

# From Charity



# To Sustainability

Many short-term mission and parish twinning programs are established for the purpose of service. While well-meaning, many of these service programs are not working in a way that is sustainable. The video module, *“From Charity to Sustainability”* and the accompanying booklet explores this challenge and proposes how to move from charitable assistance to sustainable Integral Human Development.

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*This booklet- is created from a Presentation given by Kim Lamberty of Catholic Relief Services and from Video Module produced by the Third Wave Ministry*

## Segment 1

### What's Wrong With Charitable Assistance?

1. Charitable assistance, if that's where we stop, does more harm than good because we are creating and sustaining dependency...

*Experienced with 20 years of work in Haiti, Kim Lamberty of Catholic Relief Services explains that Haiti has swarmed with short term missionaries for some 50 years and yet it is not better off; one must ask why not?*

2. While, of course, there are instances in which charitable assistance is necessary, depending on the situation, at times handouts can be very troubling.

- It can create dependency.
- It doesn't address root causes.
- It sends message to the community that “we need outside help because we can't do it for ourselves”
- It can cause people to have a reduced self-esteem, seeing themselves as somehow “lacking” or “not good enough.”
- It can inhibit a community and individuals from reaching their potential as human beings.
- It can violate human dignity.

3. Charity can potentially rob people of their self-esteem, and over time it can inhibit their capacity to imagine how things can be different, without assistance. It can even interfere with market mechanisms that make self-sufficiency possible.

**Kim Lamberty:** *We send our old clothes to Haiti. You know, containers full of old clothes going to Haiti... In the 1960s Haiti had a thriving garment industry of its own. They had small businesses, household run businesses of people selling. It's still a skill in Haiti that's highly prized. Our old clothes have put them all out of business. All of them...That's an example of doing seriously more harm than good. We're putting them out of business.*

## Questions for Reflection

*What do you think about the reasons given above in #2 and #3, i.e. that charity can do more harm than good? With what do you agree? What do you disagree with?*



### Segment 2

#### **What Does Integral Human Development Mean And Where Does It Come From?**

4. There are times when charitable assistance is absolutely necessary and in those cases we would be remiss in our faith not to respond with charity. For example, natural disasters such as hurricanes, floods, and earthquakes require emergency charitable responses.

5. However, if we only address the emergency don't look longer term at the sustainable development that has to come after the emergency, then everyone's just going to keep getting hit by emergencies and the emergencies never end.

6. We need to ask: How do we move from charitable assistance to sustainability? How do we lift up the dignity of the people we serve overseas? A framework called Integral Human Development, or IHD, developed by Catholic Relief Services provides an answer.

7. The Integral Human Development framework comes from Catholic Social Teaching. It was initially set forth by Pope Paul VI in his 1967 encyclical *Populorum Progresio*. It is founded on the value the dignity of others---including people's understanding of themselves--- and promotes the good of every person and the whole person in all of life's aspects - cultural, economic, social and spiritual.

8. Integral Human Development, by putting economic needs within a broader context of development of the whole person, provides for a framework for healthy, sustainable development.

9. IHD comes from Catholic Social Teaching, but it also builds on the best research we have in the field of sustainable development about what actually works.

**Kim:** *IHD starts with increased esteem for the dignity of others. This is a really the key point. And you might think that it's obvious, but it's actually not. Because if I'm doing my short-term mission program because it is going to make me feel good about me, that's not esteeming the dignity of others. . . The reality is that our short term mission programs are driven by the fact that so many people want them. The demand for them is very, very high... Increased esteem for the dignity of others... has to be our starting point*

### **Questions for Reflection**

- *How would you envision Pope Paul VI's elements of Integral Human Development playing out in short term mission trips or parish twinning relationships? What elements not expressed?*
- *How do you feel about Kim's statement about the strong demand for mission trips and how part of what drives them is that it makes the missionaries feel good about themselves? If so, do you think that is a problem? Under what circumstances?*

## . Segment 3

### Strategies for Integrated Human Development

10. The principles of Integral Human Development are rooted in Catholic Social Teaching and the first and most fundamental principle is human dignity. These principles require three important strategies for Integral Human Development.

11. The first one is about identifying the assets of the community.

**Kim:** *Often, when we go into a community that is suffering from extreme poverty the first thing we see is need. Things are so terrible there; the need is so great, we immediately want to fix it. But God sees gift first. God is not seeing needs first. God is seeing the giftedness in every human person and the giftedness of the creation that is there.*

*Our challenge is: Can we encounter a community and see their gifts first? Can we see the potential that every person in that community has, and the potential that that environment has. Can we see gift first?*

12. IHD strategies are based on identifying the gifts or assets or resources first before we identify what's "wrong." By looking at the assets or resources and seeing the gifts and potential, together with the community, we are able to ask how can these resources take this community from where they are now to where they want to be.

13. This is called asset-based development. It is a key part of IHD, as well as a key component of spirituality as missionaries...that we see the gift of each person we encounter, and that we stop focusing on problems first.

14. After focusing on the giftedness of every person in their context, the next step is to look at structures and systems.

**Kim:** *We need to ask, what's the issue here?...Why can't they make enough money off the things they produce to support themselves and their families? What are the structures and systems in place that are preventing them from doing that?*

15. Every context is different, but there are always issues that make it so that people can't make enough money off the thing that they produce. It could be they have limited training. It could be the need for some kind of additional capacity strengthening. It could be a bad road. It could be all kinds of things...What is needed is to identify what are those things that stand in the way. Sometimes it's the government. If it's the government, what's the work around?

16. Next, the sources of risk and vulnerability are explored.

**Kim:** *For example in Haiti where I work, a big source of risk and vulnerability is that Haiti gets hit by a climate event every year. It's either too much water or not enough water...So it's either hurricane and flooding or drought. That makes agriculture extremely challenging and you have to then look at crops that are going to be more resilient in a context that's got that kind of risk. Every context has risk and vulnerability. So the question is, what are they? You have to identify them and when you identify them you can help that community to figure out what they need to do to resolve them.*

17. A key role of the person from the outside is to help people to assess what assets they have and what resources they have access to. Resources may include financial things, or people or knowledge. In addition, they can help to identify the systems and structures that the people need to understand in order to do whatever it is they want to do. Also, with the people they can explore who has the power to influence the systems and structures.

18: The practice of Integral Human Development, then, requires the following three elements.

19: The first element is ***relationship***. Your relationship with that community is *the* most important thing. Relationship is what enables each person to see the giftedness in the other.

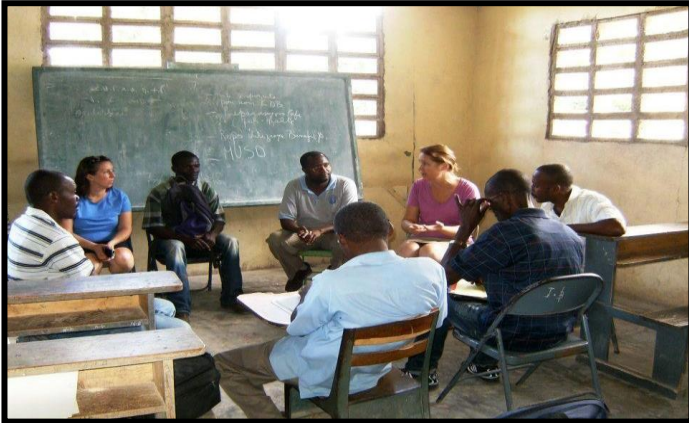
20. Relationship allows the missionary to hear the people voice their hopes and their dreams for the future. Honest relationships are how trust is built. That's what's going to enable the outside person to accompany that community in a way that is constructive and helpful.

21. The second element, as discussed earlier, is to ***focus on assets***, not problems. These might involve all types of assets from physical and financial assets to social or spiritual assets.

22. And the third element ***dialogue*** - it is a dialogue that seeks sustainable livelihoods so that those who are poor may become "the artisans of their own destiny". In the end that's what integral human development is about. The goal is that they are not dependent on your outside assistance in perpetuity. In order for people to be the "artisans of their own destiny", they have to have a sustainable livelihood.

**Kim:** *In order to build an effective ministry you have to understand the hopes and dreams of the people you are seeking to serve. But often what happens is that in a sister parish relationship, a parish comes in and the local pastor says "give me \$10,000 for my school" and that would be the way that the relationship starts; that's a "transactional relationship." That's not the same thing as spending time understanding the community and figuring out what their hopes and dreams are. Why on earth do they want you there? Or do they want you there? What kind of community development plans do they already have? They probably have some. They probably have ideas for their future. They have dreams and hopes for*

*their community and for their children and they know why they're not able to get from point A to point B. And the key is to develop enough of a relationship so that they trust you enough to tell you...what their priorities are what are the root causes of their difficulties. What is their long-term vision? And it's only when you understand this that you can understand how you can actually be helpful...Otherwise you run the risk of doing more harm than good*



## **Questions for Reflection**

- *What do you think of Kim Lamberty's statement that when we encounter people in their economically vulnerable country, we tend to quickly see their needs and not their gifts? What would it take to see their gifts first?*
- *What are some of the assets that are present in the community that you visit or will visit?*
- *Kim states that the request and injection of money early in the relationship results in a "transactional relationship." Do you agree with Kim? How does that kind of relationship differ from a relationship of "family" or friends?*
- *How would you feel if your mission trip relationships or partnership relationships were "transactional"*



## Segment 4

### Methodology for Integral Human Development: Towards Sustainable Livelihood

23. The methodology for Integral Human Development is fourfold:

- One-on-one meetings
- Meeting with community groups
- Informal opportunities for fellowship and exchange
- Pray with and for each other

Don't underestimate prayer. Prayer is the thing that binds us together - probably the most strongly in the end. We should be praying for each other. This is how we should start, not with the \$10,000 check.

24. Once strong and trusting relationships have been built, the hopes and dreams of the community will surface. The local or regional community can identify their assets. The community members can establish their own priorities. Together with the missionary, they can identify other community groups and potential outside temporary help to build the capacity of the local people to overcome their obstacles and achieve their dreams.

25. There have been numerous well-intended projects done by development groups around the world that have failed after the donor group leaves or the donor funding ends. To insure that the Integral Human development is sustainable, a key set of questions must be asked:

- Will the impact continue if the external funding stops?
- Does it get to the root cause?
- Are the communities taking the lead?
- Does it reduce dependency on external support?

**Kim:** *You know the world is littered with failed water projects that are unsustainable. And it's because people come in and say you know... especially in medical missions,*

*this happens a lot...where doctors come in saying people are dying of things that could be prevented if they had clean water. Let's bring in buckets with filters, usually it's household bucket systems. Sometimes it's some other kind of water system...and they come in and they try to fix the water project, water problem. The difficulty is that they're not talking to the local water authority.*

26. A water project done using sustainable IHD methodology is done very differently. Most importantly, it's community based. What you want is for the community to be brought in from the very beginning - you have meetings, you work with the water authority, you find out what the water authority has planned to do for water in that area and perhaps your investment could be in resourcing the water authority so that the water authority can do what it already wanted to do. The bottom line is collaboration so that you don't have people doing these styles of projects that are unsustainable.

### **Questions for Reflection**

- *What are, or might be, some of the community resources that the community that you visit tap into?*
- *How would you answer the critical questions for sustainable Integral Human Development in the community you work with?*

## **Segment 5 Sustainable Livelihoods In Rural Areas**

27. There are approximately a billion people in the world that live on less than a dollar a day. The majority of them are small-scale farmers. To get at extreme poverty, agricultural livelihoods are the way to do it. Small-scale farmers produce some 70 percent of the world's food supply and they are the

poorest people on the planet. If you want to get at root causes you've got to be dealing with agriculture.

28. The question is why can't people make enough money on the thing that they produce? Why? This is where outside intervention can really be helpful...to help communities to go through a process to figure that out. What is it that they produce? Why aren't they making enough money on it? What do they need to do?

**Kim:** *There's a group that I worked with at Purdue campus ministry. The Newman Center at Purdue...they have a sister parish in Haiti. So they went to their sister parish in Haiti and they took a bunch of students ... and they interviewed leaders, and they did group interviews and they came back with surveys...and they said the issue is BEANS. So they grow beans and the problem is that they've got poor quality seeds, so low yield. So Purdue's got a big Ag school. They also have some technical competence in this. They have bad bean seed and poor storage so they're losing too much of their crop. That's what the issue is...they have identified it and if we solve these problems we're going to dramatically increase their potential for household income. So they did all of this and they went to CRS to get a better quality bean seed, they're looking at storage issues, they're really trying to work with the community to find solutions. And then hurricane Matthew hit and bean seeds in Haiti were destroyed. In other words they couldn't get bean seeds because they were bought out...there was a huge bean shortage. So they have to go back to the drawing board and say OK we didn't assess the risks. We didn't assess the vulnerabilities and in fact beans might not actually be the best crop for them because it's too vulnerable to climate events in this particular place. We might need to re-assess and think about what might be a better crop that they can grow that is going to be more resilient to the climate effect. Or they might find a more resilient bean variety.*

29. An important aspect of Sustainable Livelihoods is market access. You also have to figure out if there is access to the right market that's going to pay them enough for the thing that they produce. It doesn't help to produce a higher quality rice if you can't sell your rice. Market access is a big part of it.

30. To sum up Sustainable Livelihoods: We have to identify the community's various assets. What is the thing that they produce? Build up the community's skills so that they can produce it better or have a better quality of it. Enhance their organizational skills, their management skills. Building skills builds resilience. And then identify where the product can be sold, the market for the product. It's only when you have these consistent market sales that you have resilience and empowered farmers. (<https://bit.ly/2Y9pRbL>)

31. People working with marginalized communities in economically vulnerable countries need to work with the end in mind. How can you leave the community in a way that they can sustain their growth and development for the long haul? What is your exit strategy? Some questions might be:

- How will the impact continue after the support ends?
- What resources will still be necessary after the support ends? Where can these assets be found locally?
- What can we do now to establish linkages or build these local assets?
- Will there be a time to exit? How will we know that it's time?

### **Questions for Reflection**

- *How do you feel about actually trying to work towards sustainable livelihoods in your community? What would stand in the way of your trying this process, as the students of Purdue's Newman Center did?*