



50 years
"Brot für die Welt"

Position statement
and self-image of a church
development organisation

Im Verbund der
Diakonie 

50 **Brot**
JAHRE **für die Welt**

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Amos 5:24

"Let justice roll down like waters,
righteousness like
an ever-flowing stream"

■ The campaign "Brot für die Welt" now moves into the sixth decade of its existence. Above all, our 50th anniversary is an occasion to thank everyone who has supported, promoted and strengthened Bread for the World here and throughout the world. At the same time, this anniversary is an occasion to take stock of the situation and redefine our position in the upheavals of our times. We want to make sure of our foundations, review our goals and reflect on our strategies for action in the face of changing challenges. We do this against the background of the history of church development aid and our experience in the living partnership of ecumenism. And we do it in view of a new stage in our history, which began with the resolutions to strengthen and merge all the development-related services of the Protestant churches in Germany and link them with their social services.

In 1989 "Brot für die Welt" published its declaration "Justice for the Poor". There, "Brot für die Welt" formulated the basic values of the campaign for the fourth decade of its work. This declaration was updated at the turn of the millennium and discussed with our partner organisations. Since then it has formed the basis of our work. The anniversary declaration that is presented here follows up on the policy declaration "Justice for the Poor 2000", but does not replace it. The principles that are set out there are still valid. However, in view of the changes in the global situation, it seems appropriate to change the emphasis in some areas and to develop new strategies and approaches. Like all position and policy documents of the past, this anniversary declaration is also based on dialogue with partner organisations throughout the world and reflects their opinions and observations.

1.1 Our roots and our mission

The work of "Brot für die Welt" is rooted in the biblical belief that the world is God's creation and the place where God will set up his kingdom. Founded on the gospel, our actions are thus based on a hope and confidence that goes far beyond short-term success or failure. We are aware that in the last resort the kingdom of freedom and justice will not be brought about by human effort, but can only be a work of the triune God. We are not able to build the kingdom of God ourselves, but we are called upon to act in such a way that it arises emblematically. As human beings we are part of creation and image of God, called into the freedom of responsible action and made responsible for forming and preserving our world.

Every human being is created equally in God's image. All human beings, men and women, are therefore equal before God and the world, everybody has an inalienable and inviolable dignity irrespective of achievements and abilities, ethnicity, religion, gender and social reputation. This dignity must be defended at all costs. Therefore "Brot für die Welt" wants to make God's love visible and in his name set signs of humanity and signals of a future world that is made whole.

Based on faith and trusting in the love of God whom we encounter especially in our disenfranchised and poor neighbour, as followers of Jesus and under the guidance of the Holy Spirit, Bread for the World wants its work to contribute to a reduction of poverty, hunger and need and to help shaping a globalisation of social, economic and ecological sustainability.

1.2 Stages in a learning process

1.2.1

The first appeal for donations by "Brot für die Welt" in 1959 was a clear indication of the will of Protestant Christians in both parts of Germany to help those who suffer need in Africa, Asia and Latin America. The overwhelming response to the first campaign provided the stimulus to establish development aid as a separate area of activities of the Protestant churches. The inauguration of the campaign was an expression of gratitude for the many forms of support which the people of Germany received after the destructions of the Second World War. "The need alone" was to be the standard for this aid. The aid which "Brot für die Welt" passed on to its partner churches was designated to help all people suffering need, regardless of their ethnic identity, religion or political orientation. Based on this basic motivation, in its first decade "Brot für die Welt" distanced itself from state development policies which were accused of being too strongly influenced by own interests in the field of foreign and economic policy.

1.2.2

After the charitable approach of the early years, questions of social justice and development promotion came into focus in the course of the 1960s. At the same time, the need for awareness-raising work in Germany itself was recognised as an indispensable element of development-related action of the Church.

The impetus to give greater focus to church action for development mainly came from the world-wide ecumenical movement. For example, insight into the growing mutual dependence of peoples dominated the debate at the general assembly of the World Council of Churches in 1968. At the time, many peo-

ple felt that it would soon be possible to overcome the development gap between the north and the south if world-wide solidarity and humanity's technical potential were successfully made use of. But our ecumenical partner churches also showed that development cannot only be regarded as a process of economic progress, it must primarily be seen as an act of liberation from dependency and immaturity. "Brot für die Welt" therefore placed its emphasis on programmes which strengthen the will of the poor to help themselves and which support them in changing unjust structures which obstruct the development of human potential.

1.2.3

In the mid-1970s, many people realised the ecological dimension of the world-wide development crisis. In addition to the awareness of the dramatic inequality in the distribution of wealth and power, there grew an awareness of the limits of the ecological capacity of the planet. The 1975 general assembly of the World Council of Churches in Nairobi radically questioned the future viability of the Western model of progress and contrasted it with a guiding principle of a "just, participatory and sustainable society". This appeal was addressed to the wealthy states of the north and their churches: "The rich must live more simply so the others can simply survive". As a systematic implementation of these insights, "Brot für die Welt" adopted the lifestyle campaign "action e" in 1977 and the annual theme "Hunger through affluence?" in 1981. This directed attention to the changes which must be made in industrialized countries in the interest of a just development of the world. In those years, people in many local churches got involved in setting up "Third World shops" and promoting fair trade.

The partners of "Brot für die Welt" also turned to ecological issues in their programme work. Important strategic trends towards sustainable agricul-

ture and making use of alternative energy which are so important today started at that time. Especially in India alternative, participatory and locally appropriate models of integrated development took the place of the growth-oriented concepts advocated in the "Green Revolution". The central focus in Latin America was on support for rural movements which claimed access to the land, and also on promoting indigenous peoples.

1.2.4

The 1980s went down in the history of development policies as the "lost decade". As a result of the debt crisis and the structural adjustments which were imposed on the countries of the Third World, living conditions deteriorated for poor people all over the world, especially in many sub-saharan African countries. "Brot für die Welt" reacted to the challenges of the 1980s by focussing its programme work increasingly on marginalised groups and the poorest of the poor, creating a special programme for Africa and promoting agriculture which suits the local conditions. At the same time, the empowerment approach became increasingly important: "Brot für die Welt" strengthened people's self-help efforts by developing awareness, supporting networks which advocated the rights of their members and promoting measures to create income for disadvantaged groups. Especially in Latin America, "Brot für die Welt" faced the challenge of supporting its partners in the defence of human rights. During the Decade for Women declared by the UN, the rights of women and the importance of supporting women were placed on the agenda of church development cooperation.

With the declaration "Justice for the Poor" (DAG) of 1989, the Committee for Ecumenical Service issued the first comprehensive basic policy guidelines of Bread for the World which defined strategies for cooperation with partner organisations abroad as

well as the mandate for work within Germany in greater detail. This declaration followed the topics of the conciliar process and specified "peace, justice and the integrity of creation" as its core values. Its central realisation was that industrial societies bear a share of the responsibility for world-wide injustice. Bread for the World therefore had to strengthen its role as an advocate for its partners and as their mouthpiece at home in Germany. A systematic campaign programme started in 1990 with a campaign against child labour in the Indian carpet industry, based on an initiative of an Indian cooperation partner. "Brot für die Welt" supported the initiative for a seal on carpets produced without child labour, and thus created the Rugmark seal.

1.2.5

The upheaval in Central and Eastern Europe changed the world order and opened up new opportunities for international cooperation. But the initial hope that the fall of the Wall and the end of the East-West conflict would lead to a peace dividend was disappointed. In fact, the public development aid of the world's rich states reached a historic low at the turn of the millennium, and it is only recovering slowly. And the "new world order" after the end of the Cold War did not become more peaceful. The number of armed conflicts in the world has risen, and international terrorism is spreading fear throughout the world. Economic globalisation has widened the gap between the winners and losers. But in spite of the renewed fragmentation of the world, globalisation also has a positive side: there is growing awareness that the problems with which the world is confronted can only be solved cooperatively.

In the 1990s, people became aware of the frightening scale of the HIV/AIDS pandemic and its consequences. This illness recognises no boundaries and claims millions of lives every year, threatening

the development and political stability of whole regions. Partner organisations, especially in Africa, have taken up this challenge in their project and lobbying work. Meanwhile, "Brot für die Welt" has declared the fight against HIV/AIDS as a cross-cutting issue and supports international lobbying work for an effective prevention strategy and decent treatment of those affected, for example as one of the founders of an action alliance against Aids.

In the course of the campaign work, which meanwhile comprises more than a dozen campaigns such as the carpet campaign and the campaign for water as a human right, the human rights aspect has become an increasingly prominent feature of the advocacy activities of "Brot für die Welt". In the ten-year project "Overcoming domestic violence", the problem of violence in the family was used to create exemplary links between activities in ecumenical social service and social service work in Germany. In the 1990s, the concept of fair trade was increasingly recognised due to the foundation of an initiative for the Transfair seal.

1.2.6

With the update of the declaration "Justice for the Poor" in 2000, "Brot für die Welt" developed its one-world perspective even further. In addition, the importance of non-violent resolution of conflicts as a field of activity was emphasized and the promotion of gender justice declared as a universal task. In its early years, "Brot für die Welt" did not realise the important role women play as active participants in the process of development. Now the gender approach plays a central role. "Brot für die Welt" pursues a dual strategy: support for the empowerment of women on the one hand and gender mainstreaming processes on the other hand have led to a growing awareness that the role concept of men must also change if both genders are to participate in development on equal terms.

Because of the continuing economic and social problems in the transformed countries of Eastern Europe, "Brot für die Welt" also began – as a supplement to the "Hope for Eastern Europe" campaign – to support local involvement for social justice and human dignity in this region. Since 2004, Eastern European partners of Bread for the World are especially involved in HIV/AIDS work.

The Policy and Campaigns department was set up in 2001 in view of the increasing importance of political work. The promotion of advocacy work and international networking have become more important with the increasing emphasis on human rights. Human rights are a powerful instrument for the poor: it is not a matter of asking for alms any more, but for legitimate rights – the right to water, food, health care, etc. Withholding resources which are necessary for the elimination of poverty and preserving social conditions which prevent the elimination of poverty are violations of human rights. Not only individual states are responsible for these violations, the international community is also responsible.

In view of global crises such as climate change, the growing scarcity of resources, the hunger crisis and the collapse of the financial system, it is increasingly becoming apparent in the work of "Brot für die Welt" that it is no longer enough for the wealthy in the world simply to help the poor. Instead, we are facing the challenge of working together to find fair and just solutions to problems which endanger the integrity of creation as a whole, and to seek alternatives to a world order which has become unjust and life-threatening.

1.3 Cooperation bears fruit

Together with its partners, "Brot für die Welt" wants to help overcome hunger, poverty and injustice and to contribute the preservation of natural resources for present and future generations. We share this goal with many other people working on development issues in governments, multi-lateral institutions and civil society. Consequently the critical question of what has been achieved to overcome man-made need after five decades of development cooperation is justifiably also directed to Bread for the World.

But our approach differs significantly from the approach of many other institutions, especially state institutions. "Brot für die Welt" does not claim to "develop" entire countries, regions or macro-economic structures. The central focus of the churches' solidarity with the poor is on the people, men and women and their communities, and the goal is to strengthen their selfhelp potential and to promote their ability to play an active role in improving their living conditions. However, this does not relieve us of the obligation to give account of what has been achieved and where we have failed, and to carry out a critical analysis of the effects of our work. For many decades we have, therefore, constantly reviewed the programmes supported by us to ascertain the extent to which the goals have been achieved. Over a thousand evaluation reports drawn up by external experts or in self-evaluation processes underline the practical improvements which these programmes have brought about for their target groups.

Not everything that we have undertaken was successful. "Brot für die Welt" and its partners also had to accept detours and setbacks. All of us have learned from our mistakes. However, the complexity and

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range of the challenges have increased in the last few years while globally the basic conditions for the poor deteriorated still further, obstructing a sustainable solution to poverty and hunger. But the fact that problems are increasing does not mean that our activities have been in vain. It merely underlines how necessary it is to work consistently for overcoming hunger, poverty, violence and the destruction of the environment.

On the occasion of its 50th anniversary, Bread for the World has commissioned an impact documentation analysing the complex and longterm effects which our work has on the beneficiaries and their surroundings. In numerous case studies, the effects of the programmes were determined in the fields of rural development, gender justice and development-related work within Germany. These results also show that our work and the work of our partners have strengthened countless people in all continents and contributed to a significant improvement of their living conditions and to structural changes in their environment. These effects are encouraging. They strengthen us in the hope that it is possible to bring about social change, to achieve more justice and decent living conditions for the poor, if these changes are brought about by the initiative and the self-help determination of people who are marginalised and disadvantaged, and if ecumenical partners help and support them in a spirit of solidarity.

A world in transition: What we observe and what moves us

2.0

The world has seen dramatic changes – both positive and negative – in the past five decades. Many problems which challenged the founding generation of "Brot für die Welt" to make their first appeal to Protestant Christians to give a thank-offering for the poor and hungry of the world still exist today. New challenges have been added. The general situation has changed further even since the policy declaration "Justice for the Poor 2000" was passed. The following sections describe important trends and changes which confront us in our work.

The social and ecological distortion resulting from the globalisation of the economy has created a new pressure for political action. The collapse of the unrestrained global financial system has shown us the failure of the markets and given new impetus to the call for a priority of politics over the market. Regaining political control and shaping globalisation in the interest of the common good have become the order of the day. Where money, workforce and goods incessantly cross borders, the protection of people, nature and shared values must also be tackled on an international scale. In a borderless world, it has become important to recognise and draw boundaries again. The goal of future viability for all means that we must turn away from a purely quantitative growth paradigm, reverse the unlimited consumption of resources and limit wealth in order to limit poverty. Seen from this perspective, the task of coping with the four great interlinked world crises of our time – climate change, the energy crisis, the hunger crisis and the financial crisis – is also a great opportunity to transform economic globalisation by merging it with political and social globalisation. It is time for the international community to establish an international political order which will eliminate the inadequacies of the regulatory tools of nation-states and subject global economic activities to social and ecological rules.

We can also count on the growing power of world-wide civil society to support this change. This is the starting point for the hope that a social world community can arise. The world-wide fellowship of the churches to which "Brot für die Welt" belongs is itself a component and forerunner of such a future world community. "Brot für die Welt" regards itself as part of a world-wide alliance which works towards a different kind of globalisation, a globalisation based on solidarity.

2.1 The globalisation of the social question

2.1.1

Globalisation has also led to the internationalisation and the world-wide spread of numerous development problems which just a few years ago were regarded as typical phenomena of "developing countries", i.e. poverty, hunger and extreme social inequality. Today, the international north-south contrast is crossed by a contrast between rich and poor which can be found in all countries and continents. The concentration of income and assets has increased both between states and within many individual countries. This also applies to the classical welfare states. Increasing wealth is often associated with a concentration of property, especially in the access to productive resources such as land or water, or it is gained by exploiting workers under dreadful working conditions.

Poverty has become an everyday reality for hundreds of millions of people throughout the world. A fifth of the world's population is forced to get by with the equivalent of less than one US dollar a day, and almost half of humanity must manage with less than two US dollars. But the specific effects of poverty on men, women and their families can only be inadequately shown by statistical threshold

values for daily income. The experience of social exclusion, marginalisation and the lack of opportunities to earn a living must also be taken into account. Poor people are not only poor in terms of income. They generally have no access to productive resources or to the political decision-making processes needed to change this situation. Poverty also often means having little or no access to the job market or being affected by unemployment. Added to this, there are drastic forms of exploitation of disadvantaged women, men and children. Especially systematic discrimination based on gender, caste or other assigned or developed social identities often leads to the structural social exclusion of whole groups of the population.

Even today women and girls are especially affected by poverty. Two thirds of the poorest people in the world are women. Women still have fewer social and economic opportunities than men. There is not a single country in the world in which the disadvantages for women have been eliminated and the gender gap has been overcome. Also in most countries poverty is currently greater in rural areas than in the towns and cities. But for the first time in history, more people now live in towns and cities than in the countryside. It is predicted that a good two-thirds of the world's population will live in towns and cities in 20 years' time. This means that poverty is becoming increasingly "urban" – which challenges us and our partners to adjust and widen our concepts to overcome poverty.

Progress in implementing the first millennium development goal (MDG), i.e. halving the number of people who live in hunger and absolute poverty by the year 2015, has been almost non-existent to date. The number of starving people and the absolute poor has actually increased significantly since the latest global food crisis. As a church aid organisation, we cannot simply accept this, especially if

we consider global wealth and possibilities currently open to mankind.

The main reasons for the slow progress in overcoming poverty are the lack of political will as well as the defence of political and economic interests. In the conditions imposed by globalisation, the goal of "Justice for the Poor" therefore means on the one hand helping and supporting the disadvantaged in their local situation, and on the other hand working to achieve fairness in the world economic system. Because these developments are taking place all over the world and poverty is even increasing in our own society, a strategy against poverty must take this world-wide dimension of the social question into account.

2.1.2

Globalisation is also a driving force for transnational migration. The economic disparity between regions of poverty and regions of affluence increases the pressure of migration. Additional factors are political persecution, civil war and environmental disasters. Hundreds of thousands of people, especially women and girls, are victims of human trafficking or are exploited as migrant workers or forced prostitutes. Development work must also oppose the human rights violations which force people to migrate. At the same time, however, emigration opens up new opportunities for many migrants. The task in the future will be to recognise and strengthen the potential of migration for the affected people, their countries of origin and their destination countries. It is important to develop migration policies which protect human rights and encourage development in the countries of origin. We therefore advocate not only fairness in international trading policies, but also fair rules for cross-border human mobility.

2.1.3

The principle of "helping people to help themselves" aims to empower people to shape their own lives and thus to contribute to a life of dignity. But we cannot ignore the fact that there are also a growing number of people whose situation requires direct support. This is one of the most important findings of the "hunger studies" which "Brot für die Welt" commissioned in eleven countries in 2004. These groups of people can only help themselves to a very limited extent. They especially include households without manpower, e.g. households consisting of old, single or disabled people, or families of orphans where the grandparents are in charge, e.g. because the economically active members of the households have died of HIV/Aids. In addition, the traditional solidarity networks are often weakened and no longer capable of mitigating the precarious situation of people in need. The income of these families must generally be stabilised by direct transfer payments. These transfers can take different forms ranging from services to direct transfers of income. However, the primary goal must be to help these families and affected persons in the long term to overcome the discriminating circumstances which are the real cause of their poverty. Whenever transfer payments are made, it will, therefore, be important to also ensure that work to change the structural causes does not cease. The central concern must be to strengthen the capacity of the groups that are particularly affected so that they can face the crisis with their own strength, and have sufficient resources and knowledge to do so. Analysing and subsidising new forms and instruments of support, such as the introduction of basic social security, are important approaches for Bread for the World to gear its work more strongly towards the needs of particularly poor population groups.

2.2 Climate change and the global food crisis

2.2.1

Climate change marks a turning point in the history of humanity. It clearly shows us that mankind has interfered in the integrity of creation in an unprecedented manner. Global warming leads to devastating consequences for nature and people and will significantly increase the contrast between abundance and lack in the world. In view of the growing conflicts for essential resources such as clean drinking water, the increasing number of refugees and the far-reaching economic damage that is being caused, climate change also poses a threat to world peace.

It is already clear that poor population groups in the developing and transformation countries will especially suffer from the consequences of climate change. The poor will be especially affected by drought, lack of water, declining agricultural productivity, rising sea levels and erosion of biological diversity. They will need our support to cope with the burden of adapting to these changes. Without adaptation policies which give priority to the needs of the poorest of the poor and focus on human rights, climate change will destroy the hope of a life in dignity for many people. The main perpetrators of climate change in the wealthy states of the north will be far more easily able to adapt to the consequences of the changed climate. But they are the ones who bear considerable ecological guilt.

In a limited world, the unequal appropriation of natural resources by some leads to a lack of means of survival for the others. As important resources progressively decline, the problem of the fair distribution of these resources becomes increasingly acute. In relation to the climate crisis it is therefore important for the main perpetrators of climate

¹ Beate Wörner, Gesichter des Hungers. Der HungerReport. Hrsg. von „Brot für die Welt“, Frankfurt/Main 2005 Climate change and the world food crisis

change to make a special effort by reducing their CO₂ emissions by 80% by the year 2050. This is the only way to persuade the South to follow suit so that global warming can be limited to 2 degrees centigrade, which is just about acceptable. In the year 2050 "climate justice" – in the form of justice in the distribution of CO₂ emission rights – would then mean that the individual contamination right would be limited to two tonnes of CO₂ per year, compared with the current average of over eleven tonnes in Germany.

2.2.2

The signs of an impending era of resource conflicts can already be seen today: in many poor countries, food has become unaffordable for the poor. The growing demand for processed products such as meat and milk, especially from newly industrialised countries, the increasing demand for agro-fuel, and the systematic speculation with foods have led to a rise in world-wide food prices. In many countries there is a danger of acute food crises which will become even more severe in view of the growing linkage between the food and energy markets, the competition between food and energy production and the consequences of climate change. The number of people suffering hunger has risen, and according to the forecasts of the FAO it is likely to increase further in the next ten years. This is in spite of the fact that agriculture today could feed twelve billion people – i.e., provide an adequate daily ration of 2,700 calories per person – if the agricultural yield were sensibly used and fairly distributed. Therefore, "Brot für die Welt" has placed its fiftieth campaign under the motto "There is enough for everybody!". In our view, the strategy which is being implemented under pressure from the World Bank and which aims to increase food production by a new Green Revolution, especially in African countries, and to improve the supply of food by further trade liberalisation, is the wrong way to achieve a sustainable and reliable food supply.

The key to overcoming hunger and implementing the right to food for everybody is found elsewhere – in providing systematic support for farmer-based agriculture that is appropriate for the location. In spite of decades of marginalisation by misguided policies, small farmers still produce 80% of the world's food. By providing access to land, water, small loans and local markets, by investing in the rural infrastructure and by implementing agricultural policies which provide the protection needed by small farmers, we not only could overcome hunger, we could also ensure protection and support for the natural conditions for agricultural production.

2.3 Democracy in danger

2.3.1

On the whole, today the world is freer and more democratic than it was fifty years ago. Especially the collapse of the socialist systems in Central and Eastern Europe triggered a new wave of democratisation. Now, almost four billion people live in states with formally democratic constitutions, although 2.5 billion people still live in autocratic states and dictatorships. But in spite of the increase in the number of formal democracies, there is a growing number of countries in which basic democratic principles are being undermined, countries which can at best be called "defective democracies".

The restriction of democratic participation rights is accompanied by a decline of popular confidence in state institutions, and also by a weakening of the ability of national institutions to influence political decision-making. At the international level, the creation of democratically legitimated regulatory mechanisms is unable to keep pace with the international extension of economic processes. Under the conditions of globalisation, the nation-state can no longer permanently guarantee the historical

achievement of democratic self-control of society as practiced earlier. The nature of the state itself must go through a structural transformation so that central functions of the rule of law such as regulation, promotion and distribution in support of public welfare can be assured.

2.3.2

The world is facing the challenge of finding ways for political regulatory power to be restored and democratically legitimated also at supranational level. Politics must regain its ability to act at the regional, national and global level and to stand up to the unbridled power of capital and technology. The concept of cosmopolitan democracy is not based on the idea of a republican world state but on the model of global governance – in the sense of a multi-level system of institutions and regulating bodies which involves state, civil, private and multilateral participants alike and integrates them into the various local, national and international levels of cooperation to deal with international problems.

In international framework conditions are important factors which influence the action of the state and which affect poverty trends and social exclusion in some countries. International treaties, e.g. in the trading or investment sector, limit the decision-making scope of the state. "Brot für die Welt" has repeatedly pointed out that harmful international conditions prevent the reduction of poverty. The international conditions must be such that nation-states are able to carry out their human rights obligations. "Brot für die Welt" therefore supports the cause of democratically legitimate "global domestic politics" which aims to achieve fair and environment-friendly conditions for the process of globalisation. We are working to strengthen the structures of social self-control at all levels so that ecological principles and fair participation can be achieved.

2.4 Regional wars and new constellations of conflict

2.4.1

There were great hopes after the end of the Cold War that the world could grow closer together in a peaceful manner. Europe moved a significant step closer to implementing this hope by the reunification of Germany and the integration of former Eastern Bloc states into the EU. But the breakout of the wars in the disintegrating country of Yugoslavia showed that the conflict potential and the willingness to wage conflicts with the force of arms had not been eliminated. In fact, the conflict potential shifted from the level of world politics, which had been kept stable by two super-powers during the Cold War, and came down to the regional and national levels which are far more difficult to control.

The majority of the wars and serious crises fought out in the last few years were internal rather than between different countries. Many of these conflicts are characterised by a "privatisation of violence". Private warlords maintain groups of mercenaries, and often they are paid for with money earned by the extraction of raw materials. Especially in countries which are rich in raw materials, fighting often focuses on the allocation of earnings from the raw material sector. If the warring parties were not involved in the international raw materials trade, they would not be able to earn the funds to fight. Thus, most domestic conflicts also have an international dimension. The lack of an effective state stimulates violent conflicts about the allocation of raw materials.

The countries affected by violent conflicts suffer tremendous economic loss. In these countries, a major share of the resources which are available for development is spent on weapons and the military. But even more serious than the economic costs are the catastrophic consequences for the safety

of the civilian population: violent expulsion, rape, destruction of houses and infrastructure, the abduction of children to recruit them as child soldiers.

2.4.2

Since the declaration of a “war against terror”, the general conditions for development cooperation have also changed significantly. Security considerations have taken a prominent position in the political relationships between north and south. Development policy is increasingly being instrumentalised as a defence against global and regional security risks. New forms of cooperation have arisen which would have been unthinkable ten years ago. The differences between development cooperation, disaster relief, peace enforcement and “humanitarian intervention” are becoming blurred. There is an increasing pressure for civilian approaches to be subjected to an overall logic which is determined by military thinking. Forced integration into military activities especially calls the basic principles of humanitarian aid into question. Close links with the military lead to a high security risk for international civilian aid workers. And civilian aid organisations in conflict regions lose their credibility if they place themselves under the declared protection of one of the parties to the conflict and are identified with that party.

The convergence of security and development policies in the EU is particularly apparent in the continued tendency to place the pursuit of the EU’s own geopolitical interests above the development policy goal of fighting poverty. But also in a further sense state development policies are increasingly instrumentalised to protect our own security interests: an increasingly large proportion of international public aid is spent on safeguarding global public goods (environmental resources, climate, stability in financial markets, peace, etc.) from which we ourselves benefit to a significant extent. This also means that funds provided for offi-

cial development cooperation are withdrawn from the direct fight against poverty.

Development policy may gain weight by offering itself as a preventive instrument to avert danger and by allowing itself to be integrated into policies which are dominated by security needs. But this submission to the goal of defending against threats and heightening security “for us”, takes development policy increasingly away from its task of partnership in development which should mainly be directed towards the interests of the people who live in poverty. Together with our partners, we do not regard military intervention as a suitable way of dealing with conflicts. Instead, we rely on strengthening the local civil peace potential and on preventive peace and development work to avoid violent conflicts.

2.5 The growth of an international civil society

2.5.1

Civil society has gained in visibility and influence at the national and international level. The testimony of the world-wide church has a special significance in the growth of international civil society. Churches are part of civil society – as both local and global stakeholders. But that is not their only role. They adopt an intermediary role between the social institutions and actors. Compared with other civil society groups or institutions, their particular role is that they point beyond the civil society, in that their political involvement, their work for justice and their development aims are social ministry activities which are part of their comprehensive Christian mission as a fellowship of people who gather around God’s word and sacraments. Faith urges us to love in the hope of God’s kingdom. The church is therefore sent out by God to give witness of its faith and to serve

in love. This special identity, rooted in its own transcendent identity, is the reason for the confidence and power that come from faith. The ecumenical community of the churches, of which Bread for the World is a part, is integrated into the conflicting processes of global networking, and at the same time it is an important agent for global change. In the way in which “Brot für die Welt” practises cooperation between the north, south, east and west on a basis of equality, it forms a counterforce to economic globalisation.

2.5.2

The UN Conference on Environment and Development of 1992 in Rio brought a breakthrough for a new understanding of global politics. The participation of civil society on the stage of world politics was assigned a key position for the first time. Agenda 21 states that a change towards sustainable development cannot be expected from government politics alone, but must be anchored in all areas of society. The participation of a wider public, civil involvement, the expertise and sense of responsibility of citizens and the active cooperation of civil society are essential for such a change towards sustainability. The significant increase in the value assigned to international civil society can be regarded as a reaction to the declining ability of conventional state instruments to exert control. In a complex world society, shaping human living conditions can no longer be merely a task for governments and multilateral institutions. Development organisations and networks have already proved that they are competent participants on the world political stage and are no longer demoted to a passive observing role. In 1999 in Seattle they prevented resolutions about a further liberalisation of world trade forced by the industrial nations, and in the same year at the G7 summit in Cologne they managed to persuade state leaders to approve a debt reduction initiative for the countries with the greatest debts.

2.5.3

From the outset, one of the core goals of “Brot für die Welt” has been to promote civil involvement and the participation of the poor and disadvantaged in political life. This does not mean that civil society should take over the functions of the state or release it from its responsibility. Instead, it should be able to demand that the state fulfil its rights and duties. But civil society initiatives and organisations are themselves obliged to give account to the public about the legitimacy of their work, and to be transparent about the use of their funds.



Our fundamental values: What guides us today

3.0

The biblical promise “that they may have life, and have it abundantly” (John 10:10) makes us work alongside the poor and excluded for fair and sustainable development in the “one world”. Our solidarity with the poor is rooted in the Christian commandment to have compassion with all who suffer need and the biblical task of shaping social circumstances in such a way that the disadvantaged, weak and oppressed are treated justly and with respect for universal and indivisible human rights. Our basic principles are compassion, law and justice.

With this understanding of our task, “Brot für die Welt” aims to live out in practice the mission of the church, its calling to witness to the faith and to serve in love. We do not do this alone or in institutional isolation; as a church-based campaign we know that we are united and under obligation in a fellowship of brothers and sisters.

3.1 Compassion and justice

3.1.1

We live and act out of the love which God has given to all people by creation and through his Son: “We love because he first loved us” (1. John 4:19). The Bible testifies throughout that God’s love is expressed by the fact that he turns to those who are weakest, those who suffer and are oppressed, and helps them. God’s merciful love acts in human society when he says to Moses: “I have seen the misery of my people, I have heard them crying out; and I have heard their suffering. So I have come down to rescue them” (Exodus 3).

God’s love can change people and societies. In the parable of the Good Samaritan, Jesus of Nazareth opened our eyes to see that sensitivity to the suffering of

others is the key to a righteous and reconciled life. The experience of God’s mercy has its foundation in the belief that God became man in Jesus Christ and subjected himself to the conditions of human life. The Father of creation and the re-surrected Son of Man are present as the Spirit of God to come alongside, redeem and comfort believers. The worldwide mission of Christians is rooted in this triune presence of the Spirit of God. Remembering the suffering of others releases a compassion which transcends all limitations, prejudices and ideological boundaries and identifies people of all cultures and nations as children of God.

In our memory of the mercy of God, we are called to be merciful and show solidarity with those who are poor and weak. The double commandment of loving God and loving our neighbour is the standard for Christian action. Jesus’ commandment to love strangers and even our enemies points out our obligation to show solidarity beyond those who are close to us, to everybody who shares this earth with us.

3.1.2

Love for others as an expression of compassion is necessary for us to recognise that others are suffering. The resistance of the oppressed, the cry of the tortured for help, the misery of those in suffering are ever-present reminders that justice has not yet been fulfilled. Our political action for development is therefore not only reflected in personal help and care for the disadvantaged. It also aims to overcome the structural causes of need, marginalisation and the lack of social participation. Justice means that we must work to eliminate discrimination. We regard the suffering that is imposed on others, or that they must bear, as an expression of injustice if it is avoidable and a result of social causes.

God’s option for the poor is the measure of what we regard as a just social order: “Defend the cause



of the weak and fatherless; maintain the rights of the poor and oppressed. Rescue the weak and needy; deliver them from the hand of the wicked" (Psalm 82:3-4). The search for justice calls attention to the curtailed rights and rejected interests of the disadvantaged. "The gospel teaches me to see society from its lowest point, from where the disadvantaged of all kinds stand, and therefore to change it" (Helmut Gollwitzer). Our conviction is therefore that a social order can only be just if it stands the test of those who are most at a disadvantage. Social justice is based on the recognition of the fundamental right of everybody to receive the same measure of freedom, social security and participation.

3.2 Implementation of human rights

3.2.1

The legal recognition of human rights, i.e. the basic rights to which every person is entitled irrespective of origin, gender and social status, is an achievement of our modern times – an achievement which in the course of history sometimes initially had to be enforced in the face of resistance from the churches. The universal human rights as laid down in the Universal Declaration of Human Rights must be regarded as a joint heritage of the Enlightenment, so the Judeo-Christian tradition cannot make an exclusive claim to these rights. Their substance and universality are nevertheless rooted in the Old Testament's conviction that men and women are created in the image of God, and that they are destined to be citizens of the kingdom of God which founds their dignity. The teaching that we are all children of God, based on the reconciliation between God and man through Jesus Christ, means that all the natural differences between people are secondary (Galatians 3:26-28).

Ultimately, implementing civil, political, economic, social and cultural human rights is a description of what we aim for when we speak of "development". To overcome the many forms of poverty caused by discrimination, marginalisation and violations of people's rights, it is necessary to defend the rights of those affected and to help them to bring the perpetrators to justice. For example, without legal security in their access to productive resources, it is difficult for small farmers to earn a reasonable income. Social development cannot be successful without the implementation of human rights.

At the same time, development efforts will fail if partaking rights, political involvement, access to complaints proceedings and jurisdiction, the rule of law and the corresponding forms of state rule do not exist. Displacement due to dam construction projects, the exclusion of people from social security because they do not have passports, discrimination against population groups because they belong to a minority group: all of these things underline that development must not be planned without considering the people affected, and that it cannot work without state commitment to implement human rights.

3.2.2

Even aid in acute emergencies or disasters must respect the rights of the affected persons from the outset and place these rights at the centre of all aid efforts. Otherwise there is a risk that discriminated population groups could be discriminated against even in receiving aid and thus marginalised even further.

When governments fail to operate properly, one of the tasks of civil society is to get involved and strengthen the ability of the population to help itself. Every form of international support must endeavour not to undermine the ability of local

markets and structures to help and organise themselves, and must avoid creating a long-term dependence on aid. The combination of direct aid and a rights-based approach helps people to understand what tasks civil society should fulfil and where to demand that the sovereign state authorities should take responsibility.

A human rights approach also demands state action where national elites uphold a weak state and pursue their interests by corruption and despotic rule. Protection from human rights violations and support for those who defend human rights is an important part of our work. Human rights also have an extra-territorial dimension: they also place an obligation on states for their actions beyond their national boundaries. In particular, they must not act in such a way that they support harm and human rights violations in other countries by their own economic, political or military involvement. Bread for the World believes that the protection of human rights must have this extra-territorial dimension.

3.3 A just peace

3.3.1

The biblical keyword for the kingdom of God which we expect and which we are helping to build is Shalom. It means more than the absence of war and violence. Shalom is perfect peace in justice, wholeness and healing, and it also applies to the creation about which God's word says: "It is good" (Genesis 1). Christians live trusting that God's Shalom is already on the way.

All who live a life based on the peace of God will also work for peace in their immediate environment and in the world. Peace can not be taken for granted. Maintaining, promoting and renewing the peace is a constant and recurring task. For the Christian

faith, there is an inseparable connection between peace and justice. Peace cannot be regarded as a status: it must be grasped as a constant process of diminishing violence and increasing justice. In harmony with the peace memorandum of the German Protestant Church (EKD) of 2007, the work of "Brot für die Welt" is based on the principle of a just peace which aims equally to eliminate need, to promote freedom and cultural diversity and to prevent the use of violence.

3.3.2

However, the commitment of our work to peace and non-violence must not be confused with a strategy to avoid conflict. Social processes of change, such as those aimed for in our development goals, automatically lead to conflicts. If turned to constructive use, conflicts can be used as a driving force for change. Peacemaking development work can be regarded as a contribution to the transformation of conflict. The transformation of conflict aims to exclude the use of violence and to make it possible to face and resolve conflicts without any fear of violence. Transformation may mean deescalating conflicts to prevent or stop violence, but it may also mean deliberately engaging in non-violent confrontation in order to make the causes of conflicts visible and pave the way for solutions. To use conflicts constructively and prevent their violent escalation, the work of "Brot für die Welt" and its partners is conflict-sensitive. We understand conflict sensitivity as the ability to understand the conflicts in which we work in their local, national and international context and as the ability to grasp the reciprocal influences between programmes and conflicts and use this understanding to avoid negative effects and strengthen positive effects.



3.4 Comprehensive human development

3.4.1

Development can only be successful if all significant dimensions of human existence are taken into consideration. These include culture, spirituality and religion. If we take the multi-dimensional nature of life processes seriously, this means that efforts for individual and collective development not only apply to material needs and our "daily bread", they must also take psychological, social, cultural and religious dimensions into account. An all-round approach emphasises the unity of body, soul and spirit and describes the harmony of human beings with God, each other, their environment and themselves according to the Old Testament's concept of Shalom.

Religious freedom and cultural freedom are major factors of human development. The right for people to decide their own cultural identity and their own faith without losing the respect of others or being excluded from freedoms or rights is an important requirement of a humane society. Cultural exclusion, which is especially experienced by indigenous peoples and migrants, is a violation of human rights in the same way as the increasing persecution of religious minorities and intolerance towards the adherents of other religions in the days of the "war on terror". We advocate a vision of society which supports diversity, accepts different cultural and religious identities and prohibits discrimination.

Religious communities, and in our case especially churches and the faith, can play a central role in the development process: our Christian faith in particular is a source of energy and orientation which guides people and enables them to act. It is the basis of our self-concept and our understanding of the world, a source of self-confidence and a power that

can move mountains. It provides the vision and values for the transformed world we hope and strive for. On the basis of a community-based vision, the wider church and the local churches form a fellowship and strengthen social coherence beyond family ties while the pressure of the global market tears families apart and weakens society's focus on the public good and solidarity with those who are socially disadvantaged. They can become major participants in transforming living conditions and they can encourage the population to take responsibility in their own villages and urban districts. They can provide a place where values are preserved, a point of resistance to loss of values and cultural dominance in a globalised world.

To fulfil these roles, religious communities and churches must be taken seriously and accepted as participants in development. In our case, particularly the churches must be encouraged and empowered to play this role actively and competently. This requires mobilisation of their potential, and at the same time watchfulness to avoid their instrumentalisation.

3.4.2

Social transformation processes cannot be successful if they are not linked with people's internal growth. This is also where a spiritual dimension becomes relevant. Local churches which recognise and use this potential play a pioneering role in their regions. Networked among each other and in cooperation with the development organisations and churches in the north, they can become part of a global force for transformation and service, a world-wide social ministry.

"Brot für die Welt" acts on the principle of offering support independent of religious convictions. "Brot für die Welt" and its partners seek dialogue with all religious communities and churches. In this dialogue,

however, the aim cannot be to enforce an understanding of secularity based on a specific Western blueprint. All too often, ideological secularism is linked with an understanding of development reduced to the aspect of technological-economic modernisation alone. This overlooks the multi-dimensional nature of the concept of development.

3.5 Partnership on equal terms

3.5.1

In the world in the 21st century, various participants must work together on common global challenges and questions. Although the challenges are similar, the answers are often different. Development processes can only be successful if they are carried out by the people affected and firmly rooted in the locality. Therefore, "Brot für die Welt" is not able or willing to carry out development programmes itself in the south. Instead it supports the initiatives of churches and organisations in which the affected parties have joined together, or other local partners legitimised to act in the name of the target groups. This partnership emphasises a global cooperation community in which local partners throughout the world are interconnected while acting independently and endeavouring to find solutions to their own specific situation.

Really sustainable work is only possible in a cooperation which is characterised by equality of status and trust. "Brot für die Welt" is aware that this ambition of achieving a "partnership on equal terms" is not always easy to implement because the problem of the unequal distribution of resources can also lead to an inequality of power and differences in the scope for decision-making and planning. But a commitment to equality implies respect for the sovereignty of the partners and a form of coope-

ration which is designed to promote people's self-help potential.

3.5.2

"Brot für die Welt" understands itself as part of the world-wide ecumenical movement, the world-wide body of Christ. This not only gives us a special obligation and a priority relationship with churches and church partner structures. It also leads to the special quality of our partnership: the partners play different roles in fulfilling the joint task, they are equal in status and accountable to each other. They also support each other in strengthening their institutional abilities and capacities. Such fellowship is founded on our shared faith in a world loved by God, and on our shared vision for the poor which is based on our common identity as disciples of Jesus. In this spirit, our ecumenical partnership is an expression of mutual give and take, shared joy and shared suffering in the one body of Christ.

Multilateral ecumenical partnerships will become more important in future. An important new expression of this is the founding of ACT Development, an international alliance of church aid organisations and aid structures which "Brot für die Welt" has helped to found. ACT brings together Protestant participants in intensive and long-term international working and learning processes in which organisations and people in north, south, east and west can engage in programme and lobbying work on equal terms.

The participants in partnership processes can play different roles. "Brot für die Welt" can play a supporting role for its partners, but it can also act as a participant. When we are active participants, e.g. when we initiate campaigns in Germany, care must be taken to ensure that this is done in the interest of our partners and in consultation with them, or even at their request. The different roles cannot al-



ways be clearly distinguished. In ecumenical working and learning processes they may also flow into each other, with the approval of all partners.

Within this framework we also continue our trusting cooperation with non-church partner organisations. Partnership is legitimised by shared goals and values, which in development cooperation is expressed practically in our joint work for the poor and the protection of human dignity. We, therefore, cooperate with non-church organisations and organisations from other religions sharing our values.

3.6 Justice between the genders

3.6.1

Justice between people also includes justice between the genders. Man and woman both belong to the plan of creation, and both were created in the image of God: "So God created man in his own image, in the image of God he created him; male and female he created them" (Genesis 1:27). This is the starting point and motivation for "Brot für die Welt" commitment for equal opportunities for women and men.

In development cooperation, gender justice is regarded as a central requirement for overcoming poverty. And with the realisation that in many ways the present distribution of roles is also disadvantageous for men, gender issues are being discussed more openly in many societies. But even today, often women still have only very limited opportunities to shape their own lives and change their environment. Even though they are the ones who do the bigger part of the work while also suffering most from the consequences of poverty, conflicts and violence. Many project partners of "Brot für die Welt" are notably aware of these problems and demand equal opportunities for men and women in their environment.

3.6.2

Bread for the World believes that sustainable development will only be possible if the abilities and needs of both men and women are taken into account. We therefore work actively to ensure that women and men can shape the future of churches, society and the state on an equal footing. In all work we take care to ensure that the different starting situations, needs and concerns of women and men in their respective environments are taken into account and the appropriate gender-sensitive measures are adopted ("gender mainstreaming").

By suitable promotion activities, Bread for the World helps women to improve their direct life situation, to express their interests and to demand their rights politically. Many of our partner organisations have recognised that a sustainable change in gender relationships cannot be successful without a change in the social concepts of masculinity. Important initiatives for dealing with questions of masculinity have come especially from partners in Latin America. Masculinity workshops are held which encourage men to question and overcome prevailing role concepts leading to injustice and violence between the genders.

3.7 Integrity of creation

3.7.1

Human beings, both men and women, are creatures among other creatures. We are integrated into a living community with other creatures, and as human beings we have a special responsibility for creation: we are given the task of cultivating the earth, taking care of it as a habitat and preserving it (Genesis 2:15).

Conservation of nature and fighting world-wide poverty are the two main challenges of our time. The

states of the world have agreed on the concept of sustainable development as a principle which aims to give the world a way to escape the global crises of development and the environment. According to our understanding, sustainable development means that we should live, work and conduct our economic life in such a way that all human beings can live a life of dignity, without destroying the foundation of our existence or limiting the rights of future generations. As early as the 1970s, the World Council of Churches formulated the principle of a just and viable world community.

Nowadays the concept of sustainability is resounded everywhere – but the world is still not heading in the right direction. One and a half decades after the Agenda 21 was agreed upon, it has become apparent that the ecological and social problems of the world community cannot be solved with the conventional recipes for progress. The prevailing sustainability strategies are still based on economic growth and technological efficiency. This path leads us astray. Therefore, we wish to show alternative development concepts which avoid the growth trap, to encourage people to tread a new path based on the "economy of enough" and to develop new models of wealth in a post-industrial civilisation.

3.7.2

Development can only be sustainable if it is sustainable for all. Sustainability just "for us" is not a viable option in an interconnected world community. As members of one of the most powerful economic nations in the world, we bear a special responsibility for the effects which our way of life and our economic activities have on people in other parts of the world. With our high-energy and material-intensive economic model, we use the resources and opportunities of population groups in the South, hinder the implementation of their human rights – and at the same time make the ecological crisis even more

acute. We must live differently so that others continue to live. What we really need is a radical change to globally reconcilable consumption and production patterns.

Benchmark is the recognition that everybody has the same rights as a guest on this earth. Creation is entrusted to us so that we treat it responsibly. Everybody has the same right, within ecological limitations, to use the resources of the earth and the biosphere. The north has lived beyond its means for a long time – and now it is confronted with the justified claims of the newly industrialised and developing countries for a fair share of the global environment and worldwide wealth. However, greater justice in the world cannot be achieved at the level of consumption that exists in industrial countries.

We therefore support models of action which show that there are liberating alternatives to wasteful and environmentally harmful consumer behaviour and that ecological, social and fair economic activity is possible. With the study "Sustainable Germany in a globalised world", "Brot für die Welt", the Church Development Service (EED), the BUND/Friends of the Earth and the Wuppertal Institute jointly presented specific steps which we must take in our society in order to change direction and achieve viability for the future. This is an initiative to bring about a change of awareness with regard to ecology and development policy in Germany and to encourage the development of new guiding principles for a post-fossil-fuel civilisation based on solidarity.

IV. Routes to implementation: How we want to approach new challenges

4.1 Facing a restructuring of church development cooperation

4.1.1

In the 50th year of its existence, "Brot für die Welt" is on the threshold of a new phase in its organisational history: The Social Service Agency of the EKD and its campaign "Brot für die Welt" will be merged with the EED under the umbrella of the Protestant Centre for Development and Social Service. This restructuring will create the necessary institutional requirements to ensure the future viability and effectiveness of church development work. With this planned combination of their development work and their social service activities at home and abroad, the Protestant churches are well equipped to face the challenges which result from the globalisation of the social question and the cross-border linkage of ecological, economic and social problems.

4.1.2

The merger of the structures of Protestant development aid and social ministry will present us with the task and the opportunity to create a closer relationship between the various fields of action in which the church bears its social responsibility in the framework of its comprehensive mission of preaching and ministry. The combination of humanitarian and development aid abroad and social work within Germany opens up new potential and opportunities for synergy. This gives expression to a double realisation. On the one hand, the social service of the church today must be carried out in a global and ecumenical context, and on the other hand, the challenges of disaster relief and development cooperation are increasingly related to causes and effects in our own society. The development of concepts for development-oriented disaster relief, the necessity for development cooperation to consider disaster prevention issues and the need to help vulnerable

groups to adapt to the consequences of climate change are areas where Diakonie Katastrophenhilfe (DKH) and "Brot für die Welt" already work together. This cooperation must now be extended to achieve even greater coherence between these two areas. In addition, the seamless transition from emergency aid and rehabilitation to development and prevention will be ensured for every crisis region, and international networking and cooperation in the fight against poverty and the protection of human rights will be increased. At the same time, shared working areas have developed between the Ecumenical Social Service and the Social Service Agency in Germany in areas such as basic social security, the fight against poverty, migration and the prevention of domestic violence which are to be developed further in future.

This reorganisation will enable the development service and the social service to take a decisive innovative step which will continue the process initiated in the development memorandum of the EKD 35 years ago: "The ecumenical discussion has shown that action for social justice on a world-wide scale is rooted in Christian responsibility and challenges us to find new forms of social service" (Section 16).

4.1.3

In view of the new institutional structure, it will be especially important to strengthen the identification of the different levels of church life with church development work and to recall "Brot für die Welt" as the joint development organisation of the Protestant regional churches and the Free Churches. It will also be important to revive the original campaign character and the "involvement potential" of "Brot für die Welt". Bread for the World has its roots in the congregations where it receives lively support far beyond the regular offerings. This grass roots connection of the campaign Bread for the World in the congregations is an outstanding unique feature among non-government develop-

ment organisations. It must be given special attention while further developing and extending the organisational and professional capacity of "Brot für die Welt".

4.2 Dimensions of our actions

4.2.1

The declaration "Justice for the Poor 2000" stated the four most important elements of the activities of "Brot für die Welt":

- Promotion of projects and programmes of partners in the South
- Global responsibility and advocacy
- Public relations and ecumenical learning
- Promotion of subject-specific dialogue and international networking.

The differentiation of these areas of activity has proved its worth over the past years.

■ The main feature of our project work is the close and continuous cooperation with our partner organisations. This ensures that all projects are adapted to the social, cultural and economic circumstances in the localities. Together with the affected parties, ways to improve their living conditions are developed. The beneficiaries thus become the leading actors who shape their own development process.

■ With our advocacy work, we exert our influence on processes and decisions in the north which have a negative impact on the poor and disadvantaged in other parts of the world. In view of the progressively global nature of such problems, this advocacy and lobbying work has become more and more important over recent years, and it has also become more and more international.

■ In our public relations and educational work, we promote global thought and action in the church and the general public and motivate people to live their everyday life in a way that contributes to greater justice. With a new communication concept and a reorganisation of the Public Relations department, in future "Brot für die Welt" will appeal more directly to the needs of the different target groups, in-crease the identification of local churches with "Brot für die Welt" and increase income from donations.

■ Technical advice and conceptual training are no longer a one-way street. Instead, the partner organisations cooperate with "Brot für die Welt" to develop joint concepts and strategies to improve their organisational and technical competence. Subject-related discussions, south-south, and north-south exchange, capacity building and the formation of international alliances have developed over the last few years, especially in areas like food security, the right to food, the right to water and resistance to human rights violations committed by transnational corporations.

It has been observed that we are especially successful in achieving sustainable effects and in improving the living conditions of the disadvantaged if we are active in all areas of action listed here. We have made good progress in linking these areas of action but this must be intensified still further.

4.3 Promoting processes and forming areas of emphasis

4.3.1

Bread for the World especially promotes processes which unfold over a protracted period. Human development and social change need time – and the agents of change must persevere. However, we are under pressure from a media public which wants to see spectacular and fast success.

4.3.2

Our awareness of the complexity of the world-wide development crisis saves us from the presumption of wanting to solve all of the problems in the world equally and at once. We know that all human actions are limited and provisional. We set priorities and only concentrate on subjects and problems of which we know that we can really make a substantial and effective contribution to solving them.

We have declared the complex "food security, right to food, food sovereignty" as the core theme which characterises the key competence of "Brot für die Welt". This core theme will be the central focus of our work at several working levels. These working levels are (1) continuous programme improvement on this theme together with the partner organisations, (2) development policy lobbying and (3) specific political involvement at the national and international levels. The core theme of nutrition is not meant to narrow down the subjects and working fields in which "Brot für die Welt" operates, it merely gives a thematic focus and a specific perspective. For example, our programme and lobbying work on climate change is focused on questions related to food security, and in the theme of world trade our main focus is on factors which promote and hinder food security.

The results of the so-called "hunger studies" suggest that we should carefully review and supplement the methods we use. The studies show that many of the poorest of the poor have little or no self-help potential, that social security systems are disintegrating and that the vulnerability of the poorest population groups is increasing. Therefore we will pay greater attention to the transition from disaster risk reduction to emergency aid and development cooperation and endeavour to develop appropriate systems of social security.

4.3.3

The core theme of nutrition as a consistent element in all activities of "Brot für die Welt" is supplemented by three programme priorities which guide the main emphasis of the project and programme work at a second level. These programme priorities again include "Ensuring food security", and also cover the areas "Access to basic services" and "Overcoming violence, promoting democracy". These programme priorities express the basic development policy realisation that safeguarding and developing life also means that basic needs and access to basic social facilities such as education or health care must be provided. At the same time, a non-violent environment and social participation are indispensable in order to realize the chances to live for individuals and societies. In addition, "Brot für die Welt" has introduced two so-called cross-cutting themes dealt with by partner and programme dialogue in all regions and sectors. These themes are gender justice and HIV/Aids. Both are taken up regularly, on the basis of defined policies and guidelines, in the review of applications, project accompaniment, evaluations and in training and qualification programmes.

4.4 Qualifying and internationalisation of cooperation

4.4.1

In the mid 1990s, "Brot für die Welt" already began a conceptual reorganisation of the then existing forms of consultation and dialogue in the countries of the South and started to relocate some functions that previously had been exercised in Stuttgart to these countries. This functional relocation, which mainly applies to project monitoring, project accompaniment, consultancy and dialogue, helps to reduce the hierarchical distance between the aid

agency and its partners and strengthens cooperation in the spirit of our principle of ecumenical sharing and joint responsibility. Today it is also apparent that effective aid is unthinkable without accompanying lobbying, advocacy and human rights work. The joint campaign work and networking which link regional and international activities with each other requires intensive dialogue and close cooperation with and between the partners. This means that Bread for the World must have a stronger presence in the location. "Brot für die Welt" is reacting to these growing requirements by setting up regional offices, beginning with the regions of the Andes, the Horn of Africa and Indochina. In addition, a joint regional office is being set up in the South Pacific region together with the Church Development Service. The task of the regional office is to promote dialogue on development policies, to integrate partner organisations into the campaign work, to provide training and qualifications for partners in project planning, application processing and project execution and to open up additional sources of funding. The regional offices also ensure the flow of information for the German public and the donors, and they provide inputs for international advocacy work. The necessary clarification of the local presence between Protestant aid organisations and with the local partner churches in the regions supported is being carried out in close cooperation with our ecumenical partners.

4.4.2

"Brot für die Welt" is one of the founding members of the platform "Action by Churches Together" (ACT). This ecumenical alliance of churches and their development organisations was founded in 2007 and helps to ensure that the role of church development cooperation can be made more visible in the international political arena. The development of joint quality standards and methods to monitor the effects of the work ensures a continuous im-

provement and harmonisation of the working approaches.

4.5 Accountability, transparency, controlling and impact assessment

4.5.1

To achieve the goals of its work, "Brot für die Welt" depends on the support and confidence of its donors and other sponsors who make our work possible with their financial contributions. We can only credibly play our role as a mediator between donors and recipients and as an advocate for the poor and disadvantaged if we are open and transparent at all levels of our work and activities. "Brot für die Welt" is bound by the principles of good stewardship, informs the public and its donors about its own work and the results of that work and gives account of the origins and use of the entrusted funds. We continually review the effects of our work and subject ourselves to critical external examination of our goals, strategies and results.

We guarantee that the donations and other funds are used methodically, economically and for the designated purposes. This means that we act in a forward-looking and systematic way, that there are clear rules and defined standard procedures for the use of the funds for all of our staff and that external auditing procedures are used. To secure and enhance the internal organisation and the processing procedures, a controlling system has been introduced; compliance with this system is monitored by the controlling department. In addition, workshops and staff discussions are held with all employees of "Brot für die Welt" and its partner organisations to make them sensitive to the risk of corruption, and they are placed under an obligation to comply with the anti-corruption guidelines which are mandatory for all.

4.5.2

Together with its partners, "Brot für die Welt" develops methods, standards and procedures which make a more effective impact assessment possible. At the same time, careful attention to the impact is a significant element of the design of our projects. Bread for the World plays a major role in developing instruments of impact assessment within the framework of ACT. The ongoing development of methods of impact assessment is based on the goal that they must enable our partners and their target groups to design their projects in a way that focuses on the impact, while at the same time meeting the need for accountability.

4.6 Creating public awareness, promoting global thought and action

4.6.1

The declaration "Justice for the Poor 2000", with its goal of "communicating the justified expectations of the partners to the German public", emphasised the growing importance of advocacy work. The creation of the Policy and Campaigns department in 2001 strengthened our work in the area of advocacy and campaigns, as intended by the policy declaration. With our campaign and advocacy work, we aim to influence political decision-making processes and to initiate a process of rethinking in our society.

4.6.2

The advocacy and campaign work of "Brot für die Welt" is carried out in close cooperation with our partner organisations. We promote the exchange of experience in relation to possible solutions between the north and the south and we build bridges and alliances between the churches and social movements here and in the Global South and East of

the world. In addition to our advocacy work on behalf of the concerns of our partners and our work to mobilise solidarity and aid for those who are oppressed and in need in poor countries, our development-related campaign and educational work increasingly aims to strengthen the willingness and competence in our Society, which will enable us to implement the process of globalisation in a way that is fair and does not harm the environment.

4.7 Initiating changes in the north and south, east and west

4.7.1

In 50 years of church development cooperation in the "one world" we have especially learned that development issues are not only a problem of the countries of the South. They are global challenges which also affect us, and which especially require us to change the way we live. As members of a wealthy industrialised country, we are often responsible for a share of the structural causes which prevent disadvantaged people from liberating themselves from poverty and exclusion, and sometimes we even benefit from the inequality in the distribution of power and wealth in the world. But especially in view of the current effects of the climate and hunger crisis and the increasing shortage of resources, it is becoming clear that there is no alternative to a just and sustainable solution of the joint problems of humanity.

To give people in poor countries the opportunity to achieve self-directed progress, in the future we, as part of the social service of the church, particularly intend to work harder in our own society to initiate ecologically and socially compatible ways of life and methods of production. This includes the ways we work and manage our affairs in our own institutions

IV. Routes to implementation: How we want to approach new challenges

and in our professional and private everyday life. We will increase our efforts to initiate a change of awareness in our society in relation to ecological needs and development policies. We will support civil involvement and specific campaigns which aim to bring about a change in areas such as trading and economic policies, we will participate in church and social alliances and we will get involved in political decision-making processes. We will give expression to the neglected voices of civil initiatives in poor countries and we will provide suggestions for the creation of individual and collective competence to effect change. We are taking serious steps to implement a turn to sustainability, and are developing sustainable ways of working in our institutions and organisations which will show that alternatives are possible.

4.7.2

From the outset, our activities have been focused on people, and we are committed to support and care for them. The needs of our partners determine the priorities of our development activities and our solidarity. We fight for the achievement of their legitimate rights and claims, so that justice can be done to the poor. For us, our partners are not mere instruments for our plans and our intentions, they are equal partners, brothers and sisters in the world-wide ecumenical community, and we join together with them to work for justice, peace and integrity of creation. This path of justice will not only lift up those who are poor and needy, it will also benefit the wealthy and powerful, because true justice renews the living relationship that we all have with God, whose liberating work alongside the poor is ever-present. Thus, the prophet Amos calls us to change our direction:

“Seek the Lord, and live” (Amos 5:6) so that
“justice roll down like a waters, righteousness like an ever-flowing stream” (Amos 5:24).

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“Let justice roll down like waters,
righteousness like
an ever-flowing stream”

(Amos 5:24)

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