

The glossaries helpfully give the Tibetan and Sanskrit for terms, which mitigates any confusion caused by Trungpa's sometimes-unique translations. In the end, *The Profound Treasury* is a *lam rim* or "stages of the path" text, in the traditional Tibetan sense, for that reason it is a useful resource for students of Tibetan Buddhism.

Religion and Development: Ways of Transforming the World. Gerrie ter Haar (ed.). London: C. Hurst & Co Publishers, 2011. ISBN: 978-1849041409. Pp. 320.
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Religion and Development: Ways of Transforming the World, edited by Gerrie ter Haar, is a collection of contributions from a variety of experts in development studies and related fields. In his introductory chapter, Gerrie ter Haar claims that this volume aims to "advance a general understanding of how a religious worldview or a particular spiritual vision can help resolve complex issues regarding development" (4). In the opinion of this reviewer, *Religion and Development* succeeds at accomplishing this goal: it highlights the serious need of development studies for a deeper perspective in various domains; and it indicates some of the ways in which a more accepting and open attitude towards religious perspectives has the potential to play a positive role in the context of international development projects.

Organizationally, the work is structured well, articulating the necessity of this accepting attitude by recognizing the many difficulties that the development domain has in trying to accomplish its goals. One of the most stark and all-encompassing difficulties with which the development movement is beset is its questionable historical success: although development work in its current form began approximately sixty years ago, its official institutions are perceived to be failing in many ways, with income inequality, poverty, illiteracy, and preventable disease remaining prevalent in the developing world (209-210). Various contributors within *Religion and Development* acknowledge these failures and demonstrate the ways in which religious institutions possess the capacity to help.

In particular, there is a shared recognition of a need to accept development studies as encompassing a wider field than simply economic development. That is, in order to overcome such issues as noted above, the consideration of financial factors such as GDP needs to be complemented by the consideration of other, less material factors such as the ideals, practices, and values of those whom development work seeks to help. While not always conspicuously connected to economic factors, these less material factors can be significant to sustainable development. In order to combat the issue of preventable disease, for instance, ideals of human health and

values placed in compassion and caring for others contribute to sustaining good medical practices once adequate medical technology and skills have been provided (97). As *Religion and Development* discusses, such ideals, practices, and values are intimately connected to the largely religious developing world. Virtues such as compassion, justice, and service, to name a few, are often tied to spiritual inspiration and motivation, which positively supports sustainable community development (99).

A religious perspective, then, with its general emphasis on ideals and virtuous practice and its strong influence on local communities, is well-poised to help make sense of the overall humanitarian impetus behind development projects. This argument finds support elsewhere: John Paul II recognized in *Sollicitudo Rei Socialis* that “modern underdevelopment [was] not only economic but also cultural, political and simply human.” *Religion and Development* provides various examples where many different religious institutions agree with this sentiment: for instance, in the chapter “Religion and the Millenium Development Goals,” at the World Faiths Development Dialogue workshop in 2004, participants from various religions “stressed the fundamental importance of the relationship between all kinds of social and economic change and personal transformation or spiritual development” (216). This provides the deeper perspective on development of which secular development institutions should be aware when searching for solutions to the current shortcomings of development work.

According to Ter Haar, these shortcomings will not be simply solved by appreciating the non-material factors which affect development. In addition, there must be particular attention paid to regional or local concerns and initiatives. In this vein, local faith-based organizations, that is, organizations which receive inspiration and guidance from a particular faith, are to be seen as great assets in development (55). They represent indigenous or “domestic realities and forces capable of propelling a society forward” (54-55). Attempts such as the “rights-based approach” discussed in Ter Haar’s chapter, “Religion and Human Rights,” which acknowledge the non-material factors of development but are controlled by the elites of society rather than properly representative of the whole of society are thus insufficient. While the “rights-based approach” broadens development to include a focus on individual empowerment in order to secure economic development, it still is limited by virtue of its neglect of “the various ways and means people use to make claims outside of formal legal instruments and institutions” (296). In this manner, Ter Haar adds strength to his argument by recognizing a possible response within the development community to his insistence on an improved relationship between religious and secular development institutions. To those who may look to the right-based approach as the expanded view development work requires to be more successful in its endeavours, Ter Haar argues that it is also an attention to local

particularities and concerns that is important. The rights-based approach is unable to accomplish this by itself.

In this manner, *Religion and Development* remains consistent and mindful of its original aim, providing many more examples of the needs within development work and the utility of a religious perspective than can be included in this brief review. With the number of strong examples pertaining to these needs and this utility, it is able to accomplish its aim rather effectively. Nonetheless, one of the shortcomings of this collection lies in its limited encouragement of an attitude of humility on the part of the secular development institutions. The work approaches encouraging such an attitude at times, as in the instance of the human rights discussion described above, but this should be more explicitly emphasized if development work is to fully understand the contribution that the religious perspective can bring to development work. While belief in a spiritual world may propagate an idea of development beyond the economic domain of human life, it also does not claim omniscience and often looks to a non-human source for direction and inspiration:

Therefore he who loves his neighbour does good partly to the man's body, and partly to his soul. What benefits the body is called medicine; what benefits the soul, discipline . . . Unless His medicine were sent from heaven to men, so heedlessly do they go on in sin, there would be no hope of salvation; and, indeed, even bodily health, if you go to the root of the matter, can have come to men from none but God, who gives to all things their being and their well-being (St. Augustine, *Morals of the Catholic Church*, 5-6).