BRINGING ABOUT A PARADIGM SHIFT TOWARDS A JUST AND SUSTAINABLE WORLD

A NEW NARRATIVE FOR HUMAN WELL-BEING

CIDSE WORKSHOP 14-15 MAY 2013

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CONTENTS

Introduction 3
Main outcomes of the workshop 4
Change has come to Brazil, South Africa, Germany – but is it enough? 5
How can we bring about transformative change? 6
Debate: Today’s political context: Time for change? 7
Holistic transformation: Rethinking development 8
Economies at the service of just and sustainable societies 9
Living solidarity: Between localisation and globalisation 10
Ecological justice: Facing planetary boundaries 11
Conclusion 12

MILESTONES ON CIDSE’S JOURNEY TOWARDS A PARADIGM SHIFT

2008  Recognition of the systemic nature of global financial & economic, food, energy and climate crises
February 2009  Expert meeting on financial crisis underlines the need to build a vision of alternative development models
2010  Changing the development paradigm for sustainable development and well-being becomes central in CIDSE Strategic Framework
February 2011  Submission to the European Commission on its Green Paper on inclusive growth and sustainable development
September 2011  Conference on growth and alternative development paradigms
March 2012  Note, Principles on Growth and Sustainable Development
June 2012  Delegation at the Rio+20 conference on sustainable development. CIDSE recommendations: The changes we Need for the Future we Want. Church and civil society leaders statement: Time to rethink and regain control over the future of the human family. People’s Summit workshop on alternative paradigms
July 2012  Discussion paper, How to Bring About Social Transformation and Change
October 2012  Paper, Agriculture: From Problem to Solution - Achieving the Right to Food in a Climate-Constrained World
January 2013  Working structure on sustainable development strengthened after the mid-term review of the Strategic Framework
May 2013  Workshop, Bringing about a paradigm shift for a just and sustainable world

SELECTED PUBLICATIONS OF CIDSE MEMBERS

CAFOD: Building from the ground up- How the foundations of a post-2015 framework should translate into change for people in poverty, March 2013
Center of Concern: Human Well-Being at the Heart of Economics, May 2011
Cordaid: Imagining Sustainability - Seven visions on green and fair economies from the global South, June 2012
Fastenopfer: Relevance and effects of action in the faith and justice field: Seeking to identify, assess and document results and impacts of the work of Fastenopfer’s partners, May 2013
Misereor: Economic growth and development – Changing course to ensure a better life for all, May 2011
Trócaire: Leading edge 2020: Critical Thinking on the future of international development, March 2011
Xavier Ricard, CCFD-Terre Solidaire: For a policy focused on viability, April 2013

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For more than 50 years, the CIDSE alliance and its member organisations have been striving for global justice, for a life in dignity for all, with fair access to resources and participation, in freedom and peace. In our work, we have endeavoured to address many structural causes of injustice and poverty. However, we are also increasingly aware that “we are losing the battle.” Inequalities within and between societies are deepening, and more people are facing hunger. Despite all climate action, overall greenhouse gas emissions continue to rise and planetary boundaries are being stretched. False solutions are put forward, that still put corporate interests before people and planet.

Since 2008 with the global crises in finance and economy, climate, food, and energy, with shifting power dynamics between countries and a rising global middle class, it has become increasingly evident that a paradigm shift is urgently needed in both North and South. And yet profound social and political reforms towards systemic change are slow in coming. The re-thinking has started: politicians and economists are starting to question old recipes, like GDP growth as the main measure of progress in society. And public opinion has created some windows for change, for example in international financial regulation and corporate transparency.

There are many initiatives and examples of alternatives that support transition to more sustainable and equitable models of society and economy. What this transition should look like, and how to get there, was at the heart of the CIDSE workshop “Bringing about a paradigm shift towards a just and sustainable world,” 14-15 May 2013 in Brussels, which gathered 70 participants from across CIDSE membership and among our partners on all continents.

Church and faith-based organisations have been amongst those actively speaking out on the need for transformation: this essentially echoes the missions and key values of CIDSE agencies. As faith-based organisations, we have a strong mandate to increase the public’s questioning of the way our current system is functioning. Catholic Social Teaching is one important source of great potential for value-based alternatives and lifestyles that give greater prominence to community and solidarity.

We know we break new ground, and we must walk together. Change will only come with strengthened collective action, with deepened partnerships and alliances across actors and countries. The workshop created a space for a challenging debate on the alternatives for which we stand, the common values that inspire our vision, and our strategies to continue building on our efforts for a better world for all.

Bernd Nilles, CIDSE Secretary General
Denise Auclair, CIDSE Senior Policy Advisor
A prophetic new narrative, inspired by our Catholic faith and option for the poor, of human well-being within creation, gender equity, and solidarity, with an economy at the service of society within planetary boundaries.

For all to live well requires the realisation of human dignity and rights, and access to resources. With our constituencies and broader education efforts, we work to set an example and promote the freedom to live simply as an alternative to consumerism; sufficiency and ‘being’ in community as an alternative to ‘having’; and economies based on commons as an alternative to individual self-interest and commodification of nature.

Transformation of the dominant GDP growth & development paradigm, towards just and sustainable societies and livelihoods.

In view of transition, we build on work towards reforms of the current system, where processes and our proposals have transformative potential that match the urgency of inequalities and ecological limits. We seek to question the harmful sides of globalisation, and to reveal the flaws and dangers of false solutions to systemic crises. We support innovation and experimentation towards a diversity of locally contextualised alternatives and decentralised ownership.

Confrontation of unjust power structures, making common cause with those most affected by inequalities and unsustainability in both North and South.

Our work is rooted in the historical and current struggles of our partners against political oppression, inequalities, discrimination, and unsustainable models of development, and we learn from experiences and realities on the ground. We challenge the concentration of power in the hands of transnational companies and vested elite interests, connecting with affected communities and sectors of society.

Bold actors for change, challenging ourselves to deepen our partnerships, and to engage in alliances with those who share our goals of transformation.

We re-examine our role and organisational strategies as a network of Catholic organisations and seek to enhance the voice of the Church, in dialogue. We build our work together with social movements, faith-based and civil society partners, identify broader allies across sectors, and take leadership in view of strengthening our collective action.
Changing a paradigm doesn’t happen in days or weeks. Still, the apartheid system was, after years of struggle, brought down in South Africa, one day a trade union leader was elected President in Brazil, as was an indigenous leader in Bolivia. There was a week when the German government made a u-turn committing to the ‘Energiewende’, a shift away from nuclear and towards renewable energy. While each was very different in scope and importance, these were all events that CIDSE, members and partners had been campaigning and fighting for, and all carried immense expectations.

Few would deny the positive changes brought by these events, yet they are still not enough. In Germany, despite the shift to renewables, the amount of energy people consume remains almost the same. New cars may consume less petrol, but few question that a family still can have two or three cars. More people shop in organic supermarkets but consumption and food waste is not going down. The underlying philosophy of maximising freedom through consumption remains unchanged.

In Brazil, after the election of Luiz Inácio Lula da Silva in 2003, living conditions improved in line with growth in the formal sector and social programmes. The poor are doing better, while the rich are not losing out. But where is the money coming from? There has been a ‘reprimarisation’ of the economy, with dams and roads being built to exploit natural resources quickly. This is destroying the Amazon forest with global impact. There is euphoria – a sense that Brazil has now joined the ‘party’ and can keep growing forever – so it is difficult to talk about the need to change models.

With the democratic election of Nelson Mandela in 1994, South Africans achieved freedom, but at the same time South Africa has become the most unequal country in the world. Unemployment doubled and at the same time it became the twelfth largest greenhouse gas emitter, due to its mineral-based economy. Land reform and agrarian issues are among the unfinished business of apartheid.

Social movements that believed they had overcome neo-liberal agendas have instead discovered a new struggle against ‘developmentalism’ agendas that are unsustainable. Other paths must be found.

“The sweet poison of the new good life’ is still uninterrupted consumption, only now based on ‘green growth.’ We must ask instead, how can we live so that the poor and all others in the world can live well?’

Markus Bürger, Miseror
Social movements and development organisations have engaged in many struggles and won some important victories: at national level, these include democratic participation, access to leadership for those previously marginalised, and women's rights; at the global level we see debt reduction and, more recently, progress in financial regulation. Yet this good work has not been, and is not, enough to bring about a paradigm shift. We have long been working to reform unjust power structures and policies. Now, we need to measure and choose our strategies according to their ability to plant the seeds of transformative change. Like David with Goliath, we need to find the right stone.

Within civil society, there is growing recognition that new strategies are needed. For example, a network such as Smart CSOs Lab is encouraging organisations to engage in systemic rather than issue-based thinking, targeting connections between policy changes, transformation in values and mindsets and supporting emerging system innovations.

We are called to confront powerful actors and vested interests, particularly transnational companies and large corporate agendas. Transforming the dynamics of power implies raising political awareness about issues and mobilising people. We should be seizing opportunities to connect with those suffering most from the system, such as the ‘indignados’ in Spain and similar movements which have grown in response to austerity measures. Mindsets and systems are interlinked – it is the doing that brings about changes. This dual approach is particularly important with regard to gender equality.

Alternative models apply not only to the South. We must also challenge our societies and models in the North: change starts at home. Within our own organisations, this implies re-examining our political strategies, engagement with citizens, partnerships for social transformation and change, and funding. In light of the global nature of the crises, we must aim to strengthen both the prophetic voice of the Church community and our joint action in new alliances. We do not have a blueprint for transformation – it requires experimentation, so we must allow ourselves a margin for error and prioritise learning.
Peter VIS (Head of Cabinet of Connie Hedegaard, European Commissioner for Climate Action): The European Commission is trying to make the model of growth sustainable, through resource efficiency, regulatory standards and carbon markets, which is a start in making polluters pay and is politically more feasible within the EU than a carbon tax. The Commission is focusing on incremental change, because radicalisation of the resource-efficiency agenda means marginalisation in the current economic context. Since politicians are conscious of electoral pressure, convincing the public is vital.

Chris BAIN (President of CIDSE and Director of CAFOD): The economic and financial crisis has not only raised questions about how to overcome such crises, but, even more fundamentally, it has also shaken our way of thinking. CAFOD has supported local communities in their efforts to create alternative economic models like cooperatives that put people and their dignity at the centre. Through ethical investment, communities have been encouraged to work together and reform their local economies in creative ways. Living simply and personal action are also vital.

Pablo SOLÓN (Executive Director, Focus on the Global South): We are far from the reductions in greenhouse gas emissions needed: the current climate debate admits there is a ‘gap’ but provides no concrete proposals to resolve it. Those countries that have a historical responsibility have to do more; binding commitments, with stronger compliance mechanisms are necessary.

The EU will be judged by concrete changes, such as prioritising climate over trade rules by not going to court over domestic subsidies for renewable energy or by banning imports of oil from tar sands.

Barbara ADAMS (Senior Policy Advisor, Global Policy Forum): Confronting finite resources will require redistribution and regulation – this will take us to the sufficiency option. Following the principle of common but differentiated responsibilities, those who have profited most from the current approach must shoulder the most burden in the change. The technical focus on mitigation, carbon and clean energy is necessary but we do not have to ‘cut and paste’ existing proposals. Instead, we shall continue pushing for structural change. Government, private sector and civil society are misrepresented as ‘boxes’; instead we have to find and work with those who want to move ahead.

Tina MUSUYA (Executive Director, Center for Domestic Violence Prevention): The problematic capitalist approach to development is intertwined with a patriarchal approach. In order to bring about structural changes we need to target the root causes of gender inequality and resource allocation. Existing norms and behaviours are factors that hinder the promotion of issues of fairness and access rights. We must stimulate participation by all stakeholders, promoting their role as agents of change and raising awareness of the fact that we can’t grow at the expense of others.

Xavier RICARD (Director for International Partnerships, CCFD-Terre Solidaire): The challenge for society is to go beyond the notion of labour productivity, mass consumption and the quest for growth. ‘Growth’ in Ethiopia has been focused on export-based sectors such as biofuels, linked to land grabbing and human rights violations. Considering that economic downturns have worsened unemployment rates and the social situation, we need to look to ‘jobful’ de-growth rather than jobless growth as an answer to the European crisis, making the shift in Europe without waiting for the rest of the world, basing it on carbon taxes rather than carbon markets.
CIDSE believes that global justice demands that failures in current models of development and sustainability are addressed. The workshop showed that by ‘rethinking development’ we need also to acknowledge that the very term of development is problematic, associated with GDP growth and consumerism. Today it is widely recognised that GDP growth does not automatically translate into a better living situation for all and that after a certain point, consumption of non-essentials does not increase well-being. For people living in extreme poverty, the main question is how to ensure they can live in dignity.

The limits of today’s models which give primacy to markets have become clear. The untenable concentration of power and resulting inequalities, destructive phenomena such as patriarchy and individualism, and devastation wrought by extractives industries and climate change must all urgently be addressed.

This means seeking holistic transformation, including the cultural and spiritual dimensions. Such a transformation shall democratise power relations in ways that break down divisions between the ruled and the rulers, men and women, humanity and nature, North and South, and East and West. People are at the centre of this transformation, particularly those most deeply affected by the dysfunction of the system, as well as those with aspirations to access and those benefiting most from the current models. The change will need to begin at the level of individual transformation, adapting lifestyles to respect ecological limits, and giving value to community and sharing. It will demand that people organize themselves in popular associations and struggles for change, with the participation of communities in public life.

CIDSE workshop

**HOLISTIC TRANSFORMATION:**

**RETHINKING DEVELOPMENT**

In Nigeria, the Justice, Development and Peace Commission (JDPC) has created a ‘Citizens Wealth Platform.’ In the context of misuse of national revenues from natural resource caused by the opacity of extraction contracts between the government and oil companies, JDPC’s conviction is that Nigerians should realize that the country can be self-sufficient and deal with its problems of violence and inequality through their own participation. The platform enables citizens to feel personally responsible, to monitor budgets and to ask questions about oil revenues that the government should be collecting.

Tócaire (Ireland) and the Center for Domestic Violence Prevention (CEDOVP) work together in Uganda to increase the participation of discriminated groups, and more broadly of citizens, to bring about structural changes and evolution of norms in view of ending oppression. In Uganda, CEDOVP works to mobilize women to demand their spaces in decision-making processes, and undertakes community education and awareness raising of opinion leaders to address women and men’s roles across domains including health and agriculture. In Ireland, Tócaire’s Power Up campaign – “Real Power Lies Within Communities, Within Individuals, Within You” – addresses values such as equity, community, and solidarity to enable citizens to actively engage, and to demand safe spaces for people to advocate for their rights.

Tina Musuya, CEDOVP

“Everyone counts and contributes, thus there is a need to accept diversity and innovation. We need to inspire both women and men to work towards justice and fairness, as opposed to creating hierarchies of power and control.”

Tina Musuya, CEDOVP

Tina Musuya

Gender equality in Uganda
Today, the term ‘economy’ is often narrowed to the industrial sector, GDP growth is seen as the key policy serving and measuring economic progress and self-interest is perceived as freedom. In the worst case, it is shorthand for profits for large companies based on resource extraction to serve unbridled, advertising-driven consumption. Today’s economies function only for the benefit of the few, not the many. The economic, social and environmental ‘pillar’ approach in the concept of sustainable development is flawed and ecological limits are not taken into account. New ‘green economy’ and ‘green growth’ approaches do not fundamentally change this equation.

CIDSE’s vision is instead based upon a relational understanding of economy, situated within society and nature: one economy in one planet, with social justice at its heart. Alternative approaches already exist today, such as viable economy, gift economy, economy of communion, and solidarity economy. Whilst moves towards cooperative banking, ethical investment, or fair trade are certainly steps in the right direction, the global economic system does not allow local initiatives to fully flourish. We need to work towards global, systemic changes – such as those offered by financial regulation – that will create the conditions for true alternatives to emerge.

The economic alternatives we support are based on principles and values, informed by Catholic Social Teaching. Ownership, organisation and management of economic structures are decentralised and driven by the ‘commons’, rather than by profit based on consumerism. Redistribution mechanisms address inequalities and the immorality of extreme wealth. Unjust power structures and the concentration of power in the hands of large transnational companies are addressed through regulation, transparency and strong accountability mechanisms.
Today's societies and economies, with their patterns of consumption and production, are organised according to an international (and often gender-specific) division of labour, with emphasis on global markets and the interests of transnational corporations. The failings of this model are particularly evident in the area of food security, with hunger increasing despite sufficient global food production and in parallel with massive food waste.

CIDSE's vision gives priority to local, socially-orientated, gender-sensitive and small-scale models and actors. We support agricultural production which guarantees adequate food for all and which recognises the role of food producers as stewards of the earth, as well as the earth’s own capacity to produce sustainably. This is underpinned by values enshrined in human rights, particularly the right to food and the right to dignified livelihoods. More broadly, we seek to build resilient communities which are able to self-organise in their struggles to challenge the structural causes of the shackles that bind them, permitting equal participation, particularly of women and the most marginalised.

Communities must be at the forefront of innovation to bring about change, empowered to seek solutions applicable to their realities, as well as to consciously participate in the policy processes that affect them. In line with subsidiarity, local innovation and solutions must be interlinked with those elements best addressed at the global level, such as human rights standards. Solidarity is a key means by which to achieve this vision. It is important to contextualise and adapt approaches to each situation, with the creation and nourishment of linkages critical to fostering solidarity and learning, while avoiding isolationism and protectionism. Many examples already exist that prove the viability of such an ‘alternative’ system, such as local currencies.

“In land, life, love and seeds represents the feminist perspective we want to struggle for.”

Mercia Andrews, Trust for Community Outreach and Education
The world is facing impending disastrous climate change, demonstrated by the fact that the threshold of CO2 concentration in the atmosphere identified by scientists as a ceiling has already been breached. The delay in taking effective global action to avoid a climate crisis is manifest, distracted by false solutions such as biofuels, based on flawed notions of human beings as masters of nature. This, together with the exhaustion and degradation of natural resources and the risks of commodification of nature, is resulting in critical negative impacts on the world’s poorest.

Life and creation – Mother Nature itself – need to be placed at the centre of policy-making and lifestyle decisions. Living within planetary boundaries must be achieved in a holistic and transformative way, through the promotion of ‘sufficiency’ of consumption, rather than ‘efficiency’ of production. To reach this transformation will require monitoring carbon footprints, localising production and distribution chains and conquering over-consumption through ‘living with less.’ This concept promises a multitude of physical, social and economic benefits, such as reduced obesity rates, increased time for family and friends, happiness beyond products and real prices for real goods. Approaches to ownership and the governance of natural resources must be revised and instead be founded upon justice and equity with regard to ecological debts.

“Any new society has to pursue not only justice for humans but also justice for Earth. If we don’t feed the Earth, it will die and we’ll die with it.”

Pablo Solón, Focus on the Global South
CONCLUSION

With the outcomes of the workshop, we will strengthen our prophetic voice across our work on food, climate, finance, private sector and gender, and with an eye to key actions related to a post-2015 global framework and public support for sustainable development. We will stimulate further reflection and discussion within our organisations on our role as actors for change, our strategies, and how we can intensify our work with partners and allies.

As we go forward, we can be inspired by the example of Saint Francis of Assisi: Be pragmatic, in order to go beyond “developmentalism” and open our minds to new ideas. Be persistent, because the paradigm shift is a long-term process of exploring new ways which requires patience. And be polite and sensitive, so as to overcome the dilemmas people are facing all around the world.

This workshop has been an important new step in our journey towards bringing about transformation for a just and sustainable world. We look forward to building the next steps together, with the challenging and warm spirit of the CIDSE family that has infused our debates.