

Partners without borders:  
Frontiers in collaboration between  
U.S. and Sudanese nongovernmental organizations

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The international aid and development field has been a vibrant area of voluntary activity for many years (Sherraden, Stringham, Sow, & McBride, 2006). Since 1990, the number of nonprofit organizations engaged in trans- or multinational activity has nearly doubled, from about 17,000 to almost 30,000 in 2001 (Anheier & Themudo, 2005). These organizations enjoy an appreciable degree of autonomy from government, particularly since the financial support for international non-governmental organizations (INGOs) comes largely from private donations. A recent study by Kerlin & Reid (2005) reported that private contributions to U.S.-based INGOs far exceeded revenue from either government grants or service fees. Due to their independence from government aid, these groups have wide latitude and discretion in their programs.

A troubling consequence of this degree of discretion is that much-needed assistance is often delivered without sufficient coordination among development organizations and also without enough consideration for the work of organizations that are indigenous to the area of need (Stephenson, 2006). An important but understudied trend is the formation of collaborative partnerships formed to improve the coordination of services in a way that acknowledges the social organizations already in place. Technological advances and increased international travel have prompted new transnational relationships between third sector organizations in industrialized countries with partners in developing regions of the world.

In addition to the important transfer of skills and support, these transnational partnerships provide opportunities for the modeling of participatory governance and other behaviors related to

democratic process and a vibrant civil society (Ottaway & Carothers, 2000). However, countries in need of development assistance often lack a strong or effective state apparatus, thus creating an unpredictable environment for the collaborative ambitions of partnering organizations. The concept of development, in itself, is a contested paradigm (Fowler, 1998; Hefferan, 2007; Lacey & Ilcan, 2006). How do these disparate groups of actors reconcile their differing expectations for development, especially in regard to the role of nongovernmental organizations in an emerging or failed state?

This study examines the goals and expectations of participants in one such transnational partnership formed by two organizations on two continents. Since 2001, members of a religious organization in the Midwestern U.S. have been crafting a partnership based on cultural understanding with representatives of a related religious institution in the Western Equatoria region of Southern Sudan. The partnership was made possible by the suspension of military hostilities in Sudan following the peace agreement championed by the U.S. special envoy John Danforth, a retired U.S. Senator and Episcopal priest. Whether peace will prevail in the region remains uncertain. However, social organizations that endured the decades of strife are blossoming and reaching out internationally to secure support for their development efforts.

Utilizing an opportunity for field research, the study sought input from U.S. participants as well as their collaborators in Southern Sudan. Participants were asked about perceptions of their goals for the partnership and how working together may help—or alternately, create new challenges for—the strengthening of an emergent civil society. Specifically, to what extent do the philanthropic motivations and political expectations of the partners in the U.S. either support or conflict with the goals of self-determination of their Sudanese counterparts?

In addition, the study attempted to map the field of non-governmental organizations currently involved in this region of Southern Sudan where the two dioceses have focused their efforts. A long list of NGOs have been active in the area for some time, and their presence was preceded by missionary activity starting early in the 20<sup>th</sup> century. Alternating waves of conflict and peace have been accompanied by similar movements of voluntary organizations into the region and then out again.

#### Theoretical considerations

Research in the field of development aid has traced the emergence of transnational NGO partnerships through several stages. Present-day ties between NGOs in the industrialized nations with partners in the developing world were preceded by professional and other specialized linkages during the Cold War. The concept of partnering (or “twinning”) first arose during this time. In the 1970s, the two superpowers attempted to expand geopolitical control through alliances with small state actors, unfortunately too often favoring loyalty above human rights (Fowler, 1998). Following the collapse of the Soviet Union, the industrialized nations in the northern hemisphere pursued a course of aid investment that favored market competition, political stability and economic growth. This “new” policy agenda for aid, as Fowler describes it, reflected “northern interests and designs for a market-based world order.” (ibid., p. 138).

The partnering of NGOs from the industrialized north with NGOs in developing countries has been viewed as part of this drive toward a market-based aid system. Many NGOs and their donor nation counterparts are engaged in contractual relationships where the donor retains dominance and aid dependency is encouraged.

“Authentic” partnerships that reflect mutually beneficial engagement between NGOs are difficult to sustain in such an aid environment. Fowler (1998) describes an authentic or “true” partnership as one in which both parties gain such assets as “credibility, legitimacy, autonomy, economic viability, effectiveness, influence and leverage within their own societies” (p. 141). Such partnerships are understood to be based on the notion of solidarity between the two parties, or an active commitment to the well-being of the other. However, the market-driven aid paradigm would tend to reinforce relationships where the partner in the advanced economy had more to gain (or perhaps less to lose) than the NGO in the developing country.

In addition, a drive toward a market-based aid system holds serious consequences for voluntary activity (Lacey & Ilcan, 2006). At the urging of multinational institutions such as the International Monetary Fund and the World Bank, developing states have been encouraged to avoid a strong, central government and instead foster civil society through decentralization and devolution of policy decision-making authority. Fledgling governments in post-conflict or failed state situations have been similarly urged to privatize public services (Lacey & Ilcan, p. 36), particularly in fields like education, health and human services. As a result, voluntary groups (and, potentially, their partners) are drawn into addressing human need in areas where they may have little or no capacity and few resources. Furthermore, by being coopted into activity that might more appropriately be undertaken by public authority, voluntary organizations are potentially compromised in their ability to act politically as advocates (Lacey & Ilcan, 2006).

Others in the field have begun to contend that development has entered a new phase following widescale consensus that the market-based approach has failed. In particular, the formulation and subsequent adoption of the Millenium Development Goals (Millenium Development Goals) have been credited with ushering in a new paradigm of development that

honors the self-determination of struggling nations and discourages donor control (Haynes, 2007). The Millennium Development Goals are thought to offer a guide for development activity that can hopefully direct involvement more effectively across international agencies, governments as well as the NGO community. Whether this emergent paradigm signals the end of a pro-market development orientation is open to debate.

Consequently, the growth in cross-national voluntarism engenders some uncertainty about whether “true” partnerships are possible and can offer an alternative to older aid paradigms that foster exploitation on the part of recipients and domination by donors. Observers have noted that more lasting or effective partnerships are those formed by two entities that share common values (Hoksbergen) and emphasize the “people-to-people” dimension of development (Fowler, 1998).

NGOs affiliated with religious institutions, in particular, have experienced reputed success with such development partnerships, especially those that de-emphasize financial support and retain a capacity for advocacy. The Christian Reformed World Relief Committee (CRWRC), for example, has experimented with building partnerships based on the “deep similarities in identities” between religious organizations in developing countries and similar or related groups in North America (Hoksbergen, 2005), p. 26. Roman Catholic parishes in North America have also forged partnering relationships with parishes in developing countries through the Parish Twinning Program of the Americas<sup>1</sup> (Hefferan, 2007). In this type of partnering effort, the primary focus is on forming a relationship of solidarity between religionists in two potentially disparate development settings. In twinning, the transfer of resources to the twin in the developing country is de-emphasized in favor of more interactive engagement of individuals

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<sup>1</sup> <http://www.parishprogram.org/>

across cultural lines. Through a concept known as “reverse mission,” the partner in the developed country stands to gain as much or more from the relationship because of their exposure to the experience of faith in demanding circumstances of poverty and deprivation common in the developing world. Development is not the avowed goal of the partners in twinning relationships; however, the aim of solidarity between partners has been considered an alternative paradigm to donor-driven development aid (Fowler, 1998; Hefferan, 2007).

The role of religion in these twinned relationships appears to be an essential element. Religion has been touted as an “under-estimated...dimension of development” (Ter Haar & Ellis, 2006). In African societies, where the current partnership is focused, religion is viewed as a “unifying and imaginative force,” and perceptions about key facets of development are often expressed in a religious idiom (ibid, p. 355). For example, ideas about the importance of land and wealth creation are understood in religious terms. In addition, notions about the political legitimacy of government are often couched in religious terms (ibid., p. 359).

Examination of the partnership between two religious bodies on two continents allows us to ascertain the extent to which a market-driven framework continues to direct the efforts of the two partners. Alternatively, the present analysis considered whether a new development paradigm based on the Millenium Development Goals has contributed to a relationship of greater equity between these partners, particularly as religion is a central, shared factor for both. In short, the project attempted to address an overarching development concern: Does this particular partnership exhibit attributes of organizations joined under a market-based development paradigm? Or is the partnership structured more along goal-oriented dimensions, with a greater emphasis on mutuality and self-determination of the host country?

## Methodological approach

The approach taken to gather data for the study involved field research at the remote site of a town called Lui in the state of Western Equatoria, about 140 miles from Sudan's southern border with Uganda (see Figure 1 for a map of the dioceses of Sudan). Given the great distance and limited contact on-site, I employed the research role of observer-as-participant (Babbie, 1995) to gather data from government officials, community leaders as well as residents. It was impossible to conceal my status as a visiting guest; however, being a visiting dignitary of sorts presented opportunities for entrée that might otherwise not have been available.

During an eleven day stay in Lui, I conducted interviews with local church officials as well as with representatives of non-governmental organizations at work in the area, mostly related to the health field. I was also a participant in numerous meetings where the partnership efforts were discussed, and so notes from those gatherings were utilized. In addition, I reviewed a number of documents that provide accounts of the activity of religious groups that focused efforts in Lui, some from early 20<sup>th</sup> century Christian missionaries. Finally, through interviews and queries of local leaders, I attempted to inventory the NGOs and their type and scope of work at Lui.

## Chronology of the Partnership

The partnership between the two dioceses<sup>2</sup> began as a relationship between a single parish in St. Louis, Missouri and the bishop of the diocese of Lui in Southern Sudan (see map in Figure 1). In spring of 2003, several members of the St. Louis parish traveled to Lui,

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<sup>2</sup> A diocese is the term used by Catholic and Episcopal faith traditions to define an organizational division (or "judicatory") that includes oversight of many parishes or congregations. A diocese is typically determined along geographic lines, often an entire state or region.

accompanied by one university student and the spouse of the bishop of Missouri. Upon the return of this first group to the U.S., the relationship quickly spread to include other congregations and the diocese at-large. As a consequence, the bishops of the two dioceses agreed to continue exploration of a more formal partnership arrangement. A visit by the bishop of Missouri took place in April 2005, and he toured many church sites throughout the Lui diocese and participated in religious ceremonies by preaching and administering the sacraments.

Initial efforts to link the two dioceses were loosely coordinated, with a reciprocal visit by the bishop of Lui to the U.S. in late 2005. A lay woman from the Diocese of Missouri traveled to Lui, mostly on her own initiative and funding, to offer her skills as a nurse for a six month period during the first half of 2006. In early 2006, Missouri sent a team that was purposely representative of the diocese to Southern Sudan to visit Lui and experience the situation of the church in that place.

Following this team trip to Lui, the relationship between the two judicatories entered a new and more formalized stage. The two bishops entered into a partnership of continued interaction, with the specific intent of strengthening the church in Lui, providing development assistance as determined by the people there, and to enhance the spiritual growth of the people of the Diocese of Missouri as they encountered the expression of faith in a place so far removed, economically and politically, from their own experience in the U.S. A formal covenant agreement was signed by the bishops and representatives of both dioceses in April 2006. Since then, substantial financial support has been provided to the Diocese of Lui, mostly in the form of administrative assistance (clergy do not receive a salary for their work in the Diocese of Lui) and the drilling of deep water wells. Other chief concerns of the diocese involve means of transportation (bicycles, motorized vehicles and their upkeep) and equipment such as mills for

grinding grain (sorghum, in particular, which is a dietary staple in Sudan) and manually operated sewing machines. In addition, support has been provided for the theological training of clergy, including transportation and tuition for one priest to attend a seminary in the St. Louis area. Congregations in the diocese of Missouri have undertaken fund-raising projects to support the partnership as well as educational activities intended to raise awareness about life in Southern Sudan.

Partner perceptions: U.S.

In keeping with the reverse mission concept, church members in Missouri are quick to point out that their relationships with the people of Lui have provided far more benefits in the form of religious inspiration and cultural understanding than what their diocese has given in financial support. Perhaps not surprisingly, those who have made the long trek to southern Sudan view it as a “life-changing” event, one that many are unlikely to be able to repeat. What sustains their interest in the remote, undeveloped area of Lui is the interpersonal connections that have formed between church members (and, importantly, leaders) in the two places. Of the 49 congregations in the Missouri diocese, at least 6 have had one or more members travel to Sudan. Even in other congregations where no one has made the long trip to Lui, church members are engaged in learning about and actively raising support for the development projects. For instance, one church has sponsored a “Walk for Water” event. The Episcopal diocese of Lui and its leaders are mentioned during communal prayer at Sunday services throughout Missouri.

The experience of traveling to southern Sudan contributed to one energetic clergy person’s decision to help establish a nonprofit organization with a mission of promoting awareness and advocacy for the UN’s Millenium Development Goals. Several students involved

in the Episcopal campus ministry at Washington University in St. Louis have chosen Africa as a main focus of their coursework, perhaps in consequence of the partnership with Lui, and have traveled to study in the region as well. Following a trip to Sudan, one individual who had begun the study of Arabic decided to spend several months in intensive language training in Northern Africa.

#### Partner perceptions: Sudan

Clearly, the partnership with Lui has given the Missouri church members a broad array of experiences and exposure to a unique and distant culture. The fact that both dioceses are aligned with the worldwide Anglican Communion strengthens the sense of denominational legitimacy of Episcopalians who comprise only a small percentage of Christians in the U.S. (about 2 percent). In contrast, the Episcopal Church is the largest Christian group in Sudan, with about 4 million members. Islam is the dominant religion in Sudan, of course, with most adherents concentrated in the northern half of the country. The south is largely Christian or animist.

The Episcopal bishop of Lui has actively sought out international partners since he became head of the diocese when it was created in 1995. During the two decades of war, the bishop relocated the diocesan offices to Nairobi, Kenya, which provided greater access to development resources in the west. With the signing of the CPA, the center or “seat” of the diocese was once again established in Lui, particularly after the rebuilding of the diocesan Cathedral that had been destroyed during bombing by the northern government. The bishop, like many Sudanese driven from their homes in the south by the civil war, has found the return difficult after living for so long in a more developed neighboring country. The state of schools and hospitals, in particular, is seriously deficient, and the fledgling Government of South Sudan

(GOSS) has been delayed in investing resources in such institutions. However, the situation is complicated by the fact that church authorities are reluctant to relinquish control of schools and hospitals to the new government after so many years of the oppressive government rule. Although these institutions were established by Christian missionary groups, their control has vacillated between private sector and government oversight throughout the 20<sup>th</sup> century.

The small town of Lui was first established because of its constant source of water. In the 1920s, Christian missionaries with the Episcopal Church of Scotland built a hospital and a school among the Moru people who claim ancestral ownership of the land in and around Lui. During the conflict era, an array of nongovernmental organizations filtered into Lui and its surrounding region. In 1997, the international aid organization, Samaritan's Purse, agreed to take over administration of the hospital, which had grown to 100 beds and served as a regional health care facility. Other well-recognized NGOs such as Oxfam and Save the Children entered the field of aid and fledgling development.

The Episcopal diocese plays a central role today in the life of the Moru people who have embraced Christianity as their tribal religion. In the absence of a strong state, church leaders assume important roles such as resettling refugees (a large extended Moru family returned from Uganda during our stay) and promoting better agricultural practices (the bishop is an avid horticulturalist). The diocese also established a church-run school in nearby Luinjini to provide an alternative to the primary school taken over by the government during the civil war. The Moru people, a minority tribe reliant upon farming, were as mistrusting of the SPLA/M as they were the Northern government. Today, the Luinjini school has more than 500 students enrolled and is thought by locals to be of superior quality to the state-run school.

Prior to the formation of the Lui-Missouri partnership, the bishop of Lui formed a development NGO called the Laro<sup>3</sup> Development Corporation to undertake the rebuilding of the region after the war. Goals of the Laro CDC include agricultural development, support for education and promotion of small scale business enterprise (Laro Development Services Constitution). A carpentry training center, for example, was established, with ambitions of expanding to a more comprehensive vocational training center (*Report to the Provincial Synod, January 23-29, 2006*).

Unquestionably, the most demanding task the Episcopal diocese has undertaken in the post-conflict era has been the administration of the Lui Hospital, named for the missionary physician who, along with his wife Eileen, established the site in the 1920s (Fraser, 1938). Until late 2007, the hospital was funded and administered by Samaritan's Purse, a U.S.-based NGO that agreed to deviate from its mainstay relief activities and take charge of the facility in 1997 ("Letter to Rev. Kenneth Baringwa, Lui Hospital Board chairman," 2007). The hospital was expanded to include six wards with a total of 100 beds as well as a surgical theater, delivery rooms, immunization clinic and pharmacy. A six-building compound for treatment of tuberculosis and Hansen's Disease (leprosy) stands a few hundred yards from the hospital, adding another 75 beds. In addition, training is provided for midwives and community health workers through a program conducted by the African Medical Research Foundation (AMREF). An immunization clinic was being operated by Norwegian People's Aid. At the time of my visit in December 2007, there was one physician in residence; a second physician had taken a leave and it was uncertain whether he would return.

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<sup>3</sup> "Laro" has special significance for the Moru people. A large laro tree on the grounds of the cathedral in Lui was the site where Morus were once sold into slavery. The tree, once called the "Slave Tree," was renamed the "Salvation Tree" by Christian missionaries early in the 20<sup>th</sup> century.

With the departure of Samaritan's Purse, however, the diocese has few resources to commit to the hospital as well as limited recent experience in its operation. After so many years of conflict, the status of health care in Southern Sudan is considered "among the least developed in the world" (JAM, Health Sector working paper, 2004). Health indicators are equally discouraging, with high rates of child and maternal mortality (World Health Organization, 2007). In terms of disease, the threat of tuberculosis and malaria is comparable to other sub-Saharan countries. The prevalence of HIV, however, is estimated to be below other African nations. A 2004 assessment described the health care arena in Southern Sudan as "crowded" (JAM, Health Sector working paper, 2004), but the advent of peace has been accompanied by the exit of NGOs such as Samaritan's Purse that have since moved on to other humanitarian projects. Not surprisingly, then, the diocese of Lui has turned to its international partners for assistance in securing financial support and medical expertise to keep the hospital going.

It is difficult to grasp a sense of an "appropriate" role for the diocese in undertaking this responsibility, although its historic claim to the mission of the hospital is undisputed. Clearly, the resumption of hospital control is a source of pride for the bishop and his diocese; there is also a hope that retaining administrative control will keep health care available in the region. During a meeting with the bishop and two government officials, there was general agreement that the church and the fledgling government were partners in keeping Lui hospital open. Although the constitution of the GOSS insists on separation between religion and the state, the Deputy Governor of Western Equatoria said, the church and the state, in reality, "are one." When (and if) roads through the Western Equatoria state are improved, however, there may be pressure to close Lui's hospital in order to fund a facility in a larger community, such as Mundri (16 miles) or Juba, the capitol city of the south (110 miles).

The once-“crowded” field of NGOs in Southern Sudan has undergone significant change following the signing of the CPA. By late 2007, the few remaining NGOs in Lui were in various states of reconfiguration or withdrawal from the area. The Samaritan’s Purse organization had relocated much of its staff earlier in the year. One unsettling consequence of NGO relocation is that trained local staff may also leave the area to follow paying jobs. The retention of health workers in Africa, in particular, is a serious and growing problem (McCoy et al., 2008; Mills et al., 2008). In Lui, for example, the one person trained as a radiology technician left the area shortly after the departure of Samaritan’s Purse, ostensibly to find employment elsewhere.

#### Improved potential for coordinated efforts

As mentioned at the outset of this paper, the coordination of efforts among NGOs is a particularly challenging dimension of relief work. The same holds true of development aid, as witnessed by the surprising lack of interaction between the groups engaged in and around Lui. A basic goal of the present research was to determine whether the presence of a dominant social institution like the Episcopal Diocese of Lui--with strong ties to aid partners in developed countries--would be well-positioned to provide coordination as well as maintain local authority and self-determination. The added influence of the Millenium Development Goals, as a guide to donor-nation activity in Lui, was also taken into account. Was there evidence of coordination, particularly that would lead to a lack of duplication, greater possibilities for local decision-making and increased efficiency in development activity? In short, did the existence of this cross-national partnership seem to improve the potential for sustainable (and, some would argue, defensible) social change in Southern Sudan?

The rhetoric employed by actors in the U.S.-based Episcopal diocese consistently reiterates a preference for the self-determination of their partners in Sudan. The bishop of Missouri expresses no interest in driving his own development agenda in Lui, and the ranks of church members in his diocese seem satisfied to allow their Lui partners to shape development goals. There is intellectual agreement with this concept among the two partner groups; however, some Missouri partners hold out hope that humanitarian concerns (water, grinding mills, health care) will take precedence over financial support for the operation of the church institution (rebuilding the diocesan offices, financial support for clergy staff). The argument is made, and the Missouri partners are loathe to dispute it, that the efficient functioning of the diocese of Lui is contingent upon building its capacity through infrastructure development. Although the companion diocese in Missouri readily acknowledges the need for organizational infrastructure (they would be hypocritical not to), the active support of church members is more inclined toward water, food production and education. In short, enthusiasm for diocesan capacity-building is overlooked in favor of more pressing human need, which has greater appeal for the fund-raising efforts of the U.S. partners. Support for the administration of the hospital intersects the interests of both partners, particularly as resumption of the hospital's control lends credibility and prestige to the Lui diocese.

Does the partnership between these two entities bear evidence of a new development paradigm, particularly one that is goal-centered? The Millennium Development Goals provide a central focus for the types of activity that the Diocese of Missouri undertakes with their partners in Lui. Like many other dioceses and religious groups in the U.S., the diocese sets aside a certain percentage of its budget in furtherance of the Millennium Development Goals with the hope that these goals will be achieved by the year 2015. The extent to which the Millennium

Development Goals express the ambitions of the Lui diocese, however, is less clear. The partners in Sudan are certainly cognizant of the Millennium Development Goals and raise no particular objection to them. The diocese of Lui, through the objectives set out in its Laro Development Corporation, has identified a much more immediate set of goals, although most would be seen as compatible with the intent of the Millennium Development Goals. In short, the Millennium Development Goals offer a guide to development efforts by the partner from the industrialized country and provide a set of limits for the type of involvement, should the diocese of Missouri be asked by their partners in Lui to engage in other unrelated activity. For instance, the diocese of Missouri could refuse to fund the construction of a new home for the bishop in Lui because this would not fall within the Millennium Development Goals.

Such a scenario seems unlikely, however, given the close religious ties that bind these two partners together. Are there, indeed, “similarities in identities” between the two partners that are strong or “deep” enough to create a stronger bond than other partnerships without them? In short, can religion play a central role in forming more effective or lasting partnerships? To this question, both partners would answer a resounding, yes. The common identity between the two partners, however, is reinforced by the patently hierarchical structure of the Episcopal church, where a bishop (much like a monarch or a tribal chief) holds a considerable degree of authority. However, the authority of bishops in Sudan is held in much higher regard than in the U.S., and in situations like Lui, the established church hierarchy provides a more fundamental form of social order, especially in the absence of a strong or capable state.

The partnership, in one sense, depends upon the relationship between the two bishops, although the influence of a U.S. bishop may have less of an impact on his or her diocese. For example, the bishop of Lui might be able to suspend his diocese’s involvement with its U.S.

partner; a U.S. bishop has far more limited ability to command the withdrawal (or alternatively, the involvement) of his or her diocese from partnership activities. As a result, it is difficult to compare the role of religion in partnerships between groups aligned with other, less hierarchical, faith traditions. Further research is needed that compares such differences.

Finally, is the partnership helping to develop civil society? There is evidence that the interaction between the two partners has presented the diocese of Lui, in particular, with new examples of group decision-making and individual autonomy. For example, when a decision needed to be made about the drilling of three new deep water wells, the diocese of Missouri asked the assembled clergy leaders of the diocese of Lui to determine the best location for each well. This decision was not left to the bishop to make on his own and instead was handled in a very corporate and transparent way. The siting of a well is no insignificant matter and likely serves to strengthen the prestige of the bishop, especially as the people who live in especially remote areas rely so crucially on the availability of water. This is only one example of a recurrent pattern where the U.S. partner has modeled a form of decision-making and group interaction that may strengthen civil society (at least in its western form) in the Lui region of Southern Sudan.

#### Closing thoughts

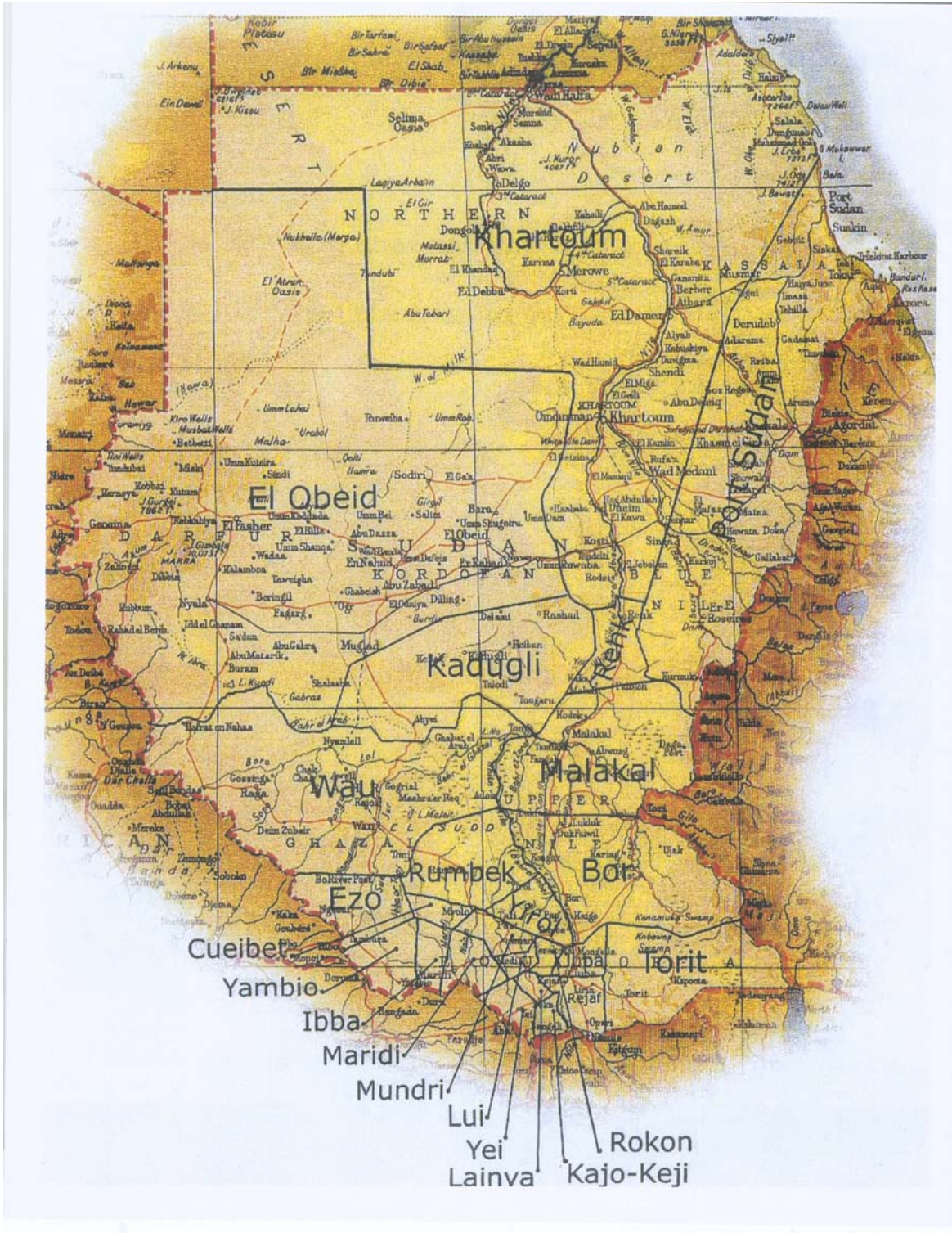
This paper clearly relates to the 8<sup>th</sup> ISTR conference's focus on sustainable social change. Development ambitions built on donor generosity and recipient dependency have been shown to be ineffective strategies for constructive and lasting change in impoverished or conflict-ravaged countries. Development efforts that rely on mutual trust and respect, while highly desired, are difficult to achieve. More specifically, the results of this study deal directly with issues of civil

society and how the intersection of the interests of two partners from different cultures can further (or possibly thwart) the development of new, more participative forms of self-governance in a post-conflict, emergent state.

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Figure 1. Map of Sudan with the boundaries of the dioceses of the Episcopal Church



Source: *Sudan Church Review*, Autumn 2005. Dorset, UK: The Sudan Church Association.

Table 1. Millenium Development Goals.

## MILLENNIUM DEVELOPMENT GOALS TO BE ACHIEVED BY 2015

### ● HALVE EXTREME POVERTY AND HUNGER

1.2 billion people still live on less than \$1 a day. But 43 countries, with more than 60 per cent of the world's people, have already met or are on track to meet the goal of cutting hunger in half by 2015.

### ● ACHIEVE UNIVERSAL PRIMARY EDUCATION

113 million children do not attend school, but this goal is within reach; India, for example, should have 95 per cent of its children in school by 2005.

### ● EMPOWER WOMEN AND PROMOTE EQUALITY BETWEEN WOMEN AND MEN

Two-thirds of the world's illiterates are women, and 80 per cent of its refugees are women and children. Since the 1997 Microcredit Summit, progress has been made in reaching and empowering poor women, nearly 19 million in 2000 alone.

### ● REDUCE UNDER-FIVE MORTALITY BY TWOTHIRDS

11 million young children die every year, but that number is down from 15 million in 1980.

### ● REDUCE MATERNAL MORTALITY BY THREEQUARTERS

In the developing world, the risk of dying in childbirth is one in 48. But virtually all countries now have safe motherhood programmes and are poised for progress.

### ● REVERSE THE SPREAD OF DISEASES, ESPECIALLY HIV/AIDS AND MALARIA

Killer diseases have erased a generation of development gains. Countries like Brazil, Senegal, Thailand and Uganda have shown that we can stop HIV in its tracks.

### ● ENSURE ENVIRONMENTAL SUSTAINABILITY

More than one billion people still lack access to safe drinking water; however, during the 1990s, nearly one billion people gained access to safe water and as many to sanitation.

### ● CREATE A GLOBAL PARTNERSHIP FOR DEVELOPMENT, WITH TARGETS FOR AID, TRADE AND DEBT RELIEF

Too many developing countries are spending more on debt service than on social services. New aid commitments made in the first half of 2002 alone, though, will reach an additional \$12 billion per year by 2006.

Source: The Millenium Development Goals and the United Nations Role.  
<http://www.un.org/millenniumgoals/MDGs-FACTSHEET1.pdf>