Normisjon’s strategy for international diakonia.

Adopted by Normisjon National Board april 2017

Normisjon acknowledges that our call and mission are holistic and that we are to bring to people the good news of Jesus Christ as the Saviour of the world, in both word and deed. Moreover, integral mission emphasises that it is not enough to do these things alongside each other; words and actions should be integrated in such a way that our words have social consequences, with people called to love and repentance in all areas of life, and our actions have evangelistic consequences, bearing witness to our loving and merciful God. We should live out the word of God, bringing it to the world in which we are sent to live and serve. We want to see transformational development take place through our diakonia.

Normisjon has interpreted this in different documents. This document concentrates on diaconal work, our actions as we follow Jesus into the world. We realise that it is possible to describe this using different terms but we have chosen to use the term diakonia to highlight the biblical basis and the holistic scope of our efforts to achieve transformational development. This document describes Normisjon’s strategy for international diaconal work, including our theological understanding of diakonia, our values, guiding principles, methodology and thematic areas and priorities.

# 1 Theological understanding of diakonia.

Normisjon’s General Assembly in 2012 ratified a strategy document for 2012-2015. Much of Normisjon’s theological reflection on diakonia is found there.

“Christian diakonia comes from the belief in the Trinitarian God who created all people and wishes to reach out to us with His love. As such it is an inseparable part of our missionary calling. Diakonia is crucial for the credibility of the Gospel. When diakonia is rooted in the community, it will be clear that everyone is both its giver and its recipient. Everyone needs to be loved and everyone is sent out in love. The work is directed towards the needs that are to be met at the time. It encompasses all in need of human care in its broadest sense. In this way we demonstrate and bear witness to the self-giving love that sent Jesus Christ to us and which he sends us into the world to live out. Diakonia is rooted in brotherly love and Christian fellowship. Love is directed everywhere that reconciliation in Jesus is preached.”

In addition, under the heading international diakonia:

“Diakonia at local level and diaconal development aid both belong to Christian stewardship. In this way we make the kingdom of God visible in word and deed (Matt. 23.23b and John 1.14). Small, young churches do not have the resources to take responsibility for large institutional or development aid projects in Norwegian international mission. Such projects have in some cases been a source of unease and infighting. It is therefore important that in modern mission we distinguish between congregational diakonia and diaconal development aid. Traditionally Christian diakonia has drawn its impetus from the biblical concept of mercy applied in doing good towards everyone, especially our Christian brothers and sisters (Gal. 6.10). Development-aid-based diakonia is just as deeply rooted in the biblical concept of justice, as the prophets preached it in Israel. These two perspectives are mutually enriching and should be understood together. Not least is it important that congregational diakonia takes seriously the local and universal calling of the Christian Church to promote justice and a just distribution of resources. It is, however, strategically important to promote sustainable local diakonia in our partner churches where practical expressions of care are offered within and out from the Christian fellowship. This can be carried out with a relatively small budget. In teaching discipleship it is important to identify how this congregational-based diakonia can work.

Normisjon wishes to raise awareness of environmental issues and our use of resources. Poor and indigenous peoples are hit hardest by climate and environmental change. Caring for God’s creation in order to provide a sound basis for future generations is an important aspect of Christian stewardship.

Normisjon has particular concern for the poor and for marginalised peoples who have been discriminated against and therefore find themselves at a disadvantage. We will continue to work with the Norwegian authorities on projects which create greater fairness. At the same time we remain aware that we must not be steered ideologically by the availability of public finance. It is important that we take independent responsibility for sustainable local development projects if these sources of finance become unavailable. Our service on the basis of the Christian concept of justice, witnesses to our God who is concerned about His creation and human communities and cultures. Development aid is an independent area of work that requires close interaction with other missionary organizations and aid bodies. As a means of contributing to local wealth creation and sustainability, Normisjon wishes to develop commercially-based businesses with a social profile. We look to collaborate with individuals and aid institutions with these skills.”[[1]](#footnote-1)

Normisjon’s understanding of diakonia is informed by the Norwegian Church’s definition: “Diakonia is the caring ministry of the Church. It is the Gospel in action and is expressed through loving your neighbor, creating inclusive communities, caring for creation and struggling for justice.”[[2]](#footnote-2)

We see four expressions of diaconal action:

a) Individual diakonia: All baptised people are empowered to serve. Individual diakonia is the first and most important expression of diakonia. It is normally spontaneous, springs out of everyday life and is expressed in a wide variety of acts of service.

b) Congregational diakonia: Ever since the events of Acts 6.1, congregations have responded to diaconal challenges. In order to be carried out systematically and to form a continuous part of the life of the church it needs structures and leadership, which means that congregational-based diakonia is more organised than individual diakonia.

c) Institutionalized diakonia: When diaconal requirements are beyond the reach of an individual congregation, institutions are established with more structures and with professional employees. For example, very early in the history of the Church, hospitals were established. In order for these institutions to remain diaconal, strong links are needed between the congregations and the institution.

d) International diakonia: On one hand, agencies are instruments where individuals and congregations see it as their Christian duty not to limit their diakonial activity to their immediate neighbour but to all who suffer. On the other hand they are arms of local (or national) churches, mandated and directed by them with the clear aim of fighting poverty and injustice and of assisting their partners to do so. This diakonia crosses national borders and might be implemented far from the congregation in which it originated.

Normisjon’s international work will focus mainly on congregational-based diakonia and international diakonia. All our development-aid projects are seen as part of Normisjon’s international diaconal work.

## 1.2 Values and goals

Normisjon’s core values are “loved and sent”. Firstly, together with all people, we are loved by God who created us and died for us. We are sent with the love of God to each other and to the world. This underlines the fundamental understanding of the equality of all people. We are all created by God, given our dignity by Him, loved by Him and sent by Him to share His love with the world. Furthermore, our lives are inter-dependent, such that one of our main purposes in life is to love our neighbour. These are the two core values of Normisjon’s international diaconal work. Normisjon believes that everyone is created by God and has been given gifts by him to share both in their congregation and in their community. Normisjon will strive to serve the whole human being with the whole gospel. Normisjon will encourage their partners to also serve in a holistic way.

Our two main goals for our international diakonia are the reduction of poverty and the strengthening of civil society. We want to empower, reconcile and transform. As we strive towards these goals we want to be innovative and effective. Our work is to be rooted in mutuality, long-term thinking, transparency, sustainability, accountability and democracy.

## 1.3 Guiding principles

In all that we do, we wish to build on collaborative approaches and to encourage and strengthen local ownership. The people with whom we are working are to be involved in the entire process. We will listen to their desires, hopes, dreams, frustrations and challenges and we want them to participate in finding solutions which will bring about change. This ensures that local ownership of the solutions and projects is more likely to be sustainable. History has taught us that external solutions and funding often lead to passive dependency. We aim to accomplish as much as possible with the least use of injected resources in order to create locally sustainable solutions which can be replicated elsewhere.

In international diakonia, Normisjon will focus on increasing the capacity of our partners so they will be able to continue with the transformation of their local community and society without our support. Normisjon’s focus will not only be on helping people to improve their life situation, but will also strive to change the structures which cause poverty, marginalisation or disadvantage, thus enabling people to live empowered and transformed lives.

Normisjon will provide teaching and methodology to our partner churches in order for them to develop their understanding of holistic mission and diakonia. We will promote different methods in different countries.[[3]](#footnote-3)

Normisjon will work mainly through rights-based approaches or asset-based approaches, only in exceptional circumstances[[4]](#footnote-4) taking on the role of service provider. The foundation of a “rights”-based approach is that “we and them” have equal rights. We thus explore ways to fight for justice for those who are denied the rights that we enjoy. In a rights-based approach, the government will remain responsible for providing services for their people. This is particularly important in our work with indigenous peoples who are often ignored and marginalised by their own government. An asset-based approach entails identifying the resources people already have in their lives and in their local community and building from there.

In our diaconal work we will assist people regardless of their religious background. This work should be carried out as testimony and we must be ready to give an account of the faith on which it is based. The diaconal work of Normisjon should never be done in a manipulating way or with pressure to convert to the Christian faith. Diaconal work has an intrinsic value when people are empowered, reconciled and transformed.

Normisjon will operate according to the principles and recommendations laid out in the documents “Christian Witness in a Multi-Religious World: Recommendations for Conduct”[[5]](#footnote-5) and “Missionary Activities and Human Rights: Recommended Ground Rules for Missionary Activities.”[[6]](#footnote-6)

As we accompany churches, institutions and other organisations abroad, we wish to express solidarity in a context of interdependence and mutuality, sharing gifts, resources and experiences. Mutually-beneficial advice and correction is also shared. We also acknowledge that in many of these relationships, we are the party with the most money and with the power to define the conditions for financial support. We must be conscious of not abusing this power.

Normisjon aims to carry out our international diaconal work in partnership with local institutions or organisations such as churches. This does not prevent us sending Norwegian personnel to live and serve with and amongst our partners.

A priority within international diaconal work is to increase our partner’s capability to continue to work for empowerment, reconciliation and transformation in their society without our help.

Increasing capacity is an important aspect of Normisjon’s diaconal work. The goal of the Five-Ability model is to strengthen our partners so they can continue their valuable work without financial support from Normisjon. These five abilities are the ability to be, to organise, to do, to relate and to learn.[[7]](#footnote-7) We will also learn from our partners, the United Mission to Nepal (UMN), and their experiences in increasing the capacity of local NGOs.

As a mission organisation, most of our partners will be churches with members spread across a wide geographical area. Most of these churches are Lutheran, but this is not a requirement. The partner churches provide a network of local congregations and some kind of hierarchical and democratic structure for collaboration and decision-making. The members often have a high degree of loyalty to their congregations and their faith can be a source of high commitment and motivation to develop their neighbourhood and society. Even though most of our partners are churches, we are not limited to this. In some cases, the church is too weak to carry the responsibility of larger development projects. In these contexts we still wish to reach out through our diaconal work, but this is then carried out in partnership with other suitable partners. When carrying out diaconal work with a primary partner other than the church, Normisjon would like to ensure that there is a link to the church in the area or country, either at an organisational level or local congregational level, unless such a relationship would be damaging to the church, for instance in countries where the church is persecuted.

Normisjon has historically worked with ethnic minorities and indigenous communities, many of which have weak institutions. We have a long-term partnership with these and aim to strengthen their organisations and institutions, helping them to become democratic, open and with a good balance of responsibility. One of the advantages enjoyed by Normisjon through being a civil organisation is the ability to build up civil society where we are. The churches with which we work often have a long history and are trusted by the population. Normisjon has a lasting relationship with these churches, not only with regard to financial support but by building relationships and mutual contact over many years.

# 2. Diaconal methodology

Diakonia is carried out in many different ways in different contexts and countries. Nevertheless we can identify a basic methodology for diaconal practice: to see, reflect and act.[[8]](#footnote-8)

Firstly, to see means analysing the situation using tools from social science. Secondly, to reflect upon the situation in the light of Christian identity and faith. Thirdly, to act in the situation. These three steps form a circle which brings us to a new analysis of the situation in which we are acting, and so on.

**To see** is to analyse and understand the situation of a particular area or people. Many tools can be helpful in this process but we aim especially to use a model called “Life of Poverty”[[9]](#footnote-9) This model shows that poverty is multi-dimensional and arises from a complex web of inter-related causes, all of which work together to limit the ability of human beings to live as God intended. Poverty is much more complex than simple material need. The six identified dimensions of poverty are despair and oppression, injustice and inequality, conflict, shame and disrespect, ill health and vulnerability and environmental degradation. It is not any one of these dimensions alone which keeps people in poverty, but several of them working together.



A different model can illustrate the opposite of poverty: “Fullness of life for all.” The six dimensions of fullness of life are hope and freedom, justice and equality, peace and reconciliation, dignity and respect, well-being and security and environmental sustainability.



All of the countries in which Normisjon works are different and some issues other than the six identified by UMN might be relevant. Normisjon has permission from UMN to promote this model in order to analyse the context existing in more of our countries. We will ensure that all diaconal work which we support is addressing more than one dimension of poverty. When we are in the process of understanding a context, it is always important to maintain the perspective of the poor or marginalised.

**To reflect** is to understand the situation in the light of our faith and the bible. Therefore we will encourage our partners to reflect on the situations that come to light, in the light of the bible. “How,” asks the Lutheran World Federation, “do we discern what is happening as signs of the time in the light of God’s Word and the promise of the in-breaking reign of God in Christ?”[[10]](#footnote-10) Such reflection will in many situations provide the courage to speak out about a situation that is far from the intention of life as we see it in the bible, and hence give courage to act upon the situation.

**To act**: Based on these first two steps we should act diaconally upon the situation. As we do this we should *see* the situation and *reflect* upon it and so further adjust what we are doing. Our actions are described in more detail in the next chapter on thematic areas and priorities.

# 3. Thematic areas and priorities.

## 3.1. Strengthening the civil society.

Normisjon’s international work is mainly carried out together with other national organisations such as churches, various types of networks and aid organisations. These organisations are active in the relevant countries and communities over long periods of time. It is therefore crucial that such partner organisations function satisfactorily. It will always be a goal of our work to contribute to well-functioning and sustainable local institutions or organisations which will be able to continue the work in a local context. Civil society has an important function in bringing together people who are willing to work for a common goal. Because civil society is distinct from government and business it can function as a corrective to these, especially in states in which human rights are under pressure. Civil society also plays an important role in educating people in democratic structures (such as holding elections, carrying out annual meetings and establishing an openness around documentation and economy). Normisjon makes it a priority to strengthen the civil society.

### 3.1.1 Organisational development

We want our partner organisations to be based on democratic principles of openness in decision making and management. We depend on regular information and reports from our partners to be able to give relevant follow-up and guidance. Normisjon will therefore contribute to supporting the organisational development of local organisations, using an ability model:[[11]](#footnote-11)

a) Ability to be

b) Ability to organise

c) Ability to do

d) Ability to relate

e) Ability to learn

Before new partnerships are undertaken, an evaluation of the partner organisation will take place to ensure that they have basic conditions in place (although they do not need to be a fully-developed organisation). Capacity building of partner organisations can be an important goal in the project. Normisjon wants its partners to be economically sustainable and will work towards that goal.

Normisjon will always focus on preventing corruption through courses, awareness and by putting good control systems in place. Normisjon has zero tolerance for corruption.

### 3.1.2 Leader development

Qualified and integrated leaders are a prerequisite for well-functioning organisations if they are to have a sustainable influence in community development. Although formal qualifications are important, integrity is at least equally important. Leader development will be a main focus area for Normisjon.

## 3.2 Education

Education has traditionally been important in diaconal work. On the basis of our Christian faith Normisjon believes that education is important in enabling all people to fully reach their inherent potential. Education for all is also a fundamental human right.

Although much has been done since the turn of the millennium in giving everyone access to schooling, there is still more to do especially for girls, indigenous peoples and children with disabilities. Furthermore, there is a need for a wider-ranging work in ensuring quality within schools. This is one of the sustainability goals (no. 4) for 2030. Therefore Normisjon will place particular focus on education for vulnerable groups. Because good teachers are key to this, it may be necessary to support teacher training and other courses. Normisjon will also work for native-language education during the first years of schooling.

Lack of work or a meaningful life is an increasing global problem for youth. It then becomes easy to recruit them to destructive movements which create social unrest or that their only hope is to migrate. We therefore wish to contribute towards vocational education and entrepreneurship to counteract this.

### 3.2.1 Primary education

Normisjon will not start its own schools but will encourage local authorities to fulfil their obligations of primary education for all, especially girls, indigenous peoples and children with disabilities. We support our local partners who run schools. We will continue to work for mother-tongue language education. It is important that children from indigenous groups and other ethnic minorities can acquire basic reading and writing skills in their own first language before they begin education in another language.

### 3.2.2 Literacy

Normisjon works in areas with a high proportion of people who are unable to read and write. We wish to continue to strengthen literacy in these areas, particularly prioritising women. In many instances this can be combined with other activities.

### 3.2.3 Higher education

Normisjon wishes to stimulate to higher education amongst indigenous peoples and marginalised groups, thus generally strengthening these groups and simultaneously reinforcing our partner organisations’ competence. Important measures here may include hostels and stipends. We will put in place measures to prevent sexual violation and sexual abuse where we are involved in hostels.

### 3.2.4 Vocational education

Normisjon aims to provide individuals with vocational education so they can contribute to wealth creation for their families and local communities. Education in job creation for businesses and entrepreneurship is important. Vocational education in both of these areas should be relevant to the context and to the market. Our commitment to micro-finance is regarded as complementary to this, such that, after the completion of training, some individuals will be able to develop their own work places and small businesses.

### 3.2.5 Stipend

We will provide stipends to certain marginalised groups or individuals to allow them access to education.

## 3.3 Health and nutrition

Caring and healing the sick has been central to Christian diakonia since the time of Jesus. Normisjon continues this tradition through our international diaconal work. Good health is a prerequisite to being able to earn a living for one’s family and for community development. It is also sustainability goal number 5, alongside clean water and sanitation, goal 6.

### 3.3.1 Primary health and community health focusing on the mother and child

Our commitment to community health is not limited to supporting those individuals who have the health, vitality and resources to visit a hospital, but also includes the provision of basic health services to the entire population of a district. Those who live in the most inaccessible areas and have the furthest geographical distance to health care are given the highest priority. Mother and child health will also be a prioritised area.

If no treatment is available for seriously ill people, or treatment is inaccessible, this means a lack of access to primary health services. District hospitals and clinics should be strengthened to provide good community health services. Investment support and employee education will be necessary in some situations.

Mental health has long been a neglected and ignored field in our partner countries. There is is widespread lack of knowledge and therefore problematic attitudes towards people with mental illness. With our partners within and outside Norway we will contribute to providing information, preventative measures and treatment as well as focusing on related topics such as sexual abuse, addiction and violence in the family. We support measures which lead to a change in attitudes.

Hiv/aids threatens the population in several of our partner countries. For many years, our health projects have included preventative measures such as health education. Nevertheless, the illness remains widespread in South Asia and West Africa. We therefore support and encourage our partners to join actively in this battle. In the first instance this will mean preventative measures, but it may also include care provision.

Normisjon has built up several hospitals and we support various initiatives which provide the poor with access to health services. Our long-term goal is that the hospitals with which we work will find sustainable operating models.

### 3.3.2 Nutrition

Child mortality and bad health are often caused by incorrect nutrition or malnutrition. It is therefore important to develop a holistic thinking about health and nutrition. We will therefore strive for a properly developed approach to and strategy for integrated action.

### 3.3.3 Water and sanitation

Another important factor causing bad health is unclean water and inadequate sanitary conditions. We will therefore work for the availability of safe drinking water within a reasonable distance and safe sanitation facilities.

## 3.4 The environment

Our Christian faith obliges us to work for the sustainable management of creation. This commitment is present equally in our national work in Norway as it is in our international work. This work is part of the sustainability goals such as numbers 7 (affordable and clean energy), 13 (climate action) and 14 and 15 (life under water and on land).

Normisjon will work to ensure long-term management of natural resources while maintaining an ecological balance with nature. In all its diaconal activity, the organisation will maintain a high degree of environmental awareness. When starting new projects we will safeguard environmental considerations.

### 3.4.1 Climate

We are already seeing the effects of climate change in several of our partner countries. People who already live at subsistence level, often in vulnerable and/or exposed places, are those who are hit hardest. Normisjon will commit to prepare populations for the changes that are taking place and to work for climate adaptation where possible. Normisjon will also make its supporters in Norway aware of these people’s living conditions and work for change in respect of our excessive consumption.

### 3.4.2 Biodiversity

Global biodiversity is under threat and our hope is to protect it through a variety of measures. Although many of our projects will not have concrete measures in place in this respect, our awareness of the issues means that our projects as a minimum should not contribute to damaging biodiversity.

### 3.4.3 Pollution and waste management

We see that in many of our partner countries there is little awareness of pollution and rubbish management and that this is an increasing problem. This will not be the main focus of our projects but an important aspect of larger projects may be to increase local awareness of the problem and contribute to finding local solutions.

### 3.4.4 Conserving and managing natural resources

This point and the point immediately below are closely related. An increasing pressure on nature and on the environment requires production in harmony with ecological conditions.

## 3.5 Business development and agriculture

Ever since creation, a basic requirement has been to cultivate the earth to provide food and work. This is also one of the sustainability goals: number 8, decent work and economic growth. Normisjon therefore wishes its activities within the commercial development and agriculture sectors to promote the fundamental human needs of our partners. Job development is an important element in the fight against poverty. Business development in developing countries will to a large extent be based in the primary sector. Normisjon traces its primary-sector roots back to the nineteenth-century evangelical proponent of Christian entrepreneurship, Hans Nilsen Hauge. Normisjon runs high schools and other institutions with considerable competence in this area. To take full advantage of this, we will as far as possible facilitate close contact and network development between the various projects in the south and Norwegian institutions.

### 3.5.1 Business development, microcredit and savings groups

Entrepreneurship is to be encouraged through vocational schools, as described above. The majority of the world’s poor have no access to capital or financial services. We will work to make these more accessible through programs such as savings and borrowing groups and microcredit. We will also focus on local wealth creation and analysis to develop local businesses through both entrepreneurship and commercial development.

Viator is Normisjon's company, which promotes social business in order to create jobs and to give people an opportunity to create a better future for themselves and their dependents. Viator has its own board and establishes businesses in countries in which Normisjon operates.

### 3.5.2 Agriculture

Normisjon wishes to contribute towards food safety in our partner countries. This compliments nutrition, as described in the point on health and nutrition. It is also important to develop families’ revenue base through initiatives connected to local projects to develop production systems, technology and infrastructure for a lasting and secure production of food.

## 3.6 Language and culture

Our missionary understanding is that all people belong to an ethnic group. Each such group has its own more or less distinctive cultural identity. Language is often one of the most important expressions of this. We will work to enable minorities and the marginalised to be proud of their heritage, identity and language.

### 3.6.1 Culture

Normisjon will continue traditions by safeguarding their partners’ cultural heritage including music, history and story-telling, memorials, architecture and art, etc. Cultural projects are valuable for creating a sense of identity and have also shown themselves to be effective in engaging the community. They are also an effective catalyst for other diaconal projects.

### 3.6.2 Language

Normisjon is concerned that minority groups should receive help to develop their written language and literature. This is achieved through literacy projects, bible translations and historic documentation. In this way we encourage minority groups to use their mother-tongue. This is interrelated with the above point regarding mother-tongue language teaching.

We encourage the use of the local language and we will also encourage our partners to do so. Language is key for strengthening an individual’s identity and sense of belonging to their group.

## 3.7 Peace and reconciliation

Normisjon sees that our Christian faith is a resource, as reconciliation and forgiveness are important aspects of peace work.

Normisjon is engaged in several areas that have active conflicts such as ethnic conflicts, political instability and oppression of minorities. In some places, conflict within the country or in neighbouring areas does not directly affect the locations where we work. In such instances we “work around a conflict situation.” In other places, conflict forms an important part of the context and we will be aware of this in all phases of a project. We are then working “in the conflict situation.” In yet other places we wish to play an active role in helping to resolve conflict. In such cases we then work to “deal with the conflict situation.” Regardless of our level of involvement in a conflict, our collaborative work with local organisations and authorities on projects and activities will focus on preventing and handling conflict situations. It is especially important at the first two levels to follow the “do no harm” principle[[12]](#footnote-12) and to strengthen those things which bring people together across the conflict lines and reduce elements which heighten conflict.

## 3.9 Emergency assistance and Humanitarian Response

Normisjon is not an emergency relief organisation, but we will consider contributing emergency assistance when our partners or places in which we are working find themselves in an emergency situations. This is a specific area of expertise and we will seek to work with relevant organisations in such situations. Normisjon will strive to follow standards and principles in “The Sphere handbook.”[[13]](#footnote-13)

# 4. Prioritised groups for Normisjon's diaconal work

## 4.1 Indigenous peoples and minority groups

Traditionally Normisjon has worked amongst indigenous peoples. This often includes fighting for their rights to be recognised. Nevertheless, this focus does not mean we do not work with larger people groups and other minority groups.

## 4.2 Gender

Normisjon has prioritised women and children as the target group for several of our projects and we have good experiences with this. Positive change is often seen when women are given the opportunity to take responsibility. There are positive effects in the family and in the local community. This does not mean that men are excluded but that most of the attention will be focused on women and children. They are the most vulnerable group in a population. Projects must remain aware of their target group and results be reported in relation to what has been achieved regarding both men and women.

## 4.3 People who live with disability-related challenges.

Normisjon also works with and for people who live with disability-related challenges. This work, too, is driven by the Christian conviction that we are all created in God’s image and that all are of infinite value. We do this both by fighting for the rights of this group and by running projects which improve their situation.

# 5. Closing remarks

This strategy for international diakonia aims toward achieving transformational development. Concrete work in various countries will be shaped on the basis of this strategy and the local situation. Our goal is to help ensure that people of intrinsic value can live meaningful lives within good and just local communities.

1. Strategy Document for 2012-2025 p14-15 [↑](#footnote-ref-1)
2. Church of Norway Plan for Diakoni 2007, p 5 [↑](#footnote-ref-2)
3. For example the “Village integrated development project/program in Cambodia” or “Use your talent”, an asset-based methodology developed in Madagascar. [↑](#footnote-ref-3)
4. Extreme poverty in combination with weak government. [↑](#footnote-ref-4)
5. World Council of Churches, Pontifical Council for Interreligious Dialogue and World Evangelical Alliance. [↑](#footnote-ref-5)
6. The Oslo Coalition on Freedom of Religion or Belief (Oslo, 2009) [↑](#footnote-ref-6)
7. A model developed by Digni [↑](#footnote-ref-7)
8. *Diakonia in Context: Transformation, Reconciliation, Empowerment (Geneva: Lutheran World Federation, 2009)* [↑](#footnote-ref-8)
9. This model is developed by our partner United Mission to Nepal (UMN). [↑](#footnote-ref-9)
10. *Diakonia in Context: Transformation, Reconciliation, Empowerment* (Geneva: Lutheran World Federation, 2009) p 60 [↑](#footnote-ref-10)
11. This model has been developed by Digni [↑](#footnote-ref-11)
12. See [www.cdacollaborative.org](http://www.cdacollaborative.org) for more on conflict sensitivity and the «Do no harm – principle» [↑](#footnote-ref-12)
13. The Sphere Handbook, Humanitarian Charter and Minimum Standards in Humanitarian Response, is one of the most widely known and internationally recognised sets of common principles and universal minimum standards in life saving areas of humanitarian response. http://www.sphereproject.org/about/ [↑](#footnote-ref-13)