann, and later president, is rumored to have said on his deathbed that for every two steps forward toward compulsory and public primary schools in Argentina, the Catholic Church took him one step back.

In Latin America, the most significant institutional force remains the Catholic Church. However, historic Protestant denominations, and Pentecostal churches in particular, are rapidly increasing in number as well as in the scope of their political influence. There are important and increasingly recognized roles for traditional religious practices (including Afro-based traditions), predominantly in the Caribbean, in Central American coastal areas, in the Andean region, and in Brazil. In some countries faith organizations have formal governance roles. Ecumenical and interfaith coordinating councils have emerged in several countries to interface between religious communities, governments, and foreign donors. In yet other countries, the relationship between religion and politics is less clear. The religious landscape is dynamic with important changes taking place with far-ranging consequences which are not always well understood.

There is thus a strong case for a more explicit exploration by development organizations of the roles and issues that these faith roles play, and the possibilities for strengthening partnerships in addressing the complex problems of poverty, inequality and injustice in Latin America and the Caribbean. Faith-based organizations manage large school systems (both independently and in partnership with state institutions), run clinics and hospitals, work to promote peace and resolve conflicts, and meet the myriad other needs of the poor. They are key actors on development issues and, given their scale, influence, and historic presence, development strategies should take into account their roles, views, and contributions. There are numerous examples of successful partnerships between the Church and secular development organizations such as UNFPA and UNICEF. In many cases, the leading international development NGOs are faith-based and partner closely with country and local religious communities.

Yet the potential for partnerships is far from realized. One explanation is long habits of separation of secular and religious. Another related explanation is lack of knowledge and awareness. And in some settings, the development institution approach to religion has been dominated by divisive tendencies linked to religious belief, practices, and institutions: a prime example is debates around Catholic Church positions (actual and perceived) on development-related issues like family
planning, the role of women, and the fight against HIV/AIDS. This has left some foreign donors and national governments reticent to engage. However, the Church’s role extends far beyond these issues.

This document is essentially a desk survey of the role of faith institutions in development in Latin America and the Caribbean. It draws on a fairly wide range of documents readily available, but the review barely scratches the surface of the topic. It also reflects some recent research, especially focused on faith roles in addressing children and youth. The review necessarily is rather biased against faith organizations at the grassroots that have not published information on the web or joined in partnerships with international donors that report on their work. Further, it focuses largely on Latin America (and within Latin America has a special, though not exclusive, emphasis on Brazil), with limited exploration of issues for the Caribbean; this is due primarily to a paucity of information on the Caribbean, but we do know that faith organizations play important roles in this region.

Latin America’s Religious Landscape

Faith institutions play an integral role in Latin America. Since colonization, the Catholic Church has enjoyed a veritable religious monopoly that has had an extensive impact on the structure of society, the rules that govern it, and the enforcement of those norms, especially among elite classes. The Catholic Church has enjoyed the status of the officially sanctioned religion in many countries.¹ However, significant changes have occurred over the last 50 years. The Catholic Church still plays a very important role in Latin America, where nearly 90% of the population is identified as Catholic, but the Church’s growth rate has slowed and its influence has declined. In sum, while Latin America remains a profoundly religious region, its religiosity is in flux.

Two main factors contribute to the currently changing religious environment. The decline in prominence of the Catholic Church in the region is a first important element. The reluctance of some Catholic leaders to modernize the message and work of the Church is a factor. In the context of an increasingly globalized and rapidly changing world, this has affected the Church’s ability to remain a relevant force in the lives of many in the region. The explosive growth of Protestantism, primarily Pentecostal and other charismatic churches, in the region is also significant. This growth came as a surprise to many experts who viewed Catholic social, political, and cultural hegemony as unchallengeable; as membership rolls of Protestant churches have continued to swell, they have become increasingly important stakeholders in society.

It is important to keep in mind, though, the very distinctive structures of the Catholic Church and Protestant or Pentecostal churches. Catholicism in Latin America, as around the world, is hierarchical, with clearly defined local, national, and international roles. Many Pentecostal churches in Latin America are diffuse, organic and, by and large, without an underlying structure or system. That said, the more historic Protestant churches with a longstanding presence in the region, including the Baptist, Presbyterian, and Anglican Churches, have maintained an institutional structure while adopting many Pentecostal theologies in their evangelism.

The institutional framework of religious actors is an important factor when considering the development roles of the institutions associated with different faith traditions in the region. It is also important to recognize important interfaith efforts that are ongoing; the relationship between different groups is by no means purely oppositional or competitive (see Box 3).

Religion By The Numbers

Religion and religious beliefs are not easily quantifiable concepts. Statistical reporting is complicated by biases of organizations presenting the statistics, different definitions and understandings of religious affiliation, as well as a growing challenge of identifying double-affiliations which distort data. All of these issues are complicated in the Latin American context by the fact that the Catholic Church is so engrained in the fabric of society that religious identification is equated with national identification, that is to say, to be Peruvian is to be Catholic, for example. However, this identification provides little insight into the true relevance of the Church in the lives of Latin Americans and the extent to which the Church really influences its adherents regarding important issues such as family planning.
During the 20th century, several significant trends of religious beliefs and participation emerged. Worldwide, the number of Christians increased from just over 500 million to over 1.7 billion. However, as a percentage of global population, during that same time, Christians decreased from 34.5% of the world’s population to 33.2%. While the percentage of Christians decreased, the number of non-religious increased from three million to 700 million, increasing from 0.2% of the population to 13.4%.

The religious landscape in Latin America is also undergoing changes but they differ from the global picture. In 2000, 92.7% of the population of Latin America was broadly identified as Christian, nearly three times the world average (see Figure I). The majority of individuals classified as Christian (88% of the population) are affiliated with the Roman Catholic Church. While statistically membership of the Catholic Church over the 20th century has changed little (from 90.1% to 88.8% of the population), the numbers tend to mask a trend characterized by a higher degree of indifference toward the Church. Some estimate that in parts of the region only 5% of Catholics attend church in a given week. Other sources claim that the ranks of the faithful are stronger. Clearly the situation varies considerably from country to country. A 2004 review reports that 35% of Catholics in Bolivia attend mass frequently, as do 21% of Chileans, and 39% of Colombians.

The significance of the high levels of nominal affiliation to the Catholic Church is brought into relief when compared with the growing numbers of non-Catholic Christian denominations. While Protestantism has grown from just over 1% at the beginning of the 20th century to just under 10% at the beginning of the 21st century, the real growth and change has been seen in the Pentecostal and related charismatic churches. Globally, Pentecostals represent 8.7% of the population and, if current growth trends continue, will represent 12% by the mid-21st century. In Latin America, the growth has been much greater. According to the World Christian Database, 27% of the Latin American and Caribbean population are identified as Pentecostal. However, 15.4% of the population is “doubly-affiliated” contributing to an overstatement of the ranks of not only Pentecostals, but also Catholics and traditional Protestants. David Martin, an expert on the growth of Pentecostalism in Latin America, estimates that closer to 10% of the Latin American population is affiliated with the Pentecostal/Charismatic movement, making it comparable to Catholicism in terms of dedicated adherents (see Figure II).

The impact of Pentecostalism differs substantially from

---

**FIGURE I**

**Growth of Christianity in LAC vs. Population Growth, 1900–2025 (in millions)**

- **Christians (All Denominations)**
- **Total Population**

*Source: World Christian Database.*
country to country. For example, while Pentecostalism has experienced only moderate growth in the Andean region, in Brazil some twenty-three million people or 15% of the population are affiliated with such denominations. The World Christian Database reports the number of Pentecostals in Brazil as approaching 50% of the population, but also notes that as much as 32% of the population is “doubly affiliated,” creating a large margin of error. However, it is widely agreed that Brazil is home to the largest evangelical community, in absolute terms, in the third world, and it ranks second only to the United States in terms of total members. While Guatemala has a much smaller faction in terms of absolute numbers, it has the highest per capita representation of Evangelicals in Latin America. Other Central American countries and Chile stand out as having larger than average Evangelical communities. (Annex I gives a more detailed statistical look at religion in Latin America and the Caribbean (LAC)).

Several other religious minorities can play significant roles. Less than seven percent of the population falls in the category of non-Christian. Argentina is home to the world’s seventh-largest Jewish community, some 230,000 members. In Brazil and the Caribbean Afro-spiritism and other syncretistic religions abound. In Haiti, the Dominican Republic, Guyana and other Caribbean islands, voodoo has varying degrees of influence. While in statistical terms the Baha’i faith is not significant, it has experienced rapid growth in countries of the Caribbean such as Grenada, and Saint Vincent & the Grenadines as well as in the Latin American countries of Mexico, Bolivia, Colombia and, to a lesser extent, Ecuador. Finally, traditional religions still play a role in the region, as discussed later in this section.

The Catholic Church: Not A Monolithic Voice

Until the mid-19th century, the Catholic Church was generally characterized as a conservative force in Latin America. Although the Vatican tends to move slowly when it comes to progressive reforms, a number of changes were articulated and eventually adopted by the region’s conference of Catholic bishops in Medellin in 1968. The 2007 Aparecida conference of bishops marked a new stage of change (see Box 1). The Catholic Church is not, nor has it ever been, a monolithic voice. There are examples from as far back as the early 1500s of different voices in the Church, voices which have had a significant impact on the work of the church on the ground. For example, Bartolome de las Casas, the so-called “Defender of the Indians”, took up his cause after attending a mass in which Dominican priests issued a searing condemnation of the Spanish encomienda system.
The importance of diverse voices in the church is illustrated by debates around liberation theology. Liberation theology developed in the context of international tumult, racial tension, the Vietnam War, the Cold War, and, of particular import in Latin America, the Cuban Revolution. Change within the Catholic Church also provided the environment for its development. The Second Vatican Council (1962–1965) called for an

**BOX 1**

**The 2007 Catholic Bishops Conference at Aparecida**

In 2007, bishops from Latin America and the Caribbean met in Aparecida in the Sao Paolo state of Brazil for their Fifth General Conference. The conference was the most recent in a series of general meetings of CELAM, the Latin American Bishops Council. These conferences take place roughly once each decade, and they mark an important decision-making forum for the Church in the region where about half of the world’s Catholic population resides. The conference at Aparecida took place against the backdrop of rapid shifts in religious identification in Latin America, characterized by the rise of Pentecostal churches and a subsequent decline in those identifying as Roman Catholic.

In attendance were some 250 people, including about 150 bishops, with the remainder comprised of laypersons, theologians, deacons, priests, and representatives from the Vatican. Pope Benedict XVI was present and set the mood for the conference by delivering the inaugural address. In the address, the Pope reaffirmed the preferential option for the poor and discussed the importance of the conference in the context of globalization, inequality, and the history of the Church in the region. In many ways, the Pope’s words reflected an emphasis on justice and poverty that has existed in the Latin American and Caribbean Church since the first of the bishops’ conferences at Medellin in 1968. Pope Benedict’s message thus marked a departure from the rhetoric of the previous general conference in 1992 at Santo Domingo, which many felt was dominated by Roman-centered thought, and neglected the special circumstances and place of the Church in Latin America. Bishops expressed the desire that Aparecida not be a repeat of Santo Domingo for that reason, and it was felt that Benedict’s words generally affirmed a unique Latin American and Caribbean Catholic identity.

The final product of the conference was the so-called “Aparecida Document,” which outlines the ideology and direction that is intended to guide the Church in Latin America and the Caribbean for the next several years. Bishops in attendance approved the document almost unanimously, and the Pope subsequently approved it in the Vatican with no changes.

The 130-page document touches on many subjects. One theme is the Kingdom of Heaven, emphasizing the possibilities for transformation that exist with Jesus, as well as social and structural change and the preferential option for the poor. Other main themes include ecology and the preservation of and respect for natural resources, striving for an alternative and inclusive form of globalization, the promotion of grass-roots Christian communities, and Christian formation of the faithful and especially of pastoral workers. The document calls for bishops’ conferences across the region to create a “continental mission” to recharge the Latin American and Caribbean Church with vitality and relevance in a changing world. This call is a direct response to perceptions that not all baptized Catholics in the region had been, in the words of Pope Benedict when he spoke to Brazilian bishops in São Paulo, “sufficiently evangelized.”

It is important to mention what has happened historically in the Catholic Church in the region, including the tensions and divisions, and also the involvement of Protestantism in AL and EC. There has been significant progress in finding similarities in many levels. One concrete example is the historical participation of the “Pastores en Aparecida” (this is a group of bishops). The Pastores were Harold Segura of the Bautista denomination and responsible for “Compromisos Cristiano de Visión Mundial AL y EC” and Juan Sepulveda, who is a Pentecostal from Chile. Both were members of the Theological Fraternity, a Latin American Organization that was pushed/funded from the ‘Mission Integral’ in the Evangelical camp of the region.
upgrading (aggiornamento) of the Catholic message in light of the realities of the time. Gustavo Gutiérrez, a Peruvian Bishop, among others, developed a theology based on an interpretation of scripture that identified poverty as sinful and advocated a “commitment to identifying and ameliorating the source of spiritual and physical oppression of the poor…” (See Box 2). In 1968, at the Latin American Bishops’ Council.

**BOX 2**

**Liberation Theology**

Liberation theology makes three major claims:

- **Scripture and theology are not simply scholastic endeavors.** While traditional doctrine focuses on inner spirituality and personal sin, this prevents the realization that sin is a structural property of society. This realization thus requires an interpretation of scripture and theology in light of realities of life.

- **Poverty in Latin America is a direct consequence of a world system of economic and political exploitation.** This claim created obvious tension between proponents of liberation theology and representatives of capitalism (i.e., the United States, but also traditional elites in Latin America) who frequently received the blame for the social and political ills of Latin America.

- **While traditional theology begins with the spiritual status and problems of the nonbeliever, liberation theology places much greater emphasis on the material condition of humanity and of the poor in particular.**

Gustavo Gutiérrez, born in Lima, Peru in 1928, theologian, professor, activist, scholar, priest, writer, and teacher is commonly considered the father of liberation theology. His theological studies took him to Belgium, France, and Rome for some 10 years. Upon his return to Peru and ordination as bishop of the Roman Catholic Church in 1959, Gutiérrez was confronted with the fact that his theology did not address the situation of pain and suffering that he witnessed on a day-to-day basis. His first book, *Teología de la liberación, Perspectivas*, published in 1971, is considered one of the most important books of present day theology.

Gutierrez’s concerns were affirmed in 1968, at the Latin American Bishops’ Council (CELAM) in Medellin, Colombia. At the Council, the bishops collectively denounced poverty and called for the church to prioritize the needs, spiritual and physical, of its poorest members. The Council declared that injustice in its multiple forms in the Latin American context had become an institutionalized form of violence. Liberation theology is associated with a movement within the Catholic Church known as Christian Base Communities (Comunidades Eclesiales de Base, or CEBs). Sometimes described as a major trend towards “democratization” of the church, the current view is that their importance was always fairly restricted and is currently waning. With their identification of injustice as violence and with an explicit commitment to ameliorating poverty, liberation theology needed tools to carry out its task.

The 1980s saw ongoing discussion and tension between the Vatican and Latin American bishops who supported liberation theology. Pope Benedict XVI, while still a cardinal and serving as the prefect of the Vatican Congregation for the Doctrine of Faith, spoke out against the theology, summoned prominent bishops to the Vatican, and issued an official communication (Instruction) to bishops of the region warning against the dangers of the doctrine. In addition, to control the growth of the movement, the Vatican made a habit of appointing conservative supporters to prominent positions in the region. As the decade progressed, a tempering of a number of the more radical elements of the theology (emphases on class struggle, the inevitability of violent class-based conflict, and rejection of ‘reformism’) was witnessed.

In large part the theoretical emphasis of liberation theology on class-based conflict and other Marxist paradigms have faded. In a second edition of *A Theology of Liberation*, Gutiérrez describes opposition not only between classes, but also between persons, races and nations. As a result, liberation theologians throughout the region are devoting increased energy to issues of gender, racial exclusion, and ecological degradation, among others.
(CELAM) in Medellín, Colombia, the region’s bishops collectively denounced poverty and called for the church to prioritize the needs, spiritual and physical, of its poorest members. The Council declared that injustice in its multiple forms in the Latin American context had become an institutionalized form of violence. Box 2 describes the main tenets of liberation theology.

<table>
<thead>
<tr>
<th>BOX 3</th>
</tr>
</thead>
</table>

**Two Major Interfaith and Ecumenical Efforts in Latin America: WCC and WCRP**

**World Conference of Religions for Peace**
The World Conference of Religions for Peace (WCRP) manages several programs in and involving Latin America. One important interfaith program is the Faith-Based Organization (FBO) Forum. This Forum works to strengthen communication among various humanitarian, development, and peace actors and to foster multi-religious approaches.

In 2003, the WCRP launched the Latin America and Caribbean Women of Faith Network. The Network aims to train and educate women to get them out of the home and more involved in decision-making processes while working against violence. As part of the Global Women of Faith Network, the Latin American and Caribbean Network is linked to more than 1000 women’s religious groups across the world. In addition, the Global Network convenes and trains women from all regions to work at local, national, regional, and international levels.

The WCRP also runs the Women, Faith, and Development Alliance (WFDA), which works to tackle poverty across the world with gender equality and women’s empowerment. The WFDA works with religious groups, governments, donors, and NGOs, and cofounders include the Washington National Cathedral’s Center for Global Justice and Reconciliation, InterAction’s Commission on the Advancement of Women, and the Women’s Edge Coalition.

The WCRP also offers a variety of resources for learning and training purposes. Toolkits and manuals are available, including how-to’s on effective HIV/AIDS programming, women transforming conflict to peace, building an inter-religious council, and caring for children affected by HIV/AIDS. In 2006, the WCRP founded a Latin America and Caribbean youth network as part of its Global Youth Network, which works to mobilize religious youth worldwide.

**World Council of Churches**
The World Council of Churches (WCC) is an international Christian ecumenical organization founded in 1948 and based in Geneva, Switzerland. With member churches, the WCC represents about 550 million Christians in over 120 countries. There are 27 member churches in Latin America representing about 4.4 million people. At the national level there are more diverse groupings of WCC member churches, including federations and councils of Protestant and/or Evangelical Churches. In Brazil and Panama the Catholic Church is a member of the national ecumenical organization, but the Catholic Church is not a member elsewhere, instead opting to be involved by sending liaisons to ecumenical meetings.

In Latin America, the WCC is represented by the Latin American Council of Churches (CLAI), a network of Protestant, Pentecostal, and Evangelical churches. An additional regional group is the Latin American Evangelical Fellowship (CONELA).

Since its inception, the WCC has held nine world assemblies. The most recent took place in February 2006 in Porto Alegre, Brazil. In attendance were 2000 participants, including 691 delegates representing WCC member churches. The assembly consisted of 90 Bible study groups and 200 workshops and other events. The Porto Alegre assembly also marked several political changes in the WCC, including the adoption of a new decision-making process based on consensus, amended membership criteria, and the adoption of a new text, “Called to be the One Church.” Porto Alegre was the first assembly in which youth were included in all committee work.
Catholic Legal and Political Roles

As the religious landscape is shifting in regard to raw numbers of adherents, the political impact of the Catholic Church in Latin America is also changing. The Church’s influence varies considerably from country to country. Broadly, its conservative influence has been significant, witnessed in the relatively recent legalization in some countries of divorce and abortion. In 2004, Chile moved to legalize divorce. Nonetheless, increasingly, governments are adopting family planning policies, for example, that do not coincide with Church doctrine.

There remains a high level of confidence in the Catholic Church as an institution. The 2006 findings of a Latinobarómetro survey show that on average 71% of respondents trust the Catholic Church. As a point of contrast, 18 and 28% of respondents placed confidence in political parties and parliaments, respectively.

There is considerable scholarly analysis of the influence of the Church in different countries of the region. Two studies are briefly summarized here. One analyzes the role of the Church in Mexico, finding that the Church is more likely to influence the formation of values and to promote awareness of issues with political consequences than to orchestrate citizen voting responses specifically. Mexican respondents ranked religious officials as second behind parents in prestige and overall levels of trust, which is supported by the more recent findings of Latinobarómetro. However, Mexicans, influenced by decades of liberal thinking regarding the Church, are adamantly opposed to the direct participation of the Church in politics. Some 74% of respondents believed the Church should refrain from politics. Mexicans were also found to broadly deviate from the Church’s official views on issues related to family planning and HIV/AIDS, confirming anecdotal evidence that the Church policies in those areas are viewed as anachronistic and out of touch with everyday realities. When asked if they supported the Church’s position on family planning, 74% of respondents said that they did not.

A 2003 poll, commissioned by Catholics for a Free Choice, of Catholics in Bolivia, Colombia and Mexico showed that the political views of priests have little impact on the voting habits of members. Only 19, 22 and 30% of those polled in Mexico, Colombia and Bolivia, respectively, responded that the opinion of their priest was important to them as they made electoral decisions. Respondents indicated that the views of their family members as well as political analysts were the most likely sources of political information.

When asked whether the Catholic Church should have an influence on the design of public policy, the responses were quite different between countries. In Bolivia, 67% responded that the Church should have an influence, while in Mexico only 20% indicated their support for the idea; Colombians were evenly divided, with 48% responding that they felt the church should have an influence on public policy. While there were a wide variety of opinions on the influence of the Church on public policy, it was strongly felt in all countries that a Catholic president should govern not based on the teachings of the Catholic Church, but rather based on the diversity of opinions in the country.

The Catholic Church remains an active player in the public policy arena. The Latin American Bishops’ Council (CELAM) frequently issues official political statements. In 2004, after a conference on ethics, politics and economics, the council issued a statement condemning government corruption and calling for legal action to be taken against government officials responsible for incurring huge amounts of public debt. In addition, Paul Freston in his study of Evangelicals in Brazil notes that the Catholic Church’s status as a “territorial church” that does not “compete with anyone” enables it to work through discreet channels. He notes that the church employs techniques such as discreetly pressuring politicians, appealing to popular religious sentiment, and uses its weight and leverage in non-religious corporations, such as associations of private schools, to push its agenda.

Pentecostalism / Evangelicalism

While 40% of the world’s Catholics live in Latin America, and the region is between 80 and 90% Catholic, the Protestant church, broadly defined, is rapidly increasing in numbers and influence. The majority of the growth, however, has not been experienced by traditional Protestant denominations, but rather by evangelical groups, also referred to as new Protestants, such as Pentecostals. There are widely varying explana-
tions for the growth of the evangelical movement in Latin America.

A growth in Pentecostalism is coupled with the popular and scholarly understanding that Pentecostalism is considered to be in the position to offer greater opportunity for support, inclusion to the marginalized and immediate psychological help—both through a perceived cure and liberation through miraculous conversion, and through increased efforts by Pentecostals to support the poor. Whereas small Catholic churches in poor neighborhoods in Brazil are sometimes hidden away, Pentecostal street-front churches are impossible to miss while walking through the streets. They seem to be increasingly present and a part of the fabric of life.

The Pentecostal movement is popular and rapidly expanding. Some variation exists in practice among those churches identified as Pentecostal that broadly coincide with successive “waves” of Pentecostal growth in Latin America. The first wave, or classic Pentecostalism, arrived early in the twentieth century, and was characterized by a strict morality and conservative political and social outlook. These churches emerged out of religious revivals in the U.S. that took place in Protestant churches such as the Assemblies of God and the Church of God in Christ. Second-wave, or charismatic Pentecostalism, arose in the 1960s, as a reaction to what they considered the spiritual and social stagnation of the mainline Protestant and Catholic missionaries in Latin America. Charismatic Pentecostalism was characterized by the exercise of glossolalia (speaking in tongues), and other overt displays of worship. The third-wave, or Neo-Pentecostal movement, is generally understood to be similar to the first two waves in its theology, but has adopted a different terminology centered around the so-called “Baptism in the Holy Spirit.” The third wave churches are highly independent, and typically have no affiliation with mainline churches.

Nearly all Pentecostal preachers and leaders are themselves Latin Americans, in contrast to Catholicism, which still relies on a high proportion of foreign-born priests and religious leaders. Founders of major groups include proletarians, independent artisans and lower-middle-class, and white-collar workers, and they are rarely from higher social origin. However, even within the Pentecostal movement, this is shifting as wealthier adherents are joining Pentecostal churches in growing numbers. In many Latin American countries, there are as many as 350 different and independently functioning Pentecostal churches. In Brazil, a new Pentecostal congregation is said to be founded daily.

The growth of Protestantism can be seen in the context of changing economies and societies. Globalization has brought endless variety in choice of consumer goods, has resulted in significant urbanization, and has increased cultural interaction through tourism, global media, etc. These changes have taken place at the same time as the so-called “opening in the religious market.” While Catholicism is structured and hierarchical, Pentecostal churches are independent and able to adapt quickly to change. Many of the Pentecostal churches meet in storefront buildings and are extremely fissiparous, breaking into smaller groups.

Adopting a new religious framework represents, for many, a clean break with the past. It provides believers with a group of “fictive brothers and sisters based on a shared moral ethos” with which they can reject the hierarchies and rigid social structures that have characterized Latin American society since colonial times. Catholicism and its birthright membership, extended familial and communal obligations, social hierarchy, are increasingly viewed as factors inhibiting growth and advancement. However, both the progressive Catholic Church and Pentacostalism offer poor people the opportunity to renew and change their lives through religious participation. The idea of having a break, a discontinuity, between the church and the world through a distinct conversion experience is strongest in Pentecostalism, although some members of Catholic base ecclesial communities say their participation has led them to change their conception of religion to include the importance of organizing people into a community. Converts to Pentecostalism tend to view their new faith as a much more dramatic break from their past lives, as a miracle, cure, or supernatural experience with Jesus. However, participation in both movements requires a conscious choice from individuals to change their own life and follow “anti-traditional” values.

Pentecostalism promotes moderation and morality, which again are attractive to those tired of corruption
and ubiquitous social and economic inequality in Latin America. In a study of the impact of the Pentecostal movement in Guatemala, it was frequently noted that the church’s emphasis on sobriety and a rejection of the *machismo* culture in which men largely abdicate all responsibility in the home was particularly important to members. In addition, the church provided support to men as they attempted to overcome alcoholism. Finally, new members are attracted for economic reasons. Studies have given different results about church/economy links, but they do show consistently that many of the necessary behaviors for economic success—trustworthiness, adaptability, and perseverance, for example, are actively promoted in the evangelical churches. Members are encouraged to leave behind passivity and fatalism and to take control of their economic, social and familial situations. Members are provided with the tools and resources to accomplish these goals. Freston notes that “there is significant evidence for individual economic improvement as disorganized lives become more organized and the capacity to survive increases markedly.” John Burdick finds that rather than turning people off, the confrontational theology of the Pentecostals has a strong attraction for many people. Young people can find an alternative to a “highly sexualized consumer culture” and a “cohort of reliable marriage possibilities.”

In addition, while Pentecostals were once described as less engaged in social activism than Catholic base community members, this view has changed significantly. Pentecostalism is now widely extolled for its ability to organize networks of people and resources. In the sprawling squatter communities that surround many Latin Americans, the ratio of Protestants to Catholics can be as high as one-to-one, in large part due to the ability of Pentecostalism to “create enclaves of order and social capital within the unplanned and chaotic sprawl of the megacities.” Another issue is the degree to which religious institutions approach their work with missionary motivations or to raise consciousness. Pentecostals often view their work with the poor as missionary work, and engage in proselytizing, while Catholic pastoral agents often focus on consciousness raising and education. The contrast here explains why Pentecostal and Catholic organizations employ different methods and discourses for dealing with the poor. In terms of material support, Pentecostal churches do not provide charity in the same way Catholics do. Cecilia Mariz notes that Catholics are most concerned with helping the poorest of the poor and are more likely to engage in pure charity work.

Some practitioners and scholars see that Pentecostalism holds a comparative advantage in meeting the needs of the poor, and indeed the Pentecostal church in Latin America is disproportionately associated with the poor and less educated members of society. The vast majority of new converts to Pentecostalism are individuals ethnically, socially, or economically marginalized in a culture. They include new arrivals to urban areas from rural areas, women, and cultural minorities, among others. Others, such as Cecilia Mariz, believe that the progressive Catholic Church offers strategies for coping with poverty that are most useful to the poor community as a whole, while Pentecostalism is most applicable to individuals, especially those who face personal crises. Mariz bases this conclusion on a framework of microsocial strategies that people have developed to cope with poverty, defining three basic strategies: the material, the political, and the cultural. As a result of their different values, religions vary in the coping strategies they tend to encourage. Catholicism stresses communitarian responses to poverty, and Pentecostalism individual ones.

Measuring with any precision the benefits of the social capital created in Pentecostal communities is difficult. There is much analytic work about these issues underway, with widely varying emphases and conclusions. The great difficulty of measuring growth in membership because of problems of double-affiliation, as well as the fissiparous nature of the movement, makes it difficult to use statistics to do anything more than provide a general idea of growth. In conclusion, though, despite these difficulties, anyone familiar with the region knows that there is visible growth occurring, attested most obviously by ever proliferating storefront churches.

**Political Influence**

Reliable information on the political impact of new-Protestants in Latin America and the Caribbean is quite limited, but it is safe to assume that the political influence of new Protestant groups is still less than that of the Catholic Church. However, as the case of Brazil demonstrates, their influence is growing. There seems
to be no evidence that new Protestants are currently more or less willing to participate in political movements than individuals affiliated with other religious affiliations. One study in Brazil suggests that members of Protestant churches have often shied away from participating in established neighborhood associations because of a reluctance to become entangled in the webs of patronage that exist in many of the associations. However, members actively participated in neighborhood associations in areas where committees had not been “tainted” by those same networks of patronage.27

Evangelicals have often been directly involved in the political process. In 1990, the Universal Church of the Kingdom of God, one of Brazil’s largest Pentecostal churches, instructed members to elect three specific federal deputies in order to obtain necessary support for its recently purchased media station. In order to ensure victory, the church actually divided the vote of its members to ensure victory for at least two of its deputies.28 Evangelicals have also begun to organize their own political parties. More than twenty evangelical political parties were founded in recent years in Latin America, a phenomenon that sets Spanish-speaking Latin America apart from other areas of Pentecostal growth in Asia, Africa, and Brazil.29 One example is in Haiti where the Christian Movement for a New Haiti (MOCHRENA) is led by a Protestant pastor. Another example is the Christian Path Party (Partido Camino Cristiano) in Nicaragua, which was formed by evangelicals and in 2004 had three legislators in the 92-member National Assembly, including an ordained evangelical minister. Evangelicals have also been cited as deciding factors in presidential elections, most notably in the 1990 election of Alberto Fujimori in Peru and Jose Serrano of Guatemala in 1991.

The degree of evangelical unity is closely related to its political clout. One of the main characteristics of the Evangelical movement is the propensity of its churches to divide frequently and form new and distinct congregations. Umbrella organizations are thus vital to the political success of the Evangelical churches. In Argentina there are a number of pan-Pentecostal representative bodies. They include the Evangelical Pentecostal Confederation and the Federation of Autonomous Pentecostal Churches, among others. The Consejo Nacional Cristiano Evangélico organized a political rally before the 1999 presidential elections which was attended by more than 280,000 people from a broad range of denominations.

Pan-Pentecostal organizations in Brazil have existed for some time. The efficacy and actual importance of the groups is difficult to measure; at times the groups have actually competed against each other for political influence. For a number of years the Evangelical Confederation served as a point of contact with the government. It had offices in Brasilia as well as eighteen regional offices, and received government funds to enact social programs. In 1990 the Confederation was closed when government funding was no longer available. In 1991 the Evangelical Association (AEVB) was founded. The National Council of Pastors of Brazil was also founded and has competed for influence among Brazilian evangelicals.

**Indigenous Groups**

Christianity in general, and Catholicism in particular, have dominated political and social life in Latin America for centuries. But despite historical and ongoing attempts at conversion of indigenous peoples in the region, there remain extant populations and systems of belief which do not at all conform to Judeo-Christian modes of worship or, and in fact more commonly, synthesize Christian beliefs with ancient traditions. The Maya, heirs to a four thousand year old civilization, number six million and are concentrated in Mexico and Central America. In Guatemala, 40% of the population is of Mayan descent. Indigenous tribes are scattered across the Amazon basin, and are distinct minorities in most countries in the region.

Religious expression of the Andean people has surged in the wake of the election of Evo Morales, the first indigenous head of state of Bolivia since the time of the Spanish Conquistadors, in 2005.30 Reverence for “Pachamama,” or Mother Earth, is the locus of religious expression in Bolivia, and has been the motivating concept for Morales’ outspoken environmental advocacy on the international stage.31 Evangelical missionaries have made inroads into indigenous communities in the region. A major actor in the larger continental growth of indigenous evangelicalism
is the Linguistico Institute de Verano, which is affiliated with Summer Institute of Linguistics International. This faith-inspired organization works to develop non-written languages, to encourage literacy, and to translate works into indigenous dialects, including the Bible. SIL International was founded in 1934 and has worked on over 2,500 languages which are spoken by more than 1.2 billion people in more than 70 countries. The translation of the Bible into native dialects, along with continued intervention by missionaries, is a key factor for growth in the number of indigenous evangelicals.32

Political Roles and Development

After centuries of marginalization, indigenous groups over the past few decades have asserted themselves in politics and culture in Latin America. Indigenous groups in Latin America tend to be economically disadvantaged relative to larger national populations, and the political mobilization of indigenous communities has important economic and development dimensions. One of the most notable examples of indigenous political mobilization is from Mexico. Since 1994, there has been a conflict in Mexico characterized by intermittent bursts of violence between the government and the Zapatista Army of National Liberation (EZLN), a revolutionary group based in the state of Chiapas, colloquially known as the Zapatistas. The Zapatistas seek autonomy for the population of Chiapas, who are largely of Mayan descent. One of the movement’s central claims is that globalization has had a distinct and negative effect on the people of Chiapas; the North American Free Trade Agreement (NAFTA) is an example of a policy opposed by the group. Indigenous groups in Brazil are frequently in an oppositional position vis-a-vis the state, moving for their own political autonomy and sovereignty over land. The Confederacion de Nacionalidades Indigenas del Ecuador (CONAIE), is a key voice in Ecuadorian politics. Quechua leader Antonio Vargas was soundly beaten in the presidential election in 2001, but by 2004 had used his evangelical base to earn a place in Ecuador’s ministerial cabinet.33

What is less clear than rising indigenous influence in Latin American politics is whether these gains have translated into reductions in poverty and improvement in other development indicators. A 2005 World Bank study suggested that increases in political influence had not been accompanied by decreases in poverty or increases in access to health or educational services among indigenous populations.34

Other Groups

While only a small percentage of the population of Latin America and the Caribbean do not fall into the category of Catholic or Protestant, it is important to highlight the political efforts of at least one other group, namely the Jewish population. While the Jewish community in Latin America is less than 500,000, in Argentina, Brazil and Mexico, it is well organized and carries out a wide variety of social programs.

The political and social activity of the Jewish community is particularly interesting. In the last several years, the Jewish community of Mexico has become a leader of the civil society in several fields, including the fight against delinquency and the development of special programs to reduce poverty and to help those with greater needs. The Jewish Central Committee is an active member in a number of councils including: Council for Social Development of Mexico City, the Social Development Secretary’s Citizens Council, the Council for Economic Development of Mexico City, and the Council for Economic Development of the State of Mexico.

The Jewish community has actively engaged political leaders. The community has a permanent public relations campaign with members of the Mexican Senate and Congress, focusing on developing relationships with legislators working on issues particularly related to the concerns of the Jewish community. During the last Presidential election, the central committee organized working meetings with candidates as well as fora open to the public, providing members of the community a chance to learn more about political programs of the candidates; the average attendance of these meetings was more than 1,000. The committee also had meetings with each candidate of the five main political parties. After the elections, as contact had already been established with the candidates, the committee continued to nurture official relationships between the Jewish community and newly elected officials. During the 2003 congressional elections a similar strategy was adopted.35
The Muslim community of Brazil alone is estimated at one million,36 but there is not reliable data available about the total number of Muslims in Latin America, and Muslim communities appear to be less politically active as a bloc. One scholar notes that instead of seeking resources or financial help from the state, Muslims in Brazil seek to present themselves as “people who contribute to the country.”37 One Muslim politician in Brazil was described as focusing on international concerns, such as work in defense of the Palestinian cause, over local issues. Muslim immigrants seeking political and social participation in Latin American countries may seek to emphasize their historical presence and cultural influence in the region and their natural place as part of a national melting pot, but they must often counter the prejudice disseminated by the media, and by some members of the political class. Carlos Menem, President of Argentina from 1989–1999, is a notable example of a Latin American politician of Muslim descent (he converted to Catholicism in the 1960s). There are small Muslim communities in most if not all Latin American nations.

Religious Freedom

The U.S. State Department’s *International Religious Freedom Report* provides an overview of religious issues globally and country by country. The 2008 report notes that, in nearly all of the countries of the region, national constitutions provide for freedom of religion. In practice the governments of the region respect this right, and “generally amicable relationships” exist between adherents of different religions.38 Freedom House categorizes the vast majority of countries of Latin America and the Caribbean as religiously free. The exceptions include Colombia, Venezuela, and Guatemala, which are categorized as “partly free,” and Cuba which is considered “not free.”39 With the exception of Argentina, Costa Rica and Bolivia, all nations in the region have abandoned the practice of sanctioning official religions; in those three countries, Catholicism is recognized as the official religion. In some countries subsidies are still given to the Catholic Church and to Catholic universities. For example, in Argentina the constitution states that the Federal Government “sustains the apostolic Roman Catholic faith.” The 2008 State Department report estimates these subsidies to be USD$4 million (notably less than the USD$10 million estimated by Freston in 1998).

In recent years there have been isolated incidents of violence against members of the Catholic and Protestant clergy. In addition, a number of incidents of anti-Semitic behavior have been reported. There have also been some issues around missionary activity.

In Colombia, the Revolutionary Armed Forces of Colombia (FARC) and the National Liberation Army (ELN), according to the State Department, regularly targeted religious leaders—kidnapping, killing, and extorting them. Leaders were targeted for political rather than religious reasons. The Bishops’ Conference of the Roman Catholic Church reported that terrorist groups killed at least 40 Catholic priests between 1987 and 2003. The Colombian Evangelical Council of Churches reported that at least 115 evangelical church leaders were killed between 2001 and 2004. In Guatemala a number of religious leaders were killed between 2000 and 2004, however, there is no evidence to suggest that the killings were directly related to the victims’ religious beliefs or practices.

The Guatemalan Government has agreed to address the issue of access to sites considered sacred by the indigenous community that are currently used for tourism, however, no progress has been made on facilitating improved access to these sites for the indigenous community. In addition, prominent Catholic officials such as Bishop Alvaro Ramazzini, an advocate for indigenous rights, have received death threats. In 2003 charges were brought against Catholic bishops in Mexico, alleging that they had violated the Constitution by calling for their followers to vote for or against a political party. The bishops in fact did not explicitly instruct followers not to vote for any particular party; however, they did say that it was a sin to vote for candidates who favor equal rights for homosexuals or the legalization of abortion. In 2003 the bishops were acquitted. Southern Mexico also had reports of Catholics harassing or abusing evangelicals or other Protestants. In 2003–2004 approximately 300 to 400 Tojolabal Christians were expelled from their farms and several evangelical pastors were killed.
Catholics and Human Rights

Catholic clergy had a mixed record on protesting human rights violations during the dictatorships of the 1970s and 80s, ranging from extraordinary heroism to acceptance and engagement. In some countries, such as Brazil and Argentina, church structures colluded with military regimes. In other countries, such as Chile, clergy were outspoken about government abuses and found themselves targets of the very kind of state-sponsored terror they condemned. The record of the Church in the wake of democratization in the region has also been mixed; in Chile, for example, church leaders who bore public witness to government atrocities in the 1980s stop pursuing claims against the government by victims of human rights abuses in the wake of redemocratization. In Brazil, however, the Catholic hierarchy is noted as a faithful watchdog of the government on issues of corruption, poverty, and inequality.
Part II
How Are Faith-Inspired Institutions Responding to the Major Development Challenges Facing Latin America?

Education

Faith organizations are actively involved in education in Latin America, providing both traditional and vocational education, as well as special programs emphasizing values, ethics, and the moral formation of students. Statistics on education, however, give an imprecise understanding of their role. While ministries of education do provide statistics on the extent of public versus private education delivery in the region, statistics are seldom disaggregated and infrequently include metrics to account for faith-based institutions as opposed to other private providers of education. For Chile, such analyses do exist because of public support for religious education in government subsidized schools. To further complicate the issue, approaching the question from the point of view of private versus public is not entirely accurate, as funding of education falls into a variety of other categories. For example, there are a number of private/public modalities, the most well-known case being that of Fe y Alegría (detailed in Box 2), an educational model inspired by the Jesuit Order, but funded almost in its entirety with public funds (in Venezuela 92% of funding for the program comes from the state). There are also private institutions that receive funding from the Ministry of Education, but also charge fees to students in order to cover costs. In sum, it is difficult to obtain a precise understanding of the extent to which faith-based institutions are involved with education.

An estimated one-quarter of education in Latin America is privately administered (see Annex I). The role private institutions play in educational delivery varies significantly from country to country as well as at different levels of education (i.e. pre-primary, primary, secondary, and higher). For example, in Brazil, where nearly 40% of the region’s students live, only 15.8% of students at the primary and secondary levels receive private education. In contrast, 75% and 65% of technical and higher education, respectively, are provided by private institutions. In Guatemala 13%, 47%, and 75% of education at the primary, secondary (first cycle) and secondary (second cycle) levels, respectively, is provided privately. In Argentina 29% (pre-basic), 21% (basic), and 21% (secondary) of students are privately educated. Haiti, with 61% of its students at the primary level enrolled in private schools, is the country with the highest level of private schooling.42

The Catholic Church provides detailed records of its educational work in the hemisphere. According to the Statistical Yearbook of the Church, the Church provides education to more than 11 million students in Latin American and the Caribbean (see Annex I). This number includes students enrolled from kindergarten through higher education. However, it is unclear if these numbers include hybrid educational initiatives such as Fe y Alegría, or Colombia’s Friendship School model (see Box 3). The Jewish community provides education to its members as well as non-members in twelve countries of Latin America (see Annex I). In Argentina, for example, the Jewish community provides education for some 22,000 pupils, while in Mexico, with a total Jewish population of 40,000, 14 schools provide education to approximately 90% of Jewish children. The Protestant and new-Protestant churches are also actively involved in providing education in their communities, both to members and non-members, but there is no statistical information available.
Health

Faith organizations are active in health programming in Latin America. The Catholic Church alone operates more than 1,200 hospitals, 5,000 dispensaries, 2,400 elderly care facilities, and nearly 2,000 orphanages in the region. However, a typical discussion of health care and the Catholic Church in the context of LAC often centers on its adamant opposition to the use of artificial contraceptives rather than its extensive health care delivery networks.

According to the World Health Organization, one in five

---

**BOX 4**

**Fe y Alegría**

The public education system in Venezuela is increasingly exhibiting signs of decline. A recent World Bank study notes that although the average educational attainment of the labor force increased from 6.1 years to 8.2 years and the literacy rate for people 15 and older went from 85% to 93% between 1981 and 2001, the government’s expenditures on education dropped 36% in real terms between 1980 and 2003. Average aptitude test scores for high school seniors have dropped 71% in verbal and 73% in math between 1987 and 2003.

The exception to this context is Fe y Alegría, an international confederation of Jesuit schools working with disadvantaged youth. Fe y Alegría originated in Venezuela in 1955 as a way to consolidate efforts that were being made to provide educational services in the slum zones of Caracas. The founder, Fr. Jose Maria Velaz S.J., and the many individuals and organizations who shared his vision designed Fe y Alegría as a “Movement for Integral Popular Education and Social Development.” The movement spread to Ecuador (1964), Panama (1965), Peru (1966), Bolivia (1966), El Salvador (1969), Colombia (1971), Nicaragua (1974), Guatemala (1976), Brazil (1980), Dominican Republic (1990), Paraguay (1992), Argentina (1995), Honduras (2000), Haiti (2005), Chile (2005), and Uruguay (2008). An example of the movement’s many manifestations can be witnessed in the 1985 development of the Fe y Alegría platform in Spain, as a means of raising consciousness in Europe. In 1999, the recent challenges the organization has faced with global expansion inspired the evolution of its mission to expand in the field of development, with the new name of Entreculturas-Fe y Alegría Foundation.

The organization takes on a variety of initiatives, the most common across all global programs being support for primary and secondary education, with a subordinate, but still significant role given to job training, teacher training, adult and ratio education, and support for microbusinesses. Most observers, from community members to academic researchers, consider Fe y Alegría to be quite successful; most recently, the World Bank has conducted an econometric study that affirms these trends.

Through an econometric estimation of Average Treatment Effect, Hunt Alcott and Daniel Ortega compared Fe y Alegría graduates to a control group of Venezuelan public school students using the results of the Prueba de Aptitud Académica (PAA), a math and verbal test similar to the American SAT. Their results demonstrated that Fe y Alegría students perform slightly but significantly better on both parts of the PAA. They suggest that these numbers are the result of institutional organization. Fe y Alegría does not spend more money per pupil, but it does have evidently different management and cultural characteristics. Specifically, Fe y Alegría’s management structure is much more decentralized, giving school principals budgetary authority and the ability to hire and fire teachers. Partially as a result of this decision-making process, the organization has succeeded in instilling a “family feeling” in teachers, staff, and students that we believe contributes to the treatment effect. They concluded that Fe y Alegría merits imitation and greater scale.

Fe y Alegría’s website provides the most recent measures of the size of the operation. By 2003, the students and other participants attended to by Fe y Alegría’s 2,696 service units reached a total of 962,417. A total of 34,788 persons (excluding the multitude of volunteers) work for Fe y Alegría, of whom 97.6% are lay people and 2.4% are members of religious congregations.
organizations currently engaged in HIV/AIDS programming in the region is faith-based. This fact has promoted the commissioning of a number of studies on the role of FBOs in health care provision. The findings of these studies have been largely in agreement with one another: although FBOs often place priority on abstinence and faithfulness at the expense of broader prevention strategies, FBOs are natural partners because of their ability to reach the community, and partnerships that focus on shared goals can be fruitful and productive.

The United Nations Population Fund’s report Culture Matters: Working with Communities and Faith-based Organizations: Cases Studies from Country Programmes, for example, highlights the importance of identifying and collaborating with “local power structures and institutions.” It notes that the eradication of poverty, achievement of universal primary education, depends largely on ownership by local communities and local resources being utilized. On a similar note, a 2003 study by USAID notes, “Religious-based initiatives are pivotal to the success of prevention and care efforts in Latin America as well as globally. Churches are found in nearly all communities in the region and wield a significant level of cultural, political, social, educational and economic influence. The Church can be viewed as the largest, most stable and most extensively dispersed non-governmental organization in any country.” Finally, the Global Health

### Box 5: At Risk Youth in Conflict Areas

**Colombia’s Friendship School: UNICEF and the Catholic Church**

Colombia’s many years of armed conflict has displaced and victimized thousands of young children. Children have been orphaned, separated from their relatives, and have suffered from intense psychological trauma as a result of witnessing extreme violence. Many of these children, disadvantaged in so many ways, face a very uncertain future. However, there are efforts to provide for the needs of these children; one example is the Friendship School model.44

In its examination of education case studies in Colombia, UNICEF notes that “acquiring humanitarian neutrality in a divided community is an essential ingredient of an emergency education plan that is aimed at addressing the real immediate psychosocial needs of IDP children.”45 It highlights two examples, Retorno a la Alegría (Return to Happiness) and the Escuelas Amigas (Friendship Schools) for their success in achieving neutrality with an emphasis on the cooperation of adolescent and adult community members in the process of restoring children’s well-being. UNICEF’s Child Friendly Spaces (Escuelas Amigas de los Niños y de las Niñas) strategy was able to flexibly and rapidly integrate existing high quality education and psychosocial programmes into an emergency response.46

Friendship Schools serve more than 38,000 students at 161 schools across Colombia. The schools attempt to provide not just the basic education received by children throughout the country, but rather an education that contributes to the development of children based on a respect for human rights and the fundamental principles of democratic society. In order to accomplish this goal, the school has developed a holistic curriculum that is community-oriented, participatory, and interactive. It emphasizes basic education as well as health care, psychological assistance, nutrition and hygiene. In addition, all of its school facilities are well taken care of, school materials are supplied to the children, and its teachers receive special pedagogical training to meet the special needs of pupils.

Friendship Schools are a joint initiative between UNICEF and the Latin American Episcopal Conference (CELAM). The actual dynamics of the partnership vary from case to case, but in general the local Catholic dioceses is responsible for provision of land, management of financial resources provided by UNICEF, and providing assistance in the selection of teachers and training of teachers in the appropriate methodologies.

UNICEF reports that it is challenging to ascertain the separate impact of Return to Happiness and Child Friendly Schools, given the intertwined nature of much of their programming. They note that the schools have reached almost 70,000 children and trained 5580 volunteers as peer therapists in eight departments during a six-year period.47
Council report (2005) finds that faith-inspired organizations have an “important and sometimes unique contribution” to make in the fight against HIV/AIDS. Faith-inspired organizations’ strongest assets are their roots in communities, the breadth and depth of their infrastructures and networks, and the respect and trust of their communities. Boxes 6 and 7 detail the response of the faith-inspired organizations to HIV/AIDS in Haiti, Jamaica, and the Dominican Republic.

The Catholic Church’s stance on the use of artificial contraceptives, particularly condoms, has received much attention in recent years. While the Vatican remains firm in its stance on the use of contraceptives, the faith-inspired organizations to HIV/AIDS in Haiti, Jamaica, and the Dominican Republic.

### BOX 6

**The Working Boys’ Center (El Centro del Muchacho Trabajador)**

The Working Boys’ Center – A Family of Families, WBC-FOF, (El Centro del Muchacho Trabajador – Una familia de familias) is a mission of the Jesuits and the Sisters of Charity of the Blessed Virgin Mary. The official website of WBC-FOF describes their mission as a commitment to “creating, developing and strengthening moral values of the youth of Quito, Ecuador.” Through the provision of vocational and traditional education, as well as food and health care, WBC-FOF “empowers the poor to become agents of their own prosperity and the prosperity of others.”

WBC-FOF education programs are designed around the promotion of ten “values.” They include: loyalty, personal formation, family, religion, education, health, work, recreation, economy and housing. When families join the center they are required to sign a contract committing to aid the other families in the center and to helping their children succeed in the educational programs. The center programmatic offerings are diverse, including: meals, day care center, grammar school, adult education, technical school, religious activities, health care, recreation and money management.

WBC-FOF was founded by John Halligan in 1964. In its original meeting place, the attic of Gonzaga High School next to the Church of the Compania, 200 shoe-shine boys and other street workers met for meals, grammar school, and technical education in carpentry and shoe-making. In 1967, the organization received a USD$15,000 donation and purchased land. By 1974 a building was finished; “Working Boys’ Center Number 1” and its programs were expanded to include the boys’ families. In the following years, WBC expanded its course offerings to include daycare, pre-kinder and kindergarten programs, and adult education programs.

From 1984–1989, WBC-FOF received official accreditation from the Ministries of Education and Human Resources for all of their technical educational programs. In 1997 the National Artisans’ Association named the Center the “Best Center for Artisan Formation in Ecuador.” During that period the center also began to commercialize, offering products and services.

The next step for the organization was to start a “business school” providing students practice in advertising and selling products and services. The center received the gift of a building for this purpose (and for living quarters for volunteers) in 1992, and moved forward with plans to develop a mini-mall on the grounds of Center #2 where products produced in its workshops would be marketed and sold. In 1994, the center opened a medical clinical laboratory, which gives preference to individuals from the poor neighborhoods, and its own members.

consistent with trends in development, the Center has established a microfinance program. WBC graduates have the opportunity for low interest small business loans. The WBC prepares them for small business management, educates them in technical skills and does follow up to guarantee, to a certain extent, their success in business and ability to pay back loans.

According to the WBC-FOF website, since its inception, the organization has provided education for over 7,000 families, improved health for over 10,000 persons, introduced into the workforce over 3,000 skilled artisans, provided learning opportunities for over 100 children with special needs, created adequate housing for hundreds of families, and issued over 140 small business loans.
the church is far from monolithic on its position on the subject. It is increasingly apparent that many church members and clergy do not agree with the official view of the Church on the issue. A 2003 poll carried out in Bolivia, Colombia and Mexico dramatically demonstrates the divergence between the Catholic Church’s hierarchy and their members. In Colombia and Mexico 91% of Catholic respondents expressed their belief that adults and adolescents should have access to contraceptives, including condoms; 79% of Bolivian Catholics supported this view. In addition, 87% of Catholics in Colombia believed that an individual can use contraceptives and still remain in good standing with the Church; in Mexico 84% of individuals shared this view, while 81% of those polled in Bolivia were in agreement with the statement.

In many cases, progressive/liberal priests are actively promoting the use of condoms in order to fight against HIV/AIDS. In Brazil, by the year 2000, more than 100,000 individuals had already lost their lives as a result of AIDS and 530,000 individuals were estimated to be HIV positive. In light of these numbers, priests have acted with what they view as pragmatism; Father Paitoni, for example, who runs three shelters in Sao Paulo that provide care for approximately 33,000 AIDS

---

**Box 7**

**Guatemala—A Case Study on Advocacy and Consensus-Building Leading to Reproductive Health Law**

Historically, religious groups with the capacity and power to influence government decision-making in Guatemala have slowed the development of reproductive health programs. In 1991, a reproductive health rights and population initiative was vetoed by the President as a result of strong domestic pressure; both from the influential Catholic and evangelical leadership as well as lay religious groups and related members of civil society. As a result, in the following years family planning activities within the Ministry of Health were curtailed and Guatemala saw a decline in key health indicators.

With the passing of the Peace Accords in 1996, reproductive rights issues again entered the public consciousness. The reduction of maternal mortality and the provision of broad and comprehensive health services for women were specifically mentioned as goals of the accords. In 2000, the newly elected government prioritized reducing maternal mortality and set out to develop a nation-wide reproductive health program.

In contrast to the 1991 law on reproductive health, the process of developing the new law was a process of extensive consultation and collaboration among supporters of the law as well as traditional opponents. Key opposition groups were identified and requested to participate in dialogue. In dialogue sessions, emphasis was put on identifying points of common interest, which helped to ease discussion on more polemical issues. Dialogue and consultation took place with the Catholic Church, groups representing indigenous populations, civil society and powerful business interests.

The presidents of the Episcopal Conference and the Catholic Committee of Pastors for Health and Family were approached with presentations detailing Guatemalan health indicators. The Episcopal conference agreed to participate and even to disseminate information on family planning that included modern methods of family planning, but there was an understanding that specific issues would not be included in the law.

After nearly two years of collaboration and dialogue between disparate interest groups, advocacy and sensitization campaigns involving the media, as well as the production of numerous reports on reproductive health topics, the Social Development Law was passed in September of 2001. This law, for the first time in Guatemalan history, promotes the formulation and implementation of policy related to population, reproductive health and rights, family planning and sexual education. Had significant effort not been made to create an environment conducive to consensus building between all stakeholders, and prominently the Catholic Church, the fate of this important law would have been much more uncertain.

Source: Culture Matters: Working with Communities and Faith Based Organizations. UNFPA. 2004.
sufferers, actively promotes the use of condoms to the many individuals he comes into contact with. He has been censured by the archbishop of Sao Paulo, but continues in his work, arguing that accepting condom use is necessary in the fight for life and is a matter of accepting “a lesser evil.”

There has been some study of the impact of Catholic Church on government policy in the area of family planning. In analysis of policy decisions in Mexico, Chile, Guatemala and Haiti, they show that the position of the Catholic Church has not stopped Latin American governments from funding family planning policies that include promotion of artificial contraceptives and/or abortion. The study does not dispute the fact that the Church is an important and often quietly influential stakeholder, but notes that economic factors as well as the international community, especially in the case of Haiti, play very important roles in policy formation.

In the case of Mexico, family planning policy has been implemented on the basis of a traditional economic growth argument for population control. While the government faced significant opposition from the Catholic Church and anti-abortion organizations, pressure to limit population growth for economic development purposes served as the more powerful influence in determining family planning policy. Rather than engaging in a direct battle with the church, the government chose to avoid directly confronting the Church on the issue and has continued to pursue policies consistent with its goals to decrease AIDS infection and fertility rates.

In Chile, the government provides contraception only to married women at childbirth. The strong influence of the Catholic Church, particularly through the Christian Democratic Party, has served to perpetuate the government’s conservative policies. However, at the local-level, much like Father Paitoni of Brazil, many lower-order clergy are choosing to ignore the Vatican’s teachings and have adopted more progressive policy approaches.

The Catholic Church has also had a strong influence on family planning policy in Guatemala. In the early 1990s it was successful at blocking the passage of family planning and reproductive rights legislation (See Box 5). In contrast, Haiti’s health policy is largely influenced by international donor agencies. Because of the ongoing state of crisis and almost non-existent economy, international donor agencies contribute the vast majority of the financing for healthcare interventions and have outsized influence when compared with domestic institutions.

Box 10 describes the work of Pastoral da Crianza, a Catholic organization working with UNICEF in Brazil to improve maternal and child health.

**Conflict / Gang Violence**

Faith organizations have been active in the defense of human rights and the promotion of peaceful ends to conflicts that often are the cause of large-scale rights violations. In Peru, faith organizations have played a very important role in the defense of human rights. Catholics as well as Protestants, and more recently Pentecostals, have formed commissions prioritizing work on rights-related issues. For example, in 1976, the Episcopal Commission for Social Action, (of the Catholic Church) formed a human rights department. In the following years, the work of the Commission would be integral to the establishment of the Coordinadora Nacional de Derechos Humanos (CNDDHH), an umbrella organization that organizes the efforts of human rights organizations in Peru. Protestant groups, such as the National Evangelical Council, are currently members of the CNDDHH, and played an instrumental role in the constitutional establishment of freedom of religion in Peru. Another initiative of note in Peru is the Paz y Esperanza (Peace and Hope) organization founded by the Concilio Nacional Evangelico del Peru (CONEP). Paz y Esperanza played a major role in assisting families affected by the violence wrought by Sendero Luminoso (Shining Path), the Maoist guerrilla group responsible for over 70,000 deaths and nearly 10,000 missing persons in Peru.

The creation of the organization Paz y Esperanza deserves special note. This program was born of the Concilio Nacional Evangelico del Peru (CONEP). This organization, initially created to promote social action among the evangelical churches of Peru, played a major role in the area of human rights and in providing assistance to families displaced by violence during the two decades of terrorist actions by Sendero Luminoso in Peru. The role of Paz y Esperanza extended far into rural corners, such as areas of Ayacucho, Apurimac and
Huancavelica, in times when no other organization was able to help the families affected by the violence, which caused more than 70,000 deaths and the disappearance of almost 10,000 people.

Conflict has been a part of life in Colombia for much of the last fifty years. The faith-based community has played an active role in promoting a peaceful resolution to conflict in the country since the 1980s. Members of the religious establishment, highly respected in Colombia, have often mediated between the government and rebel factions.

The Catholic Church and the Jesuits in particular, had been active since the 1980s in organizing peace campaigns, when the Jesuits sold La Lechuga, a valuable historical site dating back to the colonial era, and used the proceeds to finance 1,000 projects to strengthen civil society in conflict zones and poor areas. In 1995, the Catholic Church organized the National Conciliation Commission, which brought together politicians, union leaders, ex-military, journalists, and others to dialogue about the state of conflict in the country. In addition, in the mid-1990s, the Jesuit Social Foundation led a discussion with the private sector on the end of the armed conflict. These efforts led to the formation of the group Businessmen for Peace, composed of the main business associations in Colombia.

The Jesuits’ efforts, in large part, have been organized through the Center for Education and Popular Education, CINEP by its Spanish acronym. Founded in 1972, CINEP carries out social and cultural investigation, maintains a database of information, and works in the mediation of conflicts and local development. Much of its current work is devoted to the Development and Peace Project of Magdalena Medio, PDPMM by its Spanish acronym. The Peace Project is

---

**BOX 8**

**HIV/AIDS in Haiti and FBOs**

More than a quarter of a million people (5.6% of population ages 15–49) are living with HIV/AIDS in Haiti. The 2005 Global Health Council report analyzed the role of FBOs in addressing HIV/AIDS in four countries, including Haiti. A report focused on four main issues: the level of care, support and treatment offered by FBOs; how FBO behavior-change communication efforts are perceived; FBO efforts to specifically address gender vulnerability; and opinions surrounding FBO accountability and participation in public policy at the national level.

The report found that in Haiti, HIV/AIDS services offered by FBOs are typically aimed at the most impoverished. Additionally, FBOs were found to have made significant efforts to provide psychological care for patients who often suffer from stigmatization as well as provide an example for the community of caring and loving AIDS victims. However, it was also noted that certain FBOs at times told patients that they were suffering because of their religious beliefs and that conversion would bring about miraculous healing.

FBOs in Haiti were found to be effective in educating people about HIV/AIDS, including modes of transmission. The results of this study reveal that in Haiti there is a wide range of views on condom use. While Voodoo leaders are reported to strongly promote condom use, some Christian churches “quietly collaborate” with organizations that promote condom use, but do not explicitly condone their use. Just as witnessed in many countries of Latin America, there is a significant difference in the official stance of the Catholic Church on condom use and what is practiced. It was reported that in some instances condom use was promoted in Catholic churches.

The report has limited information on the success of FBOs in addressing gender specific issues as they relate to HIV/AIDS. However, it was noted that some FBOs are actively striving to educate female sex workers on the importance of condom use. Finally, the findings of the report in Haiti show that the faith-based community has only recently become actively involved in HIV-related advocacy at the national level. The faith-based community is increasingly forming councils to address the issue, as well as becoming more active in consultation with the government.\[^55\]
an innovative cross-sector project involving the government, the private sector and the Catholic Church. The project aims to strengthen human and social capital, mobilize resources and attract investment and improve basic services.\textsuperscript{56}

In the 1994 conflict that broke out in southern Mexico between Zapatista rebels and government forces, people looked to the Catholic Church as a trustworthy mediator. Bishop Samuel Ruiz, a progressive bishop who frequently came under attack by more conservative elements of the Church, was chosen to be the chief mediator between the rebels and the government. However, negotiations did not go well and the government’s chief representative as well as Ruiz resigned as negotiations and dialogue came to a grinding halt.\textsuperscript{57}

### Migration

Many individuals from Latin America and the Caribbean are choosing to look to other regions of the world for work and better opportunities. While little research is available on the role of faith organizations in these patterns of migration, information is beginning to emerge indicating that FBOs are actively involved in everything from providing shelter to migrants as they travel through Mexico, to providing seminars to undocumented workers in the United States to help them understand their rights.

One scholar\textsuperscript{58} notes that institutional actors (states, political parties, hometown organizations, and religious institutions) can have a significant impact on what she calls “transnational membership.” Religious institutions commonly contribute to the assimilation of migrants into a new community, facilitating a “feeling of belonging” in new migrants, based on commonality of religious

---

**BOX 9**

**HIV/AIDS in Jamaica and the Dominican Republic**

A recent USAID study\textsuperscript{59} on the role of FBOs in Jamaica shows that they have played an instrumental role in the fight against HIV/AIDS. Risk factors in Jamaica, such as early age of sexual debut, multiplicity of partners, and a robust sex industry linked to tourism would seem to predict a higher infection rate than witnessed. The report argues that two factors contribute to this lower than expected infection rate. The first is the use of highly effective programs of case-finding and syndrome management. The second is the existence of behavioral change communication programs that have resulted in high rates of condom use, reduction in sexual partners, and a slight rise in the median age of sexual debut.

Faith-based organizations have been actively involved with the Jamaica National HIV/AIDS Control Program (NHCP) from the early stages of the epidemic. A survey carried out in 1999 in the greater Kingston area showed that 9.5% of churches had a special HIV/AIDS program or ministry, 19.5% of religious leaders had participated in programs, and that 98% of religious leaders expressed desire to participate in future programs.

While evidence suggests that FBOs prefer to promote fidelity and abstinence rather than condom use, there was no evidence of FBOs obstructing the work of the NHCP. To the contrary, FBOs and clergy members were found to be very helpful in promoting the country’s HIV/AIDS prevention strategy.

Similarly, in the Dominican Republic, significant strides have been made in the realm of behavioral changes in the effort to fight HIV/AIDS. Faith-based groups are considered instrumental in bringing about this behavioral change. In the mid-eighties, the Government of the Dominican Republic prioritized its relationship with the church and made efforts to preempt Church opposition to the policy by explaining the “life-saving mission” of its HIV/AIDS campaign. In response, religious groups joined the efforts early on and have been instrumental in training HIV/AIDS educators. For example, Prosolidaridad, an interfaith group made up of a number of churches, has trained over 2,500 church and non-religious youth leaders as HIV/AIDS educators.
belief. In some cases connections between communities are made as a result of relationships between individual priests. For example, one Dominican priest, out of concern for his ex-parishioners, sought to connect with priests in Boston where many Dominicans have settled.

Another connection that has been made is through so-called “adopt-a-parish” relationships between parishes in the United States and the Dominican Republic. This relationship provides a sometimes formal and sometimes informal source of financial resources for parishes in the Dominican Republic. Connections between parishes in the two countries also provide a source of additional income for priests who serve as supplemental priests in the US while on leave from their parishes in the Dominican Republic. The US parish pays for airfare and provides a stipend. In addition, such exchanges also serve to strengthen ties for more substantial collaborative efforts between parishes.

The Catholic Church has also established shelters and houses for immigrants making the trek to the United States. In Mexico, there are approximately four dozen of these church-sponsored refuges. The shelters provide a place to sleep and a small amount of food to the travelers. In addition, the shelters are a source of valuable information such as train schedules, methods to avoid thieves, and locations of other sources of assistance along the way. Many of the shelters are run by Scalabrinis, the Catholic religious order which has historically served migrants and immigrants. However, other dioceses and Episcopal conferences are organizing shelters more frequently.

The Church is also playing an interesting role at the other end of the immigration conduit. In Tegucigalpa, Honduras, the Church has developed a program to help aid immigrants who have been sent back to their home country by U.S. immigration officials. When the

---

**BOX 10**

**Brazil — Pastoral da Criança**

Pastoral da Criança is an example of a successful partnership between the Catholic Church and UNICEF. Pastoral’s mission statement emphasizes the right of every child to live a rich, healthy life. It thus works through a vast network of volunteers to help children survive by providing expectant mothers and families education about how to care for their young children. A secondary programmatic focus is education aimed at prevention of domestic violence.

Pastoral was founded in 1983 as a result of a meeting between the Archbishop of São Paulo, Cardinal Don Paulo Evaristo Arns, and James Grant, former Executive Director of UNICEF. After discussing the role of the Church in addressing the physical needs of the Brazilian population, the Cardinal returned to the National Conference of Brazilian Bishops and, the following year, the Conference founded Pastoral da Criança.

Since 1983, Pastoral has grown into one of the world’s largest NGOs. It utilizes the energy of more than 150,000 unpaid volunteers who reach 1.6 million children under 6 years of age, and 77,000 pregnant women in about 3,000 municipalities across the country. Pastoral provides basic health and nutritional information and promotes awareness of good practices in nutritional supervision, oral rehydration, vaccination, and infant development. The organization reaches the community in a number of ways. The primary method is through volunteers who carry out monthly home visits to families participating in the program. Municipalities also sponsor a monthly Weighing Day at which time families bring their children for health checkups and also benefit from workshops that emphasize different aspects of physical, psychological and spiritual well being of the children. In addition, Pastoral has utilized television and radio to reach and even broader audience with information on family planning and related issues.

The total cost of Pastoral is approximately USD$0.50 per child/month, including administrative, production and distribution of educational materials, training and accompanying activities. Since 1995, Pastoral has received nearly a quarter of its funds through an annual television campaign.
deported individuals arrive at the airport, church-led groups provide food, carry out basic interviews, and offer the new arrivals help with job training and education.

Immigrants are not only destined for the United States. Significant intra-regional migration in Central America as well as parts of South America also exists. The Catholic Church is developing programs to address the needs, for example, of an increasing large Nicaraguan community in Costa Rica. The Church has provided leadership among a number of relief organizations in an effort to provide coordinated response to the problems. Part of the efforts have included formalizing connections between Catholic parishes in Nicaragua and Honduras.

Youth Violence

Children and youth issues are at the fore in Latin America, if only because of demographics—the region is undergoing a “youth bulge” in its population, which puts pressure on educational systems and increases competition for scarce employment opportunities. Partly as a result of these conditions, youth gangs are a significant presence in many Latin American countries, contributing to the region’s high rates of violent crime and making Latin American youth the most targeted group for violence in the world—29% of homicides in the region are among children aged 10 to 19.60 Educational indicators are similarly grim; while nearly 92% of youth enter primary school, just over 30% continue on to secondary school.61

BOX 11

Partnership between PAHO, the Catholic Church in Colombia and CELAM—The Episcopal Council in Latin America

The Pan-American Health Organization (PAHO), the regional office of the World Health Organization (WHO), has been partnering since 2007 with the Catholic Church in Colombia to strengthen ties between Church-run health facilities and government health programs. It has also begun joint projects with CELAM as a regional entity of the Catholic Church in Latin America.

The partnership has many components, including training opportunities for health care providers associated with Catholic health ministries in Colombia, linking government health authorities with Catholic representatives, and the development of joint program plans. The main Catholic organizations involved in the partnership, which operates in the Bogota region, are the Latin America Episcopal Conference (a conference of bishops from the region formed in Rio de Janeiro in 1955), and local pastorales (Catholic social organizations).

Dr. Juan Silva, Partnerships Director for PAHO, said that the partnership with the Church was not intended to mediate on controversial issues such as birth control or abortion; rather, Silva said, “What we are trying to do is to identify issues where there is common ground already and the possibility for cooperation. We’re trying to identify common denominators.”

A key element of PAHO’s role, besides offering technical assistance to Catholic organizations around Bogota that offer health services, is to broker cooperation between high level authorities within CELAM and the government, and also between volunteers with the various pastorales and local government health structures.

Some of the trainings offered by PAHO to the various pastorales include specialized instruction in physical, social and psychological care for internally displaced persons, training in primary health care including vaccination protocols, and training in proper home sanitation practices. There has also been regional training alongside CELAM given to the pastorales of the Andean countries and Mexico using the strategy of ‘Familias Fuertes’ (strong families) to reduce risky practices among youth.

The partnership is unusual for Colombia, said Silva, and consequently some of the main challenges encountered so far deal with a lack of experience in joint, inter-organizational work, and organizational and managerial differences between the partners.
Programmatic responses are varied, but faith-based groups tend to be involved directly in youth gang violence issues as mediators and counselors, as described in the boxes below.

**Climate Change**

Environmental stewardship issues, and especially climate change, have come to complement cultural and moral issues on the public policy agendas of religious organizations. In Latin America, much of this concern is directed towards the destruction of the Amazon Rainforest—from 2000 to 2006 over 150,000 square kilometers of forest were felled, roughly the size of Greece—and the global climate impacts of this process. Interestingly, world faith leaders have turned to the indigenous and traditional tribal peoples of the Amazon basin for leadership on the issue. Metropolitan John of Pergamon, a major leader of the Eastern Orthodox church, said in 2005 in the context of the climate change issue, “Let us listen with respect to those indigenous cultures which have managed to survive the zeal of our ancestors who conquered them almost to the point of extinction.” In the same vein, Pope Benedict XVI called “on Christians of all Confessions [to support] the populations of the Amazon region,” in the fight for the integrity of the land.

Indigenous communities in Latin America, as around the world, have lately been demanding greater influence in global climate-related negotiations and agreements. Indigenous leaders in 11 Latin American countries formed in April 2008 the International Alliance of Forest Peoples as a mechanism to lobby for an indigenous voice in proceedings around climate change.

**BOX 12**

### Inequality in Latin America

In terms of income distribution, Latin America (along with sub-Saharan Africa) is the most unequal place in the world. The highest-earning 10% of the population earns nearly 50% of the region’s income, while the lowest-earning 10% earns 1.6% of total regional income. In comparison, the developed-country averages are 29.1% and 2.5%, respectively.

High levels of income inequality are accompanied by unequal access to services. In Monterrey, Mexico, less than 10% of those in wealthy neighborhoods lack running water; in the poorest neighborhoods in the same city, 50% lack running water. In Buenos Aires, the infant mortality rate in poor neighborhoods is double the rate in wealthy neighborhoods.

Concerns about the gulf between the rich and the poor extend beyond equity. From a macroeconomic perspective, inequality is of great concern because inequality appears to increase poverty, and is itself a barrier to poverty reduction. More unequal countries tend to have higher crime rates—a one percent increase in a country’s Gini coefficient (the standard measurement of income distribution) is found to lead to a one to four percent increase in crime rates. In the long term, it seems that income inequality can be a damper on economic growth.

Latin America experienced dramatic economic growth during the 1990s, benefitting to some degree people of all economic classes. However, inequality also increased during this period.

Most scholars agree that inequality in Latin America has its roots in the way colonial powers assumed and distributed power over and access to resources, services, and education. To a varying extent across the region, patterns of land ownership that closely resemble those under colonial regimes—a small elite group of landholders owning most productive land in the country—persist. Additionally, access to educational opportunities continues to be highly unequal across the region, one factor which contributes to the persistence of high rates of income inequality.
Box 13

Exploring the Roles of Faith Leaders and Institutions on Children and Youth Issues in Brazil

Brazil is an unusually complex case because of the intricate and dynamic intersections of religious thought, religious organizations, and religious actors with the social problems of children, especially those termed street children. Brazil’s active and changing religious marketplace is a cultural transformation that has garnered much popular and academic attention in the past few decades. In a historically Catholic country that once offered few other official options, many Brazilians now choose, and frequently shift between, or combine and practice Afro-Brazilian spiritual practices, various Pentecostal and Protestant denominations, and folk and liberation theology variants of Catholicism.

The Brazilian “social problems marketplace” is crowded with pressing issues, but they are all related to the biggest problems in Brazilian society—poverty and Brazil’s extraordinarily wide gaps between rich and poor, one of the world’s largest disparities. The wealthiest 1% earns more than the poorest 50%. The phases of the Brazilian modernization and industrialization experience over the late 20th century—the military dictatorship, land reform campaigns, the Brazilian economic “miracle,” ISI schemes, cycles of inflation extremes and recovery—have failed to improve the everyday lives of Brazilian citizens, and extreme poverty and inequality persists. But as Cecilia Mariz notes, there are factors other than economic wealth that play an important role in determining people’s quality of life. Cultural transformations, such as changes in religious life and trends in the faith world, are vital to consider along with macro-level processes when dealing with the problem of poverty in Brazil.

Failed by the Brazilian state, social, and family structures, street children fall at the bottom of Brazil’s heap of miseráveis. Invisible to the government and many of the well-off, street children are a tragically enigmatic symbol of Brazilian urban life, consequence of the massive poverty in Brazil. There are varied estimates of the number of children on the streets in Brazil, which are often quite widely different, because there are several categories used by government and non-governmental agencies to describe children on the street. Estimates range from 39,000 to over 7 million.

The institutions that work with street children in Brazil encompass a wide range of religious and secular orientations, from major government initiatives in urban centers to new-age rural farms teaching meditation classes. But in general, their goals are common: to protect children from being drawn into illegal activity by emphasizing schooling, and to promote acquisition of occupational skills, job placement, and actions that boost self-esteem. The total number of institutions that serve children and adolescents in Brazil, the scope of their activities, their history and their effectiveness are still largely unknown. A few examples include:

The Setor Juventud do CNBB (Conselho Nacional dos Bispos do Brasil)

The Setor Juventud do CNBB (Conselho Nacional dos Bispos do Brasil) works with groups of about 100 children in each parish, organized into 4–5 groups of about 10–20 children each. They claim to host 100,000 groups ranging from 10–80 youth, engaging about 2 million youth out of 34 million in Brazil. The groups engage specific themes, from broad social issues such as citizenship and the environment to specific concerns such as access to water and the rights of minority groups like indigenous, elderly, and mentally disabled people. The National Day of Youth is their most important day, when they mobilize large numbers of youth to become politically involved each year around a different theme. They emphasize youth leadership and youth evangelizing youth. In addition to these intellectual topics, the Pastorais run literacy and agricultural schools, and college prep and art courses for rural youth. The Pastoral de Juventud engages youth aged around 14–29 years, and the Pastoral da Crianca works with younger children.

Rede Viva

In Rio de Janeiro, the group Rede Viva is an umbrella organization that works to bring together all the evangelical Christian organizations working with at risk children in Brazil. This ambitious undertaking connects large international groups like World Vision and Tearfund with local groups in Rio. Projeto Calcada is one group that benefits from the resources and networking of Rede Viva. The project works to counsel children on the
Like their methods and rhetoric, the challenges faced by religious and secular organizations working with street children are also quite similar. Common problems faced by all organizations involve the disconnect between the adult visions of change and those of the children, and frustration over what seem to be the “endless demands of the children,” such as the necessity for constant support for children who do not have support coming from anywhere else and need guidance and resources in all areas. Organizations face challenges such as lack of money, lack of time, difficulty retaining staff and volunteers, and frustrations with the government.

A striking characteristic of many of the secular organizations working with street children is the similarity between their rhetoric and methods with those of faith organizations. The rhetoric of mobilization and inclusion employed by National Movement of Street Children is quite similar to that employed by the liberation theology-inspired Catholic base communities with the organization of children into “nucleos de base” (base nuclei).

Viva Rio

Viva Rio, a prominent, 14 year old NGO in Rio de Janeiro, sponsors a variety of programs for children that, while secular, contain strong religious links. Viva Rio focuses on the reduction of urban violence and diminishing the space between rich and poor urbanites. The majority of its projects target youth. Ana e Maria works with pregnant girls, offering education and microcredit funding. Luta Pela Paz is a boxing program for high risk youth in Mare, a slum near the airport. The program combines sports with mandatory citizenship classes and other education. The Human Security Campaign is an arms collection campaign that advocates for international recognition of the violent lives that children in Brazil lead, similar to those of child soldiers. They consider these children abandoned by other groups as too violent or beyond help and seek to elevate their cause to the national and international level. The Resgate program seeks to “rescue the citizenship” of youth already involved in drug trafficking in Mare and Niteroi using a twelve month program to get them back into schools that provide legal and psychological counseling.
In Honduras, with a population of around six million, an estimated one hundred thousand young people are active members of gangs. The Honduran government has records of 129 gangs operating in the country, the biggest of which are the Mara 18 (also known as Calle 18) and the Salvatrucha. The government has recently instituted zero-tolerance policies (known as Mano Dura) that mandate the incarceration of people with tattoos. As of 2005 in Honduras, at least 1,500 tattooed juveniles have reportedly been incarcerated. The government defends Mano Dura and claims that it has helped decrease the number of killings by 706 cases from 2003 to 2004, among other indicators of violence such as the number of bank robberies and thefts.

Bishop Romulo Emiliani of the Catholic diocese of San Pedro Sula, Honduras, has taken an approach that focuses on mediation between gangs and rehabilitation of gang members. He facilitates dialogue between warring gangs, negotiates with the Honduran government on behalf of gang members, and visits gang members in jail to talk to them about their options after they are released. In addition, he has also established a foundation, Unidos Por La Vida (United for Life), that helps to rehabilitate former gang members. As of 2005, the foundation had plans to open a rehabilitation center for 400 people. Furthermore, the bishop bought three laser machines for the diocese to remove tattoos from 12,000 young men as of 2005, helping to reduce the stigma against former gang members. More broadly, Bishop Emiliani seeks to provide Honduran youth with more opportunities and alternatives to gang violence.

In addition to gang violence, children in Honduras are exposed to domestic violence. Thus, many FBOs are also seeking to prevent domestic violence. For example, Mercy Corps works to reduce domestic violence cases against women and children and strengthen the capacity of local groups to prevent and manage family conflicts. In northern Comayagua, domestic conflicts were resolved in about half of the 1,400 cases handled, and the support provided by absent fathers increased by 30% in 2003. Mercy Corps also established a program called DEBORAH, which intervenes in cases of domestic violence by providing legal services to women, families and communities. Over the past four years, the program’s paralegal officers have managed more than 750 counseling cases in four Honduran cities. Of those cases, 211 couples reached non-aggression agreements out of court, and 450 couples reached alimony settlements. Nearly 2,000 people have visited the law libraries located in the DEBORAH program’s four office locations. Since its founding, the program has educated over 2,500 community members including teachers, religious leaders, and politicians. As is the case with many other programs administered by faith-based organizations, DEBORAH employs a grassroots approach to educating communities, resolving conflict, and building a society that is safer for women and children.
A companion document is the *Report on the Consultation on Global Development and Faith Inspired Organizations in Latin America*, which reviews a consultation of faith and development leaders held in Antigua, Guatemala, on January 30–31, 2009. This consultation engaged a diverse group of practitioners, technical specialists, and religious leaders on emerging issues in religion and development in Latin America.

The meeting affirmed the significance of the issues identified in this report and elaborated ideas for follow up. Highlights included the following:

- Latin America’s dynamic religious landscape presents both policy and knowledge challenges. Among the most significant for economic and social development are the growth of Protestant / Pentecostal denominations, and relative decline of the Roman Catholic Church, historically a major provider of social services.

- Youth issues are pressing, given demographic trends, and deserve much more purposeful attention.

- Development indicators for indigenous groups lag behind increased political mobilization in these communities.

- New issues such as climate change seem to be possible platforms for interfaith cooperation.

Suggestions for action focused on building better knowledge through research and operational interactions, dialogue to define more sharply priority development issues (especially for young people), and explore solutions, and building stronger, practitioner relevant networks to encourage sharing of experience and exploration of synergies in programs and policy contributions.
# Annex I:
Private Education in the Caribbean and Latin America

## TABLE I: PRIVATE EDUCATION IN THE CARIBBEAN

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Antigua and Barbuda</td>
<td>Primary</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
</tr>
<tr>
<td></td>
<td>Secondary</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
</tr>
<tr>
<td></td>
<td>Tertiary</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
</tr>
<tr>
<td>Barbados</td>
<td>Primary</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>8.78</td>
<td>11.19</td>
<td>..</td>
</tr>
<tr>
<td></td>
<td>Secondary</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>7.51</td>
<td>6.2</td>
<td>..</td>
</tr>
<tr>
<td></td>
<td>Tertiary</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
</tr>
<tr>
<td>Belize</td>
<td>Primary</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>87.19</td>
<td>54.11</td>
<td>87.06</td>
</tr>
<tr>
<td></td>
<td>Secondary</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>8.1</td>
<td>..</td>
<td>..</td>
</tr>
<tr>
<td></td>
<td>Tertiary</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
</tr>
<tr>
<td>Cuba</td>
<td>Primary</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
</tr>
<tr>
<td></td>
<td>Secondary</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
</tr>
<tr>
<td></td>
<td>Tertiary</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
</tr>
<tr>
<td>Dominica</td>
<td>Primary</td>
<td>4.02</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>24.25</td>
<td>27.01</td>
<td>..</td>
</tr>
<tr>
<td></td>
<td>Secondary</td>
<td>..</td>
<td>21.5</td>
<td>20.7</td>
<td>15.5</td>
<td>11.58</td>
<td>14.38</td>
<td>..</td>
</tr>
<tr>
<td></td>
<td>Tertiary</td>
<td>..</td>
<td>11.5</td>
<td>32.6</td>
<td>32.05</td>
<td>22.9</td>
<td>..</td>
<td>..</td>
</tr>
<tr>
<td>Dominican Republic</td>
<td>Primary</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
</tr>
<tr>
<td></td>
<td>Secondary</td>
<td>..</td>
<td>21.5</td>
<td>20.7</td>
<td>15.5</td>
<td>11.58</td>
<td>14.38</td>
<td>..</td>
</tr>
<tr>
<td></td>
<td>Tertiary</td>
<td>..</td>
<td>11.5</td>
<td>32.6</td>
<td>32.05</td>
<td>22.9</td>
<td>..</td>
<td>..</td>
</tr>
<tr>
<td>Grenada</td>
<td>Primary</td>
<td>8.66</td>
<td>7.6</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
</tr>
<tr>
<td></td>
<td>Secondary</td>
<td>..</td>
<td>7.6</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
</tr>
<tr>
<td></td>
<td>Tertiary</td>
<td>..</td>
<td>7.6</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
</tr>
<tr>
<td>Guyana</td>
<td>Primary</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
</tr>
<tr>
<td></td>
<td>Secondary</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
</tr>
<tr>
<td></td>
<td>Tertiary</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
</tr>
<tr>
<td>Haiti</td>
<td>Primary</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
</tr>
<tr>
<td></td>
<td>Secondary</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
</tr>
<tr>
<td></td>
<td>Tertiary</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
</tr>
<tr>
<td>Jamaica</td>
<td>Primary</td>
<td>5.81</td>
<td>8.3</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>4.91</td>
</tr>
<tr>
<td></td>
<td>Secondary</td>
<td>..</td>
<td>8.3</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
</tr>
<tr>
<td></td>
<td>Tertiary</td>
<td>..</td>
<td>8.3</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
</tr>
<tr>
<td>St. Kitts and Nevis</td>
<td>Primary</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>17.64</td>
</tr>
<tr>
<td></td>
<td>Secondary</td>
<td>..</td>
<td>3.3</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
</tr>
<tr>
<td></td>
<td>Tertiary</td>
<td>..</td>
<td>3.3</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
</tr>
<tr>
<td>St. Lucia</td>
<td>Primary</td>
<td>1.83</td>
<td>1.9</td>
<td>..</td>
<td>..</td>
<td>2.1</td>
<td>2.35</td>
<td>2.97</td>
</tr>
<tr>
<td></td>
<td>Secondary</td>
<td>12.04</td>
<td>4</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
</tr>
<tr>
<td></td>
<td>Tertiary</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
</tr>
<tr>
<td>St. Vincent and the</td>
<td>Primary</td>
<td>3.2</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
</tr>
<tr>
<td>Grenadines</td>
<td>Secondary</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
</tr>
<tr>
<td></td>
<td>Tertiary</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
</tr>
<tr>
<td>Suriname</td>
<td>Primary</td>
<td>..</td>
<td>47.2</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
</tr>
<tr>
<td></td>
<td>Secondary</td>
<td>..</td>
<td>47.2</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
</tr>
<tr>
<td></td>
<td>Tertiary</td>
<td>..</td>
<td>47.2</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
</tr>
<tr>
<td>Trinidad and Tobago</td>
<td>Primary</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>5.01</td>
<td>6.21</td>
<td>..</td>
</tr>
<tr>
<td></td>
<td>Secondary</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>7.59</td>
<td>..</td>
<td>..</td>
</tr>
<tr>
<td></td>
<td>Tertiary</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
</tr>
</tbody>
</table>

Source: Development data / Edstats
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Argentina</td>
<td>Primary</td>
<td>...</td>
<td>...</td>
<td>20.5</td>
<td>20.3</td>
<td>20.08</td>
<td>19.92</td>
<td>...</td>
</tr>
<tr>
<td></td>
<td>Secondary</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>25.34</td>
<td>25.09</td>
<td>...</td>
</tr>
<tr>
<td></td>
<td>Tertiary</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>21.07</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Bolivia</td>
<td>Primary</td>
<td>10.39</td>
<td>25.9</td>
<td>...</td>
<td>...</td>
<td>6.83</td>
<td>8.44</td>
<td>...</td>
</tr>
<tr>
<td></td>
<td>Secondary</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>13.63</td>
<td>15.63</td>
<td>...</td>
</tr>
<tr>
<td></td>
<td>Tertiary</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>21.33</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Brazil</td>
<td>Primary</td>
<td>14.23</td>
<td>34.75</td>
<td>11.6</td>
<td>11.6</td>
<td>11.2</td>
<td>...</td>
<td>8.33</td>
</tr>
<tr>
<td></td>
<td>Secondary</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>11.27</td>
</tr>
<tr>
<td></td>
<td>Tertiary</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Chile</td>
<td>Primary</td>
<td>38.81</td>
<td>49.02</td>
<td>40.3</td>
<td>44.6</td>
<td>41.6</td>
<td>43.56</td>
<td>45.46</td>
</tr>
<tr>
<td></td>
<td>Secondary</td>
<td>39.5</td>
<td>42.9</td>
<td>40.3</td>
<td>44.6</td>
<td>41.6</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td></td>
<td>Tertiary</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Colombia</td>
<td>Primary</td>
<td>15.24</td>
<td>...</td>
<td>17.3</td>
<td>40.1</td>
<td>18.7</td>
<td>19.56</td>
<td>18.75</td>
</tr>
<tr>
<td></td>
<td>Secondary</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>33.35</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td></td>
<td>Tertiary</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Costa Rica</td>
<td>Primary</td>
<td>4.66</td>
<td>7.93</td>
<td>4.9</td>
<td>...</td>
<td>4.9</td>
<td>5.4</td>
<td>6.78</td>
</tr>
<tr>
<td></td>
<td>Secondary</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>15.28</td>
</tr>
<tr>
<td></td>
<td>Tertiary</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Ecuador</td>
<td>Primary</td>
<td>...</td>
<td>15.9</td>
<td>19.5</td>
<td>19.8</td>
<td>21.23</td>
<td>22.67</td>
<td>...</td>
</tr>
<tr>
<td></td>
<td>Secondary</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>24.26</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td></td>
<td>Tertiary</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>El Salvador</td>
<td>Primary</td>
<td>...</td>
<td>14.3</td>
<td>...</td>
<td>13.4</td>
<td>10.98</td>
<td>11.17</td>
<td>...</td>
</tr>
<tr>
<td></td>
<td>Secondary</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>24.94</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td></td>
<td>Tertiary</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>23.03</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>70.77</td>
</tr>
<tr>
<td>Guatemala</td>
<td>Primary</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>16.8</td>
<td>14.92</td>
<td>12.84</td>
<td>...</td>
</tr>
<tr>
<td></td>
<td>Secondary</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td></td>
<td>Tertiary</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Honduras</td>
<td>Primary</td>
<td>5.75</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td></td>
<td>Secondary</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td></td>
<td>Tertiary</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>20.98</td>
<td>...</td>
</tr>
<tr>
<td>Mexico</td>
<td>Primary</td>
<td>6.15</td>
<td>16.62</td>
<td>6.3</td>
<td>12.2</td>
<td>6.3</td>
<td>7.04</td>
<td>7.74</td>
</tr>
<tr>
<td></td>
<td>Secondary</td>
<td>6.4</td>
<td>12.2</td>
<td>11.5</td>
<td>10.7</td>
<td>15.11</td>
<td>...</td>
<td>16.35</td>
</tr>
<tr>
<td></td>
<td>Tertiary</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>28.41</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Nicaragua</td>
<td>Primary</td>
<td>12.62</td>
<td>...</td>
<td>13.8</td>
<td>24.3</td>
<td>16.45</td>
<td>16.01</td>
<td>...</td>
</tr>
<tr>
<td></td>
<td>Secondary</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>32.06</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td></td>
<td>Tertiary</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>30.5</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Panama</td>
<td>Primary</td>
<td>7.83</td>
<td>15.74</td>
<td>8.2</td>
<td>...</td>
<td>9.6</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td></td>
<td>Secondary</td>
<td>...</td>
<td>...</td>
<td>9.3</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td></td>
<td>Tertiary</td>
<td>...</td>
<td>...</td>
<td>9.6</td>
<td>...</td>
<td>9.62</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>9.89</td>
</tr>
<tr>
<td>Paraguay</td>
<td>Primary</td>
<td>14.98</td>
<td>21.88</td>
<td>13.4</td>
<td>...</td>
<td>13.5</td>
<td>15.32</td>
<td>14.76</td>
</tr>
<tr>
<td></td>
<td>Secondary</td>
<td>...</td>
<td>...</td>
<td>24.2</td>
<td>...</td>
<td>27.5</td>
<td>29.26</td>
<td>27.6</td>
</tr>
<tr>
<td></td>
<td>Tertiary</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Peru</td>
<td>Primary</td>
<td>12.57</td>
<td>14.58</td>
<td>12.3</td>
<td>16.2</td>
<td>12.3</td>
<td>11.7</td>
<td>13.01</td>
</tr>
<tr>
<td></td>
<td>Secondary</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>16.1</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td></td>
<td>Tertiary</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>16.1</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>16.88</td>
</tr>
<tr>
<td>Uruguay</td>
<td>Primary</td>
<td>16.19</td>
<td>13.97</td>
<td>16.2</td>
<td>16.6</td>
<td>15.5</td>
<td>14.65</td>
<td>14</td>
</tr>
<tr>
<td></td>
<td>Secondary</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>15.6</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td></td>
<td>Tertiary</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>11.81</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>11.45</td>
</tr>
<tr>
<td>Venezuela, RB</td>
<td>Primary</td>
<td>13.75</td>
<td>25.89</td>
<td>15.3</td>
<td>34.5</td>
<td>17.1</td>
<td>17.6</td>
<td>15.02</td>
</tr>
<tr>
<td></td>
<td>Secondary</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>17.6</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td></td>
<td>Tertiary</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>15.02</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>14.43</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>25.82</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>...</td>
</tr>
<tr>
<td>Country</td>
<td>Pre-school</td>
<td>Primary</td>
<td>Secondary</td>
<td>Higher education</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>---------------------</td>
<td>------------</td>
<td>---------</td>
<td>-----------</td>
<td>------------------</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Argentina</td>
<td>-</td>
<td>29</td>
<td>-</td>
<td>20</td>
<td>-</td>
<td>-</td>
<td>21</td>
<td></td>
</tr>
<tr>
<td>Bahamas</td>
<td>-</td>
<td>57</td>
<td>-</td>
<td>25</td>
<td>-</td>
<td>23</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>Belize</td>
<td>-</td>
<td>85</td>
<td>-</td>
<td>-</td>
<td>47</td>
<td>-</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>Bolivia</td>
<td>10</td>
<td>-</td>
<td>10</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>Brazil</td>
<td>26</td>
<td>22</td>
<td>14</td>
<td>11</td>
<td>-</td>
<td>-</td>
<td>58</td>
<td></td>
</tr>
<tr>
<td>Chile</td>
<td>48</td>
<td>51</td>
<td>39</td>
<td>42</td>
<td>42</td>
<td>45</td>
<td>54</td>
<td></td>
</tr>
<tr>
<td>Colombia</td>
<td>52</td>
<td>51</td>
<td>15</td>
<td>19</td>
<td>39</td>
<td>-</td>
<td>64</td>
<td></td>
</tr>
<tr>
<td>Costa Rica</td>
<td>11</td>
<td>10</td>
<td>5</td>
<td>5</td>
<td>10</td>
<td>11</td>
<td>24</td>
<td></td>
</tr>
<tr>
<td>Dominican Republic</td>
<td>-</td>
<td>41</td>
<td>-</td>
<td>16</td>
<td>-</td>
<td>33</td>
<td>71</td>
<td></td>
</tr>
<tr>
<td>Ecuador</td>
<td>-</td>
<td>38</td>
<td>-</td>
<td>18</td>
<td>-</td>
<td>-</td>
<td>23</td>
<td></td>
</tr>
<tr>
<td>El Salvador</td>
<td>37</td>
<td>25</td>
<td>15</td>
<td>13</td>
<td>61</td>
<td>-</td>
<td>69</td>
<td></td>
</tr>
<tr>
<td>Guatemala</td>
<td>31</td>
<td>32</td>
<td>16</td>
<td>17</td>
<td>-</td>
<td>-</td>
<td>29</td>
<td></td>
</tr>
<tr>
<td>Haiti</td>
<td>86</td>
<td>-</td>
<td>61</td>
<td>-</td>
<td>82</td>
<td>-</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>Honduras</td>
<td>18</td>
<td>21</td>
<td>5</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>12</td>
<td></td>
</tr>
<tr>
<td>Jamaica</td>
<td>84</td>
<td>-</td>
<td>5</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>Mexico</td>
<td>9</td>
<td>8</td>
<td>6</td>
<td>6</td>
<td>12</td>
<td>11</td>
<td>25</td>
<td></td>
</tr>
<tr>
<td>Nicaragua</td>
<td>24</td>
<td>22</td>
<td>13</td>
<td>16</td>
<td>19</td>
<td>32</td>
<td>34</td>
<td></td>
</tr>
<tr>
<td>Panama</td>
<td>27</td>
<td>26</td>
<td>8</td>
<td>10</td>
<td>13</td>
<td>-</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>Paraguay</td>
<td>55</td>
<td>28</td>
<td>15</td>
<td>14</td>
<td>22</td>
<td>27</td>
<td>47</td>
<td></td>
</tr>
<tr>
<td>Peru</td>
<td>18</td>
<td>22</td>
<td>13</td>
<td>12</td>
<td>15</td>
<td>16</td>
<td>36</td>
<td></td>
</tr>
<tr>
<td>Uruguay</td>
<td>30</td>
<td>26</td>
<td>16</td>
<td>16</td>
<td>17</td>
<td>16</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>Venezuela</td>
<td>15</td>
<td>19</td>
<td>14</td>
<td>18</td>
<td>29</td>
<td>-</td>
<td>35</td>
<td></td>
</tr>
<tr>
<td>Regional Average (unweighted)</td>
<td>34.2</td>
<td>32.3</td>
<td>15.9</td>
<td>16.4</td>
<td>31.4</td>
<td>23.8</td>
<td>34.7</td>
<td></td>
</tr>
</tbody>
</table>

Source: González, Pablo, Juan Carlos Navarro and Laurence Wolf, eds. 2002. Educación privada y política pública en América Latina. PREAL/BID.
## Denominations, Populations, and Growth

### SUMMARY DATA: EVOLUTION OF RELIGIOUS AFFILIATION

<table>
<thead>
<tr>
<th>Religious Affiliation</th>
<th>1900</th>
<th>%</th>
<th>1970</th>
<th>%</th>
<th>2025</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christians (all denominations)</td>
<td>62,002,925</td>
<td>95.2</td>
<td>269,200,550</td>
<td>94.5</td>
<td>641,115,950</td>
<td>92.0</td>
</tr>
<tr>
<td>Roman Catholics</td>
<td>58,689,470</td>
<td>90.1</td>
<td>251,791,319</td>
<td>88.4</td>
<td>606,059,020</td>
<td>87.0</td>
</tr>
<tr>
<td>Protestants</td>
<td>932,550</td>
<td>1.4</td>
<td>12,505,263</td>
<td>4.4</td>
<td>48,131,716</td>
<td>9.3</td>
</tr>
<tr>
<td>Independents</td>
<td>29,400</td>
<td>0.1</td>
<td>9,242,347</td>
<td>3.3</td>
<td>39,706,358</td>
<td>7.7</td>
</tr>
<tr>
<td>Evangelicals</td>
<td>766,300</td>
<td>1.2</td>
<td>9,565,160</td>
<td>3.4</td>
<td>141,432,880</td>
<td>27.2</td>
</tr>
<tr>
<td>Pentecostals/Charismatics</td>
<td>10,000</td>
<td>0.0</td>
<td>12,621,450</td>
<td>4.4</td>
<td>202,277,880</td>
<td>29.0</td>
</tr>
<tr>
<td>Doubly-affiliated</td>
<td>-280,000</td>
<td>-0.4</td>
<td>-11,155,558</td>
<td>-3.9</td>
<td>-119,773,500</td>
<td>-17.2</td>
</tr>
<tr>
<td>Nonreligious</td>
<td>372,340</td>
<td>0.6</td>
<td>5,842,940</td>
<td>2.1</td>
<td>25,799,710</td>
<td>3.7</td>
</tr>
<tr>
<td>Muslims</td>
<td>57,710</td>
<td>0.1</td>
<td>488,630</td>
<td>0.2</td>
<td>1,672,011</td>
<td>0.3</td>
</tr>
<tr>
<td>Jews</td>
<td>23,110</td>
<td>0.0</td>
<td>794,580</td>
<td>0.3</td>
<td>1,227,360</td>
<td>0.2</td>
</tr>
<tr>
<td>Spiritists</td>
<td>257,040</td>
<td>0.4</td>
<td>4,557,880</td>
<td>1.6</td>
<td>15,836,080</td>
<td>2.3</td>
</tr>
<tr>
<td>Total Population</td>
<td>65,142,300</td>
<td>100.0</td>
<td>284,795,500</td>
<td>100.0</td>
<td>696,646,800</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Source: World Christian Database

### TABLE: YOUTH POPULATION TRENDS

Estimated and projected youth population in Latin America, 1950–2015

<table>
<thead>
<tr>
<th>Region/Country</th>
<th>1950</th>
<th>Percentage of the total population</th>
<th>2005</th>
<th>Percentage of the total population</th>
<th>2015</th>
<th>Percentage of the total population</th>
</tr>
</thead>
<tbody>
<tr>
<td>CENTRAL AMERICA</td>
<td>7199.5</td>
<td>19.2</td>
<td>26,946.5</td>
<td>18.5</td>
<td>29,675.9</td>
<td>17.9</td>
</tr>
<tr>
<td>Belize</td>
<td>13.2</td>
<td>19.2</td>
<td>56.7</td>
<td>20.4</td>
<td>67.1</td>
<td>19.8</td>
</tr>
<tr>
<td>Costa Rica</td>
<td>165.4</td>
<td>17.1</td>
<td>856.4</td>
<td>19.5</td>
<td>850.9</td>
<td>16.8</td>
</tr>
<tr>
<td>El Salvador</td>
<td>379.6</td>
<td>19.5</td>
<td>1,260.4</td>
<td>18.7</td>
<td>1,411.6</td>
<td>18.3</td>
</tr>
<tr>
<td>Guatemala</td>
<td>630.3</td>
<td>20.0</td>
<td>2,559.8</td>
<td>20.0</td>
<td>3,337.8</td>
<td>20.4</td>
</tr>
<tr>
<td>Honduras</td>
<td>277.4</td>
<td>18.7</td>
<td>1,445.1</td>
<td>21.0</td>
<td>1,740.4</td>
<td>20.8</td>
</tr>
<tr>
<td>Mexico</td>
<td>5,330.3</td>
<td>19.2</td>
<td>19,004.8</td>
<td>18.0</td>
<td>20,336.7</td>
<td>17.3</td>
</tr>
<tr>
<td>Nicaragua</td>
<td>250.9</td>
<td>19.4</td>
<td>1,184.4</td>
<td>21.5</td>
<td>1,293.8</td>
<td>20.4</td>
</tr>
<tr>
<td>Panama</td>
<td>152.3</td>
<td>17.7</td>
<td>578.7</td>
<td>17.7</td>
<td>637.5</td>
<td>16.6</td>
</tr>
<tr>
<td>SOUTH AMERICA</td>
<td>21,307.9</td>
<td>18.9</td>
<td>69,894.5</td>
<td>18.5</td>
<td>70,431.6</td>
<td>16.5</td>
</tr>
<tr>
<td>Argentina</td>
<td>3,146.7</td>
<td>18.3</td>
<td>6,603.4</td>
<td>16.7</td>
<td>6,886.5</td>
<td>15.7</td>
</tr>
<tr>
<td>Bolivia</td>
<td>523.8</td>
<td>19.3</td>
<td>1,779.4</td>
<td>19.3</td>
<td>2,159.8</td>
<td>19.7</td>
</tr>
<tr>
<td>Brazil</td>
<td>10,420.4</td>
<td>19.3</td>
<td>35,348.3</td>
<td>18.7</td>
<td>33,595.6</td>
<td>15.7</td>
</tr>
<tr>
<td>Chile</td>
<td>1,104.3</td>
<td>18.2</td>
<td>2,785.3</td>
<td>16.8</td>
<td>2,817.1</td>
<td>15.3</td>
</tr>
<tr>
<td>Colombia</td>
<td>2,326.2</td>
<td>18.5</td>
<td>8,395.1</td>
<td>18.5</td>
<td>8,999.3</td>
<td>17.5</td>
</tr>
</tbody>
</table>

Source: González, Pablo, Juan Carlos Navarro and Laurence Wolf, eds. 2002. Educación privada y política pública en América Latina. PREAL/BID.
# Table: Youths Population Trends

Estimated and projected youth population in Latin America, 1950–2015

<table>
<thead>
<tr>
<th>Region/Country</th>
<th>1950</th>
<th>2005</th>
<th>2015</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Youth population (thousands)</td>
<td>Percentage of the total population</td>
<td>Youth population (thousands)</td>
</tr>
<tr>
<td><strong>SOUTH AMERICA</strong> (continued)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ecuador</td>
<td>601.9</td>
<td>17.8</td>
<td>2,513.7</td>
</tr>
<tr>
<td>French Guiana</td>
<td>4.2</td>
<td>16.5</td>
<td>32.7</td>
</tr>
<tr>
<td>Guyana</td>
<td>75.6</td>
<td>17.9</td>
<td>128.6</td>
</tr>
<tr>
<td>Paraguay</td>
<td>282.0</td>
<td>19.1</td>
<td>1,224.5</td>
</tr>
<tr>
<td>Peru</td>
<td>1,432.9</td>
<td>18.8</td>
<td>5,320.1</td>
</tr>
<tr>
<td>Suriname</td>
<td>39.0</td>
<td>18.1</td>
<td>88.8</td>
</tr>
<tr>
<td>Uruguay</td>
<td>394.8</td>
<td>17.6</td>
<td>497.1</td>
</tr>
<tr>
<td>Venezuela</td>
<td>955.8</td>
<td>18.8</td>
<td>5,177.1</td>
</tr>
<tr>
<td><strong>LATIN AMERICA</strong></td>
<td>28,507.5</td>
<td>18.9</td>
<td>96,840.9</td>
</tr>
</tbody>
</table>

### TABLE: CHRISTIAN SECTS

**Christian Sects in Latin America and the Caribbean, 2005**

<table>
<thead>
<tr>
<th>UN Region</th>
<th>Christians</th>
<th>Anglicans</th>
<th>Catholics</th>
<th>Independents</th>
<th>Marginals</th>
<th>Orthodox</th>
<th>Protestants</th>
</tr>
</thead>
<tbody>
<tr>
<td>Caribbean</td>
<td>33,675,602</td>
<td>550,520</td>
<td>25,141,282</td>
<td>1,582,452</td>
<td>591,441</td>
<td>53,560</td>
<td>4,958,775</td>
</tr>
<tr>
<td>Central America</td>
<td>137,938,524</td>
<td>80,400</td>
<td>126,225,167</td>
<td>6,655,300</td>
<td>3,410,366</td>
<td>111,300</td>
<td>9,420,225</td>
</tr>
<tr>
<td>South America</td>
<td>344,996,728</td>
<td>222,410</td>
<td>309,199,811</td>
<td>31,967,203</td>
<td>6,077,848</td>
<td>634,860</td>
<td>38,423,616</td>
</tr>
<tr>
<td><strong>SUM</strong></td>
<td>516,610,854</td>
<td>853,330</td>
<td>460,566,260</td>
<td>40,204,955</td>
<td>10,079,955</td>
<td>799,720</td>
<td>52,802,616</td>
</tr>
<tr>
<td><strong>PERCENTAGE</strong></td>
<td>0.16%</td>
<td>82%</td>
<td>7%</td>
<td>2%</td>
<td>0.15%</td>
<td>9%</td>
<td></td>
</tr>
</tbody>
</table>

Source: World Christian Database

### TABLE: PEW GLOBAL ATTITUDES, LATINOBAROMETRO TABLES ON RELIGION AND GOVERNMENT

**Public Trust of Political Institutions in LAC (2006)**

<table>
<thead>
<tr>
<th>Scale*</th>
<th>Government</th>
<th>Congress</th>
<th>NGOs</th>
<th>Catholic Church</th>
<th>Indigenous movements</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 least</td>
<td>17.93</td>
<td>18.72</td>
<td>11.12</td>
<td>11.19</td>
<td>14.17</td>
</tr>
<tr>
<td>2</td>
<td>10.5</td>
<td>11.44</td>
<td>9.37</td>
<td>4.73</td>
<td>10.12</td>
</tr>
<tr>
<td>3</td>
<td>13.56</td>
<td>15.24</td>
<td>17.1</td>
<td>6.5</td>
<td>13.78</td>
</tr>
<tr>
<td>4</td>
<td>17.3</td>
<td>19.05</td>
<td>22.3</td>
<td>9.96</td>
<td>18.05</td>
</tr>
<tr>
<td>5</td>
<td>17</td>
<td>17.98</td>
<td>22.3</td>
<td>13.87</td>
<td>17.56</td>
</tr>
<tr>
<td>6</td>
<td>12.07</td>
<td>10.34</td>
<td>12.12</td>
<td>17.06</td>
<td>14.66</td>
</tr>
<tr>
<td>7 greatest</td>
<td>11.63</td>
<td>7.24</td>
<td>5.59</td>
<td>36.69</td>
<td>11.66</td>
</tr>
</tbody>
</table>

Source: The Latin America Public Opinion Project 2006

### FBOs and MICROFINANCE (2007)

<table>
<thead>
<tr>
<th>Faith-Based Organization</th>
<th>Number of Clients</th>
<th>Number of Countries</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adventist Development and Relief Agency</td>
<td>35,000</td>
<td>13</td>
</tr>
<tr>
<td>Catholic Relief Services</td>
<td>307,177</td>
<td>32</td>
</tr>
<tr>
<td>Christian Children’s Fund</td>
<td>10,000</td>
<td>7</td>
</tr>
<tr>
<td>World Relief</td>
<td>71,486</td>
<td>10</td>
</tr>
<tr>
<td>Food for the Hungry</td>
<td>29,974</td>
<td>2</td>
</tr>
<tr>
<td>Five Talents*</td>
<td>&gt;10,000</td>
<td>13</td>
</tr>
<tr>
<td>Opportunity International*</td>
<td>812,000</td>
<td>29</td>
</tr>
<tr>
<td>Hope International*</td>
<td>n/a</td>
<td>12</td>
</tr>
<tr>
<td>Mennonite Economic Development Associates (Canada)</td>
<td>18,400</td>
<td>7</td>
</tr>
<tr>
<td>Salvation Army World Service Office</td>
<td>n/a</td>
<td>n/a</td>
</tr>
<tr>
<td>World Hope International</td>
<td>12,350</td>
<td>4</td>
</tr>
<tr>
<td>World Vision</td>
<td>454,918</td>
<td>28</td>
</tr>
</tbody>
</table>

* Organization specializes in microfinance

*italics:* Organization has microfinance programs in LAC

PUBLIC TRUST OF POLITICAL INSTITUTIONS IN LAC (2006)

![Bar chart showing trust levels of various institutions in Latin America. The chart is sourced from The Latin America Public Opinion Project 2006.]

PUBLIC CONFIDENCE IN POLITICAL & SOCIAL INSTITUTIONS IN LATIN AMERICA (2007)

Question: Please indicate how much trust you have in each of the following institutions or people (see chart). (Only responses of “A lot” or “Some” are charted here.)

![Bar chart showing confidence levels of various institutions and people in Latin America. The chart is sourced from The Latinobarómetro 2007.]

Source: The Latin America Public Opinion Project 2006

Source: The Latinobarómetro 2007
### TABLE: MAJOR BILATERALS AND FBOs IN LAC

#### Partnerships between FBOs and Bilateral Organizations (2008)

<table>
<thead>
<tr>
<th>Organization</th>
<th>Program Name</th>
<th>Date Initiated</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>US Agency for International Development (USAID)</td>
<td>Center for Faith Based Community Initiatives (CFCBI)</td>
<td>2002</td>
<td>The CFBCI works to increase the capacity of faith and community-based groups to better compete for funding opportunities and to eliminate barriers to faith and community-based organizations in order that they may compete for funds fairly. The Center supplies information and training on obtaining federal grants from the U.S., but the final decision of which groups will receive funding is made by each grant program. The Faith and Community Based Initiative is woven into each of the programs that USAID administers and has programs in Sub-Saharan Africa, Asia, Europe and Eurasia, Latin America and the Caribbean, and the Middle East.</td>
</tr>
<tr>
<td>UK Department for International Development (DFID)</td>
<td>Partnership Programme Agreements (PPA)</td>
<td>2000</td>
<td>DFID administers humanitarian and development aid from the U.K. to poor countries, and has 64 offices overseas. DFID provides financial support to faith-based organizations and other civil society organizations through one of its centrally managed funds, Partnership Programme Agreements (PPA). Over the last eight years, DFID has run three competitions for applications for new PPA partners. Currently, PPA funds the following faith-based organizations in combating HIV/AIDS, poverty reduction, and research initiatives: Aga Khan Foundation (AKF), Catholic Agency for Overseas Development (CAFOD), Christi Aid, Islamic Relief, and World Vision.</td>
</tr>
<tr>
<td>Swedish International Development Cooperation Agency (SIDA)</td>
<td>The Swedish CSO/NGO Cooperation Program</td>
<td>N/A</td>
<td>The Swedish CSO/NGO Cooperation Program of SIDA funds many civil society organizations, including the Christian Relief and Development Association (CRDA). The Embassy of Sweden has entered into an agreement to provide CRDA up to SEK 17 million over the course of three years.</td>
</tr>
<tr>
<td>CIDA Canadian International Development Agency (CIDA)</td>
<td>Enhanced Support to Fighting HIV/AIDS in the Caribbean (ESAC)</td>
<td>2001</td>
<td>ESAC's purpose is to strengthen the capacity of regional organizations to respond to HIV/AIDS in the region and ensure an effective, coordinated and multi-sectoral response to HIV/AIDS. From 2003 to 2006, CIDA provided financial support to the Caribbean Conference of Churches (CCC) in its regional HIV/AIDS project, “Building a Faith-based Response to HIV/AIDS in the Caribbean.” The project aimed to increase advocacy from faith based organizations (FBOs) on HIV/AIDS issues and improve availability of home-based care and HIV/AIDS support programs. It worked with existing FBO structures in the region and strengthened their response to HIV/AIDS.</td>
</tr>
<tr>
<td>Spanish Agency for International Cooperation (AECI)</td>
<td>No specific program</td>
<td>1988</td>
<td>AECI has co-financed programs run by faith-based organizations such as Manos Unidas and Saint Anthony’s Boys Village Foundation to reduce poverty and support capacity building in Bolivia and the Philippines. In 2006, it signed two agreements with Manos Unidas to undertake projects against poverty in these two countries. Since then, it has provided funds for many housing and education projects implemented by local faith institutions. In the Philippines, the education projects, including technical and vocational training, have contributed to the increased employment opportunities of the programs’ beneficiaries.</td>
</tr>
<tr>
<td>Japanese International Cooperation Agency (JICA)</td>
<td>NGO-JICA Japan Desk</td>
<td>2002</td>
<td>NGO-JICA Japan Desk promotes the participation of Japanese organizations and individuals in implementing international cooperation activities. It is present in more than 20 countries from Africa, Asia and Latin America. It also initiated the JICA Partnership Program (JJP), which contributes to the development of developing countries at the grass-roots level in collaboration with partners in Japan. The JJP has supported World Vision Japan and contributed 13 million yen to its project “Capacity Building for HIV/AIDS Control in Ngerengere Division, Tanzania”, which benefited approximately 20,000 persons, including religious leaders and faith healers. In addition, in 2002 JICA and the Christian Relief and Development Association (CRDA) signed an agreement to work together to facilitate the coordination for Japanese NGOs and volunteers to come to Ethiopia and collaborate with Ethiopian NGOs. According to the agreement, CRDA has opened a JICA/CRDA cooperation desk to liaison the relationship and facilitate collaboration.</td>
</tr>
</tbody>
</table>

**Source:** Official website of organizations 2008
Annex II: Program Directory

Faith-based Organizations in Latin America and the Caribbean
Organized by Programmatic Focus

Source: Official websites of the organizations (2008) unless noted otherwise

FAITH-BASED ORGANIZATIONS WITH A BROAD PROGRAMMATIC AND REGIONAL SCOPE

Action by Churches Together (ACT)
Lead Organization: World Council of Churches
Main Partner Organization(s): WCC and LWF
Launch/termination dates: Active
Contact: Ms. Elisabeth Gouel (+41 22 791 6033)
Website: http://act-intl.org/

ACT is an alliance of Protestant and Orthodox churches and their related organizations, drawn from the membership of the World Council of Churches (WCC) and The Lutheran World Federation (LWF). ACT offers assistance to people caught in natural and environmental disasters, as well as in emergencies caused by war and civil conflict. In 2006, ACT raised USD$79.7 million for humanitarian assistance to communities in crisis in 34 countries.

Adventist Development and Relief Agency (ADRA)
Lead Organization: Seventh-Day Adventist Church
Main Partner Organization(s): N/A
Launch/termination dates: 1956–Present
Contact: 1-800-424-2372
Website: http://www.adra.org/site/PageServer

The ADRA was initiated by the Seventh-day Adventist church. The basis for its existence is to follow Christ’s example by being a voice for, serving, and partnering with those in need. ADRA seeks to identify and address social injustice and deprivation in developing countries. The agency’s work seeks to improve the quality of life of those in need. ADRA invests in the potential of these individuals through community development initiatives targeting Food Security, Economic Development, Primary Health, and Basic Education. ADRA’s emergency management initiatives provide aid to disaster survivors. The ADRA works in many countries around the world, including 23 countries in Latin America and the Caribbean.

Arigatou Foundation
Lead Organization: Myochikai
Main Partner Organization(s): N/A
Launch/termination dates: 1990–Present
Contact: 81-3-3370-5396; mail@arigatou-net.or.jp
Website: http://www.arigatou-net.or.jp/index.html

Headquartered in Tokyo, Japan, the Arigatou Foundation is an international faith-based NGO whose mission is to create a better environment for all children. The Foundation has four major program areas: assistance for children in difficult circumstances; enlightenment of the public on children’s issues; art & culture and information provision; and interreligious cooperation. The Arigatou Foundation is also an NGO in special consultative status with ECOSOC of the United Nations, and the Foundation.

Baptist International Missions, Inc (BIMI)
Lead Organization: World Missions Center
Main Partner Organization(s): N/A
Launch/termination dates: 1960–Present
Contact: P.O. Box 9215, Chattanooga, TN 37412
Tel.: (423) 344-5050
Website: http://www.bimi.org

Founded in 1960, BIMI has grown into a global and influential faith-based institution. Its current operating budget is USD$1.8 million per month, which is channeled through BIMI from 8,500 local churches to more than 1,000 missionaries now serving in 90 countries around the world. Over 3,000 churches have been established in various parts of the world. These churches operate day schools, youth camps, and Bible schools and colleges that reach and train nationals to lead tomorrow’s church.
Catholic Medical Mission Board (CMMB)

**Lead Organization:** Pan American Health Organization

**Main Partner Organization(s):** Abbott Fund, UNICEF

**Launch/termination dates:** 1928–Present

**Contact:** 10 West 17th St. New York, NY 10011-5765; (212) 242-7757

**Website:** http://www.cmmb.org

Founded in 1928, the CMMB works around the world on innovative community health programs that mobilize faith-based facilities and organizations. In 2003 they partnered with the Pan American Health Organization in a USD$4.4 million campaign for child survival in Honduras, Guatemala, El Salvador and Haiti. CMMB has mobilized other faith-based groups in these countries and provided medical volunteers to distribute essential antibiotics, anti-diarrheals, infant hydration kits, and basic vaccinations. CMMB has HIV/AIDS programs in 8 African countries, China, India, and Papua New Guinea. In 2006, CMMB placed 286 medical volunteers in 32 countries across Africa, Asia and Latin America, including a nurse-run health education program in Thailand.

Center for Transforming Missions (CTM)

**Lead Organization:** N/A

**Main Partner Organization(s):** World Vision, Bakke Graduate University, etc.

**Launch/termination dates:** Active

**Contact:** Kris Rocke - (253) 988-1934

**Website:** http://www.ctmnet.org/

Founded in 1999, the Center for Transforming Mission works to improve the situation of at-risk youth around the world. Its vision is to see 10,000 high risk youth and families in the next 3 years encounter the liberating Word of Jesus through at least 1,000 leaders who are equipped to teach and preach Good News among those whose lives are marked by poverty and violence. More specifically, it plans to achieve this goal through 1,000 grassroots leaders enrolled in three year training, 25 Associate Trainers certified to teach CTM intensives, 50 Masters of Theology students in partnership with Bakke Graduate University, and 15 sustainable partnerships with organizations serving grassroots leaders.

Catholic Relief Services (CRS)

**Lead Organization:** N/A

**Main Partner Organization(s):** N/A

**Launch/termination dates:** 1943–Present

**Contact:** 888-277-7575

**Website:** http://www.crs.org/

Catholic Relief Services (CRS) has programs that reach 850,000 clients, of which 74% are women, in 30 countries throughout Africa, Middle East/North Africa, Asia, Europe, Latin America, and the Caribbean. In 1988, CRS established a Small Enterprise Development Technical Unit at headquarters to direct microfinance initiatives. CRS launched pilot programs in Bolivia, Peru, Thailand, Togo and Senegal. CRS works through partner institutions in the field and its operations are guided by the following principles: serving the poorest clients; emphasizing savings; relying on solidarity guarantees; managing programs in a participatory manner; investing in scale and self-sufficiency; and working towards permanence.70

Christian Children’s Fund (CCF)

**Lead Organization:** Children Fund Alliance

**Main Partner Organization(s):** N/A

**Launch/termination dates:** 1938–Present

**Contact:** 1-800-776-6767

**Website:** http://www.christianchildrensfund.org/

Founded in 1938, CCF has more than 65 years of experience in identifying and addressing the root causes of poverty. Within the context of alleviating child poverty, vulnerability and deprivation, CCF creates programs in many different areas that provide practical assistance to impoverished communities and plant the seeds of self-sufficiency. The CCF has programs in 7 countries in Latin America, including Bolivia, Brazil, Dominica, Ecuador, Guatemala, Honduras, and Mexico.
Ecumenical Program in Central America and the Caribbean (EPICA)

Lead Organization: EPICA USA
Main Partner Organization(s): N/A
Launch/termination dates: 1968–Present
Contact: 1470 Irving St. NW, Washington, DC 20010. (202) 332-0292
Website: http://www.epica.org/

The Ecumenical Program on Central America and the Caribbean (EPICA), founded in 1968, is a nonprofit, faith-based organization in solidarity with the poor of Central America, Mexico, and the Caribbean. Based in the U.S., EPICA has been a voice of solidarity and partner for grassroots organizations and churches in the Americas, combining critical social analysis, theological reflection and action for justice. In October 2001, the organization adopted a three-year plan to promote the discussion and implementation of just alternatives to corporate globalization and militarization.

Compassion International

Lead Organization: Children Fund Alliance
Main Partner Organization(s): N/A
Launch/termination dates: 1952–Present
Contact: 12290 Voyager Parkway, Colorado Springs, CO 80921. (800) 336-7676
Website: http://www.compassion.com/default_a.htm

Founded by the Rev. Everett Swanson in 1952, Compassion began providing Korean War orphans with food, shelter, education and health care, as well as Christian training. Compassion International is a faith-based children’s development group which aids over 1 million children in 25 countries including active HIV/AIDS programs in 5 countries in Africa. The core programming is the child sponsorship program, which functions largely through church partnerships in the US.

Comprehensive Rural Health Project (CRHP)

Lead Organization: United Methodist Church
Main Partner Organization(s): N/A
Launch/termination dates: 1970–Present
Contact: +91 2421 221322; crhp.jamkhed@gmail.com
Website: http://www.jamkhed.org/

Founded by Drs. Raj and Mabelle Arole upon Christian values, the CRHP has been collaborating with village communities since 1970 to address the needs of India’s rural poor. With the help of the United Methodist Church, CRHP’s successful model has been implemented in Brazil, Bolivia, Venezuela, Guatemala, Honduras and Guyana. CRHP has implemented a wide range of interconnected community-based health and development programs that empower women, children, and the poor through a holistic and value-based approach. The Water for Life Program facilitates communities to set up local Bios and filter production and distribution networks to provide safe drinking water. CRHP’s model for bringing better healthcare services to the communities through village health workers (VHWs) has also been very successful in improving health indicators in project villages. By strengthening families and building healthy communities CRHP has brought about positive transformation in its project villages.

Episcopal Relief and Development

Lead Organization: Episcopal Church
Main Partner Organization(s): N/A
Launch/termination dates: 1940–Present
Contact: 815 Second Avenue, New York, NY 10017. 1.800.334.7626, ext. 5129
Website: http://www.er-d.org/

The ERD is the international relief and development agency of the Episcopal Church of the United States, guided by the Episcopal Church’s principles of compassion, dignity and generosity as we work to heal a hurting world. The ERD has programs in hunger relief, community-building, healthcare services, disease prevention, and disaster relief. It has a global network, reaching more than 2 million people in over 40 countries in 2007, including Haiti, El Salvador, and Honduras.
Fe y Alegria is a “Movement for Integral Popular Education and Social Development” whose activities are directed to the most impoverished and excluded sectors of the population, in order to empower them in their personal development and their participation in society. Fe y Alegria was born in Venezuela in 1955 as a way to consolidate efforts that were being made to provide educational services in the slum zones of Caracas. The bold vision of the founder, Fr Jose Maria Velaz S.J, and the collaboration of numerous people and organizations resulted in the crystallization of a work rich in history and in vision of the future. The movement spread to Ecuador (1964), Panama (1965), Peru (1966), Bolivia (1966), El Salvador (1969), Colombia (1971), Nicaragua (1974), Guatemala (1976), Brazil (1980), Dominican Republic (1990), Paraguay (1992), Argentina (1995), Honduras (2000), Chile (2005), Haiti (2005) and Uruguay (2009)-Alejandro. In Spain (1985) Fe y Alegria was established as a support platform and a means of raising consciousness in Europe; since 1999 its mission was redefined to assume new challenges in the field of cooperation to development, with the name of Entreculturas-Fe y Alegria Foundation. There are already 16 countries where Fe y Alegria operates through national organizations, all of them associated as an International Federation.
Food for the Hungry International (FHI)
Lead Organization: Children Fund Alliance
Main Partner Organization(s): N/A
Launch/termination dates: 1971–Present
Contact: 224 E. Washington St. Phoenix, AZ 85034-1102; 480-998-3100
Website: http://www.fh.org/

Food for the Hungry works in more than 26 developing countries providing disaster and emergency relief and implementing sustainable development programs to transform communities physically and spiritually. Its five areas of focus are child development, church development, economic development, food security, health, HIV/AIDS, and water. FHI posts in Latin America include Bolivia, Brazil, Costa Rica, the Dominican Republic, Guatemala, Haiti, Honduras, Nicaragua, Paraguay, and Peru.

Global Network of Religions for Children (GNRC)
Lead Organization: N/A
Main Partner Organization(s): UNICEF, UNESCO
Launch/termination dates: 2000–Present
Contact: Yoyogi 3-3-3, Shibuya-ku, Tokyo, Japan 151-0053; Tel: +81-3-3370-5396
Website: http://www.gnrc.net/en/

The GNRC is a global-scale interfaith network of organizations and individuals dedicated to securing the rights and well-being of children around the world. The GNRC was inaugurated in May 2000 by the Arigatou Foundation, which continues to support its work today. The GNRC runs an ethics education initiative with support from the Arigatou Foundation and the Interfaith Council on Ethics Education for Children, designed to help the young to better understand and respect people from other cultures and religions and nurture a sense of global community. GNRC also began a joint study with UNICEF in 2004 called Children in World Religions, which examines how young people are portrayed in religious scriptures, how they are ministered to in religious communities, and how they view themselves in their religious context.

Food for the Poor
Lead Organization: N/A
Main Partner Organization(s): N/A
Launch/termination dates: 1982–Present
Contact: 6401 Lyons Road Dept. 9662, Coconut Creek, FL 33073; 1-954-427-2222
Website: http://www.foodforthePOOR.org/site/c.dnJGKNNsFmG/b.3074717/k.BE96/Home.htm

Food for the Poor is the largest international relief organization in the United States, according to the Chronicle of Philanthropy. The organization serves the poor in 16 countries throughout the Caribbean and Latin America. Founded in 1982, Food for the Poor is an interdenominational ministry that provides food and clean water for the starving, builds affordable housing, provides access to medicine and medical equipment, and supports orphanages and education for children. Since its inception, Food for the Poor has provided more than USD$4 billion in aid and has built more than 46,000 homes for the destitute. Total support received in 2007 was more than USD$1 billion, with fundraising and administrative costs comprising 3.22% of expenses. More than 96% of all donations received went directly to programs that benefit the poor.72

Global Youth Ministry Network
Lead Organization: N/A
Main Partner Organization(s): N/A
Launch/termination dates: 1938–Present
Contact: 91 Park Ave W Ste G; Mansfield, OH 44902 USA; 419.756.4433 (office)
Website: http://www.global-youth.com/2/index.shtml

The Global Youth Ministry Network exists to equip youth leaders internationally through the long-term strategy of seminars, seminar follow-up, development of national trainers and worldwide multiplication. This training includes equipping leaders through culturally sensitive applications with biblical ministry principles. The purpose of GYMN (Global Youth Ministry Network) is to see a long-term ministry to teenagers take root worldwide. As of June 2006, GYMN had trained youth leaders in 41 different countries. GYMN uses a multi-staged strategy to meet the needs of youth workers internationally. This strategy takes the youth ministry resources of leadership and media and disburses them to those countries that have deficiencies in their resources for youth ministry.
Hope International
Lead Organization: N/A
Main Partner Organization(s): N/A
Launch/termination dates: 1997–Present
Contact: 227 Granite Run Drive, Suite 250, Lancaster, PA 17601; PHONE: (717) 464-3220
Website: http://www.hopeinternational.org/site/PageServer

Founded in 1997, HOPE International seeks to alleviate poverty through microenterprise development. HOPE works in twelve countries including Haiti. Where possible, HOPE works in conjunction with local believers and the local Church. In all areas, HOPE seeks an appropriate means of sharing the eternal hope that comes from Christ. HOPE has a budget of USD$2.4 million and employs “11–20” people at their headquarters in Lancaster PA.73

Interfaith Council on Ethics Education for Children
Lead Organization: Arigatou International
Launch/termination dates: 2004–Present
Contact: 1, rue de Varembé, 1202 Geneva, Switzerland. Phone: 41 22 734 94 10
Website: http://www.ethicseducationforchildren.org/en/

Founded in 2004 at the Second Forum of the GNRC, the Interfaith Council promotes ethics education for children. It seeks partnerships and developing alliances with religious communities, United Nations agencies, NGOs, and a broad range of others in the effort to realize the right of the child to full physical, mental, spiritual, moral and social development, and especially education.

International Christian Development Mission (ICDM)
Lead Organization: N/A
Main Partner Organization(s): evangelical churches
Launch/termination dates: 1989–Present
Contact: P.O. Box 762, Intercession City FL 33848; icdmministries@earthlink.net
Website: http://www.icdm.us/

ICDM offers education for children through the eighth grade, scholarships for youth to attend high school and vocational schools, literacy training and healthy living classes for adults. ICDM empowers churches and families by offering Bible training for pastors and Christian leaders, micro-business loans to help families earn a living, and human development programs to improve the standard of living. ICDM began its work in Haiti, but its vision reaches beyond Haiti to other needy nations. As a non-denominational mission, ICDM partners with more than 100 evangelical churches in their mission of teaching and preaching the gospel, feeding the hungry and ministering compassion to the poor.

Kids Alive International
Lead Organization: N/A
Main Partner Organization(s): N/A
Launch/termination dates: 1916–Present
Contact: P.O. Box 2117, Valparaiso, IN 46384-2117; 219-464-9035
Website: http://www.kidsalive.org/index.html

Kids Alive International is a Christian faith mission dedicated to rescuing orphans and vulnerable children, meeting their spiritual, physical, educational, and emotional needs, and raising them to be contributing members of their society and witnesses to their family and community. Founded by Rev. Leslie and Mrs. Ava Anglin in Shantung Province, China in 1916, Kids Alive has expanded to include not only children’s homes but also care centers and schools. These programs provide orphans and abandoned children with an education, clothing, food, and medical care in certain cases. Today, Kids Alive International helps more than 6,000 children in 17 countries worldwide, including Haiti.
Leadership Training Ministries (LTM)

Lead Organization: Liderazgo Juvenil
Main Partner Organization(s): The Youth Builders
Launch/termination dates: 1989–Present
Contact: P.O. Box 825681; South Florida, Florida 33082-5681. (954) 441-6816
Website: http://www.lideresjuveniles.com/article/articlestatic/244

Leadership Training Ministries is committed to developing and supporting transformational youth ministries in the Spanish speaking world. LTM and their partners equip youth, youth leaders, parents and pastors by providing high quality training services and resources.

Lutheran World Federation

Lead Organization: N/A
Main Partner Organization(s): Action by Churches Together International (ATI)
Launch/termination dates: 1947–Present
Contact: 150, route de Ferney, P.O. Box 2100, CH-1211 Geneva 2; +41/22-791 61 11 Switzerland
Website: http://www.lutheranworld.org/

The Lutheran World Federation (LWF) is a global communion of Christian churches in the Lutheran tradition. Founded in 1947, the LWF now has 140 member churches in 78 countries all over the world, representing over 68.6 million Christians. The LWF contributes to development causes through its Department of World Service, the internationally recognized humanitarian and development agency of the LWF working with disadvantaged communities around the world. LWF/DWS has country programs in El Salvador, Guatemala, Nicaragua, Honduras, Haiti, and the Dominican Republic. In Central America, LWF/DWS seeks to empower marginalized citizens, promote social-economic equality, strengthen sustainable risk management, and assist churches in serving communities in need. In the Caribbean region, LWF/DWS adopts a human rights based program focusing on community organization. Like its program in Central America, the Caribbean program is grounded in the principles of institutional strengthening of CBO’s and women’s groups, integrated community development, concerted action and network among partner organizations, and advocacy around human rights issues.

Lutheran World Relief (LWR)

Lead Organization: The Lutheran Church
Main Partner Organization(s): Evangelical Lutheran Church in America (ECLA)
Launch/termination dates: 1948–Present
Contact: 700 Light Street, Baltimore, MD 21230 USA. 410-230-2800
Website: http://www.lwr.org/

LWR works with partners in 35 countries to help people grow food, improve health, strengthen communities, end conflict, build livelihoods and recover from disasters. LWR is currently working in six countries in Latin America: El Salvador, Honduras, Nicaragua, Bolivia, Colombia, and Peru. It focuses on increasing small farmers’ access to land and to regional and global markets, enhancing agro-ecological production methods, disaster prevention, collaboration with governments, and peace and conflict resolution.

Mennonite Economic Development Associates (MEDA)

Lead Organization: N/A
Main Partner Organization(s): Partners Worldwide, MEDA Paraguay
Launch/termination dates: 1953–Present
Contact: 1821 Oregon Pike, Suite 201, Lancaster, PA 17601-6466; meda@meda.org
Website: http://www.meda.org/

MEDA is dedicated to helping the world’s poor. It has programs in microfinance, production and marketing linkages, investment fund development, member engagement, and foreign exchange. More specifically, it provides microfinance services to Nicaragua, Bolivia, and Haiti.
Opportunity International
Lead Organization: N/A
Main Partner Organization(s): Women’s Opportunity Fund
Launch/termination dates: 1971–Present
Contact: 2122 York Road, Suite 150, Oak Brook, Illinois 60523; 630.242.4100
Website: http://www.opportunity.org/Page.aspx?pid=193

Founded in 1971, Opportunity International (OI) now serves over 800,000 clients annually in 29 countries, working to create jobs, stimulate small businesses, and strengthen poor communities. With an operating budget of more than USD$25 million, OI is one of the leading MFIs in the world. By 2010, OI expects to be serving 2 million poor people. OI’s local partner organizations provide small business loans, training, and advice. Microloans are disbursed through trust banks—a self-selecting group of 25–40 individuals co-guarantee each other’s loans, and the group participates in educational and social activities under the guidance of a loan officer.74

<table>
<thead>
<tr>
<th>LATIN AMERICA</th>
<th>Active Loan Clients</th>
<th>Dollars Loaned (in USD)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Colombia</td>
<td>21,346</td>
<td>$10,929,848</td>
</tr>
<tr>
<td>Dominican Republic</td>
<td>9,425</td>
<td>$5,697,584</td>
</tr>
<tr>
<td>Honduras</td>
<td>11,161</td>
<td>$8,840,489</td>
</tr>
<tr>
<td>Mexico</td>
<td>8,400</td>
<td>$7,440,901</td>
</tr>
<tr>
<td>Nicaragua</td>
<td>38,642</td>
<td>$11,935,434</td>
</tr>
<tr>
<td>Peru</td>
<td>8,490</td>
<td>$4,487,862</td>
</tr>
</tbody>
</table>

Pastoral Ecuménica del VIH-SIDA
Lead Organization: N/A
Main Partner Organization(s): N/A
Launch/termination dates: 1995–Present
Contact: (56-2) 671 7903; pastoralsida@hotmail.com
Website: http://www.pastoralecumenica.cl/

La Pastoral Ecuménica del VIH-SIDA consists of a group of Christians belonging to different churches and denominations. The organization seeks to help HIV/AIDS victims as well as prevent HIV/AIDS in Argentina. It administers a training program for the group’s pastors, who serve to increase awareness about HIV/AIDS and to help victims cope spiritually with the epidemic. In addition, the organization runs a hospice for HIV/AIDS patients.

The Primate’s World Relief and Development Fund
Lead Organization: The Anglican Church of Canada
Main Partner Organization(s): N/A
Launch/termination dates: 1959–Present
Contact: 80 Hayden Street, Toronto, ON M4Y 3G2, Tel: 416-924-9192
Website: http://www.pwrdf.org/

PWRDF is the Anglican Church of Canada’s agency for sustainable development, relief, refugees, and global justice. With the support of Anglican parishes across Canada, PWRDF provides financial and human resources to support its partners’ initiatives and to promote actions of solidarity around the world. PWRDF is present in Africa, Asia, and Latin American and the Caribbean. It has initiatives addressing issues relating to youth development, indigenous peoples’ rights, refugee relief, HIV/AIDS, and public engagement. Its youth initiative, called justgeneration.ca, is active in promoting the welfare and rights of children around the world, through a worldwide network of partner organizations and with the help of volunteers and students from Canada.
Salvation Army World Service Organization (SAWSO)

Lead Organization: Salvation Army National Headquarters
Main Partner Organization(s): N/A
Launch/termination dates: 1977–Present
Contact: 615 Slaters Lane, P.O. Box 1428; Alexandria, VA 22313 Tel.: +1.703.684.5528
Website: http://www.sawso.org/index.html

Founded in 1977, SAWSO provides technical and financial assistance in a variety of community-based programs and works through the Army’s worldwide network of personnel and facilities in 105 countries. Program areas include health care, HIV/AIDS programming, micro-finance, community development, and relief and reconstruction aid. SAWSO promotes community-based initiatives that improve living conditions and increase skills in poor communities. Programs focus on four areas: (1) village-based health care projects; (2) community development programs; (3) income generation program; and (4) disaster relief and reconstruction aid.

World Hope International (WHI)

Lead Organization: N/A
Main Partner Organization(s): Hope for Children
Launch/termination dates: 1996–Present
Contact: Primary Contact: Ken Rose; 625 Slaters Lane • Suite 200 • Alexandria, VA 22314 • USA • 888-466-4673
Website: http://www.worldhope.org/worldhope/aboutnew.htm

Founded in 1996 by JoAnne Lyon, WHI is a faith-based organization that seeks to alleviate suffering and injustice through education, enterprise and community health. It has focused on anti-trafficking and HIV/AIDS programs, but also has projects in the sectors of education, children and youth, microfinance, and rural development. WHI works in many countries in Latin America, including Brazil, Ecuador, Guyana, Guatemala, Honduras, Nicaragua, Jamaica, Haiti, and the Dominican Republic.

Strategy of Transformation/Estrategia de Transformación

Lead Organization: N/A
Main Partner Organization(s): Liderazgo Juventil International, Centro para Misión Transformadora, Christian Reformed World Mission
Launch/termination dates: 1938–Present
Contact: (502) 2443-3524/5; 2607 Riverbluff Parkway, Sarasota, FL 34231
Website: http://www.estrategiadetransformacion.com/

The Strategy of Transformation aims to decrease gang violence by empowering and converting gang members and utilizing the power of Christianity as a driving force for social change. The organization offers a series of five courses that last three days each, monthly follow-up sessions in strategic cohort groups for theological reflection, youth ministry networking, a national consultation on at-risk youth, and site visits to successful models of international outreach to at-risk youth. Instead of using brute force to get gang members off the streets, the organization will help them become agents of social change. This strategy is currently operating in Nicaragua, El Salvador, and Guatemala with strong interest from six other countries to launch the initiative in the next year or two.

World Relief

Lead Organization: National Association of Evangelicals
Main Partner Organization(s): N/A
Launch/termination dates: 1944–Present
Contact: 7 East Baltimore St, Baltimore MD 21202; worldrelief@wr.org; 443-451-1900
Website: http://www.wr.org/

World Relief specializes in microfinance for post-conflict regions. World Relief sees microfinance as an effective tool to assist families following complex disasters, while shortening the period during which traditional relief is necessary. Because World Relief is a multi-sectoral organization, the impact of their microfinance programs is strengthened through integrated initiatives with other divisions. World Relief has programs in recovering countries like Mozambique, Sierra Leone, Kosovo, Cambodia, and the MFI in Rwanda. Their Rwanda program has been honored with an award for the best national MFI. Since its establishment in World Relief has served more than 90,000 clients in 16 countries, including Haiti and Nicaragua.
World Vision Microenterprise Development Network

Lead Organization: N/A
Main Partner Organization(s): N/A
Launch/termination dates: 1950–Present
Contact: P.O. Box 9716, Dept. W; Federal Way, WA 98063-9716; 1-888-511-6548
Website: http://www.worldvision.org/

The World Vision Microenterprise Development Network's mission is to increase impact to larger number of poor clients and their children within World Vision’s Transformational Development and Emergency Relief programs. World Vision is a major player in the microfinance sector, with more than 450,000 clients served by 43 members in 28 countries, including: Peru, Nicaragua, Mexico, Honduras, Guatemala, Ecuador, and Bolivia. World Vision-affiliated MFIs “are run on business principles, operate against business plans, seek self-funding sustainability and subject themselves to the demands of the markets.” These MFIs have a unique relationship with World Vision and are affiliated yet separate legal institutions. World Vision maintains the majority of seats on the board of directors and assists institutional development by providing financial resources, capacity building, technical assistance, and systems support.

FBO'S WITH A NARROW REGIONAL AND PROGRAMMATIC FOCUS

Christians for Peace in El Salvador (CRISPAZ)

Lead Organization: N/A
Main Partner Organization(s): N/A
Launch/termination dates: 1984–Present
Contact: US Office: 215 E. 14 Street, Cincinnati, OH 45202-7330; tel: (513) 381-4520
Website: http://www.crispaz.org/

CRISPAZ is a faith-based organization dedicated to building bridges of solidarity between the Church of the poor and marginalized communities in El Salvador and global communities through mutual accompaniment, striving together for peace, justice, sustainability, and human liberation. CRISPAZ is known for its work with youth and gang violence.

CIDECO

Lead Organization: N/A
Main Partner Organization(s): Rotary International, Kiwanis International
Launch/termination dates: 2001–Present
Contact: franhernandez@navegante.com.sv; (503) 2224-3282
Website: http://www.cideco.org.sv/

Founded in 2001 after two earthquakes struck El Salvador, CIDECO has built more than 200 homes, a community center, a marketplace, a health clinic, and a Mano Amiga School with the help of benefactors. CIDECO is committed to providing low-cost housing and comprehensive relief for earthquake victims.

Harvesting in Spanish/Asociación Amigos Para Latinoamerica (AMILAT)

Lead Organization: N/A
Main Partner Organization(s): N/A
Launch/termination dates: 1976–Present
Contact: Colonia San Francisco, Calle los Abetos, Pasaje 5, Casa No.1, San Salvador, El Salvador; (503) 2279-0579
Website: http://www.amilat.org/qs.html

HIS is an independent, non-profit, interdenominational evangelical mission committed to advancing the gospel in El Salvador through literature distribution, an orphanage, a Christian School, a program for Focus on the Family in public schools, a church, and outreach to gang members. Its mission is to invest in young lives by instilling Christian values and hope for a brighter future than what they had known before. The expectation is that these young people will be the agents of change for their nation as they grow up. For example, children who came into this program from very humble circumstances are now attending the Evangelical University to become professionals, on scholarships provided by HIS.
Mary Mother of the Poor Parish
Lead Organization: The Holy Trinity Catholic Church of Washington, DC.
Main Partner Organization(s): N/A
Launch/termination dates: 1997–Present
Contact: Manny Abalos: 815 -262-1691; 5411 East State St. #356, Rockford, IL 61108
Website: http://www.marymotherofthepoor.org/

The parish is located in a poor neighborhood on the outskirts of San Salvador and is supported and funded by the Holy Trinity Catholic Church in Washington, D.C. It started a kinder program, CAPI, that provides education and day care for small children in the parish. Furthermore, the parish also offers scholarships for students attending high school and college. Other projects of Mary Mother parishioners include health, dental, and eyeglass clinics, a sewing cooperative, a bakery, and a cooperative farm. The parish now serves a community of over 36,000 people.79

My Father’s House International/La Casa de Mi Padre
Lead Organization: N/A
Main Partner Organization(s): La Casa de mi Padre
Launch/termination dates: 2002–Present
Contact: P.O. Box 20673, Roanoke VA 24018; Info@MFHInternational.org.
Website: http://www.mfhinternational.org/

My Father’s House was founded in 2002 and provides a home for at least 50 orphans in El Salvador. Not only does the organization seek to provide a loving Christian shelter for the children, it also strives to help heal the emotional wounds of their past. To this end, the organization offers counseling services, home-life therapy, academic assistance, and medical services to the children.

Palo Alto Friends Meeting (PAFM)
Lead Organization: Religious Society of Friends
Main Partner Organization(s): N/A
Launch/termination dates: 1989–Present
Contact: 957 Colorado Avenue Palo Alto, California 94303; (650) 856-0744
Website: http://www.pafm.org/

PAFM, a Quaker organization, has assisted three rural communities in El Salvador that have been severely affected by the civil war and natural disasters through its El Salvador Projects program, founded by Carmen Broz in 1989. It mainly provides financial support by means of grants, loans, and scholarships to students and schools, but has also helped with vocational training and daycare center programs.

Poligono Industrial Don Bosco
Lead Organization: N/A
Main Partner Organization(s): N/A
Launch/termination dates: Active
Contact: N/A
Website: http://www.poligonodonbosco.org/

Founded by Catholic priest José María Moratalla, Poligono Industrial Don Bosco is a business complex that has empowered at-risk youth by providing them with vocational training and jobs at business cooperatives, giving them a source of income and an alternative to risky behaviors such as gang violence. The business complex now houses 11 cooperative factories (ranging from a bakery to an aluminum plant) that generate USD$900,000 in revenue annually. The cooperatives are self-sustaining and provide employment to 250 residents of Iberia and training to more than 300 technical school students.80
Beacon Light Ministries, Inc.
Lead Organization: N/A
Main Partner Organization(s): Beacon Ministries Orphanage Project
Launch/termination dates: 2004–Present
Contact: 725 North Hwy A1A, Suite C-201, Jupiter, FL 33477, Toll free 1-800-585-5580
Website: http://www.beaconlightministries.org/

Beacon Light Ministries is run by two dedicated Americans who fundraise for the organization’s projects in the United States, and travels to Haiti annually to monitor the progress of the Beacon Ministries Orphanage Project, which is coordinated by a local named Constant. The feeding program provides one meal a day, three times a week, to fifty children. As of 2007, there were approximately 350 children waiting for this program. In addition, the ministry is sending 29 children to school every day, providing books and uniforms and a morning meal. The cost for this program is five dollars a month, per student. In September 2007, the ministry also opened the Beacon Ministries Christian School, providing a Christian curriculum.

Cap Haitien Children’s Home (CHCH)
Lead Organization: N/A
Main Partner Organization(s): N/A
Launch/termination dates: 1991–Present
Contact: Ron Cyphers: (580) 332-3430
Website: http://haitichurchofchrist.org/

Founded in 1991, CHCH provides a home, food, and education to orphans in Haiti.

Child Evangelism Fellowship
Lead Organization: N/A
Main Partner Organization(s): Liberty College, Calvary Bible College, Angel Tree, etc.
Launch/termination dates: 1937–Present
Contact: PO Box 348 Warrenton, MO 63383-0348; (636) 456-4321
Website: http://www.cefonline.com/

With workers in more than 150 countries around the world CEF has personal, individual ministry with more than 6 million children each year. CEF has different types of evangelistic programs, but the two most identified with the organization are 5-Day Clubs® and Good News Clubs. These two exciting ministries take place in neighborhood settings such as homes, backyards, schools and community centers all over the world. These fast-paced, one-hour programs are designed to bring the Gospel of Christ to children on their level in their environment. Along with the clubs, CEF also has fair, camping, open-air, telephone and correspondence outreach programs for children.

Child Sponsorship Program
Lead Organization: N/A
Main Partner Organization(s): The Good Shepherd School
Launch/termination dates: 1982–Present
Contact: P.O. Box 17851, Richmond, VA 23226; 407-718-9760
Website: http://haitichildsponsorship.org/index.html

Founded in 1982 as a division of Young Life in Florida, U.S., the Child Sponsorship Program is a faith-based non-profit organization. It serves the children of Pele, one of the poorest areas in the hemisphere’s poorest country by funding the Good Shepherd School of Pele. The program enables over 1,000 students to receive a quality education from Haitian teachers, basic health care, and one hot meal per day at the Good Shepherd School.
and rehabilitate them using Hearths (rehabilitation and education program for malnutrition), more than 80% of children who participated have recovered.

- From 2006 to 2007, 50 out of the 55 children admitted into the therapeutic care program in Hopital Sainte Croix have been rehabilitated and discharged from the program. CNP conducted eight mobile clinics in 2007, and another four were scheduled for the month of November. In all, some 2,400 patients—half of whom are children—were treated.

- As of December, 2007, CNP, in a joint venture with Living Water International (LWI), has rehabilitated 33 community water wells, affecting an estimated 50,000 area residents in the Leogane region of Haiti.

### Children of the Promise (COTP)

**Lead Organization:** N/A  
**Main Partner Organization(s):** N/A  
**Launch/termination dates:** 1998–Present  
**Contact:** Box 97 Prinsburg, MN 56281 USA; Jan Bonnema - cotp98@yahoo.com  
**Website:** [http://www.christianchildrensfund.org/](http://www.christianchildrensfund.org/)

COTP was founded in 1998 by Bud and Jan Bonnema who have been involved in Haiti since 2000. Their goals are to provide for the physical, emotional, and spiritual needs of orphaned infants, reunite the infants with their birth families, and facilitate the adoption of children who cannot be reunited with their families.

### Children’s Nutrition Program of Haiti (CNP)

**Lead Organization:** Episcopal Diocese of Haiti  
**Main Partner Organization(s):** Hopital Sainte Croix  
**Launch/termination dates:** 1998–Present  
**Contact:** P. O. Box 3720, 1918 Union Avenue, Chattanooga, TN 37404; Phone: 423-495-1122  
**Website:** [http://cnphaiti.org/](http://cnphaiti.org/)

The CNP is a non-denominational, faith-based organization. Founded by Dr. Mitch Mutter in 1998, CNP works in partnership with Hopital Sainte Croix, run by the Episcopal Diocese of Haiti, in Leogane, Haiti. The CNP seeks to help the children of Haiti by:

- Empowering mothers and other caregivers through community-based health and nutrition education using locally available resources and personnel.
- Providing direct health care, including therapeutic rehabilitation for malnourished children, mobile medical clinics, and community treatment of pneumonia and rheumatic fever.
- Supporting health-related community development programs, such as increasing access to safe water to prevent diarrhea and other water borne illnesses.
- Facilitating the participation of poor families in proven Haitian microcredit programs.

Successes include:

- Since the CNP began training community health workers to identify malnourished children in their villages

### Christian Mission of Pignon, Inc. (CMP)

**Lead Organization:** Comite de Bienfaisance de Pignon  
**Main Partner Organization(s):** N/A  
**Launch/termination dates:** 1981–Present  
**Contact:** 4402 Howell Place, Nashville, TN 37205, phone: 813-843-3878  
**Website:** [http://www.pignon.org/NewFiles/CMP.html](http://www.pignon.org/NewFiles/CMP.html)

CMP is a faith-based, nonprofit organization founded in 1981 as the stateside support agency for Comite de Bienfaisance de Pignon in Pignon, Haiti. Since its creation, CMP has assisted in several community development campaigns to provide medical support, educational opportunities, infrastructure, rehabilitation, and volunteers. CMP works in conjunction with many partners to provide healthcare, education, clean water and essential sanitation facilities; agricultural development and training; and community and economic development.
**Grace Children’s Hospital**
*Lead Organization:* International Child Care USA  
*Main Partner Organization(s):* N/A  
*Launch/termination dates:* 1967–Present  
*Contact:* 3506 Lovers Lane, Suite 8, Kalamazoo, MI 49001; 1-800-722-4453  
*Website:* http://www.intlchildcare.org/action_grace.php

Grace Children’s Hospital, founded in 1967, is the flagship ministry of International Child Care. Grace Children’s Hospital is recognized as Haiti’s leading medical facility dedicated to the treatment of children with tuberculosis (TB). Each year, the hospital receives thousands of children who are suffering from TB, HIV and other diseases.

**Haiti Home of Hope**
*Lead Organization:* Red Bridge Baptist Church  
*Main Partner Organization(s):* Haiti Cheri Harvest Ministry  
*Launch/termination dates:* 1938–Present  
*Contact:* P.O. Box 1221; Holly Springs, GA 30142; 1-800-989-HAITI (4248)  
*Website:* http://www.haiticheri.org/

Haiti Home of Hope is an orphanage run by the Red Bridge Baptist Church, based in Kansas City, MO of the United States. Haiti Cheri Harvest Life Ministries is divided into four distinct Program Units, or areas of concentration, each with a supervisor in Dolval and a corresponding supervisor in the United States. While the source of funds comes primarily from the United States, the ideas and direction come from the community in Haiti. The Ministry Program Unit seeks to provide training and encouragement to local church pastors and lay leaders.

**Church of Bible Understanding (CBU)**
*Lead Organization:* N/A  
*Main Partner Organization(s):* N/A  
*Launch/termination dates:* 1978–Present  
*Contact:* 1300 South 58th St. Philadelphia,  
Pennsylvania 19143; 1-800-223-2360  
*Website:* http://www.cbuhaiti.org/

CBU provides food and shelter for orphans in Haiti and also distributes food to the destitute in the mountainous regions, such as Au Cadet. The organization, founded 25 years ago, is a small congregation of members from the Church of Bible Understanding. It is financed from the U.S. through various business operations, and groups of two to four missionaries rotate periodically to serve on the ground in Haiti. In addition, it receives donations of food and supplies from many reputable companies, both large and small.

**God’s Little Angels (GLA)**
*Lead Organization:* N/A  
*Main Partner Organization(s):* N/A  
*Launch/termination dates:* 1997–Present  
*Contact:* 2085 Crystal River Drive, Colorado Springs, CO 80915; Telephone: 719-638-4348  
*Website:* http://www.glahaiti.org/

God’s Littlest Angels is a Haitian orphanage located in the mountains above Pétion-Ville, close to the village of Fermathe. The majority of the children brought to the orphanage are between the ages of newborn and seven years old. GLA has ministered to the children of Haiti since 1994 and has been involved in international adoptions since 1997. GLA is involved in several children’s ministries in the local community. In the year 2000, GLA implemented a school sponsorship program for children unable to attend school due to the lack of funds. Today, more than 200 children attend school sponsored by individuals in North America and Europe.
Haiti Vision Inc.  
Lead Organization: N/A  
Main Partner Organization(s): N/A  
Launch/termination dates: 1992–Present  
Contact: 1506 Broadway, Riviera Beach FL 33404; 561-844-9228  
Website: http://www.haitivision.org

Haiti Vision was established in 1992 to help the settlement of Haitian Refugees in Florida and to bring improvements to the social conditions of Haiti. In Haiti, Haiti Vision strives to improve the health, nutrition, and education of the people, increase access to opportunities and jobs, and contribute to the development of rural communities. It has established 38 groups of community development in the rural areas of Petit-Goave and Bainet, 21 literacy centers, 3 health and nutrition centers, 4 sponsored elementary schools, a teacher training program for elementary schools, 2 computer-learning schools, and 2 community grocery stores.

Haitian American Friendship Foundation (HAFF)  
Lead Organization: American Schools and Hospitals Abroad (ASHA)  
Main Partner Organization(s): N/A  
Launch/termination dates: 1977–Present  
Contact: P.O. Box 3421, Fort Myers, Florida 33918; Gregbarb@hughes.net  
Website: http://www.haff.org/

HAFF seeks to enable Haitians in the Central Plateau of Haiti through academic, vocational and theological education to enrich their culture socially, economically and spiritually, all to the glory of God. In addition to education, HAFF focuses on Christian outreach, community development, and medical care in central Haiti. HAFF is a Christian, non-profit organization with its headquarters in Fort Myers, Florida.

Haitian Orphanage that Provides for and Educates (HOPE)  
Lead Organization: N/A  
Main Partner Organization(s): CSI Ministries  
Launch/termination dates: Active  
Contact: N/A  
Website: http://www.haitihope.org/HOPE/

The H.O.P.E. Center for Orphaned Girls is a grass roots organization founded by several individuals and churches in conjunction with Christian Service International. Its ongoing mission is to house, feed, clothe and educate Haitian orphans in a Christian environment, providing for them until they reach adulthood. Accordingly, the girls are not candidates for adoption. HOPE is currently home to 19 girls, 12 of whom are already attending school.

His Hands for Haiti  
Lead Organization: His Hands Support Ministries  
Main Partner Organization(s): N/A  
Launch/termination dates: 1938–Present  
Contact: PO Box 62, New Vineyard, ME 04956; hishandsforhaiti@tds.net  
Website: http://www.hishandsforhaiti.org/

His Hands for Haiti is an all-volunteer ministry program run by His Hands Support Ministries, incorporated by the state of Maine as a non-profit, charitable organization. His Hands for Haiti coordinates a child sponsorship program that allows individuals to provide for the needs of Haitian children overseas. USD$80 per school year sponsors the child’s education for the year, while USD$160 provides for a uniform and meals in addition to schooling. The children are hosted by local churches and schools, and volunteers often visit them to get the latest updates on the children’s conditions, and to help with projects of the sponsoring churches and schools.
Hope for Haiti’s Children (HFHC) Ministries, Inc.

Lead Organization: N/A
Main Partner Organization(s): N/A
Launch/termination dates: 1995–Present
Contact: P.O. Box 936, Sugar Land, TX 77487-0936; 704.535.6008
Website: http://www.hfhcministries.org/

HFHC is a faith-based, non-profit, 501(c)3 organization governed by a Board of Directors. The organization was founded in 1995 by Board member Ken Bever who built a sponsorship program to bring Christian education to Haitian children. Since then the following programs and services have been added in addition to the education programs:

• Medical Services: Providing periodic check ups, vitamin supplements, dental and eye care, and access to a health clinic operated by our Haitian partners.

• Annual Youth Conference: A three-day gathering for Haitian young people focusing on spiritual maturity, bible study, and fellowship.

• Capital Projects: Constructing schools, cisterns, latrines, and other new facilities as well as the expansion and repair of existing buildings.

• Clean Water: Building cisterns to give the schools and villages access to a clean water source. HFHC also distributes PUR water packets, thanks to the generosity of Proctor & Gamble.

• Orphanage: HFHC manages an orphanage which serves the needs of both orphaned and unwanted children.

Danita’s Children

Lead Organization: Hope for Haiti Children’s Center
Main Partner Organization(s): N/A
Launch/termination dates: 1999–Present
Contact: PO Box 864311, Orlando, FL 32886; (407) 805-9532
Website: http://www.danitaschildren.org/

Danita’s Children is a dynamic Christian ministry dedicated to improving the lives of children in impoverished communities. Founded by Danita Estrella in 1999, this center offers a wide range of services to children, ranging from education to medical care. Its growing outreach includes:

• An orphanage for over 70 orphans

• A Christian education for over 500 children

• Over 16,000 nourishing meals a month for the hungry

• A church family and weekly services for the community

• Medical care for the children

• Evangelistic outreach to other areas of the community through Safari Sunday School programs

Hopital Bon Samaritain (HBS) Foundation

Lead Organization: Fondation HBS
Main Partner Organization(s): N/A
Launch/termination dates: 1953–Present
Contact: PO Box 1290, Lake Worth, FL 33460; (561)533-0883
Website: http://www.hbslimbe.org/

The HBS foundation runs a full service hospital with outreach programs in Limbé, Haiti since 1953. Currently, 6,000 outpatients are being consulted and treated monthly in the clinic. In addition to the hospital, the foundation also built a new ward and home, Kai Mira, for 25 abandoned children with disabilities, started a broad vaccination program, and instituted other public health projects regarding issues such as family planning, pre-natal and post-natal healthcare.
International Child Care
Lead Organization: N/A
Main Partner Organization(s): Grace’s Children Hospital
Launch/termination dates: 1967–Present
Contact: 3506 Lovers Lane, Suite 8, Kalamazoo, MI 49001; 1-800-722-4453
Website: http://www.intlchildcare.org/

International Child Care is a Christian health development organization. Operating in Haiti since 1967 and in the Dominican Republic since 1988, ICC is working to change the conditions of poverty that impact health and well-being. It administers Grace Children’s Hospital, HIV testing and treatment, community health programs, and community-based rehabilitation programs.

Little Children of the World (LCW)
Lead Organization: N/A
Main Partner Organization(s): Little Children of the Philippines (LCP)
Launch/termination dates: 1987–Present
Contact: 361 County Road #475, Etowah, TN 37331, (423) 263-2303 (tel/fax); lcotw@littlechildren.org
Website: http://www.littlechildren.org/

Established in 1987, Little Children of the World (LCW) addresses the plight of children of low-income families in developing countries, with a focus on Haiti and the Philippines. LCW is an interdenominational Christian agency dedicated to helping develop caring communities for children. Its focus is on children who are victims of extreme poverty and neglect, as well as vulnerable to abuse. As of July 2002, another LCW project was launched in the Philippines, more specifically in Ingan on the island of Leyte, and administered by a Filipino-American living in Vancouver, Washington.

Love a Child, Inc.
Lead Organization: N/A
Main Partner Organization(s): N/A
Launch/termination dates: 1991–Present
Contact: PO Box 30744; Tampa, Florida 33630; (813)621-7263
Website: http://www.loveachild.com/

The organization is founded by Bobby and Sherry Burnette, who currently live in Haiti at the Love a Child Orphanage. The organization’s outreach programs include 14 Love a Child schools, which educate and feed over 4,000 children each day, and food distribution programs that reach thousands of Haitian families, churches, and medical clinics. It is a 501 (c) 3 non-profit Christian Humanitarian Organization, a Private Voluntary Organization (PVO), and a member of the Evangelical Council of Financial Accountability (ECFA).

Maison Fortune Orphanage
Lead Organization: N/A
Main Partner Organization(s): Xavier Brothers
Launch/termination dates: 2000–Present
Contact: N/A
Website: http://www.maisonfortune.org/index.html

Maison Fortuné Orphanage is located near the city of Hinche in the central plateau region of Haiti. Founded in 2000 by Lefort Jean-Louis, the orphanage provides food, shelter, clothing, and an education in a loving Christian environment. It is now home to more than 90 children and provides schooling to over 200 children. With construction already underway for the new girls’ campus and dormitories that number is expected to increase.
**Saint Francis Parish of Assisi, Staunton VA**

**Lead Organization:** St. Francis Parish  
**Main Partner Organization(s):** N/A  
**Launch/termination dates:** 2004–Present  
**Contact:** 118 N New St, Staunton, VA 24401; (540) 886-2262  
**Website:** www.stfrancisparish.org

The parish supports the work of local Haitian communities and a twin parish in Haiti. Since 2004, it has greatly increased its level of activism in Haiti. St. Francis now supports a feeding program for desperate families and a group of elderly, handicapped and at-risk individuals. Additionally, the Staunton parish has provided the resources for the Pointe a Raquette community to run a clinic staffed by Haitian medical personnel, and to establish a school that now has 96 pupils in kindergarten through second grade and will add a grade each year.81

**Good Shepherd Ministries, Inc.**

**Lead Organization:** N/A  
**Main Partner Organization(s):** Northern Department of Haiti  
**Launch/termination dates:** 1974–Present  
**Contact:** PO Box 360963, Melbourne, FL 32936-0963; (321)752-0072  
**Website:** http://www.gsmi-haiti.org/

Good Shepherd Ministries, Inc. was founded by Norman and Imogene Dixon in 1974. GSM is a non-profit organization which was organized for the purpose of bringing an evangelical message to the people of Haiti. There is a special focus on the education of young people: first, to enable nationals to reach nationals with the Gospel, and second, to provide training for spiritual and academic leadership in the religious sector, as well as the political arena. Three large centers of ministry have been reestablished in Northern Haiti, with the main center of operations and training in Milot where the work was originally established in 1974. The high schools and elementary schools have been staffed and made operational. Thousand of students have passed through the halls of these schools with many going on to seminary, universities, and medical schools.

**Haitian Christian Foundation**

**Lead Organization:** N/A  
**Main Partner Organization(s):** Southwest Church of Christ Ada Oklahoma  
**Launch/termination dates:** 1972–Present  
**Contact:** 505 W 17th St, Ada, OK 74820; ph: (580) 332-3430  
**Website:** http://www.haitianchristianfoundation.org/index.html

The Haitian Christian Foundation’s mission statement is “to prepare selected students to be servant evangelists to spread the gospel of Christ, and to minister to the needs of the Haitian people in the Spirit and likeness of Christ.” Their main project is the Center for Biblical Studies, training Haitian men to be preachers. The program combines Bible study, mentoring, and practical application in a three-year program. The CBT is located just outside of Cap Haitien, in northern Haiti.

**Hosean International Ministries**

**Lead Organization:** N/A  
**Main Partner Organization(s):** Layton Stamper Memorial Children’s Home  
**Launch/termination dates:** 1984–Present  
**Contact:** P.O. Box 17668, Little Rock, AR 72222-7668; e-mail: mail@hosean.org  
**Website:** http://www.hosean.org

Hosean International Ministries (HIM) is a registered 501(c)3 non-profit in the U.S. and is also recognized by the Haitian government as an NGO since February 15, 2007. Current ongoing ministries are centered primarily in the community of Pignon, Haiti. HIM employs over 150 national staff members, and has established a large school campus, College de la Grace, with over 800 students enrolled in the 2006–07 school year. Camp de la Grace, a retreat center on a 30 acre campus, hosts annual camps and seminars for all ages. An electrical cooperative was started by HIM staff upon the donation of large scale generators to provide electricity to the entire community. Their longest running ministry is an orphanage/foster home the “Layton Stamper Memorial Children’s Home”. Since 1984, this facility has provided room and board, and an education to over 150 children.
Association of Franciscan Boystowns and Girlstowns (APUFRAM)

**Lead Organization:** N/A

**Main Partner Organization(s):** Mission Honduras

**Launch/termination dates:** 1970–Present

**Contact:** Apartado 97, Comayagua, Comayagua 12101, HONDURAS, Central America; (414) 793-6272

**Website:** http://www.missionhonduras.com/

APUFRAM currently operates in Honduras, the Dominican Republic, and Liberia. The non-profit organization consists of elementary and high schools, orphanages, boystowns and girlstowns, a trade school, university housing, and a shelter for abandoned mothers and children. APUFRAM has educated thousands of young people who are now helping their communities in various fields such as agriculture, business, engineering, medicine and teaching. APUFRAM also operates a child sponsorship program.

Olancho Aid Foundation

**Lead Organization:** Catholic Network of Volunteer Services

**Main Partner Organization(s):** N/A

**Launch/termination dates:** 1996–Present

**Contact:** Juticalpa, Olancho, Honduras, C.A., Apartado #113; 504-785-3720

**Website:** http://www.olanchoaid.org/

Since 1996, the Olancho Aid Foundation’s mission has been to provide youth an education that will empower them to transform their communities and country. To this end, the Foundation operates a variety of educational institutions, including the school Escuelita Nazareth designed for handicapped children, the secondary school Cardinal Rodriguez Institute, and the Santa Clara School. Other projects include scholarship programs that provide financial aid to impoverished students and mission trips that allow volunteers to help with grassroots work in Olancho.

Honduras Project

**Lead Organization:** N/A

**Main Partner Organization(s):** Helping Honduras Kids

**Launch/termination dates:** 1998–Present

**Contact:** hondopost@yahoo.com

**Website:** http://www.projecthonduras.com/

The Honduras Project aims to provide relief among the poor in Honduras. For nearly a decade, the Honduras Project has helped to facilitate community service involving hundreds of volunteers and many communities in Honduras. Working alongside a variety of non-profit organizations, government entities, schools, and children’s homes, the Honduras Project plays an important role in building homes for families and improving schools for communities.

The Setor Juventud do CNBB

**Lead Organization:** N/A

**Main Partner Organization(s):** Pastoral da Crianca

**Launch/termination dates:** Active

**Contact:** N/A

**Website:** N/A

The Setor Juventud do CNBB (Conselho Nacional dos Bispos do Brasil) works with groups of about 100 children in each parish, organized into 4–5 groups of about 10–20 children each. They claim to host 100,000 groups ranging from 10–80 youth, engaging about 2 million youth, out of 34 million in Brazil. The groups engage specific themes, from broad social issues such as citizenship and the environment to specific concerns such as access to water and the rights of minority groups like indigenous, elderly, and mentally disabled people. The National Day of Youth is the group’s most important day, when it mobilizes large numbers of youth to become politically involved each year around a different theme. The Setor Juventude do CNBB emphasizes youth leadership and youth evangelizing youth.

In addition to these intellectual topics, the Pastorais run literacy and agricultural schools, and college prep and art courses for rural youth. The Pastoral de Juventud engages youth aged around 14–29 years, and the Pastoral da Crianca works with younger children.
**Rede Viva**

**Lead Organization:** N/A  
**Main Partner Organization(s):** World Vision, Tearfund, etc.  
**Launch/termination dates:** Active  
**Contact:** amigos@redevida.com.br  
**Website:** www.redevida.com.br/

In Rio de Janeiro, the group Rede Viva is an umbrella organization that works to bring together all the evangelical Christian organizations working with at risk children in Brazil. This ambitious undertaking connects large international groups like World Vision and Tearfund with local groups in Rio. Projeto Calcada is one group that benefits from the resources and networking of Rede Viva. The project works to counsel children on the street, using a “green bag kit” and bible stories as aids. The group has trained 78 organizations in Rio to use these methods and the project has spread internationally to Africa and Asia. Rede Viva publishes a national Christian magazine, Ultimato, of which 35,000 copies are distributed 3 times a year. The group also started a “Worldwide Day of Prayer for Children at Risk,” which is held annually. In contrast to the Catholic Church’s conferences focused on social justice themes, Pentecostal groups like Rede Viva are fundamentally focused on prayer and speak of the power of mobilizing and changing lives through prayer. They work to reach children on the ground in the favelas, at daycare centers, shelters, and after school programs in Rio and greater Rio.

---

**Viva Rio**

**Lead Organization:** N/A  
**Main Partner Organization(s):** N/A  
**Launch/termination dates:** 1993–Present  
**Contact:** faleconosco@vivario.org.br  
**Website:** www.vivario.org.br/english/

Viva Rio, a prominent, 14 year old NGO in Rio de Janeiro, sponsors a variety of programs for children that while secular, contain strong religious links. Viva Rio focuses on reducing urban violence and diminishing the space between rich and poor urbanites. The majority of its projects target youth. Ana e Maria works with pregnant girls, offering education and microcredit funding. Luta Pela Paz is a boxing program for high risk youth in Mare, a slum near the airport. The program combines sports with mandatory citizenship classes and other education. The Human Security Campaign is an arms collection campaign that advocates for international recognition of the violent lives that children in Brazil lead, similar to those of child soldiers. It considers these children abandoned as too violent or beyond help by other groups, and seeks to elevate its cause to the national and international level. The Resgate program seeks to “rescue the citizenship” of youth already involved in drug trafficking in Mare and Niteroi through a 12-month program to get them back in school and provide legal and psychological counseling.
Endnotes

1. In Argentina, Bolivia (at least until very recently), and Costa Rica, Catholicism is still the official national religion. While the Church is considered a pillar of society, the role of the Church was significantly challenged in the late-1800s by the emergence of liberalism in many countries. An example of this trend is Mexico, where significant anti-clerical sentiment that built up during the late 1800s resulted in a very limited restricted role of the Church in society in the post-1910–20 revolutionary period. Many rights were restored to the Church in 1992 under the government of Carlos Salinas.

2. Unless otherwise noted, all statistics provided come from the 2nd Edition of World Christian Database, considered by both secular and religious scholars, despite its bias, to be the best available source on religion and religious change around the world.

3. “Latin America” in statistics found in the World Christian Database refers to the 46 countries identified by the United Nations as comprising the Caribbean, Central America and South America.


5. Catholics for Free Choice.

6. Definitions of Protestant, Pentecostal, and Evangelical are problematic. In Spanish and Portuguese-speaking countries of the region, the terms evangelico and protestante are used broadly and interchangeably referring to members of Protestant, Pentecostal and other charismatic denominations. In English there are significant distinctions. See Note 9 for an expanded definition of Evangelicalism.


9. The encomienda system was a labor system imposed upon natives of Latin America by Spanish colonists. Colonial land or business holders took “responsibility” for the education of a number of natives in return for regular tributes paid by the natives (usually in the form of labor or crops).


12. The Latin American Episcopal Conference (known as CELAM, the acronym for the Consejo Episcopal Latinoamericano) was created in 1955 in Rio de Janeiro, Brazil. Its headquarters has since been moved to Bogotá. CELAM holds ordinary conferences each year and extraordinary conferences every ten years. Since its inception, CELAM has brought organizational structure to a region where the Church has been historically disconnected. The organization is home to topical departments, such as education, staffed by recruits from around Latin America. In addition, CELAM publishes studies, documents, and updated theology, and runs institutes, such as catechetics at Medellín and CLAR, the Latin American Conference of Religious, a group of men and women belonging to religious orders. CELAM is related to Rome through the Pontifical Council on Latin America, and its operations are subject to pontifical approval.


15. There is no agreed upon definition of “Evangelical.” Freston defines evangelicalism as containing four constant characteristics: Conversionism (emphasis on the need for change of life); Activism (emphasis on evangelistic and missionary efforts); Biblicism (a special importance attributed to the Bible, though not necessarily the fundamentalist shibboleth of ‘inerrancy’); and Crucicentrism (emphasis on the centrality of Christ’s sacrifice on the cross).


19. Base ecclesial communities, or Christian base communities, are groups organized into self-reliant worshipping communities through the leadership of a priest or local lay member.


26. Ibid, 156.

27. John Burdick


29. Paul Freston's work on the effects of evangelicalism on politics in Latin America, Africa and Asia is considered one of the best resources addressing the subject at the regional level. His findings are based on direct observation, documentary research, as well as interviews with political and evangelical leaders. In his study he looks specifically at Argentina, Brazil, Colombia, Chile, Guatemala, Mexico, Nicaragua, and Peru.


35. World Jewish Congress Online.


38. The International Religious Freedom Report is submitted to the Congress by the Department of State in compliance with Section 102(b) of the International Religious Freedom Act (IRFA) of 1998. The law provides that the Secretary of State shall transmit to Congress each year “an Annual Report on International Religious Freedom supplementing the most recent Human Rights Reports by providing additional detailed information with respect to matters involving international religious freedom.” This Annual Report includes individual country chapters on the status of religious freedom worldwide.

39. In “free” countries, citizens enjoy a high degree of religious freedom. “Partly Free” countries are characterized by some restrictions on religious freedom, often in a context of corruption, weak rule of law, ethnic strife or civil war. In “Not Free” countries, religion is tightly controlled and basic religious freedom is denied. These categories describe the situation in countries, not the conduct of governments.


42. González 2002.


45. Ibid.


49. Ibid.


53. Ibid.


61. Ibid.


68. Ibid.


71. Ibid.


74. Ibid.


77. Ibid.


About The Berkley Center Religious Literacy Series

This paper is part of a series of reports that maps the activity of faith-based organizations around key development topics and regions. These reports explore the role of religious groups in addressing global challenges as a way to bridge the coordination gap between secular and religious organizations in the common effort of international development work.

Edmund A. Walsh School of Foreign Service
301 Bunn InterCultural Center
37th & O Streets, N.W.
Washington, DC 20057
202.687.5696
http://sfs.georgetown.edu

Berkley Center for Religion, Peace, and World Affairs
3307 M Street NW, Suite 200
Washington, DC 20007
202.687.5119
http://berkleycenter.georgetown.edu

The Luce/SFS Program on Religion and International Affairs
http://berkleycenter.georgetown.edu/luce-sfs