

FASTENOPFERPOLICY STATEMENT

securing basic needs | promoting access to resources



Index

1	INTRODUCTION.....	1
2	CONTEXT AND KEY ISSUES.....	2
2.1	Challenges.....	2
2.2	Terms and definitions	3
3	BASIC POSITIONS, PRINCIPLES AND CONCEPTS IN <i>FASTENOPFER'S</i> WORK	4
3.1	Basic positions	4
3.1.1	Preferential option for the poor.....	4
3.1.2	Solidarity.....	4
3.1.3	Help for self-help	4
3.2	Principles.....	4
3.2.1	Participation.....	4
3.2.2	Empowerment	5
3.2.3	Sustainability	5
3.3	Concepts	5
3.3.1	Gender	5
3.3.2	Conflict sensitivity.....	5
3.3.3	Human rights	5
3.3.4	Food sovereignty – food security	6
3.3.5	Securing subsistence	7
4	CHALLENGES FACING <i>FASTENOPFER</i> IN ITS PROJECT AND PROGRAMME	7
WORK.....	7	
4.1	Natural resources	7
4.1.1	Land	7
4.1.2	Water	8
4.1.3	Climate and air	9
4.1.4	Biodiversity and local seeds.....	10
4.1.5	Abiotic resources: raw materials and mining	10
4.2	Economic, social, political and cultural resources.....	11
4.2.1	Local and international markets	11
4.2.2	Capital: Savings and credit	12
4.2.3	Education, information and knowledge	13
4.2.4	Work	13
4.2.5	Health	14
4.2.6	Legal security	15
4.2.7	Political participation.....	15
4.2.8	Culture, religion and spirituality	15

5	ADVOCACY AND LOBBYING, CAMPAIGN WORK AND SYNERGIES	16
5.1	Advocacy & Lobbying (A & L).....	16
5.2	Ecumenical campaigns.....	16
5.3	Synergies in the area of ‘Securing basic needs – promoting access to resources’	16
6	OPERATIONAL PRINCIPLES REGARDING RESOURCES CHOSEN FOR THE IMPLEMENTATION OF THE COUNTRY PROGRAMMES	17
6.1	<i>Fastenopfer’s</i> basic positions.....	17
6.2	Natural resources	18
6.3	Economic resources	18
6.3.1	Self-sufficiency, markets, fair trade and work	18
6.3.2	Savings and credit systems	18
6.4	Social and cultural resources	20

1 Introduction

The biblical vision of the Kingdom of God promises all people ‘life in all its fullness’ (John 10,10) regardless of social or religious status¹

One of the preconditions of living a ‘life in all its fullness’ is a secure livelihood. Millions of people can only dream of this, because they are deprived of access to the essential resources that are a precondition for securing their basic needs. The bible talks about the use and protection of creation: ‘Man is the source, the centre and the purpose of all economic and social life’.² The theological grounds for the sacrosanct dignity of each person are that man was made in God’s image (Genesis 1.27). However, human beings are also part of creation and bear responsibility for it (Genesis 2.15). If we place human beings made in the image of God in the context of concern about the natural world, then we can say with the Protestant theologian, Jürgen Moltmann: ‘The concentration of the basic necessities of life and of the means of production in the hands of a few should be seen as a distortion and perversion of the image of God in human beings. It is unworthy of human beings and contradicts God’s claim upon them.’³ Moreover, many biblical books, as well as the Christian Social Teaching, stress that people’s work must secure their basic needs. The earth has sufficient resources for all people to have enough to live on. However, that requires that access to resources is not controlled by only a few.

Hunger and famine do not happen as a result of insufficient food resources, and they don’t affect all social groups equally, as the Nobel Prize Laureate Amartya Sen stresses.⁴ His three theses on explaining and overcoming hunger are:

- The fewer opportunities people have to produce, buy or exchange the basic necessities of life, the more vulnerable they are to suffering hunger (capabilities)
- It is of critical importance whether and how groups and individuals are able to control food or material goods such as land, cattle or other means of production (access to resources entitlement)
- It is of critical importance whether groups and individuals are able to acquire knowledge and skills, and whether they belong to social networks (capabilities). Further, it matters what options individuals and groups have when they are confronted with threats of climate change, disasters, droughts etc. (coping strategies).

On the basis of its mission statement and Sen’s three theses, *Fastenopfer* works to ensure that the poorest population groups in the countries of the South can protect and improve their ability to take action, their claims and rights of entitlement, as well as their capabilities and coping strategies.

The present ‘*Fastenopfer* Policy Statement’ provides the thematic framework for addressing the fourth core topic ‘Securing basic needs – promoting access to resources’ in its programme and project work. This policy statement is first and foremost addressed to the *Fastenopfer* pro-

¹ see *Fastenopfer* Mission Statement

² see *Gaudium et Spes* 63

³ Jürgen Moltmann (1984): *Politische Theologie – Politische Ethik*, München/Mainz, p. 172 (engl.

⁴ Amartya Sen (2002): *Ökonomie für den Menschen*, München, see p. 11 ff. and p. 198 ff. (engl. *Development as Freedom*, New York, 1999).

gramme officers, to local coordinators and partner organisations. The aim of the policy statement is to clarify terms, principles and basic positions, to incorporate exemplary experiences made by *Fastenopfer* and its partner organisations in the South, as well as to define general operational principles with regard to individual resources. It will be supplemented by *toolboxes* at a later stage, in which criteria for assessing comparable projects will be developed. The policy statement is also intended to become an integral part of the advocacy and lobbying work on development policy, and of *Fastenopfer's* educational and public relations work. For readers in a hurry, Chapter 6 gives a summary of the resources which *Fastenopfer* integrates in its work, as well as the operational principles for implementation in the country programmes.

The policy statement was elaborated in consultation with various programme officers. It was approved by the Board on 7 July 2009.

2 Context and key issues

2.1 Challenges

We are a long way from achieving the first Millennium Development Goal (MDG 1), of halving extreme poverty and hunger by 2015. More than 920 million people worldwide are suffering hunger and malnutrition. 80% of those affected live in rural areas, where food is produced. Rice, wheat, maize, millet and tubers are the staple foods of the poorest. 60-80% of the grain crops are produced by women.⁵ In contrast to the industrialised countries, most agricultural products in the developing countries are produced and sold by small-scale farmers. In most of the poor countries, agriculture continues to represent the largest labour market, despite a trend towards an expanding service sector.

At the beginning of 2008, the food crisis came to international attention thanks to protest actions against the price increases for basic foods (grains, cooking oil etc.) in Egypt, Haiti, Burkina Faso and other countries. Although it is not a new phenomenon, it has become more acute, due to a steep rise in agro-fuel production, stock market speculation in basic foodstuffs, and increased demand for food in rich and newly industrialised countries⁶. The origin of the crisis goes back to failed agricultural and trade strategies, in particular the decades-long neglect of small-scale farming in favour of a globalised, industrialised agriculture which monopolises resources. The food crisis shows clearly that economic strategies geared to agro-industrial production and food imports cannot sustainably secure a population's food supplies (in particular that of the poorest people). That is why international non-governmental organisations (NGOs) and civil society networks are demanding an alternative agriculture, which includes self-determined, small-scale agricultural production and a sustainable use of the resources of forests, coasts and water. Such an approach must also take account of local knowledge and the practices of 'traditional' and sustainable agriculture as, for example, the use of organic fertilizers or locally developed seeds.

The *Green Revolution* did not keep its promise of feeding the world's population and putting an end to poverty. On the contrary, whole land areas became barren as a result of the use of chemical fertilizers and pesticides. The biodiversity of locally adapted crop plants and animal species has declined. Today, agro-industrial production for export is given worldwide preference over small-scale farming for local and regional markets. Many small farmers have been forced

⁵ see FAO (2008).

⁶ This includes increased demand for meat and dairy products in newly industrialised and rich countries. Roughly one third of the global grain harvest is used as animal feed. Only 10% of the grain used for feed is converted into meat.

into dependency (e.g. on hybrid seeds). Under pressure from the structural adjustment programmes imposed by the IMF and the World Bank, but also as a result of unfavourable trade agreements with the EU, the highly-indebted countries of the South have neglected small-scale farming in favour of an export-oriented agricultural policy. Therefore, financial resources from international institutions flow first and foremost into agro-industrial irrigation farming, which is geared to the international market (flowers, vegetables etc.). This mainly favours better-placed and well-organised farmers and export-oriented agricultural enterprises. Supporters of the *Green Revolution* continue to believe that food security can be ensured through imports. However, the report of the IAASTD (International Assessment of Agricultural Science and Technology for Agriculture) clearly refutes this.⁷

The high rate of economic growth in newly industrialized countries such as Brazil, China and India presents a challenge. The industrial production and marketing of agricultural products (soy, cotton etc.) in the countries of the South hardly comply with ecological and social standards. Also, genetically modified seeds are used, for example, in soy production, whose impact on the environment cannot be evaluated at this stage. The production of agro-fuel from the industrial-scale cultivation of plants (e.g. sugar cane, maize, rapeseed, soy, *Jatropha*) encourages monocultures, deforestation, and competes with the production of basic foodstuffs. It also favours slave labour on the plantations (e.g. in Brazil).

Climate change and natural disasters also contribute to food shortages and reduced access to resources. The report of the International Panel on Climate Change, published in 2007, makes this clear. There is a close link between global warming and CO₂ and other greenhouse gas emissions in the atmosphere. The main responsibility lies with North America and Europe. They produce approximately 70% of CO₂ emissions. The fact is that in recent years, natural disasters associated with global warming have increased, and the impact on the poorer countries is much more drastic than on the rich ones. Droughts, floods, storms and rising sea levels are forcing millions of people to flee and sharpen conflict over natural resources.⁸ If they lack alternatives, 'starving' people may well contribute to the overexploitation of the environment, through cutting down trees and overgrazing. People who have no, or very limited, means of confronting threats or developing their own coping strategies are particularly vulnerable.⁹ Nomads can leave the arid regions in periods of drought. If they are denied this coping strategy for political, economic and social reasons (e.g. denial of access by farmers), they are at risk of hunger. The conflict over resources in turn causes conflicts between different population groups or nations, and leads to an increasing number of environmental refugees.¹⁰

2.2 Terms and definitions

Fastenopfer identifies and selects the resources listed below and defines them as follows: Natural resources: Land, water, air, biodiversity of plants and animals, seeds, abiotic raw materials

Economic, cultural, social and political resources: Land, capital (income, savings, loans), markets, work, education/information/knowledge, health provision, political participation, legal security as well as culture, religion and spirituality

Basic needs: Food, clothing, shelter, clean drinking water, sanitary facilities, means of transport, health and education provision, work, a healthy environment, freedom and security

Fastenopfer understands 'Securing basic needs – promoting access to resources' to mean that all human beings – individuals and communities - respect, protect and defend resources and the basic necessities of life and preserve them for those who come after them, and that resources

⁷ see http://www.agassessment.org/docs/IAASTD_EXEC_SUMMARY_JAN_2008.pdf; April 2009

⁸ see IPCC, International Panel on Climate Change (2007) and *BFA/Fastenopfer*, Einblick No. 1 (2008)

⁹ see Robert Chambers (1993): *Putting the Last First*; as well as Amartya Sen (1999): *Development as Freedom*

¹⁰ There are an estimated 25 million environmental refugees. See L'Hebdo, 11 December 2008.

and the satisfaction of basic needs are demanded and permanently secured. This definition is supplemented, on the basis of *Fastenopfer's* Policy Statement on Human Rights adopted in 2007, by the human rights dimension of the core theme 'securing basic needs – promoting access to resources'.¹¹

3 Basic positions, principles and concepts in *Fastenopfer's* work

With its core theme of 'securing basic needs – promoting access to resources', as well as the other core and transversal themes, *Fastenopfer* makes reference both to its own and to internationally debated positions, principles and concepts.

3.1 Basic positions¹²

3.1.1 Preferential option for the poor

Fastenopfer is committed to the 'preferential option for the poor', a concept which grew out of the practice and experience of the Christian grass-roots communities in Latin America and became the guiding principle of the Catholic church under John Paul II.¹³ With the 'preferential option for the poor', *Fastenopfer* seeks to reach the most disadvantaged and marginalised population groups through its pastoral and development cooperation work, and to strengthen their rights, opportunities and capabilities.

3.1.2 Solidarity

Fastenopfer is part of the network of solidarity and acts as an advocate for the poor and the marginalised. In cooperation with other organisations, it stands up for their rights in the public domain and in discussions with decision-makers. In its pastoral and development cooperation work, it works with partner organisations and grass-roots movements in the poorest regions.

3.1.3 Help for self-help

Together with locally established partner organisations, *Fastenopfer* supports initiatives of self-determined development by disadvantaged population groups. *Fastenopfer* supports them in their efforts to overcome disadvantages and assert their rights of access to resources and secure their basic needs.

3.2 Principles

3.2.1 Participation

By participation, *Fastenopfer* understands the active, free, meaningful and self-determined involvement of women and men at all levels of decision-making processes.¹⁴ They should be able to participate in defining and shaping development processes (e.g. in production processes) as well as in public services (e.g. health care and education).

¹¹ see *Fastenopfer's* Human Rights Policy Statement, as well as this Policy Statement, p.6

¹² For basic positions, see *Fastenopfer* Mission Statement

¹³ see *Fastenopfer's* pastoral concept 'building communities – living our faith, p.9

¹⁴ see *Fastenopfer* Gender policy statement p.9

3.2.2 Empowerment

Fastenopfer defines empowerment as follows: Women and men empower themselves individually and collectively to assert their rights, to fight against unjust structures, and to participate actively in political, cultural and economic life at a social meso and macro level. This process should enable women and men to strengthen the local social, cultural, political and economic resources by means of their existing specific skills and experiences in such a way that they can secure their basic needs and fight against unjust power structures.¹⁵

3.2.3 Sustainability

By sustainability, *Fastenopfer* understands linking the needs of the present generation with the prospects and development opportunities of future generations. Economic, ecological and social resources must be respected, protected and preserved for today's and future generations. The principle of sustainability forms part of all activities carried out by *Fastenopfer*.

3.3 Concepts

3.3.1 Gender

For *Fastenopfer*, dismantling any form of discrimination based on biological differences forms the basis of all its pastoral and development cooperation work. Consequently, in its work with the partner organisations, *Fastenopfer* supports both women and men in their efforts to secure access, entitlement/control and legal security with regard to essential resources.

3.3.2 Conflict sensitivity

Fastenopfer's project and programme work is conflict-sensitive in the sense that, by using appropriate methods, it identifies and raises awareness of existing conflicts, contributing towards a non-violent transformation. *Fastenopfer* pays particular attention to conflicts that arise as a result of reduced or denied access to resources, or to differently interpreted rights of entitlement.¹⁶

3.3.3 Human rights

For *Fastenopfer*, respect for human dignity is fundamental, and consequently, so is its commitment to human rights. The fundamental principles of this approach are based, on the one hand, on Catholic Social Teaching and, on the other hand, on the entire body of international human rights provisions.¹⁷ Working jointly with its partner organisations, *Fastenopfer's* pastoral and development cooperation work supports the enforcement of the rights of the poorest population groups with a view to securing basic needs, food and access to resources.

3.3.3.1 The right to food – a human right

The right to food has been enshrined in international law as an individual human right since 1948, and is set out in article 25 of the Universal Declaration of Human Rights. Approximately 160 countries have so far ratified the UN Covenant on Economic, Social and Cultural Rights, and committed themselves to do everything in their power to respect, protect and guarantee the right to food. The UN Committee on Economic, Social and Cultural Rights defines the right to food as follows:

¹⁵ *ibid.*

¹⁶ see *Fastenopfer* policy statement Promoting peace

¹⁷ see *Fastenopfer* policy statement Human rights

*'The right of every man, woman and child, alone or in community with others, to have physical and economic access at all times to adequate food or means for its procurement'*¹⁸.

The FAO guidelines on the realization of the right to food go a step further and include, as a logical consequence, regular and free access to productive resources such as land, water, seeds, work in dignified conditions as well as social security systems.¹⁹ The obligations entered into with regard to the right to food apply both to people in the national territory and to those living in other countries. A state has an obligation to defend the right to food, when transnational corporations involved in raw materials extraction (oil, gold) displace indigenous peoples and small farmers and deprive them of their means of subsistence. No state may, by its own measures (e.g. government guarantees for projects that lead to displacements) or by its conduct in international organisations, violate the right to food of people in other countries. Each state must guarantee the right to food by ensuring access to food. The right to food is closely linked to other human rights (e.g. the right to health, water etc.).²⁰

3.3.4 Food sovereignty – food security

Food sovereignty²¹ is a political concept which *Fastenopfer* considers, in line with the definition adopted by *Via Campesina*, the International Peasant Movement, to be the right of all nations and population groups to define their own agricultural policy. They should have the right to protect and regulate domestic agricultural production and trade in order to determine the extent to which they want to be self-reliant. To achieve this, they must be able to protect themselves against the dumping of products exported to their markets. Food sovereignty does not reject trade, but rather it demands the formulation of agricultural and trade policies that support the right of nations and population groups to food and to safe, healthy and ecologically sustainable production. This production should be predominantly, but not exclusively, destined for the local and regional market. The concept of food sovereignty is geared to small farmers: It demands a socially appropriate trade policy which protects small-scale farmers against agribusiness and the dumping of imports. Fair trade in ecologically sustainable products is an important source of income for small-scale farmers. Particular emphasis is placed on alternative marketing concepts in the countries of the South: Local markets and short transport distances add value. Sustainable, natural and cost-effective production methods, as well as seed that is adapted to local conditions, are important added elements for greater self-reliance and higher-yield production. Food sovereignty also includes the right of consumers to decide what they consume, and how and by whom the products are produced.

Food sovereignty includes the right to food and food security. **Food security** is a technical term and means that all people, at all times, have physical and economic access to sufficient, secure and nutritious food supplies so they can meet their daily needs and lead a healthy and active life. It can also include food aid.

¹⁸ For the quote, see UN Committee on Economic, Social and Cultural Rights (1999): General Comment No. 12. See also Universal Declaration of Human Rights (1948): Article 25; International Covenant on economic, social and cultural rights (1966): Article 11.

¹⁹ FAO (2004): Voluntary Guidelines to Support the Progressive Realization of the Right to Adequate Food in the Context of National Food Security. These guidelines have been ratified by 187 FAO member states.

²⁰ See Ester Wolf and Miges Baumann (2008), *EinBlick* No. 2, p. 9f., Olivier de Schutter (2009): Taking the Right to Food Seriously. Analysis by the Special Rapporteur on the Right to Food. High-level Meeting on Food Security for All, 26-27 January, 2009.

²¹ *ibid*, p. 8; *Fastenopfer* Action Magazine 2008, p. 9-10, as well as www.viacampesina.org

3.3.5 Securing subsistence

Fastenopfer understands this as a concept that is concerned with the livelihood and survival of small-scale producers (peasants, fishermen/women and cattle owners). Securing subsistence means that the output of small-scale producers guarantees first and foremost their immediate food needs as much as possible, and thus safeguards against dependence on production that is geared exclusively to the market. This protects the food situation of small producers in the event of a price collapse of agricultural products on the international market, and prevents them from becoming indebted to money lenders. Securing subsistence should not, however, be automatically equated with self-reliance or economic self-sufficiency. It can include the production of goods for the market, with priority being given to local and regional markets over the national and international market. This involves either the marketing of surplus production of basic foods, or of a certain percentage of products specifically grown for the market. Products grown for the market can be an important source of income for small farmers, provided that the underlying conditions (e.g. adequate production area, seeds and market access) are good. Securing subsistence is an important part of promoting food sovereignty.²²

Fastenopfer supports securing subsistence where agricultural production exists. However, it is not appropriate as a concept for rural areas for people who are involved in the service sector. Poor people in cities or suburban settlements may sometimes have small gardens or grow food crops in containers, but they need other sources of income. To be able to secure their livelihood and their right to food, they need protected labour rights, strong social welfare systems and access to capital (e.g. for traders in the informal sector).

4 Challenges facing *Fastenopfer* in its project and programme work

The resources which *Fastenopfer* considers in its work are described below. Depending on the context, natural resources are also at the same time economic, political, social and cultural resources.

4.1 Natural resources

4.1.1 Land

Land is both a natural as well as an economic resource. Access to, and utilisation of, land also includes access to forests, coasts, rivers and oceans. In many countries, their long-term use by small farmers, cattle herders and fishermen and women – both settled and nomadic communities – is not adequately regulated in law. Women are often among the marginalised when it comes to land rights. Furthermore, the use of particularly fertile land, or of land containing raw materials, is often subject to state powers, with governments granting exploitation rights within a framework of fisheries agreements or logging and mining concessions to investors. The inequitable distribution of land is a chief cause of poverty. In a number of Latin American countries, a few families own most of the land, while thousands of landless people wait to get a piece of land as part of a land reform so they can feed themselves. Frequently, land reforms make very slow progress, or are completely absent. Often, massive human rights violations occur in the struggle for access to land (e.g. Philippines, Brazil, Guatemala, South Africa).

²² There are numerous definitions of subsistence and subsistence farming. For *Fastenopfer*, 'securing subsistence' is less a definition than a concept, which must be seen as being linked to food sovereignty.

Agro-industrial production has a devastating effect on the poor rural population and its access to resources. Moreover, it contributes to the destruction of the natural environment. This is particularly the case where governments pursue exclusively neo-liberal trade and agricultural policies and show no political will to implement strategies aimed at protecting small-scale producers. In many countries of the South, the latter have no legal security in terms of registered title to land and land use. In some countries, competing traditional and government-created legal systems exist, which adds to the difficulties of resolving the land issue. Another important aspect is whether people can assert individual property rights and/or collective usage rights. Furthermore, conflicts of interest over land exist between different population groups, as for example between cattle herders and farmers in the Sahel region. Conflicts about access and entitlement to land and other natural resources are increasing. This will become even more acute as a result of climate change.

Frequently, people's problems are still not solved once they obtain the desired title to land. If there is a lack of production resources, agricultural expertise, infrastructure, markets and government services, many people find that they have to sell their land in order to survive. Also, people are often so traumatised after acts of violence, wars and other disasters that they lack the optimism, confidence and social integration that would enable them to cultivate their land again.

- The partner organisation **CERD** in **Montragon** in the **Philippines** is involved, in cooperation with the local government, in the local administration and utilisation of coastal zones. As a result, the population makes more sustainable use of the coastal and ocean resources. CERD uses advocacy and lobbying, which aims to promote sustainable fishing methods and the restitution of the mangrove forests.
- The partner organisation **TCOE-Khanyisa** in the Eastern Cape province of **South Africa** supports small-scale farmers and landless people in building their own organisation and demanding land. Conscious that access to land alone is not sufficient for farmers to be able to survive, TCOE also provides information about government services, as well as expertise on farming and marketing. TCOE ensures that gender equality is taken into account in all activities, as well as at the institutional level. TCOE is very involved in advocacy and lobbying work relating to the rewriting of South African land reform policy and to food sovereignty.

4.1.2 Water

Only those who have access to land can utilise water sources (oceans, rivers, groundwater). The growing desertification of the Sahel region – not least due to global warming – and the shortage of water are forcing cattle-herding families to move ever earlier to agricultural areas with their cattle. This increasingly leads to conflicts within and between countries about the use of water, grazing and agricultural land.

Access to clean drinking water and sanitary facilities remains a problem for many people both in the poor urban quarters and in the countryside. But clean water is the foundation for any development, promotes hygiene, prevents sickness and is essential for food preparation. The trend in many countries towards privatising water management has in most cases not improved the availability of water for the poorest section of the population. Although private companies have more resources to invest in the infrastructure, they are first and foremost interested in maximising their own profits, rather than in the needs and buying power of the poorest. Government regulation and subsidies for the poorest would be essential to secure access to water for all in case of a privatised water supply. At international level, non-governmental organisations are

pressing for an international water convention which protects water as a public good and establishes the right to water for all as a binding commitment.²³

- The partner organisation **Bamtaare** in **northern Senegal** supports the people in 80 small villages who are demanding that the local government authorities provide wells. The water is used communally for human consumption, for small farm animals or for vegetable cultivation.

4.1.3 Climate and air

Global warming, one of the greatest challenges of the 21st century, is caused predominantly by North America and Europe. But it affects the poorest most, i.e. those who have contributed least to it. Longer and more frequent droughts, flooding and rising sea levels have devastating consequences for people who have to struggle to survive on a daily basis, and who are even at this stage barely able to cope with water shortages and uncertain harvests.

Global temperatures are rising by approx. 0.2°C every ten years. Global warming of 2°C is seen as a tipping point. Exceeding this threshold would lead to irreversible changes in the global climate. Although common goals were formulated in the 1992 UN Convention on Climate Change, ratified by 189 countries, which were aimed at countering climate change, many countries, including Switzerland, have not so far fulfilled their commitments. It is a question of social justice that the main perpetrators of climate change should acknowledge their responsibility and act quickly and comprehensively. *Fastenopfer* supports the approach outlined in Greenhouse Development Rights (GDR), which calls on those who produce higher levels of emissions to pay the most, and demands global social justice. The GDR approach wants: 'Justice in development, whereby the costs of CO₂ reduction are allocated to those who are able to bear them and who bear the greatest responsibility for climate change'.²⁴ *Fastenopfer* has taken up climate change as an issue of development policy both in the 2009 ecumenical campaign and as part of its cooperation in the *Alliance Sud* and *CIDSE* networks.

- In 2008, *Fastenopfer* and *Bread for All* launched a **Climate Petition to the Swiss Federal Council**, demanding a massive reduction in CO₂ emissions and urging that the new Climate Treaty to be signed in 2009 accepts that the disadvantaged people of the South have the right to development. The petition is part of the international climate campaign of *CIDSE* and *Caritas Internationalis*.²⁵
- *Fastenopfer* and *Bread for All* established a **Special Fund for Climate and Development** in 2008. At the pilot stage, *Fastenopfer's* partner organisations are developing projects in **Columbia** and **Burkina Faso** that focus on climate protection. Peasant families are made aware of climate protection issues while at the same time learning to use carbon-capturing cultivation methods. This encourages a sustainable method of production (adaptation) and protects the climate (mitigation).
- Via **Alliance Sud**, *Fastenopfer* and 54 other Swiss organisations have joined the '**Alliance for a Responsible Climate Policy**' which, in its manifesto, demands an active, responsible and effective Swiss climate policy.

²³ see Global+, document 4, April 2004

²⁴ see EinBlick 1/2008: Justice in climate change, publ. *Bread for All/ Fastenopfer*, p. 3-7 and p. 19

²⁵ <http://www.oekumenischekampagne.ch/cms/index.php?id=205> and http://www.cidse.org/Area_of_work/Climate_change/id=53

4.1.4 Biodiversity and local seeds

Four basic foodstuffs (maize, wheat, rice and potatoes) supply 60% of the world population's energy requirements. Of the more than 10,000 seed varieties cultivated and developed by farmers over thousands of years, more than 75% have been lost in the last 100 years.²⁶ Resource-poor farmers reproduce their own seeds and are the guardians of biodiversity for food crops. If they are prevented from storing, reproducing, developing, exchanging and selling seeds, then this has a serious impact on global biodiversity. Today, the ten biggest seed companies control approximately 30 % of the seed market and try, in the wake of the food crisis, to convince small farmers of the benefits of hybrid or genetically modified seeds. But farmers cannot reproduce these seeds, so they lose control over a vital means of production. This creates dependence on a few large companies who dictate market prices and restrict and control access to seed by means of patent rights. To ensure that the population cannot be robbed of its intellectual property, some non-governmental and grass-roots organisations are demanding the revision of the World Trade Organisation's (WTO) TRIPS-Agreement²⁷. The natural environment, with its species diversity of plants and animals, is the basis for the livelihood of its inhabitants and should be managed by them. To ensure this, local knowledge about the management and protection of the environment must be protected and defended.

- The partner organisation **MASIPAG** in **Mindanao** in the **Philippines** offers an alternative for the local farmers' organisations to the high-yield species introduced by the green revolution, and to the genetically modified rice varieties. MASIPAG supports the farmers' organisations in breeding traditional seeds for ecological rice cultivation and thus adapting to local conditions. The project brings together farming knowledge and scientific knowledge. MASIPAG is part of an international network.
- The faculty of agriculture of the **University of Kasai** in the **Democratic Republic of Congo** works with grass-roots farmers' organisations, partners of *Fastenopfer*, to develop locally adapted high-value seeds of maize, rice, peanuts and nyebe. With the guidance of local agricultural experts, the farmers cultivate the improved seeds, which they have developed themselves, on their communal fields.

4.1.5 Abiotic resources: raw materials and mining

Raw materials such as gold, copper, platinum, diamonds, coltane, coal and oil are not necessary for directly securing the basic needs of the poorest people, but their extraction nearly always has devastating consequences for the population. In particular, the extraction of raw materials leads to the forced displacement and dispossession of the population living in these areas. They are deprived of their material, and frequently also their spiritual livelihood (indigenous people with traditional religions). Since there are no ecological conditions attached to mining concessions, the regions remain contaminated and infertile after years of mining operations, and constitute a health hazard for people. Day labourers and migrant workers involved in mining (mostly men, there are few women among them) are usually subjected to miserable working conditions, with high health risks. The mining companies, both national and multinational corporations, frequently sidestep international labour rights. Separated from their families, the men often enter into sexual relations with prostitutes and contribute significantly to the spread of HIV-Aids. Not least, multinational mining corporations exploit civil strife to carry out profitable, and often illegal, mining operations (e.g. Democratic Republic of Congo). With its country programmes and its development policy work, *Fastenopfer* works to support the rights of mine-

²⁶ see Mijarc (2008): Seeds – Foundation of Global Food Security. A Publication for World Food Day.

²⁷ Agreement on Trade-Related Aspects of Intellectual Property Rights; see also www.wto.org/english/res_e/booksp_e/analytic_index_e/trips_01_e.htm, May 2009

workers, to protect the environment and to back the establishment of a duty of accountability for multinational corporations, and respect for the human rights of the local population.

- The project partner **PACS** (Instituto Políticas Alternativas para o Cone Sul) works with fishing communities in the western peripheral area of Rio, **Brazil** to oppose the erection of the biggest steel works in Latin America by the company Thyssen Krupp. The plant, which is in the process of being built, threatens the fauna and flora of a nature conservation area (i.e. mangroves), as well as the livelihood of the fishermen and women. The work of PACS consists of raising awareness and supporting the fishermen/women's lobbying of the Brazilian government and in Germany.

4.2 Economic, social, political and cultural resources

4.2.1 Local and international markets

Local markets are not only places where trading takes place, but also places for exchanging information and for meeting people. For small-scale farmers, access to the local, i.e. geographically closest market is important, so they can sell their surplus products or the goods they have produced specifically for the market at minimal transport costs. They use the profit to buy extra food, medicines, or to pay school fees and buy farming implements. Small-scale producers have rudimentary resources (land, seeds, cattle, farming implements etc.) and are often unable to secure their subsistence.

In contrast to this, there is the international market for agricultural goods, which is dominated by a few multinational agro- and food corporations. They act like monopolies to secure their access to seeds, medicinal ingredients and plant-based commodities, such as cocoa and coffee, for agro-industrial production. Many multinational corporations infringe social and ecological standards and human rights. They benefit, on the one hand, from the export risk guarantees and subsidies provided by the governments of the North and, on the other hand, from the system of favouritism of corrupt elites in some countries of the South. Moreover, the multilateral financial institutions, the World Bank and IMF as well as the EU and WTO (World Trade Organisation) have pressured the poorest countries into opening up their markets via structural adjustment programmes and trade agreements (e.g. *European Partnership Agreements*, EPAs). The reduction in import duties and the abolition of subsidies in the countries of the South have led to their markets being flooded with foreign agricultural products (e.g. Asian rice on African markets). Regional producers cannot compete with their dumping prices. The number of small-scale producers who can no longer secure their own basic needs is increasing, 'because the market does not give them an opportunity to participate'.²⁸ *Fastenopfer* is committed to working for fairness in international trade, for example through the reduction of agricultural subsidies in the North, and the implementation of the concept of food sovereignty. The countries of the South must be able to determine their own agricultural and trade policy and to introduce protective mechanisms, as well as protect and promote small-scale producers in the production and marketing of their goods. They can only benefit from globalisation if the production and marketing of their goods take place within the framework of national and international fair trade. This involves reducing market risks through better market analyses, minimum prices and networking of producers and consumers, and establishing social and ecological standards.

- The partner organisation **C.P.U.R. Centro de Juliaca** in **Peru** supports the Quechua and Aymara population not only in the production, but also in the processing and marketing of quinoa. The marketing takes place at local, national and international level.

²⁸ Martina Backes (2009): Es ist angerichtet, in iz3w, No. 310, p. 23

- The **Max Havelaar Foundation**²⁹ was founded by a number of Swiss NGOs, including *Fastenopfer*. Through the mechanism of fair trade, it improves the living and working conditions of small-scale farmers and plantation workers in disadvantaged regions. The Max Havelaar Foundation is a member of the international body, the *Fairtrade Labelling Organizations* (FLO) and is guided by its international *Fairtrade* standards.

4.2.2 Capital: Savings and credit

People need access to capital (in the form of saved natural produce, money or loans) in order to buy food, medicines and school supplies, to pay off or prevent debts, to organise celebrations and to invest in means of production or in small-scale trade. For decades, the World Bank and other development organisations have extolled micro-credit programmes as *the* tool for fighting poverty and for the economic integration of women, and invested billions. In 2006, Muhammed Yunus was awarded the Nobel Peace Prize for his idea, developed in the 1970s, of the Grameen Bank, which enabled poor women in Bangladesh to get access to micro-credit. Alongside all the news of the success of the Grameen Banks, there are also various critical, in-depth studies of micro-credit which have been given insufficient attention. Two questions are central: Do external loans really help the poorest to improve their situation over the long term? Which savings and credit systems are suitable for which target groups? The research carried out by the CGAP (*Consultative Group to Assist the Poor*), an association of 33 development organisations involved in micro-finance, shows that savings and credit projects function less effectively if they are supported by external funding, while those that give loans on the basis of group savings are more sustainable. Positive results were achieved by linking a well-functioning savings group with a regional bank or formal financing institutions (*linkage model*), provided that the savings groups had professional support.³⁰ However, where the goal is to reach the poorest and to secure their basic needs for the long term, the majority of current micro-credit programmes are not effective. This is due to the linking of micro-financing and income-promoting activities, which is disastrous for the poorest. Although such systems improve the feelings of self-worth of poor people and their standing in the village, in the medium-term, they usually lead to the (additional) indebtedness of those affected: Due to their extreme poverty, they can rarely repay their debts, because they primarily invest the loans in activities that do not produce a profit (meeting basic needs and emergencies). Moreover, projects that have introduced external credit components frequently displace traditional, informal forms of collective saving and solidarity.³¹

The external evaluation of savings and credit components and projects in all country programmes commissioned by *Fastenopfer* arrives at similar conclusions as the above-mentioned studies.³² Moreover, it points to the important function of the savings group in debt prevention and debt reduction, i.e. the decline in dependency and exploitation. Of 16 country programmes, 13 have savings and credit projects or components. In the majority of these, the granting of loans is based on the savings of self-managed groups. They are geared to the poorest population groups and support empowerment processes. Savings and credit systems that include external credits (e.g. matching and revolving funds), are the exception and should – the evaluation

²⁹ see <http://www.maxhavelaar.ch>

³⁰ see CGAP (Focus Note no. 36, Community-Managed Loan Funds: Which Ones Work? May 2006. http://www.cgap.org/portal/binary/com.epicentric.contentmanagement.servlet.ContentDeliveryServlet/Documents/FocusNote_36.pdf.

³¹ Christa Wichterich (2007): Kleine Kredite, grosser Mythos, in TAZ, 10.7.07. <http://www.taz.de/index.php?id-archiv&dig=2007/07/10/a0001>.

³² For a detailed presentation of the results and recommendations see Caroline Schlauffer (2008): Evaluation of savings and credit approaches in *Fastenopfer* country programmes.

recommends – be backed up and supported by institutions that are specialised in finance and micro-credits.

- In **India**, in the states of Chhattisgarh, Jharkhand and Orissa, the partner organisation **TREND** (Training and Education for Development) works with Adivasi (indigenous people) in 300 settlements. By coming together in their own village organisations with collective savings groups and rice banks, the Adivasi are overcoming their debt bondage, i.e. their dependence on large landowners and money lenders. With support from TREND, they are asserting their rights.
- In its development policy work, *Fastenopfer* focuses on the requirement for ethical investment and invests its own funds with **Oikocredit** amongst others. Oikocredit has done pioneering work in development finance, and is today one of the world's largest refinancing institutions in the micro-finance sector.

4.2.3 Education, information and knowledge

Education consists both of formal and informal education for children, young people and adults. The Millennium Development Goals 2 and 3 demand universal primary education for children and the promotion of gender equality in education. According to the MDG Report in 2006, only 30% of children in rural areas went to primary school in developing countries in 2003, with the schooling rate for girls being particularly low.³³ A good education reduces the risk of suffering hunger, and offers a better chance of developing coping strategies. Adult education, based for example on Paulo Freire's pedagogy, enables men and women with modest or no school education to develop their capabilities in the family and in the community (e.g. to occupy official positions).

Education, information and knowledge are more than resources, they are also tools that make it possible to access the other resources. Access to comprehensive knowledge and information is a prerequisite for people to be able to assert and defend their legal claims, access to land and water or to the market, and thus to secure their basic needs. Education, knowledge and information are also a prerequisite for people to be able to carry out their political duties as active citizens. In all 16 country programmes of the South, as well as in its development policy work in Switzerland, *Fastenopfer* promotes equitable access to education, knowledge and information.

- The project of the women's organisation **Madre Tierras**, to educate and empower female leaders, is part of the peace programme of Region IXIL in **Guatemala** supported by *Fastenopfer*. The women are taught about Guatemalan politics, political science and lobbying work, and are also helped with organisational development to enable them to make their own community structures more democratic. The women's organisation also focuses on gender relations with regard to discrimination and violence against women.

4.2.4 Work

The right to work is a human right and 'everyone who works has the right to just and adequate remuneration, ensuring for himself and his family an existence worthy of human dignity'. This is the basis of international law, which is set out in the Universal Declaration of Human Rights as well as by the International Labour Organisation. It is also the basis of the ILO Conventions on Social Standards.³⁴ The concept of the living wage, to which *Fastenopfer* is committed, not only

³³ see <http://unstats.un.org/unsd/mdg/Resources/Static/Products/Progress2006/MDGReport2006.pdf>

³⁴ Universal Declaration of Human Rights, Art. 23, http://www.ilo.org/global/What_we_do/InternationalLabourStandards/lang--en/index.htm

covers remuneration which provides for basic needs, but also the possibility of making small savings or being able to have a holiday. The reality in the countries of the South is quite different. Working conditions in the mines, on plantations, in the textile and electronics industry are frequently inhumane. People are kept in bondage and dehumanised. In very few cases do the countries concerned enforce labour rights; they usually give free reign to abuse. In its programme and project work, as well as in its work on development policy, *Fastenopfer* therefore advocates: fair and equitable working conditions, enforcement of the government minimum standards, work without risk to health, statutory limits on working hours, equal pay for work of equal value, the principle of non-discrimination with regard to gender, religion, ethnicity, social status and sexual orientation, as well as general adherence to the ILO core labour standards.

- **Batay Ouvriyé**, *Fastenopfer's* partner organisation, fights in **Haiti** against the terrible working conditions in the Haitian free trade zones. Batay Ouvriyé is an association of grass-roots trade union organisations of workers from industry and agriculture. The factory workers are informed about their labour rights and get legal assistance in conflicts.
- With the active support of the **Clean Clothes** and **High Tech – No Rights?** campaigns, *Fastenopfer* fights against abusive working conditions in the clothing and computer industry. Wage dumping, inadequate protection against poisonous substances or the absence of contracts of employment are the order of the day in these industries. The aim of the campaigns is to enforce compliance with the fundamental core labour conventions of the ILO. The fact that, for example, Switcher and Mammüt have signed the *Clean Clothes* Code and are involved in campaigning for independent inspections of clothing production can be chalked up as a success for the *Clean Clothes* campaign. In computer manufacture, changes to improve working conditions are progressing very slowly³⁵.

4.2.5 Health

For the majority of the poorest people in the Southern countries, especially in sub-Saharan Africa, access to health care is a distant dream. HIV/Aids is the poverty trap par excellence. Poor people are more exposed to infection than rich people. According to UNAIDS, 33.2 million people worldwide are infected with HIV, of whom 68% live in sub-Saharan Africa.³⁶ Basic health care provision is a key task of every government and should, in the view of *Fastenopfer*, be tackled by the poor countries of the South in conjunction with development cooperation at governmental level. That is why *Fastenopfer* restricts its work to supporting partner organisations and their projects, which improve information about existing health systems, and in particular about the spread and prevention of HIV/Aids amongst the poorest population, and counter the stigmatisation of HIV/Aids-affected people and their families. It is also important to motivate the population to assert their rights vis-à-vis the government in this regard, and to be able to use the existing government services.

- The ecumenical partner organisation **PACSA** (Pietermaritzburg Agency for Christian Social Awareness) works in the **Kwa-Zulu-Natal** region in **South Africa** with community groups, churches and local leaders. It links HIV/AIDS issues with gender equality and counters the stigmatisation of HIV-Aids sufferers.

³⁵ see <http://www.fair-computer.ch>

³⁶ The figures cited are based on the 2007 statistics of UNAIDS: <http://www.unaids.org>

4.2.6 Legal security

Legal security means government responsibility, commitment and accountability with regard to the legal obligations which the state has entered into with its citizens, other governments and legal entities. Legal security requires a functioning judicial system in which complaints can be lodged, and checks, clarification and compensation can be demanded. Legal security is a fundamental value in any state based on the rule of law and is set out as a human right in the Universal Declaration of Human Rights (Articles 9-12). However, in poor countries, and in countries that are seriously affected by corruption, conflicts or wars, legal security is frequently not guaranteed. People whose basic rights and human dignity have been violated (e.g. raped women and children, forcibly displaced rural workers) often cannot sue over the violation of their rights, nor obtain an apology or compensation. Often, the poor population does not even have the necessary knowledge about what rights they actually have, and where they can turn to in case of infringements of their rights. *Fastenopfer* supports partner organisations who help people affected by human rights violations and their communities to get access to police stations, hospitals and courts, and may accompany them on their way to a government office. *Fastenopfer* also supports projects that act as advocates in demanding and defending, on behalf of and with the poor population, legal security from local, regional and national government offices.

- The partner organisation **Women's Resource Centre** in the district of **Makueni, Kenya**, trains volunteers as paralegals (predominantly women). They work to raise awareness in their communities about violence against women on the one hand, and on the other hand, they support and accompany the victims of violence or of sexual offences, from reporting an offence to the court hearing. The paralegals are not only a local point of contact for the victims, there has also been evidence that the government authorities deal more quickly and carefully with court cases where they are present.

4.2.7 Political participation

The right to political participation is set out in Article 21 of the Universal Declaration of Human Rights: '*Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.*' Linked to this is also the right of equal access to public functions as well as the right to equal and free elections.³⁷ In countries that experience civil war and/or have autocratic rulers, people are massively prevented from exercising their civic rights and duties, and are indeed persecuted if they express their political opinion. *Fastenopfer* supports partner organisations and their projects which inform people about their political rights and duties and work with the people in asserting these.

- *Fastenopfer's* partner organisation **CRESFED** (Centre de Recherche et de Formation Economique et Sociale pour le Développement) in **Haiti** trains local leaders in civic rights and duties and tries, together with local grass roots organisations, to help foster an active civic culture. Democracy and the rule of law can only become a reality at national level if they are based on a local democratic culture.

4.2.8 Culture, religion and spirituality

Securing basic needs requires not only material resources and public services. It is equally important that the cultural values, religion and spirituality of all people are protected and respected. Cultural values, religion and spirituality form the deeper and more general frame of reference from which people learn about their origins, gain optimism and strength, and derive, reflect on and justify their ideas and actions. Again and again, cultural and religious affiliations are

³⁷ see <http://www.unhcr.ch/udhr/lang/ger.htm>, March 2009

used for political and economic purposes and to stir up conflict (e.g. Kenya in 2008). *Fastenopfer* supports its partner organisations in guaranteeing and defending access to cultural values, religion and spirituality³⁸, but also to respect other cultural values and religions, within the context of conflict-sensitive work.³⁹

- At the partner meeting in 2008, the Haitian partner organisations of *Fastenopfer* exchanged their experiences on culture and religion. The aim was to learn more about their own cultural roots and identity (voodoo and Catholicism), to enhance the individual and national feeling of self-worth, and to establish a genuine, inter-religious dialogue. Taboos and fears of other cultures and religions are to be dismantled. The exchange also helps to improve the cooperation of *Fastenopfer's* partner network.

5 Advocacy and lobbying, campaign work and synergies

5.1 Advocacy & Lobbying (A & L)

In view of the globally growing gulf between poor and rich, *Fastenopfer* champions development that respects human rights and is sustainable. In Switzerland, *Fastenopfer* raises people's awareness that economic, social and political problems are globally interconnected. Integrated development as understood by *Fastenopfer* starts with the causes and calls for changes in unjust structures. *Fastenopfer's* A&L commitment in terms of the core theme of 'Securing basic needs – promoting access to resources' concentrates on the thematic areas of food sovereignty, the right to food, and adherence to ecological and social standards by multinational corporations. *Fastenopfer* works closely with *Bread for All*, *Alliance Sud* and *CIDSE* (e.g. trade and food security group). Examples of A&L work are the *High Tech – No Rights?* and *Clean Clothes* campaigns referred to above, as well as the ecumenical campaign on climate justice (see below). In addition, *Fastenopfer* supports sustained funding of development as part of the UN Programme *Financing for Development*.

5.2 Ecumenical campaigns

The core theme of 'Securing basic needs – promoting access to resources', although it was only given that name later, is reflected in the ecumenical campaigns since their start in the 1960s. Depending on the direction of the campaign, it would be addressed either from a biblical or a human rights perspective, and various different resources were highlighted (e.g. Work in 2007 and Food and Climate in 2008).

5.3 Synergies in the area of 'Securing basic needs – promoting access to resources'

The following list cites the main partners with whom *Fastenopfer* cooperates on development policy on the core topic of 'securing basic needs – promoting access to resources':

As part of the **Alliance Sud** (Association of the six biggest aid organisations in Switzerland)⁴⁰, *Fastenopfer* works to reduce poverty worldwide (*Global Call to Action against Poverty*). In Switzerland, there has been a campaign for some years demanding an increase in development aid to 0.7% of gross domestic product. *Alliance Sud* also campaigns for fair trade terms and op-

³⁸ see Working folder of DEZA on religion and spirituality, as well as the pastoral concept of *Fastenopfer*

³⁹ see peace-promoting concept of *Fastenopfer*

⁴⁰ *Fastenopfer* is a member of *Alliance Sud*. see: <http://www.alliancesud.ch>

poses the world market's bias in favour of transnational corporations. Through symposia, for example on 'What trade serves the poor', it raises political debates among the Swiss public. *Alliance Sud* also works on the issue of 'water' as a resource, and is part of the working group 'Water – a public good'. This raises awareness among Swiss communities about the issue of water and actively opposes the creeping privatisation trends in Switzerland. Furthermore, *Alliance Sud* advocates an international water convention which protects water as a public good and declares the right to water as binding on everyone.

Bread for All, the ecumenical campaigning partner of *Fastenopfer*, works on the Right to Food and set up a specialist unit for this purpose in 2008, with whom *Fastenopfer* is in regular dialogue.

Within **CIDSE** (international association of Catholic aid agencies) a working group exists on trade and food security (TFS), with representatives of the member organisations, including *Fastenopfer*. TFS is committed to fighting poverty and demanding trade rules which give priority to human dignity and social justice. TFS integrates the issue of just and equitable gender relations into all its demands.

6 Operational principles regarding resources chosen for the implementation of the country programmes

6.1 *Fastenopfer's* basic positions

- *Fastenopfer* adopts an empowerment approach: Women and men strengthen their social, economic, political and cultural resources on the basis of their specific capabilities and their potential (talent, knowledge, experience and own resources). In this work, *Fastenopfer* largely refrains from providing direct material aid to the population in its programmes and projects. It supports efforts to make investments in agricultural production, processing, marketing, small-scale commerce, cattle breeding and crafts from people's own means (individual and collective savings). This means that the risk of indebtedness and dependence on money lenders, seed merchants, but also on international organisations involved in development cooperation is reduced.
- *Fastenopfer* always makes reference to concrete human rights (see human rights policy statement). Therefore, the core topic of 'securing basic needs – promoting access to resources' places particular emphasis on the 'right to food' and on countering human rights violations by transnational corporations.
- *Fastenopfer* promotes awareness-raising, the provision of information and A&L work with regard to the rights of the poorest to natural resources such as land, seeds etc. They are given support in asserting their rights. The needs of the population to have different legal forms (private property, collective ownership, usage rights) are respected.
- *Fastenopfer* supports efforts that strengthen the entitlement of the disadvantaged population over means of production such as land, water, seeds and abiotic raw materials.
- *Fastenopfer* supports efforts to demand and ensure legal security and political participation from the perspective of the human rights approach taken by *Fastenopfer*.
- In asserting and defending access to resources, *Fastenopfer* promotes a conflict-sensitive approach (e.g. employing *Do No Harm* or other psycho-social approaches).
- *Fastenopfer* ensures that gender mainstreaming is taken into account in all endeavours relating to 'securing basic needs – promoting access to resources'. *Fastenopfer* promotes pro-

jects that support women and men equally in securing access and entitlement to, and legal security over, essential resources.

- *Fastenopfer* promotes the networking of partner organisations and other organisations of civil society in asserting rights and entitlement to natural, economic, social, political and cultural resources. The aim is to consolidate and multiply experiences.

6.2 Natural resources

- *Fastenopfer* supports an ecological and socially appropriate use of land, forests and coasts: it promotes locally adapted cultivation, fishing and cattle breeding methods that treat the natural environment (land, water, air, fauna and flora) sensitively.
- *Fastenopfer* supports small producers in the production of agricultural inputs such as seeds or compost. The small producers should be able to handle and control these directly. *Fastenopfer* also supports A&L initiatives that protect small producers from interference by national and transnational corporations (i.e. in the introduction and spread of genetically modified seeds).
- *Fastenopfer* promotes projects and development efforts that aim towards sustainable water management and campaign in favour of the assertion of water rights.

6.3 Economic resources

6.3.1 Self-sufficiency, markets, fair trade and work

- *Fastenopfer* works with groups of small producers (peasants, cattle farmers, fishermen and women) whose agricultural production is aimed predominantly at self-sufficiency and for the local market, or with those involved in fair trade. In this, *Fastenopfer* is guided by the concepts of food sovereignty, securing subsistence, and the right to food.
- *Fastenopfer* promotes projects and initiatives which enable small producers and small urban traders to gain access to local markets and protect them against dumping prices of international companies.
- *Fastenopfer* supports production, processing and marketing structures that involve disadvantaged population groups within a framework of collectives (cooperatives etc.), and only when longer-term funding and professional support (controlling) is secured. Economic and social standards – similar to fair trade – must be specified and risk analyses carried out.
- In its programme and project work, *Fastenopfer* supports awareness-raising about the rights of workers as well as access to legal advice with regard to labour rights.

6.3.2 Savings and credit systems

- *Fastenopfer* normally limits its interventions in savings and credit systems to savings and credit systems that are preferably based on self-managed savings groups. The group savings (in money or natural produce) form the basis for the loans to be allocated ('warm' money, internal credits).
- In exceptional cases, *Fastenopfer* supports the linking of well-functioning savings groups with professional microfinance institutions. Clear and verifiable criteria of cooperation, as well as professional support in finance, must be assured. A clear role division between micro-credit institutions and other support organisations must be observed: An educational organisation cannot simultaneously carry out educational work and call in outstanding loan instalments.

- The respective savings and credit systems must be integrated in, and adapted to, the socio-cultural and economic context of the country. There is no universally valid approach.
- *Fastenopfer* does not support any finance institutes, credit lines in organisations or savings groups in its programmes that work exclusively with external credits ('cold' money).

6.4 Social and cultural resources

- In the area of education, *Fastenopfer* supports only non-formal education for young people and adults, because it is assumed that the government is first and foremost responsible for formal education (principle of subsidiarity). However, *Fastenopfer* provides support where partner organisations, together with the population, have to demand state provision with regard to education and knowledge.
- *Fastenopfer* also promotes knowledge and information transfer within the population of the South, as well as between its partner organisations (e.g. knowledge about seeds, market prices, local knowledge etc.).
- Health projects, in particular those in the curative health service, are the responsibility of governments or of bilateral state development cooperation. *Fastenopfer* therefore focuses on providing information, raising awareness, and in particular on HIV/Aids prevention and on mitigating the economic, social, political, cultural and religious stigmatising of those affected by HIV/Aids.
- In its programme and project work, *Fastenopfer* supports initiatives that guarantee and defend the cultural values, religion and spirituality of population groups with different cultures and religions, and respect these through a conflict-sensitive approach. *Fastenopfer* also promotes ecumenical and inter-religious dialogue.