

TOGETHER, BUILDING A JUST AND FRATERNAL WORLD

Within the Caritas Internationalis network, each Caritas group adopts a strategic framework. Together, the mission statement and the 2016-2025 national plan establish the strategic framework of Secours Catholique - Caritas France for the next 10 years.

**MISSION STATEMENT
AND NATIONAL PLAN
2016-2025**

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MISSION STATEMENT

The mission statement describes the fundamental and permanent elements of Secours Catholique - Caritas France (identity, vision of society, mission, values, principles of action).

➤ IDENTITY

Secours Catholique - Caritas France is a recognised association of public interest and a service of the Catholic Church, a member of the Caritas Internationalis global network.

➤ VISION OF SOCIETY

"The urgent challenge of safeguarding our common home includes our desire to unite the entire human family in the pursuit of sustainable and integrated development, for we know that things can change." Pope Francis, Laudato si', no13

- ▶ We, as stakeholders in Secours Catholique - Caritas France, declare an urgent need to build a universal fraternity.
- ▶ We believe that the development of our societies in France and the world is measured by the place that they provide, by right, for the most vulnerable.
- ▶ We promote the recognition of every individual's knowledge and universal access to knowledge.
- ▶ We believe that families, the basic units of society, through their educational role contribute to the development of society as a whole.
- ▶ We wish to build a Europe and world based on solidarity, where there is respect for fundamental rights and human dignity for all.
- ▶ We wish to support democratic processes where all individuals and civil society organisations participate in the common good.
- ▶ We aspire to an economy that guarantees fair distribution of wealth and decent work for all and we wish to encourage cooperation and sharing initiatives.
- ▶ We wish to promote a society which is committed to changes in lifestyle, production and consumption for a sustainable and inclusive world.
- ▶ We wish to help to build a fair and fraternal world, where we are enriched by cultural differences and spiritual pathways of everybody.



➤ MISSION

The mission of Secours Catholique - Caritas France forms part of the charter of solidarity and the diaconia of the Church in France.

Based on the Gospel, Secours Catholique - Caritas France's mission is one of love and awakening solidarity, in France and all over the world.

Our actors:

- ▶ call upon everyone to embrace encounters, mutual assistance and the joy of fraternity;
- ▶ enhance the capacity of all to work towards everyone being able to live in dignity;
- ▶ combat the causes of poverty, inequality and exclusion and propose alternatives for the common good.

➤ VALUES

Confidence: an attitude that believes in and counts on everyone and values their abilities.

Commitment: a willingness to serve, to give and to receive, to strive for justice.

Fraternity: a good relationship which shows respect, affection, mutual assistance and the joy of being together.

➤ PRINCIPLES FOR ACTION

- ▶ Work with people living in poverty.
- ▶ Devote attention to the spiritual dimension of all.
- ▶ Take time over relationships and take long-term action.
- ▶ Act in partnership and in local and global networks.

NATIONAL PLAN 2016-2025

The 2016 – 2025 national plan outlines the changes to which Secours Catholique - Caritas France wishes to give priority support over the next 10 years, to implement its mission statement in France and elsewhere in the world (sought after changes in society, global strategy, internal changes).

CHANGES NEEDED TO TRANSFORM SOCIETY

Here we will set out the society changes we wish to prioritise over the next 10 years in France and elsewhere in the world.

1. KNOWLEDGE

The knowledge of vulnerable people and groups are recognised and shared to develop new knowledge and practices.

Individuals and groups in vulnerable situations have knowledge derived from their culture and life experience. This knowledge is largely unrecognised or even scorned. Yet its recognition is essential for effectively fighting poverty and exclusion. The recognition and sharing of this knowledge with other stakeholders enables everyone to play an active part in transforming society and helps us to collectively grow in humanity.

To enable this change, we wish to support people in raising awareness of their knowledge and skills and to help them to develop them through a public education approach. This change will be enhanced by the development of mutual support, networks for the exchange of skills and services, by developing the capacity of groups to formulate a collective approach, to bring out leaders and to contribute to project decisions at every level of planning, conduct and evaluation.

2. ACCESS TO RIGHTS

Access to rights—including to education and work— is a reality for all.

Access for all to basic rights must be at the heart of our action. For this, it is important to have a holistic approach to individuals and groups and to the indivisibility of their rights, to ensure that these rights are a reality for everyone without exception, with special attention given to the most vulnerable.

This change will be brought about by the redirection of our aid towards a systematic approach to support and advocate for access to rights. In particular this will involve improving the local, national, regional and international structures, the strengthening of advocacy and judicial recourse, to take a proactive stance in the monitoring and analysis of challenges around access to rights, but also to innovate in order to have ways of working which are better suited to individuals and groups without access to their rights.

Access to education is a reality for all.

Universal access to education should allow better social integration for children, teenagers and parents. By giving them the confidence and the ability to act, access to education reduces the spiral of exclusion and stigmatisation of vulnerable families and enables them to combat the realities of poverty.

This change will be brought about by an awareness of each person's educational knowledge, the experience of positive social bonds and recognition of any society and institutions of the parents and children. It will be based on the development of places of fellowship, mutual assistance and co-construction with families, parents and children and advocacy in favour of a real right to education for all.

Access to decent work is a reality for all.

The idea of 'decent work' refers to an activity which gives access to the basic needs of life, to social welfare for the employee and their family, and underpins the existence of the right to work. The idea of 'decent work' outlined in Charity in Truth (no63) emphasises the freedom to work and the associated collective dimensions (family, community, organisation of people, social rights...).

This change will be brought about by building people's capacity to find or hold on to a job, through supporting actions which help to create work and decent jobs and through advocacy for a responsible, sustainable, social and inclusive economy, enabling socio-economic conditions for employment and social protection.

3. THE TERRITORIES

Marginalised territories are revitalised and territorial inequalities are reduced.

A territory is a complex and open system which forges the identity of the people and should allow them to live there in harmony with their environment. Cultural, demographic, social or economic divisions—as well as a deficiency in rights, services or infrastructure—marginalise and lead to huge tensions both within and outside the territories.

This change will be brought about by the strengthening of the capacity of individuals and groups who are working for effective rights, the development of their territory and its resources. In France, this change will require us to question our methods of engagement and presence in the territories, the scale of our intervention and our capacity for working in a network with other stakeholders. We must add value and further grow the experience acquired in France and abroad, develop and drive forward those networks which were formed based on development and must better articulate proximity and subsidiarity.

4. INTERCULTURAL AND INTERRELIGIOUS

People and communities from different cultures and religions work together.

Global upheavals and the disintegration of the political and economic situation cause questions, tensions and downturns, which call for cultural, intercultural and inter-religious initiatives to lend value to this diversity and strengthen social cohesion.

This change will be brought about by a deepening of our thinking and our training, through meeting, dialogue and intercultural action as a testimony for the Church and for civil society. It will draw upon a better recognition of the cultural and religious diversity of our stakeholders, on our expertise in leadership and on the intercultural experience of our international partners. This will require us to be more open to collaboration with partners who have different cultural and religious traditions to be able to carry out joint actions. ■



GLOBAL STRATEGY

This strategy outlines the key drivers of our actions which will contribute to the intended changes in society. It cuts across all the intended changes and involves all parts of the organisation and our actions both in France and internationally.

1. EMPOWERMENT

Empowering vulnerable individuals and groups.

We are stronger and our united action makes more sense when we work alongside the vulnerable. This is equally true when it comes to thinking: here too, we need the perspective and analysis of vulnerable people to be able to think along the same lines. It is therefore essential to encourage their participation in any processes of reflection or decision making by Secours Catholique, the Church and society. It is also important to support organisations or groups of vulnerable people, primarily concerned with the fight against poverty and injustice.

To empower individuals and groups is to get closer to them and support them so that they can take their place and have their say. It is also about considering all their aspirations, be they moral, material or spiritual. This means developing genuine relationships of sharing and solidarity. It involves knowing when to leave them to take the initiative and assume responsibility. And, finally, it includes becoming stronger, working with partners who are striving in the same direction.

2. EXPERIMENTATION

Experimenting with new forms of solidarity and development.

The existing mechanisms and models are now largely ineffective in the fight against poverty: the wide spread of economic and social problems has really shown their limitations. We must find alternatives and not be afraid to experiment. How can we do otherwise? How else can we take account of research into more sustainable, more connected, more low key development models, as Pope Francis urged in *Laudato si'*? These are the questions that this strategy invites us to ask.

Ingenuity is already at work in Secours Catholique—in the field, in the Church and with our partners. We must learn to find and be inspired by these new forms. We must also seek out innovation by giving ourselves the means to experiment.

Solidarity, based on the desire and capacity for mutual assistance of all those involved, is key to the pursuit of this strategy, as is the connecting of actions and stakeholders involved locally and internationally.

3. MOBILISATION

Mobilising civil society on the causes of poverty, inequality and exclusion.

The common good concerns us all and we all have our part to play in building a fair and fraternal world. In the search for sustainable development, the urgency of the social, economic and environmental situation calls for the mobilisation of organisations, associations, networks and citizens to change the world order.

In practical terms, that means forging links at all levels with other associations and networks to conduct actions of solidarity and to obtain change in society at different levels (local, regional, national, global). It is a question of "see, judge and take action" with others, providing ourselves with the means to observe the reality of life (surveys, reviews, testimonies...), to analyse it together (volunteers, vulnerable people and employees), paying particular attention to the contribution made by the youngest generations. This should lead to actions to promote a change in outlook, even amongst the least receptive and generate widespread commitment, action and advocacy in our networks, the Church and society.

4. DIACONIA

Live the diaconia with Christian communities to transform society.

Secours Catholique has a particular mission in mobilising to transform society: that of supporting Christian communities and working with them in their commitment to serving humanity ("diaconia").

Pope Francis wants "a poor Church for the poor" (EG no198). This is a call for the Church to live in fraternity with the poor so that they are at the heart of the Church's approach and they become a cornerstone of society.

The Church's social thinking is a resource which gives us all markers "to build our common home" (Pope Francis, *Laudato si'*, no13). It is essential to deepen, and share with all, the spiritual roots of commitment to justice, fraternity and the common good. Every human being lives in this spiritual dimension, which is not necessarily religious but which calls upon their inner character. It stops them from being inhuman, it invites them to seek transcendence and to give a meaning to life, it makes them listen to others and brings them to love and forgiveness. Through its affiliation with the Catholic Church—locally, nationally and globally—Secours Catholique can assist with the mobilisation of the spiritual resources of all, rich and poor, believers or not, with a view to changing society. ■

INTERNAL CHANGES

These internal changes set out what we want to change in our organisation, as a priority, in order to better deliver our global strategy and to contribute to the intended changes in society.

1. A LEARNING ORGANISATION

Develop a learning culture in the networks.

Every day, Secours Catholique and the Caritas network gather information about the life experience of vulnerable people. Every day, with them and our partners, we seek out and create new solutions. This collective experience is a treasure trove for our networks and for society at large. We ought to make a better job of collecting, analysing and disseminating this experience within our networks. The challenge is to build an organisation which, at every level, values what it learns and capitalises on this learning to progress and share it with its partners, the Church and society. It is a question of developing a learning culture in the networks, which is needed for us to have the means to contribute to the intended changes in society set out in our strategies.

2. AN INTEGRATED ORGANISATION

Develop our management capabilities at all levels of the organisation.

The contribution to intended changes in society involves knowing how to define and implement strategies to set in motion stakeholders whose rhythms and cultures may be very different. That requires us to think, at all levels of the organisation, of an appropriate approach for what we are and for what we want to do. In other words, our organisation must develop its strategic and operational management capacities.

That requires us to identify what is currently hindering change and to analyse it in order to address it. What tools are needed to measure what we do? To move forward it is important to have a compass, to see if we are going in the right direction or we need to change course. To measure our contribution to the changes that we envisage, we must develop tools to monitor and evaluate our actions as well as relevant measures of impact.

3. A RESPONSIBLE ORGANISATION

Transform our methods of operation to meet the needs of sustainable development.

To be consistent with what we stand for, we ensure that Secours Catholique is fully committed to sustainable development. That concerns our economic responsibility (social and environmental clauses, seriousness), our social responsibility (including social measures regarding human resources, quality of working life) and environmental responsibility.

The scope intended includes our purchases, our buildings, consideration for the environment in our operations, consideration for the social aspect of human resources management, increased participation of stakeholders in our organisation, selection and monitoring of service providers and suppliers, etc.