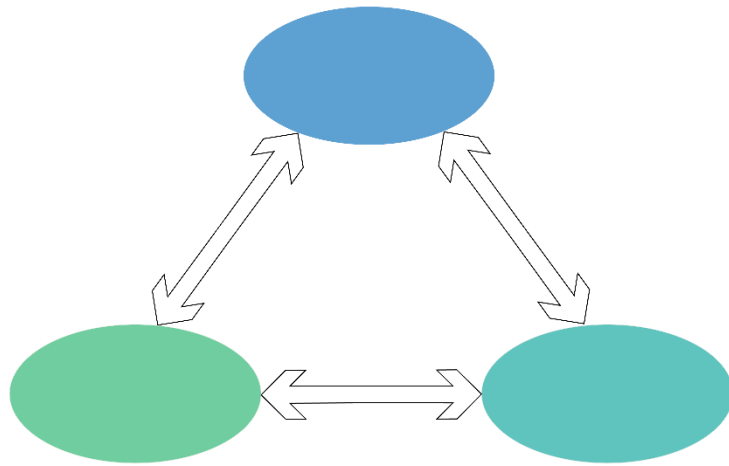


# Connecting the partners in international development



Walter Lewthwaite  
David Fisher  
Hamish Rennie  
(Lincoln University)

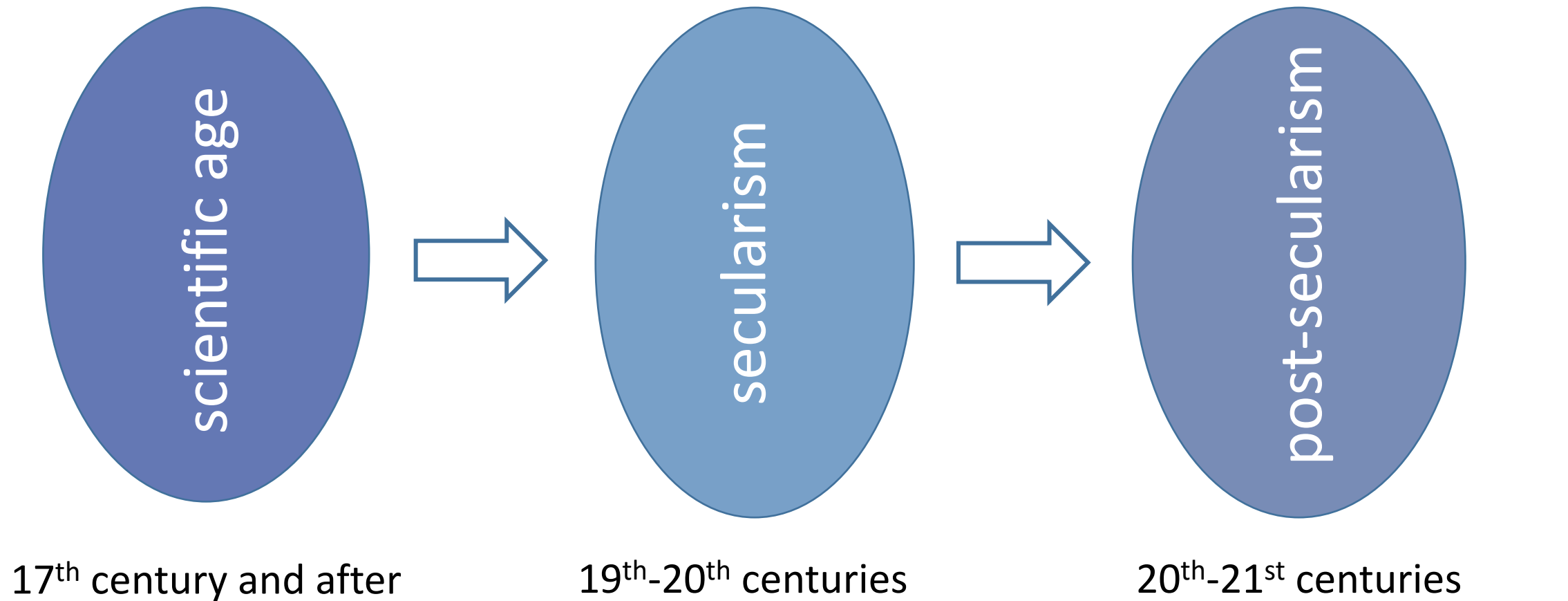


# A village conversation



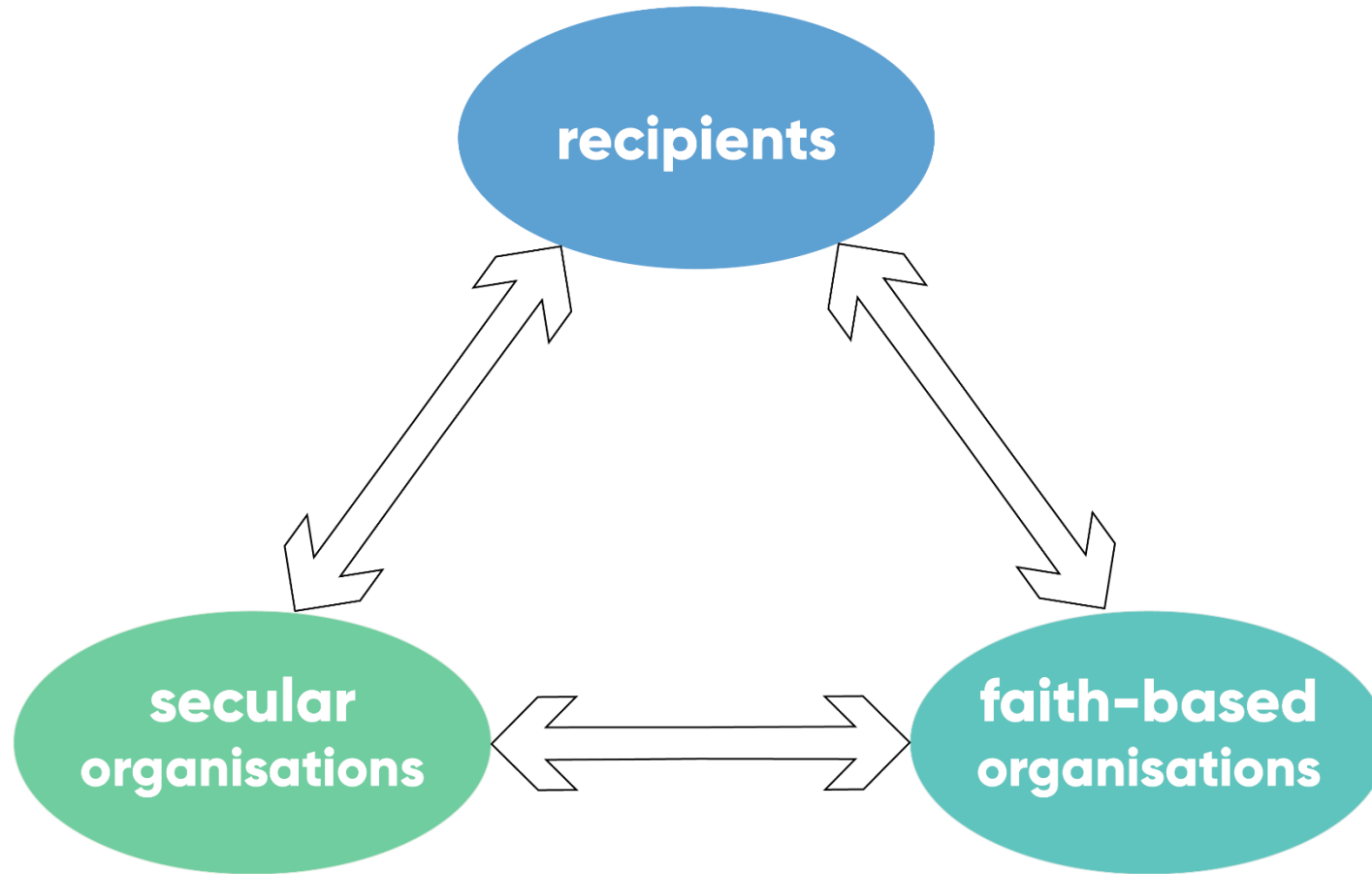


# Post-secularism



developed from Habermas and others

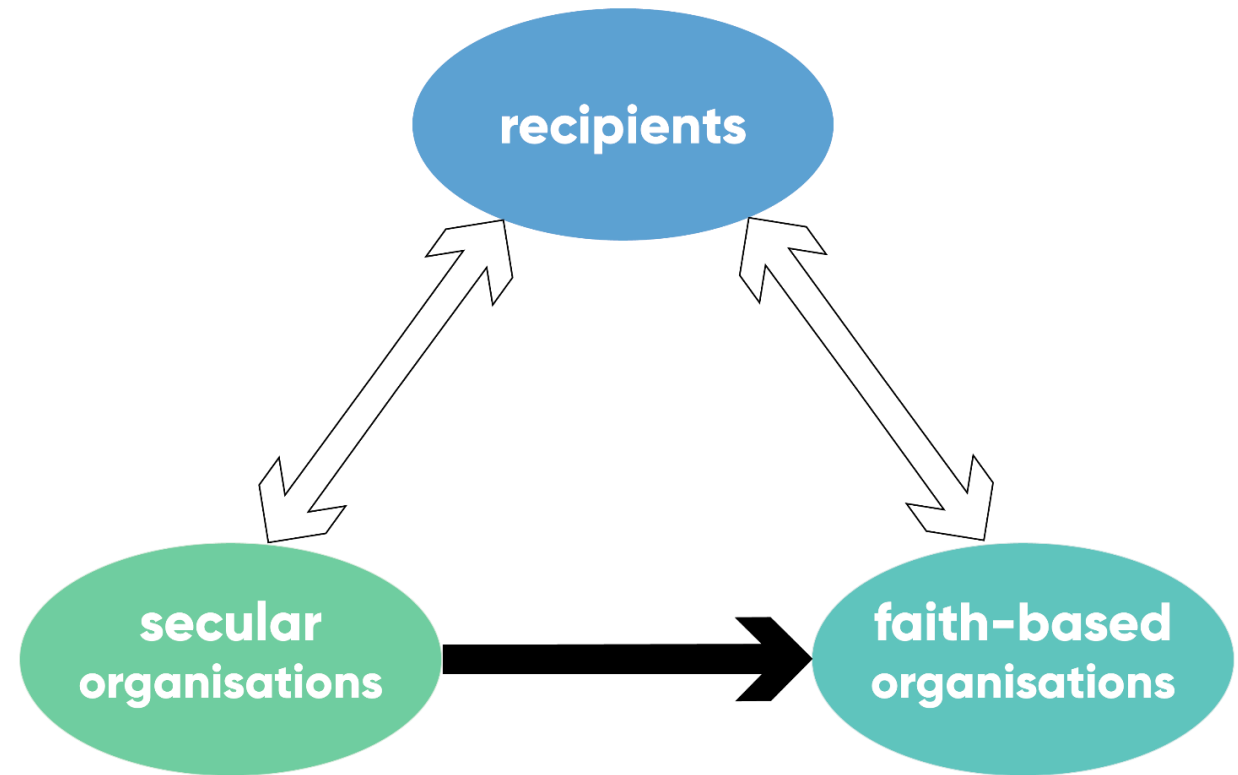
# A three-party typology



# Connection 1: secular to faith-based

Typical comments:

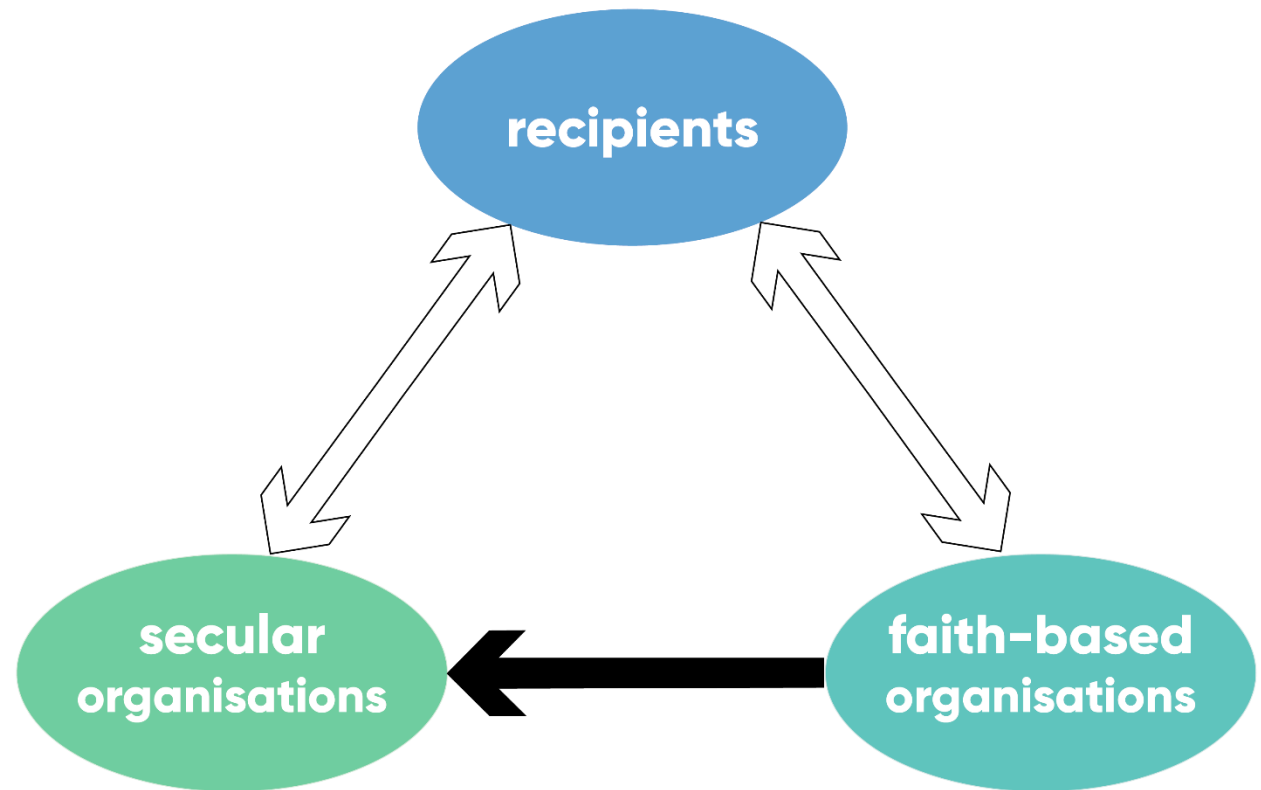
- They carry out lots of things that we want done
- Their agenda includes proselytising



# Connection 2: faith-based to secular

Typical comments:

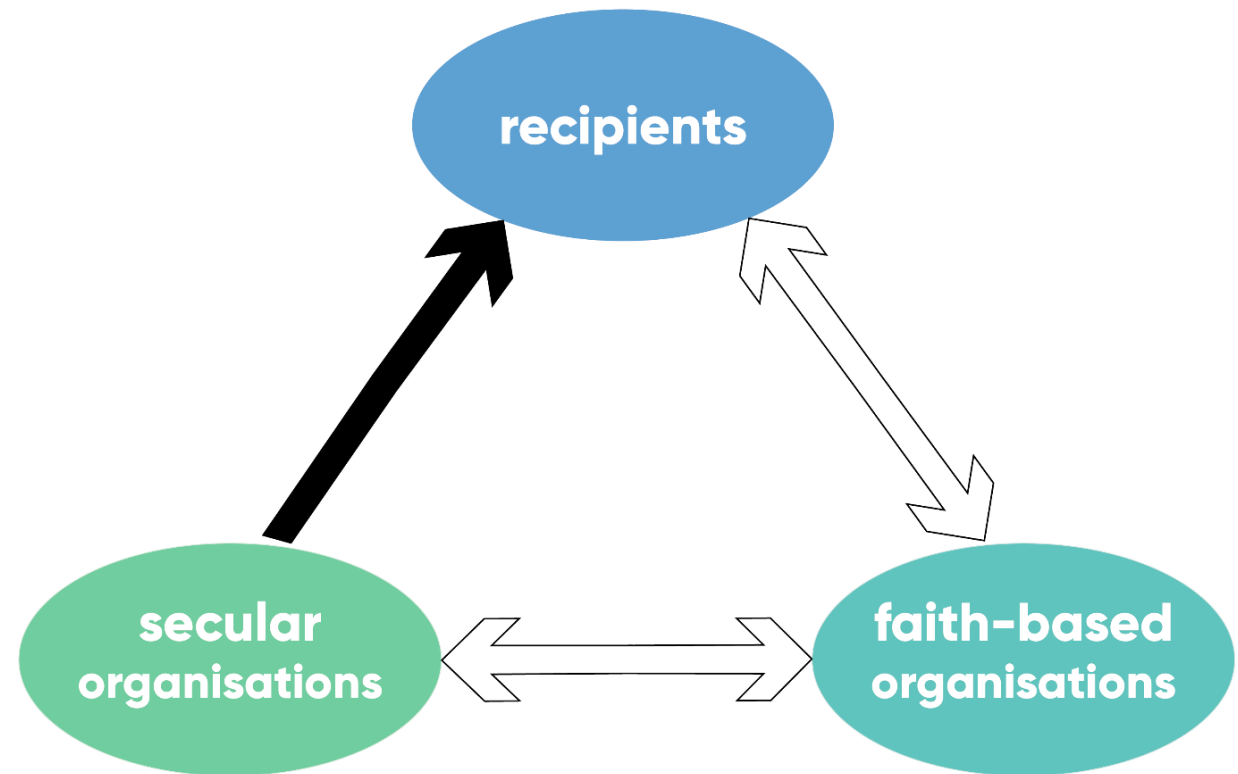
- They provide resources for what we want to do
- They are out of touch



# Connection 3: secular to recipients

Typical comments:

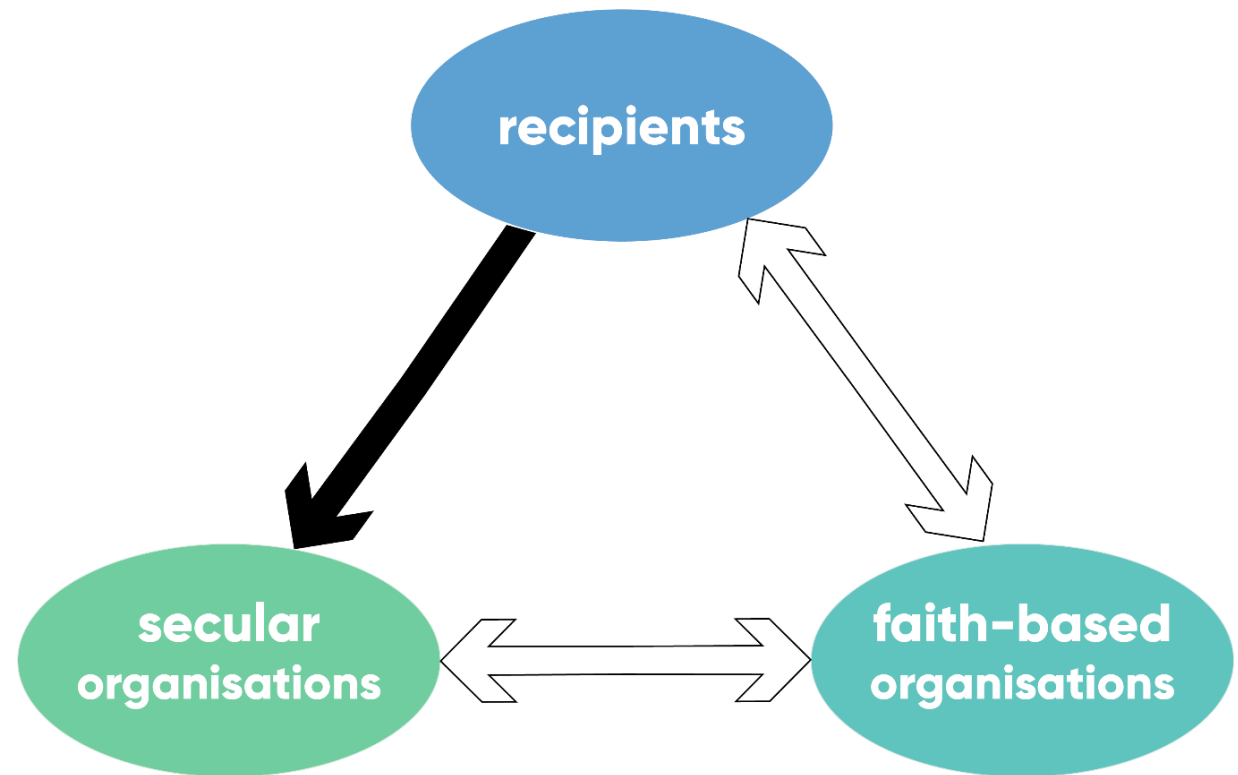
- They become more self-sufficient materially
- Their culture inhibits development



# Connection 4: recipients to secular

Typical comments:

- They give us useful things
- They have no values and we can't trust them

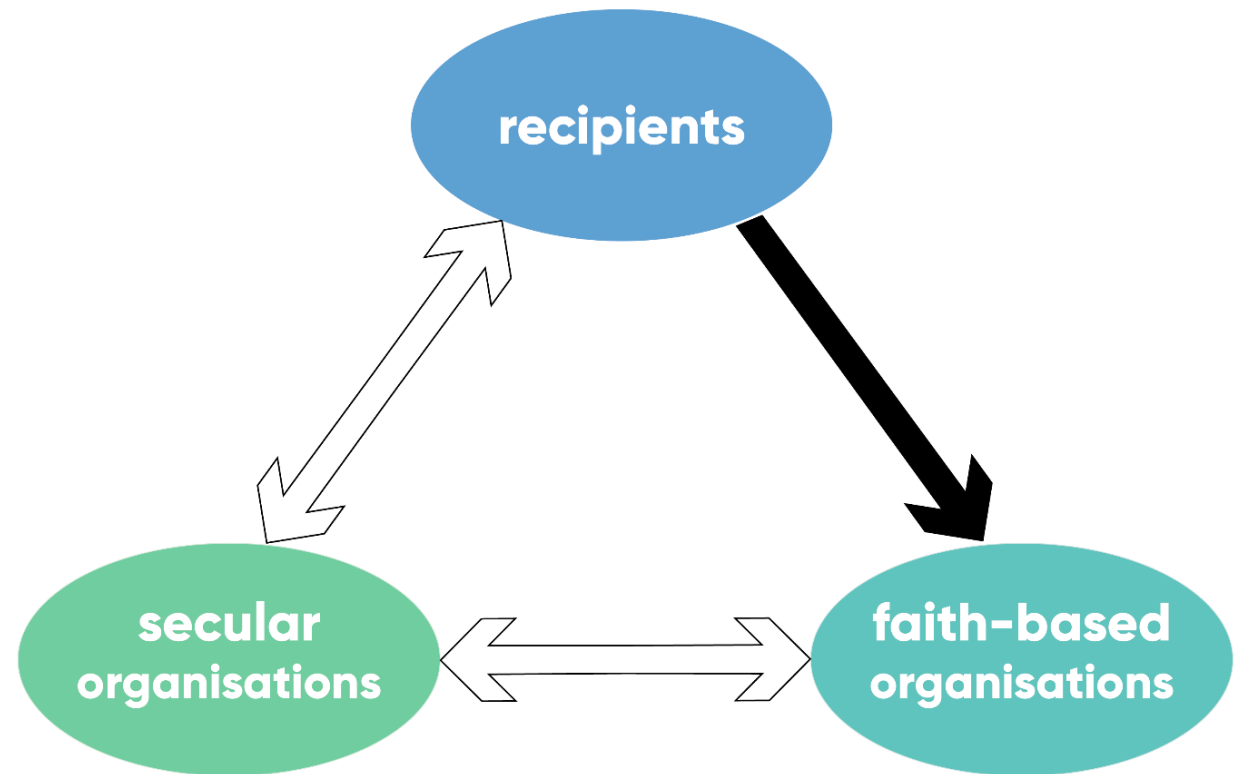




# Connection 5: recipients to faith-based

Typical comments:

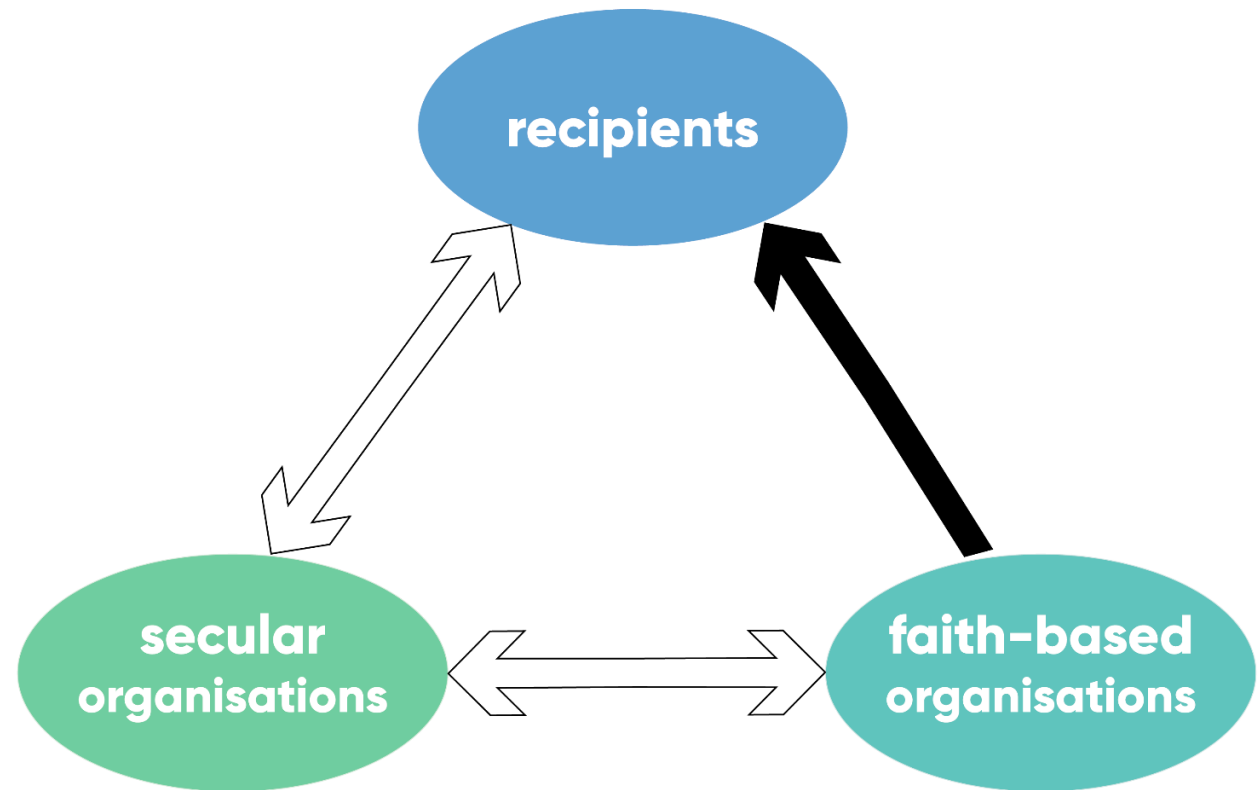
- They share our values and we can trust them
- They might convert us



# Connection 6: faith-based to recipients

Typical comments:

- They have values that can work for sustainable change
- Their worldview inhibits development



# Post-secularism in development

- relevance
- acceptance
- NZ c.f. the world
- limitations
- future suggestions

