

A Caritas  
Internationalis Handbook  
for Reflection and Action



Caritas  
Partnership

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**P**artnership is at the heart of the Caritas Confederation of 162 Catholic relief, development, and social service agencies working in over 200 countries and territories.

We often describe Caritas Internationalis as a “family” and, as we know, families have times of joy and sharing together but also times of dissent and sorrow. Caritas is no different.

Through the Caritas Partnership Project, ably led by Bernt Gulbrandsen, former secretary general of Caritas Norway during the years 1999-2003, we wanted to listen to the entire Confederation to ensure that our partnerships fitted into our principles based on the Gospel and the Social Teaching of the Church as a way of realising our full potential to work for solidarity and social justice in the world.

In 2002, Caritas Internationalis published *The Caritas Partnership Guiding Principles* as a guide for members. We are now following this up with a much more detailed handbook, the distillation of many partnership experiences, some positive, some negative, from throughout the world.

This is not a prescriptive book. It is offered as an aide to Caritas Internationalis members and others of goodwill who wish to deepen partnership as a life-enhancing process.

We owe a great debt of gratitude to Bernt for his hard work and also to the team in the General Secretariat of Caritas Internationalis who produced this handbook: Lynn Yuill, Francesca Frezza, and Jane Kronner.

**Duncan MacLaren**  
Secretary General  
Caritas Internationalis





## The Caritas Partnership Handbook

**T**he aim of this handbook is to create a conceptual framework for partnership among Caritas Internationalis members and to show how partnership goes beyond a financial arrangement and into the very heart of our values as a Christian humanitarian network. We also wish to provide practical ideas and tools to help member organisations develop and maintain quality partnerships both within the Caritas Confederation and with other partners outside the Caritas “family”.

### Why Caritas partnership?

The Caritas Internationalis Statutes and Strategic Plan outline the vision, mission, values, goals, and strategies of the Caritas Confederation. One value that underscores all others in the Strategic Plan is partnership, a value that should permeate all working relationships among Caritas organisations. Participants at regional partnership workshops in the South noted that partnership is the most optimal and desired working relationship because it allows the Church to develop its social-pastoral dimension and to achieve a profound and durable impact through its involvement. In November 2002, the Caritas Internationalis Executive Committee (ExCo) approved The Caritas Partnership Guiding Principles, asking Caritas member organisations to commit themselves to being guided by these values and principles in all their working relationships.

Partnership values and principles stem from the Scripture and Catholic Social Teaching, and are essential to Caritas’ identity as part of the social mission of the Catholic Church. Partnership ultimately aims to achieve sustainable impact and social transformation for the marginalised. For a vast humanitarian network like Caritas, which encompasses the grassroots and reaches



*the diocesan, national, sub-regional, regional, and global levels, the potential for effecting change is immense. However, change can best be brought about when relationships among members are governed by the values of genuine partnership.*

### **Is partnership the only way to cooperate?**

*Partnership is one of many different types of working relationships for Caritas members. Different situations often require different solutions. Short-term involvement does not generally lead to partnership, which requires long-term relations. This handbook gives an overview of the different categories of working relationships. In The Caritas Partnership Guiding Principles, it states that all working relationships should be guided by partnership values as far as possible.*

### **How to use the handbook**

*This handbook is mainly designed for Caritas employees, people in leadership positions, and members of governing boards, and can be used to:*

- *Reflect upon and analyse existing working relationships;*
- *Provide input into strategic planning processes;*
- *Further develop healthy working relationships with existing partners through workshops;*
- *Enhance partnership practice through established structures in sub-regions and regions.*

*We recommend that you first study The Caritas Partnership Guiding Principles (see Part Three), which provide an introduction to the underlying values in partnership cooperation.*



*The following is a case study in the imaginary country of Suneden based on events that took place in the Africa, Latin America and Caribbean, Asia, Oceania, and Middle East/North Africa (MONA) regions:*

## **Case Study**

In 2001, Maria was appointed new director of Caritas Suneden. After six months in office she was invited to participate in a sub-regional partnership workshop. The initiative came from Julius, the regional coordinator, an enthusiastic promoter of partnership. At the partnership workshop, Maria and her diocesan Caritas colleague, Fr Mathias, met with representatives from seven neighbouring Caritas organisations and six programme coordinators representing partner Caritas organisations. Julius introduced the workshop as a forum for open and honest reflection on how Caritas organisations could become better instruments for social transformation, justice, and empowerment.

Maria was asked to analyse the situation of the Caritas network in Suneden. Being quite new to Caritas, she had travelled frequently during her two first months in office, visiting all the diocesan Caritas and listening to their stories. Some of the more challenging situations they faced included:

- the lack of a common vision and unity within the social-pastoral work;
- a significant, and unmet, need for capacity building;
- a sense that many of the working relationships between diocesan Caritas and external Caritas were primarily donor-recipient relationships.

Maria reported on the outcome of the partnership workshop two weeks later at the Executive Committee meeting:

“What was surprising was the frankness and honesty expressed in the discussions and reflections. We dealt with many important issues including capacity strengthening, nepotism, transparency, donors setting the agenda, non-compliance with what was agreed upon, including reporting, Caritas being too clerical, and strategic planning. We arrived at a consensus on many fundamental issues. For instance, we clarified the values and principles that should guide Caritas work and also the roles and responsibilities of the different levels of Caritas based on the principle of subsidiarity.”

Based on the workshop, Maria spoke of a vision for how the Caritas network in Suneden should work:

“In Suneden, as in many countries in our region, the Catholic Church has a unique, not fully utilised, potential to enhance the dignity of the human person, to promote integral human development, and to empower the marginalised, enabling them to develop active and powerful local communities with members playing a significant role in civil society. In order to realise this potential as the social-pastoral dimension of the Church, I foresee a Caritas network in Suneden that has developed a common vision, goals, and strategies, and is committed to applying partnership values and principles to its work. The partners share the vision and goals and contribute to the capacity strengthening of the local network. The partners have participated in a country analysis, and a revision of Caritas Suneden’s strategic plan together with other stakeholders.”

The Executive Committee members reacted very positively to Maria’s presentation and asked her to organise a study session on partnership with the local Caritas network and the Executive Committee members. Other concerns addressed during the study session included the weakened autonomy and identity of many of the diocesan Caritas. One of the study session’s outcomes was a recommendation to begin an inclusive, participatory strategic planning process.

**PART ONE**

The  
Background

# Caritas Partnership



# Caritas Partnership

## The Background

### PART ONE



## 1. Introduction

Caritas partnership as a working relationship within the Confederation was not invented by a group of researchers and writers, but rather stems from Catholic Social Teaching and the needs and desires identified by Caritas member organisations in every region. The first part of this handbook discusses why partnership has become the most desired working relationship in the Caritas network, highlighting both its characteristics and challenges.

## 2. The Social Teaching of the Church and Caritas Identity

Christianity has inherited a rich social teaching from the prophets, the authors of the Old and New Testaments, and Jesus Christ, and the Church has been socially engaged since its inception. The first Christians shared their belongings with one another and with those in need. Catholic orders have been running hospitals and performing other social duties since the early Middle Ages. Since 1891, under the pontificate of Pope Leo XIII, the Catholic Church has issued encyclicals on social issues, giving clear guidelines in light of the Gospel teachings on how Christians should respond to poverty, oppression, and injustice.

The first social encyclical was published by Pope Leo XIII in 1891. *Rerum Novarum* dealt with moral and social problems arising from the industrial revolution and the inhuman conditions in which the working class lived. Since then, many important social encyclicals, council documents, and pastoral letters by Synods of Bishops and Bishops' Conferences have been issued. Many of their elements – the dignity of the human person, solidarity, the preferential option for the poor – are at the heart of true partnership.

The identity and spirituality of Caritas derive from the Gospel



and Catholic Social Teaching and from being one of the three components of the Church's holistic pastoral work. The ministry of Caritas is integrated in the local Church and in each of the Christian communities as a fundamental element in its life and mission, inspired by faith in Jesus Christ. We see the face of the Lord in the face of each of the beneficiaries of our charity and justice work.

Caritas partnership includes what Pope John Paul II calls a "spirituality of communion". In *Novo Millennio Ineunte* (6 Jan 2001) he says, "A spirituality of communion also means an ability to think of our brothers and sisters in faith within the profound unity of the Mystical Body and therefore as 'those who are a part of me'. This makes us able to share our joys and sufferings, to sense their desires and attend to their needs, to offer them deep and genuine friendship. A spirituality of communion also implies the ability to see what is positive in others, to welcome it, and cherish it as a gift from God: not only as a gift for the brother or sister who has received it directly, but also a 'gift for me'. A spirituality of communion means understanding how to 'make room' for our brothers and sisters, to bear 'each other's burdens' (Gal 6:2) and resist the selfish temptations that constantly beset us and provoke competition, careerism, distrust, and jealousy. Let us have no illusions: unless we follow this spiritual path, external structures of communion will serve very little purpose. They are simply mechanisms without a soul, 'masks' of communion rather than its means of expression and growth. (No.43). Consequently, in this new century we must work even harder to develop and value forums and structures which, in accordance with the Second Vatican Council's major directives, serve to ensure and safeguard communion." (No. 44)

Building partnership in the spirituality of communion is the main internal challenge for Caritas Internationalis.

### **3** The History of Relationships among Caritas Members

Most Caritas organisations were created to respond to the immediate needs of the poor and those facing emergency situations within their own countries. They gradually grew and many Caritas members from economically advanced countries began assisting other Caritas organisations outside their own countries. Caritas has been effective in responding to the needs of people during environmental disasters, wars, and ethnic conflicts. Due to the growing frequency of both natural and human disasters, the need for Caritas to take part in emergency and rehabilitation programmes is greater than ever.

During the last few decades most Caritas organisations have focused on development programmes and processes. This development orientation has gone through different stages. In the 1960s, transfers of resources from the North were a dominant factor. Development programmes focused on such things as health services, formal education, and potable water systems. During the 1980s and particularly the 1990s, development programmes focused on empowerment, with the aim of identifying the root causes of injustice and providing the poor with critical awareness about the forces operating in society that were oppressing them. Groups could then take collective action to liberate themselves from these injustices and work for social transformation to build a just society.

Advocacy has become an important focus for dealing with the root causes of poverty, especially since the mid-1990s. It aims to teach marginalised people

how to organise advocacy activities for themselves and to enable others to speak on their behalf when they cannot speak for themselves.

Increasing ethnic conflicts, wars, and communal riots created a new focus for Caritas: to work for peace and reconciliation. For the Catholic Church, peace is a precondition for development. It is the result of justice, and is based on lived solidarity.

Subsidiarity has played a great role since the 1970s. The capacities of diocesan Caritas organisations were developed at the national level and in many countries, parish-level Caritas were also developed.

In the past, Caritas organisations in Africa, Asia, Oceania, the Middle East/North Africa (MONA), and Latin America/Caribbean were strongly dependent on external resources. Money was mainly transferred from members in Europe and North America. The result was that in the 1970s and 1980s those Caritas became major project implementers, with funding often stemming from governments as back-donors. This marked a change from the 1950s and 1960s when transferred funds were mainly collected from Church constituencies as solidarity actions.

By the 1990s, Caritas organisations in Europe faced different challenges. There was a decline in funding from Church sources as secularisation crept into Western European societies. This constrained overseas funding. Secondly, within Europe there was a public demand for Caritas organisations to be more accountable and transparent. Thirdly, the shortage of funds obliged them to search for more funding from their own governments, which in turn demanded stricter accountability measures for financing projects.

Within Caritas Internationalis, desk officer meetings

were held for every region, and working groups were created for countries needing specific attention and help. Most participants were from Europe and North America with invitees from the South. After the 1999 General Assembly, the Confederation converted the desk officer meetings into regional forums with an agenda created by the region, thus shifting the balance of power from the North to the South.

This overview helps us understand how relationships among Caritas organisations have evolved over time into the present thinking and structures, and how the concept of partnership has grown out of these experiences.

## 4 Clarifying the Concept of Partnership

### What is Caritas Partnership?

Caritas roots its understanding of partnership in its Catholic faith. Partnership within the Caritas Confederation is an alliance that expresses solidarity among members of local Churches, recognises all women and men as part of one interdependent global community, and demonstrates a commitment to social justice and an overriding preferential option for the poor.

Authentic partnership means a long-term commitment to agreed upon objectives based on shared values, strategies, and information. It is characterised by honest feedback, joint planning, accompaniment, transparency, and accountability on both sides, and a genuine openness and sensitivity to the other's needs, feelings, expertise, experience, and wisdom. It is based on mutual respect, trust, and goodwill. Effective partnership creates solidarity among member organisations, other organisations that share our vision, and the communities and peo-



ple with whom we work. Partnership aims to have a positive impact on the lives of the people we serve.

### **The main characteristics of Caritas partnership include:**

- Collaboration based on a shared vision and value system;
- Cooperation to accomplish agreed upon objectives, joint responsibility in decision making and risk sharing;
- Cooperation that promotes solidarity among Caritas members, other organisations that share our vision, and communities and people with whom we work;
- Long-term involvement from each partner;
- Accompaniment, mutual support, competency and capacity strengthening, skill sharing, and professionalism;
- Defined roles and responsibilities that clarify how the parties involved complement each other;
- Trust, respect, cultural sensitivity, mutual accountability, and equality;
- Respect for the constraints each partner may face;
- A final work agenda set by each organisation, in dialogue with the partner;
- Strengthening of autonomy and identity, development of local resources, and responsibility to local constituencies;
- Learning through joint reflection and efforts, enabling partners to become more competent and capable of reaching their missions and goals;
- A working relationship based on a Memorandum of Understanding.

### **Benefits for the partners include:**

- Reciprocal, critical dialogue leading to a constructive climate for contextual analysis, ideas, and education;
- Inclusion of development education and advocacy as part of an overall solidarity programme;
- Long-term involvement resulting in long-term im-

pact through programmes stemming from country plans;

- Effective means for community empowerment and civil society strengthening;
- Space for flexible solutions and performance according to needs and changing realities.

### **Recommended reading:**

- Fowler, Alan. "Partnerships: Negotiating Relationships, A Source for Non-Governmental Development Organisations". The International NGO Training and Research Centre (INTRAC) Occasional Paper Series (OPS) No. 32, March 2000.
- Lemvik, Joern. "Partnership - Guidelines for a New Deal". Norwegian Church Aid (NCA), Occasional Paper Series No. 6, July 2001.

## **5. Challenges to Partnership**

There are many examples of authentic and productive partnerships among Caritas members. These experiences have much to teach us. However, there are also many working relationships in Caritas not built on basic partnership values and principles that are felt to be harmful and humiliating to one party. To ensure that working relationships develop in positive ways, it is important to be honest with one another and to analyse positive and negative practices together.

A general impression drawn from several regional and sub-regional partnership workshops is that the working relationships in the Caritas Confederation are often based on a funding (donor) - implementer (recipient) relationship. The practice of external financing leaves those Caritas organisations receiving aid vulnerable to changes in the North. It also results in weakened autonomy, reduced programme ownership, and lack of mutuality, and creates, to varying degrees, identity problems for many Caritas



organisations. On the other hand, northern Caritas members find that the local Caritas network is often fragile and lacks the necessary competency.

The following are some of the main partnership challenges expressed during recent regional and sub-regional partnership workshops:

### Perceptions from the South

- Attitudes about money from external resources often lead to a lack of autonomy in southern Caritas;
- Northern Caritas often define the rules and impose their own agenda;
- The earmarking of funds and lack of flexibility caused by back-donor demands are problematic;
- Strict protocols for obtaining government and European Union funds lead to new demands from partners;
- There is a certain secularism and lack of holistic approaches by northern Caritas;
- There is a lack of cultural sensitivity;
- There is an inability or unwillingness to spend sufficient time with the partner in the South;
- A high turnover among northern programme coordinators leads to a lack of personnel with adequate contextual knowledge;
- There is insufficient knowledge about the partnership philosophy among Caritas leaders.

### Perceptions from the North

- Southern Caritas organisations are often too clerical, with priests in charge who have responsibilities beyond their work in Caritas;
- Mandates are unclear and roles at the national, diocesan, and parish levels are often uncertain;
- Structures are fragile and competency and capacity are lacking;
- Organisations often do not comply with reporting standards;
- The principle of subsidiarity is often not applied properly;
- Some bishops are seemingly not bound by agreements with partners on how funds should be used;
- Cultural burdens in certain countries complicate good project performance;
- A high turnover among leaders and senior staff leads to weakened local structures and working relationships;
- Many Caritas organisations lack strategic and capacity-strengthening plans;
- There is occasionally dishonesty, corruption, and nepotism.



**An African national Caritas director described his experiences with many northern Caritas:**

“In the past years our relationship with northern Caritas organisations has been based on a series of questions asked by them: ‘Why does the national office exist? Why is it so large? What is the capacity of the staff? Why are the proposals and the reporting poor? Why are the administration costs high? Why is there no accountability or transparency?’ I find these questions genuine, but the manner in which they are asked indicates that a ‘donor-recipient’ relationship exists rather than a true partnership. Those who ask these questions often seem uninterested in helping to strengthen the capacity of the national office and to accompany a process of empowerment.”

**A European Caritas representative described some of his experiences with some southern Caritas:**

“Sometimes when I visit a southern Caritas I find that they have no filing systems. This means that important correspondence and written agreements

are often not possible to track. Their administrative systems have severe defects and external audits seldom occur. How can I trust their capacity to handle money that my own organisation has to account for to our back-donors and constituencies? When I raise these issues I’m requested to help them build sufficient structures and competency. But how can I do that, being in charge of about 90 projects in 10 countries?”

**Concluding remarks**

It is encouraging that concrete strategies have been put in place to help deal with challenges in working relationships including the creation of regional forums, also known as regional partnership forums, and the Caritas Internationalis Partnership Project, which resulted in *The Caritas Partnership Guiding Principles*, *The Caritas Partnership Handbook*, and several regional, sub-regional, and national partnership workshops. Even more important is the ongoing partnership process, which has increasingly gained momentum and ownership in the regions and is expressed in the Strategic Plan of Caritas Internationalis.







In  
Practice

# Caritas Partnership

**PART TWO**



## 6. A Focus on Individual Caritas

### 6.1 Introduction

In order to comply with the Caritas mission and to be a relevant partner, Caritas members should evaluate themselves regularly and identify areas for improvement within their own organisations. This chapter addresses a number of issues to help Caritas members build quality working relationships including:

- An overview of different categories of working relationships
- Strategic planning
- Strengthening autonomy
- Creating a learning culture
- Commitment to change

### *Case Study: A Typical Scenario*

The following is an account of a partnership workshop held in the imaginary country of Suneden and the challenges faced by the various organisations working there. It is based on real experiences shared during Caritas partnership workshops in different regions.

#### **Diocesan Caritas perspective:**

- “A good number of our working relationships are felt to be mainly ‘donor-recipient’ relationships rather than partnerships, even if the partners prefer to call all relationships ‘partnerships’. Some of the representatives of the partner Caritas lack cultural sensitivity and basic knowledge of local Church matters;
- Some of us have no external partner and feel we receive little help from the national Caritas office in establishing new contacts;
- We do not have fundraising activities, and our autonomy is very weak;
- We need more resources and competency for capacity building. The national Caritas office offers some assistance, but it is not sufficient. Many of our partners are reluctant to support substantial capacity-building activities;
- We do not feel any ownership to the national Caritas. We have little knowledge of what goes on and no insight into its financial situation.”



### **National Caritas perspective:**

- “We have difficulty meeting the different needs of the diocesan Caritas because of insufficient human and financial resources;
- One major challenge to social-pastoral activities in Suneden is that many of the diocesan Caritas lack a holistic social-pastoral vision, and some want to continue with their partners without any changes;
- It is frustrating and worrisome that most of the foreign Caritas bypass the national Caritas, working directly with diocesan Caritas. They contact us merely to share informal information. One consequence is that it is difficult to develop countrywide social-pastoral and capacity-building plans, and to create unity within the local network. I sometimes feel that some Caritas deliberately want to destroy our local network through their direct competition.”

### **Foreign Caritas perspective:**

- “We feel that the national Caritas office is rather weak, and that it is more appropriate and efficient to work directly with one or some diocesan Caritas. We do not receive any service from the national Caritas office;
- Our experience is that the Bishops’ Conference does not stand united behind the national Caritas. Roles and responsibilities within the local Caritas network are therefore not clear, and neither is the mission of Caritas;
- We find that most of the diocesan Caritas need to be strengthened in terms of capacity and competency. Often they do not comply with what we have agreed upon – even in written agreements – especially with regard to adequate and timely reporting. This could create serious problems for us as funders as we could lose our credibility with our constituencies and back-donors. Capacity-strengthening activities therefore often form part of the projects and programmes.”

**For reflection:** Identify the conflicts in the case study.

## **6.2 Different Categories of Working Relationships**

Many Caritas organisations involved in a situation similar to the one in the case study refer to all their working relationships as “partnerships”. However, it is important to understand and distinguish the different categories of working relationships in order to make appropriate decisions and to clarify respective roles, rights, and responsibilities.

*The Caritas Partnership Guiding Principles* expresses that “different contexts require different kinds of working relationships that may not always fulfil

*the criteria for a real partnership... nevertheless ... all relationships for a member of the Caritas Confederation should conform to the highest principles of Christian ethics and strive to embody the basic values of partnership.”*

Researchers note that workers in the development field need a wide range of systems and mechanisms to function optimally. The categories of working relationships in this handbook are identified as: network ally, project funder, programme supporter, institutional supporter, and Caritas partnership.

	<b>Network Ally</b>	<b>Project Funder</b>	<b>Programme Supporter</b>	<b>Institutional Supporter</b>	<b>Caritas Partnership</b>
<b>Focus and time span</b>	Two or more organisations agree on a development agenda or the objectives they want to pursue together. The relationship often lasts for a limited period of time.	The initiative to start the project may come from the local or external Caritas. The funder focuses on the project. The relationship is often short-term, but may continue.	The programme supporter concentrates on a particular area such as health, micro-credits, community development etc. The relationship is mid- or long-term.	The partners' focus is on development effectiveness and organisational strengthening.	Caritas partnership is a long-term commitment based on agreed objectives, a shared vision, values, and strategies arising from strategic plans. It focuses on such issues as integral human development, social justice, empowerment, and capacity building.
<b>Main characteristics</b>	It is often used by established networks for specific advocacy, campaigning, and lobbying activities.	The short time span may make it difficult to comply fully with essential partnership values and principles, although they should be applied as far as possible.	The time span allows the relationship to develop on the basis of partnership values and principles. The programme corresponds to the organisation's strategic plans.	Programme performance is not an essential element in the relationship. Interaction is based on what the organisations do and what they are.	Main characteristics include accompaniment, mutuality, and joint responsibility for programme results. The relationship deals with root causes of marginalisation, influences one another's organisational behaviour and institutional decision making, and includes working areas other than the programme itself.
<b>Funds and involvement</b>	The relationship is not based on money transfers.	The project funder mainly offers financial support, but may also be involved in design, implementation, technical support, and evaluation.	In addition to financial input, the programme supporter is involved in some, or all, of the following areas: socio-economic analysis, programme design, implementation, technical support, capacity building, and evaluation.		The transfer of funds is not regarded as the only way of expressing solidarity. Involvement in development education, advocacy work, and other activities of solidarity are essential to the relationship.
<b>Relationship</b>	It is based on mutual knowledge of one another through networks.	The organisations have little or no influence in determining the other organisation's policy, strategy, or organisational behaviour.	The relationship will often develop into a partnership.	This type of relationship is common among organisations that have interacted over a long period of time; the relationship is very close to a partnership relationship.	The partners complement each other in experience, knowledge, networks, and competency. The partnership enables both Caritas members to become more competent and capable of reaching their missions and goals.

*The main characteristics of different working relationships have been adapted from:*

*Alan Fowler. "Partnerships: Negotiating Relationships, A Source for Non-Governmental Development Organisations." INTRAC Occasional Paper Series No. 32, March 2000.*

In his article, Alan Fowler notes that the relationship can be based on four different levels of depth: information exchange, consultation, shared influence, and joint control. The project funder relationship has the least amount of depth, while Caritas partnership has the most. Feedback from several regional partnership workshops also confirmed this.

**Questions for reflection:**

- What types of working relationships does your Caritas have?
- What types of future working relationships would best suit your Caritas?
- Which partnership values and principles should be included in a project funder relationship?

**Recommended Reading:**

- Fowler, Alan. "Partnerships: Negotiating Relationships, A Source for Non-Governmental Development Organisations". INTRAC Occasional Paper Series No. 32, March 2000.
- Lemvik, Joern. "Partnership - Guidelines for a New

Deal". Norwegian Church Aid (NCA), Occasional Paper Series No. 6, July 2001.

**6.3 Strategic Planning**

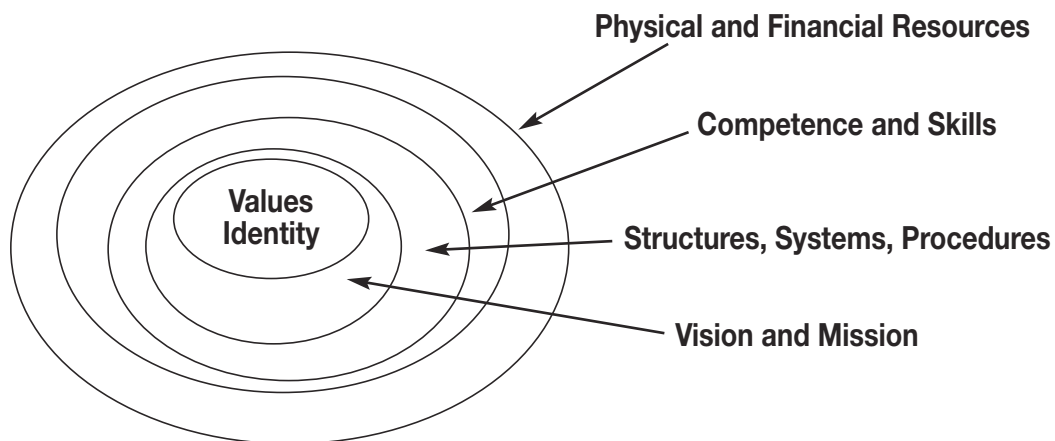
In the case study described earlier, the national Caritas had probably not developed a strategic plan. Even if it had, the diocesan Caritas felt little sense of co-ownership. What resulted was a lack of unity within the local Caritas network and ambiguous mandates and roles. This section offers some basic ideas and tools that are useful for strategic planning.

**No clear identity – no partnership**

Caritas organisations must be clear about their identity and intentions in order to establish a balanced and equitable working relationship. Clearly defined values, vision, and mission statement are essential elements of every strategic plan.

**Strategic planning processes**

Humanitarian organisations may be likened to the layers of an onion:



*Adapted from Goold, Liz, Ogara, William, and James, Rick. "Churches and Organisation Development in Africa: Dilemmas and Implications for Northern NGO's". INTRAC OPS No. 20, September 1998, P. 10, Fig. 2.*

**Identity and values**

It is important to start with the inner core of an organisation to discover or re-discover its identity and values. Such an in-depth self-evaluation and analysis will involve the organisation's staff and leadership, as well as the bishops. The centre of gravity in

this process should rest at the diocesan level and include representation from the parochial structures. People at all levels, from parishioners to bishops, need to identify with the values and mission of Caritas. Only then will Caritas be rooted locally and have their full support.





**Vision**

The vision is the mental picture or image of the results Caritas wants to achieve. It provides the guiding light and should inspire and pull Caritas together into unity of action. Caritas members should work out their own vision within the larger framework of the Caritas Internationalis vision.

**Mission**

The mission statement defines the role and contribution of Caritas in achieving the vision, and should give members the guidance needed for choosing and prioritising working areas.

**Goals and working areas**

Goals and working areas will derive from the mission statement. The world is constantly changing and goals and working areas should be re-assessed accordingly. It is important to analyse the special strength of Caritas in its own context.

**Internal structures, systems, procedures, and leadership**

Many Caritas members have set up their internal systems more by chance than by design. Leadership and management skills are crucial in developing appropriate internal systems, procedures, and human resources. Many Caritas have found it useful to work with a consultant or facilitator.

**Tools: How to organise an extensive, inclusive strategic planning process**

- Establish a task force or steering committee responsible for planning and carrying out the strategic planning process. Present the planning results to the national and diocesan Caritas leadership and decide how to carry out the entire process.
- Initiate a participatory evaluation and contextual analysis. All essential local stakeholders (national Caritas, diocesan Caritas, local structures, bishops) should be included. The results will serve as a basis for further strategic planning.
- Organise inclusive workshops that discuss and clarify values, identity, vision, mission, goals, structures, autonomy, roles, and responsibilities.
- Don't rush the process.
- Make sure the steering committee maintains contact with the bishops during the process.
- Assess whether leadership formation can take place simultaneously.
- Ensure that external facilitators have a clear understanding of the local context and the Church.
- Invite Caritas partners that can contribute to the strategic planning process.

**Different levels of strategic planning**

If a Caritas organisation is unable to conduct an extensive strategic planning process, it should at least organise a workshop to work out its vision, mission, goals, and working areas. The board, staff, and internal stakeholders should participate, and partners could be invited to provide input. An abridged version of the strategic planning process could allow for consensus on short-

and long-term programmes and management operations, and serve as a platform for a more extensive and participatory strategic planning process in the future.

The section on different depths and inclusiveness in strategic planning has been adapted from: Allisson, Michael, and Kaye, Jude. *Strategic Planning for Non-Profit Organizations*. New York: Wiley, 1997.





Levels of planning	Abbreviated	Moderate	Extensive
<b>Timeline</b>	One to two days	One to three months	Six months to one year or more
<b>Personnel involved</b>	Usually entire board and staff, and internal stakeholders only	Usually entire board and staff, other internal stakeholders (strategic planning at the national level should include the diocesan Caritas and representatives from the Bishops' Conference), and some external stakeholders	Large number, including extensive input from all major internal and external stakeholders (strategic planning at the national level will include diocesan, parish, and partner Caritas, bishops, Justice and Peace Commissions etc.)
<b>Depth of analysis/new information to be gathered</b>	Little or none	Some	Substantial; at least data from stakeholders and objective data about operating environment
<b>Primary outcomes sought from the strategic planning process</b>	<p>Consensus among board and staff on identity and values, vision, mission, goals, programme areas, management/ operations priorities</p> <p>Guidance to staff on developing detailed annual operating plans</p>	<p>Consensus among board and staff on identity and values, vision, mission, goals, programme areas, management/ operations priorities</p> <p>Articulation of programme and management/ operations goals and objectives</p> <p>Better understanding of the organisation's strengths, weaknesses, opportunities, and threats</p> <p>Discussion of strategic choices</p> <p>Guidance to staff on developing detailed annual plans</p>	<p>Consensus among board and staff on identity and values, vision, mission, goals, programme areas, management/ operations priorities</p> <p>Articulation of programme and management/ operations goals and objectives</p> <p>Excellent understanding of the organisation's strengths, weaknesses, opportunities, and threats</p> <p>In-depth discussions of strategic choices</p> <p>Significant co-ownership of the strategic planning process</p> <p>Guidance to staff on developing detailed annual plans</p>

**Recommended reading:**

- Allisson, Michael, and Kaye, Jude. *Strategic Planning for Non-Profit Organizations*. New York: Wiley, 1997.
- Goold, Liz, Ogara, William and James, Rick. "Churches and Organisation Development in Africa: Dilemmas and Implications for Northern NGO's". INTRAC OPS No. 20, September 1998.
- James, Rick. "Strengthening the Capacity of Southern NGO Partners". INTRAC OPS No. 5, May 1994.
- Lemvik, Joern. "Leadership Formation".

**6.4 Strengthening Autonomy**

"Autonomy produces maturity and growth...and does not mean anarchy or dispersion."

"Money is not the most important issue in cooperation – nor is it the only issue."

*The above observations were made during a sub-regional partnership workshop in El Salvador (CISA).*

One recurring theme from many of the Caritas partnership forums was that members often feel negatively dependent in their relationships. The autonomy of both parties is vital for a healthy working relationship. Because money allocated to projects and programmes can cause inequality, it is crucial that partners take the necessary steps to prevent any perceptions of power imbalance. Otherwise, principles such as equality, mutuality, local ownership, and autonomy will not prevail.

Autonomy means the right to fix objectives, to determine and mobilise the means to attain them, and to be fully responsible and accountable to all stakeholders. Caritas understands autonomy as self-determination, the capacity and right to make decisions, to develop plans, to put into place the necessary structures to carry them out, and to choose partners and negotiate conditions.

**Ideas on how to strengthen autonomy include:**

(adapted from the Pan-African Assembly, Kigali 2002)

- Basing the work on a strategic plan worked out in a participatory process;
- Strengthening professional expertise and the capacity of Caritas;

- Providing job security to permanent Caritas employees and focusing on career motivation;
- Raising awareness about the unique value of the local network in development and emergency work, and focusing on its continued development;
- Encouraging activities that generate revenues for the benefit of the most deprived;
- Prioritising action that increases a sense of responsibility, and focuses on training, analysis, and preparedness to help local communities not only respond to emergencies, but to participate in building structures aimed at reducing the negative effects of poverty;
- Encouraging visits and exchanges of successful experiences;
- Developing mechanisms for responding to emergencies and making those set up by CI one's own;
- Organising an annual countrywide Caritas day;



- Encouraging activities that generate revenues for the benefit of the most deprived;
- Intensifying training in fundraising and carrying out fundraising on a regular basis with the aim of covering salaries through local funds;
- Establishing working relations with more than one partner;
- Reviving traditional mechanisms for expressing solidarity.

**For reflection:**

The local Church network has a structure that often reaches out to even the most remote communities.

It is a fundamental “asset” in our Caritas cooperation. How could this asset be valued compared with the value of money brought in externally?

### **6.5 Creating a Learning Culture**

To remain relevant as an entity serving the poor, Caritas members must never cease to listen. Being a learning organisation does not just happen – it has to be planned. In their strategic plans and partnership forums, the different regions and sub-regions of the Caritas Confederation stress the importance of capacity and competency building at all levels.

### ***Learning from Mutual Experiences***

In 1990, Caritas Pampanga submitted an emergency relief programme to the Caritas network through Caritas Philippines and Caritas Internationalis to deal with the disaster caused by the eruption of Mount Pinatubo. Caritas Pampanga, a diocesan Caritas, had been working on emergencies and development in this area for many years. A working relationship with Caritas Norway, initiated in 1990, gradually evolved from rehabilitation cooperation to development cooperation to a long-term partnership, with a strong focus on learning and capacity building.

The relationship’s main characteristics include:

- Mutual learning from joint experiences based on regular evaluations;
- Focus on education and professionalism;
- Strategic planning reviews and organisational strengthening;
- Application of the principle of subsidiarity and the use of participatory learning processes;
- Definition of working areas based on strategic planning and national social-pastoral plans;
- Evolution of local parish Caritas network in both countries;
- Sharing of experiences;
- Regular communication with the national Caritas Philippines office.



Photo: CCODP

Characteristics of a learning organisation include:

- Emphasis on individual learning
- Teamwork
- Experience sharing
- Focus on improvement
- Leadership strengthening
- Encouragement of innovation
- Recognition of experiences gained at all levels of the organisation and from partners

### Essential for becoming a learning organisation

#### *Collecting and analysing internal experience*

Establish mechanisms for gathering and analysing information from programmes to see what has been successful and what has not. Assess and incorporate the information into strategic and programme planning.

#### *Learning from others*

Learn from other organisations and acknowledge benchmarks for best practices.

#### *Communication systems*

Set up good formal and informal communication systems including training courses, web sites, workshops, team meetings, and newsletters. A good communication system is in place when information flows freely across departments and sections.

#### *Drawing conclusions*

In drawing conclusions, focus on the knowledge and skills acquired by Caritas, and how they can influence strategy and practice. Allow all relevant staff to draw conclusions from the information gathered.

#### *Organisational memory*

Ensure that what is learned becomes part of the organisation and does not remain with just one person. Information pertinent to the organisation should be systematised and made available through databases, libraries, and resource centres.

#### *Strategic planning*

Feed what has been learned into the ongoing strategic planning processes of Caritas.

### Benefits of being a learning Caritas organisation include:

- Improved unity within the organisation. Individuals, groups, and sections view each other as interdependent working partners;
- Increased impact and better use of human and financial resources;
- More flexibility to meet unexpected challenges and initiate necessary changes;
- Participation of employees in policy-making based on their experience and knowledge;
- Institutionalised experience that does not leave the organisation with the individual;
- Programmes and activities that are monitored, reported on, and evaluated in a way that promotes organisational learning;
- A climate created by leaders that encourages experimentation, acknowledges the importance of learning from one's mistakes, and promotes creativity, stability, and an overall feeling of security.

To become an authentic learning organisation, the Caritas member must analyse its present situation and work out an action plan. It is often useful to involve a facilitator. Consult your region's strategic plan.

*This chapter has been adapted from:  
Britton, Bruce. "The Learning NGO". INTRAC OPS No.17,  
July 1998.*

## 6.6 Commitment to Change

This chapter deals with important elements for developing sound Caritas organisations and relationships. It is not mandatory for Caritas members to comply with all the recommendations made before entering into a working relationship. Organisational strengthening and partnership building are long-term processes. However, it is fundamental that a *clear vision* and *mission statement* are in place to guide the Caritas in the country.

Also crucial is the *commitment* of the bishops and the leadership to steer the Caritas through the necessary process of change to become an optimal instrument for building inclusive and just societies.

### Ideas for commitment to change include:

- Participatory socio-economic country analyses;
- Participatory self-assessment workshops;
- Participatory organisational evaluations with external facilitators;
- Exposure visits to other Caritas organisations;
- Partnership workshops with main stakeholders and partners;
- Leadership training;
- Reflections/workshops at the bishops' plenary meeting (promoted by the national Caritas);
- Strategic planning.

### For reflection:

Based on the case study in this chapter's introduction, what steps should be taken to resolve the conflicts?

# 7 Partnership in Development Cooperation

## 7.1 Introduction

The most common form of partnership is one that stems from cooperation on development projects and programmes that deal with the root causes of poverty. Partnership relationships normally encompass more than one working area. The topics mentioned in this chapter are also relevant to partnerships based on long-term emergency and advocacy cooperation (see chapters 8 and 9), and include:

- Moving from projects to more holistic development relationships;
- Negotiating working relationships;
- Working out a Memorandum of Understanding;
- Conducting partnership workshops;
- Respecting the roles and responsibilities of different levels;
- Practising local ownership and joint responsibility;
- Achieving respect, equality, and mutuality;
- Globalising solidarity.

### ***From Crisis to Partnership: An African Experience***

In the late 1990s, Caritas Uganda began a renewal process after diocesan and foreign Caritas expressed crises of confidence, and the leadership indicated a strong desire to find new ways of *being* Caritas. A strategic planning process was initiated, led by Caritas Uganda's president and director and actively involving all diocesan Caritas.

One aim was to look at the different types of working relationships on which to build future social-pastoral work in Uganda. Vital input was given during a partnership conference organised with some of Caritas Uganda's main partners.

This renewal helped Caritas Uganda develop into a strong actor in civil society. Partner Caritas organi- →

sations continue to be involved in Caritas Uganda's strategic reflections, supporting and accompanying diocesan programmes that are part of the national social-pastoral plans. Partners now invite Caritas Uganda to participate in their own strategic reflections. The relationships are built on shared visions and values, strategic plans, respect, openness, mutuality, stewardship, and accompaniment. Caritas Uganda is sharing its positive partnership experiences with the wider Africa region.

### **Lessons that can be learned from the African experience:**

- Organisational crises are natural and should be used as an opportunity for transformation and renewal;
- Including partnership reflection in strategic planning processes can lead to positive results;
- Profound change processes require unity and a shared vision within the leadership and the Bishops' Conference;
- Involving accompanying Caritas organisations in the strategic planning process could allow organisations to achieve a shared vision and common understanding of the needs and areas that need to be prioritised.

## **7.2 Moving from Projects to More Holistic Development Relationships**

Development programmes are the foundation of Caritas work, enabling structures, capacities, and competencies to be built, which are essential for other working areas. Development cooperation is a solid platform for cooperation in emergency relief, advocacy, and peacebuilding and reconciliation, and creates solidarity among communities. Since development cooperation is normally a mid- or long-term process, it allows partners to foster the necessary qualities for effective partnerships.

### **From project to programme to partnership**

Partnership cooperation often stems from cooperation on a specific project. During that time, partners gain knowledge of one another and often decide that cooperation should continue and eventually be

expanded to other working areas. Projects often evolve into larger programmes, which can then turn into holistic long-term partnerships.

### **Characteristics of partnerships in development cooperation**

In partnerships based on development cooperation both organisations have formulated a strategic plan, or are in the process of doing so, and worked out a common vision and goals for the relationship through joint poverty-country analysis. Their work is based on shared, identified values, and is characterised by the following:

- Cooperation focuses on programmes covering sectors/regions, rather than on single projects;
- Programme planning, implementation, and evaluation are participatory processes that include target groups and partners;
- Sustainability and use of local resources are enhanced;
- Local fundraising is promoted and autonomy of both partners reinforced;
- Local community groups are empowered and strengthened;
- Capacity building, a vital pre-programme element, is carried out at all levels;
- Agreement is reached on education and evaluation systems;
- Involvement is long-term and renewed regularly (i.e. every three years);
- Partner organisations are engaged as a partnership team;



- A Memorandum of Understanding is jointly worked out.

### **Programme Participants**

To make the partnership inclusive and holistic it is important to ensure that programme participants (target groups) are involved in the planning, implementation, monitoring, and evaluation of the programme. By being considered real partners, programme participants can influence how control and reporting systems are shaped.

### **Sustainable achievements - long-term involvement**

At times there is a contradiction between the life of development projects and programmes and their expected impact. Funding Caritas members often provide short-term funding for programmes intended to show long-term results, which is often impossible. Development cooperation in partnership relationships is always long-term.

### **Empowerment of Local Communities**

An important goal in partnership cooperation is to enhance the dignity of the human person and to promote integral human development. This is done by empowering people and local communities and helping them in turn form strong civil societies. Empowerment implies focusing on the development of human resources through animation and education, rather than through extensive material investments.



Some indicators of empowerment include the following:

- Joint country analysis is undertaken to reflect on what is causing marginalisation and social injustice;
- Local communities are recognised as having capacities and coping mechanisms that should be identified, understood, and strengthened as the primary source of local problem solving;
- Participatory methods are used to maximise joint planning, evaluation, and analysis, and local resources are used fully;
- Advocacy training and activities are supported, including public awareness campaigns.

### **Capacity Building**

In regional and national strategic plans, Caritas organisations underline the importance of strengthening the capacity and competency of those organisations involved, and of setting aside sufficient resources for this purpose.

Some indicators include the following:

- Both Caritas partners have capacity-building plans for their staff with an appropriate budget;
- Organisational reviews take place regularly;
- Leadership undergoes regular training;
- All programmes have a separate paragraph on capacity building;
- Career possibilities are explored and planned for;
- Staff experiences a learning culture within Caritas.

### **Partner Meetings**

These meetings enable partners to come together to assess the relationship and major aspects of the joint programme cooperation. They also serve as natural follow-up to partnership workshops. Partner meetings often take place once a year and should not be confused with current programme follow-up visits, which are generally carried out several times a year.



### ***Caritas Nepal: Accompaniment in Times of Crisis***

Caritas Nepal was created in 1989 to help the flood victims in its country. Gradually Caritas Nepal grew and established working relationships with a number of partner organisations. Country programmes geared towards the poor and the marginalised were developed. The organisation entered a crisis period, however, following the tragic death of its director in 1997. Many of the key staff left and project support ceased dramatically as partners questioned the organisation's credibility and leadership. This period served as an eye opener for Caritas Nepal, and in 1998 some partner Caritas offered to accompany the organisation to help resolve its problems. Their accompaniment and the involvement of the regional coordinator and APHD, an Asian partnership member organisation, helped usher in a new phase for Caritas Nepal. A five-year plan was worked out, giving priority to such issues as:

- Self-sustainability and local fundraising
- Regionalisation
- Capacity building
- Partnership development

Caritas Nepal was able to resolve its problems by changing its approach to development work and the local organisation of Caritas.

## **7.3 Negotiating Working Relationships**

- Negotiation
- Operation

### **Dialogue and Negotiations**

Researchers in the development field and NGO world say that to function well systems must be diverse and have different mechanisms for achieving agreed upon results. Relationship negotiations provide the basis for future cooperation. Negotiations can often be challenging, depending on how well the partners know each other from previous working relationships. An overview of the different categories of working relationships was given in Chapter 6.2, Part Two.

### **Stages in the process**

There are four stages that lead to the beginning of a working relationship with another organisation:

- Exploration
- Preparation

### **Exploration**

As soon as a Caritas member has decided it wants to build a working relationship with another organisation, it should begin by looking at potential partners to determine which organisations have compatible strategies and objectives, as well as credibility. It should also decide on areas of cooperation.

Once the list has been compiled, the Caritas member needs to discuss the possibility of working with the selected organisations and decide whether there is common interest on which to build a relationship. If there is, it is time to move on to the next phase.

### **Preparation**

Both organisations need to do their homework and



try to find the right type of cooperation before negotiations can take place.

Each organisation must:

- Clarify its values, identity, mission, goals, working areas, and other basic strategies;
- Clarify its state of relations with constituencies and stakeholders;
- Clarify the kind of working relationship it wants and why;
- Clarify the goals for the working relationship;
- Clarify what it is ready to offer, and what it requires from the partner;
- Assess how one can contribute to the positive development of the other if organisational weaknesses are identified.

### **Negotiations**

Once the first two stages have been completed, negotiations can begin. During negotiations, organisations should:

- Introduce their values, objectives, and strategies and explain why cooperation is desired;
- Discuss what is expected from each side;
- Identify a common vision, goals, and values and determine the most appropriate type of working relationship.

If an agreement is reached, they can then present organisational set-ups, systems, procedures, competency, and capacity. In doing so, they should:

- Discuss and find common ground on how to organise the working relationship;
- Present time schedules for implementing the working relationship;
- Create a Memorandum of Understanding for the working relationship.

### **Operations**

Once the Memorandum of Understanding or agree-

ment has been signed, it should be implemented accordingly. Good communication is essential and regular meetings for relationship assessments are recommended.

#### **For reflection:**

How have the working relationships in your organisation been developed?

#### **Recommended reading:**

- Fowler, Alan. "Partnerships: Negotiating Relationships, A Source for Non-Governmental Development Organisations". INTRAC OPS No. 32, March 2000.
- Lemvik, Joern. "Partnership - Guidelines for a New Deal". Norwegian Church Aid (NCA), Occasional Paper Series No. 6, July 2001.

## **7.4 Working Out a Memorandum of Understanding**

A Memorandum of Understanding is a tool that facilitates partnership development and practice. It provides an overview and clarification of the principle factors of the working relationship. Partners should work out a Memorandum of Understanding together. It is recommended that the local Caritas compose the first draft.

#### **Elements in a Memorandum of Understanding on partnership could include:**

- Shared vision, values, and goals for the relationship;
- Main working areas of cooperation;
- Timeline;
- Access to each other's information and decision-making systems;
- Regular meetings (in both the South and the North);
- Rights and obligations of the partners with respect to programme planning and performance including:



- initiation of programmes and projects
- baseline studies and planning
- implementation and monitoring
- funding and back-donors
- information and reporting
- evaluations
- Agreement to regular reviews by peers of the relationship and its outcomes;
- Guidelines for resolving disputes.

A Memorandum of Understanding is not a legal document but rather a declaration of intent. It should be revised and updated regularly. In addition to the Memorandum of Understanding, a more detailed programme agreement should be worked out. This could be viewed as a legal document.

#### **For reflection:**

Discuss the Memorandum of Understanding framework with a partner Caritas, assess which items are relevant in your relationship, and work out your own Memorandum of Understanding.

### **7.5 Conducting Partnership Workshops**

The numerous national, regional, and sub-regional partnership workshops and forums held since the late 1990s, and attended by the leadership of many national Caritas, have proved essential for reflecting on and enhancing partnership. The next logical step is to bring the partnership process “home” and plan workshops with partners at the country level. The process could involve the entire local Caritas network and its partners. The initiative may come from either partner.

#### **A Planning Task Force**

Set up a small task force to work out goals, objectives, methodology, target group, budget, and logistics. Choose a venue where one may work undisturbed and enjoy an atmosphere of retreat. Allow at

least two and a half days for the working sessions alone.

#### **Participation**

A partnership workshop that includes the country’s entire Caritas network must be participatory in all aspects. In addition to diocesan and national Caritas, representatives from some parish Caritas and other relevant Church commissions such as Justice and Peace ought to be included. It is important that bishops participate as heads of the diocesan Caritas. All main partners should attend, and some should also be involved in the workshop’s planning.

In a workshop for a diocesan Caritas and its partners, representatives from parishes (parish Caritas) and the national Caritas, as well as relevant diocesan commissions, should be invited.

#### **The workshops could include plenary sessions and working groups focusing on:**

- Assessing past and present working relationships
  - discussing positive and negative experiences
- Clarifying what is desired for the future
  - determining a common vision
  - deciding how future working relationships should be - their values, principles, and characteristics
  - determining the roles and responsibilities of the different Caritas levels
- Clarifying necessary preconditions for desired working relationships
  - discussing changes required from the partners and the local Caritas in terms of planning, implementation, monitoring, and evaluation of programme/project
  - discussing changes required from the partners and local Caritas in terms of the relationship
- Working out and agreeing on a draft plan of action

### **Facilitation and moderation**

It is often advantageous for facilitation to be carried out by an external person with a good knowledge of Caritas and partnership. Qualified people are available in each region. The moderation of each session can be shared by key participants.

### **Steering group**

The task force, including the facilitator and moderator, can function as a steering group, meeting after the morning and afternoon sessions to evaluate the workshop's progress.

### **Results**

The results of a partnership workshop should be followed up annually at the partners' meeting.

### **For reflection:**

Appreciative Inquiry is one methodology that can be used during partnership workshops. For more information see Part Three, Tool 1.

### **Reports from several partnership forums and workshops are available on the CI web site under Caritas Partnership including:**

SELACC, Fraternal Cooperation, the Quito Partnership Workshop, 1995  
Caritas Philippines Partnership Workshop, Manila 1998  
Asia Partnership Forum, Singapore 2001  
MONA Partnership Forum, Cyprus 2001  
The AMECEA Partnership Forum, 2002  
Pan-African Assembly, Kigali 2002  
Oceania Partnership Forum, Fiji 2002  
Latin America/CISA Partnership Workshop, El Salvador 2003

## **7.6 Respecting the Roles and Responsibilities of Different Levels**

Caritas members seeking to establish working relationships in another country with a diocesan or parish Caritas must respect the mandates and roles of the national and diocesan Caritas and the national social-pastoral plans. Diocesan Caritas are not meant to function as separate entities, but rather as part of a local network working on the basis of plans that have been coordinated by the national Caritas. During a week-long workshop in Ecuador in 1995, participants from various Latin American Caritas, with representatives from different levels, and European Caritas discussed ideal cooperation within the Caritas Confederation. In addition to clarifying goals, values, and methodologies, participants at the Quito workshop also defined the ideal roles and responsibilities of the different levels of Caritas. A similar partnership workshop took place in 2001 in Nairobi, Kenya in the AMECEA zone. A concise description of roles and responsibilities has been worked out by AMECEA (see Part Three, Tool 2).

### **The main roles of the different levels of Caritas**

#### *Parish Caritas*

Parish Caritas organisations should have a proactive and prominent role in development work because of their proximity to local communities, volunteers, and parishioners.

#### *Diocesan Caritas*

Diocesan Caritas organisations offer services to the parish Caritas structures and community groups. They plan and implement diocesan social-pastoral plans and programmes, which are the basis for national pastoral plans.

#### *National Caritas*

The national Caritas should have a clear vision and



promote unity within the local Caritas network. The national office is a professional team serving the diocesan structures with links to the international level. The national Caritas designs and coordinates national social-pastoral plans that are built on diocesan realities and plans.

#### *Partner Caritas*

The main role of the partner Caritas in development cooperation is to accompany the local Caritas at all levels and to carry out development education and solidarity work in its own country.

### **Case Study**

It is damaging when a national Caritas feels its role in dealing with diocesan Caritas is being undermined by the actions of external Caritas organisations. It makes it difficult for the national Caritas to coordinate national social-pastoral activities, and the image of Caritas in the country becomes unclear as a consequence.

#### **Suggestions on how to resolve the situation include:**

- Conducting a joint problem analysis (an external facilitator is often useful);
- Planning and implementing inclusive, participatory workshops to clarify the social-pastoral mission of the local Caritas network, mandates, roles and responsibilities (external facilitator is recommended);
- Involving the bishops' plenary meeting to clarify the mission and mandate of the national office;
- Updating the bishops regularly at their meetings on social-pastoral issues;
- Using mediation and arbitration mechanisms for Caritas (see Part Two, Chapter 12).

When an external Caritas establishes working relations directly with a diocesan Caritas, the relationship should be in harmony with the national social-pastoral plans and other countrywide plans. The external partner is responsible for developing a constructive and supportive relationship with the

national Caritas, with the goal of including it in the partnership. When a national Caritas has no clear mandate or strategic plan, it may be difficult or impossible to involve it in a partnership relationship. Under these circumstances, the local Church must put the situation in order.

## **7.7 Practising Local Ownership and Joint Responsibility**

“Co-responsibility is the only way to deal with global matters, and it creates empathy.”

*The above was cited during a sub-regional partnership workshop in El Salvador (CISA).*

*The Caritas Partnership Guiding Principles:*

*“We acknowledge one another’s autonomy and ownership of own development processes and strategic planning. Each partner makes decisions about its working areas and sets the final agenda*

*for its work. As accompanying partners, we are co-owners and have co-responsibility for the programmes and their results. When having established mutual trust, we invite one another to influence the institutional decision-making and*

*organisational behaviour of our organisations.”*

The acknowledgement of one another's autonomy and ownership of one's own development processes and choices are fundamental in a partnership. Each Caritas decides its own mission, goals, and working areas.

Once the terms and goals of the partnership have been negotiated, the two organisations are jointly responsible for reaching the agreed upon programme results and should:

- Participate in the contextual analysis, planning, implementation, and evaluation of programmes;
- Be involved in each other's institutional and policy decision making when such decisions or behaviour will have an impact on the partnership.

**Indicators include:**

- Partners do not harm local ownership of strategic planning, organisational development processes, or choices of programme areas, but respond to and understand their roles when invited to participate in such processes;
- Agreements reflect joint responsibility and co-ownership for programme/project planning, execution, evaluation, and results;
- The local Caritas has the final word in local development processes;
- Each partner willingly takes responsibility and mutual assistance is given;



- There is willingness to modify expectations and roles to address lessons learned.

**Ideas for enhancing local ownership and joint responsibility include:**

- Focusing on sustainability, autonomy, and strengthening of the relationship to own constituency when planning programmes;
- Developing and practising mutual accountability (see next paragraph);
- Planning programmes and procedures together with partner and programme participants;
- Defining and using joint decision-making structures;
- Agreeing on indicators to monitor programme/project progress, and undertaking joint monitoring;
- Using participatory evaluations as management and training tools so that both northern/southern partners and community groups can learn and grow through them, and the relationship can be strengthened;
- Including advocacy work and carrying out joint activities (e.g. local partner representatives speak in the external partner's country on the effects of that country's policies on the marginalised poor; partner representatives visit parliamentarians to discuss issues of concern);
- Working out a Memorandum of Understanding clarifying all major aspects of the relationship.

**7.8 Achieving Respect, Equality, and Mutuality**

*The Caritas Partnership Guiding Principles:*

*“We will build our working relationships on goodwill and dialogue with respect, equality and mutuality permeating all parts of our relationships. We seek understanding about one another's contextual and historical background, constituencies, relationships, and links. We spend time together to learn and value the other's culture and experiences.”*



### ***Caritas India and Secours Catholique***

Caritas India and Secours Catholique have had a close working relationship since the 1980s. The relationship reached new heights in the 1990s as Caritas India began contributing to solidarity-building and animation programmes in the diocesan network in France. Regular immersion programmes have since been held in India and members from Secours Catholique have visited India to see the reality of people's lives, witness Caritas India's work, and return to France to share their experiences with others. The donor-only perspective has changed and there is a relationship of reciprocity and mutual sharing, and a better understanding of both Caritas organisations' work.

#### **Ideas for achieving respect, equality, and mutuality include:**

- Enhancing the autonomy of one another;
- Hiring staff with cultural sensitivity and knowledge;
- Increasing knowledge of the local Church realities in both countries;
- Referring to the Scripture and Social Teaching of the Church as the out spring of the Caritas mission;
- Establishing a sense of community based on valuing the culture and experiences of the partner;
- Assessing jointly the value of local knowledge, networks, and expertise;
- Promoting development education and advocacy to address root causes of poverty;
- Gathering, sharing, and analysing information together;
- Carrying out mutual competency building;
- Participating in one another's leadership/board meetings;
- Engaging in staff exchanges or internships;
- Working together on common organisational challenges, like fundraising, and learning from and supporting one another;
- Monitoring the partnership through ongoing dialogue and annual partnership meetings.

#### **Mutual accountability**

Practising mutual accountability is a strong indicator of authentic partnerships. Mutual accountability in-

cludes good information sharing, openness, and transparency on all relevant aspects. It implies that "all stakeholders hold one another answerable for agreed upon actions and results."

To practice mutual accountability we have to answer the following questions:

- Who are our stakeholders?
- What are we accountable for?
- What mechanisms and structures must be in place for accountability to work?

Mutual accountability implies that we are accountable to:

- Partner organisations
- Programme participants
- Own constituency and local Caritas network
- Back-donors
- Internal executive boards, leaders, and staff, including those above and below us in the hierarchy

*Organisational factors:* We are accountable for following systems, procedures, and policies put in place to enhance responsible actions within our organisations.

*Programmatic factors:* Partners and programme participants are mutually responsible for delivering expected programme results, and are obliged to re-



port on how programmes are planned, implemented, and evaluated.

*Financial factors:* Partners and programme participants are responsible for reporting to their various constituencies on their use of resources. An essential component of financial accountability is the joint development of appropriate and consistent policies and procedures for reporting, which can also be used by programme participants.

*Skills:* Partners need to have competency, capacity, management skills, systems, and procedures to comply with the basic components of universal financial accounting systems.

#### **For reflection:**

List the stakeholders to whom your Caritas is accountable.

Indicate the areas of mutual accountability related to each stakeholder.

#### **Recommended reading:**

- “Mutual Accountability in African Development Relationships”. InterAction Report, December 2000.

## **7.9 Globalising Solidarity**

Solidarity embraces all partnership values and motivates us to plan activities that go beyond traditional charity. The fruits of solidarity are peace, justice, and human development. The mission of Caritas is to

globalise solidarity, which means enhancing solidarity with the poor, among people and communities. It requires knowledge to deal with the root causes of marginalisation, requiring Caritas to focus on capacity building, development education, and advocacy work in addition to development and emergency activities.

#### **Some indicators of globalised solidarity in partnerships include the following:**

- Solidarity is enhanced through Church programmes, projects, and campaigns;
- Solidarity is expressed as actions among people and communities;
- Solidarity is expressed as a foundational value for the partners;
- Partners support regional and national action plans stemming from participatory processes;
- Identity and autonomy of Caritas members are respected and strengthened;
- Capacity building is recognised as an essential means of solidarity;
- Constituencies are viewed as important stakeholders in partnership relationships;
- The transfer of funds is regarded neither as the only, nor the most important, way of expressing solidarity;
- Involvement in development education, advocacy work, cultural exchanges, and other activities is essential to the relationship.

***Globalising solidarity is about inclusion, participation, and sharing.***

### ***The Soup Stone Story***

Based on a story told by Carol Yohannes of Caritas Ethiopia at the AMECEA Sub-regional Partnership Forum in Nairobi, Kenya:

A lady used to make some very tasty soup using a stone. One day she decided to share it with her neighbour. “Hmm”, the neighbour said, “the soup tastes very good. If only it had potatoes, it would be thicker.” She offered some potatoes that were added to the soup and invited another neighbour to share the delicious soup.



“The soup is very tasty and it’s so thick that it fills me up,” said the second neighbour. “I have some tomatoes that could give some colour and improve the taste even more.” The second neighbour gave some tomatoes that were added to the soup. The soup became richer, thicker, and tastier.

The three women in a spirit of sharing served the soup to another neighbour who also provided some lentils to improve the flavour. By the end of the day, the women had produced the best soup ever cooked. Together, they had discovered a new soup recipe that was better than any before.

### 7.10 Summary

Like Caritas members, partnerships in development cooperation are unique. Partnership workshops and forums have been the most effective means for promoting partnership relationships. The ideas and tools presented in this chapter were drawn from several Caritas partnership workshops, during which Caritas members underscored the importance of respect and support for one another’s identity and autonomy, local ownership, joint responsibility, mutuality, and solidarity.

tions worldwide react to major emergencies by expressing solidarity and by contributing economic resources and technical expertise. The local Church has a moral obligation to involve itself in saving lives. The Church also has a right to decide how to be involved. Often the response from the outside world depends largely on the amount and intensity of media coverage, but Caritas strives to be present in all emergencies, and remains once the international media has left.

## 8 Partnership in Emergency Cooperation

### Solidarity - a duty to respond

All Caritas cooperation is founded on solidarity with the poor and the marginalised. Caritas organisa-

### Emergency cooperation and partnership

Establishing partnership relationships during an emergency situation is often challenging because of short-term involvement and uncertain situations. But the underlying partnership values and principles still apply. The rehabilitation phase may allow partnership values and principles to be applied more substantially.

### *Positive Examples from Africa and Latin America*

#### *The Great Lakes Refugee Crises*

There are several examples of positive partnerships in the Caritas Confederation resulting from cooperation during emergency operations. During the Great Lakes refugee crises (1994 – 1996), collaboration between local and external Caritas members was viewed as a positive experience by Caritas Congo because the working relationships gradually took on the following characteristics:

- The local and external Caritas representatives worked as a team;



- The premises of the local Caritas were used as a work base;
- Local skills were valued and strengthened during the work;
- The principles for cooperation had been agreed upon;
- External Caritas representatives were culturally sensitive and had basic knowledge of the Catholic Church;
- There was open and honest dialogue and information exchange;
- The local Caritas work was appreciated;
- Appropriate follow-up measures were planned.

### *Honduras*

Caritas Honduras, at the parish, diocesan, and national levels, participated in a partnership workshop organised by the Latin American Region in Quito, Ecuador in 1995. Participants examined the main aspects of Caritas partnerships, and the roles of the different Caritas levels. Following the workshop, Caritas Honduras initiated a strategic planning process with its diocesan Caritas organisations, and partner Caritas were invited to comment on the process. This resulted in a vision and mission statement that helped define roles, working areas, and strategies for Caritas in civil society. When Hurricane Mitch struck in October 1998, Caritas Honduras was in a position to respond in a focused and consistent manner having made clear the role of the Church, and the responsibilities of the state and other actors. This created trust among donors and partners.

### *El Salvador*

Caritas El Salvador had mixed feelings when a liaison agency for emergency work was established after Hurricane Mitch. The liaison agency's role was unclear and it was viewed, in part, as an interference. However, the emergency and rehabilitation periods turned out to be positive learning experiences, enabling weak local structures to be strengthened. When the earthquakes struck in 2001, Caritas El Salvador felt competent enough to handle the emergency and rehabilitation work without a liaison agency. The partners showed respect and confidence, and the relationships have continued to evolve based on these values.

## **Challenges in emergency cooperation**

Collaboration between local and external Caritas during an emergency situation is often challenging. Some negative aspects frequently cited include:

- Lack of coordination among external Caritas;
- Creation of parallel structures;
- Control of the process taken over by external Caritas;
- Under-appreciation of local skills and inadequate use of local human resources;
- Lack of Church and cultural sensitivity and knowledge;
- Lack of local skills and capacity;

- Fragile local structures;
- Unclear mandates and roles;
- Lack of openness, respect, and transparency;
- Local Caritas network often left with inappropriate structures for the future.

To establish conditions for partnership practice during an emergency situation the organisations involved need to meet regularly to assess such things as coordination, joint work, roles, responsibilities, essential values and principles, and challenges and to draw up a joint document. Such a document could be a Memorandum of Understanding that describes



these aspects as well as phasing-out strategies and sustainability mechanisms. A simplified version of the

*Elements in a Memorandum of Understanding* (see chapter 7.4) could serve as a basis.

### ***Caritas Internationalis Support Mechanisms***

Caritas Internationalis has established new coordinating mechanisms for dealing with major emergencies. Within 48 hours, CI forms an *Emergency Response Support Team* (ERST) to help the local Caritas draw up an appeal to the wider Caritas family during the first acute phase of a disaster. The local Caritas and Church are involved in the mechanism at all times. In the post-emergency phase, the local Caritas is offered options including the possibility of a *Solidarity Team for Emergency Partnership* (STEP) to help build the capacity of the local Caritas to maintain its programmes. As far as possible, these mechanisms operate according to partnership values and principles.

#### **Basic partnership values and principles**

The most essential values and principles in emergency situations are:

- Solidarity and a moral duty to save lives;
- Openness, transparency, honesty, accountability, trust, and good communication;
- Stewardship and professionalism;
- Respect, cultural sensibility, and religious knowledge;
- Subsidiarity, use of local resources, knowledge and network, and clarity about roles and responsibilities;

- Local ownership and joint responsibility;
- Empowerment;
- Capacity building and organisational strengthening.

Caritas partners should send mature representatives who are sensitive and knowledgeable about local culture and values, especially religious values. In addition to technical expertise, representatives should be knowledgeable about Caritas spirituality and partnership values.

### ***Case Study***

One African Caritas member was asked to provide 10 different reports to 10 different partners because they each used different reporting formats, even though they were all members of the Caritas Confederation.

#### **Suggestion:**

Partners should use a common reporting format that would eventually allow for more information to be added for back-donors or anyone else requiring it.

#### **Sustainability and phase-out strategy**

When the emergency or rehabilitation programme has ended, the local Caritas may be left to maintain structures that cannot be sustained over the long term. Therefore, external Caritas members involved in

the emergency phase should start planning a phase-out strategy early on that would leave the local Caritas strengthened. Further accompaniment and co-operation based on organisational strengthening and other programmes could be necessary follow-up.

## 9 Partnership in Advocacy Work

### Why Advocacy

Advocacy is one of the Caritas Confederation's four strategic objectives. Through advocacy Caritas seeks to have a voice in the public debate to influence the attitudes of policy makers at national, regional, and global levels.

### Partnership Values and Principles in Advocacy

Successful advocacy requires the application of partnership values and principles.

#### *Professionalism*

Advocacy work requires skill and a high degree of professionalism. Both Caritas in the North and South need to develop their capacities in this field.

#### *Trust*

Cooperation on advocacy campaigns stems from existing partnership relationships. It requires respect, trust, and knowledge of one another's situation.

#### *Local ownership*

The local Church has ownership over advocacy work being carried out inside its country and at the international level with respect to the themes and issues that are being addressed. A partner Caritas should follow the Caritas Internationalis practice of not initiating advocacy activities relating to a specific country without the permission and active participation of the local Church and Caritas.

The role of the external Caritas is to financially support the advocacy work in the country concerned, to offer training when appropriate, and to carry out advocacy work in their own country and further afield when invited to do so by the local Church.

#### *Working with all of goodwill*

Successful advocacy work requires cooperation with a broad spectrum of organisations and players within the Caritas network, as well as with ecumenical and secular partners that share Caritas' analysis.

### **Lobbying for a free East Timor**

For more than two decades, Caritas organisations, Justice and Peace commissions from different countries, and other faith-based organisations lobbied intensively with Bishop Belo on behalf of the oppressed people of East Timor. Many believe that these lobbying activities were key in helping East Timor become the world's newest independent nation on 20 May 2002.

*This chapter is based on: Gibbs, Sara and Ajulu, Deborah. "The Role of the Church in Advocacy" INTRAC OPS No. 3, March 1999.*

## 10 Representation in Another Country

### Introduction

Some Caritas members have representation in another country alongside the local Caritas. For a few,

this is how they have historically shown solidarity towards the poor and the marginalised. For others, it is a relatively new practice carried out for reasons of visibility, the need for better monitoring, a desire to assist with the capacity building of the local Caritas, or because of demands from back-donors. In some



countries, representation has been established at the express wishes of the local Bishops' Conference or Caritas. However, for others it has not been the case, fuelling dissension among members.

### **Different working relationships and orientations**

There are three main scenarios:

- *Partnership with national and diocesan Caritas*

The external Caritas accompanies the local Caritas network in a partnership relationship that also embraces the national level. Cooperation is coordinated with zonal/regional plans and other partners. The local Caritas network is the main partner and working relationships with other organisations do not compete with the local Caritas network.

- *Partnership with diocesan Caritas*

The external Caritas works directly with the diocesan Caritas without having any real dialogue or coordination at the national level. Cooperation with diocesan or parish Caritas may include capacity building and organisational strengthening measures.

- *Partnership with local NGOs*

The external Caritas works mainly through, or exclusively with, other local NGOs with little or

no reference to the local Caritas.

### **How a local Caritas may experience the representation**

Depending on the circumstances, the local Caritas network may experience the presence in the following ways:

- It is welcomed and supports the local Caritas network;
- It is welcomed by the Caritas of a particular diocese, but has little or no contact with the national office, which can cause resentment and mistrust;
- The external Caritas unwittingly entices competent staff away from the local Caritas because it offers higher salaries.

Should a Caritas Internationalis member need to establish representation in another country, the presence will be guided by the principles dealing explicitly with such representations (see *The Caritas Partnership Guiding Principles*).

### **Memorandum of Understanding**

A Memorandum of Understanding should be jointly worked out, outlining the missions, values, goals, working areas, and methods of both organisations and how the Caritas organisations will relate to one another.

### ***Representation in Another Country: Catholic Relief Services and Caritas Malawi***

Catholic Relief Services (CRS - a US Caritas member) established a presence in Malawi in 1998 by invitation of the Episcopal Conference of Malawi. Caritas Malawi was designated by the Episcopal Conference of Malawi as CRS' partner of preference. A development plan (DAP) was drawn up to respond to problems of food security. Before the development plan began, the Malawi bishops requested that a Memorandum of Understanding be signed between Caritas Malawi and CRS in order to define the roles and responsibilities of each party. At that time, such an arrangement was unusual for a CRS country programme.

Caritas Malawi presented the first draft of the memorandum. CRS responded, but miscommunication and difficulties hindered the development of the memorandum for more than one year. CRS then pro-

posed that Caritas Malawi seek the services of an outside facilitator for the partnership process. It resulted in a two-day retreat attended by key stakeholders from both sides. Caritas Malawi's concern was the role of CRS in the implementation of the development plan. Caritas Malawi felt that CRS was implementing parallel structures instead of building capacities within Caritas Malawi's existing structures. CRS staff felt that they were helping to build capacity within Caritas Malawi's structures. However, they also felt Caritas Malawi was looking at CRS as a donor and not as a partner with complementary technical capacities that could improve programming.

During the retreat, work was started on developing a mutually acceptable memorandum. A task force was established to continue the work and once the draft was ready it was sent to the key stakeholders for further comments. This led to a one-day follow-up workshop. The results of the discussions were put into a new draft, which went for approval. The Malawi bishops and CRS approved the memorandum in 2000, two years after the process had started.

CRS and Caritas Malawi recognised the importance of allowing time to work out guidelines for an effective partnership that clearly delineate the roles and responsibilities of each partner. The relationship between CRS and Caritas Malawi is somewhat unique as it developed from a need expressed by both organisations to work out modalities for partnership, rather than as the result of a need to implement a project jointly.

## **11** Caritas Structures and Mechanisms for Enhancing Partnership

### **Regional Partnership Forums**

The regional forums are designed to encourage dialogue among the members of a particular region with a view to setting agendas on regional priorities and encouraging regional and sub-regional coordination. Within each forum, there should be a "partnership meeting place" where partners are invited to listen, share, and dialogue with the members of the region about partnership issues.

### **The Latin America/Caribbean Region - Central America and Mexico - CISA**

Caritas members in Central America and Mexico, along with interested partners from outside the sub-

region, have established a mechanism for enhancing and coordinating international cooperation. This forum is called *Coordinadora Internacional de Seguimiento y Acompañamiento (CISA)*.

The aims of CISA are to:

- Opt for transformation processes by accompanying the marginalised and the poor as they take responsibility for their own development. This means condemning the structures of social sin, fighting to eradicate the existing structural causes of injustice, and proclaiming social transformation;
- Accompany people in their struggle to recover and reaffirm their own identity and in the defence of human, civic, political, economic, social, cultural, and ecological rights of all;
- Obtain through various short- and long-term initiatives, the integral development of the poor



and marginalised, on the basis of social justice, Christian solidarity, and civic awareness.

CISA's work takes place on a level playing field among member organisations in full compliance with the principle of subsidiarity and other partnership values and principles.

### **The AMECEA sub-region**

The AMECEA sub-region in the Africa region has established a structure very similar to that of CISA. Its main purpose is to enhance partnership relationships and capacity building, to strengthen national and diocesan Caritas, and to promote and coordinate sub-regional activities and analysis. AMECEA, like CISA, regularly organises partnership forums allowing members and partners to meet to discuss and reflect upon cooperation, partnership practice in the sub-region, and joint initiatives promoting justice and social change.

### **Asia Partnership for Human Development (APHD)**

Most of the Asian Caritas organisations are members of APHD, a Catholic organisation with both Asian and non-Asian members working together as partners. One characteristic of APHD is that funds are pooled together in a Partnership Fund to be used for programmes chosen by the members. There is also a strong focus on learning through the sharing of experiences, joint capacity building, participation in country programme evaluations, participation in organisational reviews and strategic planning, consultations, and dialogue. In recent years, APHD has shifted from projects to programmes, strategic planning, and advocacy.

### **South – South relations**

Partnerships between Caritas members in the South are expressions of solidarity and mutual strengthening. These relationships are based on ex-

perience sharing, joint capacity building, educational materials and personnel exchanges, joint contextual analysis and reflections, follow-up on migrant workers, and human and financial resource sharing. They contribute to the strengthening of autonomy and of Caritas identity as the social-pastoral dimension of the local Church, and also enhance the preservation of local cultural values. The partnership forums referred to above are important structures for the promotion of South – South partnerships.

### **Country Groups**

Country groups, consisting of the local Caritas network in country and its partners, have been an effective means for partnership enhancement and coordination. Such groups have been established in countries such as Colombia, Sri Lanka, East Timor, and Eritrea, among others.

### **North – North Cooperation**

Country groups can be valuable for coordinating accompanying partner Caritas. Since partnership involves a considerable investment of time for the maintenance of good communication and authentic involvement, it can be useful for a funding partner to work through a few accompanying partners. During Oceania's Partnership Forum in 2002, it became clear the difficulties the region has in attracting partners from Europe because of long distances. In such situations, Caritas New Zealand and Caritas Australia, organisations in the region, may function as a main partner accompanying the local Caritas, and forming a "north-north" partnership with those northern Caritas interested in supporting, but geographically too far away to accompany. When such cooperation is developed it is important to be clear about the roles of each Caritas involved.



## 12. Mediation and Arbitration

### **The Partnership Guiding Principles - Conflict resolution:**

*"If we are unable to resolve a dispute that negatively affects our working relationships, we will call upon a third party, preferably from within Caritas Confederation, to help find a mutually acceptable solution. This process will be guided by the Social Teaching of the Church and the Caritas Partnership Guiding Principles, and mediation and arbitration mechanisms, that are in accordance with the Caritas Internationalis Statutes and Rules, will be used."*

For insight into conflict analysis and management, see *Tools for Partnership, Tools 3 and 4*.

### **Mediation**

Bringing in a mediator or facilitator when communication between partners has broken down is a mature decision. Looking into serious problems and having a frank and respectful dialogue about respective concerns should be regarded as a growing process. All relationships will have conflicts as they evolve. It is important that the mediator or facilitator be someone who is trusted by both parties. The process begins with the clarification of discussion goals and setting up of rules for dialogue and analysis.

### **Arbitration**

Partners may choose to bring in an arbitration mechanism to find a way out of the conflict. They usually start at the regional level. The parties will give the arbitration mechanism its mandate and decide on procedures. If this mechanism is unsatisfactory, the dispute can be brought to the CI Bureau or Executive Committee (ExCo) at the global level. This should be seen as a last resort.

A mediation and arbitration mechanism should be in accordance with the Confederation Statutes and Rules and should be guided by the Social Teachings of the Church, the Caritas Internationalis *Strategic Plan*, and *The Caritas Partnership Guiding Principles*.

## 13. Concluding Remarks

In this handbook we have tried to give Caritas members insight into and knowledge on how authentic Caritas partnerships can be developed and maintained in a globalised, changing world that constantly requires new skills and competencies. The Caritas partnership philosophy offers the Caritas Confederation great opportunities and is the best model for making Caritas members effective and efficient agents for social transformation and justice. Developing partnership relationships is a long-term process based on a common vision.

This handbook shows how basic partnership values and principles can permeate all categories of working relationships. The Caritas partnership framework should not be experienced as a "strait jacket", but rather as building blocks offering opportunities to develop individual partnerships in accordance with each member's local realities.

We want to express our gratitude to the regional coordinators, and the Caritas leadership and staff in numerous member organisations for having contributed to the production of this Caritas Partnership Handbook.







Guiding  
Principles

**PART THREE**



# Caritas Partnership



*Approved at the 84<sup>th</sup> Session of the CI Executive Committee, Rome 19 - 21 November 2002*

## 14. The Caritas Partnership Guiding Principles

### 1) Preamble

We, members of the Caritas Confederation, commit ourselves to build our working relationships on the values and principles enshrined in these **Caritas Partnership Guiding Principles**. We acknowledge that cooperation based on these values is the best way to realise our full potential as a Confederation of Catholic organisations working for solidarity and social justice in the world.

We uphold the common vision expressed in the Caritas Internationalis Strategic Plan:

*We want a civilisation of love which reflects the Reign of God, where justice, peace, truth, freedom and solidarity prevail, in which the dignity of the human person made in the image of God is paramount, where dehumanising poverty is no more and the goods of the Earth are shared by all, where the whole of creation is cherished and held in trust for the common good of future generations, where all people, especially the marginalized, oppressed and excluded find hope and are empowered to come to the fullness of their humanity as part of a global community.*

### 2) Working relationships

We acknowledge that different contexts require different kinds of working relationships that may not always fulfil the criteria for a real partnership. We maintain, nevertheless, that all relationships for a member of the Caritas Confederation should conform to the highest principles of Christian ethics and strive to embody the basic values of partnership.



### **3) What is Caritas Partnership?**

Caritas roots its understanding of partnership in its Catholic faith. Partnership within the Caritas Confederation is an alliance that expresses solidarity between mem-

bers of local Churches that recognises all women and men as part of one interdependent global community, and that demonstrates a commitment to social justice and an overriding preferential option for the poor.

Authentic partnership means a long-term commitment to agreed objectives based on shared values, strategies and information. It is characterised by honest feedback and joint planning, accompaniment, transparency and accountability on both sides, and a genuine openness and sensitivity to the other's needs, feelings, expertise, experience and wisdom. It is based on mutual respect, trust and goodwill. Effective partnership brings solidarity among member organisations, other organisations that share our vision, and the communities and people with whom we work. Partnership aims to have a positive impact on the lives of the people we serve.

### **4) Our Commitment**

We acknowledge that different contexts require different kinds of working relationships that may not always fulfil the criteria for a real partnership. We maintain, nevertheless, that all relationships for a member of the Caritas Confederation should conform to the highest principles of Christian ethics and strive to embody the basic values of partnership.

## **Core Caritas partnership values and principles drawn from the Social Teaching of the Church**

### **Dignity of the human person**

We strive to enhance and uphold the dignity of

the human person at all times. We are guided by what impact our actions have on the dignity of the human person. We will also ask how the dignity of all persons is realised and expressed in social and economic structures.

### **Gender equity**

Women and men make their own unique contribution to our world, together giving full realisation to that which is fully human. Where there is an imbalance in participation of men and women, we are the poorer in our work and in our relationships. In our Caritas organisations, partnerships and all our work, including decision-making, we commit ourselves to ensure the full participation of women.

### **Social justice**

The Reign of God is built on justice and love. Caritas activities aim to enhance the empowerment of the poor, and to transform society into a civilisation of love. The Social Teaching of the Church urges us to be promoters and facilitators of solidarity, peace and social justice.

### **The preferential option for the poor**

We have committed ourselves to combating the dehumanising poverty that robs people of their dignity and humanity. We are guided by Christian Scripture to work for the liberation of the oppressed and an equitable sharing of the gifts of the Earth, helping the marginalized to be responsible for their own liberation and development. We take up the cause of the poor as our own, putting ourselves alongside them.

### **Solidarity**

The fruits of solidarity are peace, justice and human development. Our mission is to enhance solidarity with the poor, among peoples and communities. Through solidarity we express a firm determination

and commitment to the common good. Solidarity is the value binding us together in the common vision of establishing a world where all human beings receive what rightly belongs to them as sons and daughters of God. Solidarity is a value inherent in Church organisations, but also shared by many beyond Church structures. This enables Caritas to be inclusive and truly Catholic by working with those who share this vision if perhaps not its Christian faith basis.

### **Subsidiarity**

The promotion and strengthening of national, diocesan and parish Caritas and returning the rightful ownership of projects and development processes to local communities are part of the Caritas way of working.

## **How core partnership values influence our Caritas vision and way of working**

### **Integral human development**

For Caritas, development is based on a Christian, holistic understanding of what the human person is, and embraces therefore human, spiritual and economic elements. We strive to develop the whole person, and transform unjust social systems.

### **Participation**

Participation is an expression of human dignity and implies shared responsibility for the human community. Caritas is committed to development processes that prioritise active participation as the foundation of a democratic and inclusive society.

### **Sustainability and self-sufficiency**

We will enhance sustainability and self-sufficiency and consciously reduce unhealthy dependency. Our relations aim at strengthening the autonomy and ca-

capacity of one another and strengthening the relationship with our own constituency.

### **Cooperation to achieve impact**

We believe that cooperation built upon partnership values and principles offers the best prospect of having a real impact on the root causes of poverty. Through cooperation, we act with the marginalized in their cry for justice, human rights, freedom and reconciliation, and we work together on long-term commitments.

In addition, through collaboration with organisations based in local communities, or rooted in another faith tradition, we create bonds of shared values and action that validate a vision of an inclusive and just society.

### **Empowerment**

Our goal is to help people develop and realise their full potential so that they can control and effectively use their local resources to meet their own needs. Through integral human development and empowerment, we want to promote active and powerful local communities with members playing a significant role in civil society. We recognise the important place the local Church has as an actor in civil society.

### **Local ownership and joint responsibility**

We acknowledge one another's autonomy and ownership of own development processes and strategic planning. Each partner makes decisions about its working areas and sets the final agenda for its work. As accompanying partners, we are co-owners and have co-responsibility for the programmes and their results. Having established mutual trust, we invite one another to influence the institutional decision-making and organisational behaviour of our agencies.

## **5) How we work together**

We, Caritas member organisations, committed to our vision of partnership, will strive to make manifest these values in the way we work together.

### **Organisational Caritas partnership values**

#### **A learning culture**

To enable us to work effectively towards our goals, we want to be dynamic learning organisations, reading the signs of the times, acknowledging the constant need to build up our own capacities and those of the poor. Thus, we can learn with life, respond to new challenges, and remain credible witnesses and actors, striving for the global common good in the contemporary and changing world.

#### **Stewardship and professionalism**

We will exercise stewardship of human, financial and natural resources that are entrusted to us for the benefit of the poor and in solidarity with the whole of creation. We commit ourselves to fighting corruption, nepotism, inefficiency and other forms of misuse of resources in an open and transparent way. We acknowledge that stewardship is intrinsic to our practice of partnership and intimately linked to building competency and capacity.

#### **Respect, equality, and mutuality**

We will build our working relationships on goodwill and dialogue with respect, equality and mutuality permeating all parts of our relationships. We seek understanding about one another's contextual and historical background, constituency, relationships and linkages. We spend time together to learn and value the other's culture and experiences.

#### **Transparency, openness, honesty, accountability, and trust**

We will build our partnerships on transparency, mu-

tual accountability, openness and honesty, recognising these values as fundamental preconditions for the growth of our relationships. By practising these values, we will also build trust.

### **Implications of membership of Caritas Internationalis**

#### **Autonomy and Obligations**

Caritas members strive to balance their own autonomy with the obligations that arise from belonging to the Caritas Confederation. This balance is expressed in the working relationships and practices each member adopts, both to suit their own organisations and partners, and recognising the implications of belonging to a universal network with broader goals. As Caritas Internationalis members in link with the local Church structures, we commit ourselves to:

- developing partnership relationships
- applying the fundamental values and principles of partnership in our working relationships.
- promoting strategic planning, organisational development and capacity building.
- putting into practice Catholic Social Teaching.

#### **Representation in another country and the integrity of partnership**

The presence of a Caritas member in another country may pose challenges to partnership. We are of one mind in our conviction and determination that such representation must enhance Caritas partnership and not diminish it.

Should a Caritas Internationalis member need to establish a representation in another country, the presence will be guided by these principles:

- such representation requires agreement with the local Bishops' Conference and consultation with the national Caritas;
- such presence in the country should be based on





the vision, mission, values and principles expressed in the Strategic Plan of Caritas Internationalis;

- an open and honest dialogue should be established with the national Caritas aimed at building a sound working relationship based on partnership principles;
- programme involvement in the country should be discussed beforehand with the national Caritas office and, where applicable, with non-church local partners, ensuring that national social-pastoral plans are enhanced and that the activities do not undermine the policy and standing of the local Church.

Within this working framework, it is anticipated that:

- representatives would have a thorough knowledge of Caritas partnership values and principles;
- close coordination with national structures and links with sub-regional and regional structures would be established and maintained;
- requests from the local Caritas for capacity building and organisational strengthening would be accommodated wherever possible.

### Working with non-Caritas partners

Many Caritas members, while valuing the Caritas family as priority partners, also work with other organisations in this same spirit of partnership. In developing these partnerships, Caritas organisations undertake the following commitments:

- to work with respect for the values and ethos inherent in other organisations;
- to set out to those partners the values and principles underpinning Caritas agencies' vision and approach and indicate clearly any practical implications arising from these.

### Conflict resolution

If we are unable to resolve a dispute that negatively affects our working relationships, we will call upon a third party, preferably from within Caritas Confeder-

ation, to help to find a mutually acceptable solution. This process will be guided by the Social Teaching of the Church and *the Caritas Partnership Guiding Principles*, and mediation and arbitration mechanisms that are in accordance the Caritas Internationalis Statutes and Rules will be used.

### 6) Commitment

We, members of the Caritas Confederation, commit ourselves to integrate these partnership values and principles into all our plans and ways of working to the benefit of the marginalized and oppressed whom we strive to serve.

## 15. Tools for Partnership

This section provides members with useful tools for establishing or sustaining partnerships.

### 15.1 Tool 1 - Appreciative Inquiry

*From Catholic Relief Services (CRS) The Partnership Toolbox: A Facilitator's Guide to Partnership Dialogue. Pages 14-20.*

#### Introduction

Partnership is a process that needs time, experience, and commitment from both organisations involved. Appreciative Inquiry (AI) is one methodology that enables the partnership process to begin, either with new or existing relationships.

Appreciative Inquiry is the art of discovering and valuing those factors that give life to an organisation, partnership, or community. By examining those factors in our organisations and working relationships, we can let them guide our further growth. As a method of change, AI differs from conventional managerial problem solving. The basic assumption of problem solving is that things that are wrong must be identified and fixed. The process tradition-

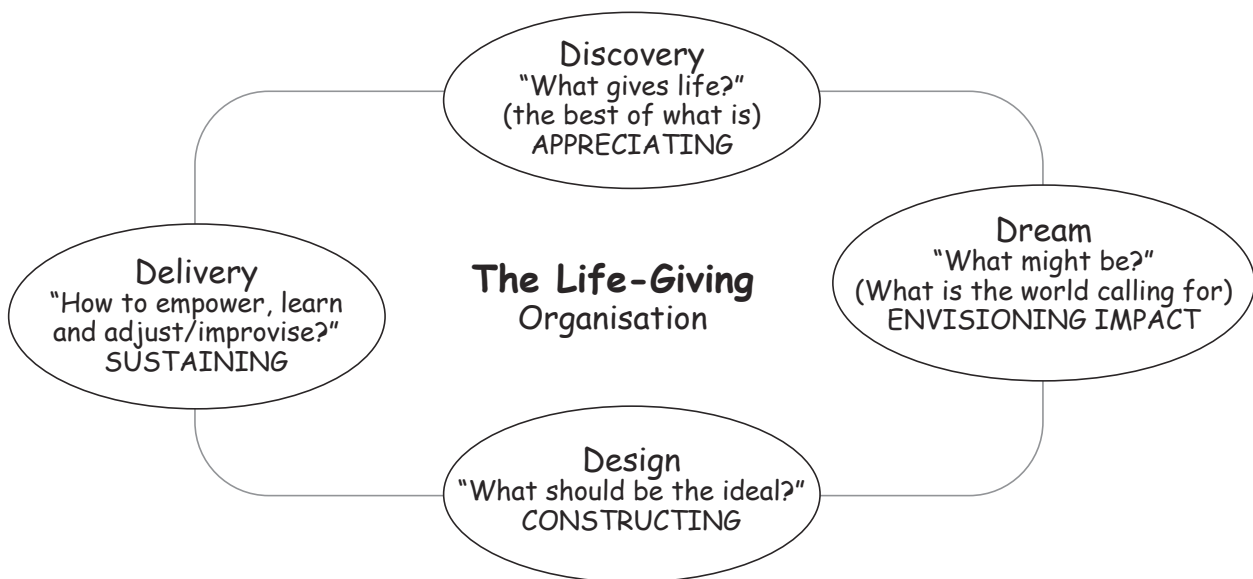


ally involves identifying the problem, analysing the causes, finding the solutions, and developing an action plan.

Appreciative Inquiry is a way of seeing and being in the world. It is based on the belief that we have the

greatest potential when we open our minds and our social processes to the widest possible dialogue among the largest number of people. Thus applied, Appreciative Inquiry becomes an empowering and life-affirming way of being in our partnerships and in our organisations.

**What Appreciative Inquiry is**



Appreciative Inquiry uses a change process called the 4-D Model. Through the model, a group: (1) **Discovers** what gives life to a partnership, and what is happening when the partnership is at its best; (2) **Dreams** about what might be, and what the world is calling the partnership to be; (3) **Designs** ways to create the ideal as articulated by everyone; and (4) **Delivers** through on-going practical processes.

Therefore, while the 4-D Model for applying Appreciative Inquiry is presented here as a systematic approach, it is important to understand that variations on, or even alternatives to, this model will inevitably emerge as each group takes the AI approach and makes it their own. Once grounded in the principles of AI, organisations and partnerships inevitably become generative and creative, which leads to more innovation in the use of AI itself.



The core task in the **Discovery Phase** is to appreciate the best of "what is". This means focusing on times of excellence when people have experienced the partnership as most alive and effective. To understand the unique factors that made the high points in a partnership possible, people deliberately let go of deficit analysis and carefully inquire into and learn from even the smallest examples of



high performance, success, and satisfaction. They tell stories about all aspects of their partnership – inspired leadership, generative relationships, technologies that make work go more smoothly or facilitate better service, structures that support innovation and creativity, planning that encompasses new ideas, opportunities to learn, significant impact on beneficiaries, promotion of justice in society and so on. Where appreciation is alive and stakeholders are connected in discovery, hope grows and organisations and partnerships are enriched.

The **Dream Phase** involves challenging the status quo by envisioning a preferred future for the partnership. This is the time when the organisation's stakeholders engage in conversations about the possibility of partnership - its potential, its calling, and the unique contribution it can make to global well-being. For many, this is the first time they have been invited to think great thoughts and create great possibilities for their partnerships. It is this aspect that makes Appreciative Inquiry different from other visioning or planning methodologies. As images of the future emerge out of examples from its positive past, compelling possibilities emerge precisely because they are based on extraordinary moments from the organisation's history. These stories of unique and joyful moments are used like an artist's paints to create a vibrant image of the future.

**DREAM**  
Envisioning  
"What Might Be"

By dreaming boldly about the impact the partnership wishes to make and by creating possibility statements that clarify the shared visions for the organisation's future, the group's vision of the most desired future emerges. It is this collection of possibility statements that provides the clear direction for all of the partnership's activities.

**DESIGN**  
Dialoguing  
"What Should Be"

The **Design Phase** includes the creation or revisiting of the social architecture of the partnership in order to integrate the dreams into ongoing activities. This ensures that everything about the partnership reflects and is responsive to the shared vision of the partnership's future created in the Dream Phase.

Possibilities for the partnership are raised by the kinds of questions asked: What structures are needed that are congruent with our dreams? What kinds of policies will help us realise our hopes? What is the partnership strategy and how is it formulated and carried out? And most of all, are our new creations congruent with the values reflected in our possibility statements? This is the creation of a social architecture of the partnership. It aligns the overall vision and ensures that everything about the partnership reflects and is responsive to the dream.

The final phase creates ways to **Deliver** on the new images of the future, both the overall visions of the Dream Phase and the more specific actions that result from the Design Phase. It is a time of continuous learning, adjustment, and improvisation, all in the service of shared ideals. The momentum and potential for innovation are extremely high by this stage of the inquiry. Because of the shared positive images, everyone is included in creating the future. The key to sustaining the momentum is to build an "appreciative eye" into all the partnership's systems, procedures, and ways of working.

**DELIVERY**  
Innovating  
"What Will Be"

The Delivery Phase is ongoing. In the best case, it is full of continuing dialogue, revisited and updated possibility discussions and statements, additional interviewing sessions especially with new members in the partnership, a high level of innovation and continued learning, and the realisation that inquiry is change.

### **Completing the Past**

In partnership processes a need will often be felt for completing past experiences and practices that have not been optimal for the working relationship. Dealing with such experiences should not be regarded by partners as a chance to list complaints, but rather as an opportunity to work through challenging aspects of their relationships with a view towards letting go. A cultural consideration is whether people are able to speak directly about interpersonal issues. If this is not the case, the exercise may need to be adapted to bring out issues within the local tradition.

Here are some suggested questions to guide conversations among individuals interested in initiating, processing, and completing unfinished business from the past. The questions are intended to address both the individual and the organisational levels. Choose the one that is most appropriate for you and your partner.

- What are (a) my strengths and (b) the key strengths of my organisation in this partnership?
- What are some areas in which (a) I could become a much stronger partner and (b) my organisation could become a much stronger partner?
- What are some issues that you (a) hear me complaining about the most and (b) hear my organisation complaining about the most?
- Could you tell me when (a) I have ever disappointed you and (b) my organisation has ever disappointed you?

### *Partnership Workshops*

In partnership workshops inspired by the Appreciative Inquiry methodology, the *completing the past* session may be carried out just after the *discovery session* of identifying strengths and valuing the best.

*For more information about Appreciative Inquiry, see The Partnership Toolbox by CRS, from which much of this chapter's content is drawn.*



Photo: Jon Spaul



Photo: Carlos Reyes-Manzo

## 15.2 Tool 2 - Roles and Responsibilities of Caritas at Different Levels

### AMECEA PARTNERSHIP FORUM - NAIROBI, MAY 2002 CLARIFICATION OF RIGHTS, ROLES, AND RESPONSIBILITIES OF LOCAL AND PARTNER CARITAS AMECEA is one of the zones in the Africa region.

	Rights	Roles and responsibilities
<b>Parish</b>	<ul style="list-style-type: none"> <li>To receive guidance and support from the diocesan and national Caritas to meet the needs of those they serve</li> <li>To have clear terms of reference and authority service</li> <li>To receive various development training sessions</li> <li>To develop self-supportive mechanisms in providing pastoral and social development work</li> <li>To access diocesan financial and material resources</li> <li>To have information on resource use and Caritas activities</li> <li>To base work on integral human development</li> <li>To be listened to and respected</li> </ul>	<ul style="list-style-type: none"> <li>To carry out local needs assessment</li> <li>To develop strategic plans and animate local communities</li> <li>To deliver services to the community</li> <li>To fundraise locally and be accountable to all partners</li> <li>To network with other relevant organisations</li> <li>To carry out campaigns and advocacy within the parish in collaboration with other governmental and non-governmental organisations</li> <li>To implement programmes based on community needs</li> <li>To be open to evaluation</li> <li>To mobilise local resources enhancing sustainability of projects</li> <li>To liaise and communicate with the diocesan office and other actors</li> </ul>
<b>Diocese</b>	<ul style="list-style-type: none"> <li>Capacity building</li> <li>To influence national Caritas policies</li> <li>To participate in the strategic planning of the national office</li> <li>To receive development training</li> <li>To receive an appropriate share of resources</li> <li>To develop own plans and seek outside support for implementation</li> <li>To choose whether to participate in programmes at any given level</li> <li>To choose to use Caritas name or not</li> </ul>	<ul style="list-style-type: none"> <li>To coordinate socio-pastoral activities in the dioceses</li> <li>To develop diocesan plans based on parish needs</li> <li>To develop capacity-building action plans for the parish</li> <li>To report and give technical advice to the bishops</li> <li>To facilitate/disseminate development programmes and advise the parish office</li> <li>To carry out monitoring and evaluation of their activities and those of the parish</li> <li>To mobilise resources</li> <li>To be accountable to all relevant stakeholders</li> <li>To facilitate and participate in sharing/networking at all levels</li> </ul>
<b>National</b>	<ul style="list-style-type: none"> <li>To carry out the mandate and advise bishops (Episcopal Conferences) on relevant issues</li> <li>To be well informed about partners' involvement in the country</li> <li>To be respected in relation to national pastoral plans</li> <li>To represent the Episcopal Conference</li> <li>To access information on northern partners' activities in the country</li> <li>To receive reports from the dioceses</li> <li>To develop leadership in policy formulation</li> <li>To consult on questions of northern representation in the country</li> </ul>	<ul style="list-style-type: none"> <li>To negotiate with partners on plans and inputs</li> <li>To develop strategic plans in collaboration with the diocese and partners</li> <li>To develop social-pastoral guidelines and policies on behalf of the Episcopal Conference</li> <li>To link up with the international community with regard to policies and programmes affecting the poor</li> <li>To facilitate national development programmes and coordinate diocesan activities</li> <li>To participate in the monitoring and evaluation of national and diocesan offices</li> <li>To link needy dioceses with partners</li> </ul>

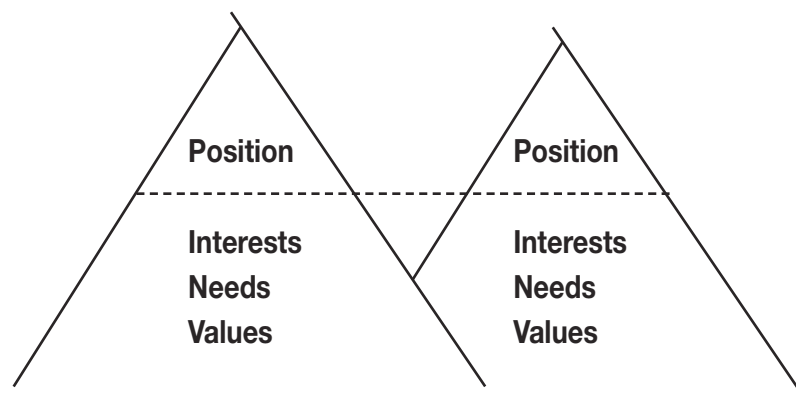
		<ul style="list-style-type: none"> <li>• To mediate between dioceses and partners</li> <li>• To mobilise resources and diocesan capacity building</li> <li>• To lobby at national and international levels for fair policies</li> <li>• To provide technical support to the diocese and partners</li> <li>• To develop strategic planning at zonal and diocesan levels</li> </ul>
<b>Zonal</b>	<ul style="list-style-type: none"> <li>• To coordinate the national Caritas offices</li> <li>• To coordinate the partners operating in the area</li> <li>• To develop strategic plans for the zonal offices based on the partnership process</li> <li>• To consult on relevant matters at all levels</li> <li>• To receive support</li> <li>• To be listened to and respected</li> </ul>	<ul style="list-style-type: none"> <li>• To fundraise for zonal activities</li> <li>• To involve the AMECEA Bishops in zonal activities</li> <li>• To raise awareness among the Bishops to become more involved in civil society and to give direction to the Church</li> <li>• To set up zonal office endorsed by Episcopal Conference and national offices</li> <li>• To bring zonal issues to the attention of the region and Caritas Internationalis</li> <li>• To animate member country for action</li> <li>• To develop strategic plans for the zone in collaboration with national office</li> <li>• To promote capacity building for national and zonal offices</li> </ul>
<b>Partner</b>	<ul style="list-style-type: none"> <li>• To advise</li> <li>• To understand their obligations</li> <li>• To be accepted/understood (mutual contextual knowledge)</li> <li>• To participate in developing plans for national and diocesan offices</li> <li>• To be welcomed and have access to relevant information</li> <li>• To monitor and evaluate programmes funded</li> <li>• To receive reports</li> <li>• To impose reasonable conditions</li> <li>• To choose programmes for funding</li> <li>• To negotiate the style of working</li> <li>• To be listened to</li> <li>• To show respect to others and to be respected</li> </ul>	<ul style="list-style-type: none"> <li>• To respect social-pastoral plans of national and diocesan offices</li> <li>• To advocate on behalf of the country's strategic plan in consultation with the national and diocesan offices</li> <li>• To be transparent regarding available financial resources</li> <li>• To ensure no competition with nor harm done to national, diocesan, or parish offices</li> <li>• To build, promote, and advise on sustainability of national and diocesan offices</li> <li>• To support appropriate programmes at national and diocesan levels</li> <li>• To inform national/diocesan offices of area of interest (involve Caritas)</li> <li>• To educate people in the North about development and international issues in the zone</li> <li>• To carry out national and international lobbying for programme support</li> <li>• To support capacity-building initiatives at national level</li> <li>• To mobilise resources</li> <li>• To carry out joint planning with the national Caritas</li> <li>• To be transparent in their activities</li> <li>• To participate in decision making</li> </ul>



### 15.3 Tool 3 - Conflict Analysis

From *Catholic Relief Services (CRS) The Partnership Toolbox: A Facilitator's Guide to Partnership Dialogue*. Pages 66-71.

Conflict within and between organisations is normal and even healthy. If used creatively, it can help forge new understandings, strengthen relationships, and even create new possibilities and ideas. However, if it is not managed and resolved positively, it can be destructive to a partnership.



Conflict can be analysed by using the metaphor of an iceberg. What is visible is the top of the iceberg, or positions of the different parties. Yet underneath is a much larger piece of ice that must be dealt with before it causes major problems. The deeper one goes into the situation and focuses on the underlying issues, the greater the chances of finding common ground. Once that is established, it is possible to work back up the list and reach positions that are compatible.

There are four basic styles for handling conflict. Each person and organisation has its own balance and blend of these for resolving conflicts.

- Avoidance: Pretending that the conflict does not exist and allowing it to fester under the surface. The avoiding organisation uses avoidance, delaying tactics, underlying tensions, and passive-aggressive behaviour to deal with conflict. *Everyone loses.*
- Power: Trying to win by using one's own strengths to prevail over the objections of opponents. It focuses on the positions or the parties. The dominating organisation threatens and uses intimidation or coercion to win power contests. *Someone loses.*
- Rights: Trying to win by appealing to legal or moral authority, past precedent, or other external judge. It focuses on the positions or the parties. The litigating organisation appeals to external authority to judge or arbitrate fights. *Someone loses.*
- Interests: Trying to satisfy one's interests by reconciling them with the interests of the opponent. It focuses on the underlying interests of the parties, rather than on the positions. The mediating organisation attempts to resolve disputes by reconciling interests. *No one loses.*

### 15.4 Tool 4 - Joint Conflict Management Process

From *Catholic Relief Services (CRS) The Partnership Toolbox: A Facilitator's Guide to Partnership Dialogue*. Pages 69-71.



**Part I: Thinking/Mapping/Analysing the conflict**

1. What is this conflict about?
2. Who is involved?
3. Self-reflection
4. Clarify own needs, values, beliefs
5. What do I need (not positions)?
6. What are my concerns?
7. Understanding the other person or actors
8. What concerns do the others have?
9. Suspicions or assumptions about the other person
10. How important is my relationship with this other person?
11. What will happen if we fail to resolve our conflict?
12. What are the goals for this problem-solving discussion?

**Part II: Finding time to talk**

1. Time is mutually convenient.
2. There is enough time to discuss the problem.
3. Meeting place is quiet and free from interruptions.

**Part III: The discussion***Step 1: Goals and ground rules*

- State goals for the discussion
- Ground rules: taking turns, mutual respect, listening

*Step 2: Defining and discussing the problem*

- Each person tells what happened, states issues and feelings (taking turns listening)  
Remember: You don't have to agree with what is being said in order to listen and understand.
- Avoid blaming
- Recognise and understand emotions
- Do not use this discussion to "vent" or "dump" on the other person
- Use "I" messages or ones that reflect only your feelings and behaviour, not the others'

- Identify interests and needs (not positions)

*Do not find solutions yet.*

*Step 3: Reflecting*

- Summarise new understanding and progress
- Agree on the definition of the problem (interests, issues, needs)

*Step 4: Finding solutions*

- Brainstorm options
- Explore alternative solutions (be creative and non-judgmental)
- Determine the advantages and disadvantages of each course of action
- Consider consequences and do a reality check (Will it work?)
- Consider how a solution will work for the future (Does it need to?)

*Step 5: Agreeing on a mutually satisfactory solution*

Make sure the solution(s) is/are specific and balanced. Who will do what, when, how, etc.

*Step 6: Planning for follow-up*

Agree on a time in the future to make sure agreement is working (be specific).

**Part IV: Follow-up**

Check with one another to make sure the agreement is working, and renegotiate if necessary.

**15.5 Tool 5 - Partnership Self-assessment Checklist**

Below are several phases of activities that are carried out during project oriented development work. Within each phase there are behaviours geared towards partnership arrangements. You may use this checklist when discussing your organisation's behaviour to explore where your organisation is in the process of evolving high quality partnerships.



This list does not give a definitive answer to what constitutes a quality partnership, but rather offers ideas on how to build one. The checklist was adapted slightly from the Partnership Self-Assessment Checklist from *InterAction*: [www.InterAction.org](http://www.InterAction.org)

### Pre-Project Phase (Getting to Know You)

- Take time to get to know the other organisation without a pre-conceived project in mind;
- Create opportunities from which partnerships can emerge, (e.g. a workshop or seminar);
- Ask southern Caritas about their views of partnership, their needs, what they are looking for from northern partners;
- Engage in this process in an exploratory way with an open mind;
- Discuss with potential partners their organisations' missions, goals, values, and strategies;
- Be clear and direct about your ideas on partnership;
- Discuss your comparative advantage and that of your potential partner to see how your organisations would complement one another.

### Project/Programme Design Phase

- Take time to develop the project/programme together;
- Make sure that the project/programme is in accordance with strategic plans;
- Establish trust before beginning project development;
- Conduct joint field trips and work sessions while designing the project;
- Determine how the partners (you) will be involved with community groups, responsibilities, ownership of project;
- As trust develops, share more information with one another, financial information, strengths/weaknesses as an organisation, pressures from back-donors and others;
- Establish guidelines for how the budget will be managed and controlled.

### Donor Relations

- Engage with the back-donor agency as a team and visit it together if possible;
- Inform the donor that you and your partner make decisions as a team, and that one doesn't decide things without the other's involvement;
- Negotiate for standardised reporting requirements for programmes funded by several funders.

### Project Implementation

- Write a Memorandum of Understanding about the working relationship in which, among other issues, each organisation's responsibilities, roles, and values are expressed;
- Write a project agreement about the concrete project cooperation;
- Agree on a mutual monitoring system, how each is accountable to the other, and how you are accountable to the community/beneficiary groups/constituency;
- Practice transparency with each other, share information about problems that arise;
- Maintain open communication regularly;
- Meet regularly to conduct joint field visits, project reviews, evaluations, assessment of the working relationship;
- Explore staff and board exchanges.

### Finances and Budgets

- Share donor requirements for accountability; determine a system for each partner to do so;
- Practice transparency with each other, exchange



information about financial structure, overhead, salaries, per diems, project budget;

- Determine financial reporting system to use with one another;
- Develop systems to ensure mutual financial accountability.

### **Evaluation**

- Establish joint monitoring mechanisms to use with one another, and with community/beneficiaries;
- Conduct joint evaluations of each other's activities;
- Provide opportunities for members of each board to attend the other's meetings.

### **Development Education**

- Identify ways to increase the public's understanding in your country of development, North-South issues, and the effects of globalisation;
- Have representatives of partner organisations participate in each other's development education efforts.

### **Policy/Advocacy**

- Consider appropriate ways to support the efforts of your partner in country policies related to the mission of the organisations;
- Initiate joint efforts to impact the external partner's government or other international entities' policies related to development;
- Mobilise northern constituents to lobby for policies and practices important for southern partners.



## Documents from Caritas Internationalis: [www.caritas.org](http://www.caritas.org)

- *The Strategic Plan of Caritas Internationalis*
- *Our Response to Major Emergencies*. Caritas Internationalis
- Coordination and Cooperation According to CI Statutes and Rules, Strategic Plan, and Confederation Work Plan - Fr Sanny Sanedrin, Caritas Internationalis
- *The Partnership Charter, Contribution from the Asian Region for Increased Cooperation among Caritas Organizations in the World*, July 2002 - Caritas Asia
- Caritas Africa, AMECEA Zone Partnership Forum - Report, May 2002
- Caritas Africa First Regional Forum - Statement, September 2001
- CISA (Caritas in Central America and Accompanying Caritas) – “Towards a New Model of Cooperation”, August 2001
- Caritas Asia Workshop Seminar on Partnership – Report, May 2001
- Caritas Asia Conference Statement on the Principles of Partnership and the Code of Conduct for Partnership, November 1998
- Caritas MONA Region, Regional Partnership Meeting - Memorandum, April 2001
- SELACC – Fraternal Cooperation, Workshop Seminar on Partnership – Quito, February 1995

## Catholic Relief Services (CRS)

*The Partnership Toolbox: A Facilitator's Guide to Partnership Dialogue*

[www.pactpublications.com](http://www.pactpublications.com)

## CIDSE (Coopération Internationale pour le Développement et la Solidarité)

*Tools for Developmental Partnership* contact: [postmaster@cidse.org](mailto:postmaster@cidse.org)

## INTRAC - The International NGO Training and Research Centre

[www.intrac.org](http://www.intrac.org)

*From INTRAC's Occasional Paper Series (OPS) and Management and Policy Series (NGOMPS):*

- Brehm, Vicky Mancuso. “Promoting Effective North – South Partnership”. OPS No. 35, May 2001.
- Britton, Bruce. “The Learning NGO”. OPS No.17, July 1998.
- Fowler, Alan. “Partnerships: Negotiating Relationships, A Source for Non-Governmental Development Organisations”. OPS No. 32, March 2000.
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- Goold, Liz, Ogara, William, and James, Rick. “Churches and Organisation Development in Africa: Dilemmas and Implications for Northern NGO's”. OPS No. 20, September 1998.
- James, Rick. “Power and Partnership? Experiences of NGO Capacity-Building”. NGOMPS No.12, 2001.
- James, Rick. “Strengthening the Capacity of Southern NGO Partners”. OPS No. 5, May 1994.

**Interaction** - American Council for Voluntary International Action: [ia@interaction.org](mailto:ia@interaction.org)

- “Mutual Accountability in African Development Relationships: A Report of the ALPI Sub-regional Conference”. December 2000
- Partnership Self-Assessment Checklist

## Additional Resources:

- Allisson, Michael, and Kaye, Jude. *Strategic Planning for Non-Profit Organizations*. New York: Wiley, 1997.
- Christian Reformed World Relief Committee (CRWRC). “Partnering to Build and Measure Organisational Capacity”. Available through the CRWRC online resource catalog at: [www.crwrc.org](http://www.crwrc.org)
- Lemvik, Joern. “Leadership Formation”. September 2001.
- Lemvik, Joern. “Partnership Guidelines for a New Deal”. Norwegian Church Aid (NCA). Occasional Papers Series No. 6, July 2001.
- “Partnership in Crises”. Research report 591b, Woodrow Wilson School Graduate Policy Workshop. New Jersey: Princeton University, December 1999.