



# ANNUAL 20 REPORT 25



# Contents

<b>CEO Letter</b>	3
<b>Who We Are</b>	6
F2A Network Vision	6
F2A Network Mission and Approach	6
Principles	6
<b>Family Health and Wellbeing</b>	8
Strengthening Capacity	8
Raising Awareness	8
Advocacy	9
Interfaith Adolescent Health Hub Project	9
Case Study	11
From Tradition to Transformation: Faith Leaders Champion	11
<b>Women’s rights and gender justice</b>	13
Strengthening Capacity	13
Advocacy	13
Network and Alliance Building	14
Learning	14
Case Study	15
Shifting norms and policies through advocacy	14
<b>Peaceful, Just and Inclusive communities</b>	17
Strengthening Capacity	17
Raising Awareness: Addressing Digital Harm in Ethiopia	18
Advocacy	19
Diversity, Equity & Inclusion	19
Research on the Role of Faith Actors in Peacebuilding	20
Case Study	21
“Sederek”: Environmental Care as a Bridge to Harmony (Indonesia)	21
<b>Grow and Sustain</b>	23
Interfaith Convention	23
Strengthening the Movement: Hubs	24
Global visibility and Strategic Engagement	24
Knowledge Products	26
<b>Financials</b>	27
<b>Thanks to members and supporters</b>	29
<b>Get involved!</b>	31
Become A Partner	31
Become A Member	31
Join Us At An Event	31

## Letter from the CEO



Dear friends and colleagues,

I am pleased to present the Faith to Action Network Annual Report 2025.

A year marked by strengthened collaboration, collective reflection, and renewed commitment to advancing health, dignity, and justice through faith-based action.

Throughout the year, faith actors across our global network continued to demonstrate the critical role of interfaith collaboration in addressing complex social challenges affecting communities worldwide. From advancing family health and wellbeing to promoting gender equality and peaceful coexistence, our members remained steadfast in translating shared faith values into meaningful action and advocacy.

Faith to Action Network strengthened its voice on the global stage. Our network was proudly represented at the Commission on the Status of **Women 69th Session (CSW69)** and the **International Conference on Family Planning 2025 (ICFP 2025)**, where we joined global partners in advancing dialogue and action on gender equality, reproductive health, and the critical role of faith actors in these conversations. These engagements

provided important opportunities to elevate faith perspectives and ensure that community-based realities inform global commitments.

A defining highlight of 2025 was the successful convening of the Interfaith Convention, which brought together faith leaders, youth champions, policymakers, and development partners from diverse regions and traditions. creating a dynamic platform for dialogue, learning, and collective commitment. The gathering reaffirmed the critical role of faith communities not only as advocates, but as stewards of sustainable social transformation shaping norms, influencing policy, and championing inclusive development grounded in shared humanity.

The continued growth of our membership and partnerships reflects increasing recognition of the Faith to Action Network as a trusted convener and catalyst for interfaith collaboration. Across Africa and Asia, members demonstrated innovation and resilience, translating faith into action and reinforcing the power of collective leadership.

As we reflect on the achievements of 2025, we recognize that progress is made possible through partnership and shared commitment. I extend my sincere appreciation to our members, partners, donors, faith leaders, youth advocates, and Secretariat staff whose dedication continues to advance our shared mission.

I invite you to explore this report and celebrate the stories, partnerships, and milestones that illustrate the enduring impact of faith actors as stewards of change. Together, we remain committed to building healthier, more just, and peaceful communities.

With Thanks,

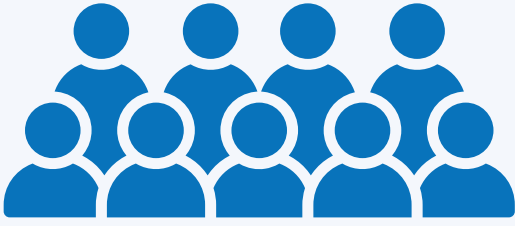
*Peter K. Munene,*

**Chief Executive Officer**

## Helpful terminology

<b>ASRHR</b>	Adolescent Sexual and Reproductive Health and Rights
<b>AU CEVAWG</b>	African Union Convention on Ending Violence Against Women and Girls
<b>CCIH</b>	Christian Connections for International Health
<b>COP</b>	Community of Practice, groups for sharing knowledge about best practices
<b>CSE</b>	Comprehensive Sexuality Education
<b>CSO</b>	Civil society organizations include a wide range of non-government organizations. The term is often used to refer to local community groups, and typically excludes companies.
<b>CSW</b>	United Nations Commission on the Status of Women
<b>DEI</b>	Diversity, Equity, and Inclusion
<b>EAC</b>	East African Community
<b>EALA</b>	East African Legislative Assembly
<b>EANNASO</b>	Eastern Africa National Networks of AIDS and Health Service Organizations
<b>EVAWG</b>	African Union Ending Violence Against Women and Girls Convention
<b>Faith</b>	Faith is the belief, confidence or trust in someone, something or doctrines or teachings of a religion.
<b>Faith Leader</b>	Women, men, young women and young men recognised by their faith community, both formally or informally, as playing authoritative and influential leadership roles to guide, inspire or lead others –e.g., religious or lay leaders, (religious) teachers, congregational leaders, other religious activists and influential stakeholders, including female and youth actors.
<b>Faith Organization</b>	An organisation whose values are based on faith, religion and/or beliefs. The faith to which the organization is relating to does not have to be academically classified as religion. This includes many diverse organisations: hierarchical, vertical, centralized, decentralized, formal, informal, elite-based, grass-root movements, clergy, laity etc.
<b>Family planning</b>	Family planning is the healthy timing and spacing of pregnancy using natural and modern methods of contraception.
<b>FA4J</b>	Faith Actors for Justice, a project that Faith to Action Network supported.
<b>FBO</b>	Faith based organizations include a wide range of formal and informal organizations that are rooted in faith or affiliated with a religion
<b>FGM/C</b>	Female genital mutilation or cutting, a practice that is not sanctioned by religion but persists in many communities due to long-standing cultural traditions
<b>FoRB</b>	Freedom of Religion and Belief
<b>GBV</b>	Gender based violence
<b>GIMAC</b>	Gender is My Agenda Campaign
<b>Gender justice</b>	Gender justice is the recognition that men and women are equal in dignity and ought to enjoy rights, responsibilities and opportunities equitably.
<b>HTPs</b>	Harmful traditional practices
<b>ICPD</b>	International Conference on Population and Development

# IMPACT SUMMARY



**9,233**

People reached directly



**5,091**

Women



**4,142**

Men



**1,699**

Youth

**6**



Women's Rights organisations Reached

**49**



Faith-based organizations Reached

**164**

Faith and Religious leaders directly engaged

**139**



sessions, workshops, & webinars conducted



Direct implementation in countries: Benin, Burkina Faso, Cote d'Ivoire, Egypt, Ethiopia, Ghana, Indonesia, Kenya, Liberia, Mali, Niger, Nigeria, Palestine, Sierra Leone, South Sudan, Togo, Uganda

**2.2 Million**



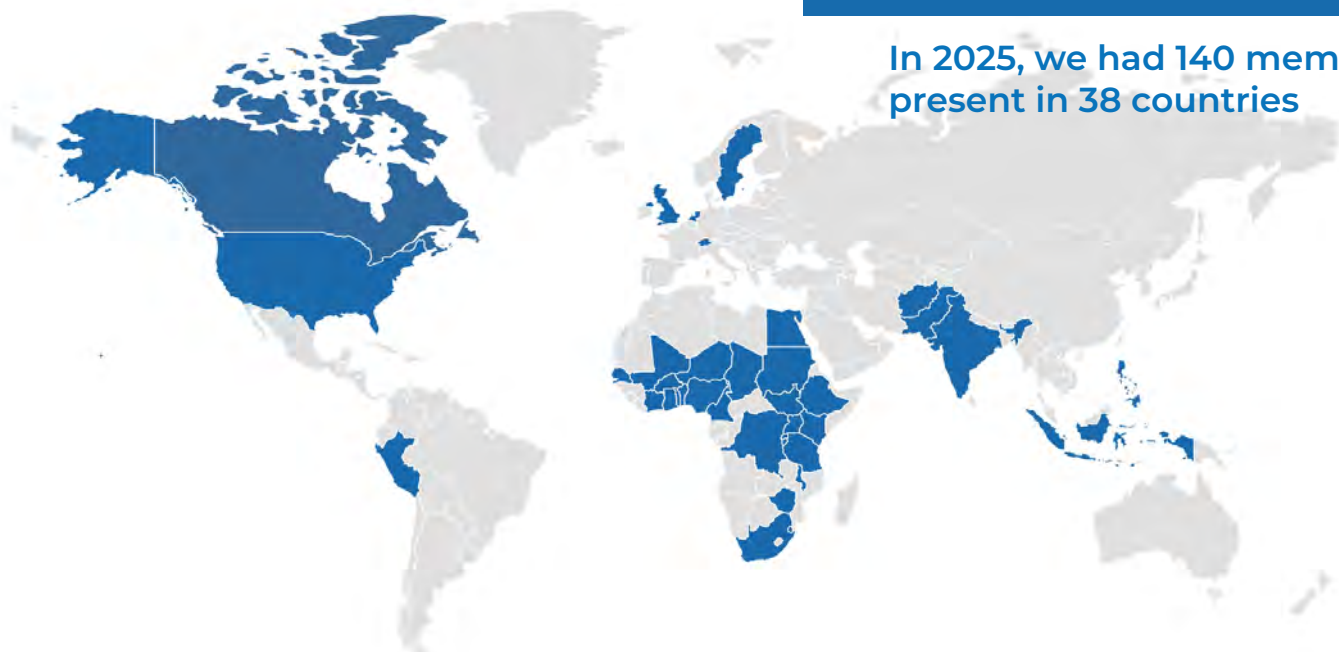
Number of people reached from direct media & campaign engagements

## Governance

Strengthened governance through a members' consultation meeting that enabled inclusive decision-making, alongside a proposed expansion of the Supervisory Council from **8 to 12** members to enhance oversight, diversity, and representation.

## Our Geographical Presence 2025

In 2025, we had 140 members present in 38 countries



## Who We Are

The Faith to Action Network is a global interfaith network of 110 Bahai, Buddhist, Christian, Confucian, Hindu and Muslim faith organizations. Our members represent a tremendous reach across the world: faith institutions, local and national faith-affiliated organizations, and both national and international networks.

Faith to Action Network members are diverse: hierarchical, vertical, centralized, decentralized, formal, informal, elite, grass-root movements, clergy, laity and others. The Network values this diversity: it enables us to mobilize members based on their wide range of strengths and flexibility.

Faith to Action Network offers a non-hierarchical home for all these forms of faith-based action, and see members as the prime drivers for change. Within the Faith to Action Network, the words and actions of a senior religious leader have the same value as those of a youth leader or a woman leader from a local faith organization. This allows Faith to Action Network to work with many different types of faith organisations and at different levels in faith hierarchies. Its focus lies not on formal representation and hierarchy, but rather on where it is possible to create change for the better. The Network brings together diverse actors who have one thing in common: a desire for progressive and positive transformation. The Network prioritizes grassroots work to drive change, and we bridge local to national to regional to international for cross-fertilization of ideas and momentum.



### OUR VISION

A world in which interfaith collaboration advances healthy, inclusive, just and peaceful communities .



### OUR MISSION AND APPROACH

The Faith to Action Network mobilizes faith actors for interfaith dialogue and collaboration to advance family health and wellbeing; women's rights and gender justice; and peaceful, just and inclusive communities, consistent with one's faith.

To build an accountable movement that can achieve this mission, we accompany our members in organizational and capacity development, including resource mobilization. We amplify faith voices, conduct advocacy and communicate messages for change, including social and behavioral change . We collect and disseminate evidence, implement demonstration projects and convene safe spaces for learning.

### Principles

1. Respect for human rights.
2. Pluralism, inclusion and appreciation for diversity.
3. Focus on common ground, fairness and solidarity.
4. Knowledge-based, oriented to innovation and learning.
5. Accountability, integrity and transparency.
6. Professional and solution oriented.
7. Transformative, seeking to catalyse meaningful change.



---

## **FAMILY HEALTH & WELL-BEING**

---

## Family Health and Wellbeing

Family Health and Wellbeing, where Sexual and Reproductive Health and Rights (SRHR) is domiciled, remains central to advancing human dignity, gender equality, and inclusive development. Across regions, adolescents and young women continue to face structural and normative barriers that limit access to accurate information, adolescent-friendly services, and supportive family environments.

High rates of teenage pregnancy, early marriage, HIV vulnerability, unsafe abortion, and harmful traditional practices persist in contexts where silence, stigma, and moral framing often shape community discourse. In 2025, global and regional pushback against SRHR commitments intensified, particularly within multilateral and regional policy processes.

Faith leaders, as trusted community authorities, remain uniquely positioned to influence attitudes and policy narratives. Faith to Action Network continued to demonstrate that engaging faith actors as partners in SRHR advances both public health outcomes and community cohesion.

### Strengthening Capacity

In 2025, Faith to Action Network strengthened capacity of faith leaders across regions on adolescent SRHR, safeguarding, referral systems, and gender-transformative engagement. These combined theological reflection with public health evidence, enabling leaders to frame adolescent health within faith-consistent principles of dignity, stewardship, and protection of life.

A major strategic expansion in 2025 was the **institutionalization of a Youth Hub** within the Interfaith Adolescent Health model. These hubs function as structured platforms for peer education, digital advocacy, mentorship, and referral coordination. They created safe spaces for adolescents to discuss menstruation, consent, contraception, mental health, and prevention of gender-based violence in

collaboration with trained clergy and health workers.



The Network also strengthened service delivery linkages by **supporting faith-based health facilities to comply with adolescent-friendly service standards**. Joint supervision visits with county Ministries of Health enhanced accountability and strengthened referral pathways. In two Kenyan counties, referrals from faith institutions to public health facilities for counseling and reproductive health services increased.

### Raising Awareness

Digital and community-based engagement played a critical role in expanding access to SRHR information.

Youth-led campaigns and digital advocacy platforms reached **over 9,000 adolescents** with accurate, youth-friendly content.

Through Youth Hubs and community dialogues, the Network fostered open conversations between adolescents, parents, and faith leaders, contributing to reduced stigma and increased willingness to discuss sexuality and health.

## Advocacy

Faith to Action Network sustained high-level advocacy at regional and global levels. **Engagement with the East African Legislative Assembly (EALA) contributed to protecting progressive provisions within the EAC SRHR Bill**, with faith leaders articulating theological arguments supporting adolescent access to information and services.

The Network actively participated in the **International Conference on Family Planning (ICFP 2025)**, where faith leaders and youth representatives presented evidence on norm change, referral systems, and adolescent engagement. This positioned faith actors as credible contributors to global SRHR discourse.

At national level, contributions to NCPD review processes emphasized the integration of faith actors into adolescent health frameworks. A major milestone was the Global Interfaith Convention in Kenya, which culminated in a joint declaration affirming faith support for adolescent-friendly services and collaborative action to end harmful practices.

**Four regional Communities of Practice** facilitated peer learning and collaboration. Partnerships with county governments in Kenya formally integrated faith actors into adolescent health technical working groups, strengthening coordination between communities and health systems.

The Youth Hub model was further linked to national youth networks and global advocacy platforms, enhancing sustainability and visibility.

## Interfaith adolescent health hub project

Our Co-Creation Model: Listening and building together with faith leaders and their communities.

Faith to Action network strengthened its commitment to faith-led, community-driven change by deepening our co-creation approach.

Rather than entering communities with predefined solutions, we began listening. Through structured dialogues with faith leaders, adolescents (AGYW and ABYM), parents, and other key reference groups, we worked together to identify the social and gender norms driving teenage pregnancy in each context. We mapped who influences whom, explored beliefs that sustain silence or stigma, and surfaced community-held narratives around sexuality, responsibility, and opportunity. From national brainstorming and advisory group consultations to intimate field dialogues and rigorous monitoring and evaluation, each step deepened understanding, surfaced and began to challenge harmful norms, and strengthened faith-rooted solutions.

Using a human-centred design approach, these insights informed the development of locally grounded interventions. Faith leaders were not just participants, they became co-designers. Together, we curated dialogue guides, sermon prompts, youth engagement spaces, and parent reflection forums that resonated with local language, culture, and lived realities.

The model allowed for continuous iteration. As interventions were implemented, feedback was collected, reviewed, and used to refine strategies in real time. This ensured that programming remained responsive, context-specific, and community-owned.

Our co-creation model demonstrates that sustainable norm change does not begin with instruction; it begins with listening. By positioning faith actors as partners in design and implementation, we strengthened trust, relevance, and long-term impact.

## Faith Changemakers Awards: Resourcing Passion, Unlocking Potential

This year, we introduced an innovative implementation model for the Faith Changemakers Awards designed to identify, strengthen, and resource faith actors who are already championing adolescent health and social norms change within their communities. Too often, passionate faith leaders are excluded from development funding due to limited organizational systems, despite their deep community reach and proven grassroots impact. The Awards methodology intentionally sought to reverse this pattern by positioning faith actors as key implementers not peripheral stakeholders.

We placed a national call for proposals that reached over 500 faith actors and organizations, generating 179 applications, including individual faith leaders, grassroots organizations, and faith-based media platforms. Following a rigorous review and pitching process, 60 applicants were selected to participate in a three day Faith Changemakers Bootcamp.

During the three-day interfaith bootcamp, applications were verified and participants strengthened their capacity in project design, sustainable programming, and norms-shifting communication.

From this process, 48 faith and culturally led interventions were selected for testing and learning. Selection criteria assessed demonstrated use of faith-based methodologies to shift identified norms, community reach, impact potential, and willingness to contribute to collective learning. Theselectedinterventionsreflectedremarkable creativity and contextual intelligence from cultural leaders rewriting songs and stories to promote acceptance of sexuality education, to faith actors conducting internal advocacy among clergy, to football-based mentorship challenging harmful perceptions of male responsibility in pregnancy prevention. Faith radio, theatre, parent dialogues, and intergenerational forums further expanded reach across reference groups.

The Faith Changemakers Gala publicly recognized the 48 awardees, elevating their visibility as adolescent health change agents. Beyond financial awards ranging from USD 600 to USD 2500 across tiers, the recognition itself strengthened legitimacy, motivation, and influence within their communities.

Through this model, we demonstrated that sustainable norms change accelerates when local faith actors are trusted, resourced, and celebrated as leaders of transformation.



## **Case Studies**

In **Marsabit County, Kenya, and in Ethiopia**, a youth hub facilitated joint dialogues between adolescents and elders. Following these sessions, a senior religious leader incorporated messages on responsible parenthood and prevention of early marriage into sermons.

At the Interfaith Convention in Kenya, a young female faith leader presented the Youth Hub model and shared how peer mentorship reduced misinformation around contraception in her community. Her testimony catalyzed requests from two neighboring countries to replicate the model.

In **Sierra Leone**, Youth Hubs collaborated with Positive Masculinity Clubs to integrate anti-FGM and reproductive health messaging into community events. Former practitioners publicly renounced harmful practices, reinforcing the normative shift toward health-centered dialogue.

In 2025, Faith to Action Network strengthened the integration of theological engagement, youth leadership, health systems collaboration, and regional advocacy. The establishment of Youth Hubs and the Interfaith Convention in Kenya expanded the Network's influence across local and regional platforms. By linking community-level norm change with policy engagement at ICPD/NCPD and ICFP 2025, the Network reinforced the legitimacy of faith-informed SRHR advocacy and contributed to measurable improvements in adolescent access, service coordination, and public discourse.



---

## **WOMEN'S RIGHTS & GENDER JUSTICE**

---

# Women's Rights and Gender Justice

Across Regions, faith institutions remain among the most influential social norm shaping actors. Yet patriarchal interpretations of religious texts, harmful traditional practices, and institutional exclusion of women continue to limit women's leadership, bodily autonomy, and access to justice. Gender-based violence (GBV), femicide, child marriage, and economic exclusion persist despite progressive legal frameworks such as the Maputo Protocol and emerging continental instruments like the African Union Convention on Ending Violence Against Women and Girls (AU CEVAWG).

Faith to Action Network recognizes that transforming gender norms within faith spaces is both strategically necessary and morally urgent. When faith leaders shift narratives, policies and institutional practices follow. In 2025, the Network deepened its investment in gender-transformative faith engagement to move beyond awareness toward structural change in doctrine, policy and leadership.

## Strengthening Capacity

In 2025, the Network expanded gender-transformative training across East, West, South and Central Africa. Faith leaders participated in structured workshops on feminist theological literacy, positive masculinities, safeguarding, and institutional gender action planning. Faith institutions developed or revised Gender Action Plans integrating safeguards against GBV, inclusive leadership pathways, and accountability mechanisms.



The Network scaled its Positive Masculinities model, training male champions across Kenya, Egypt, South Sudan, Cameroon, Nigeria and Togo. These champions facilitated peer dialogues addressing scriptural reinterpretation, power dynamics, and violence prevention within congregations.

## Advocacy

The Network advanced gender justice through multi-level advocacy that bridged grassroots action and policy influence. By supporting diverse and context-specific advocacy models, the Network enabled faith actors to engage effectively at community, national, and regional levels.

In West Africa, FM4J implemented flexible advocacy approaches, including multi-stakeholder dialogues in Ghana and Liberia, resilience-focused advocacy in crisis contexts such as the Sahel, and innovative digital campaigns in Togo. These approaches ensured that advocacy remained relevant across varying political and social environments.

This work contributed to tangible policy and normative shifts. In Liberia, sustained engagement by faith actors led to a historic national consensus among religious institutions not to officiate marriages involving individuals under the age of 18. In Côte d'Ivoire, collaboration with religious federations resulted in the adoption of a joint roadmap integrating gender justice, health, and education into pastoral work marking a significant step toward institutional change.

At continental level, the Network also contributed to processes such as the African Union Convention on Ending Violence Against Women and Girls (CEVAWG), ensuring that faith perspectives informed broader policy frameworks and the East African Community (EAC) SRHR Bill. Faith delegations engaged with policymakers at African Union technical consultations and national parliamentary forums, advocating explicit recognition of sexual and reproductive health rights as intrinsic to violence prevention frameworks.

## Network and Alliance Building

The Network formalized **four regional Gender Justice Communities of Practice (COPs)**, convening quarterly exchanges among faith leaders, theologians, lawyers, and youth activists. A new partnership with women lawyers' associations in Nigeria strengthened referral pathways for GBV survivors.

**Interfaith alliances expanded** to include collaboration with theological institutions, enabling **curriculum integration of gender justice modules in seminaries and Quranic schools**. **Cross-regional learning** between West and East Africa accelerated replication of community-led anti-FGM and anti-child marriage strategies.

## Learning

Learning and adaptation remained central to the Network's approach. Through systematic documentation, reflection, and knowledge sharing, the Network identified effective models and supported their replication across contexts.

Under FM4J, a "capitalization and pivot" approach ensured that successful practices such as inclusive theological dialogue and community-led advocacy were documented and scaled. At the same time, programming remained flexible, allowing for strategic shifts in response to changing contexts, particularly in fragile and crisis-affected settings.

Innovations such as the use of digital platforms and AI-driven campaigns in Togo demonstrated the Network's ability to engage new audiences, particularly young people, while maintaining relevance in rapidly evolving communication landscapes.



## **From Stigma to Strength – The Story of Abigael Klevo**

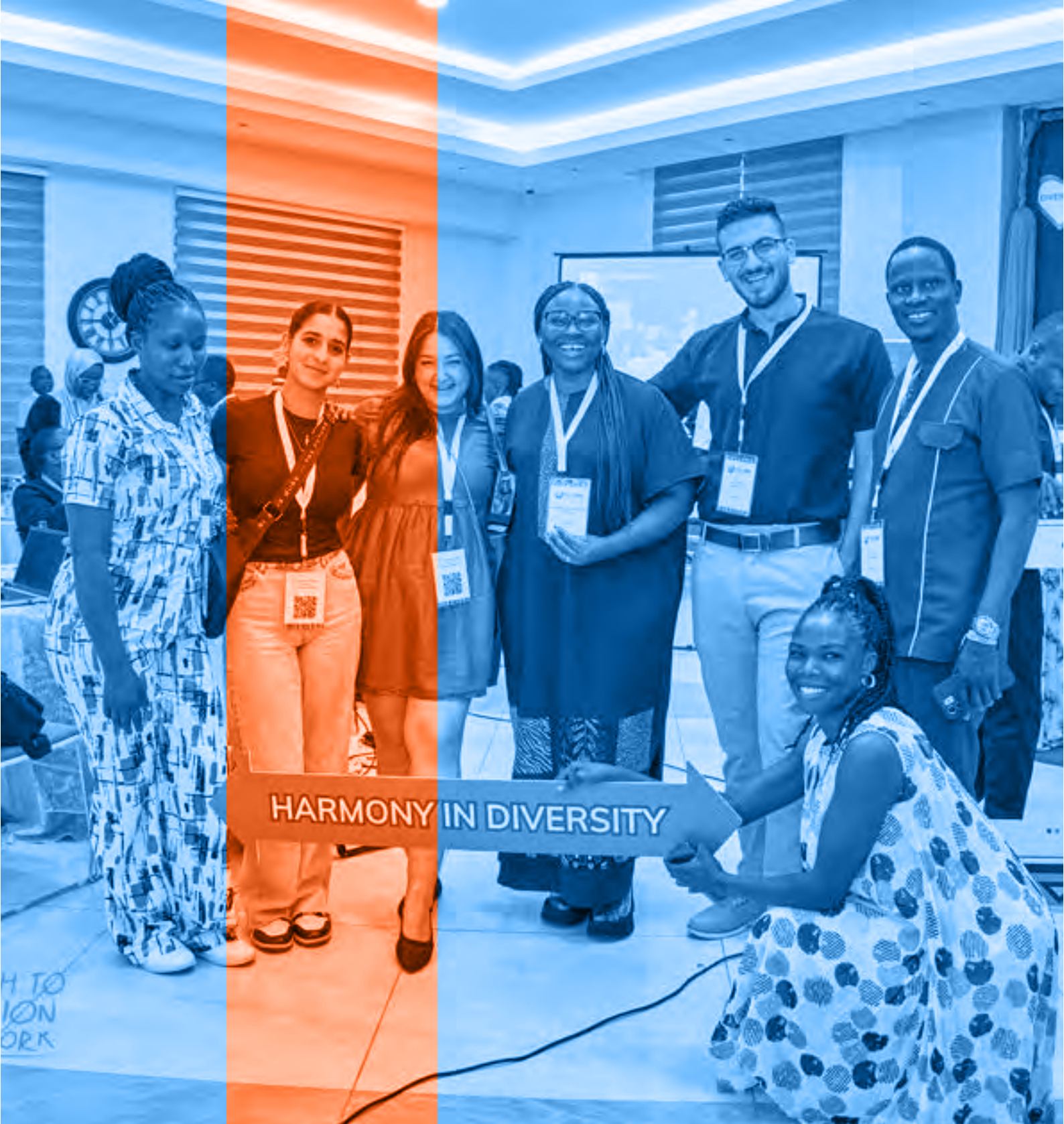
The FM4J project's deliberate and systematic inclusion pillar created a transformative impact on the most marginalized individuals, as powerfully illustrated by the testimony of Abigael Klevo, a participant living with a disability from Kpalimé, Togo.

Abigael's story is one of profound institutional failure and personal resilience. Before the FM4J workshop, she had been failed by both her religious community and the state justice system. After being raped by a senior pastor, she had the courage to denounce the abuse. Instead of receiving justice, she was further victimized: she was excluded from her religious community for speaking out. When her family sought help from a gendarme, the authorities colluded with the pastor, and her father was unjustly imprisoned on the grounds that he had “badly raised his daughter who is also disabled.”

**The Change:** The FM4J project created a safe, inclusive space that prioritized the participation of people with disabilities. For Abigael, this space was transformative.

*This space offered to me by the Faith to Action Network helps me to regain and double my self-confidence being constantly stigmatized and rejected because of my disability, even within my family.*

The workshop offered more than information; it provided validation and psychosocial support. It demonstrated that the fight for gender justice must include the experiences of all vulnerabilities. By ensuring that awareness-raising tools were adapted and that specific spaces for expression were created, the FM4J project transformed Abigael from a “beneficiary” into a co-actor in advocacy. Her story became a powerful testament to the intersecting injustices of gender, disability, and institutional power, making the movement's advocacy more robust and informed.



---

**PEACEFUL, JUST & INCLUSIVE COMMUNITIES**

---

# Peaceful, Just & Inclusive Communities

Across many of the contexts in which Faith to Action Network operates, communities continue to navigate complex and intersecting challenges, including conflict, inequality, and deeply rooted social norms that perpetuate exclusion and violence. Gender-based violence, weak accountability systems, and limited access to justice remain significant barriers to building peaceful and inclusive societies.

In 2025, the Network strengthened its contribution to Peaceful, Just, and Inclusive Communities in alignment with **Sustainable Development Goal 16**, which calls for access to justice, accountable institutions, and inclusive societies. Central to this work was the recognition that freedom of religion or belief (FoRB) is both a fundamental human right and a critical pathway to social cohesion, justice, and sustainable peace.

Through its leadership in the **Joint Initiative for Strategic Religious Action (JISRA)** an interfaith consortium implemented across Ethiopia, Indonesia, Iraq, Kenya, Mali, Nigeria, and Uganda the Network advanced a multi-level approach to peacebuilding. This approach operates across three interconnected spheres:

- ◆ **Intra-religious engagement**, addressing harmful norms and exclusion within faith communities
- ◆ **Interreligious collaboration**, fostering dialogue and joint action across diverse faith groups
- ◆ **Extra-religious engagement**, influencing policies and strengthening accountability among state and non-state actors

Together, these efforts positioned faith actors not only as moral voices, but as active contributors to justice, accountability, and inclusive governance.

## Capacity Strengthening

In 2025, the Network invested significantly in strengthening the capacity of partners, faith actors, and community leaders to advance peacebuilding, FoRB, and gender justice. These efforts focused on building practical skills, strengthening institutional systems, and fostering cross-country learning.

Across **Kenya, Uganda, Indonesia, Ethiopia**, and global platforms, partners participated in trainings and learning exchanges on advocacy, interfaith dialogue, digital peacebuilding, gender integration, and organizational development.



In Kenya, a **Digital Peacebuilding Reflection Workshop** brought together partners—including **KMYA, MUHURI, IRCK, SUPKEM, and Chemichemi Ya Ukweli**—to strengthen their ability to navigate digital civic spaces. Participants enhanced their capacity to counter harmful narratives and promote peace messaging through online platforms.

**Gender and conflict sensitivity** remained a priority. **Trainings facilitated by Search for Common Ground** equipped partners with tools to apply “**Do No Harm**” approaches, analyze conflict dynamics, and promote inclusive participation in community decision-making. Cross-country learning further strengthened partner capacity. Engagements in Indonesia, including sessions on youth digital safety and ecosystem strengthening, provided practical insights into safeguarding youth and promoting multi-stakeholder collaboration.

Similarly, participation in national forums expanded understanding of the links between environmental governance and inclusive development.

In Uganda, **structured trainings on FoRB and SMART advocacy** enabled faith actors, youth, and women leaders to develop and implement district-level advocacy action plans. These efforts were complemented by Participatory Grant Making approaches, which strengthened community ownership and resulted in locally

led initiatives such as storytelling campaigns, music advocacy, and dialogue platforms.

Capacity strengthening also extended to communication and institutional systems. **Trainings on documentation, storytelling, monitoring and evaluation**, and reporting improved partners' ability to communicate impact and meet donor requirements, contributing to more consistent and high-quality implementation across the consortium.

## Addressing Digital Harm in Ethiopia

In November 2025, F2AN partnered with the Ethiopia Women of Faith Network and EIFDDA to strengthen institutional capacity for addressing technology-facilitated gender-based violence. The initiative, held in Addis Ababa, equipped Women of Faith serving as Gender Justice Champions with both technical and faith-based tools to respond to emerging forms of digital harm, including online harassment, cyberbullying, non-consensual image sharing, and AI-enabled abuse. Framing digital safety as a matter of human dignity and non-violence rooted in faith teachings, the programme emphasized the role of faith actors as ethical leaders in promoting responsible digital engagement.

The workshop engaged policymakers and institutional actors, including representatives from the Ministry of Women and Social Affairs and the Ethiopian Federal Police, ensuring alignment between grassroots faith advocacy and national legal frameworks on cybercrime and gender protection. Participants received training on digital literacy, reporting mechanisms, and identifying emerging threats, while examining how harmful social norms are reproduced online and exploring faith-informed responses to promote digital dignity and respectful engagement.

As part of the programme, participants **developed community-led digital campaigns** on platforms such as TikTok, Facebook, and WhatsApp, including initiatives like "Click with Care" and "Safe Online, Safe Offline", which encouraged empathy, responsible online behavior, and reinforced the connection between digital respect and human dignity. To ensure sustainability, a **Digital Safe Space** was established as a moderated peer-support platform, enabling Gender Justice Champions to **coordinate responses to online harassment and integrate digital safety modules into youth and women's fellowship programmes**. Participants also committed to maintaining consultative engagement with the Ministry of Women and Social Affairs, ensuring that faith-based perspectives continue to inform national discussions on digital safety and gender protection.



## Advocacy

Building on strengthened capacity, the Network and its partners advanced strategic advocacy initiatives that translated community-level engagement into policy influence and institutional change.

Across contexts, advocacy demonstrated a clear progression from awareness to action. **In Ethiopia, engagement with religious leaders opened space for dialogue on harmful practices such as FGM**, while community-level advocacy contributed to the **establishment of Peace Clubs in 68 schools** and recognition of faith actors within safe city initiatives.

**In Indonesia**, partners supported the implementation of regional action plans on preventing violent extremism, ensuring the integration of gender and community perspectives. Formal partnerships with local authorities strengthened accountability and sustained collaboration.

**In Kenya**, advocacy efforts contributed to the development of a draft County Action Plan on Preventing and Countering Violent Extremism in Kwale, aligning local frameworks with national policy. Faith actors were also increasingly recognized within county security and governance structures in counties such as Migori and Kakamega.

**In Uganda**, faith actors engaged more actively in governance processes, including district budget conferences, marking a significant shift toward inclusion in decision-making spaces. While progress in some policy areas remained gradual, continued engagement has sustained momentum and strengthened relationships with policymakers.

Across all countries, **advocacy was reinforced through collaboration with civil society, interfaith networks, and government institutions**, enhancing credibility and ensuring that community voices inform policy processes.

## Diversity, Equity & Inclusion

We maintained a deliberate focus on the inclusion of LGBTQI persons, actively challenging long-standing misconceptions and prejudices while framing LGBTQI rights as fundamental human rights within a faith-sensitive context.

This approach recognizes that faith communities can simultaneously be spiritually nurturing and socially inclusive, offering care and support while promoting human dignity.

As part of this commitment, a change agent from Kenya, received an Award of Excellence for her exceptional advocacy in advancing the safety, rights, and inclusion of LGBTQ individuals within a conservative faith setting. Her work demonstrates that rights-based principles can be effectively integrated into pastoral care and community practice, bridging faith, ethics, and human rights.

Beyond public advocacy, the change agent has established weekly safe spaces for LGBTQ community members in her region. These gatherings provide a secure environment where individuals can share experiences, receive psychosocial support, and access training on their rights.

The initiative ensures that participants are referred to specialized services, including legal, medical, and mental health support, when needed. By combining community dialogue with practical care and empowerment, these safe spaces embody a holistic, rights-informed approach that strengthens individual resilience, promotes social inclusion, and fosters collective advocacy.

## Research on the Role of Faith Actors in Peacebuilding

To **strengthen evidence-based programming**, Faith to Action Network finalized and disseminated a multi-country study, ***“The Role of Faith Actors in Peacebuilding,”*** covering **11 countries: Kenya, Uganda, Nigeria, Ethiopia, Rwanda, Tanzania, Egypt, the Democratic Republic of Congo, South Sudan, and Indonesia.**

Anchored within the Network’s broader commitment to advancing peaceful, just, and inclusive societies, the study builds on insights from the Joint Initiative for Strategic Religious Action (JISRA) and reflects the Network’s engagement across diverse contexts.

Drawing on qualitative research with religious leaders and practitioners from multiple faith traditions including Christian, Muslim, Buddhist, Confucian, and Hindu communities the study explores how faith actors understand and practice peacebuilding at community, national, and regional levels.

The research highlights the unique and multifaceted role of faith actors in promoting peace and social cohesion. Their contributions are rooted in moral authority, community trust, and strong grassroots presence positioning them as critical actors in both preventing and responding to conflict.

The study identifies **five key roles** through which faith actors contribute to peacebuilding:

- ◆ **Preventive** – addressing root causes of conflict and promoting coexistence
- ◆ **Relational** – mediating disputes and fostering dialogue
- ◆ **Rehabilitative** – supporting healing, reconciliation, and trauma recovery
- ◆ **Structural** – influencing policies and governance systems
- ◆ **Environmental** – linking peacebuilding to sustainable resource management

Faith leaders also play a structural role through advocacy and policy engagement, using their influence and community credibility to shape national conversations on peace, social cohesion, and human rights.

Through interfaith platforms and community networks, religious actors continue to advocate for policies that promote peaceful coexistence, inclusive governance, and the protection of FoRB.

### Challenges Identified

Despite their influence, the research highlighted several barriers that limit the effectiveness of faith-based peacebuilding efforts. These include the politicization of religious leadership, particularly during election cycles, which can undermine the perceived neutrality of faith actors. Many faith institutions also face institutional and technical capacity gaps, including limited training in conflict analysis, mediation, and programme management. Additionally, women and youth remain underrepresented in formal peacebuilding structures, reflecting persistent patriarchal norms within many religious institutions. Internal divisions within faith communities and increasing state oversight in some contexts further constrain the ability of religious actors to operate as independent mediators and advocates.

### Key Recommendations for Strengthening Faith-Based Peacebuilding

1. Provide targeted training for religious leaders on mediation, conflict analysis, and peacebuilding programme management.
2. Promote the meaningful participation of women and youth within faith-based peacebuilding structures and decision-making platforms.
3. Establish dedicated funding mechanisms to support grassroots peace initiatives led by faith actors.
4. Encourage the use of digital platforms to counter online radicalization, promote peaceful narratives, and engage young audiences.
5. Strengthen partnerships between faith-based organizations, governments, and regional bodies such as the African Union to support coordinated peacebuilding efforts.

## **“Sederek”: Environmental Care as a Bridge to Harmony (Indonesia)**

In Joyotakan, Surakarta, Eco Bhinneka Muhammadiyah addressed social vulnerability and interfaith divides by linking environmental stewardship with peacebuilding. Initially, youth were passive observers with limited confidence to engage publicly. Through consistent engagement with local leaders, the program fostered inclusive action across generations and abilities, creating the interfaith youth community SEDEREK, meaning “siblings,” as a safe platform for learning, collective action, and mutual support.

SEDEREK led several initiatives that combined environmental responsibility with social cohesion. In April 2025, the Eco Fun Run & Srawung Carito brought together 250 participants who engaged with the Vice Mayor on sustainable urban planning and circular economy principles. The August 2025 Environmental and Diversity Student Jamboree brought 114 participants, including persons with disabilities, together to launch the **“Eco Bhinneka Pocket Book”** and introduce the mascot **“Elo,” a symbol of interfaith friendship and environmental care.**

Residents recognized faith groups like Muhammadiyah as open and collaborative, capable of bridging social divides. Youth reported increased confidence: Siska, 17, celebrated making friends across religions, while Tio, a youth with a disability, affirmed, **“Diversity is not an obstacle but a strength.”**

The movement continues independently, implementing initiatives such as converting used cooking oil into organic soap, turning environmental waste into community wealth. National digital coverage via NU Online amplified the project’s impact, demonstrating how youth, women, and communities can collaboratively drive harmony, environmental stewardship, and inclusive urban development. Joyotakan now serves as a living example of ordinary residents creating extraordinary social change, proving that when faith, government, and communities collaborate, differences can become strengths and collective action can create lasting impact.



---

# **GROW & SUSTAIN**

---

## Grow and Sustain

At the heart of Faith to Action Network's work is a vibrant and growing movement of faith actors committed to advancing health, dignity, and justice in their communities. By connecting faith-based organizations, leaders, and advocates across regions and traditions, the Network fosters collaboration, shared learning, and collective advocacy.

In 2025, Faith to Action Network continued to strengthen its global community by creating opportunities for members to engage with one another, share knowledge, and amplify their voices in local, regional, and global spaces. Through convenings, youth engagement platforms, regional hubs, and digital outreach, the Network nurtured an inclusive and dynamic movement that reflects the diversity of its members while advancing shared goals.

### Interfaith Convention

A key highlight of the year was the Interfaith Convention held under the theme **“Faith Actors: Stewards of Change.”** The convention brought together faith leaders, advocates, and partners from diverse religious traditions to reflect on the role of faith communities in addressing pressing global challenges.

Participants shared experiences from their communities, explored opportunities for collaboration, and strengthened partnerships across faith traditions. The convention reaffirmed the importance of interfaith dialogue as a powerful tool for building trust, promoting mutual understanding, and mobilizing collective action to advance family health, gender justice, and peaceful societies.

The gathering also created space for members to celebrate the progress made across the Network and to reaffirm their commitment to advancing the shared values of compassion, dignity, and justice that underpin the work of faith actors worldwide. [Read the convention report here](#)



## Strengthening the Movement: Hubs

To sustain engagement beyond convenings, the Network invested in structured platforms that enable continuous collaboration and leadership development.

Recognizing the critical role of young people in shaping the future of faith engagement, Faith to Action Network **organized the Global Youth Convening in Kenya**, to strengthen the involvement of young faith actors in advocacy on FoRB, peacebuilding, and gender justice.

Building on the convening, **we established the Global Youth Hub to institutionalize youth leadership and coordination**. The Hub functions as a platform for joint advocacy, knowledge sharing, virtual collaboration, and mentorship, bridging intergenerational gaps and enabling youth to participate confidently in governance and decision-making processes. With over 200 active members, the Hub provides a platform for young faith advocates to engage in dialogue, develop leadership skills, and contribute to advocacy initiatives at local and global levels.

In addition, regional membership hubs continued to strengthen localized coordination and engagement. These platforms allow members to contextualize global priorities, share experiences, and collaborate more effectively at regional level, ensuring that the movement remains both globally connected and locally relevant.

## Asia Interfaith Hub



In 2025, we formally launched the Asia Interfaith Hub, a regional platform that extends the JISRA programme's interfaith methodology across South and Southeast Asia. The Hub brings together organizations such as the International Network of Engaged Buddhists, Asia Pacific and the Interfaith Peace Federation Nepal, creating a permanent structure for regional coordination and learning. The Hub promotes interfaith solidarity, socially engaged spirituality, and cross-border exchange, enabling faith actors to address shared challenges in areas such as religious pluralism, human rights, and environmental stewardship. By institutionalizing the JISRA approach in Asia, the Hub decentralizes interfaith coordination, strengthens grassroots engagement, and positions members to influence regional policy platforms, ensuring that local and regional faith actors are equipped to sustain inclusive peacebuilding initiatives.

## Global Visibility and Strategic Engagement

In 2025, the Network strengthened its global visibility through participation in high-level forums and strategic advocacy spaces.

Engagement in platforms such as the **Commission on the Status of Women (CSW)** enabled the Network to amplify faith-based perspectives on gender justice, peacebuilding, and human rights. Network actively engaged in the **International Conference on Family Planning (ICFP 2025)**, where faith leaders and



youth representatives presented evidence on norm change, referral systems, and adolescent engagement. These spaces provided opportunities to influence global discourse, strengthen partnerships with policymakers, and position faith actors as key contributors to development and social change.

### Survivor-Led Advocacy & Mass Mobilization

#### Samira — FGM Survivor Advocate

EIFDDA highlighted survivor advocacy through social media, showcasing Samira, an FGM survivor, as a powerful advocate for challenging cultural misconceptions and mobilizing faith-based action. Sharing her story across platforms, increased visibility, inspired community engagement, and reinforced survivor-led advocacy efforts.

#### Women's Interfaith Leadership Convening — Bisheftu, Ethiopia

March 2025 · Co-organized with Ministry of Urban & Infrastructure Women Forum. Secured formal government recognition for faith-based women's advocacy.

**300+**

Women leaders from FBOs & government offices

#### World Interfaith Harmony Week

Events in Ambo, Holeta & Addis Ababa — exhibitions, tree-planting & interfaith dialogues increasing visibility for peace initiatives and fostering collaboration with local authorities and media.

#### The Youth-Led Peacebuilding Art Exhibition

in Addis Ababa drew over 3,000 participants on opening day — with plans to reach 20,000 people across all project zones



**3000+**

participants on opening day

#### Interfaith Youth Brass Band Launch — Kyenjojo, Uganda

**300+** attendees.

Music launch aired on local radio engaging youth through arts-based peacebuilding.

#### Women's Day — Kifuka Town Council, Uganda

**100+** religious & traditional leaders made public commitments. Featured interfaith dialogues and gender justice pledges.

In 2025, communication was strategically leveraged to **amplify advocacy, highlight survivor voices, and sustain the momentum of FoRB, gender justice, and peacebuilding initiatives**

### Digital Campaigns

strengthening interfaith messaging with multimedia content promoting FoRB, peace, gender justice and environmental messaging through social media campaigns

#### Faith for Peace" — Campaign (WUFBON)

Multimedia campaign promoting FoRB, peaceful elections, and gender justice during key civic moments.

**50,000**  
Users Reached

#### Three Women Guardians of the Earth

Eco Bhinneka Muhammadiyah campaign spotlighting women environmental champions through powerful storytelling in Indonesia

**4,243**  
Accounts Reached  
**282**  
Interactions

#### Eco-Friendly Creations from Interfaith Community Hands

Campaign showcasing collaborative community workshops

**1,588**  
Accounts Reached

Both campaigns demonstrated strong storytelling and field documentation strategies, effectively engaging new audiences beyond existing followers.

Muslim Center for Justice and Law (MCJL) effectively used social media to share FoRB stories, research, and policy advocacy, **reaching**

**over 1,000** users on Twitter and an average of **100** users per post on Facebook.

**Media Engagement** extended to local outlets, including Voice of Toro FM and New Vision, **resulting in concrete policy outcomes such as support for the drafting of a Qadhi Courts bill in Uganda**

Kenya Muslim Youth Alliance produced quarterly newsletters and digital content highlighting FoRB issues and success stories across social media and email channels.

**65,000**  
People reached

Boosted posts extended reach beyond existing followers, demonstrating effective digital advocacy.

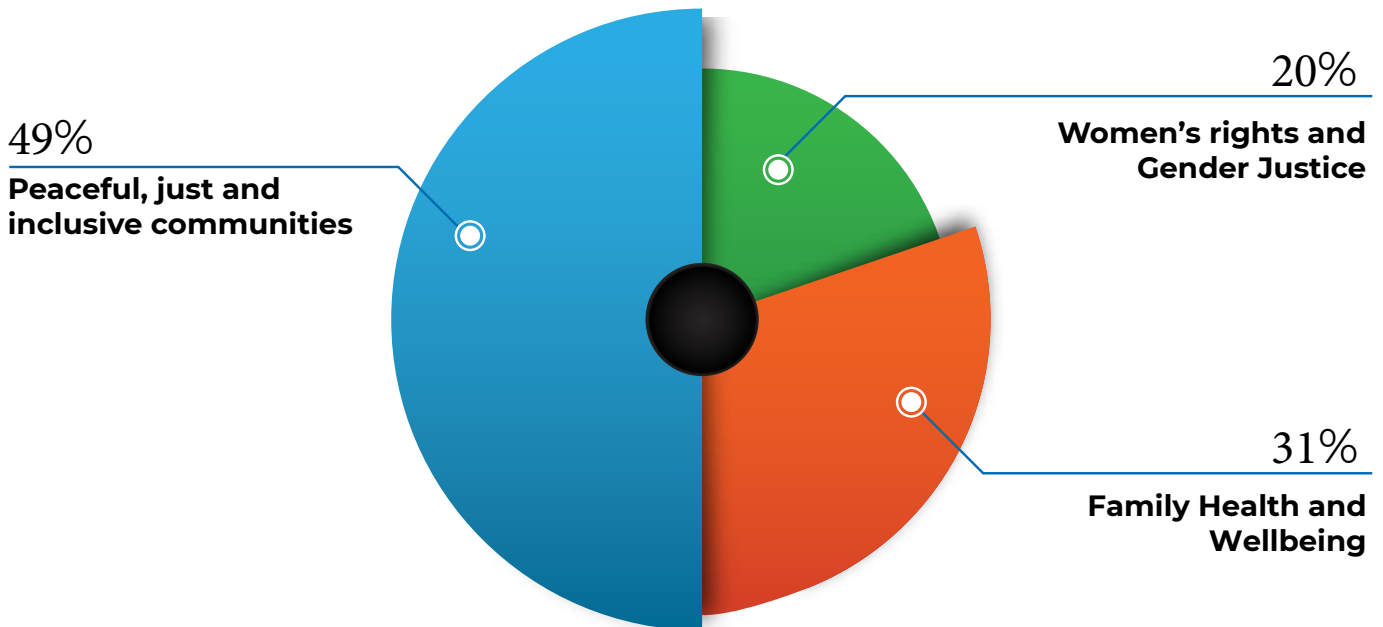
## Knowledge Products

1. Chitando, E., Kariaa, S., Mbau, S., & Onyuka, I. (2025). Social Norms, Faith, and Safeguarding: Promoting the Health of Adolescent Girls and Young Women in Africa. *The Palgrave Handbook of Religion, Health and Development in Africa*, 1-18
2. Kaaria, S., & Mutuma, J. M. (2025). Adolescent Pregnancy in Africa: Intersections of Religion, Health, and Development. In *The Palgrave Handbook of Religion, Health and Development in Africa* (pp. 1-16). Cham: Springer Nature Switzerland.
3. Kilonzo, S. M., & Chitando, E. (2025). Projecting the Future of Religion, Health, and Development in Africa. In *The Palgrave Handbook of Religion, Health and Development in Africa* (pp. 1-14). Cham: Springer Nature Switzerland.
4. Kilonzo, S. M., & Chitando, E. (2026). The Intersection of Religion, Health, and Development in Africa. In *The Palgrave Handbook of Religion, Health and Development in Africa* (pp. 1-25). Cham: Springer Nature Switzerland.
5. Interfaith Training Manual on Gender Norms Affecting Adolescent Girls and Young Women (AGYW) in Kenya. Faith to Action Network.
6. Think Piece: Walking with Faith Communities to Change Narratives in Gender Norms. Faith to Action Network.
7. Theological Paper: Gender Norms in Kenya: Positioning Faith Leaders and Communities for Championing of Adolescent Girls and Young Women (AGYW) Rights. Faith to Action Network.
8. Baseline Report for the Interfaith Adolescent Health Hub. Faith to Action Network.
9. Interfaith Training Manual on Gender-based Violence in West Africa. Faith to Action Network.
10. The Role of Faith Actors in Peacebuilding. Faith to Action Network.

# Financials

	Income 2024	Income 2025
Family Health and Wellbeing	€ 944,837	€1,003,939
Women’s Rights and Gender Justice	€ 757,257	€ 648,991
Peaceful, Just and Inclusive communities	€ 1,604,831	€1,599,021
<b>Total</b>	<b>€ 3,306,924</b>	<b>€ 3,251,951</b>

## Income by Thematic Area 2025





---

# GRATITUDE

---

## Thanks to members and supporters

The Network owes a great debt of thanks to its supporters, all those who contribute their time, knowledge, expertise or financial support. The Network offer its sincere appreciation to:

**Members:** Spread across five continents and representing Baha'i, Buddhist, Christian, Confucian, Hindu and Muslim faiths, the Network's 140 members and 30 key partners offer a rich diversity and immense opportunities to learn, share experiences and work together.

**Major donors:** Netherlands Ministry of Foreign Affairs, European Union, Brot für die Welt, SIDA and Church of Sweden, UNESCO, William and Flora Hewlett Foundation, Gates Foundation.

### **Supervisory Council Members:**

- Chairperson: Rev. Canon Grace Kaiso, Council of Anglican Provinces of Africa, Uganda
- Vice Chairperson: Prof. Dr. Ahmed Ragaa Ragab, Al-Azhar University, Egypt
- Alternate Treasurer: Ms. Jacinta Okumu, African Council of Religious Leaders, Kenya
- Secretary: Mr. Peter Kariuki Munene, Faith to Action Network, Kenya
- Member: Dr. Emma Rachmawati, Muhammadiyah, Indonesia
- Member: Doug Fountain, Christian Connections for International Health, USA
- Member: Ms. Alinda Bosch, Cordaid, Netherlands.
- Member: Dr. Samuel Mwenda
- Member: Assoc. Prof. Dr. Tri Hastuti Nur R
- Member: Rt. Rev. Bishop Godson Lawson-Kpavuvu
- Member: Anchalee Kurutach

The policy oversight and guidance of this Steering Council has rooted the Network in advocacy for value-based transformation and innovation.

**NGO partners (beyond Network membership):** Mensen met een Missie, Search for Common Ground, Tearfund, Network of Religious and Traditional Peacemakers, World YWCA and their members, KIT Gender, Equality Now, Health Action International, Network of African National Human Rights Institutions, Eastern Africa National Networks of AIDS and Health Service Organizations (EANNASO), ACT Ubumbano, World Faiths Development Dialogue, ACT Alliance, Muhammadiyah, Religions for Peace South Africa.

**Faith to Action Network staff:** A relatively small Secretariat has done fantastic work under challenging circumstances, and steered implementation of diverse interventions at global, regional, national and community levels together with a wide range of members, partners and key resource persons in many countries over the world.



---

**GET INVOLVED**

---

## Get involved!

### **BECOME A PARTNER**

No one can solve the world's problems alone. Strong partnerships—with faith organisations, civil society organisations, aid agencies, corporations, foundations, governments, and local organizations—are needed to create a world where people live healthy, peaceful, quality lives. From Uganda to the Indonesia, Faith to Action Network partnerships tackle strategic priorities: sexual and reproductive health and rights; gender equality and women's rights; pluralism and understanding. To learn more, click [here](#).



### **BECOME A MEMBER**

Join the Faith to Action Network to mobilize faith organizations' support. Engage with people who matter. Be part of a strong community for networking, dialogue, sharing, learning and partnership. Access technical and financial resources. Raise your voice and be heard through representation in national, regional and international decision-making processes. To learn more, click [here](#).

### **JOIN US AT AN EVENT**

Faith to Action Network values learning and sharing as a central part of its work. The Network host, attend, and present at countless events, conferences, workshops and trainings throughout the year. Watch for upcoming events, by clicking [here](#). To find us at an event, click [here](#)





Hatheru Court, Hatheru Road, off Gitanga Road



P.O Box 2438 - 00202 Lavington

NAIROBI, KENYA



[info@faithtoactionnetwork.org](mailto:info@faithtoactionnetwork.org)



+254 748 029 405, +254 0208 112 889