



# Pour une Terre solidaire et fraternelle\*

**2014-2020**  
**Orientation Report**  
**of CCFD-Terre Solidaire**

Adopted by the General Assembly  
on 14 December 2013

\* For a world of solidarity and friendship

# For a world of solidarity and friendship

**Editor:** Bernard Pinaud

**Editorial coordination:** Sarah Fayolle

This document is based on contributions from the constituent parts of CCFD-Terre Solidaire: The volunteer network, the Church Movements and Services that make up the collegial structure, the partners in the South and the professional staff.

**Translation:** Paul Holland

**Production Coordinator:** Emmanuel Cauchois

**Editorial Secretary:** Kouté Gnoyéré, Gaëlle Vachet

**Proofreading:** Denis Hugot

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4, rue Jean Lantier - 75001 Paris - Tel.+33 (0)1 44 82 80 00

Web: [ccfd-terresolidaire.org](http://ccfd-terresolidaire.org)

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## By way of **introduction:** A few words on the process of preparing this Orientation Report

This Orientation Report (OR), like its predecessor (OR 2008-2012 “For an Earth of Solidarity”), was built up from extensive consultation with the various component parts of CCFD-Terre Solidaire: the volunteer network, the Church Movements and Services that make up our collegial structure, the partners from the South and our professional staff.

The production of this new Orientation Report for 2014-2020 began with a forum organized in August 2012 for 300 people involved in CCFD-Terre Solidaire. This forum was organized around the output from an exercise looking towards 2030 to identify the main challenges the association will have to confront in decades to come. This allowed us to launch collective reflection on the strategies to develop to meet these challenges and thus start the work on the new Orientation Report, not just starting from the outcome of the preceding OR but also from a vision for the future.

Following this forum, various existing national CCFD-Terre Solidaire bodies (national commissions/advocacy committees) or *ad hoc* bodies (Church working group, Regional Delegates’ group) were asked to help produce the 2014-2020 OR. Specific consultation sessions were also organized for the volunteer network, the Church Movements and

Services and the various staff departments. We also contacted our partners in the South and they contributed extensively to our reflection. The aim was to allow everyone to own and answer the questions raised and suggest the orientations to take in coming years.

On the basis of this reflection collected and worked on by the various consultation groups, the final selection was made by our national bodies such as the General Assembly and the Board.

The General Assembly approved the document in December 2013. The various parts of CCFD-Terre Solidaire took account of the orientations it contained and broke them down operationally into two multi-year action plans from 2014. The Orientation Report was presented at a national forum in May 2014.

This Orientation Report is the outcome of a participative process and collective reflection. It could not have been produced without the active involvement of every member of CCFD-Terre Solidaire, for which we thank them wholeheartedly.

Founded on its activists' Gospel and humanist convictions, and the Church's social teaching, this report sets out the main points of how CCFD-Terre Solidaire will meet the challenge of international solidarity.

It follows on from preceding Orientation Reports and sets out the central elements of CCFD-Terre Solidaire's new orientations for 2014-2020. It is consciously concise. In the first part it recalls the vision and foundation of CCFD-Terre Solidaire's mission in "Our roots, our horizons". It then explains how, in practice, CCFD-Terre Solidaire will continue the missions it has been working on for over fifty years – support for partners, development education and advocacy.

[ 1 ]

# Our roots, our horizons

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## Our roots

**L**ike a fine fifty-year old olive tree, CCFD-Terre Solidaire is proud of its origins. The roots are, at the same time, what the foundation states, the source of solidity and what feed the future and growth. Going back to our roots, for CCFD-Terre Solidaire has nothing to do with nostalgia or subservience to the past.

For us, it represents daring to be inventive in the faithfulness and confidence that govern the audaciousness in our future orientations. Being rooted in history, our history, in conviction and a special tradition helps feed the indispensable dialogue that our world “coming to birth” needs. It is good to know “where we come from”. Our 2014-2020 Orientation Report, more than ever, aims to bring together women and men of goodwill not beyond but at the very heart of the diversity of their convictions.

### • The joy and hope, the sadness and anguish of this world

CCFD-Terre Solidaire was born out of Humanity's cries and struggles, battling with the difficulties of making life more humane. It was created in 1961 following an appeal by the FAO<sup>1</sup>, that recognized the reality of famine and launched a world campaign against

<sup>1</sup> Food and Agriculture Organization of the United Nations.

\* Asterisks refer to the glossary on p. 54.

hunger. Pope John XXIII took this appeal and initiative seriously.

Following an agreement between the French bishops and Church Movements and Services already

involved in “actions with the Third world”, the Catholic committee against hunger was created on an original structure of collegiality\*. In 2011 CCFD-Terre Solidaire received confirmation of its mission: “The Holy Father (Benedict XVI) would like to encourage CCFD-Terre Solidaire, made up, as it is, of various Church Movements and Services, to demonstrate the active solidarity of the Church in France with the poorest across the world who are victims of economic, social or spiritual crises” (Cardinal Bertone, Secretary of State).

Every person who is baptized shares fully in the life of the world. Through the mission entrusted to it, CCFD-Terre Solidaire shares the hope of fully “humanizing” the world. CCFD-Terre Solidaire does not differentiate between calls for help and the acts of courage that answer them. In this way it expresses its passion for raising up “Everyman” and “the whole man” and its confidence in the ability of human beings to meet the challenge of joint creation.

Since its inception, CCFD-Terre Solidaire elected to confront, responsibly, the absolutely radical changes our world is undergoing, whose positive and negative consequences we recognise – globalization, interdependence\*, extreme technological power, the immediacy of communication, etc. All these factors have been accentuated over the past fifty years and their effects have been revolutionary. On the positive side, the ability of the world to work in solidarity, rescue missions on the other side of the planet, sharing experiences, cultural enrichment, consciousness of belonging to the human family, etc. On the negative side, loss of moral compass, savage and at times deadly competition, the desire to eliminate those who are different, falling back on identities, fundamentalism, wasting resources, widening of the gap between rich and poor when overall wealth has increased.

Amid all these changes, in a present scarred by the deterioration of social bonds, we demonstrate solidarity in projects to renew our ability to “live together”. More than ever, Humanity is aware of its “unity” in diversity. More than ever, every individual and every people need to take comfort from their role as protagonists in their own story and developing the common good\* of the human family. This is the context in which CCFD-Terre Solidaire works as an organization because it believes this to be fundamental to building the world of tomorrow.

## • The dynamics of individual human dignity

From its beginnings, CCFD-Terre Solidaire has joined in with the efforts of those who have “reaffirmed their faith in the dignity and worth of the human person” (Universal Declaration of Human Rights, 10 December 1948). Together they try to take up the challenge of implementing this proclamation by allowing each person and each people to have genuine access to their rights. CCFD-Terre Solidaire’s actions form part of the efforts of human communities to achieve “freedom from fear and want” (preamble).

CCFD-Terre Solidaire did not see this to be an “individualistic” claim supporting a particular type of egotism but a commitment that lets us to react together to the challenges of the world.

In the last fifty years the human rights field has changed enormously. Everyone has espoused them up, some to condemn Eurocentrism, others to denounce superficiality, others to criticise a “new ideology” that is unable to provide effective solutions to the urgent problems of our planet, especially the environment.

The movement born out of the Universal Declaration of Human Rights has lost none of its ability to challenge. It invites people to talk to each other as part of our joint responsibility for our planet, so that everyone can find a solution that respects the basic rights of all.

To achieve this goal, CCFD Terre-Solidaire promotes a variety of actions such as development education and citizen involvement. The goal

of this non-formal education\* is to transform individuals and groups, and is addressed to all, irrespective of their religious or ideological standpoint.

CCFD-Terre Solidaire rejects competitiveness and unbridled competition. It places great emphasis on actions that will achieve social transformation\* in which everyone can participate at local, national, regional and international levels. CCFD-Terre Solidaire encourages people to coordinate their reflections and actions, taking account of what is done “here” and the effects “down there” and vice versa. CCFD-Terre Solidaire is well aware that conflicting viewpoints are inevitable but believes that we can develop alternative proposals and solutions out of knowing each other better, dialogue and using a joint, non-violent approach.

### • **The Good News of Jesus-Christ**

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The Word of God as it is received, expressed and brought to life within communities, for CCFD-Terre Solidaire is a source of the love and living presence of Jesus-Christ.

The life and message of Jesus-Christ inform all the CCFD-Terre Solidaire's actions and “justify” its choices. They inspire its method, *i. e.* listening to other people, taking account of their expectations and the revelation of the full love of God present in every human being. It is the Good News for the women and men of our time. Consequently, it is available to every woman and man of goodwill through the different ways they choose to involve themselves and their faith.

CCFD-Terre Solidaire is inspired by the Church's social teaching and

particularly as it has been expressed in connection with world events, through the encyclicals *Rerum Novarum* (1891), *Pacem in Terris* (1963), *Populorum Progressio* (1967), *Sollicitudo rei socialis* (1987), *Caritas in veritate* (2009), and the documents of Vatican II Council, such as *Gaudium et Spes* (1965), *Dignitatis Humanae* (1965) and *Nostra Aetate* (1965). These documents and Pope Francis' Apostolic Exhortation, *Evangelii Gaudium* (November 2013), invite Christians to witness God's loving watch over the world, to adopt the preferential option for the poor and get involved in building the world in the light of the Good News of Jesus-Christ.

CCFD-Terre Solidaire was given its mandate by the French Bishops' Conference. It contributes to the Council of Solidarity's work and it operates in each diocese in conjunction with the Bishop.

CCFD-Terre Solidaire is run jointly by a collegiality of 29 Church Movements and Services that includes many religious congregations. This collegial structure allows it to develop as the various Movements and Services that are the lifeblood of the Church evolve and come into being. This is one of the benefits of “being together in the Church”, diverse and jointly responsible, and enlightened by the Vatican II Council.

## Our horizons

To encourage reflection, continue its mission to combat hunger and “come up with” actions for the coming years, CCFD-Terre Solidaire set itself certain prophetic challenges as horizons on which to fix its gaze.

### • Become more human through partnership

From the start, partnership has been central to the story of CCFD-Terre Solidaire but now it is taking on a new dimension. Our joint responsibility for building a fairer world continues to grow. We need to continue supporting specific projects as partners in specific regions. Our priority rule must continue to be letting our partners decide where to direct their actions.

We will continue to emphasize networking with partners who wish to do so, without neglecting the poorest and weakest, by offering to include them gradually in these networks.

At their request, we need to envisage more suitable “zones” or “territories” going beyond or ignoring administrative boundaries (for example, the Amazon basin covering several countries).

### • Choosing to follow a path of social transformation

By electing to follow a path of social transformation, CCFD-

Terre Solidaire is stressing the political, economic, industrial, agricultural, financial and cultural dimensions this requires, while promoting the growth of relationships, solidarity and love for every human being. At the same time it works to eliminate the root-causes of so much misery and dehumanization.

### • Mainstreaming transition\*

We are living through revolutions in many areas. CCFD-Terre Solidaire is acutely aware that the laws of savage unregulated capitalism, self-regulation of markets, unbridled exploitation of a Nature that may no longer be able to regenerate itself, the supposed benefits that the poorest could expect from the accumulation of wealth by the few, have all shown themselves to be ineffective.

It has given itself a goal of revisiting and updating the concept of development. It will therefore, with its partners, join in formulating a cohesive package of alternative models of “living happily” in harmony with ecosystems.



Humanity, as has been the case at various times in the past, is obliged to become inventive – given the unfair way women are treated in the world, the unbridled production and accumulation of wealth, the imbalances in the environment – especially those affecting water, land and natural resources, the changes in relationships to time and space, the changes in the very ways we live together, the incredible advances in technology, and the growth of migration phenomenon (internationally).

We will go through these coming years in a dynamic of “transitional creation”, which means looking for effective solutions and supporting well-being, though making no claim that such solutions can be applied across the board. We will concentrate on sustainability (cf. “transition” in the glossary, p. 58) to develop new answers today that will not prevent our successors inventing their own tomorrow.

### • **Supporting civil societies\* and political action\***

CCFD-Terre Solidaire is asking people to take up the challenge of international solidarity.

More than ever, it is convinced of the value of local, national or global action by civil societies to back up political action in making our towns and cities more human. With this in mind, advocacy\* and developing education take pride of place.

CCFD-Terre Solidaire works to support political institutions’ and individuals’ special duty of responsibility. This applies nationally and internationally where action is needed to set up the regulatory or management structures we currently lack.

Facing these horizons, CCFD-Terre Solidaire not only asks for action but believes in sharing its convictions. When looking to the future, it believes it is important to genuinely respect freedom of conscience so that everyone, allied in a common goal (human development), can feel she/he is fully united without giving up her/his creative freedom.

We are delighted to being part of a church that is open and favours dialogue, “heading for the periphery” (Pope Francis) and in conversation with the world.

CCFD-Terre Solidaire believes it is important to respect and promote convictions, beliefs and acts of faith. This makes each person’s spiritual dimension an essential component in any activity supporting development. In its partnerships and alliances with different people and groups, CCFD-Terre Solidaire is happy to try “drinking from other streams”. Without wishing to proselytize, it will remain faithful to its own source and respect the liberty of the women and the men who think or believe differently. It considers this diversity as a benefit rather than a threat.

It looks to partaking in the construction of a Humanity that is fully conscious of its unity. It will work toward reconciliation between peoples, cultures and religions and solidarity of all, in all its wealth of differences that we recognize and “manage”. It looks to promoting any initiative that could improve dialogue between the different strands of spirituality and culture in the hearts of people on our planet.



[ 2 ]

# What kind of world are we working in?

.....



**A** world whose difficulties should not blind us to signs of hope: People are coming forward in many countries to bring about social transformation, there is increasing recognition of the limits of the dominant development model, gradual progress in regulation, serious consideration of the environmental and social transformation\* we need, alternative methods of production, consumption, and trade are being developed, etc.

Briefly, this world is characterized by:

- **A “living together” in tension against a complex globalization phenomenon**

Our increasingly interdependent\* and interconnected world represents an opportunity (capacity for international solidarity, human mobility and mixing of cultures) but it carries its own risks (uniformity, cut-throat competition, retreat of individual identity in the face of imposed globalization). We need to take account of rapid demographic growth, especially in poor countries (the percentage of young people in the population, destabilization, increased pressure on resources, etc.).

- **Substantial improvements in development alongside increasing inequality, and with hunger, poverty and conflict as prevalent as ever<sup>2</sup>**

<sup>2</sup> 1 person in 8 is still underfed (UN Secretary General's report on post 2015, July 2015).

Hunger and poverty have been reduced at world level with the percentage of people in developing countries living on less than \$1.25 per day dropping from 47% in 1990 to 22% in 2010 (UN Secretary General's July 2013 report on post-2015).

Inequality persists within countries as regards access to resources, basic rights and services, and sharing the wealth produced<sup>3</sup>.

Poverty particularly affects rural communities and small family farmers in the South – 57% of the 1.2 billion people still living in extreme poverty are in rural areas (IFAD<sup>4</sup>). They are directly affected by expropriation of land and natural resources (tens of millions of hectares of arable land have been land-grabbed in the last ten years, particularly in Asia and Africa).

<sup>3</sup> Less than 10% of the world's population owns 82% of the world's wealth while 70% lives on 3% (Observatoire des inégalités, June 2013). At world level women only own 20% of the land and less than 1% in certain regions (UN, Rural women and the MDGs, 2012).

<sup>4</sup> International Fund for Agricultural Development.

Violence and conflict (armed or otherwise)<sup>5</sup> persist. Armed conflicts are now entirely different from those between countries during the 20th century – they are deadlier and affect more civilians, and are internal and regional rather than international, they are based on new types of demands and involve more actors, etc.

Discrimination continues to affect certain sectors of the population due to their ethnic or religious origin, status (migrants, refugees) or their sex.

### • **A major environmental crisis**

We face climate change for which developed countries are mainly and historically responsible<sup>6</sup> but for which the countries of the South are paying a heavy penalty and whose impact will only grow unless every country's development path is reconsidered. To this are added the interlinked problems of climate change, desertification, scarcity of water resources, loss of biodiversity and deforestation.

“False solutions” (risks related to agrifuel, the operation of the carbon market, genetically modified organisms, etc.) are put forward to meet the twin challenges of food and the environment. These false solutions have a devastating effect on rural communities in the South and, far from resolving climatic/environmental challenges, they represent a danger. This is the situation even though

<sup>5</sup> 1 person in 4 lives in a fragile state, a country affected by conflict or an area where organized crime is prevalent (*World Bank, World Development Report 2011*).

<sup>6</sup> CO<sub>2</sub> emissions linked to per capita energy consumption vary significantly across the world: Less than 2tCO<sub>2</sub>/person in least developed regions (Africa, South Asia and developing Asia Pacific), 6-13 tCO<sub>2</sub>/ person in Western Europe, the Community of Independent States (CIS), Japan and Oceania, and almost 19 tCO<sub>2</sub>/ person in North America (*Ademe 2012*).

“real” solutions exist (increased energy efficiency, sustainable management of resources by communities, giving priority to local traditional seeds, etc.).

Pressure is put on the ecosystems on which local communities depend and the territory they live in (major infrastructure projects, extractive activity, monoculture, etc.).

Progressive understanding of our planet's limits is growing. Decision-makers recognise the need to start environmental and energy change, but their recommendations have difficulty challenging the model that is the cause of environmental imbalances (e.g. the concept of “green growth”).

### • **A dominant economic development model that does not meet the requirements of social and environmental sustainability and respect for human rights**

This model makes growth its ultimate aim, operates through competition and the search for maximum profit and causes and maintains inequality and environmental crises. This is a model characterized by:

- Trade liberalization and market globalization;
- Economic power is concentrated in the hands of globalized economic and financial actors<sup>7</sup>; Deregulation and these actors' lack of accountability;
- Privatization and commodification of growing sectors in society and natural resources; the financialization of the economy and the effect of financial speculation on the economy;
- An entirely utilitarian and product-driven relationship with nature, based on the accumulation of capital and an

<sup>7</sup> The number of multinationals has multiplied by ten in thirty years. The combined turnover of the top ten transnational companies exceeds the GDP of India and Brazil. (*UNCTAD figures 2010*).

absence of long-term vision; An unfair, polluting energy system (the finite nature of fossil energy resources we largely depend on) that is leading us up a blind alley;

■ Predatory patterns of consumption that are spreading from just the countries of the North to affect emerging countries.

The model is unfavourable to the most vulnerable and compromises the development options of future generations; Nor are the countries of the North, affected by the recent financial crisis, spared the consequences of this model.

Though this “model” is increasingly criticised by public opinion and decision makers, it is difficult to exit from it. A conviction is gaining ground: The need and opportunity to adopt alternative economic practices that meet the goals of cost-effectiveness, social benefit that respects the dignity of all and protecting the environment (that of course supposes profound change in our conception of businesses so that they do not just serve owners’ interests).

### • The weaknesses and importance of governments as regards these challenges

States often fail to live up to their duty of regulating economic actors, rather, due to increased competition and to attract private international investors, they engage in a race to the bottom in protecting people and the environment. States are relying increasingly on the private sector to achieve their development goals.

International governance is uncertain: The UN system cannot reform itself and is in competition with processes

restricted to the most powerful countries such as the G8/G20; States that, in the name of short term national interest, fail to agree amongst themselves on managing common assets (climate/environment, migration, peace, etc.); And a new geopolitical balance, with the power of emerging countries increasing on the international stage.

Concern about the effectiveness of official development assistance is increasing in countries in the North: It is too often redirected (*i. e.* used for the economic, cultural, military or geopolitical influences it can exert), or subject to budgetary uncertainties, thus placing developing countries in a position of dependence. We have become progressively more aware of the importance of not limiting international solidarity to state development aid alone. It is vital to act on the inconsistencies between other public policies of countries in the North (energy, tax and commercial policies, etc.) and their stated goals of development and respect for human rights<sup>8</sup>.

The vital role that public action can play at all levels needs to be recognized. States are the key, decisive actors in regulating globalization, redistributing wealth, protecting human rights and the environment, and promoting peace and democracy.

Authoritarian regimes continue to keep their people under surveillance and use the fight against terrorism to justify denying fundamental freedoms.

<sup>8</sup> There was a 4% drop in the real value of world official development assistance (ODA) in 2012; This followed a 2% drop in 2011. An average world ODA of 0.29% of donor countries’ combined gross national product (GNP) is far from the target of 0.7% set by the UN (OECD, 2013). €300 billion per year are syphoned off from countries in the South, representing 10 times the ODA contributed by all the rich countries put together (*Global financial integrity-GFI, 2011*).

Protest continues against the established powers to achieve social justice and democracy in which young people are deeply involved.

- **The emergence of alternatives put forward by civil societies\* and the decisive role of citizen counter-power**

Practical initiatives exist which support the emergence of other development models (e.g. agro-ecology\* and social and solidarity-based economy\*) and which, between them, offer a prospect of building comprehensive political alternatives. Such alternatives are finding increasing favour amongst public opinion, the media and decision makers. Both civil societies and certain governments are making their opinions heard on the collective goals of living in harmony\* or happiness.

Dynamics to structure civil societies has allowed citizen counter-power to play a real role in defining and implementing public policy at national and international levels, organizing itself to stand up to hugely powerful multinational businesses, raising awareness amongst people about issues of democracy and access to rights, and promoting a new, more sustainable economic development model. This activity has produced real results at different levels<sup>9</sup> but, depending on the country, they have been more or less successful, and in certain parts of the world have not been achieved without their quota of violence against civil societies members.

#### Opportunities to discuss development

<sup>9</sup> Thanks to pressure from civil societies, tax evasion by multinationals has become a major issue for the UN, OECD, G20 and EU. The UN has adopted an arms trade treaty, international agreements have recognized companies' human rights responsibilities, etc.

and international solidarity with government are opening at different levels. They allow civil societies organizations to put forward their proposals for sharing wealth and defending the general interest and human rights<sup>10</sup>.

- **Although essential, international solidarity is in danger**

International solidarity finds itself confronted by a temptation felt in some countries and across huge swathes of the European population to turn in on themselves, because of the economic crisis. This has happened despite the recognition of the interdependence between development "here" and "down there", North-South convergence and the need to open up thinking on national political choices and international solidarity.

- **The Catholic Church and faith in Jesus-Christ at the heart of the world evolutions**

We live in a context of secularization\*, a multiplicity of "religious options" and, at times, increased extremism in religious identity. Our world is aware of its moral or spiritual crisis and a "spiritual longing" is awakening that needs to be met with suitable options.

The Catholic Church continues to make itself felt in the charity and solidarity sectors and the statements of Pope Francis encourage it further in this direction by calling for a Church that "goes forth", that "goes out" (*Evangelii Gaudium*, November 2013).

<sup>10</sup> The Committee on World Food Security, following its reform process in 2010, offers an inclusive, participative governance forum where civil societies organizations can participate in consultations and negotiating groups alongside states and international organizations, foundations and the private sector.

The Church in France recognizes the need for reorganization, with the upsurge of new networks and activists, and enthusiasm for social commitment and openness to the world. The diverse nature of Christian options requires us to act in concert. The effects of the socio-economic crisis have also caused a certain focus on the "local" in the Church and this may cause disaffection with international solidarity in the long term.





[ 3 ]

# CCFD-Terre Solidaire's mission

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**T**he section at the beginning of this report, "Our roots, our horizons" covered the foundations on which CCFD-Terre Solidaire's mission was built. In our present context and for the period 2014-2020, our mission is as follows:

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- **The primary mission of CCFD-Terre Solidaire is to work on the structural causes of hunger, poverty and inequality by operating from a perspective of international solidarity and investment in social transformation\*.**

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- **CCFD-Terre Solidaire operates in international development and solidarity**, working alongside those who are paying dearly for the injustices of the existing dominant development model. For us, this means:

- Working to support civil societies in the South and its initiatives, and respecting the freedom of peoples or communities to choose their own path;
- Contributing to common strategies in the struggle of civil societies across the world to achieve greater justice and help the voice of these civil societies be heard better, particularly those in the South;
- Being aware of the impact that the choices our society makes and our way of life have on the most vulnerable peoples in the South;

- Rejecting any approach that confines itself to an attitude of "assisting" people in the South and does not fundamentally question

the current dominant development model.

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- **CCFD-Terre Solidaire is working for social transformation and helping build a fairer, more supportive, more democratic and more sustainable human society by** (see "transition" in the glossary p. 58):

- Supporting partners from the South who are themselves protagonists in social transformation;
- Engaging in advocacy\* and development education\* in concert with other actors of civil societies to change the attitudes and behaviours of people in France and the actions of French, European and international political and economic decision-makers;
- Contributing to strengthening and structuring civil societies in the North and in the South and organising dialogue with each other.

CCFD-Terre Solidaire's work to achieve social transformation is founded on its conviction that other development models are possible, are economically, socially and environmentally sustainable, and based on respect

for human rights, differences, other people and democracy.

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• **CCFD-Terre Solidaire is working to bring together civil societies over here and over there to achieve a world of greater justice and solidarity:**

■ Strengthening opportunities for direct relationships between volunteers in a region or CSO and partners in the South on common thematic issues (bringing networks/partners together). This can lead to joint actions:

Information exchange, field trips, joint deliberation, advocacy, etc.

■ Facilitating links between members of civil societies in the South (partners) and actors of French civil societies with whom its teams are in contact, locally and nationally that work on similar subjects. CCFD-Terre Solidaire is becoming a facilitator or even a promotor of links between those involved in social transformation in France (by introducing the international dimension) and those in the South.

Furthermore CCFD-Terre Solidaire is involved in social transformation in France through development education, advocacy and partnership to support migrant rights. Mobilizing CCFD-Terre Solidaire activists with regard to local or national situations/ actions only makes sense if these situations/actions impact people in the South. Our development education encourages our activists to become socially responsible citizens “here” by joining local or national social transformation organizations as individuals; It encourages them to make the link between this commitment “here” and their commitment to international solidarity through CCFD-Terre Solidaire.

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• **CCFD-Terre Solidaire is founded on the Gospel and the teachings of the Church on development questions. Its mission in the Church is to remind people of the importance of helping women and men – especially the most vulnerable – of other continents as part of international solidarity.**

To do so, in conjunction with the Church Movements and Services of its collegial structure, CCFD-Terre Solidaire:

■ Is developing the link between faith and development both spiritually and theologically;

■ Reviews how it demonstrates solidarity in the light of the Gospel;

■ Participates in diocesan and national bodies involved in solidarity by contributing an international dimension;

■ Provides ideas during Lent to communities that wish to focus on international solidarity during this spiritual period.

CCFD-Terre Solidaire represents a “Journey of Faith” for many of its members; It is a Church space that is open to and supportive of dialogue. Its hope is embodied and shows itself in the way we organize the today’s “living together” in our way of demonstrating our commitment, our relationships and how we work with the Church. Through its mission, CCFD-Terre Solidaire is called by its mission to proclaim the Good News of the Gospel, as confirmed and expressed in the social teaching of the Church. CCFD-Terre Solidaire is an ecclesial space in which people can demonstrate and experience the Hope of a world inspired by the Spirit of the Good News.







# Thematic areas of action

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In line with its primary mission of combatting the structural causes of hunger and poverty, CCFD-Terre Solidaire has identified five areas of action and two cross-cutting issues. We believe they are vital given the need for comprehensive change in the development model and our fight for a sustainable, fair and solidarity-based world.

achieve social transformation and international solidarity.

The action plans for the period 2014-2020, are based on the

These areas of activity represent the common “reference point” of our association. They are complementary, closely linked to each other and often interdependent. They help guide CCFD-Terre Solidaire’s overall activity, make its “programme” visible internally and externally and show how we apply our efforts to

areas of action defined below. They will help us set out the priorities upon which our three levers (international partnership, development education and advocacy) converge. Clearly, depending on the approach to be employed, these three levers cannot all be applied in the same way in each area of activity.

## CCFD-Terre Solidaire’s overall position

CCFD-Terre Solidaire has involved in these areas of action from a rights-based approach and a concern to promote the common good\* and “living together”.

## Our five thematic areas of action

- Strengthening food security and sovereignty.
- Committing to support an economy that acknowledges the need for justice, and serves everyone and the common good.
- Supporting civil societies and political action.

- Developing an international approach on migration
- Working to bring about a lasting peace that serves development.

## Two cross-cutting issues

- Ecological sustainability and environmental justice\*.
- Equality between women and men\*.

# Strengthening food security and sovereignty

CCFD-Terre Solidaire is committed to sustainable and fair management of common goods (land, water, etc.), territory and natural resources, including fisheries; It is committed to fighting the plundering, monopolization and financialization of these resources. It also takes action to support family and food producing farming and traditional fishing, and supports smallholder and fishing organizations; It helps them get involved and participate in deciding agricultural policy.



### The “ecological sustainability and environmental justice” aspect

- Promoting and supporting transition to agroecology and the process of returning production and trade once more to the local area (developing local distribution and food

channels, peri-urban agriculture, the town / countryside relationships, etc.).

- Promoting sustainable management practices for natural resources by local communities and improving their “resilience” in the face of environmental crises.
- Condemning the ability of “false solutions” to resolve the twin challenges of food and the environment affecting people in the South (the dangers relating to agrifuel, carbon offsetting schemes, GMOs, excessive reliance on the private sector, etc.).



### The “equality between men and women” aspect

- Equal access for women and men to productive resources – access



to land, land ownership, seed and credit.

- Women and men sharing fairly decisions about production, adding value to products and their marketing.

- Equal access to training and shared responsibility for women and men in farmers' and fishermen's organizations.

## Committing to support an economy that acknowledges the need for justice, and serves everyone and the common good

CCFD-Terre Solidaire is committed to greater regulation and transparency, fairer sharing and redistribution of wealth and promoting alternative economic practices. It will take action on the key issues – regulating finance (e.g. speculation); Combatting tax evasion, combatting the absence of accountability and regulation of globalized economic actors (in terms of human rights, taxation and the environment); Obliging governments to account for their actions and developing social, solidarity-based economic initiatives and solidarity-based finance\*.



### The “ecological sustainability and environmental justice” aspect

- Fighting to stop damage to ecosystems that local communities

in the South depend on and which are subject to severe pressure and pollution (extractive industries, agribusiness and the development of monocultures, the excesses of industrial fishing, major infrastructure projects, mining, etc.).

- Questioning patterns of life and consumption in both North and South that damage the environment of people in the South.
- Promoting appropriate policies to meet the challenge of climate change, of which the most vulnerable people in the South are the main victims (combatting the causes – questioning the energy model and dependence on fossil fuels – climate/development funding, etc.).



### The "equality between men and women" aspect

- Recognizing women's contribution (home, work and community) and promoting a fair sharing of tasks between women and men.

- Improving access to social services (education, child care, health, transport, etc.).
- Equal access to financial resources and responsibility in entrepreneurship.

## Supporting civil societies and "political" action

CCFD-Terre Solidaire supports the dynamics of popular education\*, strengthening citizen counter-power, access to citizenship for all (including above all for the most vulnerable groups), motivating young people, promoting democracy and participative governance at all levels; It also stresses the key role of the State and government authorities and intermediary bodies of civil societies (regulation of private companies, defining and implementing quality public policies, etc.). This forms part of CCFD-Terre Solidaire's mission of putting civil societies activists "here" in contact with those "down there".



### The "ecological sustainability and environmental justice" aspect

- Promoting participation in managing natural resources and environmental common goods, and improving the position of local communities in decision-making at all levels.



### The "equality between men and women" aspect

- Equal access to education for girls and boys and training for women and men.
- Promoting fair representation of women at decision-making level in organizations, trade-unions and political bodies.
- Encouraging women to take responsibility and get involved in society (collective power for action aimed at social, economic and political changes).

## Developing an international approach on migration

CCFD-Terre Solidaire has prioritized the international dimension of migration, whatever its origin. It works to support migrants by:

- Implementing an alternative form of managing migration and involving regional and multilateral levels;
- Recognizing migration as a major factor for change and development in host and originating societies, and recognizing migrants as fully-involved citizens.

### The “ecological sustainability and environmental justice” aspect

- Protecting climate migrants and environmental refugees.

### The “equality between men and women” aspect

- Action against female slavery.
- Supporting migrant women in maintaining social and family bonds.
- Awareness of the particular vulnerability migration poses for women.

## Working to achieve a lasting peace that serves development

CCFD-Terre Solidaire works on the following: Promoting social cohesion and improving intercultural and interreligious dialogue; Setting up suitable governance mechanisms at every level (to prevent/resolve conflicts); Involvement of minorities in discussions, work on memory and transitional justice; Supporting actions based on non-violence, etc.



### The “ecological sustainability and environmental justice” aspect

- Prevention and resolution of conflicts connected with access to and power over natural and energy resources and damage to the environment.



### The “equality between men and women” aspect

- Condemning violence against women going unpunished.
- Access to justice for women who have suffered violence.
- Making men aware of women’s right to respect and dignity.





# Action strategies

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## CCFD-Terre Solidaire's three levers for action

**T**o carry out its mission, CCFD-Terre Solidaire has identified and employs three complementary levers: Partnership with civil societies in the South, development education for people living in France, advocacy to achieve change in public policy and institutions.

who support its Catholic identity: Its volunteers, the Church Movements

These three levers for action cannot be used without the involvement of all the actors in CCFD-Terre Solidaire

and Services that make up its collegiality, its partners in the South, its salaried employees and its allies in the North.

### Partnership: Working with people involved in social transformation and bringing forth alternative development models from the territories

- **Reassertion of the fundamental partnership principles of CCFD-Terre Solidaire**

*In Pope Benedict XVI's encyclical Caritas in Veritate (paragraph 27), it is stated that "Feed the hungry (cf. Mt 25: 35, 37, 42) is an ethical imperative for the universal Church, as she responds to the teachings of her Founder, the Lord Jesus, concerning solidarity and the sharing of goods. Moreover, the elimination of world hunger has also, in the global*

*era, become a requirement for safeguarding the peace and stability of the planet.*

*Hunger is not so much dependent on lack of material things as on shortage of social resources, the most important of which are institutional. [...] The problem of food insecurity needs to be addressed within a long-term perspective, eliminating the structural causes that give rise to it [...]."*

CCFD-Terre Solidaire reaffirms that:

- It exclusively supports collective groups (organizations or people



organized in groups) and will also support the emergence, structuring and action of national, regional and international networks of organizations;

- It works with organizations or associations, Catholic or otherwise, religious or otherwise that share CCFD-Terre Solidaire's overall vision of development and common values such as promoting the individual, concern for the common good and participation in democratic life;
- It develops links with different types of civil societies organization (associations, trade-unions, social movements, etc.) operating at different levels (from local to international) and on different types of activities ("grass roots", advocacy, development education); The common denominator of these actors being their capacity or potential to act not just at a technical level but also socially and politically;
- It responds to requests from partners and respect partners' freedom of action: CCFD-Terre Solidaire is not there to be an operator or sub-contractor or tenderer;
- With its partners, it builds relationships founded on confidence, dialogue, listening and convergent interests, to develop common strategies in development, education or advocacy;
- It supports partners in different, often interdependent ways (support in carrying out specific actions that are limited in time and space, support in building synergy with other actors, support in adopting political positions and advocacy, etc.).

Partnership requires freedom for both parties. Consequently CCFD-Terre Solidaire differentiates between projects that it supports financially

and certain of its partners' positions. Projects it supports contribute to the development of each individual and the whole person. Some associations may take part in campaigns to achieve aims in which CCFD-Terre Solidaire is not involved because they do not form part of its mission and which, as a result, it does not fund.

In line with its policy governing action with partners, CCFD-Terre Solidaire builds links with international branches of the Church Movements and Services in the countries where they operate.

### • **Extending partner relationship**

Extending partner relationships can lead on to taking joint action. That does not mean joint decision-making or involvement of CCFD-Terre Solidaire in initiatives that partners carry out in their own territory that are obviously their own affair. Acting jointly with partners means progressing together in building civil societies, developing joint strategies and actions in advocacy and development education together, and combining to develop alternatives to the existing development model.

This "extending" also involves developing relationships between CCFD-Terre Solidaire's volunteer network and those of its partners (or allies).

This means letting volunteers of a Church Movement and Services a CCFD-Terre Solidaire region (or other recognized groups of activists) and partners from the same part of the world or working on the same topic (if they so desire) to keep in contact with each other over a number of years. The value of this is that they get to know each other better and work together, over time, on the basis of a jointly-defined goal (exchanging information, experience, practice,

putting them in touch with other local actors) and without involving direct financial support. This means that the work has to be in line with actions relating to partnership, development education, advocacy and associative life leading.

Encouraging the CCFD network and its partners to meet and get closer to each other, helps overcome “here and down there” attitudes and behaviour. Without ever trying to impose, we must also accept and respect variety amongst network/partners links (they will not all follow the same pattern).

Lastly, in partnership strategy and in any project or and partner accompanying process, our concern for encouraging shared critical review with partners and the beneficiaries of their actions is given an important place. Partnership action can therefore form part of popular education and “building” independent, responsible people equipped to deal with complex issues (environment, globalization, etc.).

### • **Potential for social transformation as a priority in selecting partners**

The potential for social transformation is certainly an essential element in choosing partners. So if CCFD-Terre Solidaire were to be asked if it was still relevant to support members of civil societies in emerging countries, it would reply in the affirmative. Geographic choices are not just made on the basis of a country's GDP (Gross Domestic Product); They are also based on their capacity for social transformation and exclusion, poverty, inequality and injustice. However, given the special situation of emerging countries (Brazil, India, etc.), a specific partnership action strategy operates in these countries.

Furthermore, in line with the Church's social teaching, CCFD-Terre Solidaire's aim is to act for the poorest and most disadvantaged. It has confidence in their ability to increase their potential for social transformation, over time, alone or with other organizations.

This value-add from CCFD-Terre Solidaire of placing confidence in small structures and supporting them in their development will continue. Additionally, helping strengthen and structure civil societies in the South forms part of CCFD-Terre Solidaire's role as a contributor to social transformation.

### • **The “territory” to be favoured for considering development and our action**

The territory is defined as an area of habitation with common social, cultural and economic characteristics sharing the same challenges over a single geographic area. Territories represent a coherent unit for considering and working on issues of social transformation and transition to a different development model. In addition, the search for other development models that are socially and environmentally sustainable involves the reterritorialization and the productions, exchanges and wealth relocation.

The concept of territory should be given priority for organizing partnership action (regionalizing and territorializing our approach and adapting our country-by-country approach) and the process of bringing our network and partners together. Partnership action is based on a cross-sectional analysis of the situation and requirements of the various territories and thematic areas of action defined for the association as a whole.

## SIDI (the International Solidarity for Development and Investment Company)

was set up by CCFD-Terre Solidaire to foster through involvement in the economic field. It aims at allowing access to funding for small entrepreneurs in the South who are excluded from formal banking systems, providing financial and technical supports of local microfinance institutions.

Using the capital provided by its shareholders, SIDI supplies funding to partners (equity investments, loans, guarantees) and using CCFD-Terre Solidaire grants provided in part from shared income of the mutual fund FCP Faim et Développement and the technical support given to partners (consultancy, management, training, etc.).

SIDI has set up a chain of solidarity:

- “Here” people commit a part of their property or the income from their property;
- “Down there” micro-entrepreneurs run projects that generate income.

It allows millions of end-users to become the agents of their personal, family and community development.

SIDI works in close synergy with the CCFD-Terre Solidaire’s action. This synergy will be further increased in the future, particularly as regards environmental and social transformation.

## Development education: A process of personal transformation and a means of social transformation

Development education represents an opportunity to understand changes and take up the challenges of our world (cf. chapter 2 “What kind of world are we working in?”, p. 12).

### • Development education. What does that mean?

*Development education is the expression of the Church’s attention for the least privileged “here and down there”, it is at the heart of*

*the concerns of our Collegiality members and our diocesan delegations “The ultimate goal is a*

*full-bodied humanism. And does this not mean the fulfilment of the whole man and of every man?”(Paul VI. Populorum Progressio, paragraph 42).*

*CCFD-Terre Solidaire’s reflection on educating to develop the whole individual at the heart of creation underlines three key elements of the Church’s teaching – the Promise, Alliance and Creation:*

- *The Promise: In the face of fatalism, daring to imagine ways of living that provide a better*

*quality of life, a promise rather than a threat.*

- *The Alliance: In the face of a relationship of domination of nature through overexploitation or considering it sacred, in the face of a relationship of domination between peoples, daring to imagine a new relationship between peoples, between nature and humans based on an alliance founded on partnership, interdependence and mutual responsibility.*
- *The Creation: In the face of the illusion of being able to control everything, daring to accept the unpredictable.*

Development education (DE) is often seen as mere awareness-raising about living conditions in the Southern countries. That is an important initial stage that makes us want to learn more. DE lets us discover the realities of the world, opens us up to other people and encourages us to encounter those who are different, helps us develop a critical outlook, helps us express ourselves and prompts us to take action. It leads us to take apart our stereotypes, questions our patterns of consumption, develop individual and common behaviours and contribute to building a more solidarity-based world.

DE is an emancipatory approach which invites every woman and man, young and old, to become fully responsible, citizen-protagonists of social transformation in the lives they lead. This is to allow every human being on our planet to live in dignity without compromising the development of future generations. Everyone becomes the protagonist of his own story, the

initiator of and “agitator” for a solidarity that contributes to inventing the development models of tomorrow. This comprehensive educational effort for social transformation has its origins in:

- Popular education, an educational approach which, outside traditional teaching structures and institutional education systems, promotes a type of education aimed at individual fulfilment and improving the way society is organized (making it fairer and more supportive);
- The spirituality of the Church Movements and Services that make up the CCFD-Terre Solidaire Collegiality and that, for more than fifty years, have chosen to inhabit the world together and to the full, to look on it with hope and to act to change it.

CCFD-Terre Solidaire makes this DE process available to volunteers in its network but also to every woman and to every man in our territories of life. To achieve this, the CCFD-Terre Solidaire's thematic areas of action represent entrances to the DE process.

- **Development education: A process to be proposed to the CCFD-Terre Solidaire's networks**

The volunteers in our networks do not just run this process. They go through it themselves and are personally fully involved. The process is formative and emancipating for them. It allows them to increase their competence in development matters. This aspect is fundamental.

In this context:

- We propose DE in the diversity of our networks that makes up CCFD-Terre Solidaire (local groups, diocesan leadership teams, the Church

Movements and Services of our Collegiality, young adults, thematic networks, etc.);

- With the Church Movements and Services, we reflect together and implement the possible alliances in development education, based on the capabilities of each Church Movements and Services;

- We pay special attention to the ecclesial communities of the Church in France, to encourage their international solidarity actions (e.g. *Diaconia 2013*).

### • **Development education: A process that is open to the world**

This development education approach is also proposed to the peoples that we meet in our territories of life and of action. Our ambition is to open the doors wide!

In this context, we choose to:

- Follow our commitment within platforms and collective bodies. They represent an opportunity to work with others and access new audiences, demonstrating our Catholic identity through our DE work (with non-believers too). Working together (supporting the International Solidarity Week, awareness activities in schools, etc.) allows us to overcome image, clichés and entrenched ideas;

- Strengthen our presence with new audiences. By carrying out development education projects rooted in territories, new and original initiatives are taken towards community and neighbourhood centres, town halls and even with people at work or during events (festivals, concerts, etc.); We need to analyse and capitalise on such initiatives;

- Review how we present solidarity to any citizen, women or men, in France

in conjunction with our partners in the South, exploiting their own practices and experiences. Our efforts do not always achieve the expected reaction. Many of the people we encounter are now relatively well informed about real life around the world; However that does not actually change their way of thinking and acting. With our Southern partners, we need to get to grips with this problem to identify what we should be building on to present solidarity more effectively.

### • **2014-2020, future work streams in development education:**

- Meeting the challenge of consistency (see chapter 6 “Trans-organizational challenges”, p. 46):

- In the linkages between diocesan, regional and national levels, by being present in the diversity of the networks network (thematic networks, young adult network, etc.) and by finding our place in projects to bring our network and our partners together;
- In the various CCFD-Terre Solidaire ways of actions: Development Education, advocacy, partnership, fundraising, etc.

- Reviewing and introducing a new DE training strategy;

- Developing our human attitudes and know-how to offer DE through digital technology;

- Helping develop ways of restating commitment to CCFD-Terre Solidaire for volunteers who need it to support their convictions, spirituality and faith (see “Encouraging a spirituality of international solidarity within our networks”, p. 45);

- Looking again at the term “development education” and, if necessary, finding a more appropriate designation.

## Advocacy: CCFD-Terre Solidaire's third lever for action changing public debate and policy

### • The importance of advocacy in CCFD-Terre Solidaire

At the the Vatican II Council, the *Gaudium et Spes* text says: *"It is only right, however, that at all times and in all places, the Church should have true freedom to preach the faith, to teach her social doctrine, to exercise her role freely among men, and also to pass moral judgment in those matters which regard public order when the fundamental rights of a person or the salvation of souls require it. In this, she should make use of all the means—but only those—which accord with the Gospel and which correspond to the general good according to the diversity of times and circumstances."* (*Gaudium et spes*, GS, 76, 5). Earlier in the chapter entitled "Our roots, our horizons", we say that: *"More than ever CCFD-Terre Solidaire believes in the action of the civil society... for building a more human cite"*.

In this spirit, the association recognizes advocacy as the third lever for action for CCFD-Terre Solidaire alongside international partnership and development education. Advocacy serves as a link with these other activities and vice versa.

Advocacy is one way for CCFD-Terre Solidaire to work for social transformation, act on the causes of hunger, poverty and inequality, contribute to building civil societies and support democracy. Advocacy means:

- Carrying out critical analysis of the

current prevailing development model and putting forward alternative policies

based on building alliances and constant dialogue with our partners;

- Communicating these proposals:
  - To citizens so that they support them and mobilize;
  - And directly to decision-makers in a concerted manner at local, national and international levels to achieve changes in policy.

CCFD-Terre Solidaire publicises its proposals and advocacy through the media, particularly during campaigns, in order to reach a wider audience and put pressure on decision-makers.

CCFD-Terre Solidaire's advocacy in 2014-2020 will be guided by certain strategic choices:

### • A strategic choice to exert influence

CCFD-Terre Solidaire's advocacy is based on an analysis that considers economic interest to have a stranglehold on politics and the desire to react against this stranglehold and defend human rights in this context. CCFD-Terre Solidaire is acutely aware of the urgent need to encourage governments to manage territories and natural resources sustainably (protecting common goods, combatting land grabbing and plundering/financialization of resources and combatting the violence they engender defending family and agroecological farming models, etc.). It also wants governments to regulate multinational economic and financial actors by reintroducing political control

and the general interest (regulating multinationals, combatting tax evasion, regulating finance: Speculation, financial instability, etc.). The focus of CCFD-Terre Solidaire's advocacy will be defined by combining this analysis with the areas of activity defined for the association as a whole.

CCFD-Terre Solidaire will work on proposals for alternative policies and break them down to every possible levels at which they can be applied (local, national, European and international).

To maximize its impact, CCFD-Terre Solidaire has elected to concentrate on the domestic (French) and European levels since this is where it can exert influence and actually make things move forward. This also allows it to create precedents by encouraging France and the EU to adopt ambitious positions at European and/or international levels.

### • **Building alliances and collective expertise**

We must continue to improve the collective build-up of expertise and advocacy both within CCFD-Terre Solidaire and in alliance with other actors in France and internationally (particularly with other actors in the Church and Christian associations). This collective build-up means that CCFD-Terre Solidaire will benefit from widespread expertise and remain a "trail-blazer".

We have identified three challenges over the period:

- Allowing the volunteer network to enrich collective reflection and expertise in advocacy and be a source of ideas, be it through Church Movements and Services or

regional or territorial reflection, or in topic networks or in multiparty and experimental activities;

- Defining priorities in collective terms that we can improve, structure and fund;

- At international level, getting more involved in advocacy groups/networks involving CCFD-Terre Solidaire partners in the South.

### • **Affirming local advocacy and citizen mobilisation**

The local and territorial levels are extremely important for advocacy. This is both:

- Where national decisions originate and are implemented and where we can deploy "local advocacy". This involves active volunteers lobbying local elected representatives, members of the National and the European Parliaments, in their territories, to relay national positions;

- Where individuals can be alerted and mobilized directly for advocacy in a context that directly affects them through organizing public events, discussions, demonstrations and calls to action (petitions), etc. This would be done in conjunction with national campaigns using the media, the internet and digital mobilization tools.

The final goal of these two dimensions (local advocacy and citizen mobilisation) is to:

- Strengthen citizen mobilisation in our advocacy analyses/proposals and thus contribute to reinforce actors of transformation;

- Increase the ability of people and especially volunteers in our association to take on complex subjects and bring them before decision-makers resolutely and competently. This will help introduce the demand for changes



to policy from territories (e.g. local authorities, elected members and/or candidates' constituencies).

These two dimensions of advocacy are organized and coordinated by the advocacy coordinators' network in conjunction with the diocesan animation teams and other networks (thematic networks, young adults, etc.).

Lastly, organizationally, the confirmation of advocacy as the third lever for action explains the evolution of the Advocacy Committee created in 2008 into the National Advocacy Commission:

- Made up, like other commissions, of representatives from networks, Church

Movements and Services, and salaried employees;

- And recommending to decision-makers strategic directions and advocacy campaigns carried out by all the actors of the association. Clearly, to have proper impact and consistency, all CCFD-Terre Solidaire advocacy at local, regional, national European and international levels needs to follow the advocacy strategies approved by the association as a result of a process of consultation and involvement.

The existence of this commission, as with other commissions, will need to be assessed by a working group tasked with studying the need for consistency and transversality working in CCFD-Terre Solidaire.

## Action strategy for developing resources

**D**epending, as it does, for over 90% of its income from generous donations from the public, CCFD-Terre Solidaire is in a precarious position, especially since its traditional donor base is shrinking. It needs to consolidate resources by widening its donor base and diversifying its sources of funding. Consequently, by 2020, the aim is to reduce dependence on public donations to around 70% of income.

It is important, not to say vital, for the association to start developing and diversifying resources if it is to have a future that is not constrained by resources. This will need to be a

collective commitment so that everyone involved in CCFD-Terre Solidaire takes part in one way or another, especially the volunteers of our network.

### • Widening the donor base

This involves two key challenges:

- Launching a communication campaign aimed at the general public to recruit and retain new donors;
- Making the national level and volunteer networks to work closer together and exploit the close relationship that networks can develop with existing and potential donors. This would be done by increasing or making use of any opportunity to gather contacts and donations (local events, “Get your planet moving” events, visits from Southern partners, etc.). This close relationship is key to getting some of our donors to become more involved. CCFD-Terre Solidaire needs to develop the tools and training that our network needs to support and improve these relationships.

### • **Trying out and developing/ confirming new sources of funding**

To be able to support advocacy, support partners, development education, awareness raising and operating costs of the association, we need to:

- Exploit our historical know-how in solidarity savings by speeding up the dissemination of our mutual financial products and introducing new products that will allow us to increase our target subscribers (moral savings book, employee savings tools, etc.);
- Continue recent work on donations. This means putting even more effort into promoting and/or developing CCFD-Terre Solidaire’s profile with audiences wishing to make bequests, such as our historical donors;
- Develop seeking funding from foundations and companies, French or foreign, whatever the type (corporate sponsorship\*, product share, etc.). CCFD-Terre Solidaire is aware of the sensitivity involved between this type of activity and the vision we

and our partners in the South have of development, and our advocacy strategy regarding globalized economic and financial actors; It therefore requires considerable reflection on the criteria and safeguards to put in place, specifically in composing a solid ethical charter.

Developing private sponsorship and seeking subsidies from territorial organizations, inevitably involves a linkage between the professional staff who can do the research with foundations and companies represented at national level and the volunteer network that will take on contacting local private donors and territorial organizations and will need support to increase its skills in this area;

- Continue to develop joint public funding on projects carried out by our partners in the Southern countries but also widen the search for joint public funding for our own projects: Development education, advocacy, exchange of experiences, etc. This will include territorial communities as potential joint public funders for projects carried out by CCFD-Terre Solidaire’s regions.

Beyond these priority issues, we are working on other areas: On investment in social networks to recruit new donors (but also new volunteers and activists); On collaboration with Church Movements and Services to pool public fundraising efforts and look for new contacts; On trying out a commodity-sharing product etc.

More generally, everyone, salaried employees and volunteers alike, needs to consider that he has a role to play in fundraising and finding funding. In addition, the “funding” dimension in our actions needs to be considered from the start, identifying opportunities and donors to support

CCFD-Terre Solidaire's work. It assumes (but also in communication and information), and bringing to the fore increasing competence amongst volunteers in developing resources projects on this in the regions.

## Information and communication strategy

**T**he association's reputation and its ability to be seen and heard in the public arena through relevant, specific, high quality communication and information are all conditions for mobilizing citizens around its actions and those of its partners in the South, for funding international partnership, development education and advocacy actions and for animating the associative life. Every CCFD-Terre Solidaire member is directly involved in developing its reputation.

We need to assert our Catholic identity systematically, though adapting and presenting our message in language suited to the target audience and tools. While avoiding taking on a multiplicity of goals, the goal is to state clearly the mission and position of CCFD-Terre Solidaire in a world in turmoil and a changing French society. Given that the dominant development model has stalled, that the distinction between North and South is being questioned (convergent challenges, interdependence, etc.) and that France is facing a crisis, CCFD-Terre Solidaire's communication and information choices need to permit:

- Confirming our mission to fight against the structural causes of hunger, poverty and inequality, making clear our commitment to a thoroughgoing change in the development model and the emergence of alternative models, accepting our desire

to be a vector of social transformation and strengthening civil societies, and implementing our "political project" dynamically and eloquently;

- Decrypting the complexity of the international challenges, promoting the "solutions" that need to be implemented, simplifying our messages, trying to be specific, easy to access, jargon-free and credible when communicating with the general public;

- Highlighting the impact the work of CCFD-Terre Solidaire (partnership, advocacy, etc.) has on the people we support and repeating the purpose and effect of donations, for the people

who benefit from the actions of our partners and for donors; Especially during Lent, a special time for the association when its presence in the public arena during that period needs to be unquestionable and inevitable;

- Highlighting how the factors of “here” and “down there” complement each other and using “here” and “down there” as twin

sites for action and mobilization, without skating over differences in circumstances (especially regarding levels of poverty) in order not to mask the importance and urgency of international solidarity;

- Convincing new audiences (e.g. through social networks and websites) of the relevance of our actions towards international solidarity.

## Action strategy regarding the Associative Life

**R**enewing the membership of CCFD-Terre Solidaire, promoting its diversity and practices, its structure and programme, are the organization's biggest challenges.

### • Renewing the volunteer membership

We need to renew the CCFD-Terre Solidaire's membership to stay close to our different audiences existing and future and this constitutes a challenge as regards presence on the public arena, reputation, citizen mobilisation and fundraising.

CCFD-Terre Solidaire needs to continue to study how to appeal to and support new volunteers in a context of competition between NGOs and changes in activism and volunteering.

The life-blood of our association depends on it.

In particular, we would like to:

- Define an appeal strategy for different audiences;
- Offer opportunities for training as close as possible to the actual lives of people, special events that lead on to commitment and help in taking on responsibility;
- Encourage the community dimension while taking account of individual's personal development and the search for meaning;
- Highlight the pleasure, joy and friendship that are part and parcel of the well-being of volunteers in CCFD-Terre Solidaire;
- Invest in social networks to reach new audiences;
- Integrate volunteers' varying backgrounds;
- Support local teams in increasing

our presence by networking across territories and involving them throughout the year as we do during the Lenten campaign.

### • **Enhancing the CCFD-Terre Solidaire network(s)**

Enhancing the status of networks means that we have to strengthen further our bottom-up approach (from the network to the national level) and horizontally (within the network) to complement the top-down approach (from the national level to the network). We need to take greater account of networks' suggestions and experiments, take account of the realities in the territories and local potential in drawing up strategies of action, improve the circulation of information, sharing ideas and experience within our network, etc.

Enhancing the status of networks means recognizing the variety of the CCFD-Terre Solidaire volunteer commitments in the context of a "network of networks": The "historical" territorial network organized around local teams and diocesan delegations, thematic networks, young adult network, etc. (see the box next page). These networks represent a wealth for CCFD-Terre Solidaire and are also legitimate entry points for the association. We need to continue working to make them better known, recognized and interconnected to exploit how they complement each other.

The national level ensures our association's consistency, identity and mission and the regional level will play a decisive role in "setting to music" this network of networks.

The questions of imperative of

consistency, governance of the different networks and organizing their contribution to the work of CCFD-Terre Solidaire arise. These "new" networks, made up of volunteers on the same basis as the "historical" territorial network give rise to CCFD-Terre Solidaire's commitments. They will need to ensure they get their terms of reference properly approved, report on their initiatives and actions to the association, incorporate these initiatives and actions in the strategies approved at the national level and add their contribution to the reflection of the association etc. This represents a major work for the period and several paths need to be explored: Official exchanges between these "new" networks and the national level; Formalizing the meeting schedule for the leadership teams of these "new" networks; Representing these networks on non-decision making bodies such as national commissions; Building a system of information exchange between different networks (e.g. between thematic networks and advocacy coordinator network).

## Network of networks

Traditionally, CCFD-Terre Solidaire planning and actions on the ground were done in so-called “local” teams. These teams were composed of activists from a parish or group of parishes and they formed the CCFD-Terre Solidaire “network”. This network still exists but it has been reinforced over recent years by other forms of planning and action. Nowadays we have:

- **So-called “thematical”** networks that have grown up around a specific thematic and they attract activists or volunteers interested in a particular subject; This is how the “Palestine-Israel”, “Migrant”, “Roma”, “Solidarity funding”, “Corporate Social and Environmental Responsibility” and “Food sovereignty” networks have grown up over recent years;
- **A “Young adults”** network that brings together young activists and/or volunteers on subjects that are of more particular interest to this type of audience;
- **A network of “advocacy coordinators”**, made up of activists in charge of advocacy for their diocese or region.

All these networks are managed by the diocesan leadership teams that coordinate the actions of these different networks. Over the period of this report, other types of networks could come into existence. All these networks (including the historical network of local teams) make up the “network of networks”.

### • Recognizing the role of the regional area

CCFD-Terre Solidaire’s regions represent an essential area in the structure of its volunteer network and achieving its mission. They encourage and coordinate diocesan teams, support their initiatives and facilitate the linkage between national and diocesan levels. Developing these regional dynamics is done in line with strategy defined nationally to ensure that the work of CCFD-Terre Solidaire is viewed as a whole and that activities are consistent across the network. It is also done to support and complement diocesan delegations and local teams, and acknowledge the organization locally. Developing inter-diocesan dynamics is also an important challenge in connection with these regional dynamics.

A region is viewed as:

- a place where diocesan delegations can share ideas and experience;
- one of the key places for achieving synergy and interacting with the Church Movements and Services;
- a place for implementing regional projects (briefing and meeting partners, development education, advocacy, fundraising, etc.);
- a place for encouraging new volunteers (especially by running dynamic and meaningful regional events like the coming to France of partners, or through the thematic and young adult networks);
- a place to ensure consistency in the “network of networks” that makes up CCFD-Terre Solidaire;
- a place where we achieve coordination with/between delegates to national commissions.

The active participation of regions in the governance of the association nationally is assured. Furthermore we intend to continue to examine the exact role regions should play (in defining strategy, producing action plans, budget management, etc.) and their organization/governance; The role and organization of regions which must, in any case, always be viewed and work in conjunction with the national level and in close collaboration with diocesan delegations.

Developing the regional dynamics necessitates defining the most appropriate level at which to carry out a given action.

- **Improving the synergy between CCFD-Terre Solidaire and the Church Movements and Services and developing a dynamic of a “project collegiality”.**

By “project collegiality” we mean the opportunity for the Church Movements and Services to develop projects, if they so desire, with CCFD-Terre Solidaire in which they can bring their expertise or experience. Such projects might bring together several Church Movements and Services interested in a particular subject or problem but not necessarily all of them. In such cases, we need to work together to understand how the Church and Movement Services operate in the regions and in international networks.

Obviously this should not happen at the expense of the collegiality of communion around the association’s project: To foster that collegiality of communion, it is essential to make room within CCFD-Terre Solidaire to meet with the presidents and delegates of the Church Movements and Services.

This presupposes taking account the range of the Church Movements and Services in our collegiality and their diverse needs in relation to CCFD-Terre Solidaire.

- **Encouraging a spirituality of international solidarity in our networks**

CCFD-Terre Solidaire has chosen to develop practices for reflecting on one’s commitment to CCFD-Terre Solidaire in the light of the Gospel, for activists and volunteers who so desire. This is done together with the Church Movements and Services, making use of their experience and skills. CCFD-Terre Solidaire directs its network’s members interested in reviewing/changing their life towards these Church groups.

This choice demonstrates that CCFD-Terre Solidaire unquestionably represents a “journey of faith” for many of those who have chosen to get involved. We now need to encourage and nurture this spirituality of international solidarity in our networks. This may involve developing practices for reviewing commitment to CCFD-Terre Solidaire but there are also other possibilities: Explaining how we experience serving our sisters and brothers as a road for evangelization, and grounding that experience theologically; Celebrating Hope; Improving our formation in and contribution to the Church’s social teaching; Participating in work on Creation Theology now that environmental problems can no longer be ignored; Popularizing, *i. e.* making more accessible to members of Christian communities, how we view these questions.





# Trans- organizational challenges

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**T**hese trans-organizational challenges refer to topics previously addressed in this report. They have been brought together here to make them easier to read and understand.

## Continuing and improving our cooperation with others in France and abroad

CCFD-Terre Solidaire is convinced of the value of collaboratively examining issues of development and international solidarity, joining with others in advocacy and development education, and sharing with others the activity and expertise of its partners in the South. It has therefore chosen to continue to take an active part in:

- Networks and collectives that bring together development and international-solidarity NGOs, both nationally (CRID, Coordination SUD, Educasol, etc.) and internationally (CIDSE, CONCORD, etc.);
- Thematic or sector-specific advocacy platforms, often multi-party (human-rights NGOs, environment NGOs, trade-unions, etc.), at the national, European, and international levels;
- Country-based and/or population-

based collectives of civil-society organizations;

- Church groups like the National Solidarity Council;
- Joint bodies, with government authorities;
- The process of the World Social Forum that seeks to strengthen civil societies around the world.

CCFD-Terre Solidaire needs to prioritize and increase its investment in these various collectives. It must increase its influence in priority areas by combining resources, and find a balance between its investment in group action and its own visibility in the public arena.

## Developing the foundation created by CCFD-Terre Solidaire

In late 2013, as this report was being written, CCFD-Terre Solidaire decided to set up the "Terre Solidaire" umbrella foundation\*. It is officially recognized as promoting the public interest and has an endowment of 3 million euros.

The association defined the purpose of the foundation as follows: *"To support experimentation and innovations in solidarity that will help develop models that promote social, economic and environmental progress. These experiments and innovations will help develop a more inclusive world, a fairer society, and a more sustainable world, focused on seeking and respecting the common good, the defence of rights, and the dignity of all."*

The preamble to its statutes states: *"The aim of the "Terre Solidaire" foundation is to identify, promote and ensure the implementation of new initiatives to meet the colossal challenges with which humanity is confronted. This challenge and goal fully justify creating a legal entity, entirely dedicated to and financing the development of ideas and potential actions, supported by CCFD-Terre Solidaire and other parties interested in engaging in this line of thought."*

The association deliberately chose to create an umbrella foundation: *"It will allow CCFD-Terre Solidaire's expertise in development education to be*

*applied to a donor audience." This will mean not only supporting donors in their humanist and altruistic projects but also sharing with them a vision that "revisits and updates the concept of development and encourages actions to achieve social, political, economic, environmental, financial, cultural and human transformation."*

The foundation thus has a double goal:

- Mobilizing resources to fund new initiatives;
- Raising awareness in a new audience, philanthropic donors, and bringing them together around values and projects consistent with its purpose.

## Ensuring consistency across CCFD-Terre Solidaire

CCFD-Terre Solidaire needs to build consistency on several levels:

- First of all, by closely coordinating its three action strategies :
  - Development education and advocacy, both geared toward social transformation “here”;
  - International partnership and development education, both associated with community education;
  - Advocacy and international partnership, which need to pool the views, experience and expertise of CCFD-Terre Solidaire and its partners in the South;
  - All three strategies, such as developing initiatives to bring together networks and partners.
- And, more widely, through effective cooperation among all of CCFD-Terre Solidaire’s strategies (not just advocacy, partnership and development education but also internal organization, fundraising and communication). For example, developing the role of the network in fundraising, supporting local advocacy, etc., is important to all CCFD-Terre Solidaire’s strategies;
- Applying the principle of subsidiarity to the different levels of CCFD-Terre Solidaire’s efforts and activities (local, diocesan, regional, national, and international);
- Successfully managing the range of networks that makes up CCFD-Terre Solidaire;

- Examining how to break down barriers in the governance of CCFD-Terre Solidaire;
- Managing our organization in an ethical, exemplary, democratic and transparent way;
- Successfully balancing the goal of fundraising (particularly from business), our view of development, and our advocacy efforts.

Ensuring consistency in CCFD-Terre Solidaire requires, in particular, reviewing and trying to improve how we operate. We all agree on the need for national commissions, intended as spaces for internal democracy and discussion on particular aspects of CCFD-Terre Solidaire policy. However, in focusing on this specific challenge, we need to:

- Equip ourselves to go beyond the somewhat compartmentalized operation of these commissions;
- Allow consultation on the association’s strategy and the cross-organizational challenges related to how we are organized (particularly the place of “new” networks and Church services and movements);
- Define opportunities for cross-organizational work other than the board and the AGM, in order to discuss common strategies to put in place with regard to CCFD-Terre Solidaire’s principal goals, to improve consistency in our actions, and, collaboratively, to better define our priorities.

## Making territories an important concept

While not the only one, the notion of territories is important in organizing CCFD-Terre Solidaire's action and proposals. CCFD-Terre Solidaire needs to take greater account of "territories" in drawing up its action strategies:

- At the international level, allowing us to regionalize and territorialize our partnership strategy;
- In France, taking into account volunteers' territories of life and activity and the territories in which specific socio-economic and political realities come into play, for strategies relating to the running of the association, development education, local advocacy, bringing networks and partners together, etc.

CCFD-Terre Solidaire also needs to:

- Make the development and the sustainable management of territories one of the objectives of its international solidarity activity, especially its advocacy and its support of partners in the South;
- Balance the desire to support a process of "reterritorializing" (rebuilding from local to national and regional levels and continuing to the global level) and the work being done to improve world governance and regulate globalization (pointing out the inconsistencies of the dominant model and offering alternative global policies). The key will be to clarify and accept the complementarity of these two interdependent "lines of attack" in the need to find alternative development models.

## Moving forward in our thinking about the impact of our action

Examining the impact\* of our action and how to evaluate it needs to be carried out with our partners in the South. This means working on the impact of our partnerships but also

development education and advocacy, since the impact cannot be restricted to a single quantifiable dimension.

## Finding ways of thinking about development

CCFD-Terre Solidaire needs to equip itself to study development today and its strategies in this context. This means:

- Capitalizing on CCFD-Terre Solidaire's accumulated experience and expertise and that of its teams working on the action strategies (development education, advocacy and international partnership);
- Sharing our approaches and our reflection internally and also with our partners in the South;
- Making good use of the knowledge developed.



[ 7 ]

# Together







## For a World of Solidarity and Friendship »»,

It is much more than just an Orientation Report.

The Catholic Committee against Hunger and for Development (CCFD-Terre Solidaire) is asserting its convictions. It is committing itself. It is issuing a call to action. Humanity is passing from one era to another. At the heart of these monumental changes, this call to action is addressed to those who are already supporting CCFD-Terre Solidaire – partners around the world, thousands of volunteers, movements and services of the Catholic Church, allied associations in France and around the world, Church leaders, members of social, political, economic and cultural institutions, etc.

The call also goes out to those who have joined CCFD-Terre Solidaire and will work with it more particularly on specific actions and in new ways. It is with your help that we will bring an end to the hunger affecting 850 million people. This goal can be achieved!

To do so, CCFD-Terre Solidaire will further diversify how it operates.

The world is changing, and many of the rules that were supposed to govern it have failed. We need to invent and offer new mechanisms to tackle the causes of the many “hungers” plaguing the planet.

CCFD-Terre Solidaire draws its strength from the Good News of Jesus Christ and from the social teaching of the Church. It allies itself with all artisans of Hope who have also decided to commit to achieving “a world of solidarity and friendship.”

The proposals in this report are demanding, to allow us to become truly effective: Millions of people are depending on it!

At the same time, these guidelines invite us to join in and use our creative capacity to the full. At times we will have to choose and prioritize. This report will inform our choices. Sometimes we will have to carve out new paths without hesitation. The guidelines will provide us with direction and consistency.

It is time. It is high time to get moving. There are no large or small contributions. Each person or group will make a vital contribution to meeting these challenges. The bigger the task, the more essential everyone’s participation.

Fully convinced of everyone’s ability to work for “a world of solidarity and friendship,” let us act with confidence, accepting the Love offered to us.

In the darkness of the world, together with those who work to “bring up the sun”, we believe in the light!

## Glossary

### Advocacy

This comprises a range of actions (lobbying, public statements, producing position papers, public opinion campaigns, representation, and using media pressure) to influence political and economic leaders' decisions.

### Agroecology

Agroecology allows productive agriculture to be maintained, providing regular harvests and optimizing the use of local resources while reducing the environmental and socio-economic impact of intensive farming practices. Agroecology:

- Constitutes an integrated approach to agriculture and food that is solidly based at local level and reflects experience and traditional knowledge;
- Brings together ecology, farming, the economy and society to maintain agricultural production, a healthy environment and the future of communities;
- Applies the principles of ecology to designing and managing sustainable agricultural ecosystems.

### Citizen Mobilization

This means raising public awareness about international solidarity so that it leads on to action to achieve international solidarity (encouraging people to take action through DE or popular education). However it also means bringing people together for a specific purpose: Advocacy (e.g. a publicity stunt), a public conference, discussions, etc. Mobilization for such a specific purpose can lead on to a process of DE.

### Civil Society

Civil society is an all-encompassing concept made up of protagonists of different types with different and sometimes contradictory aims.

The civil society that we want to support is made up of citizens who, because of the rights it is recognized they possess and the organizations they have created, interact with parties and the state on the one hand and the market on the other and which contribute through independent action to promoting fair development for everyone who respects our planet. These activists (NGOs, non-profit associations, movements, trade-unions, communities and religious groups, etc.) operate in the public arena, and communicate peoples' demands to public bodies and businesses. Political parties and businesses are not included in this definition of civil society. Civil society includes all non-political, non-profitmaking organizations whose purpose is the general interest. It is an actor that is separate from the state and the market. The relationship between these three spheres (state, market and civil society), which varies according to context and time, should facilitate producing legitimate responses to social demands, in other words, govern.

### Collegiality

In CCFD-Terre Solidaire, this term describes the Church Movements and Services that have chosen to form the collective membership of the association.

For many years, these Church

Movements and Services were the only official members of CCFD-Terre Solidaire and directed their work through representatives at the General Assembly or on the Board.

Following the changes to the association's constitution in 2009, they were joined on these two governance bodies by representatives of individual members of CCFD-Terre Solidaire. These are individuals who joined the association because they supported its identity and mission and took part in its actions.

At present the Collegiality is made up of the following 29 Church Movements and Services: L'Action catholique des enfants, l'Action catholique des femmes, l'Action catholique des milieux indépendants, l'Action catholique ouvrière, Chrétiens dans l'enseignement public, Chrétiens dans le monde rural, Communauté vie chrétienne, la Délégation catholique pour la coopération, les Instituts religieux et solidarité internationale, la Jeunesse étudiante chrétienne, la Jeunesse indépendante chrétienne, la Jeunesse indépendante chrétienne féminine, la Jeunesse mariale, la Jeunesse ouvrière chrétienne/féminine, la Mission de la mer, le Mouvement chrétien des cadres et dirigeants, le Mouvement chrétien des retraités, le Mouvement eucharistique des jeunes, le Mouvement du nid, le Mouvement rural de la jeunesse chrétienne, les Œuvres pontificales missionnaires, Pax Christi, le Secrétariat général de l'enseignement catholique, le Service national de la pastorale des migrants, le Service national

pour l'évangélisation des jeunes et pour les vocations, les Scouts et Guides de France, la Société de Saint-Vincent-de-Paul, Vivre ensemble l'Évangile aujourd'hui, Voir ensemble.

### Common goods

By common good we mean, *"The sum of those conditions of social life which allow social groups and their individual members thorough and ready access to their own fulfilment. [...], The common good includes all the assets taken as a whole that belong to everyone and everything that society should provide each of its members for them to be wholly human"* (*Gaudium et Spes* Encyclical, no. 26,1). The common good regards everyone's life.

It comprises four key elements:

- It takes respect for the individual as such. Society must allow everyone to achieve his or her vocation. In particular, common good resides in the circumstances that allow the exercise of the natural freedoms that are essential to the flowering of the human vocation;
- The common good requires social wellbeing and development of the group itself;
- Concern for the environment and biodiversity will lead to a new flourishing of our human capacities that respects our planet;
- The common good implies peace, *i. e.* a fair social order that is durable and secure. It therefore assumes that government will provide security for society and its members by honest means.

## **Development Education**

DE is an active learning process that helps everyone to know the world better, open themselves up to other people and their differences, and achieve a better understanding of the links between their own lives and those of people in every corner of the world. It is a process that leads to a change in mentality, behaviour and way of life and that encourages us to act as active citizens, individually and collectively, by getting involved politically to achieve greater justice.

## **Environmental Justice**

This concept stresses the fact that some countries and some peoples, particularly the most vulnerable, suffer disproportionately from the negative environmental consequences of the dominant economic system or the dangers associated with certain “false solutions” put forward to solve the environmental crisis. This concept demonstrates the need to correct this situation. It is linked to the principle of common but differentiated responsibility to meet the enormous environmental challenges now facing our planet.

## **Equality between women and men**

By this we mean equal visibility, independence and involvement of both sexes in every sphere of public and private lives. Equality means that women and men enjoy the same conditions in

which to achieve fully their human rights. This means that they possess the same ability to contribute to political, economic, social and cultural developments and should benefit equally from the result. Equality does not mean they have to “be identical”. It implies recognizing the differences between women and men but these differences should not result in unfair treatments.

## **Impact**

The impact of CCFD-Terre Solidaire’s work can be assessed on our ability, through our support for partners, DE and advocacy, to be a social transformation actor. This means our ability to act on the structural causes of hunger, poverty and inequality, and on the collective and individual practices and attitudes that contribute to them. This impact cannot simply be measured in quantitative terms.

## **Interdependence**

This is the mutual dependency that increasingly defines relations between peoples and nations. Choices made “here” necessarily have an effect “down there” and we are now faced with supranational challenges and threats/changes on a planetary level that countries cannot respond to on their own, each in their own little corner.

## **Living well**

This is a concept that comes from the Andean populations and means living a full life (where “full” means a “mutual

relationship" with women, men and nature) in harmony and in balance with the community and nature.

### **"Political" action**

By "political" action we mean any action that contributes to building communities in towns and cities. In its declaration *"Rehabilitating politics"* of 17 February 1999, the social commission of the Bishops of France stated *"the real ambition of politics is to achieve "living well" amongst people and groups who without it, would remain strangers to each other. Those who see infamy in politics are not seeing the whole picture... Political action provides a fantastic challenge: Moving towards a society in which every human being would recognize his brother in every other human being and treat him as such"*.

### **Popular Education**

Popular education operates outside traditional learning structures and institutional education systems. It is an integral component of social transformation. Its aim at giving people the intellectual and methodological tools to come up with their own development strategies, encourage everyone to take a critical view (of relations with themselves, others, nature, etc.), and as a consequence, awaken their commitment as a citizen and "build" the responsible, independent political subjects needed to meet the complex challenges of our world.

### **Private sponsorship**

According to the definition recognised by the French government, private sponsorship is a *"material support given to a charity or individual to carry out activities for the general good, without any direct or indirect compensation from the beneficiary"*.

This type of partnership is distinct from commercial sponsorship in that there is no contractual advertising commitment to the donor. A donor therefore receives no direct benefit, with the exception of permission for his name to be quoted by the recipient who is running the project. Though the donor is mentioned relatively discretely in connection with the action being supported, for his part he can clearly display his support in his own communications.

### **Secularization**

Autonomous personal and social conducts as regards religious thought and authority.

### **Social transformation**

This applies to a dynamic process aimed at achieving individual, collective and structural changes in attitudes and practice (political, social, economic and cultural) which create situations regarded as negative ones (inequality, poverty, hunger, injustice, denial of rights, conflict, environmental damage, etc.), regardless of levels of action (local, national, international).

## Solidarity-based economy

*“Solidarity-based economy is founded on cooperation, sharing and collective action. It sets the human being at the heart of economic and social development”* (“L'économie solidaire”, *Dictionnaire de l'autre économie*, B. Eme, J.-L. Laille, 2005, p. 303-311). The ethics of social and solidarity-based economics is traditionally defined as:

- Serving the community or its members rather than profit-making as objectives;
- Self-management;
- Democratic participative management;
- Considering people and work before capital in sharing income;
- Territory and/or sectorial anchorage.

Solidarity-based economy covers a vast field and is not restricted to a microeconomic dimension: Initiatives to achieve social inclusion through economic projects, implementing microfinance systems, setting up ethical funds, establishing structures that permit greater participation by employees and the beneficiaries of economic activities in the decisions that affect them, etc.

## Solidarity-based finance

Solidarity-based finance places man at the heart of his activity. The term “Solidarity-based finance” includes:

- Solidarity-based financial products, where 5-10% of funds are invested in solidarity-based companies;
- Shared-income financial

products where 50-75% of income is paid to an association or foundation;

- Equity holdings in solidarity-based economic structures whose activities and goals are mainly directed towards social or environmental value-add.

## (Environmental and social) transition to sustainability

These notions refer to the need to produce alternative development models that are compatible with the need to reduce social inequality and respect the environmental equilibrium of the world. The transition to sustainable societies and economies relates to the following challenges: Escaping from the illusion of “endless” growth (based on the exhaustion of natural resources), Redirecting growth trajectories to allow all peoples and individuals to achieve a balance that guarantees everyone a good quality of life; Shifting human activity to other sectors of activity and other methods of production and trade that use less energy (regionalizing and relocalising trade, increasing the potential of ecosystems and natural biomass cycles, small production units on the basis of the double imperative of cost-efficiency and social value, etc.); Creating resilient communities that are better equipped to stand up to external shocks (climate change, energy security, increasing fuel prices, etc.). This transition to sustainability affects the “North” as well as the “South”, even though the issue clearly applies differently from country to country.



### **Umbrella Foundation of recognised public utility**

The official definition of a “Fondation reconnue d’utilité publique (RUP) abritante” is taken from article 18 of Law 87-571 of 23 July 1987 on the development of charitable giving: *“the foundation is the act by which one or more natural persons or legal entities decide to transfer irrevocably property, rights or resources to carry out a non-profitmaking activity of value to the common good.”*

It can be set up by private individuals or legal entities under private or public law. The endowment by which it is set up is made irrevocably and may be made up of property or resources. The umbrella aspect of an RUP foundation was also recognized by the law of 23 July 1987, article 20 of which was modified by the law of 4 July 1990: *“... may also be called a foundation where an irrevocable endowment, to carry out a non-profitmaking activity of value to the common good, of property, rights or resources made to a foundation of recognized value to the public whose constitution has been approved for this purpose, thereafter such property, rights or resources will be managed directly by the recipient foundation without a separate legal entity having to be created”*. This means contributing to the achievement of the purpose of the “Foundation RUP” by taking foundations under its aegis as long as their purpose aligns with its own. The purpose of the

foundations which join it must form part of its area of activity and/or its chosen domain, in strict accordance with its constitution.



# What kind of world do we want?

Inspired by the message of the Holy Father (Benedict XVI) for its 50th anniversary, CCFD-Terre Solidaire “demonstrates the active solidarity of the Church in France with the poorest across the world”. Motivated by the life and message of Jesus-Christ, the CCFD-Terre Solidaire’s action is based on developing education to listening to others, taking account of their expectations and the revelation of the wholehearted Love of God in each human being.

In the sure knowledge of these convictions, we look to a world where no one suffers from hunger, where cooperation has replaced competition, where human rights and everyone’s dignity are respected, where social justice and fair, transparent sharing of wealth and resources are guaranteed, where there is genuine democracy and citizen involvement, where “living together” and brotherhood are achieved through dialogue and respecting others’ differences, where ecological balances are preserved and natural resources are managed sustainably and with sobriety.

Achieving such a world requires completely changing the development model. The existing model that focuses on a globalized economic system which is “deterritorialized” and deregulated, based on the enrichment of the few, growth, competition, financialization, overexploitation of resources and the actors’ irresponsibility and impunity, is no longer sustainable because it:

- Fails to bring together the conditions needed to harmonize economic

development with human development and improve living conditions, especially for the more vulnerable;

- Ignores the imperative of creating a new relationship with nature in a context of exhaustion of resources

and monumental environmental imbalance;

- Ignores the need to develop the whole of humanity and the whole person (this requires another approach to economic development that does not restrict itself to the economic approach to development alone).

Since this model has led us up a blind alley, civil societies have developed alternatives based on respect for human rights, concern for the common good and protecting common goods. These alternatives manifest themselves in economic, social and cultural development initiatives and political initiatives that can be applicable at local, national, regional and international levels. Contributing to formulating and developing these alternatives, and their “convergence” into a coherent, forward-looking vision, represents a huge challenge in which CCFD-Terre Solidaire has decided to persevere.