

## PM1.1 AID AND DEVELOPMENT GUIDELINES

### 1. Purpose

The purpose of this policy is to explain Anglican Aid's approach to Aid and Development and highlight the principles that undergird its practice.

### 2. Scope

This policy applies to all Anglican Aid staff. Anglican Aid works with a broad range of in-country partners, local to where our work impacts, and as such applies to the staff and volunteers of these organisations as well.

This policy replaces the following documents:

- PO-7.1: Non-Development Activity Policy
- PO-7.3: Environment And Development Policy
- PO-7.4: Family Planning And Development Policy
- PO-7.5: Gender and Development Policy
- PO-7.6: HIV/AIDS and Development Policy
- PO-7.8: Human Rights and Development Policy
- PO-7.9: Disability and Development Policy

### 3. Glossary of Terms:

Term	Description
<b>Cross Cutting Issues</b>	Themes or areas that are relevant across all aspects of development.
<b>Development</b>	This is what is needed to bring a person or community to self-sufficiency <sup>1</sup> . This involves activities such as emergency management, education, job creation, training, advocacy, community education, provision of technical services, environmental protection, protection and protection of human rights <sup>2</sup> . It is not done for people but with people. <sup>3</sup>
<b>Disability</b>	The term disability covers a broad range of physical, sensory, intellectual and psychological impairments. It includes: total or partial loss of the person's bodily or mental functions, total or partial loss of a part of the body, the presence in the body of organisms causing disease or illness, the presence in the body of organisms capable of causing disease or illness, the malfunction, malformation or disfigurement of a part of the person's body, a disorder or malfunction that results in the person learning differently from a person without the disorder or malfunction, a disorder, illness or disease that affects a person's thought processes, perception of reality, emotions or judgement or that results in disturbed behaviour. <sup>4</sup>

<sup>1</sup> Keller, T, The Gospel and the Poor in Themelios (2008), Volume 33, Issue 3, p. 21

<sup>2</sup> ACFID – General Definitions: <https://acfid.asn.au/content/general-definitions>

<sup>3</sup> Corbett, S., & Fikkert, B, When Helping Hurts, Moody Press, 2009, p.100

<sup>4</sup> [Commonwealth Disability Discrimination Act 1992 \(DDA\)](#)

<b>Ecologically sustainable use of natural resources</b>	Use of the natural resources within their capacity to sustain natural processes while maintaining the life-support systems of nature and ensuring that the benefit of the use to the present generation does not diminish the potential to meet the needs and aspirations of future generations. <sup>5</sup>
<b>Evangelism</b>	Telling someone the gospel of Jesus – in its variety of metaphors, formats and methods and praying that God in his mercy will save. But the characteristics of <i>effective</i> evangelism are also becoming a trusted friend. Taking an interest in the other person's life. Spending time. Earning the right to speak by being a good listener. Making the effort to hear, understand and empathise with the other person's story. <sup>6</sup>
<b>Family Planning Activities</b>	Family planning services including counselling on managing fertility, delaying pregnancy, birth spacing, postnatal checks, pregnancy tests, abortion, contraceptives, pap tests and breast awareness information. It therefore includes: training of health workers in the practice of family planning, providing and distributing contraceptive supplies, developing and distributing information, education and communication materials relating to family planning, biomedical and contraceptive research and development, family planning as part of voluntary counselling and testing and prevention of mother-to-child transmission of HIV services, and capacity building for organisations that deliver family planning services. <sup>7</sup>
<b>Gender Equality</b>	Equal treatment of women and men in laws and policies, and equal access to resources and services within families, communities and society; sometimes referred to as formal equality. <sup>8</sup>
<b>Gender Equity</b>	Involves fairness and justice in the distribution of resources and responsibilities between men and women; sometimes referred to as substantive equality. It often requires women-specific programs and policies to end existing inequalities. <sup>9</sup>
<b>Gospel</b>	The message of forgiveness through the death and resurrection of Jesus. <sup>10</sup>
<b>Human Rights</b>	Legal statements made by the international community that assert the equality and dignity of all human beings. Includes civil and political rights and economic, social and cultural rights. <sup>11</sup>
<b>Political Activities</b>	Supporting a political party, candidate or organisation affiliated to a political party.
<b>Proselytism</b>	Refers to violence, coercion, manipulation, or incentives being provided to induce someone to change their faith position. <sup>12</sup> ( <i>or worldview or ideology</i> ) [Text in italics added]. All interventions risk some form of either religious or secular proselytism <sup>13</sup>
<b>Relief</b>	Relief is the urgent and temporary provision of emergency aid to reduce immediate suffering from a natural or man-made crisis. <sup>14</sup> It is direct aid to meet physical/material/social needs. <sup>15</sup> Relief programs alone can create patterns of dependency.

<sup>5</sup> Environment Protection and Biodiversity Conservation Act 1999

<sup>6</sup> Dr Sam Chan – Evangelism in Australia Today, August 2016 TGC <http://ow.ly/ImFp30h12qj>

<sup>7</sup> DFAT Family Planning and the Aid Program: Guiding Principles, August 2009, p.5

<sup>8</sup> World Health Organization 2010, Violence prevention: The evidence, WHO, Geneva.

<sup>9</sup> World Health Organization 2010, Violence prevention: The evidence, WHO, Geneva.

<sup>10</sup> DeYoung, K., & Gilbert, G. (2011). What is the Mission of the Church? Making Sense of Social Justice, Shalom, and the Great Commission, p.110

<sup>11</sup> ACFID – General Definitions

<sup>12</sup> Mitchell, B, Mapping a theology of change for Christian development organizations, World Vision, 2010, p.18

<sup>13</sup> Proselytizing Development, Fountain P in Emma Tomlin (Ed) The Routledge Handbook of Religions and Global Development, Routledge (29 Jan 2015), p.80

<sup>14</sup> Corbett, S., & Fikkert, B, When Helping Hurts, Moody Press, 2009, p.99

<sup>15</sup> Keller, T, The Gospel and the Poor in Themelios (2008), Volume 33, Issue 3, p. 20

<b>Welfare Activities</b>	Care and maintenance, which aim to maintain people in a particular condition on a longer-term basis. Welfare may be provided to an individual or family including home-based and institutional care programs, such as those provided by orphanages, homes for the elderly, hospices, educational opportunities for children and adults, and the provision of food for those who are destitute. <sup>16</sup>
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#### 4. Principles

Anglican Aid is committed to the belief in the Bible as the Word of God, subsequently, Biblical principles, categories, and imperatives form the foundation of Anglican Aid's, mission, vision, and practice. The Bible provides the overarching story of humanity, the following summation of this narrative provides the context within which, Anglican Aid conducts aid and development:

*“It starts with the creation of mankind in perfect relationship to God, continues with humanity’s fall into sin, proceeds with God’s plan of redemption for sinful people, and ends up at the glorious consummation (that is, the completion, the culmination, the perfection) of God’s reign over his redeemed people.”<sup>17</sup>*

This understanding of the world gives rise to the following principles that inform our work at Anglican Aid:

- a) Everything that Anglican Aid does is to be directed, ultimately, towards bringing God glory. This reality means that Anglican Aid ensures that its motivations and practices honour God.<sup>18</sup>
- b) All human beings are created in the image of God, are precious in his sight, and are worthy of love, protection and care, regardless of any other factors (e.g. race, religion, ethnicity, indigeneity, disability, age, displacement, caste, gender, sexual orientation, poverty, class or socio-economic status).<sup>19</sup>
- c) The Bible affirms that human beings were created by God to rule over and care for the world that he has made.<sup>20</sup>
- d) All humanity is not inherently good, rather every person is sinful having failed to meet God’s standard of perfect holiness.<sup>21</sup> Consequently, Anglican Aid recognises the importance of accountability measures and procedures, to limit opportunities for internal or external corruption or wrongdoing.
- e) The struggles of the developing world could be seen from a scarcity lens, however the Bible affirms a finite planet which is capable of abundance. We however understand a world in which greed and exploitation voraciously misappropriate God’s good world.<sup>22</sup> The Bible also reveals three causal factors for poverty: injustice and oppression; circumstantial calamity; and personal failure.<sup>23</sup>

<sup>16</sup> ANCP Manual, 2016, p.16

<sup>17</sup> DeYoung, K., & Gilbert, G. (2011). What is the Mission of the Church? Making Sense of Social Justice, Shalom, and the Great Commission, p. 69.

<sup>18</sup> Revelation 4:11, Romans 11:36, Psalm 24

<sup>19</sup> 1 John 4:7-11, John 3:16, Luke 2:9-14, Psalm 8

<sup>20</sup> Genesis 1:28-30, Genesis 2:15

<sup>21</sup> Romans 3:9-18, 23

<sup>22</sup> A Theological Approach to Social Reform, Cameron A, in Another Way to Love, edited Costello and Yule Acorn Press, 2009.

<sup>23</sup> Keller, T, The Gospel and the Poor in Themelios (2008), Volume 33, Issue 3, page 19

- f) "The mission of the church is to go into the world and make disciples by declaring the gospel of Jesus Christ in the power of the Spirit and gathering these disciples into churches, that they might worship the Lord and obey his commands now and in eternity to the glory of God the Father."<sup>24</sup>
- g) Concern for (1 John 3:17) and giving to the poor (2 Cor 8:8-9) will result from having believed the gospel and is a crucial sign that we believe the gospel.<sup>25</sup>
- h) Government is an institution upheld by God and therefore it is important to honour it and uphold its authority accordingly, including abiding by relevant tax laws.

## **5. Guidelines**

### **1. Development, Relief and Welfare**

Anglican Aid is the trustee for the Overseas Relief and Aid Fund (ORAF), through which, Anglican Aid's relief and development activities are primarily delivered. Through ORAF, Anglican Aid undertakes long term development activities, by building partnerships and developing projects in conjunction with partners including churches and NGOs, which share Anglican Aid's values and principles.<sup>26</sup> Occasionally, welfare activities may be supported by ORAF which may be incidental to the main project.

Welfare and benevolent relief are undertaken through Anglican Aid which is registered as a Public Benevolent Institution (PBI) for the purposes of providing welfare and benevolent, charitable assistance to people in need.<sup>27</sup> It also provides for churches and other groups wishing to support development and relief projects which require technical support and oversight to ensure minimum standards of practice. Anglican Aid is committed to ensuring that each of its projects are assessed by its PBI Guidance Document to ensure full compliance with relevant Australian tax laws concerning the work of PBIs.

Anglican Aid provides all assistance on a non-discriminatory basis. Anglican Aid supports people irrespective of race, religion, ethnicity, indigeneity, disability, age, displacement, caste, gender, sexual orientation, poverty, class or socio-economic status. Anglican Aid and its partners will implement development activities with an emphasis on sustainability and lasting impact, doing development with people through participatory approaches which involve the church, the community and beneficiaries in carrying out the project and build their capacity. Anglican Aid and its partners, in the provision of development activities will ensure that people who are vulnerable and excluded in communities of operation, receive unique attention and care, to ensure their representation in the whole lifecycle of a project.

### **2. Evangelism, Political and Welfare Activities:**

Funds from the Overseas Relief and Aid Fund are not used for the purposes of evangelism or political purposes as defined above. While evangelism is not undertaken as part of any ORAF funded relief or development activity, provision of support to beneficiaries occurs through relationships with communities and individuals through Anglican Aid's partners.

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<sup>24</sup> DeYoung, K., & Gilbert, G. (2011). What is the Mission of the Church? Making Sense of Social Justice, Shalom, and the Great Commission, p. 61.

<sup>25</sup> Keller, T, The Gospel and the Poor in Themelios (2008), Volume 33, Issue 3, page

<sup>26</sup> Anglican Aid, Annual Report, 2017, p.29

<sup>27</sup> Anglican Aid, Annual Report, 2017, p.29

Aid is not delivered in a relational vacuum. Anglican Aid recognises that in working with Christian partners it is inevitable that faith will be shared through relationships built across the wider program of a Christian organisation's work. We rejoice at and welcome this impact. Religious proselytism is anathema to the gospel. Anglican Aid notes that all interventions risk some form of either religious or secular proselytism<sup>28</sup> and whilst secular development practitioners may have had the best of intentions, they have often disregarded culture themselves, trampled on belief, undermined traditional social networks and imposed a secular mindset, engaging in a dangerous, subtle proselytising of a material gospel.<sup>29</sup> Anglican Aid and its partners are committed to respecting the religious (or lack thereof) beliefs of beneficiaries as well as social and cultural contexts.

Anglican Aid also seeks to grow Christian ministry by providing support through indigenous Christian leadership throughout the developing world. This is undertaken through the non-tax deductible Overseas Ministry Fund (OMF).

### 3. Human Rights:

Anglican Aid is committed to a Biblical understanding of the value every human being. Human beings are created by God, 'in the image of God', for the glory of God; to love God, be loved by God and to enjoy creation. Hence, all human beings, always have an eternal value and sacredness to God, and Anglican Aid seeks to reflect this reality, and see this reality reflected by its partners. Modern 'rights' discourse encompasses a huge semantic range and the term is used in a variety of senses.<sup>30</sup> The biblical languages have no direct equivalent to our modern 'right' or 'human rights'. The large semantic and conceptual range of rights discourse also complicates our discernment of where it overlaps with Biblical language and concepts.<sup>31</sup> There are a number of verses that indicate the presence of universal 'human rights' which use a cluster of Hebrew terms for the 'just judgements' due to weak and vulnerable people. (: 1 Sam. 10:25; Prov. 29:7; 31:5, 8f; Jer. 5:28.; Job 36:6; Ps. 82:3; Prov. 31:5, 8-9; Eccl. 5:8; Isa. 10:2; Jer. 5:28; Lam. 3:35.)<sup>32</sup>

Most Christian discussions of human rights start where "the first parents of humanity are created in the image of God and as co-equal vice-regents over the planet. It follows that no human may treat another as less precious than themselves before God (cf. Gen. 4:10f; 9:6). It also follows that humanity is to be treated with even greater care than that due to the created order. Both entailments are seen in subsequent biblical law and ethics. The concept of 'human dignity' evolved as an expression of both these entailments. The concept of 'human rights' is a legal expression of human dignity, based in part upon these biblical beginnings. It is now 'shorthand' for how we may not treat anyone as intrinsically inferior to ourselves."

"Although this argument has much to commend it, we should also pause to observe the sovereign role of God in biblical morality. Any moral order that is evident in the creation derives ultimately from the character of God, and so any 'rights' that people have are contingent upon God's goodness in creation. Even human life itself is not 'sacrosanct' in scripture, since God is at liberty to withdraw it, and occasionally authorises

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<sup>28</sup> Proselytizing Development, Fountain P in Emma Tomlin (Ed) The Routledge Handbook of Religions and Global Development p80, Routledge (29 Jan 2015)

<sup>29</sup> Who's Afraid of Holistic Development? Navigating The Interface Between Faith And Development, Wrigley quoting Ver Beek and Goulet, <http://faithindevelopment.org/doc/Dissertation.pdf>, Dissertation page 6

<sup>30</sup> An Australian human rights framework: towards a Christian response, *Anglican Diocese of Sydney Social Issues Committee*, 2008, p.2-4

<sup>31</sup> Ibid

<sup>32</sup> Ibid

others to do so. A thoroughly scriptural account of the 'rights and wrongs of rights' will need to take this authority of God into account."<sup>33</sup>

Anglican Aid recognises the important contribution of human rights covenants and laws in achieving a world in which, all human beings are enabled to live out their lives in a manner that reflects their intrinsic value to God. Anglican Aid also recognises the limitations of human rights legislation and discourse in achieving this goal, and that human rights can contradict Biblical principles, categories and imperatives. Where there is contradiction, Anglican Aid's core values will prevail.

Just as organizations with a scientific focus may see development as a series of mechanistic or technical fixes, or economic approaches may reduce development work with communities to a series of crude financial measures; so human rights approaches may promote an individualistic agenda in non-Western settings where rights are mediated through community-based structures.

Anglican Aid is committed to respecting, protecting and promoting the human rights of all people, regardless of race, religion, no religion, ethnicity, indigeneity, disability, age, displacement, caste, gender, sexual orientation, poverty, class or socio-economic status insofar as these conform with Biblical principles, categories and imperatives. Consequently, Anglican Aid's development, relief and welfare activities will respect, protect, promote, encourage and support the realisation of the God given rights of all people involved in all activities supported through our partners.

The core human rights treaties which are affirmed by Anglican Aid are:

1. International Covenant on Civil and Political Rights;
2. International Covenant on Economic, Social, and Cultural Rights;
3. Convention on the Rights of the Child;
4. Convention against Torture and other Cruel, Inhuman or Degrading Treatment or Punishment;
5. International Convention on the Elimination of All Forms of Racial Discrimination;
6. Convention on the Elimination of All Forms of Discrimination Against Women;
7. International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families;
8. International Convention for the Protection of all Persons from Enforced Disappearance;
9. Convention on the Rights of Persons with Disabilities.<sup>34</sup>

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<sup>33</sup> An Australian human rights framework: towards a Christian response, *Anglican Diocese of Sydney Social Issues Committee*, 2008, p.5

<sup>34</sup> The Core International Human Rights Instruments, United Nations, <http://www.ohchr.org/EN/ProfessionalInterest/Pages/CoreInstruments.aspx>

#### 4. Disability:

All humans are made in the image of God. As the psalmist states: *"I praise you, for I am fearfully and wonderfully made. Wonderful are your works; my soul knows it very well."*<sup>35</sup> All people are equal before and loved by God, which includes people living with a disability (PLWD). The United Nations reports that over two-thirds of PLWD live in developing countries and that the link between disability, poverty and social exclusion is direct and strong throughout the world<sup>36</sup>.

Development assistance requires the active participation of all members of a community, including PLWD, if it is to be successful and sustainable. PLWD have an equal right to enjoy all God given rights, realising that barriers to the enjoyment of these rights are not located inside the PLWD but in the outside social, cultural, physical or economic environment.

"A day will come when those in Christ receive a 'spiritual body', raised imperishable, glorious and powerful (1 Cor. 15:42–44). It will be patterned on the beautiful body of our risen Lord, who will 'guide them to springs of living waters', while God wipes away 'every tear from their eyes' (Rev. 7:17). Until then, we all experience many bodily challenges. People with disability include those born with disabilities and those whose bodies have changed due to accident, illness or age. Our Lord did not only care deeply for such people (e.g. Matt. 11:5; 12:10–13; 15:30–31; 21:14). He knew that our treatment of people with disability reflects our estimate of ourselves before God. Those who know their poverty before God, and their need of his kindness, learn to welcome others with disability (Luke 14:1–24). This teaching, and Jesus' earthly practice, formed a church that may no longer gravitate only to those who look impressive (James 2:1–4)."<sup>37</sup>

Disability is not a health or welfare issue regarding access to treatment and rehabilitation. Anglican Aid approaches disability as a cross-cutting issue in development and that development requires the active participation of all members of a community, including PLWD. Anglican Aid and its partners, in the implementation of development activities will ensure that people living with disabilities, receive unique attention and care, to ensure their representation in the whole lifecycle of a project.

#### 5. Gender Equality and Equity:

Anglican Aid affirms the Biblical teaching of the absolute equality of men and women in terms of their worth to God and to each other, Anglican Aid recognises all over the world societies manifest a systematic inequitable bias against women and girls. In many societies, even before birth, a boy child is valued more than a girl child. The World Bank estimates gender selective infanticide accounts for 1.56 million missing girls<sup>38</sup>. At school, girls' completion of primary and secondary education is still far below that of boys<sup>39</sup>. Millions of girls are forced into early marriages every year<sup>40</sup>. These girls are at far greater risk of dropping out of school, experiencing dangerous complications in pregnancy and childbirth, and suffering from domestic violence. Even when women do complete schooling they are still likely to be paid less than men,

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<sup>35</sup> Psalm 139:14

<sup>36</sup> Human rights and Disability, United Nations 2002 <http://www.ohchr.org/english/issues/disability/study.htm>

<sup>37</sup> A Progress Report by the Social Issues Committee, Anglican Diocese of Sydney, 34/09 People affected by disability, 3 September 2010 [http://socialissues.org.au/pdf/reports/707\\_PeopleAffectedByDisabilitySIERep10.pdf](http://socialissues.org.au/pdf/reports/707_PeopleAffectedByDisabilitySIERep10.pdf)

<sup>38</sup> World Development Report 2012, World Bank, Washington.

<sup>39</sup> Ibid

<sup>40</sup> <https://www.girlsnotbrides.org/what-is-the-impact/>

hold jobs more insecure than those of men and are far less likely to hold management positions<sup>41</sup>. 1 in 3 girls will be affected by domestic abuse, most likely from an intimate partner<sup>42</sup>. In some societies, if a woman's husband dies she is denied the right to inherit property.

Anglican Aid approaches gender equity as a cross-cutting issue in development and that development requires the active participation of all members of a community. It should look at social, economic, political, environmental and cultural forces that affect men and women's ability to have opportunity and access to participate in and benefit from resources. In response to systematic inequitable bias, women specific programs and policies will be required and both men and women have a role, within each specific context to pursue equity.

## **6. Family Planning:**

Anglican Aid affirms the need to support development through programs that recognise the relationship between reproductive health and other issues, particularly social and familial health, human rights and poverty alleviation. Anglican Aid support effective family planning activities but it will not participate in the provision or support of certain services, including: emergency contraception and/or abortion. Project proposals which include family planning activities that come to Anglican Aid will be assessed to ensure that only services that Anglican Aid can support are provided.

## **7. Environment and Ecologically Sustainable Development**

Anglican Aid is committed to a Biblical understanding of the importance of the environment, both to God and human beings. The Bible describes all of nature as being a part of God's creation, and the role of humanity is to rule over it and to use it in such a way that it brings glory to God, in that it cultivates and cares for what God has made – to be good stewards of God's creation.<sup>43</sup>

Anglican Aid acknowledges that environmental degradation has become a devastating worldwide phenomenon, resulting in the loss of biodiversity, ecosystem health, natural beauty and the ability of the environment to sustain human life. In light of this, Anglican Aid affirms the reality that good environmental management and health is crucial to alleviating poverty and achieving an ecologically sustainable use of resources.

Anglican Aid is committed to ensuring and promoting good environmental management and health in both internal and external operations, as well as in all projects carried out by our partners. Anglican Aid and its partners will promote ecologically sustainable development through the conservation and ecologically sustainable use of natural resources and support the protection of the environment in areas of operation (both internal and external).

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<sup>41</sup> Global Employment Trends: Preventing a deeper jobs crisis, p11, International Labour Organization, 2012.

<sup>42</sup> Global and regional estimates of violence against women: prevalence and health effects of intimate partner violence and non-partner sexual violence, World Health Organization, Department of Reproductive Health and Research, London School of Hygiene and Tropical Medicine, South African Medical Research Council, 2013, p2

<sup>43</sup> Genesis 1:28-30, 2:5-15



**6. Related Documents**

Where necessary, procedures for each of the above will outline more information as to how each guideline is to be understood and implemented.

- PBI Guidance Document
- An Australian human rights framework: towards a Christian response, *Anglican Diocese of Sydney Social Issues Committee*, 2008,
- A Progress Report by the Social Issues Committee, Anglican Diocese of Sydney, 34/09 People affected by disability, 3 September 2010

**7. Review**

In order to ensure that the guidelines continues to be effective and applicable, they will be reviewed by the Anglican Aid Board every 5 years. Conditions which might warrant a review on a more frequent basis would include:

- Employee or management concern
- Changes to legislation

Following completion of any review, the guidelines will be revised/updated to correct any deficiencies if required and approved by the Board. Any changes to the policy will be communicated to staff and partners.

**CHANGE HISTORY**

DATE	COMMENT
30/10/18	New Policy Adopted