



Enough for everyone, everywhere, always

Report by
MISEREOR's Outlook Commission IV

13 December 2017

MISEREOR 60 JAHRE
IHR HILFSWERK

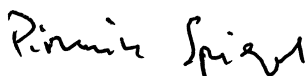
MISEREOR is pleased to present the document which will guide our work over the next five years. For the fourth time, the German Bishops' Conference (DBK) set up an Outlook Commission (PK IV), which, over the course of 2016 and 2017, investigated the current context and identified the challenges facing MISEREOR over the coming years. MISEREOR also involved a number of partner organisations in the Outlook process via an interactive platform, in addition to consulting experts in Germany and its own staff. On this basis, the Outlook Commission defined a set of seven guidelines which show how MISEREOR can contribute in addressing these challenges over the next five years. The Report by the Outlook Commission was taken note of and approved in December 2017 by the Commission responsible for MISEREOR within the German Bishops' Conference and thus gained validity. Throughout the process, there was a constant awareness that MISEREOR cannot achieve its objectives on its own but is reliant on cooperation and intensive exchange with its partners around the world.

In the following Report by the Outlook Commission, you will undoubtedly recognise the MISEREOR that is familiar to you. This continuity is very important to us, and probably to you too. But you will also discover some new aspects, mainly encapsulated in the term "social and environmental transformation" and referring to Pope Francis' Encyclical Letter *Laudato si'* (2015), updating the work supported by MISEREOR and the methods applied in this context. Together with the Outlook Commission, we hope that this will provide an appropriate response to the changing context, thereby strengthening social and environmental justice.

On their missions abroad and visits, MISEREOR's staff will engage in dialogue about the document; it has therefore been translated into English, Spanish, French and Portuguese. You are welcome to give us feedback on the Report via other routes as well. The insights gained in these dialogues will feed into a mid-term review of the document.

We wish you an enjoyable and informative read.

Best wishes,



Pirmin Spiegel
Director General



Dr Martin Bröckelmann-Simon
Managing Director



Thomas Antkowiak
Managing Director

This report by MISEREOR's Outlook Commission IV was adopted by the Outlook Commission on 29 September 2017. After discussions in the General Assembly of Members and MISEREOR's Advisory Council, the report was approved on 13 December 2017 by the Sub-Commission for Development Issues (MISEREOR) of the Commission for International Church Affairs of the German Bishops' Conference.

Published by: Bischöfliches Hilfswerk MISEREOR e. V.
Mozartstr. 9, 52064 Aachen, Germany
English translation by Christopher Hay

Place of publication: Aachen, Germany
January 2018

Contents

1	Mission and Vision	4
2	Outlook for 2018 – 2022	6
2.1	MISEREOR contributes to justice and sustainability from the local to the global level	6
2.2	MISEREOR promotes peace and helps to protect refugees, displaced persons and migrants and their rights	9
2.3	MISEREOR is stepping up its participation in networks in both the Global South and the Global North	10
2.4	MISEREOR is working on the global challenges of social and environmental transformation in Germany and Europe as well	11
2.5	MISEREOR is showcasing the human potential in engaging for a just and sustainable world	12
2.6	MISEREOR is aligning its internal organisation to the challenges and opportunities of social and environmental transformation	12
2.7	MISEREOR is securing its income streams and increasing its own resources to enable it to fulfil its basic mission	13
3	Conclusion	14
4	Members of the Outlook Commission	15

1 Mission and Vision

1.1 On 10 December 2015, the Sub-Commission for Development Issues of the Commission for International Church Affairs (Commission X) of the German Bishops' Conference (DBK) mandated MISEREOR's Supervisory Council to conduct a fourth Outlook process. To that end, the Supervisory Council set up an Outlook Commission (PK IV), which prepared this outcome document.

1.2 MISEREOR was founded in 1958 by the German Bishops' Conference as the main agency for international development cooperation of the Catholic Church in Germany. Its basic mission was threefold: to fight poverty through development cooperation, to influence policy, and to engage in education and pastoral work. The name MISEREOR was chosen with reference to Jesus's compassion with the people who had come to hear him but had nothing left to eat by the end of the day. Jesus shared out the little food that was available – a few loaves and fishes – and the people ate and were filled (Mark 8.1-10). Proceeding from these biblical and theological foundations, compassion for people in need has remained the defining characteristic of MISEREOR's activities for six decades. Since the turn of the millennium, MISEREOR's mission has been renewed three times following decisions taken by the Outlook Commissions in light of current conditions and challenges (PK I 2000–2005, PK II 2006–2011, PK III 2012–2016).

Today, MISEREOR is an organisation in which everyone works for recognition of the dignity of each and every individual, regardless of their religion, ethnicity, gender or background, and for respect for the unique value of nature as the vital foundation of all life, based on a commitment to challenging injustice, overcoming indifference, engaging for change, and making justice a reality.

MISEREOR's work is nurtured by the hope that love that is felt, empathy and solidarity through engagement are more important and sustaining than all the experiences of powerlessness and failure. This hope

is not something that MISEREOR, its staff and all those who support it have acquired by chance. It is a gift. MISEREOR understands that hope is a two-way process and that it is itself both a donor and a recipient of hope. In its worldwide cooperation, MISEREOR encounters organisations and individuals who inspire hope within us. In this way, God becomes a lived experience: He is the creator of life, which human beings then pass on. MISEREOR itself can create spaces in which hopes which previously went unheard can come to fruition.

MISEREOR is thus part of the worldwide community of the Church within a pluralist and often fragmented global society. With its wealth of experience and network of contacts spanning the globe, MISEREOR has great assets at its disposal. But MISEREOR must also focus, again and again, on its own limitations – its lack of capacity, understanding and knowledge, time and scope – in a spirit of humility.

1.3 The changing conditions of life on all the world's continents and a changing setting for development cooperation continue to influence MISEREOR's work today. With the adoption of the 2030 Agenda for Sustainable Development and the Paris Agreement in 2015, the international community established the basis for its cooperation on urgent global challenges over the coming years. In his Apostolic Exhortation *Evangelii gaudium* (2013) and Encyclical Letter *Laudato si'* (2015), Pope Francis outlines a new understanding of development in which the social and environmental dimensions of the multi-faceted global crisis are recognised as distinct but indivisible. This new understanding requires an approach which does not ignore the suffering of others or close its eyes to the destruction of nature. This approach must include respect for one another, responsibility towards future generations, and protection of the natural world. In light of these changes, the Outlook process has therefore identified possible and positive implications that may inform MISEREOR's work.

1.4 In the recommendations made by Outlook Commission III (2012 – 2016), the changes taking place within Church and society at the time were described by the keyword Umbrüche [Upheaval]. Several years later, MISEREOR now opts to use the term “social and environmental transformation”, recognising that this can only be progressed in cooperation with many others. The terminology reflects a new understanding of the situation: there is reason to hope that the much-needed transition to global peace and justice can be managed constructively and that MISEREOR can play its part in this process. The years ahead will reveal to what extent this endeavour is successful, notwithstanding the anticipated setbacks. A high level of volatility in global politics can certainly be expected and uncertainties will increase rather than decrease.

1.5 Against this background, this outcome document defines seven strategic guidelines as a point of orientation for MISEREOR’s work over the next five years. MISEREOR’s learning and change processes, in terms of its thematic agenda and its organisational structures alike, will thus continue. MISEREOR’s management and staff have a responsibility to align their own areas of work to these guidelines and, at an operational level, to implement them within the framework of the annual plans agreed across the organisation as a whole. This includes continuous monitoring of implementation processes.

1.6 As part of this fourth Outlook process, consultations were held with a number of MISEREOR’s partner organisations in Africa, Asia and Latin America and with experts from Germany. MISEREOR employees also participated in the process.

2 Outlook for 2018 – 2022

2.1	MISEREOR contributes to justice
	and sustainability from the local
	global level

2.1.1 Global social and environmental issues

MISEREOR's work is increasingly informed by the high level of globalisation and interdependence across the economic, environmental, social, political and cultural spheres. For example, the North-South divide now seems less clearly contoured than at the time of MISEREOR's founding 60 years ago. In some respects, the North-South paradigm that prevailed for so long is dissolving, and the understanding that there is a Global South and a Global North is gaining acceptance within society at large. The term "Global South" refers to the problem that in every region of the world, there are people who are denied the means to live in dignity. The causes of their poverty and exclusion are globally interdependent. The term "Global North" describes the lifestyles and production methods of those who live in the geographical North and South and whose prosperity relies on making social and environmental costs invisible or on shifting the burden of these costs to people living in the Global South.

The risk of irreversible damage to the Earth system within which our human existence is inextricably interwoven has increased and become more apparent. For people in the Pacific region, the rising sea level is already a threat to daily life. Humankind is in the process of destroying its own natural life support systems and those of future generations. It has little time left – only a few years – to make major changes, and on issues such as climate change, this must happen now. The negative trends are worsening, and once certain tipping points are reached, "tipping elements"¹ are triggered beyond which the damage is irreversible. Beyond these points, the system can no longer adapt slowly and continuously; instead, due to feedback effects, the dynamics become non-linear, and abrupt and dramatic changes may occur.

Examples are:

- the melting of polar sea ice as a result of climate change, with far-reaching consequences,

- biodiversity loss,
- the decline of primary rainforest,
- mass die-off of coral reefs, and
- eutrophication of numerous water bodies, mainly due to overuse of agricultural fertilisers.

In addition to these often-mentioned environmental tipping elements, various social tipping elements have been identified by sociologists.² Although they are often reversible, the associated (social) costs are likely to be considerable and cause significant hardship and suffering. Examples of these social tipping elements are:

- the widening prosperity gap within and among countries (SDG 10: Reduced inequalities), enabled by an economy that ultimately kills (Evangelii Gaudium, 53),
- landgrabbing, violent appropriation of natural resources, the struggle for regional dominance, religious fundamentalism, ethnic tensions, etc. as factors driving the increase in conflicts, fragility, expulsion, displacement and migration in many parts of the world,
- a global rise in nationalism and right-wing populism, which are not uncommonly associated with restrictions on and threats to civil society and Church-based engagement and with the erosion of democracy,
- the ongoing threat to indigenous peoples.

These developments show that self-imposed isolation cannot and should not be an option for anyone any more. In a world without borders, an approach to development cooperation that does not also involve us here in Germany and Europe is no longer viable.

¹ See Hans Joachim Schellnhuber: Selbstverbrennung: Die fatale Dreiecksbeziehung zwischen Klima, Mensch und Kohlenstoff [Self-combustion: the fatal triangular relationship between climate, humanity and carbon]. Munich: Bertelsmann. 2015. Chapter 21. See also the website of the Potsdam Institute for Climate Impact Research: <https://www.pik-potsdam.de/services/infothek/kippelemente>
By far the majority of scientists now apply this systemic approach and warn of irreversible impacts.

² The term "tipping point" was originally used in sociology but has become better-known through subsequent environmental research.

Germany is a developing country too, albeit in a different way from Congo, Brazil or Myanmar, for example. This is also made clear in *Laudato si'* and the 17 Sustainable Development Goals (SDGs). The principle that applies worldwide is “leave no one behind”.

But there are also hopeful signs that change is possible through cooperative action: examples are the ozone layer, which is now starting to recover, and the Paris Agreement on climate change.

2.1.2 Social and environmental transformation is the answer

MISEREOR is therefore working for a social and environmental transformation that is both inclusive and sustainable in the broadest sense. So far, however, efforts to effect this transformation have failed, partly due to many people’s consumption-oriented notions of “development” and “progress”, but also due to the prevailing economic structures worldwide, which are politically and culturally embedded and produce precarious living conditions. “Business as usual” is therefore not a sustainable option for society or the ecosystem. The much-needed transformation towards global justice and stewardship of creation requires solutions to which MISEREOR – based on an analysis of power relations and its own capacities – is keen to contribute. For decades, the world’s population has been consuming more biocapacity than ecosystems can generate sustainably. The first step towards reducing our ecological footprint is more conscious consumption and the avoidance of excess. Persuading people to adjust their own material aspirations voluntarily to a level that they themselves and the natural world can reasonably sustain is a major challenge, and achieving the requisite change of course at the political level will not be an easy task. For that reason, MISEREOR will continue to work to influence policy as well.

For MISEREOR, demanding change is not a radically new approach. However, allies and action at all levels are needed now more than ever. Until now, MISEREOR’s partner organisations have been engaged primarily at local and regional, sometimes at national and occasionally at continental level. The challenge now is to broaden the horizon by taking more of a global perspective, so that the future of the planet is increasingly viewed primarily through the lens of poverty reduction and global ecosystem conservation. The special role that women can play in these processes should be expressly recognised and their participation encouraged.

MISEREOR will continue to assist people, in very practical ways, to improve their life chances. With that aim in mind, MISEREOR will continue to align its engagement towards the issues and proposals presented by its existing and new partner organisations. At the same time, MISEREOR will be called upon, now more than ever, to embed its support for grassroots projects in the broader context of major global issues. The local depends on global conditions and the global is experienced locally. Achieving the desired changes at local level increasingly requires global cooperation, so it is essential to identify more opportunities for this cooperation within our own projects and partnerships.

2.1.3 Four dimensions of change

In the transition towards justice, peace and stewardship of creation, it is essential to work with people and organisations in other regions and to make use of diverse approaches. This involves complex and open-ended learning processes that give all stakeholders the opportunity to state their interests.

Politics:

Engaging at various complementary levels (local, regional, national and international) ensures that ownership lies with the people concerned, with their partner organisations and ours, and with MISEREOR itself. This too is not new to MISEREOR. Closer coordination of activities can contribute to even greater effectiveness. On their own, individuals can take responsibility for themselves and adopt environmentally friendly behaviour, but beyond the individual level, when it comes to broad-impact mitigation of climate change, for example, they are reliant first and foremost on governments and international organisations to establish the appropriate frameworks, such as infrastructure. MISEREOR itself and its partner organisations are also working at this level to ensure that governments fulfil their obligations, particularly in policy areas such as protecting human rights, promoting democratic principles, poverty reduction and conservation of natural life support systems. This political mission is part of MISEREOR’s identity.

Economy:

Here, the ongoing challenge is to identify equitable, sustainable patterns of production and consumption. Associated with this are issues relating to the necessity for – and the conditions for – economic growth: who

needs the growth achieved to date, and who can dispense with further growth? Is continuous equitable and sustainable growth possible? Can an economy function without growth? What is the right amount of growth? How can the relationship between global, regional and local aspects be rebalanced? These issues need to be explored so that alternative economic pathways can be pursued. MISEREOR will continue to support those who are working to develop alternative models of economic relations. At the same time, it will intensify the critical dialogue with relevant economic actors.

Technology:

Technological developments open up new scope for action but also create risks. They reach their limits wherever they regard everything, including human beings, as an object of utility to be used at will (see LS 102-114). Although technological progress is incapable of bringing about the much-needed transformation on its own, research and innovation – in energy production, for example – are important and necessary (see LS 164).

Digitalisation is now encroaching on every sphere of life. A digitally networked world is emerging in which a sharing economy (e.g. car sharing) shows that access to goods and services may become more important than ownership. Digital participation also means opportunities for social and political participation. For partner organisations, too, the digitalisation which is now becoming ubiquitous creates opportunities and challenges. It is increasingly altering the content of projects and reshaping partner organisations' relations with their target groups, as well as their cooperation with MISEREOR.

Culture and religion:

To enable social and environmental transformation to become part of the mainstream agenda, a radical rethink is required, with a new focus on the global common good, in other words, a decent life for everyone, for present and future generations alike. Without a change in values, global justice, peace and stewardship of creation cannot be achieved and sustained. This rethink will support the establishment of more equitable and sustainable structures. However, the processes involved are lengthy. Communities that are built around a shared faith or worldview can make their own specific contribution here without losing sight of their own purpose. Dialogue and practical cooperation are fundamental to this process. MISEREOR

should therefore continue to draw on the potential of its spirituality, in the sense of a liberating faith – a faith which is the basis for a new understanding of “progress” and “development” (see LS 191, 194). Embedded and embodied in this faith is our hope for humankind and for creation.

For MISEREOR, the Lenten Campaign continues to be central to this process. Its aim is universal solidarity in which people think and act as a community, seeing a decent life for all as more important than the accumulation of goods by a few. “Solidarity, understood in its deepest sense, is a way of making history,” Pope Francis said in his address to the first World Meeting of Popular Movements in Rome on 28 October 2014. MISEREOR is making use of its diverse opportunities to expand this focus on the common good and is supporting this cultural change on every continent.

2.1.4 Example: sustainable and inclusive urbanisation

Here, attention can be drawn to MISEREOR's work to support sustainable and inclusive urban development and equitable urban-rural relations. Due to the rapid pace of urbanisation worldwide, which threatens to reach a dangerous tipping point in the environmental and social spheres, MISEREOR must continue and intensify its work in this area, which has proved its worth. The rights of all those who live in or depend on urban spaces must be safeguarded as part of the necessary adaptation to climate change, and their protection must be guaranteed. This is the only way to ensure that urbanisation is compatible with quality of life and human dignity. Urban and rural spaces are dependent on each other, and their interaction must be strengthened. Sustainable urbanisation also requires a form of rural development that supports decent living conditions in rural areas.

2.1.5 The “option for the poor” and the “option for creation”

MISEREOR remains committed to the option for the poor. In the stewardship of creation, now so damaged, the question which arises in relation to new partners, allies and target groups is less about “whether” and more about “how” MISEREOR can and will cooperate with individuals and groups from the new global middle class. This arises, not least, from the particular role of this rapidly growing segment of global society in resource consumption and climate change, but also in the shaping of social values and in politi-

cal processes. A key task here is to create a greater awareness of justice and solidarity, the conservation of the natural support systems on which life depends, and, accordingly, the need for behavioural change.

2.2	MISEREOR promotes peace and helps
	to protect refugees, displaced persons
	and migrants and their rights

2.2.1 In many regions of the world, social, political, ethnic and religious tensions are escalating into armed conflicts which, with increasing frequency, are causing the failure of states. New forms of war have emerged, involving a multitude of violent non-state actors. The use of military force is generally preceded by a latent stage of escalation, during which conflict prevention measures can have a de-escalating effect. During the conflict settlement and post-conflict phases, diverse efforts are needed to support the transition to a just and lasting peace.

2.2.2 State actors and conflict parties' political representatives bear the primary responsibility for building peace. However, civil society, including the faiths, also has a role to play in conflict prevention, nonviolent conflict transformation and promoting reconciliation. Faith communities in particular are called upon to fulfil their responsibility for peace, for within their respective traditions, they have a rich repository of resources that can be used to promote peaceful social relations and respect for natural life support systems. And by working together or with other organisations, they have better prospects of making their voices heard. Wherever their religious traditions are misused to legitimise violence, they have a duty to resist. MISEREOR must be constantly mindful of its own responsibility as a faith-based organisation in this context.

2.2.3 MISEREOR must therefore support its partner organisations worldwide and encourage them to fulfil their responsibility for peace. This applies especially wherever there are large numbers of victims of war, terror and other forms of violence, or wherever social relations are or have been massively disrupted or obstructed by violence in some other way.

2.2.4 In Germany, MISEREOR, in partnership with diverse social groups, must continue to challenge and criticise conduct that promotes violence – whether in

business, finance, culture or politics – and support measures that promote peace. In particular, MISEREOR should work with other civil society and faith-based organisations on strengthening nonviolent conflict transformation measures.

2.2.5 Conflict is often the trigger for migration. However, the increase in migration is also the result of complex interaction between economic, social, political, demographic, cultural and environmental factors. Anthropological studies show that migration has constantly occurred through human history, but it is also a strategy for adapting to changing environmental conditions such as floods, water scarcity or less predictable rainy seasons. Globalisation and more intensive competition for increasingly scarce goods and resources are driving the movement of people while also fuelling the conflicts that trigger fresh cycles of migration and displacement. The frequency of environmental disasters has also noticeably increased in recent years. The impacts of climate change now pose a threat to the natural life support systems on which entire regions depend.

MISEREOR's work in the context of the migration/displacement nexus can only be effective if it raises awareness, in its development cooperation, of these causalities and the various fields and levels of action and connects them at all levels: peace, human rights, development and the environment. In international politics and civil society, this now constitutes a separate field of action in which development cooperation aims to improve local conditions, build structural capacities and enhance people's life chances. MISEREOR also provides support for people on the move and builds the capacities of host communities. The longer-term aim is to empower affected persons to make a free and self-determined choice whether to stay or leave.

2.2.6 Increasingly protracted displacement disempowers those affected and denies them opportunities for self-determination. However, refugees and displaced persons also have diverse forms of potential, which can be unlocked with support. Most people are displaced within their own country or region or migrate to neighbouring countries. Providing them with support and protection continues to demand a high level of attention from MISEREOR, as the displaced persons themselves and the local communities hosting them are heavily reliant on aid.

2.2.7 International protective rights, such as the right to family reunion, the right to work and the right to education, are fundamental for a life in dignity and for successful integration into the host countries' societies. In its rights-based and development-oriented work with migrants, refugees and displaced persons, MISEREOR – as an organisation networked with civil society and the Universal Church – must bring its values to bear in political discourses in Germany and Europe, notwithstanding the resistance it may face from some quarters. MISEREOR is particularly opposed to the use of development measures as a political instrument for managing migration, as this often merely widens the gap between the Global North and the Global South.

2.3	MISEREOR is stepping up
	its participation in networks in both
	the Global South and the Global North

2.3.1 Cross-continental cooperation on global issues of key importance for the future requires more intensive networking and community-building. From the outset, the international community of the Universal Church and the global partnership expressed within it constituted one such network, with ever closer links to emerging civil society. Within networks such as these, each participating organisation contributes its expertise and resources – time, funding, knowledge, mobilisation capacities, etc. – to support shared learning and problem-solving. The criterion for participation is that the organisation must have practical (project-based) experience and expertise in the relevant thematic area. Without engaging jointly in search processes, cooperation cannot succeed. Through this approach, relations can potentially become more equal. MISEREOR can create the conditions for dialogue to take place; however, the organisation concerned can and must clearly identify its own positions and the background to them in order to participate in the debate. In the process, MISEREOR must always be willing to question its own opinion and to negotiate new positions together with partners. This strong partnership can then develop a body of relevant expertise.

2.3.2 MISEREOR has legitimate expectations regarding the accountability of its partner organisations. In addition, however, it must always allow scope to question whether there is a sufficient focus on these organisations' concerns and whether MISEREOR's own

agenda and interests are simply being imposed upon them.

Another question which must be asked is how MISEREOR's partner organisations can further strengthen development processes that are initiated by the impoverished themselves. All too often, development organisations still do not recognise or take them sufficiently seriously as the subjects of their own development. And yet the potential for development is always rooted in the latent capacities, ideas and wishes of the people concerned. MISEREOR's efforts to convey this message more effectively in Africa, Asia, Latin America and also Germany (e.g. people-led development) must therefore continue and be intensified.

2.3.3 Networks are places of encounter and dialogue, laying the foundations on which alliances can be built. They broaden the basis for exerting influence in society, politics, business and religion. Wherever it proves possible to identify alternatives to existing injustice and the degradation of the natural world, hope for change can grow. But where there is insufficient common ground, work may stall or MISEREOR's image may suffer.

2.3.4 This goes deeper into the heart of MISEREOR's understanding of development. For MISEREOR, it is a state of mind. It is about the spirituality that infuses its approach to development cooperation: the safeguarding of human rights, the ongoing efforts to reach a just peace, gender and minority relations based on equality, intergenerational justice, and the recognition of the intrinsic value of the natural world.

This common but differentiated state of being affected by global problems means that there is a need to reach a shared understanding of common action in the world. At the level of the Church in Germany, this dialogue takes place primarily within the framework of the Conference on the Universal Church (Konferenz Weltkirche) and ecumenical cooperation. The awareness that the current challenges can best be addressed through global cooperation – and that in this respect, Germany is a developing country too – influences MISEREOR's relations with the people and organisations with which it collaborates worldwide. It offers the opportunity to deepen an existing insight which is often difficult to translate into reality, namely that the most important level for all of MISEREOR's work is the relationship level. Without successful rela-

tionships based on equality, respect and tolerance, solidarity and critical faculties, cooperation across the continents on topics of shared concern is unlikely to succeed. The fact that money and power influence relationships and undermine equality makes this issue no less vital.

2.3.5 Together with its existing and new partner organisations, MISEREOR can select specific projects for particularly intensive accompaniment, monitoring and evaluation. These “laboratories” can address specific issues in a focused manner through North-South networking and internationalisation. Through practical engagement with global challenges, the aim is to generate new knowledge about processes of change, which will then be shared and made available at the international level. For this to be successful, there must be sufficient space for creativity and cooperation between thematic areas. It is about providing successful examples of justice, sustainability, the strengthening of local capacities, and global cooperation. Positive outcomes can be showcased to the public as examples of good practice in order to demonstrate that change is possible. In a best-case scenario, they not only facilitate shared learning among stakeholders but also shift the public’s attention away from problems towards solutions.

2.4	MISEREOR is working on the global
	challenges of social and environmental
	transformation in Germany and Europe as well

2.4.1 In the era of globalisation, a clear separation into “here” and “there”, into domestic and external engagement is no longer appropriate. In all its fields of engagement, MISEREOR must focus not only on the geographical South but also, and to a greater extent, on the “Global South” in Germany and Europe.³

2.4.2 Development cooperation that is fit for the future must ensure that the context for this engagement is viewed holistically and facilitates action for more justice and stewardship of creation, not only in the geographical South but also in Germany and Europe. MISEREOR is conscious that the ongoing changes resulting from globalisation are unsettling and overwhelming for many people. This leads to isolationism and xenophobia, along with further resistance to the social and environmental transformation called for here. MISEREOR must respond appropriately to this challenge.

2.4.3 As a development agency in Germany, in the heart of Europe, MISEREOR views the international dimension of cooperation as especially important. At this level, MISEREOR is a member and makes an active contribution to the work of CIDSE⁴, the international alliance of Catholic development agencies.

2.4.4 In Germany, ongoing secularisation, religious pluralism and sweeping changes within the Church itself are creating major substantive and organisational challenges for MISEREOR, as well as opportunities for it to exert influence. More and more people are living their faith without belonging to a religious community. The protection of religious freedom has become a key political task, also at the global level. On the basis of its Christian self-awareness, MISEREOR is able to collaborate with the growing number and diversity of stakeholders engaged in social and environmental transformation in Germany. In this context, the following principles apply:

- Ecumenical cooperation has proved its worth and should continue.
- The grassroots of civil society and the Church should be broadened to ensure that there continues to be an adequate social, financial and political foundation to build on in future.
- Intercultural and inter-faith understanding and cooperation are gaining in importance for MISEREOR, also in Germany.

2.4.5 The social basis of the Church(es) in Germany is shrinking. As an agency of the Catholic Church, MISEREOR will continue to be reliant in future on people whose support is grounded in their Christian faith and experience. For the sake of its mission, which is derived from the Gospel, and in the interests of effectiveness, MISEREOR must consider how it is to remain present in parishes, dioceses, religious orders, movements, groups and associations. With that aim in mind, it must work harder to ensure that it can be directly experienced by the people. Furthermore,

³ MISEREOR is not entering new territory here: back in 1996, MISEREOR and Friends of the Earth Germany (BUND) commissioned the Wuppertal Institute to conduct a study entitled *Zukunftsfähiges Deutschland. Ein Beitrag zu einer global nachhaltigen Entwicklung* (Sustainable Germany: A Contribution To Sustainable Global Development), which proved highly influential in the context of German public debate on this topic in the 1990s.

⁴ CIDSE (Coopération Internationale pour le Développement et la Solidarité) is an alliance of 17 Catholic development agencies. MISEREOR cooperates with 15 European and two North American organisations within this framework.

MISEREOR must make its contribution to pooling, strengthening and thus increasing the visibility, within society, of the Church's energies in support of the transformation that is so urgently needed.

2.4.6 Based on the aim formulated by the previous Outlook Commission – “to give MISEREOR a face” – MISEREOR is making itself more visible to more people in Germany. MISEREOR's focus on the radical transformation that is needed to promote the welfare of all the world's people must feature more prominently in its communications with various target groups and be conveyed more effectively via the appropriate media channels in Germany.

2.5	MISEREOR is showcasing
	the human potential in engaging
	for a just and sustainable world

2.5.1 MISEREOR highlights, with reference to practical examples, how a social and environmental transformation is possible all over the world and how it can be shaped and progressed by people working together. The theme of the poster campaign and the Lenten Campaign in 2017 – “The world is full of good ideas. Let them grow” – and the current campaign for innovative projects helping people to help themselves prove that MISEREOR is already on a good pathway here.

2.5.2 It is not about simply casting negative or difficult issues in a positive light. Social, economic, political and cultural injustices and the permanent transgression of planetary boundaries remain in full view. It is about focusing more strongly on people's potential – their creativity, their innovative energies and their resilience. This is, not least, about the dignity of those concerned and those who are the targets of MISEREOR's fundraising, education and public relations.

2.5.3 MISEREOR has to compete with other agencies and organisations for donations. It is also confronted with diverse expectations of how it should communicate with donors. It must therefore continue to address the challenge of responding appropriately to donor groups' expectations while raising public awareness of the need for radical change.

2.5.4 In terms of communication, this creates a difficult dilemma in some respects: on the one hand, our

resource consumption constantly exceeds the Earth's carrying capacity; on the other, MISEREOR must engage with people in mainstream society for whom “global sustainability” and “social justice” may not be priorities. MISEREOR must win over people and institutions to a different worldview and support their journey along viable and affordable pathways towards a different lifestyle. There is strong resistance to limits on material consumption from many people in our midst, but also from the emerging middle class in the countries of the geographical South. The recognition that simplicity – in contrast to excess and waste – can be enriching is still not resonating with many people.

2.5.5 For many young people, information and good stories are not enough. Many of them are looking for ways of engaging and becoming involved. This offers great potential, which MISEREOR must utilise appropriately. Digital technologies offer many diverse opportunities for participation here.

2.6	MISEREOR is aligning its internal organi-
	sation to the challenges and opportunities
	of social and environmental transformation

2.6.1 The process of achieving greater porosity across MISEREOR's divisional structures, which has been under way for many years and was recently expedited, will continue. More interdepartmental cooperation is the basis for fostering a sense of belonging, shared responsibility and team spirit within the organisation

2.6.2 Digitalisation is continuing, creating new opportunities and challenges which MISEREOR will address in a constructive manner. The implications for MISEREOR's work are already visible to some extent. Internal workflows will also require continuous monitoring and, if appropriate, modification in this context.

2.6.3 MISEREOR is making social and environmental transformation a reality within its own organisation. This requires, first and foremost, a respectful attitude towards others and towards the natural world; it also requires self-respect. At the organisational level, this strengthens internal environmental management, gender equality and efforts to be inclusive.

2.6.4 MISEREOR is still working hard to attract competent staff and offer them opportunities for continu-

ous professional development (CPD) in order to maintain and enhance the quality of their work. To pursue its transformation agenda and maintain its relationships around the world, MISEREOR needs staff who are open to other religions and have the skills to engage in intercultural dialogue. MISEREOR must encourage its staff to embrace this approach.

tion, public relations must ensure MISEREOR's visibility in networks and alliances. Social and environmental transformation must feature more prominently in its communications with donors.

2.7	MISEREOR is securing its income streams
	and increasing its own resources
	to enable it to fulfil its basic mission

2.7.1 Through its fundraising activities, MISEREOR has succeeded, in recent years, in increasing its receipts from general and special-purpose donations and grants from foundations and businesses. This has done much to balance out the fall in income from Lenten collections, which have been declining for many years. Efforts to increase revenue must continue. The decrease in funds from Lenten collections must also be addressed as far as possible. The funding allocated by the Association of German Dioceses (VDD) from Church tax receipts has declined continuously by 2 per cent annually since 2010. However, in recent years, there has been a steady increase in receipts from the public purse, specifically from the Church budget line of the German Federal Ministry for Economic Cooperation and Development (BMZ) via the German Catholic Central Agency for Development Aid (KZE), with which MISEREOR is affiliated. This means that overall, there was regular growth in the funds available to MISEREOR in recent years. MISEREOR must continue to work on securing these income streams.

2.7.2 MISEREOR must manage the resulting growth constructively while remaining mindful of its possible limits. In order to maintain its independence at a time when its revenue from public funds is increasing, MISEREOR must build its capacities for diversified and target-group-specific fundraising. New measures should be trialled with that aim in mind; however, the required additional investment must, in total, remain below the threshold set by MISEREOR's governing bodies, namely less than 10 per cent of its spending to go on advertising and administration in compliance with the criteria established by the German Central Institute for Social Issues (DZI) (category: low).

2.7.3 Fundraising means publicity, and publicity raises funds. In the interests of coherent communica-

3 Conclusion

The Outlook Commission's guidelines for MISEREOR's work for 2018-2022, set forth in this document, will present the agency with major challenges. In addressing these challenges, MISEREOR can build on broad-based support in Church and society. Despite the considerable time pressure created by the urgent need for solutions to the global challenges described above, MISEREOR must maintain the right balance and ensure that progress is achieved step by step together with its partners. The agency must also continue to open its heart and listen to the excluded of this world and exercise stewardship of the Earth as our common home. The next steps in this process must be decided in consultation with partners all over the world.

This does not absolve MISEREOR of the responsibility to define its own practical work steps on the basis of these guidelines. It must determine, for example, what the guidelines mean for the work of the organisation as a whole and for each individual unit, both for the full five-year period and on an annual basis. MISEREOR must continue to develop its internal planning system, now being trialled, mindful that the content of this report must serve as a core frame of reference. This planning cannot be undertaken without ongoing dialogue in the global network of partners, and must therefore always be open to innovations which may only emerge in the coming years.

4 Members of the Outlook Commission

1.	Vicar General Canon Theo Paul	<i>Chair of the Supervisory Council</i>
2.	Katharina Jestaedt	<i>Supervisory Council</i>
3.	Hans Mülders	<i>Supervisory Council</i>
4.	Dean Werner Rössel	<i>Supervisory Council</i>
5.	Dr Hans-Peter Röther	<i>Supervisory Council</i>
6.	Domkapitular Christoph Warmuth	<i>Elected member of the General Assembly of Members</i>
7.	Dorota Steinleitner	<i>Elected member of the General Assembly of Members</i>
8.	Michael Schöpf, SJ	<i>Chair of the Advisory Council</i>
9.	Bernd Mussinghoff	<i>German Bishops' Conference Secretariat, Subcommission for MISEREOR</i>
10.	Msgr. Pirmin Spiegel	<i>MISEREOR Board of Directors</i>
11.	Dr. Martin Bröckelmann-Simon	<i>MISEREOR Board of Directors</i>
12.	Thomas Antkowiak	<i>MISEREOR Board of Directors</i>

MISEREOR 60 JAHRE
● IHR HILFSWERK