

# Partnership policy

From Partnership to  
Solidarity

Canadian Catholic Organisation  
for Development and Peace  
November 2014

## **Introduction**

This policy is intended to codify and reaffirm Development and Peace's underlying vision of partnership, as well as the associated working principles and processes in order to ensure that our relationships remain consistent, respectful and rigorous in the pursuit of our mission.

A core characteristic of Development and Peace's action, our notion of partnership is rooted in the Gospel's commandment to respect and serve the poor. This commitment to the dignity and equality of all of humankind invites us to relate as equal partners with others in building a world of justice and solidarity.

This policy discusses both the principles of partnership intended to guide the organization's leadership and decision making processes, as well as the spirit of partnership meant to inspire our daily operations and to guide staff and member interaction with our partners.

## **Purpose**

The policy is simultaneously a framework for National Council deliberations on issues affecting partners, a guide for management's day-to-day decision-making, and a point of reference to national, regional or even local discussions of the organization's orientations. It is also intended to assist Development and Peace staff, whose roles require that they remain mindful of its principles and apply them in their ongoing interactions with partners in Canada and abroad.

Our partnership principles extend to all those that seek to advance the cause of the poor and oppressed through Development and Peace. To members that seek to establish sustainable and equitable partnerships to advance our mission, to our donors and supporters within the Catholic community that serve as our base and extend our message of solidarity to larger communities including the Canadian public.

The ideals of partnership apply to all those in the North and in the South that bind themselves to us and to our calling to educate, organize, advocate, research, coach and mentor for international justice. If we are to win support and to expand participation in the work that we do, it is crucial for the public to come to understand and appreciate the quality and impact of the partnerships that we have established and maintain with groups throughout the world.

This policy is intended to allow us to formally acknowledge where relationships based on our partnership principles have brought us so we can move forward organically by building on the solid foundation of previous partnership policies and practices.

## FROM PARTNERSHIP TO SOLIDARITY

### I. A HISTORY AND A PROCESS ROOTED IN *POPULORUM PROGRESSIO*

In October 1966, in the immediate aftermath of Vatican II, and consistent with the Council's response to the challenge of the Church in the Modern World, Canada's bishops launched the process which would lead to the formal creation of the Canadian Catholic Organization for Development and Peace one year later. Development and Peace is an organization dedicated to "the education of Canadians about their responsibilities towards the poor; emergency relief; and assistance to development programs"<sup>1</sup>.

Some six months later in March 1967, the encyclical *Populorum Progressio* re-affirmed the Church's commitment to the development of all peoples and engaged the entire Church in the historical task of challenging unjust structures and of building societies that revered the dignity of each and every human being. In a context of decolonization, wide-scale poverty in developing countries and the widening gap between the rich and the poor, Development and Peace (as it would become popularly known) came to embody the Canadian Catholic Church's response to that encyclical, and its budding information and education programs trumpeted the call for justice and for more equitable access to the goods of creation to the benefit of all of humanity, particularly for the poor and marginalized.

Taking its first steps in this context, Development and Peace was quick to understand that "*There can be no progress towards the complete development of individuals without the simultaneous development of all of humanity in the spirit of solidarity* (PP 43)". An appeal to community and a rejection of popular strategies to "save the world one child at a time", the encyclical was a call to justice, which by definition depended on building relationships and presupposed an eagerness to act in solidarity with others: that is partnership. In choosing partnership as its basic approach, Development and Peace was guided and inspired by the Eucharistic insight that values communion and community, by the social teachings of the Church, by respect for human dignity and by an understanding of solidarity that declared the Christian's calling to act together to overcome unjust and sinful structures.

The 1982 landmark document, *Basic Principles and Orientations*, situated and further defined the vital role that partnership plays in the organization's mission. In effect, it characterized partnership as the glue that cemented the links between our organization's education and development mandates.

In 1995, the National Council updated the organization's mission statement to capture more recent learnings and to put the ideal of partnership in the forefront:

"Supporting partners in the South who are promoting alternatives aimed at changing unjust social, political and economic structures. (Development and Peace) educates Canadians about the causes of poverty and encourages Canadians to take action to change society. In its struggle to have human dignity be respected, the Organization establishes alliances with organizations in the North and South working for social change. (Development and Peace) also supports women in their quest for social and economic justice."

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1 "CCCB Information Service," Vol. XI – No. 126, page 1. Discussions held August 12, 1966, in Ottawa.

Throughout its history, Development and Peace has sought to extend and refine its understanding of partnership and its implications for the type of development that is premised on solidarity. Pursuing the virtues of compassion, charity, tolerance, solidarity, justice and humility exemplified by our Saviour, we set out to serve our neighbours and the world by supporting brothers and sisters of all faiths, nationalities, cultures and languages, by enabling them to live in conditions worthy of their human dignity and by empowering them to become the architects of their own destiny. In the process, we came to understand that development was as much about us, as it was about them.

This led us to rework our practice of partnership and to focus on the establishment of more equitable relations, relationships that went beyond the mere transfer of funds; in effect to see partnership as a two-way street, a process of mutual support and mobilization. This understanding of partnership required us to develop a renewed sense and practice of shared responsibility, a commitment to communion and to community, and to take the conscious option to engage in interdependent action with partners. In a world that tended to divide donors and recipients, partnership introduced a new dynamic in the form of a multidimensional pledge to solidarity and to working together as change actors.

Development and Peace's journey into partnership has seen it engage grassroots organizations in sharing experiences and in perfecting one another's practices. It has fostered the exploration of innumerable opportunities for exchanges between peoples and organizations. It has led to the creation of copious networks, coalitions and alliances with Canadian and international organizations whose ideals are similar to our own. It has enabled the organization to move beyond funding, to collaborate with partners in efforts to educate the Canadian public and to jointly identify and effectively advocate for specific remedies to major injustices.

While evolving over time, Development and Peace's commitment and practice of partnership remains rooted in the basic principles of love of neighbour, human dignity, social justice, development and solidarity that led to the creation of the organization in 1967.

## **II. OUR DEFINITION OF PARTNERSHIP**

For Development and Peace, partnership is at one and the same time a **relationship**, a process and a founding principle, a dynamic and changing reality that goes beyond the mere transfer of financial resources. Consistent with our commitment to human dignity and to integral human development, partner relationships are ones of cooperation, trust, flexibility, and mutuality premised on the exchange of ideas, resources and expertise through which to pursue a common goal, the betterment of humankind. Partnership requires that we identify, pursue and implement shared strategic objectives that capture and amplify a common vision of social change and that remain highly sensitive to social, political, economic, cultural and other constraints that impact on the poor, on our partners, and on ourselves.

Partnership is also a **process** that has a beginning, a maturity and an end. Whether short or long term, a partnership must be created, developed and maintained in a changing dynamic that requires constant reassessment and analysis. A means rather than an end, formal partnership is premised on our finding

agreement on specific goals, a clear commitment to act together and an identifiable time frame.<sup>2</sup> While the terms that apply to individual partnerships may vary, the basic principles remain the same. Each is a vehicle for change and an act of mutual solidarity.

As one of our **founding principles**, partnership is at the same time an integral component of our mission and of our calling to promote real social change in the lives and circumstance of the poor, to open up opportunities and to promote interrelationships, sharing, dialogue and venues for mutual learning. Quite aside from institutional requirements, the organization's partnership relations are deeply human and rooted in persons and in the common dignity of all of humanity.

Our practice of partnership finds Development and Peace working with a range of independent organizations and groups, each with their own goals and ways of working. We seek to learn from them, to solicit their support, and to act together in building a more just and sustainable world. In respecting partners' trajectory and specificity, we seek to build relationships in which our respective values, methods and potentials merge. With listening and sensitivity as our watchwords, we have come to recognize that experiences and views can and will diverge without necessarily jeopardizing the relationship, or undermining our ability to act together.

Experience has taught us that a partnership agreement identifying the specific objectives being pursued is essential, particularly where partnerships take the form of broad alliances, coalitions, or networks. In the end, an agreement to partner should not be viewed as an endorsement of all of the causes that might be espoused by organizations with which we have chosen to ally ourselves. In effect, our principles require that we clearly affirm and limit our commitment to the shared social change objectives around which we have agreed.

At the same time, our practice of partnership is premised on two complementary principles, each vitally linked to our overriding mission:

- a) **Participation** – is a fundamental requirement to the success and sustainability of our action to overcome unjust social, political and economic structures. The principle of participation invites local communities to identify their needs, to design and implement initiatives, and enables them to exercise ownership over the programs that Development and Peace supports. Whether we are talking about humanitarian assistance, reconstruction or long-term development programs, or discussing our education, advocacy and mobilization efforts here in Canada, our programs and processes consistently seek to advance the principle of participation.
  
- b) **Capacity building** - finds us prepared to support and share knowledge, skills, alternatives and ideas that will facilitate understanding, enhance organizational capacity and increase the ability of partners and local communities alike to address the root causes of poverty and injustice. Our commitment to building capacity is focused on efforts to boost and strengthen the impact of civil society and its organizations (including our own) and to measures designed to enhance the ability

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<sup>2</sup> The duration of the partnership varies according to the agreed criteria between Development and Peace and the partner (the objective of partnership, the goals of the organization, the organization's autonomy, etc.).

of local communities and organizations to successfully pilot social change of benefit to the poor and the marginalized. Our capacity building efforts also extend to emergency, disaster and conflict situations, where enhancing the capacity of individual victims and of their communities is central to the ability to rebound, as is access to the skills needed for individuals and organizations to continue to work and for communities to protect themselves from future calamities.

### III. THE ROOTS OF PARTNERSHIP

#### 3.1 Our experience

Situated at the crossroads of our interaction with the poor, our relationship with partners has honed and shaped the movement. Our vision of social, political and cultural development has been forged in the cauldron of our lived experience and active relationship with groups, organizations and individuals in the forefront of the multitude of efforts that make up the global movement for justice. We have learned that real and lasting change requires us to provide sustained support to groups and that we must underwrite capacity building activities in circumstances that will empower groups, as well as their members, supporters and beneficiaries, to work for broader structural change.

What is more, our experience of partnership has confirmed the essential link between our education and advocacy efforts here in Canada and our support to sustainable development in the South. Acting together in partnership enables us to span the gap and to close the circle between Development and Peace's mandates.

As it stands, we are simultaneously the proprietors and the servants of a concept of partnership that is rooted in our identity, in our history, in our daily experiences and in the deep, sustained and genuine relationships that we have developed and maintain with individual change agents and organizations throughout the world.

Our concept of partnership is a mirror of what is best about human relationships. Values that can be readily found in those that rally around issues of human dignity and integral development. Ideals that are patently obvious in the dynamic relationships between committed individuals and development actors caught up in the zeal to be of service and in their common thirst for justice. A commitment that takes yet another dimension when one considers our members in Canada engaged in education, awareness building, and advocacy efforts in collaboration with partners.

#### **Our experience has shown that partnership is...**

- a) A way to achieve solidarity
- b) A commitment to work together to change unjust structures
- c) A venue for sharing and exchanging experiences, resources, information, and expertise

- d) A relationship rooted in trust and in mutual respect
- e) An openness to transparency, reciprocity and accountability
- f) A way to respect local political, economic, cultural and institutional realities
- g) A relationship and a process in constant evolution
- h) A vehicle and an opportunity for joint decision-making

Box 1. Our Experience

For Development and Peace partnership is premised on equality and co-responsibility. Even if this is our point of departure and destination, in reality our relationship with our partners is not totally equal, because it includes a dimension of power (money, experience, knowledge, networks, etc.). As one of our partners commented, “one cannot imagine that a grassroots group has the same power as Development and Peace, or even when you come to think of it do we<sup>3</sup>”. This power imbalance does exist. One needs to recognize and be aware of this in order to take the necessary precautions and the measures needed to manage it. Only in doing so can we promote and together enhance “mutual respect and organizational autonomy, which are the essential values of our partnership”, says our partner.

### 3.2 Development principles

The fundamental right to development is repeatedly affirmed in Scriptures and enshrined in a multitude of UN and other documents, yet our world remains shattered by the scourge of poverty. As Christians, we are duty-bound to solidarity and to joining the struggle to ensure that the right to development is: 1) promoted everywhere, 2) afforded all men and women, and 3) effectively translated into a more equitable distribution of the world’s resources and into a more inclusive participation in social and political life. Development and Peace plays a vital bridging role in linking those in the South planning, working and building integral human development with those in the North committed to building a more just world in solidarity.

Our faith affirms that to be authentic development must be rooted in the dignity of the person. People become the authors of their own development when they group together, form organizations, foster equality and build trusting relationships that value participation, mutual respect, fairness and solidarity, over the dictates of political power or financial might. This is the goal of Development and Peace in communities around the globe.

At the same time, Development and Peace is a development agency and as such is an active member of a number of organizations and networks that promote and affirm professional standards of effectiveness, transparency and accountability that protect development actors. Far from hindering our work, these standards encourage us to do it well and in doing so help keep us true to our core mission of challenging unjust structures and practices that destroy life and dignity.

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<sup>3</sup> FASE answer to the Quadro de Questões de Desenvolvimento e Paz, Rio de Janeiro, September 18, 2014.

While often pressed and urgent, our emergency and humanitarian responses subscribe to the same basic principles<sup>4</sup>, international codes, values, and intentions that motivate our long-term development and education activities, including those of mutuality, co-responsibility and partnership.

**Our partnership is rooted in the following strategic options...**

**A focus on the marginalized**, on giving life and subsistence, on the preferential option for the poor, on groups and organizations as forces for change, and on the importance of our own educational and awareness building activities.

**An affirmation of the quality, fundamental humanity and professionalization of our work**, i.e. acknowledging the importance of networking and alliance building within the professional and broader communities, while remaining consistent with the biblical and international principles that direct our work.

**The reciprocal nature of our partnerships**, i.e. relationships between equals rooted in trust and mutual commitment.

**An ongoing dialogue** to build a common vision of social, economic, political and cultural reality and to develop and act on common positions.

**A commitment to integrating the work**, i.e. acting along the entire spectrum by limiting the divisions between fieldwork, short- or long-term development, education, advocacy, mobilization and fundraising.

Box 2. The Dimensions of Partnership

### 3.3 Our faith and the Church's social teachings

Development and Peace's practice of partnership is intimately linked to the precepts of our Catholic faith, to tradition and to the dictates of Catholic social teaching. From *Rerum Novarum* to *Evangelii Gaudium*, Catholic teaching has provided Catholics with a unique perspective on human affairs, viewed through the prisms of human dignity, subsidiarity and solidarity with the poor. As Pope Francis reminds us, "our faith in Christ, who became poor, and was always close to the poor and the outcast, is the basis of our concern for the integral development of society's most neglected members". According to Pope Francis we face a double challenge because "it means working to eliminate the structural causes of poverty and to promote the integral development of the poor, as well as small daily acts of solidarity in meeting the real needs which we encounter"<sup>5</sup>.

While critical of all social and political ideologies, Catholic social teaching establishes a foundation of rights and responsibilities between individuals, social groups and States from the local to the international level. It echoes the Gospel's bias for those that suffer and for those who would comfort the suffering. It calls us to "scrutinize the signs of the times and to interpret them in the light of the Gospel". It stresses the autonomy and dignity of the human person and concludes that all forms of society should be at the service of the human person. It asserts the ethical imperative for communal, institutional and government action

<sup>4</sup> For further information on these principles, consult the Development and Peace *Policy Framework for Emergency Relief*, 2007.

<sup>5</sup> *Evangelii Gaudium* 186 and 188.

to create the social conditions necessary for the individual to develop, including the right to food, to respectable work, to decent housing, to healthcare, etc.

Viewed from this perspective, our practice of partnership is designed to translate into concrete action to enhance human dignity, advance global solidarity and foster respect for the universal destination of the goods of the earth. To this end, we have formulated partnership criteria that announce the primacy of human life and life with dignity, enrol us in the struggle to combat unjust social structures, and embody our intention to enhance the lives and capabilities of the poor. Our pledge includes a promise to reverence and affirm the integrity of creation and to protect it for future generations. Together with our partners, we struggle to preserve and to advance communal rights to design, implement and control the development of local communities around the world and to ensure their long term sustainability.

**Partnership criteria derived from Catholic social teachings:**

**Human dignity and equality**, i.e. the belief that every human being has the right to a full life, to realize their full potential and to participate in the decisions leading to the development of more just societies.

**Respect for human life in its broadest sense**, i.e. a rejection of all forms of contempt and oppression that violate human life, and particularly the lives of the marginalized.

**The preferential option for the poor**, which roots our action in the imitation of Christ, in the fundamental dignity of every human being and in the profound joy of placing oneself at the service of the poor.

**The common good**, i.e. by promoting equitable access to the goods of creation and by building a global economy at the service of humankind.

**Respect for creation**, i.e. by promoting responsible stewardship over the goods of the earth and by adopting the stance of responsible trustees over the goods of this earth to the benefit of future generations.

**Solidarity, subsidiarity and mutual reliance**, i.e. building relationships based on mutual respect, trust and a common vision of a more just world, by empowering local communities, building the local skill and knowledge base and enhancing the roles and abilities of local actors.

Box 3: Our Partnerships are based on Catholic Social Teachings

Fresh from Vatican II and the encounter with brother bishops from the South, Canada's bishops quickly moved to establish Development and Peace, as a Church and Gospel response to the scandal of global poverty. Defining its mandate as that of educating the Canadian public and of supporting the poor in the South, the bishops strove to move beyond the purely philanthropic strategies of the time, to attack the causes of global poverty and to invite public participation and active engagement in building a more just world.

From its beginnings in an essentially donor - beneficiary relationship, the organization gradually adopted a partnership model more appropriate to the demands of solidarity. The organization's practice and understanding of partnership has grown and matured over the years and continues to do so. At the same time, global realities, the organization's circumstance and that of its partners have also changed. More recently, the organization has adopted new policies and procedures, including the "*Criteria for Working with Partners on Ethical Issues (2013)*" and "*The 3D Process: A collaborative approach for dealing with conflicting social, political and ethical issues (2013)*", both of which guide Development and Peace's relationships with the Bishops and with its partners.

If Development and Peace is to maintain momentum and to creatively respond to the demands it faces, it is important that the organization periodically revisit the core principles undergirding its partnership policy, including its procedures for engaging and relating to partners. Such ongoing vigilance will ensure that the organization captures, reflects upon, and responds to changes in the organization's circumstance, capitalizes on and consolidates gains, and makes its learnings and intentions explicit. We are confident that careful and constant attention to our own history, trajectory and process will enable us to reshape our partnership practices, to sharpen our analysis and to reassert our role as the Canadian Church's vehicle for international solidarity.

Tailored to the specific partner, program, and socio-economic situation, Development and Peace's partnership model has given us access to a rich font of experiences out of which to boost the capacities of partner institutions and to enhance our shared abilities to contribute to the development of local communities, to establish more just and participatory structures, to support women in their struggle for their rights, and to hone our own and our partners' abilities to responsibly manage the environment and creation.

#### **The values we bring to partnership**

- a) Adherence to the principles of trust, respect, dialogue, equity, transparency, and mutual accountability,
- b) An overriding respect for life, for the dignity and equality of the person, for the preferential option for the poor, for the universal destination of goods, and for the fundamental precepts of charity and justice,
- c) An eagerness to share the insights that our faith tradition, the Scriptures, and Catholic Social Teaching, along with our almost fifty-year history in international development, offers in the search for sustainable political, economic, social, and environmental remedies,
- d) A desire and disposition to listen to partners, to share ideas, to learn from them and to adjust our practices to more effectively respond to the needs of those that we are called to serve,
- e) The deliberate intention to find convergences with other groups and institutions, which are committed and prepared to join us in the struggle to eradicate global poverty,
- f) The steadfastness and rigor with which we approach the tasks of accompanying and collaborating with our partners and our active participation in joint projects and programs designed to improve the objective circumstance of the poor,
- g) A track record for capacity building and networking that promises partners ready access to the experiences of a wide variety of partners in the North and in the South, coalitions and alliances with which to hone and enhance their own skills and strategies,
- h) Subscription to the principles of mutual reliance, subsidiarity and solidarity that mark our every action and a vocation to engage the Canadian Church, its bishops and pastors, people of faith, Development and Peace members and sympathetic Canadians in the cause of international solidarity.

Box 4: Guiding Principles

#### **IV. PARTNERSHIP CATEGORIES**

We are bound together with our partners by shared values, goals, a commitment and sense of struggle, and collaborate together while maintaining our respective identity. As mentioned above, our partners are their own organization, autonomous and independent. Our partners have pointed out that partnership demands recognizing the partner’s identity and acknowledging its “otherness”. The partners are not Development and Peace; they are “other” organizations that may become partners. It is vital to understand this distinction. It is in our differences that we will be able to build lasting relationships of solidarity. We refuse to assimilate or to alienate our partners; we seek to support and build joint initiatives based on mutual respect. This is the true meaning of partnership.

As the partnership model offers opportunities and imposes demands on all levels of the organization (development and humanitarian programs, alliances and collaborations, education and advocacy efforts, our membership, decision making structures, etc.), it is crucial to identify the core relationship between our partners and various levels of the organization. To this end, we have taken the liberty of regrouping partners into three major categories<sup>6</sup>, 1) civil society organizations; 2) networks and alliances; and 3) Church associated organizations. It is important to note that many of our partners belong in more than one of these categories with the particular partner’s ultimate categorization depending on the specifics of the programs in which we are jointly involved.

Partner categories		
Category	Subgroups	Description
Civil society	Social movements	Social groups or groups coaching and supporting citizens, community organizations, movements, professional associations, etc.
	NGOs in the North and in the South	
Networks and alliances	Networks (Caritas, CIDSE, CCIC)	International, national and local entities that coordinate, act on, or organize around a specific goal within a limited timeframe.
	Coalitions	
	Alliances	
Church family	Caritas	At local and international level (Caritas Internationalis)
	Church institutional	Dioceses (local), Episcopal Conferences (inter / national)
	Religious communities	Canadian or local
	Group associated with the Church	Institutes, Catholic movements, lay apostolate organizations, etc.

Box 5: Categories of Partners

#### 4.1 Civil society organizations

<sup>6</sup> The reader should not attach any particular weight, priority or significance to the numerical ordering of the partner categories, each is important in its own right and central to the organization's strategy.

In essence, this category is intended to include our relationships with groups of concerned citizens, with grassroots, community or civic organizations, with constituency-based movements (e.g. women, youth, peasants, the indigenous), with labour or professional associations (e.g. domestics, lawyers, journalists), with human rights organizations, with development institutes, etc.

In this group there are two subcategories:

- NGOs (i.e. Non-governmental Organizations) that support, mentor, coach, or help build the capacity of other groups
- Groups and social movements that involve and mobilize the poor

#### **4.2 Networks and coalitions**

This category includes various sorts of networks and coalitions established to carry out work that we, or other participating organizations, would not normally be able to achieve on our own. These can be found at the local, national, or international levels. Generally speaking, they tend to target unjust social, political or economic structures, to zero in on the specific causes of poverty and exclusion, or to focus on particular “development” projects or activities. Normally, larger networks focus on coordination and do not provide direct services.

Development and Peace’s choice of whether or not to join a particular network, coalition or alliance is on the one hand based on the expectation of specific services that can be obtained, and on the other on an assessment of the relevance of the issues or subjects involved for our movement and/or our partners, the quality and effectiveness of the agencies or organizations involved, the urgency of the matter, the group’s prospective contribution to information sharing, coordination, strategic planning or advocacy work, and the prospect of the group making a positive contribution to social change

Our relationship with these groups tends to vary in proportion to the relevance of various themes to our work and the level of direct participation they demand. Often focused on information and advocacy work, the priority we give to coalitions and alliances, as well as the degree of our involvement, can vary significantly at various moments in the group’s trajectory.

We are members of a series of networks that depending on the organizations involved fulfil clearinghouse or coordination functions, inform education and advocacy work, mount joint campaigns, etc. For Development and Peace, the most important of these include Caritas Internationalis, CIDSE<sup>7</sup> and the Canadian Council for International Cooperation.

#### **4.3 Our faith community**

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<sup>7</sup> From the French “Coopération Internationale pour le Développement et la Solidarité”, an international alliance of Catholic development agencies working together for global justice.

As the official international development and solidarity organization of the Canadian Catholic Church, Development and Peace enjoys a privileged relationship with Canada's bishops, clergy, parishes and faithful and maintains close working relationship with a wide range of Church-based development networks, organizations and agencies at the international level and in the countries of the South. Where international development and assistance is concerned, our common faith and shared vision have made us natural allies and in many cases effective collaborators.

**At the local level** - In any number of cases, the Catholic network of dioceses and parishes has enabled us to reach to people at the local, even in the more remote corners of the country, where all too frequently other international development organizations cannot reach. It has allowed us to work in collaboration with Church associated or initiated groups (diocesan commissions, religious communities, base Christian communities, credit unions, training institutions, etc.) that maintain direct lines of communication and engagement with the people.

We also work directly with local-level churches in the South. They are not always Development and Peace's direct implementing partners, but we work closely with them whenever possible, because oftentimes the local church plays a very important role in local development, and therefore it is a natural ally.

Our relationship with all these organizations is based on the principle of subsidiarity. By way of policy, we encourage local communities to engage the local population in decision-making on the model of subsidiarity espoused in Catholic social teachings. In accordance with that principle, we not only respect local initiatives and local know-how, but we promote and strengthen them.

**At the national level** - Development and Peace often works with Episcopal justice and Peace or Social Action Commissions attached to national bishops' conferences in the South and with the local extensions of Canadian and international religious communities. In Canada, Development and Peace maintains an active and close working relationship with the Canadian Conference of Catholic Bishops.

**On an international level** - Development and Peace is a member of the Caritas Internationalis network of Catholic aid and development organizations and we maintain a special relationship with organizations that are part of that network. Our active participation in the Caritas network gives us access to nearly 200 countries and territories with local Caritas organizations. Beyond its traditional emergency relief role, Caritas Internationalis opens the way to involvement in sustainable development activities in a number of countries and actively contributes to worldwide advocacy work.

Development and Peace is also an active member of the CIDSE network of Catholic aid, development and advocacy organizations. In fact, we are involved in a number of short and long term development programs in collaboration with other CIDSE sister agencies.

## **V. CRITERIA FOR WORKING WITH PARTNERS ON SENSITIVE QUESTIONS OF ETHICAL CONCERN**

In light of our mission to promote social justice and solidarity and to advocate social change in Canada and overseas, we recently defined a set of criteria for working with partners around sensitive questions or issues of ethical concern<sup>8</sup>. In this context, Development and Peace is expected to bear witness to the Gospel, to dialogue with partners, to listen to local communities, and to use discernment while avoiding imposing its vision on others.

#### **Criteria of Working With Our Partners around Ethical Issues**

- In the light of the Gospel,
- a) Collaborate in activities consistent with the dictates of the Gospel and Church doctrine
  - b) Conduct our mission in collaboration with Canada's bishops
  - c) Collaborate with partners in mitigating human suffering
  - d) Carefully discern the types of collaboration with partners that have policies and positions that are different from Catholic doctrine, and to limit or refuse collaboration in instances that run contrary to our core values.

Box 6: Criteria for Collaboration around ethical issues

By way of process, the organization has adopted a 3D (*Dialogue, Discernment, and Decision*) strategy in synergy with the CCCB to facilitate Development and Peace's treatment of any controversies surrounding the activities of a given partner, or any situation of major concern<sup>9</sup>. Intended to deal with complex social, political or moral issues, the 3D process is designed to improve partnership relations and to contribute to our ability to more effectively accomplish our mission. Where the protocol provides for collaboration with the CCCB in resolving controversies, and specifically with the official liaison bodies established in part for this purpose, the ultimate responsibility for partner selection and responding to any ethical issues rests with Development and Peace's National Council.

#### **The 3Ds**

1. **Dialogue:** Based on our values, and common understanding
2. **Discernment:** Consistent with our mission and Catholic values
3. **Decision:** The National Council maintains ultimate responsibility and can continue, modify or terminate a partnership, or resolve the source of the initial controversy.

Box 7: The 3D Process

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<sup>8</sup> See *The Criteria for Working with Partners on Ethical Issues* (2013), approved by the National Council in June 2013.

<sup>9</sup> See *The 3D Process: A collaborative approach to dealing with conflicting social, political and ethical issues* (2013), approved by the National Council in March 2013.

## **VI. OUR VISION OF PARTNERSHIP**

From its inception, Development and Peace has helped advance the field of international development. Our evolving understanding and practice of partnership has been a vital part of that contribution. We have every intention of continuing to play a leading role internationally and nationally by promoting social justice and aligning ourselves with those that share our vision.

### **6.1 An involvement rooted in our faith**

Development and Peace's vision is rooted in our desire to imitate Christ, to live out the Good News of the Gospel, to incarnate the preferential option for the poor, to propagate the forward-looking inspiration of Vatican II and to respond to the Lord's call to break the yoke of oppression and to liberate humankind from sin and corruption. In living out this faith, we find the inspiration to identify Christ in the suffering of others, and to gather the courage to engage with the world, to act individually and collectively to defend human dignity, to demand equity where there is inequality, justice where there is injustice, fairness and sharing in a world that prioritizes profit, promotes greed, and desecrates creation.

### **6.2 A partnership for change**

Partnership offers a vision and a process within which to structure and advance our mission of solidarity. For us, partnership is as much an invitation to join with others in sailing uncharted waters in a joint search for justice, as it is a covenant to support and sustain one another in the process. Development and Peace's notion of partnership affirms human dignity, charity and justice. It espouses the common good and promotes distributive justice over greed and material possessions. It demands careful attention to and respect for oneself, for one's values and for one the other, along with an understanding and sensitivity to a multitude of realities, a mastery of the intricacies of inter-relationships, an appreciation of mutuality, courage, trust and honesty in working together.

### **6.3 Renewing our commitment**

If Christians are to measure up to the demands of the Gospel and to bring justice and peace to a divided and fractured world, as Pope Francis recently pointed out, we need to be able to "break new trails and to abandon strategies that have outlived their usefulness". In the context of partnership, this must be interpreted as a call to redouble our efforts and to perfect our abilities to act as, and on behalf of, the Church on the peripheries of the world, on the frontier between faith and justice by building relationships that promote the intrinsic value of each and every human being, and particularly that of the poor and the marginalized. Only then will we be an organization "en salida"<sup>10</sup>.

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<sup>10</sup> Frequently, Pope Francis calls upon the Church and its components to abandon familiar paths and to open up to new paths in all their diversity and otherness. This journey into openness is more often than not referred to by Pope Francis in Spanish as being "en salida".