SELINUS UNIVERSITY
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RELATIONSHIPS THAT HEAL:

From family to organizational positive change!

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A DISSERTATION

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DECLARATION

I do hereby attest that I am the sole author of this project/thesis and that its contents are only the result of the readings, vocational experience and research I have done.

The dissertation titled *"Relationships that heal : from family to organizational positive change !"* submitted for the Award of Doctorate in Philosophy at the University of Selinus is my original work, and the dissertation has not formed the basis for the award of any degree to my knowledge. The material borrowed from similar titles other sources and incorporated in the dissertation has been duly acknowledged. The research papers published based on the research conducted out of the course of the study are also based on the study and not borrowed from other sources.

Cyro Cyrille SEKE

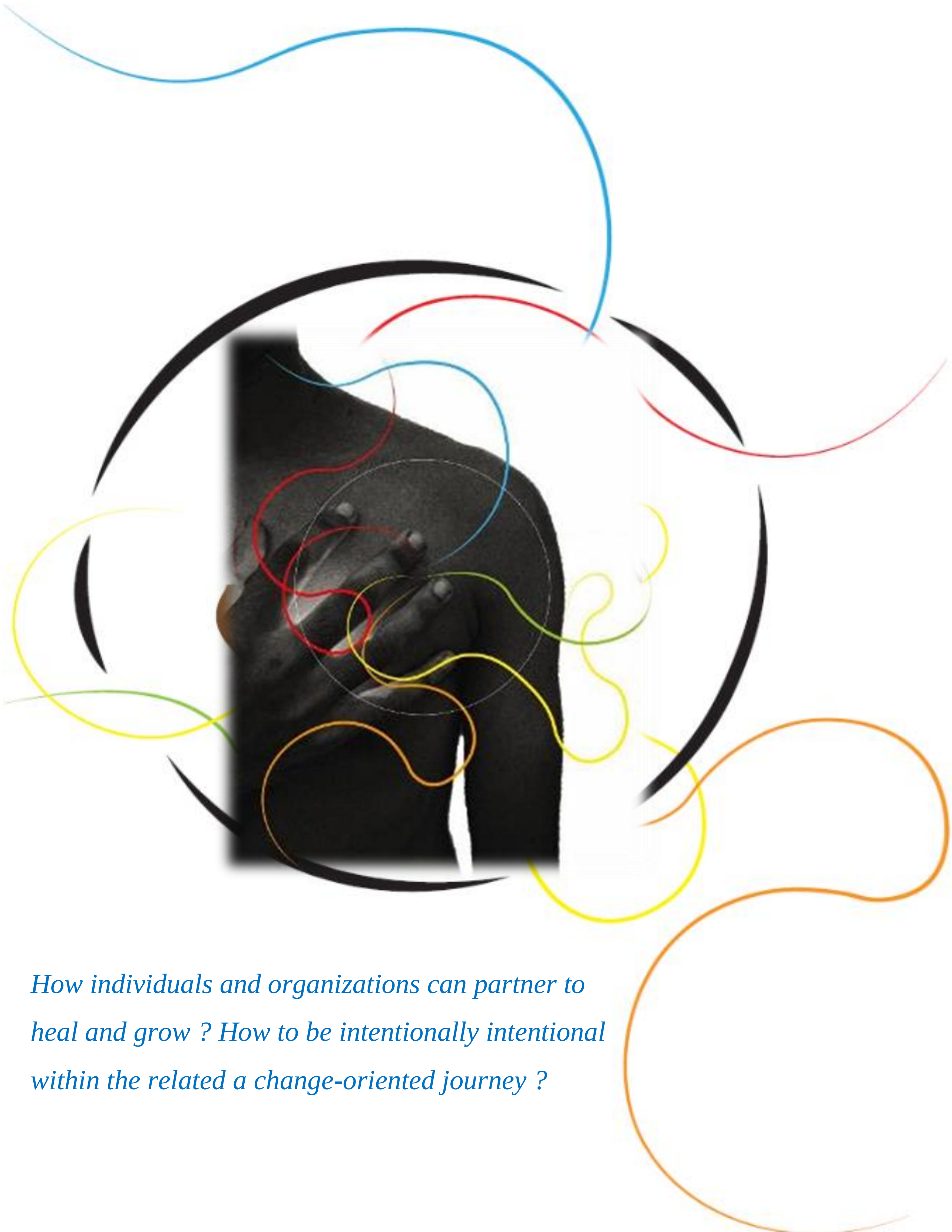

Figure 1 : Designed by G. O. Jade SEKE PHILIPPE to illustrate the paper's theme.

ABSTRACT

Foreign aid is a post-war phenomenon which was introduced to help the Third World countries to escape from the underdevelopment and poverty. Nazneen Roksana thesis (Masters)[1] argues that foreign aid programs were originated as part of the ideological confrontation known as the Cold War and that the motives behind aid were always more political than economic. The author utilized both social and economic indicators to portray foreign aid as the mechanism which explains the relationship between the rich and the poor nations in the world today. Such as many similar papers, articles, and social networks more broadly, the study concluded that foreign aid retards and distorts the process of economic development of the recipient countries and results in dependence and exploitation.

Analysis under this paper does not go the same lens, though that truth is supported by statistics and observations of the non-effectiveness of change in the realities of most of those foreign aid focus countries. Moreover, it is as obvious as ever that it is not international development cooperation that has been the decisive factor for countries that have emerged or developed in recent decades.

Nevertheless, this paper puts things in a positive lens and especially takes the actors of international development cooperation at their word. Indeed, they recognize and say more and more unanimously that only strong leadership of local organizations can address the development challenges of their communities in a more sustainable way, thanks to more context-based and relevant actions they should concurrently be able to conduct. Humanitarian and development actors, therefore, promote organizational capacity development of local institutions, to enable the desired and required change. International NGOs are urged to change their roles… "we don't develop... we develop ourselves !".

This paper demonstrates that while it is true that organizational partnerships are established between institutions, they are end-to-end operated by the men and women working inside. As so, they can better make partnerships and their objects succeed. With that said, it is not possible for partnerships to succeed outside the related staff and actors, including needed awareness and commitment, as they carry and demonstrate organizations' values.

Outside geopolitical schemes (substantiated or not), better ethics in partnership relations and, above all, "intentional intentionality" in interactions and organizational capacity strengthening activities could enable a more significant emergence of the desired organizational change, so that local institutions finally be at the front-line of the development of their communities, being effective, dynamic, and sustainable catalysts for change for the latter.

[1] *Nazneen, Roksana, 1993, Thesis (Masters), Sociology and Anthropology - [Concordia University](https://spectrum.library.concordia.ca/id/eprint/3451/) (https://spectrum.library.concordia.ca/id/eprint/3451/)*

The ethics in organizational relations and therefore the core values carried, demonstrated, and invested in international partnership for development have most of their source and soil in the families. The study thus highlights the quality of the conjugal relationship and the “how” of the child caretaking throughout his growth, which determines a great part of the personality that the adult has and asserts in the active, professional, and social life.

In doing so, the document highlights the fundamentals of the fulfillment that spouses can derive from their conjugal relationship, which is implicitly the laboratory of the soil that nurtures their "self", each one, and radiates/influences the people they care for and with whom they are in a relationship at a larger level in the society. It is in this capacity that conjugal love is the archetype for other social relationships.

This study reminds us that mankind are beings of relationship. We are born of relationships; we are nurtured by them... we are wounded within the relationship, and it is also in this "space between" that we can heal more effectively and sustainably.

> *Jean Baudouin's said "there is no wealth but people"...meaning that human capital is the most important factor in organizations, whether for-profit or not, including public organizations.*

Let us say there are no organizations without men and women within them. Healing the world and international cooperation from the recurring difficulty of effectively and sustainably tackling the development, is not possible outside of the relationship that binds the actors. They feed the relationship which, in return, feeds them.

So, are you nurturing vicious or virtuous circle within your relationship ?

The answer is yours. The "how" of the relationship is key, whether it is to heal in family, and/or to enable positive change through partnerships for international aid.

The document suggests that you commit to heal and heal the other thanks to conscious and intentional relationship values.

Key words : Relationship – connection – space between – partnership – capacity – local – strengthening – intentionality – change

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My first thanking goes to the Lord God who used Selinus University to enable a PhD project cooked lovingly for several years.

To my wife and children for the healing relationship we are experiencing. Without the culture of complementarity with my spouse, my long career years of frequent travel would never have been quiet and fruitful.

To my parents, especially my mother, with whom I learned that suffering is a God and life pedagogy, and that singleness elevates.

Finally, to my colleagues and employers, for what I learned, from the national career with "Bien être Bénin" (NGO) and, to the international experience that started with CePEPE (the Benin SME promotion and support Center), then Catholic Relief Services, Caritas Africa network, and Caritas France. The Imago Relationship International and its network, particularly in France and Benin, has boosted and strengthened me as relationship therapist.

This paper is yours, all of you...it is ours.

Thankful !

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ACRONYMS

AU : African Union

CAFOD : Catholic Agency for Overseas Development

CB : Capacity Building

CBO : Community-based organization

CEDA : « Centre d'Études pour le Développement Africain » (Centre for African Development Studies)

CHS : Core Humanitarian Standard on Quality and Accountability

COA : Change-Oriented Approach

COVID-19 : Coronavirus disease 2019

CRS : Catholic Relief Services

CS : Capacity Strengthening

CSO : Civil Society Organization

DAC : Development Assistance Committee

DRC : Democratic Republic of Congo

ECHO : Emergency Care Help Organization

ED : Endogenous development

FAO : Food and Agriculture Organization of the United Nations

FAR : Federal Acquisition Regulation

FBO : Faith-Based Organization

FTS : Financial Tracking Service

GB : Grand Bargain

GDP : Gross Domestic Product

GNI : Gross National Income

GOPP/ZOOP : Goal Oriented Project Planning / Ziel Orientierte Projekt-Planung (Deutch)

HAP : Humanitarian Accountability Partnership

HPG : Humanitarian Policy Group

HPG : Humanitarian Policy Group

ID : International Development

IDPs : Internally Displaced Persons –

IFRC : International Federation of Red Cross and Red Crescent Societies

IFRC/ICRC : International Federation of Red Cross / International Committee of the Red Cross.

IHD : Integral Human Development

IMF : International Monetary Fund

INGO : International non-governmental organization

IOR : Inter - Organizational Relations

LCD : Local Capacity

LGBTQ+ : Lesbian, Gay, Bisexual, Transgender or Queer

MEAL : Monitoring, Evaluation, Accountability and Learning

MOU : Memorandum of Understanding

MSF : Médecins Sans Frontières

NEPAD : New Partnership for Africa’s Development

NGO : Non-governmental organization

NPI : New Partnerships Initiative

OCHA : Office for the Coordination of Humanitarian Affairs (United Nations)

OECD : Organization for Economic Co-operation and Development

OECD : Organization for Economic Co-operation and Development

PRSP : Poverty Reduction Strategy Program

RBM : Results-based management

SAP : Structural Adjustment Program

SDGs : **Sustainable Development Goals**

ToC : Theory of Change

UK : United Kingdom

UN : United Nations

UNDP : United Nations Development Program

UNHCR : Office of the United Nations High Commissioner for Refugees

UNICEF : United Nations International Children's Emergency Fund

URD : Urgence, Réhabilitation, Développement

USAID : United States Agency for International Development

WB : World Bank

WFP : World Food Program

WHS : World Humanitarian Summit

INTRODUCTION

The last 30 years have seen significant reductions in global poverty, spurred by strong catch-up growth in developing countries, especially in Asia. By 2015, some 729 million people, 10% of the population, lived under the $1.90 a day poverty line, greatly exceeding the Millennium Development Goal target of halving poverty. From 2012 to 2013, at the peak of global poverty reduction, the global poverty headcount fell by 130 million poor people. This success story was dominated by China and India. In December 2020, China declared it had eliminated extreme poverty completely. India represents a more recent success story. Strong economic growth drove poverty rates down to 77 million, or 6% of the population, in 2019. India will, however, experience a short-term spike in poverty due to COVID-19, before resuming a strong downward path. By 2030, India is likely to essentially eliminate extreme poverty, with less than 5 million people living below the $1.90 line. By 2030, the only Asian countries that are unlikely to meet the goal of ending extreme poverty are Afghanistan, Papua New Guinea and North Korea.

In other parts of the world, poverty trends are disappointing. In Latin America, poverty fell rapidly at the beginning of this century but has been rising since 2015, with no substantial reductions forecast by the end of this decade. In Africa, poverty has been rising steadily, thanks to rapid population growth and stagnant economic growth. Exacerbated by a pandemic-induced rise in poverty of 11%, African poverty shows little signs of decline through 2030, outside a couple of countries that are striving to emerge. These trends point to the emergence of a very different poverty landscape. Whereas in 1990, poverty was concentrated in low-income, Asian countries, today's (and tomorrow's) poverty is largely found in sub-Saharan Africa and fragile and conflictaffected states. By 2030, sub-Saharan African countries will account for 9 of the top 10 countries by poverty headcount. Sixty percent of the global poor will live in fragile and conflict-affected states. Many of the top poverty destinations in the next decade will fall into both of these categories : Nigeria, Democratic Republic of the Congo, Mozambique and Somalia. Global efforts to achieve the SDGs by 2030, including eliminating extreme poverty, will be complicated by the concentration of poverty in these fragile and hard-to-reach contexts. [2]

[2] The evolution of global poverty, 1990-2030, the BROOKINGS GLOBAL WORKING PAPER #166 - FEBRUARY 2022 February 2, 2022, by Homi Kharas and Meagan Dooley

> *While the above top poverty destinations are part of the privileged countries of foreign aid focus, the working paper highlighted that the high growth rates in China are largely explained by the high gross capital formation over the past 30 years, which as a percentage of Gross Domestic Product (GDP) fluctuated around the median of 38 percent, vis-à-vis 24 percent in India — although the investment gap between the two countries has narrowed in recent years.*
>
> *With that said, the partnership for international development is not the core driver of economic growth. Sometimes, foreign aid is even seen as harmful to economic development, though it is critical for humanitarian and social development needs.*

In another hand, family values are dying, taking with them the ethics that safeguard and fulfill human relationships. In 2014, the Vatican has initiated a historic international colloquium of religious and cultural leaders from around the world, hosted by Pope Francis. The theme of the gathering was the complementarity of Man and Woman. As participant to this meeting[3], we had a chance to discuss what is going around the world about family et human values.

The world is seeing family values die…they are no more meaning what they used to. Approximately 4.5% of adults in the U.S. identify as lesbian, gay, bisexual, transgender or queer (LGBTQ+). This means that there are more than 11.3 million. [4] The conjugal love, known as the archetype of the other social relationships is undergoing worse crisis. The world is increasingly hosting social vices, including but not limited to vandalism and cybercrimes, drug and addiction, examination malpractice, indecent dressing and prostitution, political thuggery, cultism, targeted assassinations including terrorism, armed robbery, etc.

Doesn't the evil from which the world suffers, from any point of view, ultimately relate to harmful relationships ? Is it not in these relationships that hurt us that we must seek to heal? That is the thesis of this paper.

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[3] Dr. Haas Reporting from Rome - Day 2 of the Colloquium – http://ncbcmedia.blogspot.com/2014/11/dr-haas-reporting-from-rome-day-2.html And Editorial staff, IL SISMOGRAFO, Monday 3 November 2014, International interreligious colloquium in the Vatican to reflect on the complementarity of man and woman. Pope Francis will speak (Speakers)

4 Night at the pier, Facts about LGBTQ+ Families - https://www.familyequality.org/resources/facts-about-lgbtq-families/

Methodology

Beyond the academic achievements and various certifications, this work is significantly the fruit of the capitalization of a quarter-century experience in development aid work, from the local level to the current international position, with some twenty years working especially on partnership and capacity strengthening. Over fifteen years in relational accompaniment and therapy has been substantial in this exercise of valuing practical and professional experiences.

The wide-ranging desk review has been crucial in triangulating these professional experiences with those of others, but also in supporting this work with formal and scientific data. To that end, resources from Grand Bargain[5], Catholic Relief Services (CRS)[6], and the United States Agency for International Development (USAID)[7], have been significantly helpful, as they are developed from both program implementing and university partnerships. For what concerns interpersonal relationships, Imago Clinical Training Manuals, and additional resources, from three-year certification process as Imago Relationship Therapist, have been more than helpful.

Then, the study has been enriched by an online survey to feed the paper with data collected directly from actors involved in the international development. Analyzing all the harvest, we did consider data from the survey as primary data to legitimize and triangulate what is gathered from the previous step.

Finally, and building on the above, the data interpretation led us to develop actionable recommendations and suggestions. The key takeaway has been caricatured as a dove and duck journey story, to illustrate and share a sense of "how" relationships that heal could look like, whatever the context and challenges are.

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[5] The Grand Bargain (Official website) | IASC (interagencystandingcommittee.org) maintained by the Grand Bargain Secretariat a separate and independent website

[6] *Our Catholic Identity | CRS*

[7] *https://www.usaid.gov/who-we-are*

PART I : INDIVIDUAL AND ORGANIZATIONAL RELATIONSHIPS' BASICS

CHAPTER I- PARTNERSHIP FOR DEVELOPMENT

1.1.1- About partnership

We are relying upon Alessia Contu's substantive contribution in elaborating the value of the term 'partnership' in the international development domain[8].

'Partnership' is a buzzword for the actors and institutions in the international development, constantly seeking for best and effective ways and means to delivery policy solutions, funding and implementation strategies for effective and lasting international development, seeable at the community level. Alessia Contu called those policies and practices the 'partnership discourse'.

'Partnership' is a widely used term that, in management studies, defines inter-organizational relations (IORs) that are beyond the usual contractual and hierarchical agreements (Gulati and Higgins, 2003; Tomlison, 2005). This management studies literature focuses on business-to-business partnerships and the creation of economic value for the firm (Barringer and Harrison, 2000: 382). Some management literature also looks at partnerships as a way to address social problems that, because of their complexity, require a multiplicity of organizations working often across sectors (e.g. Gray, 1985; Selsky and Parker, 2005: 853; 865; Trist, 1983). This document investigates partnerships in the international development (ID) domain, where the term 'partnership' has indeed become a central tenet for addressing the world's complex problems, such as hunger, poverty and inequality.

1.1.1.1- A quick story on the concept

If one must trace historically a significant moment where partnership started to emerge as a key term around which the meaning of development interventions was consolidated at the highest institutional levels, the *Partnership for Development documents of the World Bank (WB henceforth) might be it (WB, 1998a, b). The discussion took* stock of calls to revise the development paradigm, and the lessons and failures of the previous decades to develop 'a partnership approach' to development. The WB's then president declared that 'the challenges of development (…) can be tackled only through partnership' (WB, 1998a: 1). The main meaning of this writing is established with the metaphor that developing country governments and people 'must be in the driver's seat' (WB, 1998a: 1, 3) of their development.

The metaphor of the 'driver's seat' caught on and became something that was repeated and widely discussed by those in the consultation phase (WB, 1998b). The centrality of partnership and ownership

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8 NGOs management and the value of 'partnerships' for equality in international development: What's in a name ?, Alessia Contu, 2014 – University of Warwick, UK, are said to represent a crucial turn − 'a shift of power in the aid relationship' (OECD, 2009: 10). The turn is from the Washington Consensus with its 'Structural Adjustment Programs' (SAPs) imposed on developing countries as conditions for receiving loans in 1980s and 1990s, to the emergence of nationally determined agendas for development (IMF and WB, 2002). This new paradigm was encapsulated in the emergence of Poverty Reduction Strategy Programs (PRSPs) as the preferred policy instrument replacing SAPs. According to the WB: 'The PRSP is prepared by the government through a *country-driven* process, including broad participation that promotes *country ownership* of the strategy and its implementation' (WB, 2001: 1, emphasis in original).

In the WB (1998a) document on partnership in the syntagmatic chain, 'decision-making' is associated with the explication of the meaning of 'ownership', which is deemed central in countering 'donor- driven' development initiatives that have proved neither effective nor efficient. Stakeholder participation in the design and implementation of the programs and projects is an important feature of ownership, as such, an additional key to increasing development effectiveness. Those affected by the provision of aid need to be consulted. They also need to be part of the decision-making on the use of the aid in a true partnership relation. (WB, 1998a: 8−10, emphasis added)

1.1.1.2- True partnership

The WB gives an operational definition what can be 'true' partnership : Partnership is a collaborative relationship between entities to work towards shared objectives through a mutually agreed division of labor' (WB, 1998a: 8). 'Shared objectives' and 'mutuality' are the key terms in detailing the meaning of a real partnership. This meaning is also solidified in the syntagmatic chain where 'real' partnerships are contrasted with 'hollow' partnerships 'where the terms are defined only by one party – the donor'; and so-called 'inflexible' partnership where there are rigid rules 'with no scope for reassessment and dialogue over outcomes' (WB, 1998a: 5). The meaning of real partnership is therefore associated in the syntagmatic chain with positive values, such as mutuality, dialogue, and reciprocity in decision-making at all levels. It is in such associations that the axiological valence of the word 'partnership' − its ethical goodness, so to speak – emerges, thereby clearly making explicit its implicit metaphoric value.

Such understanding also resonates with faith-based agencies' perspectives.

Catholic Relief Services (CRS)[9] defines Partnership as "a relationship based on mutual commitment and complementary purpose and values that is often supported by shared resources and which results in positive change and increased social justice. If CRS is in a relationship with another organization that fits within the partnership definition, then that organization is CRS' partner." CRS highlights that partnership is crucial to its identity—working in partnership helps build and sustain healthy Church organizations and local nonprofits, improving their efforts to eradicate poverty and injustice."[10]

It should also be noted that ideas that were loosely promoting empowerment and a participatory stance (WB, 1994) become with partnership a clear road map for the effective management of development initiatives. The WB was not alone in pushing such an agenda. The IMF, OECD/DAC and the United Nations Development Program (UNDP) supported a paradigm that stresses the centrality of partnership (Ritzen, 2005). Their maneuvers, for example, in mobilizing high level fora on the subject (the key ones listed below), have become rather successful in consolidating the presence of partnership in defining what effective development is.

In the African context, the position of the African Union also indicates that many African political leaders have officially endorsed the partnership discourse. With NEPAD (the New Partnership for Africa's Development), it is calling for 'a new relationship of partnership between Africa and the international community, especially the highly industrialized countries, to overcome the development chasm that has widened over centuries of unequal relations' (AU, 2001: 2).

Partnership as such has been considered as central in constituting the meaning of what development is and should be about. As such, partnership is a 'nodal point', that is, a privileged discursive point that provides partial fixation (Laclau and Mouffe, 2001: 112).

In the context of Contu's document, it is partial fixation to the diverse meanings mobilized in relation to development policies and practices that link the meaning of development with effective aid management, that is, aid that provides actual accountable development results for money spent. Partnership is the answer to the crisis of the Washington consensus, the donor-driven development paradigm with its neo-liberal agenda, where aid was chained to stringent conditionalities and unidirectional decision-making. Metaphorically, partnership is a managerial solution to the crisis of this development paradigm. ***Its value is in the promise of coupling economic and social.***

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[9] *Our Catholic Identity | CRS*

[10] *See 141-Partnership and Capacity Strengthening Basics: A GUIDE FOR FACILITATORS.pdf (crs.org) on page 25*

> *Unfortunately, this dynamic that discourages "donor-led" development initiatives is experimenting with INGOs-led development actions. Those INGOs mostly secure donor funds for the needed interventions, while local organizations implement projects as sub-recipients (when relevant for INGOs). The fruits therefore did not keep the promise of the flowers ...so far.*

To tackle this, the Grand Bargain 2016 initiative has been the forerunner of an industry-wide trend going on about the "HOW" of international partnerships for development, whether referring to 'localization', 'local humanitarian action', 'locally-led humanitarian action', 'aid localization' or more globally 'local leadership' as language used.

1.1.2- The paradigm change in International partnerships for development

1.1.2.1- The Grand Bargain initiative

The Grand Bargain is a unique agreement between some of the largest donors and humanitarian organizations who have committed to get more means into the hands of people in need and to improve the effectiveness and efficiency of the humanitarian action.[11]

As part of the preparations for the World Humanitarian Summit (WHS) in 2016, the High-Level Panel on Humanitarian Financing sought solutions to close the humanitarian financing gap. Their report made recommendations to shrink the needs, deepen and broaden the resource base for humanitarian action, and to improve delivery. In relation to the latter recommendation, the report suggested "a Grand Bargain between the big donors and humanitarian organizations in humanitarian aid". The Grand Bargain, has been launched during the WHS in Istanbul in May 2016.

The Grand Bargain Structure

Currently 63 Signatories (25 Member States, 22 NGOs, 12 UN agencies, two Red Cross movements, and two inter-governmental organizations) are working across nine workstreams to implement the Grand Bargain commitments.

Eminent Person : The Grand Bargain is championed by an Eminent Person (EP), responsible for promoting and advocating for the advancement of the Grand Bargain commitments.

[11] The Grand Bargain (Official website) | IASC (interagencystandingcommittee.org) maintained by the Grand Bargain Secretariat a separate and independent website

Facilitation Group : A Facilitation Group (FG) has been established to provide continued momentum to the overall Grand Bargain process. The composition of this group is reflective of the different Grand Bargain constituencies (two donors, two UN agencies, IFRC/ICRC, NGO consortia).

Workstream Co-convenors : Each workstream is co-convened by one donor government representative and one humanitarian agency or organization.

Grand Bargain Secretariat : The Grand Bargain process is supported by a light two-person Secretariat, responsible for coordination and communication.

The Grand Bargain purpose and dynamic

The Secretary-General's call at the World Humanitarian Summit (UN, 2016) that humanitarian action should be ***'as local as possible, as international as necessary'***, has triggered a whirlwind of initiatives, processes and debates within the humanitarian community. Whether referred to as 'localization', 'local humanitarian action' or 'locally-led humanitarian action', the humanitarian sector is grappling with what actions and reforms are needed to allow a more local humanitarian response.

While in principle consensus has been reached in favor of supporting local humanitarian action, the localization agenda has been interpreted and understood differently by actors at the local level and among 'traditional' international humanitarian organizations. As part of the Grand Bargain process, the formal humanitarian sector has committed to more funding going more directly to local organizations as part of a dedicated localization workstream. Local, national and international non-governmental organizations have come together under the Charter for Change, committing to principles that support more local humanitarian action.

This attention to localization stems from an awareness – one that in many ways led to the World Humanitarian Summit – that the international humanitarian system is struggling to respond effectively and adequately to humanitarian situations. There is also a recognition that international actors, donors, international non-governmental organizations (INGOs) and UN agencies have difficulty effectively interacting with local humanitarian actors in ways that depart from the transactional arrangements that have dominated these relationships to date.

The November 2018 Humanitarian Policy Group (HPG) Working Paper (by Veronique Barbelet)[12] takes a critical look at this discourse. It argues that defining and assessing capacity is not a technical exercise but a political one; that issues of capacity are not new to the humanitarian sector, but that past efforts at capacity strengthening have not necessarily resulted in more locally-led humanitarian action, in part because they have tended to focus on making local organizations a better fit for partnerships, rather than better or more effective humanitarian actors in their own right; and that, in exploring the interaction between local and international humanitarianism there is a need to identify those factors that support or undermine complementarity between local and international actors. To date, significant progress has been reported. While the bimonthly newsletter provides regular updates on efforts in advancing the commitments of the Grand Bargain, individual report is also required for each Grand Bargain Signatory.

As the GB its fifth year in 2021, the Signatories made a decision on the evolution of the process moving forward. Ahead of the Annual Meeting 2021, they endorsed the Framework and the annexes for the Grand Bargain 2.0, including 51 commitments distilled in 9 thematic workstreams and one cross-cutting commitment as following :

1. *Greater Transparency* (Co-convenors: The Netherlands, World Bank)
2. *More support and funding tools to local and national responders* (Co-convenors: IFRC, Switzerland)
3. *Increase the use and coordination of cash-based programming* (Co-convenors: UK, WFP)
4. *Reduce Duplication and Management costs with periodic functional reviews* (Co-convenors: Japan, UNHCR)
5. *Improve Joint and Impartial Needs Assessments* (Co-convenors: ECHO, OCHA)
6. *A Participation Revolution: include people receiving aid in making the decisions which affect their lives* (Co-convenors: USA, SCHR)
7. & 8. *Increase collaborative humanitarian multi-year planning and funding & Reduce the earmarking of donor contributions* (Co-convenors: Canada, Sweden, UNICEF, ICRC, OCHA, NRC)
9. *Harmonize and simplify reporting requirements* (Co-convenors: Germany, ICVA).

The tenth work-stream, *Enhance engagement between humanitarian and development actors*, has been closed as an independent work-stream and it has been mainstreamed as a cross-cutting commitment. Given that the 7th and the 8th workstreams are merged in one group and the tenth is related to a crosscutting commitment, the GB structure considers references 8 different workstreams.

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[12] As_local_as_possible_as_international_as_necessary_understanding_capacity_and_comp.pdf (odi.org)

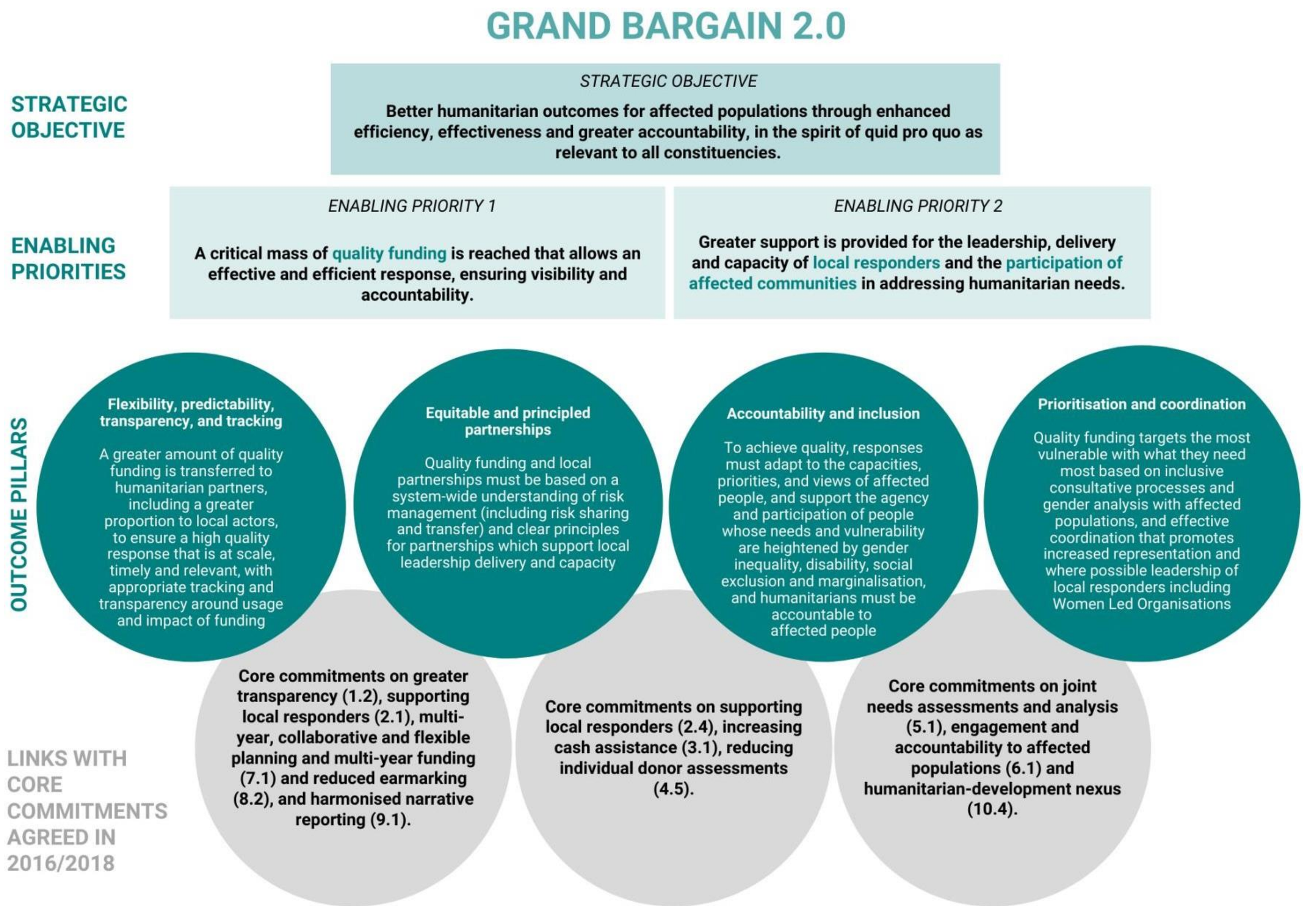

Figure 2 : Grand Bargain 2.0 Framework (Official website)

1.1.2.2- Capacity in the localization debate

Two issues arise when looking at evidence on local capacity : one pertains to the term '**local'** and the other to the term '**capacity**'. Neither is clearly defined in humanitarian discourse and literature, making it difficult to assess capacity in each context.

Most definitions of localization in both the literature and in practice refer to the need to recognize, respect, strengthen, rebalance, recalibrate, reinforce, or return some type of ownership or place to local and national actors (Wall and Hedlund, 2016; De Geoffroy et al., 2017; Featherstone, 2017; Humanitarian Advisory Group et al., 2017). <u>In this sense, *localization is defined as a process that requires a conscious and deliberate shift to allow for more local humanitarian action*.</u> That shift, according to the literature, needs to be made by international actors, reflecting the belief that at least part of the problem stems from the humanitarian system's exclusion of local actors (De Geoffroy et al., 2017; Featherstone, 2017). Some have criticized the term 'localization' principally because it puts the international humanitarian system at the center of the process, as opposed to refocusing on local actors (Jayawickrama and Rehman, 2018).

As a result, other terms, such as 'local humanitarian action' and 'locally-led humanitarian action', have emerged to reflect slightly different understandings or objectives of localization. The term 'local humanitarian action', widely used in the literature, highlights a localization agenda that is about recognizing the existing contributions of local actors. The term 'local humanitarian leadership' is also used, often alongside 'locally-led humanitarian action', emphasizing the importance, not just of recognizing or respecting local humanitarian action, but also that humanitarian action needs to be owned and led from the ground up (Gingerich et al., 2017). There are several obstacles to achieving a more local humanitarian action.

For some, power dynamics and incentive structures have been the main barriers – those currently with power are reluctant to give up space and resources, meaning a chronic lack of dedicated and direct funding for local organizations (Bennett and Foley, 2016; Collinson, 2016; Featherstone, 2017). The scarcity of dedicated and direct funding going to local organizations (CAFOD, 2013; Els and Carstensen, 2015), coupled with a lack of commitment to strengthen capacity where gaps exist (Dichter, 2014; Poole, 2014), goes some way to explaining why local humanitarian actors find it so difficult to play a more central role in humanitarian responses (Bennett and Foley, 2016). Calls for more dedicated resources, including but not limited to funding (human, skills, expertise), to strengthen local capacity have been met with concerns that humanitarian action should focus on responding to needs and not longer-term sustainability issues such as strengthening the capacity of local actors (Telford, 2001; Pouligny, 2009; Schenkenberg, 2016; Wall and Hedlund, 2016).

Some also argue that a lack of local capacity in humanitarian contexts makes the shift to a more local humanitarian action challenging; indeed, there is an argument that the very definition of a humanitarian crisis is based on local capacities being overwhelmed (Harvey, 2009: 2) or insufficient to meet the needs at hand (ALNAP, 2015, cited in Bennett and Foley, 2016). There are also concerns over whether local humanitarian actors can be principled (acting according to the humanitarian principles of humanity, impartiality, neutrality, and independence) given their close links to local communities (Pouligny, 2009; IFRC, 2015; Schenkenberg, 2016; De Geoffroy et al., 2017).

On both sides of the localization debate – those who support it and those who are concerned by it – capacity – local, but also, we argue, international – has become a central issue. Lack of capacity strengthening, and dedicated funding means that local humanitarian actors often struggle to play a lead role in humanitarian response during crises. At the same time, however, past efforts at capacity strengthening have not resulted in a more local humanitarian action or addressed capacity gaps (Veronique Barbelet, 2018).

1.1.2.3- Local capacity : issues of definition

<u>Defining 'local'</u>

Within the discourse on localization, it remains unclear which type of actors 'local humanitarian action' refers to. Myriad actors are mentioned in the literature on local capacity, including local and national government, civil society, including community-based organizations (CBOs) and non-governmental organizations (NGOs), faith actors and leaders, the local private sector, communities, diaspora groups and internationally affiliated locally based organizations such as Red Cross and Red Crescent National Societies.

An additional debate is over whether 'local' refers to national-level actors as well as community-based ones, with terms such as 'ultra-local' emerging. National actors potentially may display neither the attributes of local actors (such as relationships with local communities or understanding of local contexts) nor those of international actors (such as the ability to operate at scale, or experience of a range of responses). Networks of organizations such as Caritas or the Act Alliance have ensured that local faith-based organizations have long been included in partnerships and capacity strengthening (Gingerich et al., 2017). Volunteers' networks such as the Scouts may also be considered local actors in a response. When discussing local capacity, the literature refers mainly to local or national NGOs, in part due to the long-standing relationships between international humanitarian actors and local NGOs as implementing partners. However, even in the case of local or national NGOs, it remains unclear who is included in or excluded from this group. The Grand Bargain process has reached a consensus that internationally affiliated local organizations will not be counted towards the target of 25% of all humanitarian funding going 'as directly as possible' to local organizations. Others consider Red Cross and Red Crescent National Societies or local Caritas offices as part of the local and national NGO group (Telford, 2001; Els and Carstensen, 2015; IFRC, 2015). Further blurring the lines between local and international, local offices of INGOs made up of a majority of local staff could be considered as local capacity (IFRC, 2015; Wall and Hedlund, 2016). Additionally, local staff will sometimes move from national to international NGOs in return for better salaries and employment conditions, or move between UN agencies, local organizations, and local and national government in the same crisis context. Arguably they are contributing to capacity in that locale, but their changing employment means that the capacity of individual organizations may fluctuate.

According to Wall and Hedlund (2016), the concept of local is further complicated with diaspora organizations that are often considered local due to their cultural and personal ties with local communities, and yet are not necessarily physically present in the local area. Local capacity is not always understood as including local and national governments, and the various government departments and agencies that may contribute during a humanitarian crisis (Wall and Hedlund, 2016). International humanitarian actors have at times been more cautious in supporting the capacity of local and national governments during humanitarian crises, more so in conflict settings than with disasters linked to natural hazards.

For Harvey (2009: 2), local and national governments are often neglected in humanitarian response because ‘neutrality and independence have been taken as shorthand for disengagement from state structures, rather than as necessitating principled engagement with them’. The local private sector has been largely ignored by international humanitarian agencies, at least until recently, and as such is another missing element in the debate (Christoplos, 2005).

As Gingerich et al. (2017) explain, while the local private sector may not be primarily humanitarian in nature or readily considered as such, it is part and parcel of local actors’ contribution to the humanitarian effort, and thus should be considered as a partner in more local humanitarian action and leadership. It remains unclear whether affected communities are – or for the matter should be – included in definitions of local capacity. There is a growing recognition of affected communities not just as victims but also as agents in responding to crises. As one survey respondent stated: Even before any external emergency support comes in, it is the people and their existing local system and culture that help them survive and this capacity should be strengthened, not weakened. Often referred to as first responders or volunteers, individuals from affected communities are increasingly seen as part of the local response to humanitarian crises. This has not always been the case; Wall and Hedlund (2016) highlight that the activities of local volunteers and first responders are often not captured by conventional mapping of humanitarian responses.

There is debate as to whether capacity refers to individuals or organizations. Christoplos (2005) argues that local capacity is about individuals because, as personnel move from one organization to another, they take their expertise and experience with them, and therefore building individual capacity can be more sustainable for the entire sector than building institutional capacity.

Some international organizations argue that they are local in the sense that most of their staff are local individuals, though this may not satisfy advocates of stronger local humanitarian leadership given that national staff tend to work under the supervision of international colleagues. While national staff still working in international organizations would not be considered part of local capacity because their work is contributing to the objectives and agendas of an international organization, it is important to recognize the career path and experience of national staff as contributing at some point to local capacity.

Finally, local capacity for humanitarian action should encompass more than formal national and sub-national humanitarian NGOs to extend to the broader range of actors, groups and organizations that are positively contributing, or that could potentially contribute to, responding to the needs of affected people. In that sense, local humanitarian capacity could include development organizations, human rights networks and individuals in the host and affected populations. It also means national staff members of international organizations who contribute to local capacity, for instance volunteering outside of office hours or hosting Internally Displaced Persons – IDPs (see Barbelet, 2017 for examples of this in Ukraine).

Defining 'capacity'

A predominant theme in the capacity literature is the lack of one clear and universal definition (Dichter, 2014; Few et al., 2015; Scott et al., 2015). Capacity tends to be framed in conceptual terms; Kamstra (2017), for instance, uses the following generic definition: 'the organizational and technical abilities, relationships and values that enable countries, organizations, groups and individuals at any level of society to carry out functions and achieve their development objectives over time'. Coming from the development sphere, Kamstra equates individual capacities with competencies such as experience, knowledge, technical skills, energy, motivation and influence. He defines organizational capacities as internal policies, arrangements and procedures that combine and align individual competencies to fulfil their mandate and achieve their goals. Finally, Kamstra differentiates between individual and organizational capacities and system capacities, which are the broader institutional arrangements that enable or constrain individual and organizational capacities, consisting of social norms, traditions, policies and legislation.

Capacity can be understood in organizational terms (management, governance and decision-making), and in operational terms (delivery of programs and projects), with an understanding that these capacities are interrelated and enable one another.

Howe et al. (2015) note that international organizations tend to be far stronger in organizational capacity than local counterparts, but local organizations tend to be stronger in and more focused on operational capacity. Unfortunately, the capacity of local actors – often more operational capacity – tends to be undervalued over organizational capacity, which tends to be prioritized among international humanitarian organizations. The series of reports Missed opportunities (Ramalingam et al., 2013), Missed again (Featherstone and Antequisa, 2014) and Missed out (Tanner and Moro, 2016) do not define capacity through the Organization for Economic Co-operation and Development (OECD) Development Assistance Committee (DAC) evaluation criteria, but instead use them to measure the response of local and national actors in specific crises and to identify the extent to which partnerships between local and international actors contribute to the fulfilment of these criteria.

This approach uses the criteria for evaluating interventions (not just the capacity of local implementing partners) and thus could allow for defining and measuring capacity in the same way across international and national actors, based on a consensus on how humanitarian responses should be evaluated. Two important elements need to be highlighted about defining capacity.

Capacity should be understood as the contribution of an actor or an organization to alleviating the suffering of affected populations. It cannot be narrowed down to the capacity to report to donors or partner with an international organization. The ability to manage resources and report impact, as mentioned in existing literature, are important elements of how an organization should operate. However, as noted organizational capacity – or the systems, processes and policies for resource management that make up an organization – is too often the focus of donors and international actors, rather than operational capacity. This means that institutions with weak organizational capacity, or where operational capacities sit outside of the organization, tend to be overlooked.

More should be done to consider how to harness the contributions and capacities of all actors present in a crisis context including in weak organizations and those with unrealized potential capacities.

A second important point in understanding capacity is how skills, knowledge and experience contribute to a context, and the specific needs emerging from a specific crisis. *In that sense, capacity cannot be understood outside of* ***context****.* It must be viewed in response to a specific crisis (or crisis type) within which it needs to contribute to alleviate suffering – that context and crisis may require specific knowledge, ways of working or even technical expertise. This is not a standard list of criteria but a much more modular approach to understanding and defining capacity within a given context.

1.1.2.4- Local vs. international : context and passport influence

The organizational culture in INGOs is perforce shaped by the culture and context of the country where they headquartered. This is fundamental beyond usual adaptions that are considered the needed program and management quality in humanitarian and development actions. But while trying those adaptations, local actors (staff and organizations) are expected to demonstrate strong capacities as per international actors' definition. Obviously, it is not easy for local actors to do so. It can be noted that they are struggling over time, seeking to achieve performance with reference to international understanding.

Can local organizations operate as international ?

Due to their context and sociology, local organizations cannot easily adapt the work style, standards, and practices of international organizations. For actual capacities, it is important that locally constituted structures develop in the light of their context, at a speed and with adapted approaches that make it possible to take real and irreversible steps forward, in the change journey. Returning the question of local capacities to international development cooperation, one may well wonder whether development according to the references of western organizations and peoples is valid for the countries of the South, in connection with their cultures and contexts.

With that said, analogies are imperfect, though the following one should worthy for this paper.

Usual career stories : local vs. northern senior staff

Seeking more significant income overtime, local staff in INGOs invest all they can, to provide the "evidence" of their salaries (if so), and upper position.

International organizations have human resources performance policies that force staff to put all to perform and succeed at their position and work. In such a run-up where only, the results matter and are expected, these people work beyond close of business, including sometimes weekends, even if there are no benefits related to overtime or even if this practice is not recommended by policies. This is more common for senior staff with strategic responsibilities. They are not forced to do so – not at all – but it is the very price to stay on track, forcing themselves to integrate a foreign work style what their northern colleagues seem to be doing more easily.

Below are comparative general stories that tell local and international senior staff career history.

Local senior staff story : After having completed the same long studies as their northern colleagues, they have to (i) spend a few years looking for their "first job" – that is obviously local, (ii) work to set many more years' experience, (iii) have a chance to work in an international organization. Even working in an INGO, you are not international since you are within your country. To go farther, you must seek a position in other country.

In such a process and context, when you get to become really international staff, for how many years will they be able to enjoy the "privileged profile", hoping to live a while longer to enjoy it, including during retirement, if they get there by God grace ?

International staff common story : In somewhat the reverse for their local colleagues, expatriates generally have more "easier" and straight career development. During their studies, care is taken to prepare them to "overseas" work. Then, many of them get fellow positions in "INGOs"…what is comparatively easy since they have the "right passports". In fellowship positions within foreign countries conquered by NGOs that came from their home countries, they are already international by default. So, they can go from fellow to international position.

It should be noted and recognized that they are most of the time more knowledgeable and competent on the required organizational practices and culture. That is however normal since standards are developed from their home countries…meaning, based on their mass cult and especially the systems related to the contexts of their countries - already developed. Development being over all cultural, they are automatically the right culture for their career development.

This is a part of the debate on "local" and "international" concepts applied to both organizations and staff. We should recognize that it is all about referenced context and values in development aid-oriented partnership. Stepping back, human relationship basics should therefore help for more context-based relations, including more Respect Equity Diversity and Inclusion (REDI), as per CRS initiative to support the staff to demonstrate that "How" they deliver the Agency's mission matters as much as what they do.

CHAPTER II- RELATIONSHIP CONCEPT AND VALUES

Although the main word here is "relationship", other related concepts – partnership, local, capacity and capacity strengthening – will be discussed for reflections and analysis about relationship within family, society, and organizations, especially in the international community for humanitarian and development.

1.2.1- Relationship

Most of the dictionaries define the *Relationship* as a CONNECTION between things or people.

For Cambridge Dictionary, the relationship is *the way in which two things are connected* – scientists have established the relationship between lung cancer and smoking; her relationship isn't good with her father, but she's very close to her mother. This also includes the friendship side : *the way in which they feel and behave towards each other*. He has a very good relationship with his uncle.

Collins dictionary emphasizes on relationship for sexual purpose, defining it as a close connection between two people, especially one involving romantic or sexual feelings.

Oxford dictionary highlights both the connection and the related state : the relationship is *the way in which two or more people or things are connected, or the state of being connected*.

In more details, (i) the state of being connected by blood or marriage – ‘they can trace their relationship to a common ancestor’; (ii) the way in which two or more people or groups regard and behave towards each other – ‘the landlord–tenant relationship’; (iii) an emotional and sexual association between two people – ‘she has a daughter from a previous relationship’.

The relationship can also be a connection between two or more facts, events, etc.: his research shows that the relationship between globalization and e-commerce is complex and varied; There is a direct relationship between the two announcements.

The Psychology Dictionary defines relationship as a particular type of connection between two or more entities or phenomena. A binding, usually continuous association between individuals wherein one has some influence on feelings or actions of the other. Therefore, relationship results in a sort of mutual influence. This might lead the involved parties to support each other to improve and even foster positive change.

Relationship then refers to the association, connection, interaction, and bond between two or more people, events, or things. As such, it usually requires contact or closeness which the parties are often dependent on. Otherwise, there is disconnection, and the relationship may cease or "die", or become harmful and a source of dysfunction and problems in case the link is indestructible. The relationship here, therefore, translates either a cause-and-effect relationship (practice or habit and related result such as illness), a de facto link generated by love fruits and, as extension, by the family genealogy. It can also be a link for a common, shared or even composite interest (love relationship).

1.2.2- Interpersonal relationships

There are many types of interpersonal relationship, but four of them are of interest, for the purpose of this paper : Family relationship, Friendship, Acquaintanceship and Romantic relationship.

1.2.2.1- Family relationship

It is hard to provide a precise meaning of the word “family”.

As general understanding, our family or relatives are people we are connected to through some form of kinship, whether it is through blood (parents, brothers, and sisters), marriage (non-blood aunts and uncles or stepparents), or adoption. Family includes siblings and parents who you may see every day growing up, and other relatives such as cousins, aunts, uncles, and grandparents who you may not see so frequently. Families come in many different forms, for example single-parent families, stepfamilies, etc. Ideally, people should have strong relationships with their families.

With that said, the word family covers both a wide variety of legal institutions and biological considerations. Considering the family as a grouping of those who are bound by biological kinship, the law intervenes to set the limits of kinship and its orientation. Based on cousinship and by looking for the more distant ancestors, one could find a family at least legendary encompassing an entire people. But the memory of men has limits and we usually set boundaries.

On the other hand, as soon as humanity has recognized the links between a child and his two progenitors, a double kinship emerges : paternal and maternal. Again, the law intervenes to set a privileged direction. Relationships are not only of nature but of culture as well. The family is the cell in which these kinship relationships are experienced with intensity. When many generations remain grouped around a common cult, a leader, a common heritage, the family can expand to the size of a village and become what it is supposed to be “*the only important social cell*”.

Elsewhere, father, mother and children are an elementary family that fits into larger but less warm communities.

1.2.2.2- Friendship

Friends are people who we are not related to, but we choose to interact with. Friends are people we trust, respect, care about and feel that we can confide in and want to spend time with. A good friendship should be built on honesty, mutual support and loyalty. A friendship is a reciprocal relationship; for it to exist, both people must see each other as a friend. There are varying degrees of friendship. You may find that you feel closer to some friends than others. This is perfectly normal. Some friends, especially if they have only been known for a short time or are not seen very often, may not be appropriate to confide in about personal issues or concerns. You may find that you feel more comfortable and able to confide in friends whom you have known for longer or spend more time with. Friends who are very close and know each other well are sometimes referred to as “best friends”.

Some people have many friends, while others may only have one or two. There is no right or wrong number of friends to have and everyone is different. Good friendships are mutually respectful and supportive and share common interests and ideas. While some friendships can be close and some friends choose to greet each other by hugging or kissing on the cheek, other friendships may have no physical contact, or may simply shake hands. Physically intimate or romantic contact is not appropriate in a friendship.

1.2.2.3- Acquaintanceship

Acquaintanceship is relationship with people you may encounter regularly, but who are not friends or relatives. For example, they may be a neighbor who lives in your road that you say “hello” to if you see him in passing, or a work colleague or someone you have seen a few times at a social event but do not yet know well. It is important to be polite and respectful to acquaintanceship as having harmonious relationships with people around you, such as work colleagues, people from college, neighbors etc. This is an important way of avoiding stress or conflict. In some cases, relationships that start as acquaintanceships can evolve into friendships, over time, as you get to know the person better and see him more frequently.

The level of contact with an acquaintance is minimal. There is unlikely to be any physical contact (although in a work setting, or when being introduced to someone, you might occasionally be required to shake hands), but the main form of contact is likely to be smiling and saying ‘hello’.

1.2.2.4- Romantic relationship

A romantic relationship is one in which you feel very strongly attracted to the other person, both to their personality and, often, also physically. This is reciprocated by the other person in the relationship. This paper chooses to focus on the romantic relationship which can exist between a boyfriend and girlfriend (in a heterosexual relationship) or spouses (in a marriage) or life partners (in a civil partnership or long-term unmarried relationship). People in a romantic relationship will see each other very often and when apart my frequently stay in contact, for example by phone. Most people in romantic relationships live together. A romantic relationship is the closest form of relationship and the two people involved will often describe themselves as being attracted to each other and/or “in love”. They feel an incredibly strong connection and bond to each other that they do not feel with anyone else, even close friends.

This last precision is especially valid for monogamous relationships. But of course, there are many communities where polygamy is practiced and discussing that aspect of the romantic relationship in such cases is probably a challenge that will not be debated in this paper.

1.2.2.5- Key types of interpersonal relationships

Looking closely at what **relationship** means in such context, it is how two people relate or behave towards each other, mostly based on feelings. Each “self” makes sure to fulfill his emotional count and other interests. Adapting this to relationship mathematics we would say **“1+1=2”**. Once those feelings fail and needs are no more met, the relationship dies. This is a common nowadays’ FRIENDS.

Partnership goes over feelings and makes a team, building a great togetherness based on shared goals. Such a higher-level agreement is key in partnership and makes the parties connected, working towards the mutual goals... Partnership may even be a soul level relationship. Partners then agree to be ONE, working for their love to look perfect…kind of **“1+1=1”**.

In such context, not only the “WE” might crush the “self”s, but goals’ achievement can also challenge. The couple could fail in achieving those shared goals overtime or experience big crisis. The agreement then dies and the partnership cease.

On the other hand, **true conjugal love** requires more than an agreement based on shared goals…instead, **the relation is the purpose**. Based on a tripartite co-accountability with mutual service, the "self"s feed and take care of the "space between", that nurture each other's "self" in return. Let's say **"1+1=3".** This is about a lifelong and INTENTIONAL commitment to journey together and work, grow, heal, thanks to the learning across valleys of darkness and well-being plateaus. The *SPOUSES* progressively become conscious. They can then tackle the recovery of their wholeness and even tend to a mutual "sanctification" Christianly saying.

The third "1" here is the space-between that constitutes a kind of third "person" created by the couple or, in any case, born because of the relationship, is also the laboratory or the heart of the management of everything that emerges from the life of the couple outside or in addition to the primary role of nurturing each "self". This other role of the space-between includes but is not limited to the following aspects.

- The transformation induced by the conjugal relationship at the level of the spouses (with reference to who they are before the marriage), including physical features. It is responsible for certain similarities that people often see in couples who lived together for a relatively long time.
- The concept and function of "we or our" that designates the couple, Vs. "them, their, theirs » talking about others.
- The source of motivation for the togetherness
- The sense of sacrifice and personal investment of each spouse that goes to what is sometimes seen as a relatively individual "loss of freedom"
- The place of consideration and management of the sacred covenant that binds the spouses
- The care of the couple's life and the marital future
- Couple management vs. family and friends…
- Children's caregiving and management.

The following graphic provides a one-view on this.

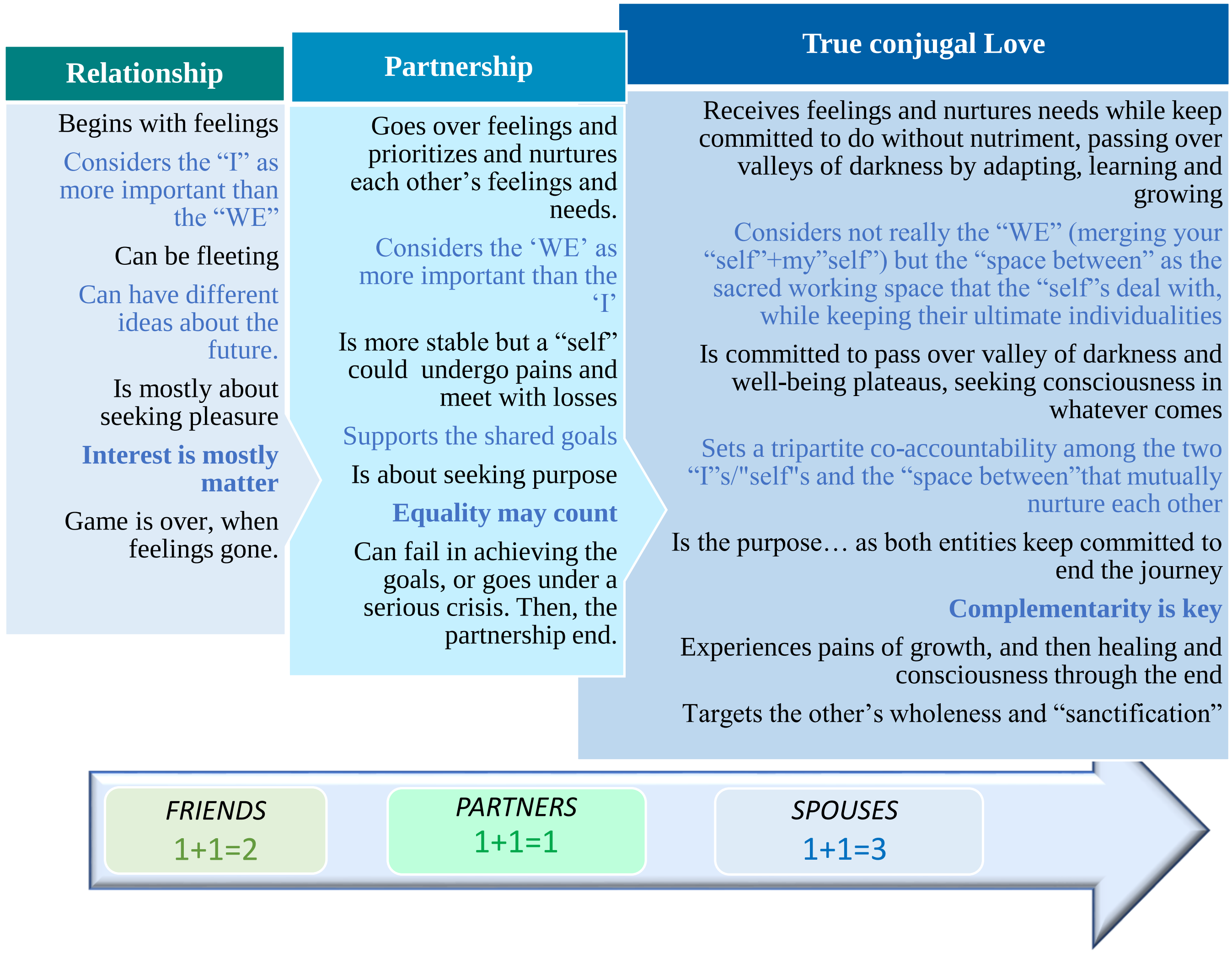

Figure 3 : Love relationships (Designed by C.C. SEKE for this paper)

Note : Considering these three types of relationship, we note that a given type capitalizes the previous one and provides more inputs and commitment …up to the lasting INTENTIONALITY, to demonstrate the existential complementarity. One cannot succeed in true conjugal love without experiencing both relationship and partnership. Noting that FRIENDS are less committed than PARTNERS, and SPOUSES are more than partners.

1.2.3.- Inter-Organizational relationships (IORs)

In business, the relationship is the way in which two or more companies, countries, or people behave towards each other (Cambridge dictionary) – creating lasting relationships is vital for success in business; we have an excellent working relationship with the university; we have established long-lasting business relationships with a wide range of clients; many telecom companies are building relationships in developing countries.

Organization relationship specifies the link between one organization and another. Example(s): The relationship between an organization and its legal representative, the whole/part relationship between an organization and its sub organizations (e.g. departments, divisions). *(NCI Thesaurus/BRIDG)*

Inter-Organizational Relationships (IORs) are widely known and designated by the term "partnership" on which we will get back later.

1.2.3.1- Entrepreneurship

Diversity in teams helps foster the creative expansion of ideas. Many studies suggest that creativity in teams may be influenced by the type of diversity present among team members.

Diversity refers to individual differences on any attribute that causes us to view another person as different from self. There are many types of diversity that group members bring into their work groups. Demographic diversity or social categorization diversity refers to differences in group members in terms of characteristics such as age, gender, or ethnicity. Informational diversity refers to differences in knowledge bases that are more job-related, such as educational and functional background. Value diversity refers to differences in values, beliefs, and attitudes.

Informational or functional diversity in a founding entrepreneurial team is associated with high quality strategic planning and product innovativeness. This may be because interdisciplinary entrepreneurial teams can integrate the wide range of technical, marketing, and financial knowledge that is available at their disposal. There is evidence for the positive impact of interdisciplinary teams on openness and propensity for strategic change. These characteristics enhance innovative and strategic planning on new ventures. Informational or educational diversity in entrepreneurial teams also gives rise to cognitive diversity. Multiple perspectives among team members facilitate insightful discoveries and innovative products.

Furthermore, entrepreneurial founders from various disciplines have a greater ability to identify and interpret relevant information in various areas. They consider a larger set of information that is relevant to decision-making. This results in monitoring, retrieving, and evaluating the technological and financial market at a larger scale and enhances opportunities for product innovations.

Environmental scanning is one of the many important ingredients in successful innovation. It requires entrepreneurs to recognize and adapt to changing demands of the society. Team members need to perceive and process external information to gain insight into the needs of customers. Thus, when team members have diverse informational backgrounds such as technology, sales, or marketing, they can conduct a comprehensive search of external information along various dimensions. There is a general notion that extensive environment scanning may lead to identifying potential competitive opportunities and producing innovative products.

Heterogeneous perspectives in new ventures in entrepreneurial teams may occur not only as a result of informational diversity but also as a result of demographic diversity. Diversity in terms of age, gender, and cultural background may increase creativity, innovativeness, and success.

In cross-cultural entrepreneurial teams, there is a greater exposure to multicultural experiences as a result of visiting various countries. These experiences cause team members to tap into unconventional knowledge by incorporating ideas from various cultures, thereby facilitating creative problem-solving. Other findings indicate an increase in creativity in societies that embrace outside influences and are both politically and demographically diverse.

In diverse entrepreneurial teams, interpersonal and inter-organizational relationships among team members may also influence performance. A considerable amount of team cohesion is important for both effective and efficient use of available resources especially in cross-cultural teams. Recent literature on networking teams suggests that the impact of functional diversity drops drastically when more teams network together since greater network range results in lower internal cohesion. Further, networking among culturally diverse teams is associated with more communication errors, distrust of outgroup members, negative stereotypes, intragroup rivalries, poor cohesion, and a decrease in overall performance. This suggests that lack of cohesion stemming from cultural diversity may impact performance negatively in cross-cultural as well as non-cross-cultural diverse entrepreneurial teams.

Although dissimilarity of perspectives in entrepreneurial teams facilitates creativity, dissimilarity in terms of cultural dimensions is associated with poor communication, more conflict, less social integration, and more departure from such groups. However, these negative effects can be offset by enhanced communication among team members.

In other cases, greater similarity in terms of skills, functional background, and attitudes in entrepreneurial teams may lead to minimizing cognitive conflict and reaching consensus in pursuit of group cohesiveness. This phenomenon is called groupthink. In small teams, people may avoid promoting conflicting viewpoints which is a key in the development of multiple perspectives and innovative solutions. Groupthink in entrepreneurial teams may hinder creativity by discouraging the merger of conflicting ideas that are important to developing novel and innovative new ventures. Several researchers suggest that novelty of an entrepreneurial idea is a prerequisite for successful ventures. Further, the amount of time members in an entrepreneurial team have spent working with each other may also influence performance. During the initial stages of group development, there is evidence that ethnically homogenous groups perform better than the ethnically heterogeneous groups. However, in the long run heterogeneous groups outperform the homogeneous groups on some measures.

Although some knowledge gaps still exist regarding the impact of diversity on entrepreneurial teams, there is also relevant research on the effect of diversity on the performance in brainstorming teams. This research involving demographic diversity has found that there is value-in-diversity. Many studies indicate that demographic diversity such as gender, ethnicity, and nationality can increase the number of perspectives and alternatives in group decision-making. When people from varying knowledge, gender, and ethnic backgrounds bring insights to the group, it increases flexibility and generation of higher quality ideas. However, these studies also found negative effects of demographic diversity on interpersonal relationships among team members.

In ethnically diverse settings, team members tend to categorize themselves and others based on social categories, such as race, gender, or ethnicity, which leads to the perceptions of similarities and differences in the work group. People isolate themselves from those different from themselves and are attracted to similar others. The perceptions of differences among group members may lead to conflicts, lack of trust, and lower group commitment. Team members tend to favor ideas and opinions of similar others over dissimilar others, which in turn leads to potential conflict in groups. It has been found that similarity to in-group members increases in-group cooperation, trust, social attraction, higher member commitment, group cohesion, and fewer relational conflicts. In some situations, racial or national diversity appears to interfere more with group processes than gender or personality diversity.

On the contrary, information diversity in brainstorming teams is associated with increased generation of ideas as well as higher quality (novelty) of ideas.

The literature on brainstorming teams suggests that diversity seems to act as a double-edged sword. Diversity can increase performance, provide broader perspectives, more innovative ideas, and a greater pool of potential solutions, but it can also cause problematic intragroup relations through increased conflicts and decreased group cohesion stemming from the lack of similarity.

There are several factors that appear to be important in determining the impact of diversity on creativity. First, the diversity has to be relevant to the task. If the variation in team characteristics does not enhance the diversity of task relevant perspectives, skills, or approaches, it is unlikely to enhance the creative potential of the entrepreneurial team. In this case, the effects of diversity may be negative because of the interpersonal differences. If the diversity is relevant to the team task, then positive effects are most likely observed in team members who are highly motivated to take advantage of this diversity. *This usually occurs if the group members have positive interpersonal bonds based on some shared identity, team cohesion, or shared positive attitudes about diversity.* Under those conditions team members appear to effectively build on the ideas and contributions of fellow team members.

1.2.3.2- Non-Governmental Organization (NGO) and State[13]

Since the presence of NGOs has become almost inevitable in the current international climate, the discourses around this sector are replete with yet another complex issue—state–NGO relationship. Scholars have critiqued the involvement of NGOs and their positioning as partners in crucial sectors of development as a tacit way of admitting that the state is no longer capable of playing its role. Some even suggest that the state's so-called partnership with NGOs and by implication common citizens is a ploy to divert attention from real problems and uneven appropriation of resources by a select few.

In general, this relationship is fraught with tension—both sides viewing the other with mistrust, hostility, and often condescension furthered by the lack of procedural mechanisms for accreditation by the state. On the one hand, there are issues of NGOs getting co-opted into state agendas and becoming mere extension arms in the delivery of services and programs and losing their critical edge. On the other hand, there is the danger of NGOs and states assuming competing roles.

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[13] *Organizations, Nongovernmental - Saraswati Raju, in International Encyclopedia of Human Geography (Second Edition), 2009*

1.2.3.3- Summary on Inter-organizational relationship types

Out of business and entrepreneurship, Inter-organizational relationships (IORs) can be categorized by three types, similarly to interpersonal relationships as presented by the above figure.

The relationship between organizations can be a collaboration that begins with a simple connection for immediate need, or a good collaboration while working in the same area. It can also be a tie among member organizations of a network or a confederation such as Caritas Internationalis, or other associations. In general, it not necessarily requires a contract, but organizations in a relationship can agree on some recommendations and call for each member organization to observe or implement those recommendations.

The simple inter-organizational relationship does not lead to an order or obligation. Any commitment is based on a free will. More generally, the relationship is based on need of a collaboration, a togetherness. However, while each organization strives to advance its individual vision and activities – **"1+1=2"** – there is connection that makes them feel as **SISTER** organizations.

Inter-organizational relationship can take a form of partnership with shared vision and resources mutualization to achieve desired and shared goals within a common project or action – **"1+1=1"**. We call this a project-based partnership. It requires a contract to formalize the scope and nature of the partnership, with clear mutual commitments and needed resources. The organizations are **PARTNERS,** but the relationship can cease at the end of the contract or when the partners fail in achieving the goals or face a fatal crisis.

In each context and for special purpose, organizations can agree to partner more intentionally for a lasting journey to desired change. They then formalize the agreement by signing a Memorandum of Understanding (MOU) or any similar agreement. This is generally a non-binding document on partners' mutual interest that frame their long-term relationship based on shared values and guiding principles. While the relationship stays and last over time, only signed contracts can set details and formalize the partners' commitment and investment to specific projects/programs. Partners are all committed to learn and grow from successes and failures, demonstrating needed and appropriate attitudes of which the intentionality is key along the journey. The purpose here is to (INTENTIONALY) work on the relationship itself – the space "between" – to make it appropriate as a shared environment that nurture the individual organization's improvement and enable desired changes.

Relationship

Can begin with respond to and fill an **immediate need**

Can be a **membership** like link between member organizations of a network or association, or those sharing same identity - Church orgnizations)

Can be a **collaboration** between orgnizations working in the same area.

No contract.

Project-based Partnership

Involves the following :

- -Shared Vision and purpose
- -Collaborative Leadership
- -Partnership Principles that demonstrates shared Culture and Values
- -Communication
- -Performance Management

The **agreement** can be verbal or written.

A **contract** set details to formalize the scope and nature of the partnership, with clear mutual commitments and needed resources.

Can be **short, medium or long-term**

One of the partners **can prime.** Legally, one organization may be the prime in an implementing partnership or a consortium... case aspects of the partnership will be guided by the project agreement.

Partnership commit to **capacity strengthening** as relevant and appropriate to achieve specific objectives of the partnership.

Can cease if the contract end or partners fail in achieving the goals, or face a crisis.

Transformational partnership

Involves the following :

- -Shared Vision and purpose
- -interactive Leadership
- -Partnership Principles that demonstrates the shared Culture and Values
- -Communication

•Partners usually sign a Memorandum of Understanding (**MOU**)

•Based on opportunities/possibilities, a **contract** is signed to set details and formalize the scope and nature of any specific project/program, study, learning or research.

•A **lasting relationship** is maintained beyond projects

•Should be **long-term** based mutual commitment to desired organizational change

•Needed **resources are mutually mobilized** and invested to advance the shared vision and purpose.

•**Project/program are jointly developed**, based on needs and opportunities.

•Management performance involves **organizational learning.**

•Usually, **neither** organization is the overall leader

•The **partners jointly journey** to desired changes, providing capacity strengthening for both project/program performance and **organizational capacity development** to foster self-reliance and stronger leadaership (this includes flexibility and customized accompaniment as needed).

•**INTENTIONALITY** and other **attitudes** are key to enable the changes.

•Throughout the journey, the **partners learn from "failures"** and adapt to pursue the process until the change emerges.

•**Ongoing evaluation** of the partnership is completed to continuously improve and enable successes and mutual satisfaction while transitioning to the desired change.

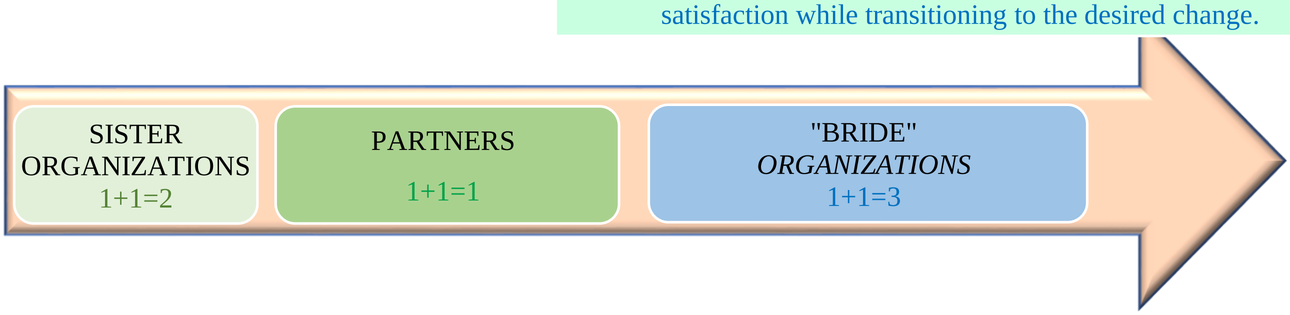

Figure 4 : Interorganizational relationships (Designed by C.C. SEKE for this paper)

Therefore, each member takes care of the relationship while keep existing and maintaining its individuality and unique identity including specific values. Mathematic here is **“1+1=3”**. Therefore, the journey progresses with a combination of focus-based “small partnerships”/contracts that tackle the required/desired milestone packages.

Both partners maintain and demonstrate relevant attitudes, mutually input resources as needed, based on opportunities/possibilities, while the desired changes/milestones emerged along the journey, to progressively enable the ultimate transformational change. We call them “BRIDE ORGANIZATIONS” as they stay connected and intentionally committed to foster change, till the end of the journey.

All partnerships are relationships, but not all relationships are or involve partnerships. Organizations can agree different types of partnerships for several purposes. Strong relationships with vendors and donors or other institutions and successful partnerships with NGOs, CBOs, CSOs FBOs, government, universities and other partners aim for sustainable development and social justice in countries where they work together.

PART II : ETHICS IN PARTNERSHIPS FOR DEVLEOPMENT

CHAPTER I- THE "HOW" OF PARTNERSHIPS

2.1.1- The Grand Bargain as a vehicle driven by northern institutions

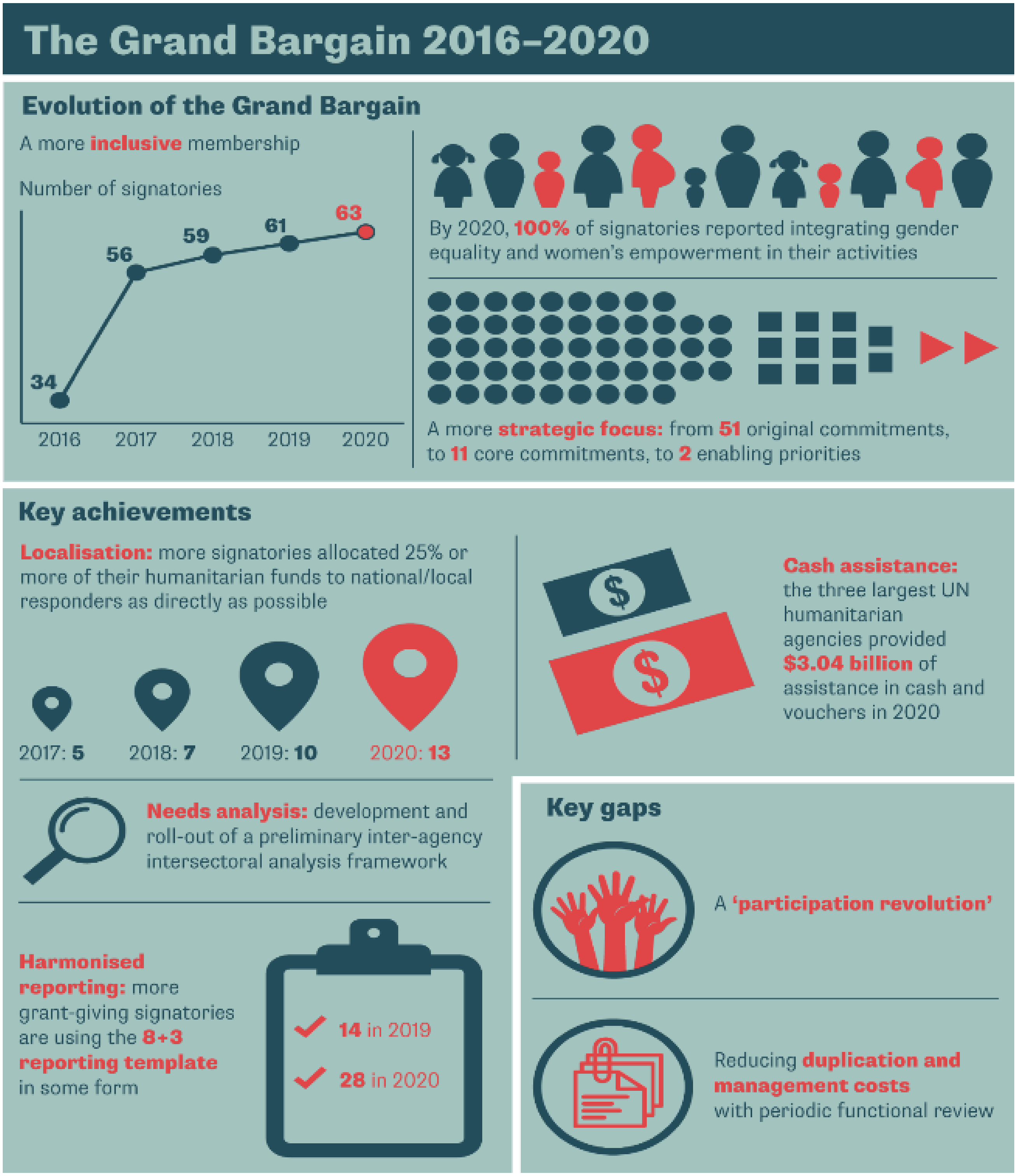

Figure 5 Visualized 2016-2020 efforts (From GB Annual Independent Report 2021, Published on 8 June 2021)

The figure above shows 5-years efforts from the GB signatories and actors who demonstrated a strong commitment to continue the collective efforts in a more focused, strategic and politically elevated manner under the Grand Bargain 2.0.

The progress achieved since 2016 demonstrates that the Grand Bargain remains an important vehicle for change at institutional and operational level, as well as within broader donor and aid agencies/groups. The Annual Independent Report 2021 lists several areas where the Grand Bargain has driven or significantly contributed to a system-wide shift in policy and practice.

The Facilitation Group Principals also agreed on the importance of the Grand Bargain and its achievements, noting it has provided a unique platform for collaboration for different constituencies. It also provided an environment for all actors to come together as peers, including local actors, and discuss in an integrated way important issues, such as risk and gender. The Grand Bargain was one of the recommendations of the report named *"Too important to fail : addressing the humanitarian financing gap"* – and it remains too important to fail. The extensive consultations through 2020 and 2021 led by the Facilitation Group with both Signatories and non-Signatories across all constituencies have shown that the Grand Bargain continues to be a highly relevant space for addressing the most pressing issues that the humanitarian system is facing – including a massive increase in humanitarian needs, a still widening financing gap, and the need to make faster progress on localization of humanitarian work. To this purpose, the Facilitation Group developed the Grand Bargain 2.0 Framework (Figure 6 _ Grand Bargain actors) and its annexes, which were endorsed by the Signatories ahead of the Annual Meeting.

Grounded in the original objective of the Grand Bargain, and maintaining the validity of the initial commitments, the iteration 2.0 aims to achieve better humanitarian outcomes for affected populations through enhanced efficiency, effectiveness, and greater accountability, building on progress achieved and lessons learned in the last five years. The Signatories will elevate collective efforts to the political level and focus on the enabling priorities that are essential for achieving the objectives : quality funding, localization, and participation of affected populations. The Grand Bargain 2.0 Framework also breaks the silos among individual priorities and commitments though the establishment of four outcome pillars : 1. Flexibility, predictability, transparency, and tracking; 2. Equitable and principled partnership; 3. Accountability and inclusion; 4. Prioritization and coordination.

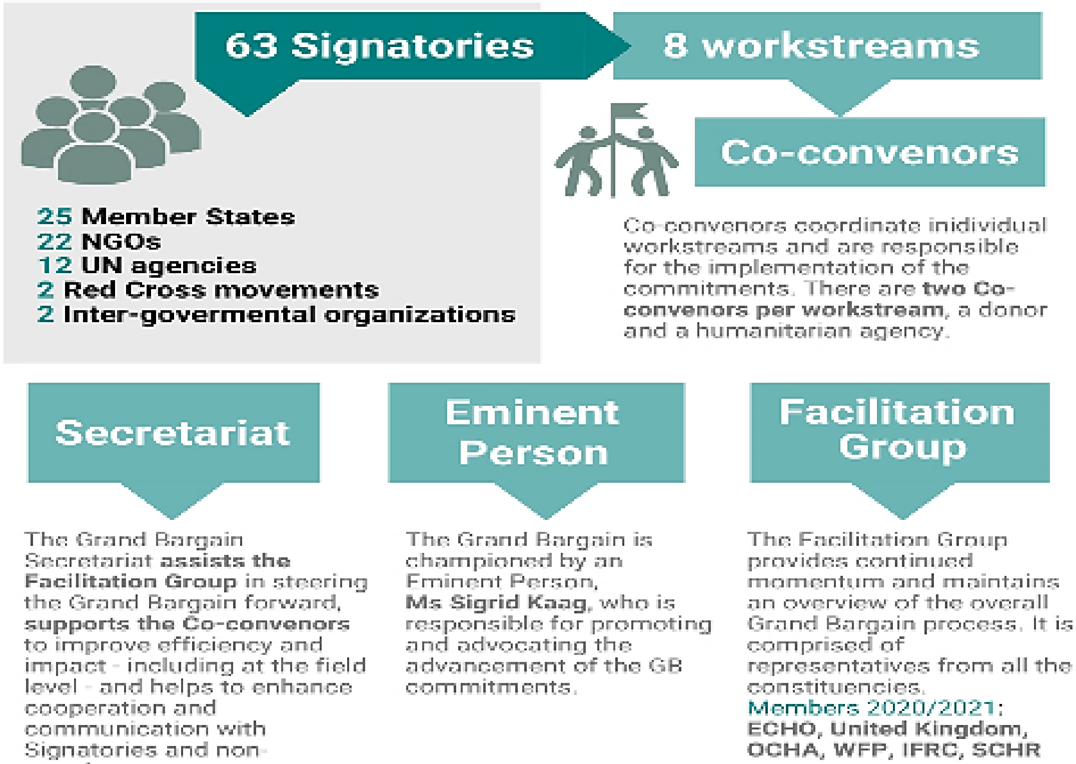

Figure 6 _ Grand Bargain actors (source : the GB official site)

2.1.2. "We don’t develop, we develop ourselves"

Beyond humanitarian aid localization, the development context is subject to a new paradigm, namely the “transition to local leadership”. Indeed, in addition to enabling a more effective and efficient humanitarian response, the long-term goal of the aid localization is to build the resilience of crisis-affected communities by establishing links with development activities. Donors are therefore re-orienting themselves and intentionally fostering partnerships in which local government and civil society are increasingly self-reliant, determining their own programming priorities, and directly managing donor funding in addition to domestically mobilized resources. It is widely recognized that integrated, locally led solutions are critical for achieving the Sustainable Development Goals.

2.1.2.1- True development aid should finance Endogenous Development

According to Joseph Ki-Zerbo (1997) “The Africa which the world needs is a continent able to stand up, to walk on its own feet rather than on crutches or on its head”. His conviction on education led him to found in 1980 in Ouagadougou the “Centre d'Études pour le Développement Africain” – CEDA (the Centre for African Development Studies). CEDA goal is “on ne developpe pas, on se developpe” ("we don’t develop, we develop ourselves").

Endogenous development (ED) is known as the best way to actual, context-based, and then lasting change within a community. [14]

The ED is based on local peoples' own criteria of development and considers the material, social and spiritual well-being of peoples. The importance of participatory approaches and of integrating local knowledge into development interventions has become broadly recognized. However, many of these approaches experience difficulties in overcoming an implicit western bias. Endogenous development seeks to overcome this bias by making peoples' worldviews and livelihood strategies the starting point for development. Often these worldviews and livelihood strategies reflect sustainable development as a balance between material, social and spiritual wellbeing. The main difference between endogenous development and other participatory approaches is its emphasis on including spiritual aspects in the development process, in addition to the ecological, social, and economic aspects. Endogenous development is mainly based on local strategies, values, institutions, and resources.

This resonates with what is called Integral Human Development (IHD). CRS claims that "Integral Human Development (IHD) promotes the good of every person and the whole person. It is cultural, economic, political, social and spiritual".

Question : can Grand Bargain signatories and donors in general finance endogenous development ? If yes, how to 1. enable requisite but context-based capacities development in aid of local organizations, and adapt their "eligibility criteria and standards" ?

2.1.2.2- Donors are striving to enable the industry-wide change

Building on Grand Bargain's initiative, the international partnerships' landscape is changing, and a new paradigm leads to multiple languages championed by Donors and other actors to reveal their approaches or visions.

Localization for the Grand Bargain often refers to "more support and funding tools for local and national humanitarian responders."

The ongoing dynamic became larger than the one about aid localization. Different languages are used from Donors to INGOs, and other actors of international development.

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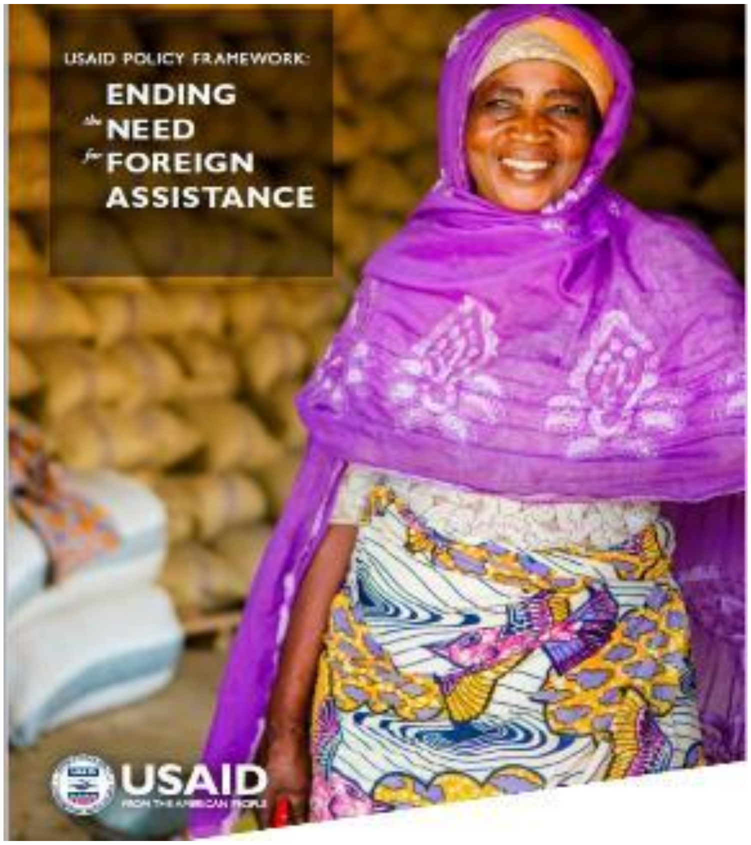
[14] *Endogenous Development in Africa- Towards a Systematisation of Experiences (David Millar, Agnes A. Apusigah, Claire Boonzaaijer, eds, COMPAS/UDS - 2008) – Microsoft Word - Endogenous Development in Africa _FINAL_.doc (bibalex.org)*



The United States Agency for International Development (USAID), one of the largest donors in the international development environment, redefined and restructured itself to align with their flagship local leadership initiative called the Journey to Self-Reliance (J2SR)[15] at the beginning of the trend. They define **self-reliance** as "the ability of a country, including the government, civil society, and the private sector — to plan, finance, and implement solutions to solve its own development challenges" (source: Journey to Self- Reliance Overview Factsheet). The New Partnerships Initiative (NPI) allows USAID to increase development impact by elevating local leadership, fostering creativity & innovation, and mobilizing resources across agency programming.

USAID is increasing the funding to new and underutilized partners, with a clear emphasis on local partners. The industry is answering the call to democratize global development and humanitarian response. Very quickly, the NPI has moved from being a pilot tested by the Conflict Prevention and Recovery Program and the Global Health Bureau to being a central feature of USAID's development and humanitarian response. USAID is now encouraging NPI principles to be incorporated into all funding opportunities including both humanitarian and development actions.

The intent of the transformation is to align USAID's framework and foundation to operationalize Administrator Green's vision to end the need for foreign assistance.

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[15] *The Journey to Self-Reliance. USAID. https://www.usaid.gov/selfreliance*

2.1.2.3- The link between funding and capacity

The literature discusses the capacity of an organization to attract funding, and particularly to manage large funding pots and to report to donors. The Veronique Barbelet Working Paper demonstrated that funding cannot be uncoupled from capacity, especially as the level of funding links with an organization's capacity to continue to operate and its ability to retain and attract staff. It identified the link between funding levels or the ability to access funding, and whether potential capacity is realized or actualized.

However, alongside this discussion is another that focuses on the lack of data, transparency and understanding of funding that goes to local organizations, including through UN agencies and INGOs. These two strands meet when discussing the obstacles and challenges faced by local organizations when accessing funding from donors, as well as the difficulties donors face in providing more funding to local organizations.

There are a range of estimates of how much local organizations get in direct funding. The Global Humanitarian Assistance Report for 2018 states that local and national NGOs combined received 0.4% ($85 million) of all international humanitarian assistance reported to the United Nations Office for the Coordination of Humanitarian Affairs (OCHA) Financial Tracking Service (FTS) in 2017, a rise of 0.1%, or $6 million, from 2016 (Development Initiatives, 2018: 51). The Catholic Agency for Overseas Development (CAFOD) states that only 1.9% of global humanitarian funding goes directly to national NGOs (CAFOD, 2013). Els and Carstensen (2015) explain that, out of the $2.74 billion going to NGOs in 2013, 84.2% was given to INGOs, 1.5% to national NGOs, 1.3% to affiliated national NGOs, 1.1% to Southern international NGOs and 0.3% to local NGOs. During Typhoon Haiyan, for instance, only 2.4% of international donor funds went directly to Filipino organizations (Featherstone, 2017).

The above estimates are often caveated by a long list of data that is either unknown or unclear. Indeed, there is a general lack of transparency on how much funding, especially funding to support core costs of local organizations, gets transferred from donors to international organizations to the local organizations acting as the implementing partner (CAFOD, 2013; Poole, 2014; Els and Carstensen, 2015; Mowjee et al., 2017). Not only is the volume of these transfers often not tracked or not easily found, the types of costs also remain unknown (Mowjee et al., 2017). According to Poole, 'there is currently no way of determining how much money is passed on to national NGOs via UN agencies, funds and international NGOs and consequently no way of systematically assessing the timeliness and appropriateness of funding, let alone the impact' (2014: 15).

The lack of direct funding to local organizations is seen in part as a result of the lack of capacity of local organizations to "meet the accountability demands of international donors" but also the inability of international donors to "use proposal, reporting and accounting modalities, which would allow national and local actors to access available global humanitarian funding on an equal footing with international agencies" (Els and Carstensen, 2015). In fact, some literature argues that, rather than having capacity to meet donor requirements, having received funding from a donor previously was the main predicting factor in receiving funding again (Bougheas et al., 2008, cited in IFRC, 2015). While eligibility for funding often includes criteria that local organizations have difficulty meeting, local organizations often feel that "international funders do not trust them to manage funds effectively and with proper accountability" (Poole, 2014:10). For donors, funding small local organizations carries political and financial risks, as well as high transaction costs (CAFOD, 2013).

Many donors have adopted a policy of funding a smaller number of larger organizations (CAFOD, 2013; Poole, 2014). According to Poole (2014), when donors give direct funding to local organizations, they often have a network of staff present and able to identify and accompany that organization. The low level of donor funding to local organizations is also linked to existing donor policy that may favor NGOs registered in the donor country (CAFOD, 2013). Such policies automatically exclude local organizations from accessing funding. In another hand, with respect to the principle of accountability, it seems normal that donor policy be based on the fund's "origin/native" source.

2.1.2.4- Local organization miss core cost coverage

For now, direct funding, in particular core funding, might support the needed transition because it allows local organizations to maintain assets and staff between crises and project-based funding.

Access to funding links directly with the ability to attract and retain staff with the necessary knowledge, skills and expertise to respond to humanitarian crises. This means being able to pay a certain salary level consistently through, and between, emergencies and crises. Featherstone (2017: 21) argues that 'one of the most important factors that is driving the salary differential between national and international organizations is the dearth of funding that is provided directly to local and international organizations.

Funding to local organizations through partnership is often linked to the implementation of a project, which may lead to a decrease in capacity as local organizations cannot use this money to develop their own organizations or the skills of their employees (Dichter, 2014). Indeed, according to Poole (2014: 4), 'international financing for national NGOs... is not fit for purpose'. The lack of predictability, volatility, difficulty of access and low level of current funding streams mean that they do not support the capacity of national NGOs (Poole, 2014).

Some good practice and opportunities to address the current challenge regarding direct funding to local organizations already exist. The RAPID fund in Pakistan, established by USAID and managed by CONCERN, has administered 130 grants mostly to Pakistani NGOs since 2009. These funds both immediate humanitarian concerns as well as long-term capacity- building (Wall and Hedlund, 2016). USAID's fixed obligation grants allow organizations that do not meet their eligibility criteria to access funding, but at lower levels and with more monitoring (Poole, 2014). In some countries, including the Democratic Republic of Congo (DRC), Myanmar and Colombia, there are reports that national NGOs are accessing an increasing proportion of pooled funds – multilateral funds managed by the UN at country level (CAFOD, 2013).

2.1.2.5- Should development aid make it possible to end aid need ?

The Core Responsibility #4[16] of the Agenda for Humanity highlights that ending need requires the reinforcement of local systems and the anticipation and transcendence of the humanitarian-development divide. While international humanitarian and development approaches bring relief and support to millions, they too often fail to sustainably improve the prospects of many people in fragile and crisis prone environments. The Agenda for Humanity calls on leaders to change people's lives by moving from delivering aid to ending need. This requires a different kind of collaboration among governments, international humanitarian and development actors and other actors. Partners need to work together across mandates, sectors and institutional boundaries and with a greater diversity of partners toward supporting local and national actors to end need and reduce risk and vulnerability in support of the 2030 Agenda. This will put people and their humanity at the center of all efforts.

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[16] *https://agendaforhumanity.org/transformation/35.html*

The Agenda for Humanity advocates for three strategic and normative transformations that are necessary in order to move from delivering aid to ending need :

i- Reinforce local systems (reinforce, do not replace, national and local systems)

ii- Anticipate crises (anticipate, do not wait, for crises)

iii- Transcend humanitarian-development divides

The first transformation recommends that international actors respect, support and strengthen local leadership and capacity in crises and not put in parallel structures that may undermine it. This might go beyond humanitarian and apply to development work and related partnership. Change-oriented and intentional capacity strengthening is therefore the key.

But capacity strengthening is not something static or a one-off action. If capacity strengthening actions have not changed much, it would be fine to question the approach used : has a prior assessment been completed ? has it been holistic ? has it placed the organization at the heart of the process ? what actions have been implemented and with what consistency and completeness ? ... In addition to all those questionings that seem relevant to us with regard to the practices within the world of development aid and the financing of capacity strengthening needs, including prioritization principle (that of the donor or the organization in need ?), capacity strengthening must be part of the organization's culture and therefore be done constantly. Thus, it is crucial to be a learning organization, with a proper knowledge management system. But this costs resources that local organizations generally do not have, for several reasons : capacity lack to mobilize resources, lack of cost allocation policy, no budget or funding for core costs... and more generally, lack of appropriate financial management policy.

With that said, we should recall that there is no appropriate fund to enable the fulfillment and lasting development of a given community, out of proper resources". This is all about the Endogenous development (ED)…the sole way that ever existed to lasting community development with a holistic impact at the individual level of each person and every person…then the community. Africa ED has been promoted by Joseph Ki-Zerbo (Joseph Ki-Zerbo - Right Livelihood), a scholar, historian, and writer politically active in Africa. One way to adapt this international partnership for development could be for donors to intentionally enable resource access and even ownership by local actors, through goal setting and prioritization, and decision-making. Asset investments in locally-led development (then) should leave the control to participants, thanks to a strong and inclusive accountability systems to significantly enable positive change within the community…beyond project staff salaries and operations cost in general.

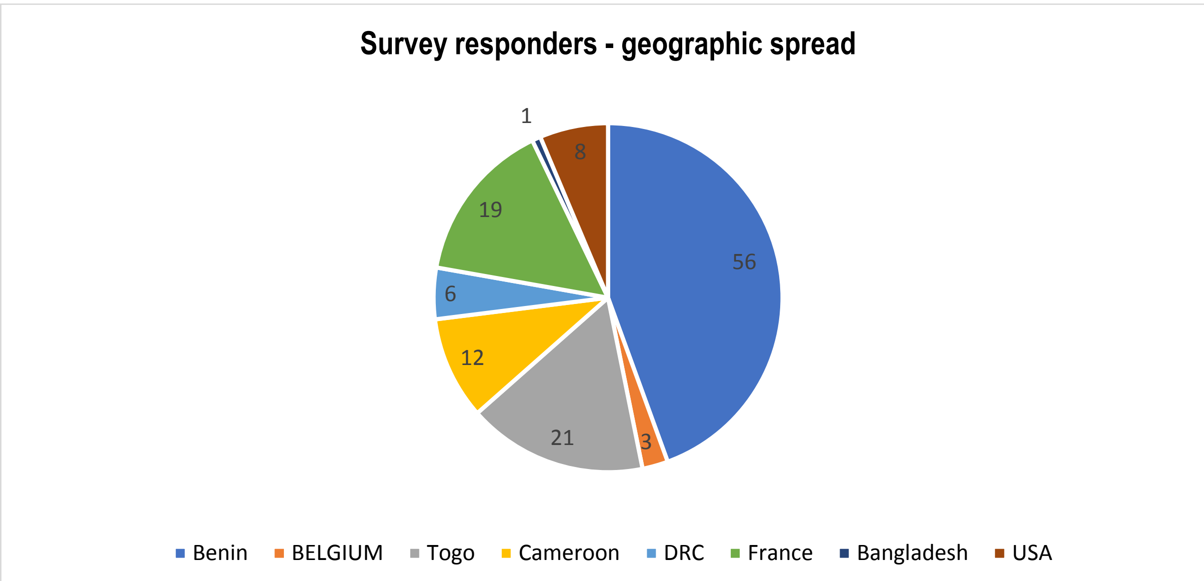
May the aid end aid need !

CHAPTER II- INPUTS FROM PRACTITIONERS : ATTITUDES AND VALUES IN RELATIONSHIPS

2.2.1- Background and approach :

Though inputs from desk review and proper/direct experiences have significantly contributed to this document, a range of other practitioners brought evidence as primary data to support our analysis.

This chapter therefore brings inputs from a perception survey fully answered by 126 people of which 30 (24%) are women. The geographic spread of the survey was wide but thin : 8 countries (see spread in the figure 8 below), of which Benin with 56 responders while Bangladesh only provided 1 responder.



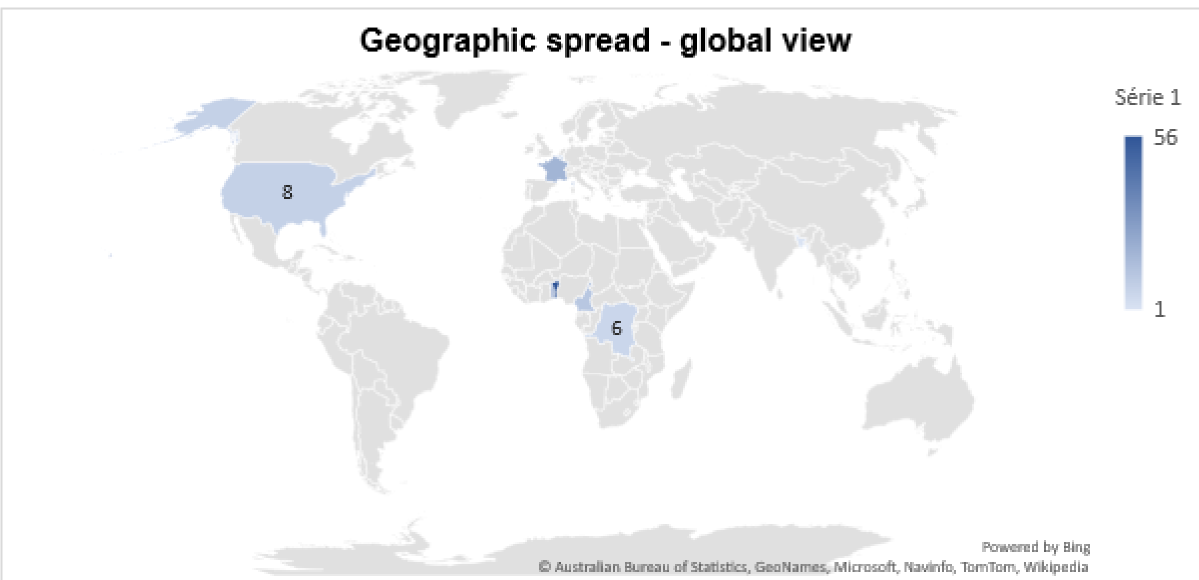


Figure 7 : Geographic spread of the survey participants (source : direct survey for this paper)

The anonymous survey asked responders to share their thoughts, knowledges and/or experiences about the link and even the role of interpersonal relationships (human relationships) within familial, social and professional development blossoming processes.

Almost all the regions have been represented, with a majority of respondents coming from Africa (35%), followed by Asia (29%), Europe (16%) and the Middle East (11%).

Out of the total of 126 respondents, 72 (57%) work in local NGOs – including faith-based and other CSOs, and 36 (29%) work with International NGOs. The rest of respondents are non-profit (6 persons) and other (12 persons).

Most respondents (78) are programmatic and operations staff and the remaining 48 are leadership and management team. Their expertise includes the following :

- partnership management, working for compliance to values, principles, and approaches
- institutional diagnosis;
- institutional strengthening (systems and structures reinforcement, policies and procedures implementing), capacity building and accompaniment (mentoring, coaching and more);
- facilitating and accompanying organizational capacity development and local leadership of partner structures;
- support and advice to country-programs in implementing partnership and capacity strengthening strategies;
- strategic planning, fund raising, and more generally business development
- Inter-religious dialogue and more generally promotion of social cohesion
- Therapy work and relationship improvement.

2.2.2- Human relationships within institutional partnership

The survey respondents have been asked to rank a range of factors from the most important (1) to the least (5) one, based on their impact or contribution to organizational performance and capacity development. Below are the most usual factors considered :

- Funding volume
- Quality of people and internal and external relations
- Material resources and equipment
- Procedures, Policies, and other tools
- Other

The below graphic presents the responses.

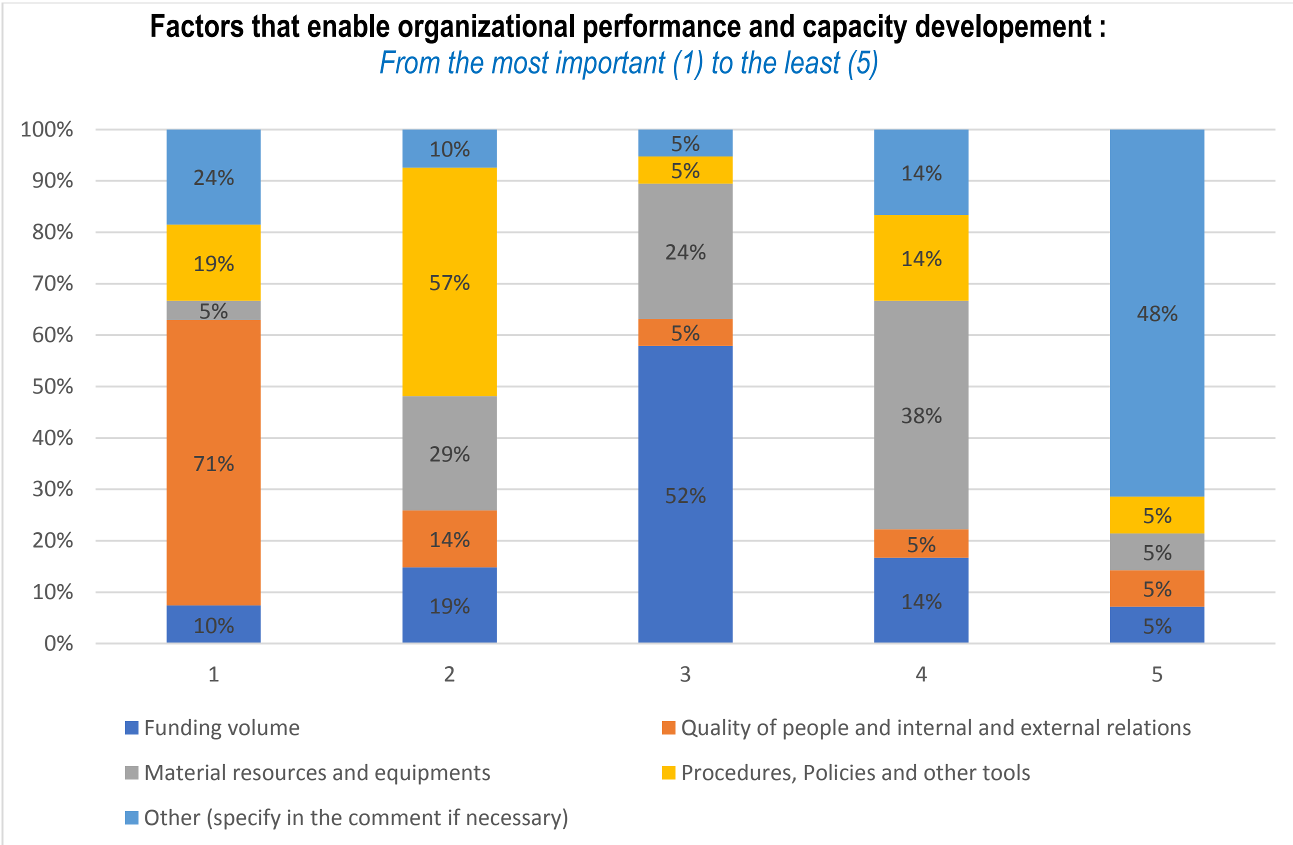


Figure 8 : Organizational performance factors (source : direct survey for this paper)

As per the figure 9 above, most of the interviewees (71%) think that the quality of people Knowledge, Skills and Attitudes (KSAs), as well as their internal and external relation quality are the most important to organizational performance and capacity development. Following human resource quality, procedures, policies and other tools are seen as the second most important factor. The funding volume also got a significant rank (52%) and therefore considered as an important factor.

Practitioners confirmed that even if the other factors are important, human resources' inner quality as well as the appropriateness or their internal and external relationships have been experienced as top crucial to any organizational capacity development and performance.

"One says that people pass, but institutions remain". It is therefore crucial to put in place effective and context-based policies and procedures. But only human resources can do this as well. Let's say one cannot separate one from the other. In another sense, having good people requires training, which today requires financial and material resources. Nevertheless, human resources are central to any development, including organizational development.

Everything starts with the quality of the men and women working in the institution. Needed policy and procedure development, resource mobilization to tackle the institution's mission, etc. are all the merit of people working in the organization. Even key factors such as effective leadership, management style, organizational culture, and so on, are essentially part of the human resource quality.

We love to recall the Jean Baudouin's thought here : "there is no wealth but people". Experience also confirms that development is based on human values...as it is all about culture. The revival of human sciences and the success of the coaching profession nowadays could convince us of this. Also, it is surprising to see where Africa remains, albeit all those thousands of billions supposed to have been invested to boost/catalyze its development through projects and so.

The relationship/partnership quality is more crucial than money, to enable development in Africa or any other region.

2.2.3- Organizational partnership's viruses

The consulted practitioners have also been asked to highlight things that make organizational partnership difficult or do harm to interorganizational relationships – sort of virus to partnership success –, ranking the items from the worst behavior (1) to the less harmful (7). As follows, we considered the most common aspects and asked interviewees to add more as relevant :

- Poor quality of working relationships
- Inappropriate language and attitudes
- Superiority/ inferiority complex
- Low attention to the other's realities and concerns
- Tendency to impose oneself on the other
- Insufficient time hallowed to consider closely the other's need/ concern
- Other (specify in the comment if necessary)

As per the following figure 10, inappropriate language and attitudes (29%) and superiority/ inferiority complexes (24%) have been experienced to be the most harmful realities in organizational partnership. Providing more emphasis to those feelings, 33% of the participants appointed the tendency of some partners to impose themselves on another.

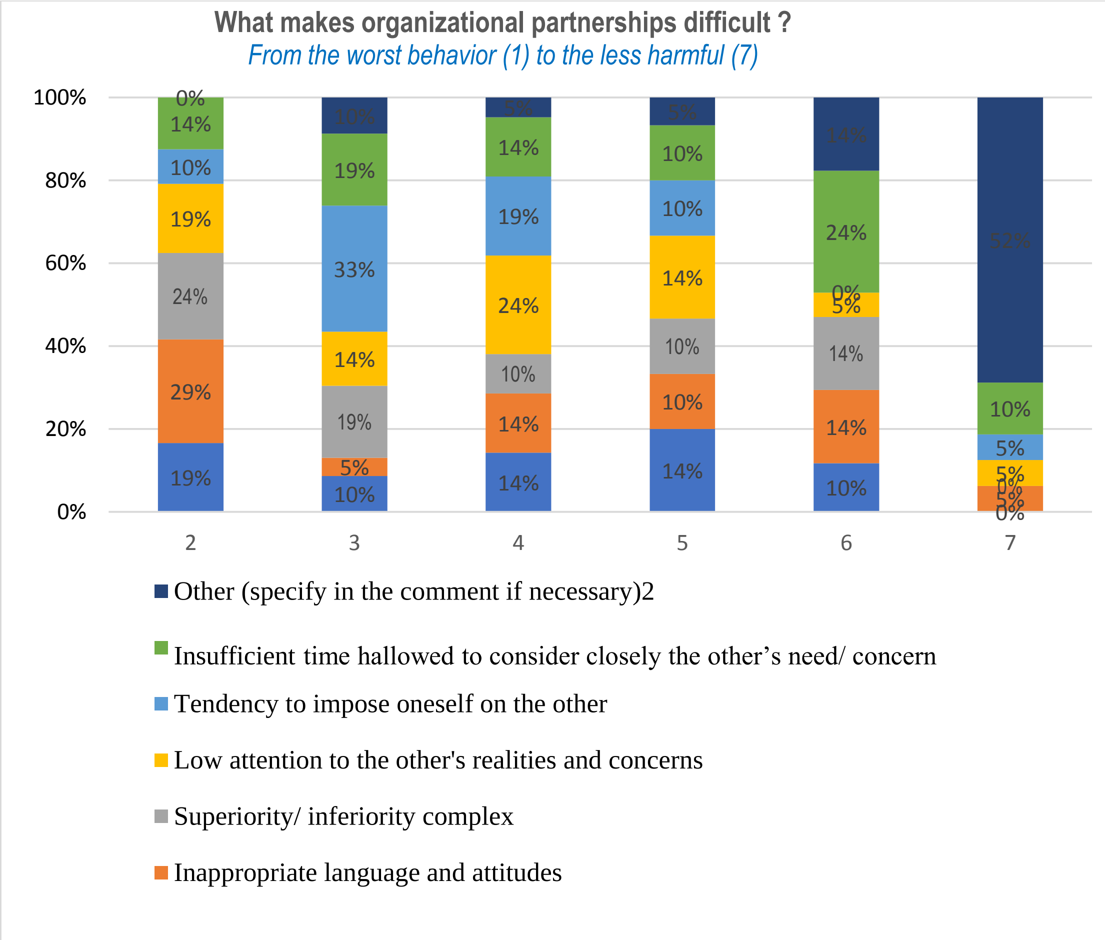


Figure 9 : The most harmful viruses to organizational partnership (source : direct survey for this paper)

24% of the consulted people think that the time challenge to consider the other's need/ concern sufficiently and closely is the less dangerous virus in partnership… what means that when the needed values, principles, and commitments are invested in the partnership, the time challenge should be handled. 10% of participants even think that time issue is the less harmful.

Unshared or incompatible visions in interorganizational relationships are very damaging, as is the lack of attentiveness to or misreading of realities and therefore failure in considering the context in which the partnership is operating. This leads to biases in the results, the ultimate impact of the activities, and therefore affects the quality of the partnership experience. Insufficient mutual respect and knowledge at the outset and throughout the partnership can be detrimental to the partnership relationship. The perception that one has of the partnership is therefore decisive, including for both institutional and interpersonal communication.

The worst behaviors in partnerships are the tendency to impose oneself on the other, to feed the inferiority/superiority complex, to use discourteous language and attitudes... all of this negatively affects the working relationship and does not facilitate collaboration.

Seeing oneself as institutionally superior to one's partner, one begins to treat him or her with less consideration, and sometimes with misconducts and inappropriate language. It is, therefore, necessary to correct or at least overcome the complexes, for a better quality of the communication. The rest should follow! The partnership is a complementary relationship. Therefore, no one should impose himself on the other... we respect each other.

Behaviors and practices that do not reflect respect, trust, fairness, attitudes, and language that are sensitive to human dignity, and other assimilated values, are like viruses for inter-organizational relationships and their success. If so, everything else follows to put the partnership in crisis. It is clear, then, that the health and effectiveness of inter-organizational relationships depend fundamentally on the quality of the ethical values people express in their relationships. As a kind reminder, values are built in the society of which the family is the basic unit of which the couple is at the core.

The relationship basics built in the family are crucial to professional life as much as they are for social life.

2.2.4- The survey conclusion

2.2.4.1- Participant last words

To sum up their thoughts, the survey participants have been asked to share their thoughts about "what most determines the quality and success of a partnership".

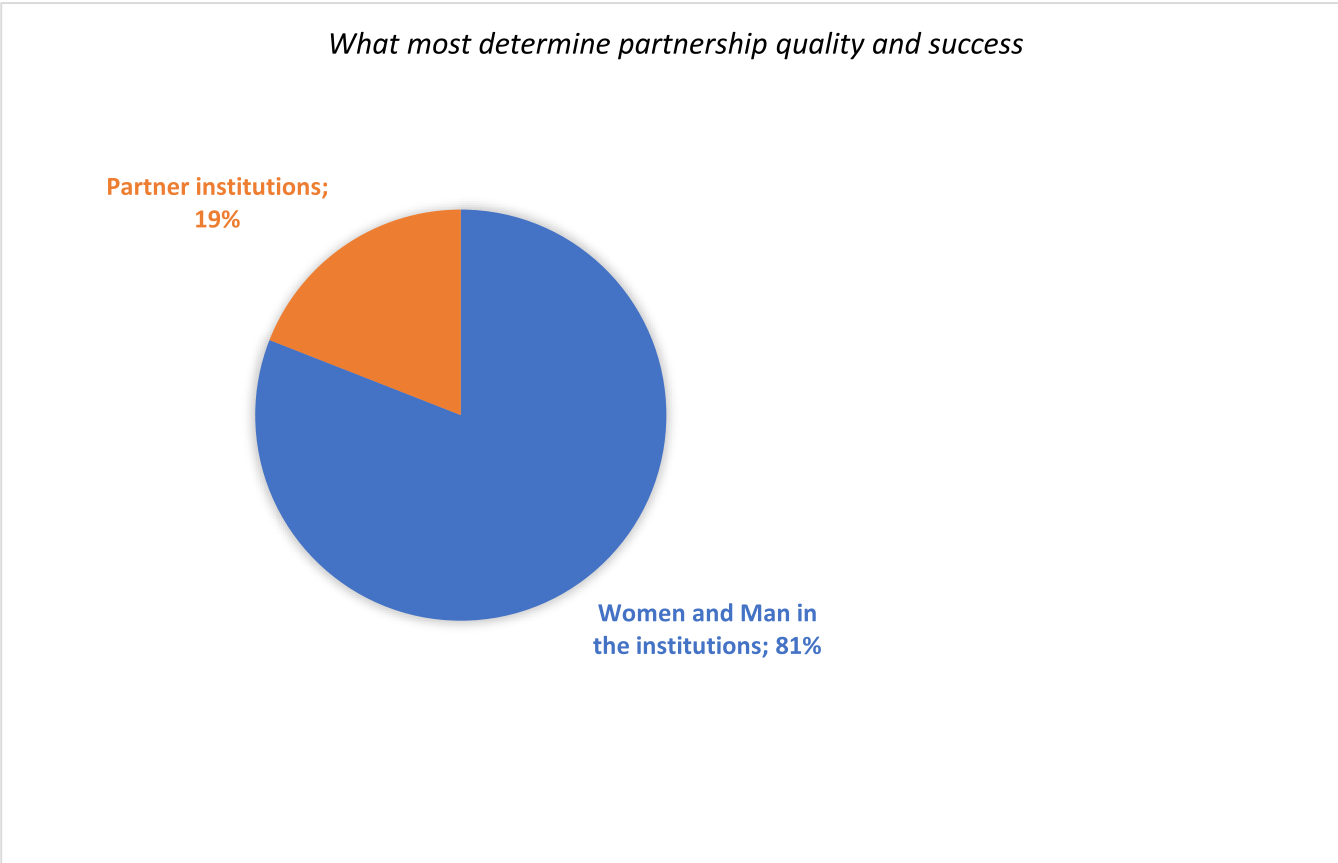


Figure 10 : What most determine partnership quality and success (source : direct survey for this paper)

A large majority think that women and men in the institutions are the core drivers of an organizational partnership dynamic and success. People we consulted were unanimous in saying that men and women are key in the partnership and that everything depends on them.

From numerous stories, the following three have been the most illustrative.

2.2.4.2- Some illustrative partnership stories

These are partnership experiences where practitioners shared concrete cases that tell how crucial values and relationship quality are in partnership.

1

"I spent 10 years in a local NGO where the top manager was the mighty and had set up a system of spying among the staff. Given that I could not influence the boss' leadership style, I put all I could to organize colleagues around program quality and partnership effectiveness. When I left the structure, there was a cascade of departures. "

The responder's attitudes and professional ethics are underlined by this story.

2

"A few years ago, I was leading a structure that was expecting a funding from a partner. At the beginning of our action, I suggested that we sign a contract to formalize the partnership. The partner feedback was: "We do not have a partnership contract to sign with you. You present us with your need for funds, we examine it and give you what we deem useful. That is the end of it. That day, I got cold feet and set about what I heard. It is hard to forget that slap in the face."

This responder is still struggling with an emotional wound that influences both his motivation and belief in the truth and goodwill of partnerships.

3

"When the Global Fund launched a request for application (RFA) for projects in the malaria sector some years ago, Caritas National was offended to see that international NGOs were also competing and committed to work in malaria sector in the country. From our perspectives, the participation of CRS and other international NGOs was a threat to our win probability. This one-time crisis in the relationship was resolved as CRS and Caritas established a regular dialogue around the RFAs for projects issued not only by the Global Fund but also by other donors.

CRS has committed not to participate in a funding competition where the national Caritas has significant win probability. CRS accompanies and supports the national Caritas in its fundraising efforts. In return, Caritas is committed to support CRS in participating to fundraising where it is not eligible. Information on RFAs was considered by both partners as a subject of exchange and joint decision-making."

From a prior frustration, this participant has experienced a worthwhile partnership where the organizational relationship heals both partners and people working in."

CHAPTER III- RELATIONSHIP ROOTS AND BASICS

2.3.1- We develop within connection

Most personality theories that have emerged within the past 100 years are based on the notion that the initial task of the human being is to separate and individuate. The healthiest humans, according to such theories, are those who have a solid and distinct sense of self. That is, the self should be autonomous, self-sufficient, and separated out from the matrix of others. This is accomplished by experiencing a series of developmental crises (Erikson, 1968, 1980, 1982) that bring about a sense of individualism—a separateness of self. Only then can a human experience intimacy with another.

The relational paradigm tells another story : As the self is developing, the crisis is not as important as the connection. The self can be defined and distinguished as well in developmental connection as in developmental crisis, with the added benefit of the retention of empathy and intimacy. It becomes the "self-in-relation" (Jordan et al., 1991). According to the relational paradigm, the development of self-in-relation begins in infancy with the caretaker. Babies, like seeds, have built- in developmental impulses that emerge at preordained times throughout childhood. Developmental tasks are mastered through ongoing validation of the child by childhood caretakers, who support the child's mastery of the emerging life skills that present at a given time.

2.3.1.1- Imago Relationship Therapy - Meta-theory

What is Imago ?

Developed by Dr. Harville Hendrix and Dr. Helen LaKelly Hunt in 1980, Imago Relationship Therapy is a form of relationship and couples therapy that focuses on relational counseling to transform any conflict between couples into opportunities for healing and growth.

The Latin word "imago"—meaning "image"—refers to the "unconscious image of familiar love." What we find is that there is frequently a connection between frustrations in adult relationships and early childhood experiences. As an example, individuals frequently criticized as a child will likely be highly sensitive to their partner's criticism. Childhood feelings of abandonment, suppression or neglect will often arise in a marriage or committed relationship.

When such "core issues" repeatedly come up with a partner, they can overshadow all that is good in a relationship and leave one to wonder whether he or she has chosen the right mate. Through Imago Relationship Therapy, couples can learn to understand each other's feelings and "childhood wounds" more empathically, allowing them to heal themselves and their relationships so they can move toward a more "Conscious Relationship."

Beyond the conjugal relationship, all interpersonal and social relationships could be conscious to intentionally help the other to handle their past wounds, heal from them and grow safely. If this is possible in interpersonal relationships, so it is in interorganizational relationships that is only tangible through relationships between men and women in organizations. Several factors intervene in such a process : cultural, sociological, political, economic, social-emotional and even spiritual context or environment. This paper focuses on the last dimensions.

We will rely on the Imago Clinical Training Manuals and other related resources we gathered along the certification process as Imago Relationship Therapist, as well as other resources as per the bibliography.

Imago Relationship Therapy (IRT) has its origins in marital therapy. Reflecting upon the broader implications of the unconscious dynamics in relationship, Harville Hendrix recalled a set of meta- theoretical assumptions about the nature of the universe (cosmology) and thus human nature (anthropology).

To understand where we are, we need to understand our backgrounds, our history and our context – our cosmic origins, evolutionary inheritance, psychological development and social adaptation – as well as how these influence the unconscious purpose of intimate partnerships. The IRT is built on the four journeys of the self (Cosmic, Evolutionary, Psychological, and Social journeys) and how they impact couple dynamics in adulthood. The related theory outlines the concepts of each journey and how to use them This paper will only explore some essentials from the theory, starting with the Cosmic and Evolutionary journeys.

2.3.1.2- The Cosmic Journey

This text is from Harville Hendrix (1996[17])

"**In an ontology of separation,** reality is composed of discrete, essentially self-contained entities, composed of a density called "matter", which interact with each other, along a continuum of positive and negative valences, but which have no intrinsic connection.

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[17] *Hendrix, Harville, 1996*

This view is reflected in the Newtonian and atomistic view of reality, which posits objects as closed although interactive; views space and time as absolutes; and posits an absolute point of reference. In this ontology, the relationship between these entities is secondary to their delineation and to the preservation of their welfare and boundaries. In the human sciences, this is reflected in the primacy given to the individual and the secondary valuation of context and relationship. The central valuation of the individual makes autonomy the goal of development and independence and self-sufficiency the indicators of maturity. In the healing professions, this view is reflected in the status of psychotherapy as the reigning model of treatment, and in conflict-free intra-psychic functioning as the goal of therapy. Connection and relationship are seen as a problem to be solved, but they can be solved only after successful resolution of intra-psychic functioning and clear, firm delineation of self-boundaries.

In an ontology of connection, reality is viewed essentially as a tapestry in which everything is intrinsically connected. There are no entities as such except as distinguishable points, or nodes, in the tapestry of being, and these nodes which appear as matter are essentially energy present in various and distinct densities. Relationship is not only the primary reality, but the nodes are essentially constructed by their interaction with their context, which is essentially comprised of other energetic nodes. Thus, the tapestry of being is comprised of the connectional, energetic points and their interactions, both of which have equal ontological status. Entities exist in a context which influences their structure and function and which, in turn, influences the dynamics and valences of the context. Each in some sense co-creates the other. This view of reality is expressed in physics by relativity theory and quantum mechanics and in psychology by Core Energetics, developed by John Pierrakos, with whom I have done considerable personal and intellectual work. The energetic, relational theory views entities as open, essentially connected, and mutually influencing each other, views time and space as a continuum, posits no absolute point of reference, and views all things as in motion. In this view, connection, relationship, and constantly changing interaction are ontological; the perception or experience of separation and inaction has no ontological support and is, therefore illusory. What this suggests is a vision of the universe as truly a uni-verse, a dynamic, constantly changing cosmic oneness, a unitary organism, essentially alive and thus conscious, with no independent parts. This cosmic oneness is expressed in every perceived part, in galaxies, solar systems and planets. The earth as an eco-system is a living, conscious organism in which all animate and inanimate parts are conscious, interdependent, essentially connected, and dependent on the whole.

For the human sciences, an ontology of connection means that a human being is essentially a unitary, vitally alive, conscious organism with no mind-body split. In addition, all human beings are connected, interdependent and mutually influential and cannot become immune to contextual influence.

For therapy, this means that the focus is placed on the interactive "between" of Martin Buber (1937[18]) and on the internal world of individuals, both of which constitute the context. Imago therapy, dependent upon and expressing this world view, is therefore a "relationship" therapy which views partners in a committed relationship as conscious, energetic interactors with constantly fluctuating boundaries, constituting an interdependent whole, which is itself an instance of the cosmic process. Developmental processes are contextually determined, character structure is fluid and context-dependent, and affective exchanges are responses to contextual stimulation. Partners are unable to not influence each other; there is no such thing as a static state, self-sufficiency, or independence. The goal of therapy is to become self-reflectively conscious, consciously intentional, differentiated, and accepting of one's dependency. At the same time, one strives to become aware of oneself as both co-creator and a creature of context.

This is the basis for the position that since wounding occurs in relationship, healing and growth can occur in the context of the relationship."

Main Concepts

In order to better understand who we are and why we eventually pick the person that we fall in love with it is helpful to know ourselves in a larger context. We are all a part of the cosmos and in that sense, we have been on a very long and profound *cosmic journey*. Ken Wilber in his book **Sex, Ecology and Spirituality** (1995[19]) starts out by writing that : "Something strange is going on (referring to the universe)…" First there was nothing in the universe and then there was something. That something did not stay as a condensed ball of energy. It exploded throughout the universe.

What gets more interesting is that it did not stay as inorganic matter and gases, but it shifted to an organic level. Then it gets even more intriguing in that things did not settle at a viral or bacterial level but moved to more and more complex structures such as dolphins and humans. He suggested that the universe appears to be conscious, and it keeps evolving to higher and higher levels of consciousness.

This implies that we all come from the ***same source.*** Additionally, we are all made of the ***same stuff*** and that stuff is energy. Energy configures into certain forms like inorganic matter and biological matter including humans. Moreover, we all have the ***same yearnings*** – the need to mature and become our full potential, to heal and repair and feel safely connected.

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[18] *Buber, Martin. I and Thou. Charles Scribner's Sons. 1937.*

[19] *Wilber, Ken. Sex, Ecology and Spirituality: The Spirit of Evolution. Shambhala Publications. 1995.*

Since we are all made of the same stuff and that we all come from the same source, one of our natural states is that we are all in ***connection*** – everything is in connection at all times. You can never be out of relationship. We are a part of the tapestry of nature. We are connected to everything. If one views everything as connected, the concepts of inter-dependence and interconnectivity become primary and the idea of independence-dependence becomes secondary. Many therapies and theories have focused on clients/people becoming self-actualized and independent. A primary idea is that if you love yourself more, heal yourself, actualize yourself then you will be ready for relationship. This approach has not necessarily translated into good relationships. However, Greenberg (1990[20]) writes "In attachment theory, one is not as concerned with the structure of the psyche or the specifics of the contents, or the mechanisms such as projective identification, etc., but on the human beings' innate goals of security and protection.

Security and protection, feeling safe comes from a sense of feeling connected. Maintaining closeness to others is considered to be an innate evolutionary survival mechanism… Interdependence is the goal of healthy attachment… the ability to maintain connections is the true sign of optimal development."

The relationship therapy work centers around helping the couple restore/maintain their connection - becoming aware of how they co-create connection and disconnection.

As the universe appears to be evolving and becoming more and more conscious there seems to be a telos in nature – a goal that it is going towards. When an acorn is dropped in the soil it has a telos to grow to its full potential – a full oak tree. Similarly, the universe is also moving towards its full potential. Since we are a part of a universe that is moving towards completion or higher levels of consciousness, then we need to be in alignment with it. Marriage or committed relationship is seen as a structure which can help us to evolve, and is possibly one of the best and most therapeutic means of doing that.

Therefore, committed partnerships are structures that support us to evolve to a higher level of organization. As an Imago therapist one of your tasks is to help facilitate the couple to a higher level of relating with one another. Hopefully as they become more conscious, they will take it out into the world and help it evolve!

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[20] *Greenberg, Mark T. Attachment in the Preschool Years: Theory, research, and intervention. University of Chicago Press. 1990.*

We are all made of energy and energy has a characteristic of **pulsation.** When we feel safe, we tend to pulse rhythmically. Our hearts pump in and out; our lungs fill with air and exhale without difficulty. When our pulsation is in balance, we feel a sense of relaxed joyfulness, a oneness with the universe. For many, the womb was the closest that we ever came to this idyllic state. One of the main yearnings is to feel safe and experience our full pulsating aliveness. An Imago therapist helps create a safe holding environment for the couple so they can start to pulse in a relaxed manner in each others' presence – helping to restore the connection to each other and the universe!

Core Concepts of the Cosmic Journey	
• We all come from a common source • We live in a connected universe. We live as a node of energy in a cosmic field. We are connected and related to all. We are in communion with the universe. • The basic unit of that universe is the dyad. • We are incidents of pulsating energy that emerge from a dyadic process. • We live in a culture that supports the notion of separateness, but separation is an illusion. Imago Theory reminds us that our original state is one of connection.	• Our natural essence has been disturbed through pain, creating a rupture in connection. As a result, we experience ourselves as disconnected from nature, ourselves and other people. • We yearn to feel connected once again. • With the help of our partner, connection can be restored. • We have the same goals as the cosmos – to be safe, to be healed, and to be whole. • The universe is expanding and moving toward greater consciousness. Our job is to expand and become more conscious.

<u>The cosmic journey and Imago Theory/therapy</u>

Our culture is counter to this view of nature and the cosmos. The cultural value is that incompatibility is the grounds for divorce. The belief of Imago is that incompatibility is the grounds for a committed relationship. Committed love relationships are about restoring connection.

Imago theory proposes that the universe is a nexus of conscious connections rather than a polarity of disconnections. As Imago therapists we focus our attention on the quality of the contact and connection between partners much more than on how each partner works independently. Most couples come to therapists with essentially the same complaint, which is that the connection that they had at the beginning of the relationship has been ruptured. The original rupture began at birth and has carried on through life. The rupture causes pain and is experienced as a disconnection from self, others and the cosmos. Consciousness of connection is lost and as a result people live with the illusion of separateness.

Knowledge about the journey educates partners about the focus on contact and connection in their relationship and helps them to become aware that they co-create their own context, that they are both responsible for the 'between' in their relationship and that they have the power together to create the quality of connection they both yearn for. Understanding the cosmic journey helps couples to understand that what they are unconsciously trying to do is to experience connection.

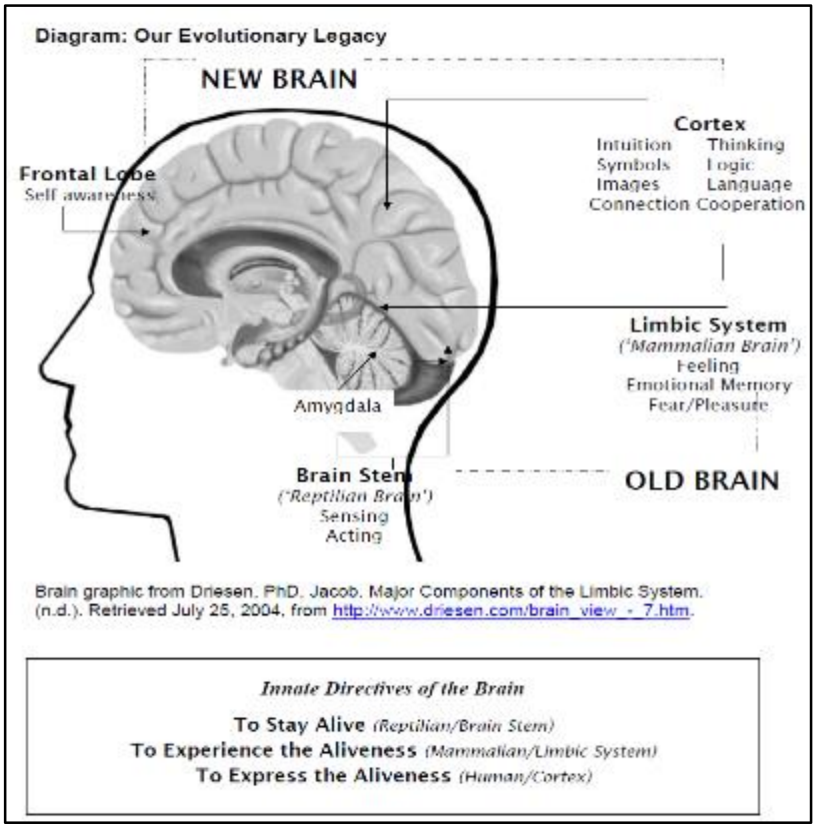
We believe that both partners, whether they complain of feeling smothered or abandoned, yearn for safe connection and the restoration of relaxation and joy. Therefore, we ensure that during as much of the sessions as possible the partners are in dialogue with each other, rather than talking through the therapist.

This perspective stops us, as facilitators of process, engaging in bias. We see clients as doing their best to connect in the face of adaptations they developed to protect themselves from past painful connections. This is the basis for our empathy for the couples we work with and helps us to avoid judging them as good/bad, right/wrong.

The idea of neutral pulsating energy enables us to see that therapy is about allowing the energetic core to pulse normally. The therapist work attempts to restore the natural pulsation of energy, helping the "maximizer" contain and the "minimizer" express.

When couples **normalize their differences** as natural adaptations to pain experienced outside of the relationship, it helps them get on the same team and to understand each other. Their inability to connect is due to relational developed defenses to ensure survival in childhood.

2.3.1.3- The Evolutionary Journey: The Tripartite Brain



There has been much new research contributing to our understanding about the functioning of human brain resulting from major advances in technology over the past 20 years. One aspect of this has been the focus on the impact of interpersonal relationships on the development and on-going adaptation of the brain (Siegel, 1999[21]). This has added greatly to our understanding of the relational brain, although much is yet very speculative and new research is constantly challenging earlier hypotheses (Early, 2010[22]). However, an understanding of the structure of the brain proposed by MacLean (1973[23]) can provide a simple theory of some ways the human brain functions in intimate relationship. According to MacLean, the human brain consists of three main parts.

The brain stem or Reptilian Brain	Old Brain
The limbic system or Mammalian Brain	
The neo-cortex including the frontal lobe	New Brain

Figure 11 : Our Evolutionary leagcy (Source : Driesen, PhD)

21 Siegel, D.J. The Developing Mind: How Relationships and the Brain Interact to Shape Who We Are. Guilford Press. 2012.
22 Early, Paul. Personal communication at Imago Faculty Meeting, Atlanta, GA. 2010
23 MacLean, P. D. A Triune Concept of the Brain and Behavior. University of Toronto Press, Toronto. 1973

The primary directive of the brain is to keep the organism alive. The brain scans the environment checking for safety or danger. When it picks up cues that it is safe, it is available for and interested in experiencing and expressing aliveness. It has many ways of doing this - through play, creativity, nurturing and mating. However, when the brain picks up signals of danger it will move into defense mode. It will do whatever it can to keep the organism alive.

The reptilian brain or brain stem

- reacts rapidly and instinctively to a cue in the environment
- is poor at evaluating the degree of threat – all danger implies the threat of death, causing the organism to react at times to small cues as if they were life threatening
- cannot learn through reasoning but can learn slowly through repeated reparative experiences.
- has little sense of time – past and future are experienced as present

The Mammalian brain or limbic system

- is the site of strong emotions – fear, rage, hurt
- reacts based on the emotion
- is connected to all other parts of the brain

Our old brains have four main defensive options, which develop into one of two primary reactive styles in the face of repeated or perceived threat :

FIGHT FLIGHT	SUBMIT FREEZE/ HIDE
MAXIMIZING reactive style Exploding energy outwards e.g. chimps, tigers, gazelles	**MINIMIZING** reactive style Constricting energy inwards e.g. turtles, clams, possums

One story about intimate relationships suggests that ‘Chimps’ (those of us whose primary adaptation is to jump up and down, beat our chests, make a lot of noise) tend to get into relationships with ‘turtles’ (those of us whose primary adaptation is to withdraw into our shells and stay there till the coast is clear). Of course, the more the turtle stays in its shell the more the chimp jumps up and down and bangs on the shell and screams ‘come out and talk’. And the more the chimp jumps up and down and screams, the more the turtle stays in its shell and says ‘No way am I going out there’, and the more the turtle stays in its shell the more the chimp jumps and so on, until the turtle comes out snapping or the chimp ambles off into the forest and pouts for a week. When our primary defensive style fails, we always have our secondary style as back up.

Much of what goes on in intimate relationships when there is conflict may be explained in terms of old brain functioning and the survival impulse. The reactivity endemic to many partnerships is suggestive of our old brain’s response to the threat of danger. We protect ourselves with all the resources of our animal ancestry (fight, flight, freeze, submit). It worked alright in the swamp and the jungle. It is counterproductive in intimate relationships because each of the old brain defenses increases the danger for the partner and stimulates their need for their ‘natural’ defenses.

The Neo-cortex

- takes time to ‘boot up’
- has extensive memory banks
- gives meaning by drawing on past events to come up with a set of assumptions
- can strategize and design complex plans
- can be ‘hi-jacked’ by the old brain in the service of survival (Atkinson, 1999[24])
- can distinguish actual from potential danger and evaluate the degree of threat

The frontal lobe

- is a recent development in evolutionary terms
- provides us with the capacity for self-awareness, allowing us to metaphorically turn around, look back at ourselves and be aware of how we are feeling, thinking and behaving
- allows us to respond to the cue based on self-awareness

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[24] *Atkinson, Brent. The Emotional Imperative - Psychotherapists Cannot Afford To Ignore The Primacy Of The Limbic Brain. Family Therapy Networker, July/August 1999.*

It important to learn/teach the evolutionary journey to couples to

- educate them about the polarity of their energy - the chimp and turtle – as natural adaptations to pain, which become embedded in the brain in the service of survival
- help them see that there are different ways of organizing energy when in pain: some people constrict energy while others expand it. This can help them to view their own and their partner’s behavior in a less judgmental way as simply two different survival strategies.
- raise their awareness about the impact of this polarization of energy on the relationship, and thus to learn to manage their energy differently by becoming slightly more like their partner in ways that at times distress them, i.e. move towards the center, away from either polarity.
- clarify the importance of the growth stretches required to manage their energy differently – for the maximizing partner to contain and the minimizing partner to express;
- help them understand the importance of safety given that we have a basic sensitivity to pleasure and distress. If we feel safe, we feel free to play, mate, create, and work. If we feel unsafe our defensive adaptations will cause us to flee, fight, freeze or submit
- help couples see that each person is responsible for keeping their partner safe by avoiding distress and enhancing pleasure. The question is ‘Am I safe or dangerous for my partner?’
- underline the importance of making the appointment at the beginning of the Dialogue
- help them empathize with themselves and with each other when they see themselves going into ‘chimp’ and ‘turtle’ patterns. Humour can help them to distance themselves from these behaviors and observe themselves using their frontal lobe without shaming
- help them understand they have two powerful forces within – the force to survive and the force to connect. Sometimes these feel as if they are in conflict
- help them see that their interpretations and feelings are not facts – they are the result of their brain trying to make sense of the situation and to work out how to react using minimal information
- help them to use their neo-cortex to ask their partners questions rather than assuming they know what their partner is thinking.

2.3.1.4- Going in depth about the Human Brain[25]

The human brain has one instinct stronger than any other : ***the survival instinct***. In one way or the other all brain functions contribute to keeping us alive as a species. To put it simply, we are programmed to shun all pain, fear and other potential threats to our survival. And it is important to remember that mental pain is perceived as being just as real and damaging as physical pain. Consequently, we may suffer trauma after being injured physically as well as emotionally, and this affects our brain. A wound is a memory of a past or a present pain. We learn that something is painful and thereby a potential danger and respond accordingly. One of man’s ways of learning is by generalization. We generalize by deriving a general concept from a particular example.

For instance, a child needs only to see one or two dogs to form the concept ‘dog’. There are, of course, hundreds of different breeds of dog with very different appearances. And still the child may need only to see a poodle to learn that a poodle is a dog – and be able later to categorize a Newfoundlander as a dog, too. In other words, generalization definitely serves a practical purpose facilitating the process of learning.

In 1964 the neurologist Paul McLean created a model dividing the brain into three layers which function as a whole as well as individually. In the center, one finds the old brain consisting of the brainstem, which is placed just above the spinal cord. The old brain is the most primitive part of the brain. It shows some similarity with that of vertebrates, and for this reason it is also called the reptilian brain. It controls the processes of breathing, blood pressure, pulse and other vital functions. In other words, it is directly concerned with the safety and survival of the organism.

The next layer is the limbic system (or paleomammalian brain). This is a set of brain structures placed above the brainstem. The limbic system controls our emotions, need for safety, sorrow, fear, etc. The limbic system stores memories of the care, punishment and scolding, etc. we have received. This part of the brain has no sense of time – everything is happening in the present continuous. The limbic system consists of the Hippocampus (memory) and the amygdala (the fear center). Among other things, the amygdala handles fear and defense mechanisms and is connected with both the hypothesis and the adrenal glands. In other words, it may affect such processes as breathing, the vascular system and the alimentary tract.

The outermost layer is the new brain, whose brain structures are much more sophisticated than the other two. This is called the cortex. In size it is five times bigger than the old brain and considered to be the crown jewel of the human race. Here we find unique human abilities such as speech, logical thinking, the ability to exert judgment, planning as well as forming romantic attachments.

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[25] *Simon, Jette. IMAGO-The Therapy of Love. Dansk Psykologisk Forlag, 2012. Reprinted with permission.*

The vast majority of neurologists now took the view that the brain should be regarded as a strongly integrated entity. Even though the most basic functions are located in relatively specific areas of the brain, most advanced brain functions involve the interaction of many different structures in various parts of the brain. This is especially true of the cognitive skills, which we conceive as being particular to man. Neurologists have found that the various parts of the brain play different roles in the handling of emotions. Data acquired through scanning studies, lesion studies of animals and neuropsychological tests clearly show that emotional reactions are controlled by a number of different brain structures (e.g. the amygdala, the hypothalamus, the insula, the striatum and the orb frontal cortex).

Each plays an essential role in the handling of emotions. The amygdala forms an estimate of the emotional significance of a situation – that is, its importance for the emotional well-being of the organism. The hypothalamus, the insula and the striatum produce a reaction to the emotional significance of a certain input. And the orb frontal cortex is responsible for controlling the outward visible response to the situation. For example, it may dampen or check a socially unacceptable response.

The two brain hemispheres

According to Daniel Siegel, two brain halves are better than one, even though the two fundamentally different brain halves can interact to form a functional whole. Without this interaction, the logical brain half is unaware of mental and somatic sensations, causing autobiographical experience, i.e., our life story and life experiences, to be impoverished. Our right brain half is specialized in perceiving holistic impressions of the world unlike the left-brain half which is specialized in a linear and sequential perception of the world. In actual fact you are using this right now when reading this. The thing about our right brain half is that it is fantastic at grasping the “big picture” whereas the left-brain half prefers logic in its attempts to decode causal relations in the surrounding world. According to Siegel, many people are unaware of their own feelings as well as those of other people. He found that at least 20 % of a normal population has had experiences in early infancy which make them shun feelings in themselves and others. Understanding the differences between the left and right brain halves enables us to understand such behavior.

The right brain half is not only an expert at sending and receiving non-verbal communication, but also adept at turning its attention towards itself, possessing the ability to reflect on who we are and what we are feeling at the moment. In addition, the right brain half possesses an integrated map of the whole body and it is also the side of the brain which has learnt how to deal with immediate, raw feelings.

Today brain researchers generally believe that somatic sensations experienced by the brain are responsible for our emotional state of mind. If we ignore the activity of the right brain half, we feel a lack of spontaneity, meaning and intimacy with other people. We also lack a sense of our own body. Our understanding of non-verbal signals is incomplete, and our ability to feel the finer nuances of the sensations from the changing emotional states created in the right brain hemisphere is weakened.

The empathic brain

The recent discovery of what brain researchers have termed mirror neurons may help us understand the lack of empathy in a person. The system of mirror neurons enables us to read the emotional state of our fellow human beings and automatically generate this state in our own body. The mirror neurons can be impaired or downright destroyed in people suffering from autistic disorders. But as it turns out, most people are capable of mirroring the emotional states of their partner, showing their system of mirror neurons to be intact.

An integrated brain is a brain which is able to focus its attention on the more receptive part of the partner's mind without losing track of both its verbal left and non-verbal right brain halves. The interaction of the two helps in harmonizing the nervous system, which is connected to our whole body and comprises our experience-oriented brainstem, the emotional limbic system and the cognitive functions in the cortex. When these areas are unable to interact, we may be overwhelmed by inputs from one given area. For instance, inputs from our brainstem may fire our survival instincts, aggression, escape and avoidance and thus affect our consciousness imperceptibly, leaving us unaware of the source of the problem or how to deal with it. We may be overwhelmed by fear when our reptilian brainstem believes that our life is endangered even though this may not be the case. Likewise, we may be overpowered by emotional inputs from our limbic regions which do not necessarily provide us with any clear perception of how to make use of the wisdom received.

But why are children apt to cut off the information from the deeper layers under the cerebral cortex in normal everyday situations or when things get difficult at home or during traumatic experiences? The reason may be that the cerebral cortex prefers to be in control, to be able to predict what comes next. It is equivalent to making generalizations about the world, being able to deduct different principles which can be used under very changeable living conditions. To be able to use a generalization or have a formula for everything in the world enables us to relax as we can thus predict the future on the basis of our memory of the past. Emotions and social needs from the limbic system clash with the cerebral cortex's wish for control.

Memory

The body moves at its own pace and reacts in its own unique ways. It often reacts to our unconscious mind in ways beyond the sway of our manipulating and regulating brain. There is consequently inner tension between the brain's wish for predictability and the inner, irrational and frequently unpredictable inputs from deeper lying structures in the brain. If we go to Siegel's hand model of the brain, we see that the thumb is placed inside the hand and the other fingers are closed over it.

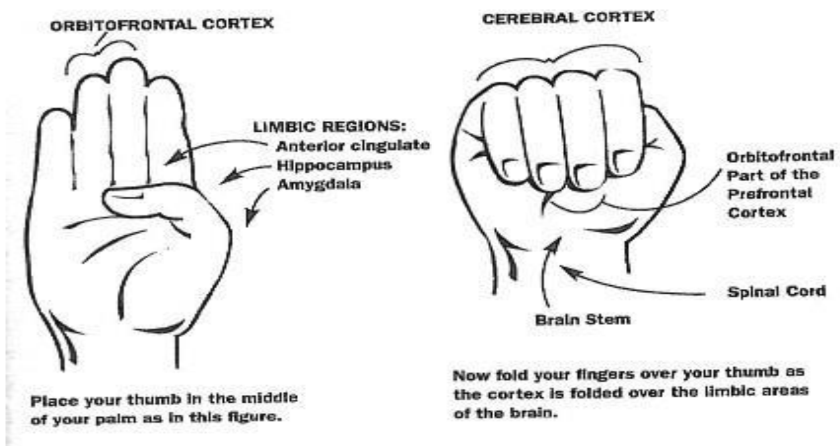


Figure 12 : Hand model of the brain (Siegel, 2010)

One must imagine that the fingers correspond to the cerebral cortex, the tip of the thumb corresponds to the limbic area and the palm corresponds to the brain stem. Even though the brain stem is on top, it is not in charge. The body, the brain stem, and the limbic areas each exert great influence on how we think and plan our life. In many ways inputs from these deeper lying areas of the brain give meaning to and create an emotional pattern in our life.

As mentioned earlier, the left brain is concerned with logic, linear reasoning and verbalization of inputs and is therefore possibly even more uncomfortable about inputs from these deeper lying structures. The right brain works in a more holistic and non-verbal way, although it would no doubt like to be able to predict what is going to happen. The right brain is neutrally structured to more immediately process inputs from the limbic area, the brain stem and the rest of the body. When talking about the integration of the brain, one therefore often talks about connecting the left brain to the deeper lying sub-cortical areas of the brain.

The first thing that happens when we experience something is that we have a somatic sensation, i.e. the initial impressions which are called perceptual representations, and which form the fundamental pieces in our memory. One must imagine these pieces as the first sensory perceptions and the somatic reactions to these.

If, for instance, one has been scared by a barking dog in early childhood, one will encode the perception of the dog in the brain as it looked and sounded together with one's emotions when it was barking, fear, shock and the somatic reactions – muscular contractions, butterflies in the stomach, the possible pain if it snapped and one's running away to hide behind mother's protective skirts or the impulse to do so, as the case may be. In this way the fundamental pieces in our memory contain perceptions, emotions, somatic reactions and behavior. These make up part of what is called the implicit memory system.

We continuously make implicit memory tracks, which are the very first imprints of an experience in the memory, and these again form the fundamental pieces of experience. The implicit memory has two unique and important characteristics. Firstly, an experience need not be conscious to become part of the encoded memory of the brain. Secondly, when using one's implicit memory, one does not have an inner sensation of remembering something. Like when getting up on your bike, you just do what you have been taught, without recalling what you were told when you first learnt to ride a bike.

The implicit memory is not the same as what is commonly known as the unconscious, which is used to refer to a pre-conscious memory, before it is converted into conscious thought. The implicit memory can be fully conscious when it appears. It just does not produce the feeling that something is called to mind. The explicit image, the emotion, the somatic sensation or the response just fill the moment without giving the feeling that something is recollected from the past.

For example, if one is afraid of Alsatians without knowing that one was bitten as a child. This is an example of how you can experience fear without realizing that the feeling is rooted in a past experience.

If the implicit memory has not been integrated into the brain, this may lead to flashbacks or trauma. If one has had a scary experience, the fundamental piece in the implicit memory, which is established in the brain, has perhaps not been integrated into the autobiographic memory, from where one otherwise draws memories of events from one's life. According to Siegel, this lack of integration is caused by the hippocampus failing to integrate these implicit memories in the larger picture of what happened. The hippocampus plays a vital role in assembling the mental jigsaw puzzle into small episodic images of lived experience allowing us to remember what we did, and when we did it. This is called episodic memory, i.e. the ability to remember oneself in an episode at a given time.

When these small images of lived experience are combined into sequels by means of the prefrontal cortex, we get the beginning of the autobiographic memory. This type of memory is called the explicit memory and is experienced as a feeling of recalling something from the past. These explicit memories about ourselves make it possible for us to create a life story. We not only have a series of images of our experiences, we may also infer things from our own life and thereby get an idea of who we are over time. When the prefrontal cortex edits the separate images our life experiences and assembles them in a mental film about our life, this becomes our autobiographic story.

When Pain Becomes Chronic and Timeless

It is important to remember that even though we have emotions and impulses stemming from the old brain, we are to a large extent able to push them aside because our new brain allows us to think and act with expediency. In other words, the old brain may tell us that "something" is dangerous, but it does not go into any detail about what and how. The triggering factor may be tiny stimuli such as a tone of voice, a grimace, or a mood, which makes us feel uncomfortable. The interesting thing in an Imago context is that it is often these imperceptible stimuli that couples in committed relations are caught up in - for no apparent reason. Another characteristic of the old brain is that it does not perceive events chronologically. All events appear simultaneously. Our old brain works in much the same way as a dog always welcoming us enthusiastically whether we have been away for two days or just out shopping. The dog has no sense of intervening time.

This means that when we react with particular vehemence to certain impressions – for example, with a patronizing air, shouting or criticism - there is every probability that our reaction to the present situation is triggered off by feelings of pain and sorrow inflicted in our childhood.

When determining the present meaning of a past event, it is relevant to take a closer look at three elements: Intensity, duration, and frequency. That is, the longer, stronger, and more frequently one has been criticized as a child, the more important a part it plays in our adult life.

If it takes 10 days to make a decision, which should have taken no more than 10 minutes, there is good reason to assume that energy from the past is at play. When in the interaction of the two partners one sees reactions which appear to be out of proportion with the given situation or conflict – this may again be in terms of intensity, duration or frequency – it indicates that one or both partners feel insecure. Here the task of the therapist is to help the couple restore the security in the relationship through validation and empathy. In this way they will gradually be able to rebuild their connection. When this is done, the therapist can support the couple by providing corrective experiences, which may help heal most emotional wounds.

2.3.1.5- Psychological Development

Like several other developmental theories, Imago believes that children go through a number of specific stages of development and maturity. That fundamentally we are quite simply genetically inscribed to develop our own psychological maturity. Imago therapy identifies six primary stages of development, each furthering the development of the child.

Wouldn't it be nice if we could reprogram our little grey cells? Wouldn't it be great if we could change the sad, fearful and angry traces in the brain which constantly throw us off track? What if we could tend these traces so they grow and allow us to experience more happiness, satisfaction and success in life? According to Daniel Siegel, the extraordinary truth is that this is exactly what we can do. Brain researchers have discovered a surprisingly simple fact about our brains and their plasticity. Our neurons are active in the centers in which our attention is directed and where they are active, new nerve paths are formed. In addition to discovering how we can change connections in the brain, neurobiologists have found out that we can actually generate new brain cells – especially in the integrating parts of our brain essential for mental and emotional well-being.

With the term "Mind Sight", Daniel Siegel introduces us to the wondrous world of our own brain and that of others by leading us through seven levels for neural integration. This integration process is essential for mental health and happiness. From temporal pleasure in the here and now this theory "Mind Sight" promises a new way of developing the neural network of our brains allowing us to withstand stress and achieve a permanent state of emotional well-being.

It is important to stress that the human mind is different from the human brain. Many use these words interchangeably. Whereas our brain consists of the underlying physical structures, our mind and consciousness is so much more. Our mind is not merely neural networks and neurons but consists of experiences and inter-personal relations.

> *It is surprising to see that experiences and inter-personal relations are increasingly seen to affect not only our mind but our brain in the very networks and connections which determine our mental activities. When we change our consciousness, our brain is transformed. The most important method for learning to change our consciousness and ultimately, our brain, is to develop it. Siegel calls this Mind Sight - the ability to understand the feelings and experiences of the other.*

The "Mind Sight" as Seventh Sense

We experience the physical world around us through our five senses and we are aware of our body through what we call our sixth sense. This is the somatic sensations registered by our brain giving us knowledge of the state of the body at a given moment. We can call Mind Sight our seventh sense. It is the ability to experience our own mind through the mind of another.

Mind Sight enables us to see the thoughts, feelings, memories, attitudes, convictions, hopes and intentions which are the basic elements of the mind.

The brain is, in fact, the body's social organ and is therefore affected by these social relations. The brain's neuro-chemistry and our inter-personal relations are inseparable. This is why these inter-personal, neuro-biological perspectives have such a great influence on fields such as psychiatry and psychology. A healthy mind can be defined on the basis of five characteristics : 1. It is flexible; 2. It is adaptable; 3. It is coherent; 4. It is dynamic; 5. It is stable.

All well-functioning complex systems must be so – including the human mind. However, our mind is often inflexible, maladjusted, inconsistent, with reduced capacity or unstable and as a result of this, we suffer. The key to a feeling of well-being is coherency. When our mind is coherent, we experience a state of emotional balance and vitality. When we realize the fundamental connection between the brain, consciousness and relationships, we are given new opportunities for life-long personal transformation. The world behind our five senses and our body sense is the world of the mind. Mind Sight enables us to see consciousness, to feel its nature and to form an image of the mind which transcends the physical world.

The Dynamic Brain

Focusing our attention on specific mental processes such as thoughts, feelings or images helps to link the neural processes together which in turn generate processes in the mind. If we, for example, direct our attention to our memory, we can piece together fragments of memory and form them into a larger whole.

Consciousness helps create integration of the specific parts of the mind, including the memory and emotions which are focused on at a given moment. The way in which this attention is focused can change the brain's activity and hereby alter the structure of the brain. When connections are altered, when the brain's structure is changed, the brain's activity is also changed. So the brain is a dynamic, constantly changing organ which reacts to its own impulses. The way in which we focus our attention forms our neural networks.

For example, a violinist develops complicated connections in the part of the brain controlling left-hand finger movements. People who are born blind use the visual part of the cerebral cortex to process other senses such as sound and touch. In this way, our brain is like a competing real estate market. Valuable brain holdings are transferred to the most active circuits. Attention on certain activities, e.g. what we do with our bodies or minds, activates those areas of the brain set aside for these activities. The more we focus on these experiences, the stronger the connections become in the parts of the brain devoted to these activities.

If we do not awaken to our minds, if we live life with the autopilot switched on, we continue to repeat the same ingrown patterns without consciousness of them and with no hope of change. We repeat the same mistakes over and over again. By learning to integrate our consciousness, we become aware of the many layers of attention in our mind, and we are then capable of creating new integrated neural networks allowing us to change our lives. When we integrate our consciousness, we create a powerful ability to be present in the here and now, where our five senses provide information on the world around us. By integrating our consciousness, we plant the sixth sense information in our consciousness, telling us what our body experiences. The information from our body is decisive to discovering what is happening in our lives emotionally.

It is believed that our physical reactions are the most fundamental, direct emotional reactions. It is as if we have direct access to a form of intuition and knowledge when we listen to our body. So when we consciously focus our attention on the somatic sixth sense we open our mind to the wisdom of the body. Intuition, instincts and emotional intelligence flow naturally in our brain when the sixth sense is given free rein in our mind.

A Healthy Mind in a Healthy Brain

When self-reflection and insight are important aspects on the road to change, we are often left in the dark without a theory of the mind as something emerging as a function of the brain. New discoveries in the field of brain research open a new window to the mind.

For example, if a person is unable to control anger, Sielgel's research shows that the function which is lacking during the fit of anger, ranging from emotional regulation to a basic feeling of morality, is undertaken by the part of the brain directly behind the eyes… the one called neocortex. Part of this sector, the middle of the prefrontal cerebral cortex, links many diverse branches of the brain. This ranges from processing of higher conceptual concepts.

Brain research has revealed an impressive list of at least nine functions dependent on the healthy functioning of the medial part of the pre-frontal cerebral cortex. Including bodily regulation, attuned communication, emotional balance, response flexibility, insight, fear modulation, intuition and moral awareness, (D. Siegel Mindsight) - all closely related to the heart of mental health and emotional well-being.

When integrating the brain to a functioning whole, the medial region of the pre-frontal cerebral cortex plays an important role in creating co-coordinating and adaptive functions in the entire brain. Under normal conditions, the medial region of the pre-frontal cerebral cortex enables the brain to function in neural synchronization. Neural synchronization is the process in the brain which takes place when our mind is in harmony. Synchronization emerges from neural integration which is the brain's way of making its separate networks function as an efficient whole. When the medial section of the pre-frontal cerebral cortex achieves neural synchronization, the nine functions mentioned above can be carried out. This is the symphony of the harmonious mind. When a partner is furious, his or her orchestra is in a cacophonic state. The conductor of the pre-frontal region is in a state of intoxicated stupor and the individual musicians are protesting chaotically. The brain is disintegrated and it feels as if we have lost our minds.

Cohesion (cohesive feeling of identity and empathy source)

Siegel tells a story from an audience with the Pope, where he asked him in what way his mother had influenced his choice of career. The Pope answered at first that he could not recall his mother but later in the interview he returned to the question and recalled that he could remember one thing about his mother. He remembered the way she looked at him. How the Pope's mother's way of looking at him has formed him as a persona is an interesting question. The expression of those who care for us is one of the first forms of communication we experience as a child and it helps us to create a cohesive feeling of identity.

The expression on the face of a mother is important. Our early childhood experiences are the lens through which we observe the mind. This modeling process is a direct result of the communicative patterns we receive from our parents. If our stories are full of positive contact with our parents, we are skilled in self-awareness and empathy in relation to insights into the state of mind of others. Then we are open and straightforward.

In all relations the way in which we communicate is vital. In all cultures healthy relations are determined by communication. This is what researchers dealing with bonding call dependence. Dependent communication involves three steps :

- The first step is perception. In the first step a person sends a signal – a smile, a mood or a look – and this signal is received by another person.
- The second step involves interpretation of this signal. What did that smile or mood mean ? What is the intention of the sender?
- The third step is the recipient's timed and effective answer to this reaction. It is necessary to understand and interpret a reaction.

This is the essence of opportunity. If this process runs without a hitch, a contact has been established which elicits a reaction from the recipient which is deemed satisfactory for him or her. When there is agreement, empathy with the other party is felt.

For example, in a couple where the wife is frustrated over the fact that her husband is stubborn and dependent, and the husband is irritated over the fact that the wife is too emotional and sensitive; Siegel would explore their brain patterns stemming from childhood which for the husband would show a loss of self and for the wife self-depreciation. These patterns contain adaptive brain mechanisms which have minimized his needs for contact and maximized hers. In Siegel's terms, there was still a strong underlying need for contact behind the neurological adaptive mechanisms. Neurological patterns have a way of justifying their existence. Though these patterns have developed on the basis of early experiences, we still go out in the world and evoke the very reactions in others of which we are afraid. In this way, the same conditions which created these patterns in the beginning are maintained.

2.3.2- Imago basics on social-emotional development

2.3.2.1- Basic Ideas of Imago Relationship Therapy

The unconscious possibility of marriage/committed relationship is to engage in a journey of becoming conscious adults capable of experiencing differentiated connectedness and joyful aliveness.

The unconscious purpose of a committed partnership is to finish childhood

a. Partners choose each other to get from each other what they did not get from their parents.
b. Because people pick a partner who is like their parents in some ways, that person is incapable of giving them what they need.
c. They defend against the pain of not getting their needs met and these defensive character adaptations cause pain to the partner. Both have been trying to tell the other about their pain, often through criticism, but neither has been able to empathically hear the other because of their own defensive pain against the criticism.
d. When each partner stretches beyond current defensive character adaptations to give the other what they need, the giving partner begins to grow back into their wholeness and the receiving partner begins to heal from childhood pain of not having the need met.

Each partner is a mirror reflecting the undeveloped parts of the other

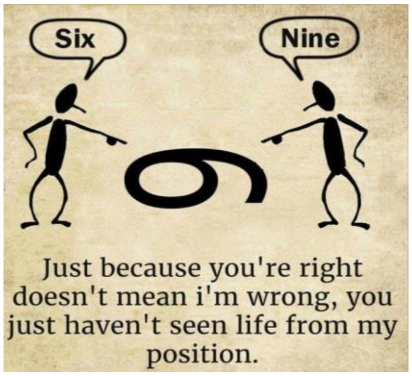
e. Each partner repressed or neglected parts of their wholeness in childhood in an attempt to be accepted and acceptable to themselves and/or others.
f. Each partner misses the parts that were repressed or neglected in childhood.
g. People are attracted to partners who carry their repressed and neglected parts and act as mirrors of the missing self, in an attempt to feel whole.
h. Over time when they see their missing self-reflected in the mirror of the other, they become anxious and try to repress these in the partner leading to conflict.

Conflict is seen as an opportunity for growth

i. When there is conflict, each partner is trying to get the other to grow back into their full potential so they can get their needs met. Relationship struggles are about each partner unconsciously trying to get the other to grow.
j. The unconscious agenda of both partners is to help them grow into their full selves by pairing them with someone with whom they will be confronted with their most challenging growth stretches.

2.3.2.2- Basic Assumptions of Imago Relationship Theory

A theory is not the truth – it is a search for the truth.



The perspective difference in life makes one person see a 6, and the other see a 9…obviously they are both right. Nils Bohr even argued that "The opposite of a fact is falsehood, but the opposite of one profound truth may very well be another profound truth."

Going further, we could learn to build on our different perspectives and related background (including contexts and childhood experiences) to create an enabling "space between" to validate each perspective and allow him/her to feel safe and grow as needed. Mutually feeding the space between can even lead us to do a "69", so both can see the same, while we ensure that our individualities are part of this. The 69 then nurtures each of us as a Return on Investment (ROI) that makes us growth in connection. Imago basic assumptions provide more details on the connectedness to each other.

We are essentially energy

i. A basic feature of energy is pulsation – expansion and constriction
ii. The natural state of this energy is balanced pulsation
iii. Balanced pulsation is experienced as relaxation, well-being, joyfulness and connection.
iv. We are connected to all other forms of energy
v. Our original state of well-being has been disturbed by a perceived rupture in this connectedness
vi. We experience this disturbance as a threat to our existence
vii. Distress diminishes our vitality and aliveness
viii. Our primary goal becomes to restore our original state of relaxed joyfulness and empathic connectedness
ix. This goal is active in the choice of a primary love partner
x. The purpose of the unconscious in a relationship is to restore us to wholeness
xi. In Romantic Love we experience again the original state of wholeness, connectedness and joyful aliveness
xii. In the Power Struggle we experience again the disturbance when we perceive ruptures in our connectedness to each other
xiii. Our energetic pulsation loses its balance, and we lose the sense of well-being

xiv. To restore balance and wholeness we must consciously co-operate with the purpose of our unconscious

xv. Co-operation means stretching through acts of intentional loving to guarantee the security of our partner in our presence, commitment to their psychological healing and support of their spiritual evolution

xvi. Our original state of wholeness is restored as we stretch to meet the needs of the intimate partner

xvii. This stretching activates parts of ourselves we lost during childhood allowing us to reintegrate them

xviii. These acts of self-transcendence secure our own existence

From the above, we can say that committed relationship is not about finding the right partner but becoming the right partner!

Commitment to the Relationship + *Commitment to Change/Growth* + *Commitment to Personal Responsibility*

2.3.2.3- Stepping back to childhood : ages and general development stages

For the sake of illustration, we will call the child a boy, although the scenario could apply equally to a girl.

Child developmental milestones

Milestones here are the things a child can do by a certain age

Figure 13 : Child development (source : healthline)

When a baby is born, something new and exciting happens every day. Not just seemingly major events, like rolling over or taking that first brave step, but other tiny things that may not seem like milestones. Smiling, cooing, even crawling out of the crib – these seemingly random acts all fall into a timeline that marries up with the stages of the child's development. During routine or regularly scheduled visits with the pediatrician, parents might be asked many of these questions: has your child rolled over? Does he like to be hugged? Does he coo back or giggle when he sees a silly face ? These questions are not part of a polite conversation (although your pediatrician really does love to talk about your child). In fact, the answers are painting a picture of where the child is with regard to the stages of his development. So, what are the stages of child development and why are they so important to track?

For months your child refuses to speak. All her tiny classmates in daycare are talking up a storm and your child just sits there and listens. You wonder if there is a problem. But then one day your child observes something that merits a dissertation. And you can't get over that he hasn't stopped talking since.

Learning to speak is considered a milestone in child development. Just because your child started speaking later than his pals doesn't mean there is a problem if he does start speaking within the prescribed developmental stage. There are other milestones, too. Rolling over, maintaining eye contact, potty training, etc.

Professionals involved in child development have analyzed, organized and categorized these standard milestones into a progress chart that parents, pediatricians, researchers, psychologists, and educators use to monitor a child's development.

Most children develop skills and abilities in roughly the same order, but the timeframes involved aren't exact. They vary from child to child, just as hair and eye color do. Pediatricians, educators, and caregivers wonder over and over again if *children development is on track* as they grow and change. To help answer this important question, child development experts have created lots of different charts and checklists that can help you keep track of child development across several key domains :

- physical development
- cognitive development (thinking skills)
- language development
- social-emotional development

For this section, we did consider healthline article about *"Ages and Stages : How to Monitor Child Development"*[26]. Healthline has strict sourcing guidelines and relies on peer-reviewed studies, academic research institutions, and medical associations :

From birth to 18 months

During this period of profound growth and development, babies grow and change rapidly. Doctors recommend that you speak to your baby a lot during this phase, because hearing your voice will help your baby to develop communication skills. Other suggestions include :

- Short periods of tummy time to help strengthen your baby's neck and back muscles — but make sure baby is awake and you're close by for this playtime.
- Respond right away when your baby cries. Picking up and comforting a crying baby builds strong bonds between the two of you.

Development table: Birth to 18 months

	1-3 months	**4-6 months**	**5-9 months**	**9-12 months**	**12-18 months**
Cognitive	-Shows interest in objects and human faces -May get bored with repeated activities	-Recognizes familiar faces -Notices music -Responds to signs of love and affection	-Brings hands up to mouth -Passes things from one hand to the other	-Watches things fall -Looks for hidden things	-Has learned how to use some basic things like spoons -Can point to named body parts
Social and emotional	-Tries to look at you or other people -Starts to smile at people	-Responds to facial expressions -Enjoys playing with people -Responds differently to different voice tones	-Enjoys mirrors -Knows when a stranger is present	-May be clingy or prefer familiar people	-May engage in simple pretend games -May have tantrums -May cry around strangers
Language	-Begins to coo and make vowel sounds -Becomes calm when spoken to -Cries differently for different needs	-Begins to babble or imitate sounds -Laughs	-Responds to hearing their name -May add consonant sounds to vowels -May communicate with gestures	-Points -Knows what "no" means -Imitates sounds and gestures	-Knows how to say several words -Says "no" -Waves bye-bye

26 *Medically reviewed by Karen Gill, M.D. — Written by Rebecca Joy Stanborough, MFA on December 9, 2019*

	1-3 months	4-6 months	5-9 months	9-12 months	12-18 months
Movement / Physical	-Turns toward sounds -Follows objects with eyes -Grasps objects -Gradually lifts head for longer periods	-Sees things and reaches for them -Pushes up with arms when on tummy -Might be able to roll over	-Starts sitting up without support -May bounce when held in standing position -Rolls in both directions	-Pulls up into standing position -Crawls	-Walks holding onto surfaces -Stands alone -May climb a step or two -May drink from a cup

From 18 months to 2 years

During the toddler years, children continue to need lots of sleep, good nutrition, and close, loving relationships with parents and caregivers. Doctors at Seattle Children's Hospital offer this advice for creating a safe, nurturing space to maximize your child's early growth and development :

- Create predictable routines and rituals to keep your child feeling secure and grounded.
- Toddler-proof your home and yard so kids can explore safely.
- Use gentle discipline to guide and teach children. Avoid hitting, which can cause long-term physical and emotional harm.
- Sing, talk, and read to your toddler to boost their vocabularies.
- Watch your child for cues about the warmth and reliability of all caregivers.
- Take good care of yourself physically and emotionally, because your child needs you to be healthy.

Development table: 18 months to 2 years

	18 months	**24 months**
Cognitive	-May identify familiar things in picture books -Knows what common objects do -Scribbles -Follows single-step requests like "Please stand up"	-Builds towers from blocks -May follow simple two-part instructions -Groups like shapes and colors together -Plays pretend games
Social and emotional	-May help with tasks like putting away toys -Is proud of what they've accomplished -Recognizes self in mirror; may make faces -May explore surroundings if parent stays close by	-Enjoys play dates -Plays beside other children; may start playing with them -May defy directions like "sit down" or "come back here"
Language	-Knows several words -Follows simple directions -Likes hearing short stories or songs	-May ask simple questions -Can name many things -Uses simple two-word phrases like "more milk" -Says the names of familiar people
Movement /Physical	-Can help in getting dressed -Begins to run -Drinks well from a cup -Eats with a spoon -Can walk while pulling a toy -Dances -Gets seated in a chair	-Runs -Jumps up and down -Stands on tip-toes -Can draw lines and round shapes -Throws balls -May climb stairs using rails to hold on

From 3 to 5 years old

During these pre-school years, children grow more and more independent and capable. Their natural curiosity is likely to be stimulated because their world is expanding : new friends, new experiences, new environments like daycare or kindergarten.

During this time of growth, the CDC[27] Trusted Source recommends that you:

- Keep reading to your child daily.
- Show them him to do simple chores at home.
- Be clear and consistent with your expectations, explaining what behaviors you want from your child.

27 CDC : Centers for Disease Control and Prevention

- Speak to your child in age-appropriate language.
- Help your child problem solve when emotions are running high.
- Supervise your child in outdoor play spaces, especially around water and play equipment.
- Allow your child to have choices about how to interact with family members and strangers.

Development table: 3 to 5 years

	3 years	4 years	5 years
Cognitive	-Can put together a 3-4 part puzzle -Can use toys that have moving parts like buttons and levers -Can turn doorknobs -Can turn book pages	-May be able to count -Can draw stick figures -May be able to predict what will happen in a story -May play simple board games -Can name a few colors, numbers, and capital letters	-Draws more complex "people" -Counts up to 10 things -Can copy letters, numbers, and simple shapes -Understands the order of simple processes -Can say name and address -Names many colors
Social and emotional	-Shows empathy for hurt or crying children -Offers affection -Understands "mine" and "yours" -May get upset if routines are changed -Can get dressed -Knows how to take turns	-May play games that have roles like "parent" and "baby" -Plays with, not just beside, other kids -Talks about their likes and dislikes -Pretends; may have trouble knowing what's real and what's pretend	-Is aware of gender -Likes to play with friends -Sings, dances, and may play acting games -Switches between being compliant and being defiant -Can tell the difference between made-up and real
Language	-Talks using 2-3 sentences at a time -Has the words to name many things used daily -Can be understood by family -Understands terms like "in," "on," and "under"	-Can talk about what happens in daycare or at school -Speaks in sentences -May recognize or say rhymes -Can say first and last name	-May tell stories that stay on track -Recites nursery rhymes or sings songs -May be able to name letters and numbers -Can answer simple questions about stories
Movement/ Physical	-Can walk up and down steps with one foot on each stair -Runs and jumps with ease -Catches a ball -Can slide down a slide	-Can hammer a peg into a hole -Walks backwards -Climbs stairs confidently -Can hop -Pours liquids with some help	-May be able to somersault -Uses scissors -Hops or stands on one foot for about 10 seconds -Can swing on swing set -Goes to the bathroom in the toilet

School-age development

During the school years, children gain independence and competence quickly. Friends become more important and influential. A child's self-confidence will be affected by the academic and social challenges presented in the school environment.

As kids mature, the parenting challenge is to find a balance between keeping them safe, enforcing rules, maintaining family connections, allowing them to make some decisions, and encouraging them to accept increasing responsibility. Despite their rapid growth and development, they still need parents and caregivers to set limits and encourage healthy habits.

Here are some things you can do to ensure that your child continues to be healthy:

- Make sure they get enough sleep.
- Provide opportunities for regular exercise and individual or team sports.
- Create quiet, positive spaces for reading and studying at home.
- Limit screen time and monitor online activities carefully.
- Build and maintain positive family traditions.
- Talk to your children about consent and setting boundaries with their bodies.

Development table: School-age

	6-8 years	9-11 years	12-14 years	15-17 years
Cognitive	-Can complete instructions with 3 or more steps -Can count backward -Knows left and right -Tells time	-Can use common devices, including phones, tablets, and game stations -Writes stories and letters -Maintains longer attention span	-Develops views and opinions that may differ from parents' ideas -Grows awareness that parents aren't always correct -Can understand figurative language -Ability to think logically is improving, but prefrontal cortex is not yet mature	-Internalize work and study habits -Can explain their positions and choices -Continues to differentiate from parents
Social and emotional	-Cooperates and plays with others -May play with kids of different genders -Mimics adult behaviors -Feels jealousy -May be modest about bodies	-May have a best friend -Can see from another person's perspective -Experiences more peer pressure	-May become more independent from parents -Displays moodiness -Increased need for some privacy	-Increased interest in dating and sexuality -Spends more time with friends than family -Growth in ability to empathize with others
Language	-Can read books at grade level -Understands speech and speaks well	-Listens for specific reasons (like pleasure or learning) -Forms opinions based on what's heard -Can take brief notes -Follows written instructions -Draws logical inferences based on reading -Can write about a stated main idea -Can plan and give a speech	-Can use speech that isn't literal -Can use tone of voice to communicate intentions; i.e. sarcasm	-Can speak, read, listen, and write fluently and easily -Can have complex conversations -Can speak differently in different groups -Can write persuasively -Can understand proverbs, figurative language, and analogies

	6-8 years	9-11 years	12-14 years	15-17 years
Movement/ Physical	-Can jump rope or ride a bike -Can draw or paint -Can brush teeth, comb hair, and complete basic grooming tasks -Can practice physical skills to get better at them	-May experience signs of early puberty like breast development and facial hair growth -Increased skill levels in sports and physical activities	-Many females will have started periods -Secondary sex characteristics like armpit hair and voice changes continue -Height or weight may change quickly and then slow down	-Continues to mature physically, especially boys

2.3.2.4- From original wholeness to the adapted self and the imago

Imago Relationship Theory addresses two journeys that connect experiences of relationship in childhood with experiences in adult love relationships.

The first journey is called the **Psychological Journey**. It relates to the psychological impulses of each developmental stage, our experiences of how our parents respond to these impulses, how we cope when the impulses are not supported and the impact of all this on our intimate relationships in adulthood.

The second journey is the **Journey of Socialization**, whereby our parents and other agents of socialization try to shape us to be acceptable to our societal context. This can lead to our energy being blocked in some areas of functioning, and the loss of the capacity to function fully in those areas.

The result of these two journeys is that we lose connection with our original wholeness and live limited by the adaptations we made to our less-than-perfect nurturing and socialization. We have encoded all these experiences into an internal Imago, which influences our adult love relationships.

Original wholeness

At the moment of conception, we come into being with the potential to grow into our own fullness, whatever that may be, just as the acorn has the potential to become an oak tree. We also come with genetic predispositions towards developing in certain ways, given activation of those predispositions from outside. If the pregnancy was smooth, we are born with that wholeness relatively intact. We come into the world with our capacity for full aliveness present in each breath, with our energy pulsating in a balanced way. We come into the world connected and empathically attuned to others and aware of ourselves.

<table>
<tr><td>NURTURANCE NEEDS (Internal)</td><td>SOCIALIZATION (External)</td></tr>
<tr><td>The Psychological Journey

Needs adequately met :

Attachment Stage
= Security, Trust

Exploration Stage
= Curiosity, differentiation

Identity Stage
= Integrated sense of self

Competence Stage
= Mastery</td><td>The Social Journey
Enlivening messages that guide :


= Healthy, intact Self Balanced flow of energy</td></tr>
<tr><td colspan="2">HEALTHY, WHOLE HUMAN BEING</td></tr>
</table>

Figure 14 : Human being wholeness (source : Imago Clinical Training Manuals)

Child's Psychological Experiences and Relational Adaptations

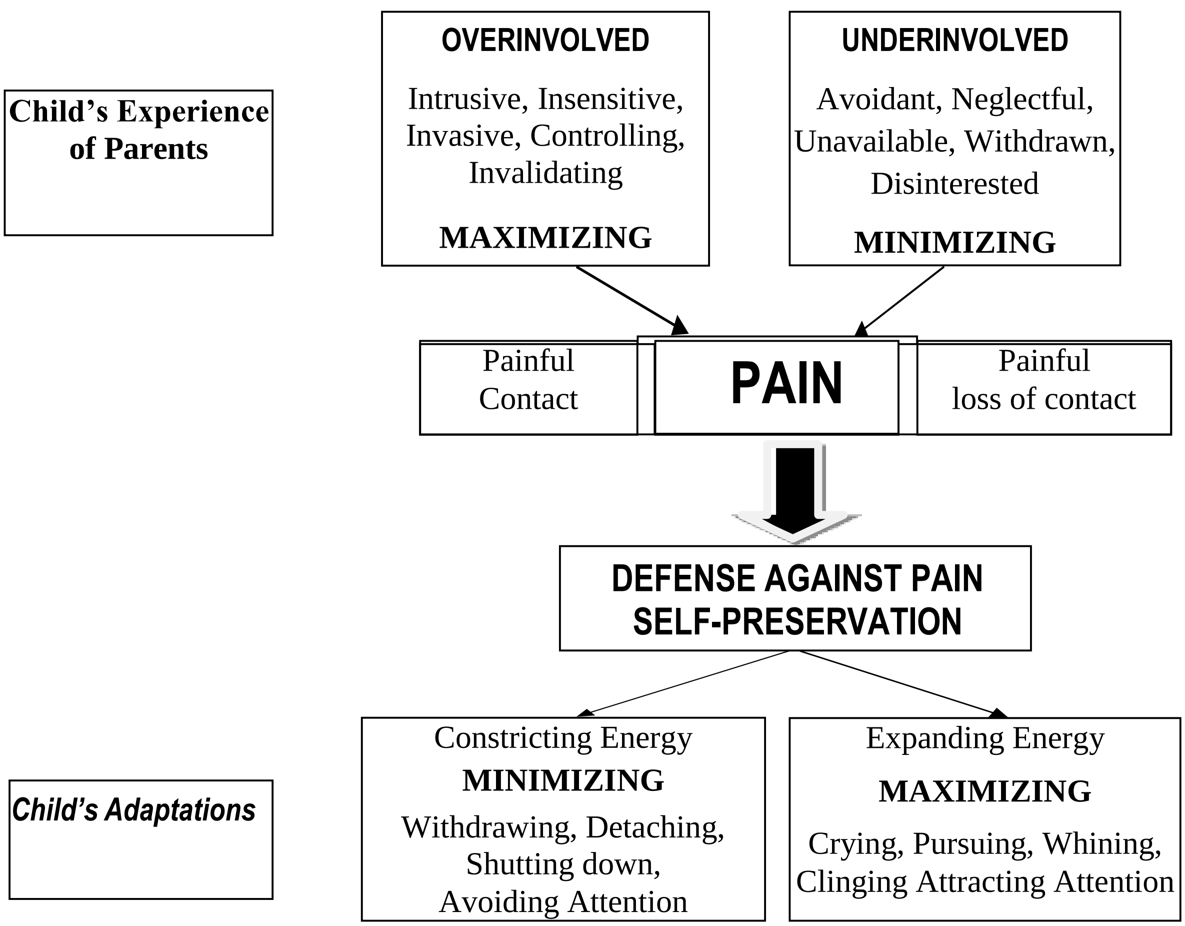


Figure 15 : Defensive adaptations in childhood (source : Imago Clinical Training Manuals)

Wounding from Nurturing Deficits

- If a child has a parent who is over-involved relative to that child's developmental needs, the contact itself feels painful.
- If a child has a parent who is under-involved relative to that child's developmental needs, it is the absence of contact or the threat of loss of contact that is painful.

Defensive Adaptations

Children defend themselves against the experience of pain, either by:

- Maximizing energy (crying, whining, clinging, drawing attention) or
- Minimizing energy (shutting down, going small, detaching, avoiding attention). When a child feels wounded by a parent, the child responds by:
- Internalizing the 'wounding' parent, becoming like that parent
- Identifying with the other parent and his/her ways of coping with the wounding parent, and
- Simultaneously having his/her own spontaneous energetic reaction to the wounding parent (this is the part we have traditionally focused on in Imago).

> *For example, if the child experiences the parent as controlling, s/he internalizes the parent and may become bossy with peers, siblings or dolls. S/he also identifies with the other parent who models how to cope with being controlled, such as by becoming passive aggressive. S/he also has his/her own experience of energetic constriction or expansion in direct reaction to being controlled by the parent.*

All of these adaptations are then available to the child although one may tend to predominate. The child may have a primary style but use other adaptations when this one does not 'work'.

It is difficult to predict how a child will adapt, but a child will always maximize or minimize energy and will tend to utilize one type of response predominantly.

> *Each developmental stage or trend brings its own relational challenges in the interactions between parents and children. At each developmental "stage" the child has different needs of his/her parents in order to meet these developmental challenges and different ways of adapting to the relationship when these needs are not adequately met.*

PART III : MORE INTENTIONALITY IN RELATIONSHIPS MAY HEAL

> *Deeply and intentionally nurture relationships with ethics-oriented and dignity-sensible feeding might heal the world !*

CHAPTER I- NEW RELATIONSHIP ETHICS TO EFFECTIVELY ADVANCE LOCAL LEADERSHIP

3.1.1- Intentional provisions approaches to catalyze the expected switch

3.1.1.1- Moving forward with the Grand Bargain 2.0 Framework

The "TOP-DOWN APPROACH" as main virus to heal and vaccine.

The June 2021 Annual Meeting has been an opportunity for a formal handover to the new Eminent Person. Mr Jan Egeland, Secretary General of the Norwegian Refugee Council, therefore \took over from Minister Kaag. Welcoming the Grand Bargain 2.0 Framework, Mr Egeland noted : ***"For me the test for progress is with the people we aim to serve. It's the Kivu test that we should pass when we try to make progress in the Grand Bargain."*** According to Mr Egeland, quality funding allows aid workers from both international and local organizations to access funding they need when they need it. It also means spending less time and resources on bureaucracy. For a truly sustainable transformation, local groups must be at the center of humanitarian action. "And finally, the participation revolution is an area where we need to make a quantum leap. It is not about us. They need to tell us how we are doing and how we can improve."

As noted by another speaker, talking about COVID-19 outbreaking, "the pandemic raised the needs to unprecedented levels. Without the Grand Bargain, the system would have been less efficient in delivering aid." The Grand Bargain 2.0 enabling priorities reflect the need to move the focus from Geneva to the operational level – where real transformation is needed.

Local organizations should be further seen and heard within localization debates

As reminder, Grand Bargain's initiative is to ensure that local actors are at the forefront of humanitarian actions. All the forerunners of this initiative agree that the development of organizational capacities is fundamental to the success of this dynamic. This implies a process of organizational change that would lead local institutions and actors to move from their current capacities to a level of capacity that allows them to directly receive humanitarian assistance and manage it "effectively". But what is noted so far is that it is mostly donors and international institutions that animate the dynamic : reflect and bring strategies to move forward, propose "effective" and "recommended" approaches, define reference standards and assessment tools, provide resources for priority actions, assess the results, and propose approaches to continue. However, local organizations are the most affected.

The experience that these local organizations have of approaches to development aid before the Grand Bargain initiative, they have been psychologically conditioned to be passive in some way.

The "HOW" of the transition work

The debates are around the lack of local capacities. But issues of capacity, capacity strengthening, partnerships, collaboration and complementarity are not new in the humanitarian sector (Smillie, 2001; Telford, 2001; Christoplos, 2005; Harvey, 2009; Pouligny, 2009; Eade, 2010; Delaney and Ocharan, 2012; Dichter, 2014). The localization debate has, however, brought them to the fore. It has also exposed a fundamental lack of clarity around key terms in the debate, not least what actually constitutes 'local' and 'international', how capacity is assessed, by whom, and to what purpose. Understanding these debates and issues is critical to understanding whether the current diagnosis and proposed solutions to support a more local humanitarian response are the right ones.

On 1 February 2021, the Principals and Ministers of the Facilitation Group met with the Eminent Person to discuss the status of the Grand Bargain at the five-year mark and propose how the collective of signatories could move forward. They agreed on a revised and refined 'Grand Bargain 2.0' for a period of two years to mid-2023, with an overall objective to ensure 'better humanitarian outcomes for affected populations through enhanced efficiency, effectiveness and greater accountability'. This objective was complemented with two new enabling priorities – better-quality funding and improved support to local responders, with increased engagement of affected populations. The recommendations[28] in the related report (and summarized below) are intended to support a clearer focus, a stronger function and a simpler format for the Grand Bargain 2.0.

- Clarify the theory of change and plan of action, including ambitious but achievable and measurable targets.
- Enable better quality, flexible and predictable funding.
- Increase support for local responders, with a focus on fairer and more appropriate distribution of leadership and decision-making.
- Realise the participation revolution and move to a more demand-driven humanitarian response.
- Shift tactics – adopt a 'caucus' approach to tackle the most acute or sensitive political obstacles to progress.
- Increase outreach to local governmental and non-governmental actors.
- Reinforce leadership and governance to enable a more explicitly political function for the Grand Bargain 2.0.
- Simplify the coordination structures and bureaucracy around the Grand Bargain to ensure greater efficiency and focus.

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[28] *The Grand Bargain at five years: an independent review | odi.org*

- Strengthen accountability, with a wider understanding of who signatories are accountable to, including affected populations and taxpayers in donor countries.

3.1.1.2- USAID illustrates the donors' intentionality.

"I believe the purpose to foreign assistance should be ending its need to exist. Each of our programs should look forward to the day when we can end it. And around the world we should measure our work by how far each investment moves us closer to that day." (USAID Administrator Mark Green, August 7, 2017)

INGOs, which have long been favored as prime recipients of donor funding, and implementing partners in general, have not always faithfully followed and operationalized donor guidance for real, transformative, and therefore lasting impact of their investments. But within the change dynamic, desired by international development actors, and which today translates into irreversible support and encouragement for local leadership, donor institutions play a crucial role. Indeed, because they provide financial resources available, their policies and orientations have always been the main driver of the movement of the rest of the actors and the direction they take.

USAID is undoubtedly aware of this and has already initiated a series of reforms to show its way of seeing things : the Journey to Self-Reliance (J2SR), the New Partnership Initiative (NPI)...

Currently, the Agency is translating its commitment to catalyzing organizational change into what they called "local capacity development policy", including a comprehensive language.

The intent of the USAID Local Capacity (LCD) Policy is to standardize the quality of capacity strengthening programming and to provide a roadmap for a more consistent and effective approach to working with local partners. This LCD Policy will have an impact on the Agency partnership and work across the world.

This paper was edited during the policy's last review, including taking into account feedback and inputs from partners across the world. Though the final version would bring in some additions and finetuning, the content of the current draft *Local Capacity Development (LCD) Policy* provides the essential substance about how committed the Agency is, to intentionally enable locally-led development ; which is enough for this paper. Besides, we will add recommendations and feedback from local partners and share proper comments under this paper.

<u>USAID new language and refined principles</u>

Defining key words to address related gaps

Vision and language sharing and clarification are part of the main challenges of the ongoing dynamic about local leadership and related new paradigm on international development approaches, including local capacity development. Developing its related policy, USAID makes its thoughts clear and more understandable.

Capacity, as understood and used by USAID, is the ability of an actor to perform, sustain itself, and self-renew. Capacity encompasses the knowledge, skills, and motivations, as well as the relationships, that enable an actor—an individual, an organization, or a network—to take action to design and implement solutions to local development challenges, to learn and adapt from that action, and to innovate and transform over time. Capacity of any one actor is highly dependent upon their fit within the context of a local system and the enabling environment.

For USAID also, **Local capacity development** (LCD) is an investment in local actors—individuals, organizations, and networks—to jointly improve the performance of a system in producing valued development outcomes. Effective local capacity development strategically and intentionally supports an actor's ability to achieve their own mission, to take action to design and implement solutions to local development challenges, to learn and adapt from that action, and innovate and transform over time. In doing so, it strengthens local actors' contributions to the performance of their local system.

Local system refers to the interconnected set of actors that jointly produce a particular development outcome. These actors may include individuals, organizations, and networks representing government, civil society, the private sector, and universities and research institutes - as well as USAID and implementing partners. As a set of interconnected actors jointly producing an outcome, they are "local" to it. Local systems may reflect or cut across sub-national, national, or regional geographies.

Performance refers to the extent to which an actor is able to effectively and consistently achieve its intended outcomes. Performance is the key consideration in determining whether capacity has been changed

Performance Improvement is a programmatic approach that refers to a deliberate process undertaken to improve an actor's realization of their goals.

Albeit USAID definitions and language sound more programmatic, they are clear enough and allow needed adaption to each context. This paper is more interested in organizational development for any "local" organization to development the relevant and context-based capacity to achieve a lasting programmatic mission and effectively meet its interested parties.

LCD policy executive summary

Developing local actors' capacity is a foundational component of USAID programming that has contributed to humanitarian and development gains around the world. Local capacity development is the cornerstone of sustainable development, which depends on local actors designing and leading efforts to improve their communities. Developing local capacity is critical to addressing underlying factors of fragility, strengthening local humanitarian response systems, and enhancing resilience to shocks and stresses. And it is vital to ensuring that marginalized and underrepresented groups have the skills and opportunities to lead on their country's development.

Over the past two decades, consensus has emerged across the development landscape around the importance of local capacity development, yet Agency policy has not been updated to reflect this consensus. The Local Capacity Development Policy addresses this gap and affirms USAID global leadership by providing a unifying and authoritative direction for the Agency based on mutual respect, reciprocity, and locally led capacity development.

Seven Principles to Guide Effective Local Capacity Development

PRINCIPLE 1: Start with the local system.

PRINCIPLE 2: Develop diverse capacities through diverse approaches.

PRINCIPLE 3: Align capacity development with local priorities.

PRINCIPLE 4: Appreciate and build on existing capacities.

PRINCIPLE 5: Be mindful of and mitigate the unintended consequences of our capacity development.

PRINCIPLE 6: Practice mutuality with local actors.

PRINCIPLE 7: Measure performance improvement in collaboration with local actors.

USAID's Local Capacity Development Policy establishes an Agency-wide vision and common approach towards developing local capacity that can be applied and adapted across the wide variety of sectors, contexts, countries, and sets of actors with which the Agency works. This vision and approach are expressed through a framework and set of principles that will guide future USAID humanitarian assistance and development programming. By implementing this policy, USAID is adopting a shared definition and understanding of local capacity development that will reorient its programmatic approaches toward achieving locally-led and -sustained development outcomes.

Two mutually reinforcing pillars guide the Agency's Local Capacity Development Policy: a local capacity development framework and seven local capacity development principles. The framework pillar (provided in Section II) outlines a process for making the decision to invest in local capacity development of specific actors in order to contribute to sustainable systems-level outcomes. The framework comprises two interdependent analytical processes: (1) a Systems Analysis, through which we make a determination to invest in strengthening the capacities of select actors as a means to improve system performance, and (2) Selection of Approach, where we identify the appropriate approach or set of approaches for strengthening the capacity of those actors

The section IV of the Policy describes a change management process for putting the framework and principles into practice that includes the following action areas :

- Integrate effective local capacity development into the Agency's Program Cycle.
- Align Agency policy and resources with effective local capacity development practice.
- Develop and disseminate technical guidance on local capacity development to the field.
- Continue to advance procurement reform.
- Incentivize and support uptake of the Policy among the Agency's Missions and Operating Units.
- Spearhead innovation, learning, and accountability across USAID.

This process is intended to operationalize the Agency's vision for local capacity development, whereby USAID contributes to achieving and sustaining development outcomes and effective local humanitarian response systems by making strategic and intentional decisions about why and how to invest in the capacity of local actors, based on a shared understanding of the principles for effective local capacity development

Reflections and recommendations :

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The Center for Global Development published an article to share its *reflections and recommendations* on the USAID's draft LCD policy, highlighting its strengths and the changes they would like to see reflected in the final draft. While acknowledging the road ahead won't be an easy one, they offer their recommendations for translating the policy into practice. The feedback meets our paper analysis under this paper, and we are pleased to take in key points from the article. This is a result from Lauren Rawlings (a Senior Technical Director, Economic Growth at Palladium), *Megan O'Donnell, Sarah Rose, and Erin Collinson work.*

While USAID routinely invests in interventions designed to strengthen local capacity, this is the first time the agency has attempted to articulate principles that will govern its approach and propose, in broad terms, the steps needed to implement them. This more intentional approach to strengthening local capacity is one component of USAID's broader efforts to pursue more locally led development, as reflected in Administrator Power's November speech outlining her vision for inclusive development. The agency's latest push for localization builds on past efforts spanning multiple administrations but takes new steps forward.

The policy's strengths

With the new LCD policy, USAID has taken a major step forward, proposing to *codify efforts to challenge traditional top-down power dynamics in international development*. While individual USAID senior leaders and staff have often grappled with the need to shift power—recognizing that it is local actors that should drive development priorities and define what it means to succeed—that perspective hasn't necessarily been on display in official policy.

One of the ways the LCD policy seeks to change power dynamics is by *acknowledging the existing assets of local actors*. Rather than seeking to swoop in and "do development to recipients," USAID explicitly recognizes the existing capacities and strengths of local actors to articulate and deliver development outcomes.

Also welcome is the shift in thinking around the type of capacity—and the purpose of capacity—that USAID should seek to support.

A lot of the agency's past (and current) efforts to advance local ownership have focused—to varying degrees—on direct partnerships with local organizations. Capacity building has been integral to these efforts, but it has often centered around building the capacity of local actors to comply with USAID's requirements to receive funding. The draft LCD policy *expands the concept of capacity to center local organizations' own aspirations, plans, and strategies*; USAID's envisioned role is to enable these organizations to deliver the development outcomes that they have identified as priorities.

Tailoring support to match local priorities requires flexibility in approach. By focusing on high-level principles—and acknowledging that each local actor will have unique needs and priorities—the draft policy *aims to provide that flexibility*.

Changes we hope to see in the final policy

i. ***First****, clarify the actors expected to drive forward the principles outlined in the policy***.** Assertions about what "USAID" or "we" will do lack specificity about who bears responsibility (USAID/Washington, USAID mission staff, implementing partners, and local actors). It would be fine to *distinguish among different types of local actors (more than acknowledging their wide range) and note any special considerations*. As this agenda moves forward, USAID should also say more about government-to-government (G2G) partnerships and lay out the role envisioned for central and subnational governments (beyond the call-out box in the policy about the Government of Senegal).

ii. **Second**, *the language of "capacity development" should be reconsidered to better align with USAID's new substantive vision***.** Rather than proposing that USAID *develop* the capacity of local organizations, the policy could employ terms such as *strengthen* or *support* capacity, acknowledging the agency of local institutions and that significant local capacity—as the policy recognizes—often already exists.

iii. And **finally**, *publish the final policy in multiple languages and disseminate it through channels likely to be accessed by those with whom it doesn't currently work***.**

The *Global Development* article highlighted challenges in translating the policy to practice, and the way forward.

Additional comment

Following local organizations' feedback, the principle 2 of the LCD policy has been re-framed to focus on capacities that will help an organization succeed in the long-term, including the ability to access funding. A text is added on how control of financial resources is a key capacity.

But the policy should more and clearly enable local organizations to access to indirect cost funding of their operations and activities, to cover common pools, including key staff salaries. That indirect resource mobilization is fundamental to self-reliance and the organization sustainability beyond projects.

Definition of Indirect Costs (extracted from FAR Part 31.2)

An indirect cost is any cost not directly identified with a single, final cost objective, but identified with two or more final cost objectives or an intermediate cost objective. It is not subject to treatment as a direct cost. After direct costs have been determined and charged directly to the contract or other work, indirect costs are those remaining to be allocated to the several cost objectives. An indirect cost shall not be allocated to a final cost objective if other costs incurred for the same purpose in like circumstances have been included as a direct cost of that or any other final cost objective.

In simpler terms, indirect costs are those costs not readily identified with a specific project or organizational activity but incurred for the joint benefit of both projects and other activities. Indirect costs are usually grouped into common pools and charged to benefiting objectives through an allocation process/indirect cost rate.

3.1.1.3- INGO adaptation's striving : CRS example

From the global Grand Bargain[29] to the USAID Local Capacity Development policy to the philanthropy initiative Co-Impact[30], donors, policy makers and other aid actors are increasingly recognizing the need for local leadership across the humanitarian and development spectrum.

In response, governments, INGOs, local NGOs, and multi-laterals are grappling with the very real task of transforming their own structures, processes, activities and staffing that recognize the importance of local leadership at all levels of decision-making and implementation.

> "CRS places a particular emphasis on accompanying local institutions in achieving their ambitions to be effective, dynamic, and sustainable catalysts for change for the people and communities they serve. We believe that by investing in people and strengthening local institutions, we support their ability to lead their own development, increasing the impact of programs and services and producing sustainable solutions."
>
> CRS' 2030 Strategy: "In Their Own Hands"

Rooted in Catholic Social Teaching, CRS is committed to its principle of subsidiarity : the understanding that communities, who are the closest to challenges, are artisans of their own development.[31]

Supporting locally led development and strong and effective local leadership encompasses this subsidiarity ideal. People should play a central role in their individual, community and societal development, including that touched by humanitarian and development assistance programs. Building and strengthening local leadership and their institutions ensures that CRS' work respects the dignity and agency of each person and community that it serves based on need, not creed, race or nationality. CRS' commitment to subsidiarity and its longstanding partnership principles have long called CRS to put people, communities, and partners at the forefront of its work. This experience with partners, as well as CRS' own mission and values, requires that it supports the emergence of local leadership and the growth of locally led humanitarian and development efforts.

CRS commitment to Local Leadership, reference to "Empowering local communities and the institutions that support their development to be effective and impactful leaders to serve the common good".

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[29] *The Grand Bargain. Inter-Agency Standing Committee (IASC).Workstream 2. https://interagencystandingcommittee.org/more-supportand-funding-tools-for-local-and-national-responders*

[30] *Co-Impact Organization. https://www.co-impact.org/. For example, see Caritas Internationalis' 2019 paper Our Commitment to Strengthen Localisation and Partnership in Humanitarian Action. https://www.caritas.org/wordpress/wp-content/uploads/2019/03/CIPositionOnLocalisation.pdf*

[31] *CRS Guiding Principles. https://www.crs.org/about/guiding-principles ; MATER ET MAGISTRA ENCYCLICAL OF POPE JOHN XXIII ON CHRISTIANITY AND SOCIAL PROGRESS MAY 15, 1961 http://www.vatican.va/content/john-xxiii/en/encyclicals/documents/hf_j-xxiii_enc_15051961_mater.html; QUADRAGESIMO ANNO ENCYCLICAL OF POPE PIUS XI http://www.vatican.va/content/pius-xi/en/encyclicals/documents/hf_p-xi_enc_19310515_quadragesimo-anno.html ; QUADRAGESIMO ANNO ENCYCLICAL OF POPE PIUS XI*

Evolution of CRS partnership thinking

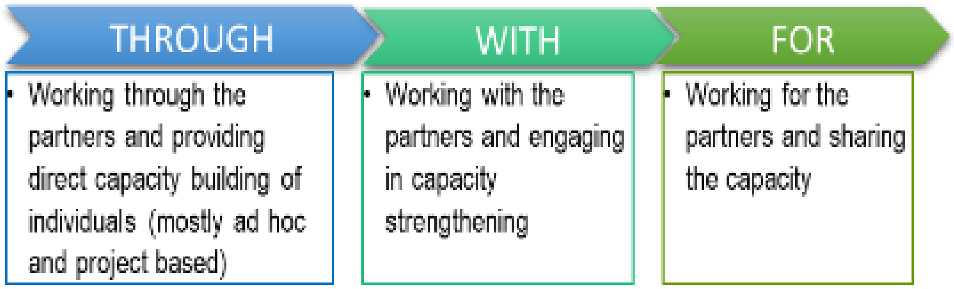

Figure 16 : Evolution of CRS partnership thinking

CRS has been and is prioritizing partnership as a way of operating. The Partnership Principles were developed back in 2000 to guide its work. Back then, the Agency was only working THROUGH the partners and doing only capacity building, focusing on individuals. Navigating the industry-wide change, CRS switched its approach to mostly working WITH partners and engaging in capacity strengthening. Now, within its 2030 strategy, the CRS strives towards working FOR partners and sharing capacity. The "with" (and even "through") are still the main ways that CRS works with partners but it's striving towards working for partners and sharing capacity, but it may not be there yet in many projects.

Process to effective capacity strengthening

CRS' approach to capacity building and institutional strengthening is based on Catholic social teaching and CRS' larger theory of change, the Integral Human Development framework2 and on a belief in non-formal learning and organizational change principles. CRS' approach is highly participatory, based on the needs of partner local organizations and focused on organizational, financial, political and programmatic sustainability. CRS facilitates and promotes the strengthening of partners' abilities to identify and address their specific needs through a deliberate capacity strengthening process. This process is illustrated in CRS' Capacity Strengthening Model, shown below.

The graphic in figure 18 shows CRS capacity strengthening (CS) cycle. The CS of the organization is complete and holistic, if it goes through the whole cycle. These steps ensure that the CS is owned, complete and sustained. This cycle is applied in all cases of CS, e.g. while supporting partners to become prime-ready, or just become organizationally more sustainable or become stronger project implementer and leader.

This is also applied with all types of partners, and the participation and empowerment throughout this process is key. Numerous tools support the journey effectiveness, noting that there is always adaption need to meet the context.

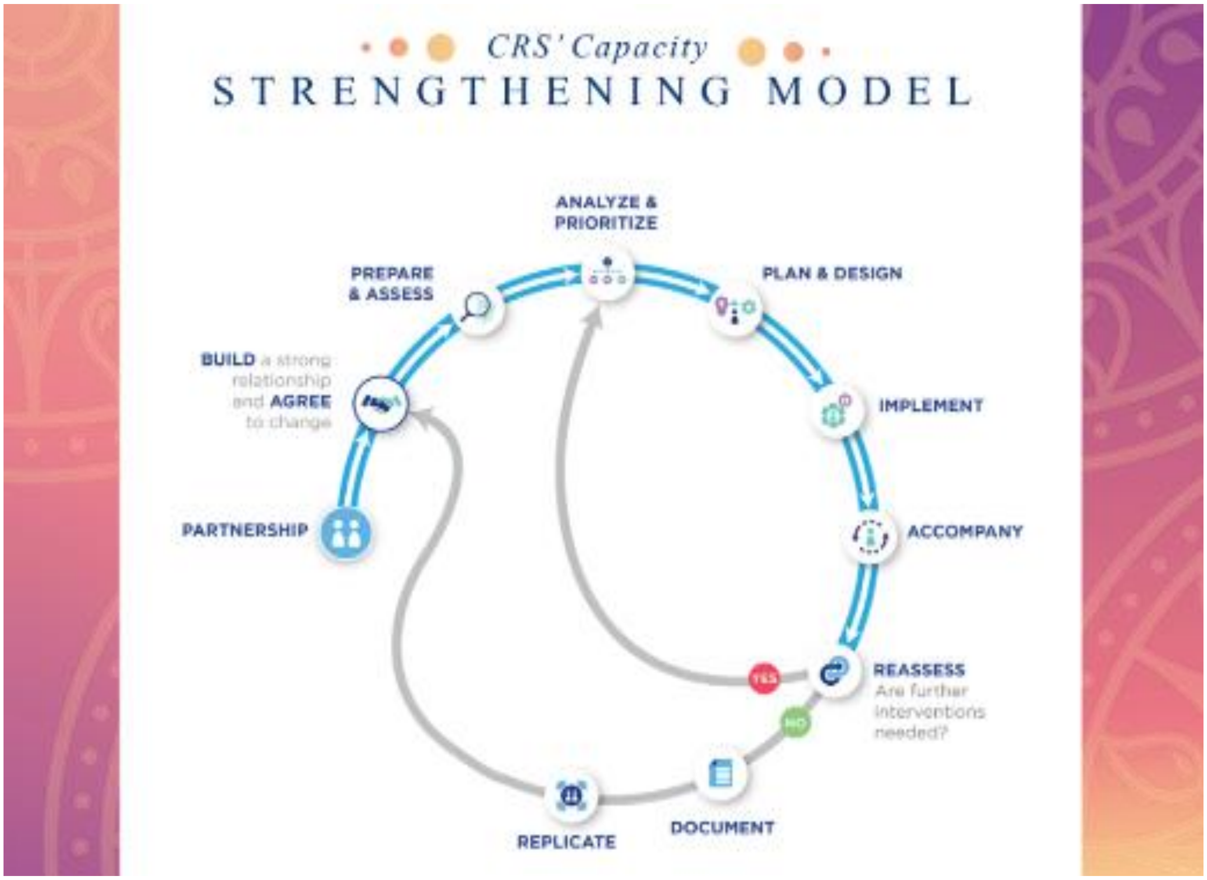

Figure 17 : CRS capacity strengthening model
(https://ics.crs.org/resource/overview-crs-comprehensive-approach-partnership-and-capacity-strengthening)

Approach to capacity strengthening

According to CRS, effective capacity strengthening, both in terms of organizational effectiveness and program quality, requires a three-pronged approach of which capacity building (CB) to improve KSAs, Institutional Strengthening (IS) to ensure that needed systems and processes are in place, and Accompaniment. The third component is key to foster the transition to local leadership. A structured accompaniment helps partners to apply and integrated the outcomes of CB and IS interventions. These approaches are used in any of the organizational or programmatic capacity area, e.g. financial management, safeguarding, project management, MEAL, etc.

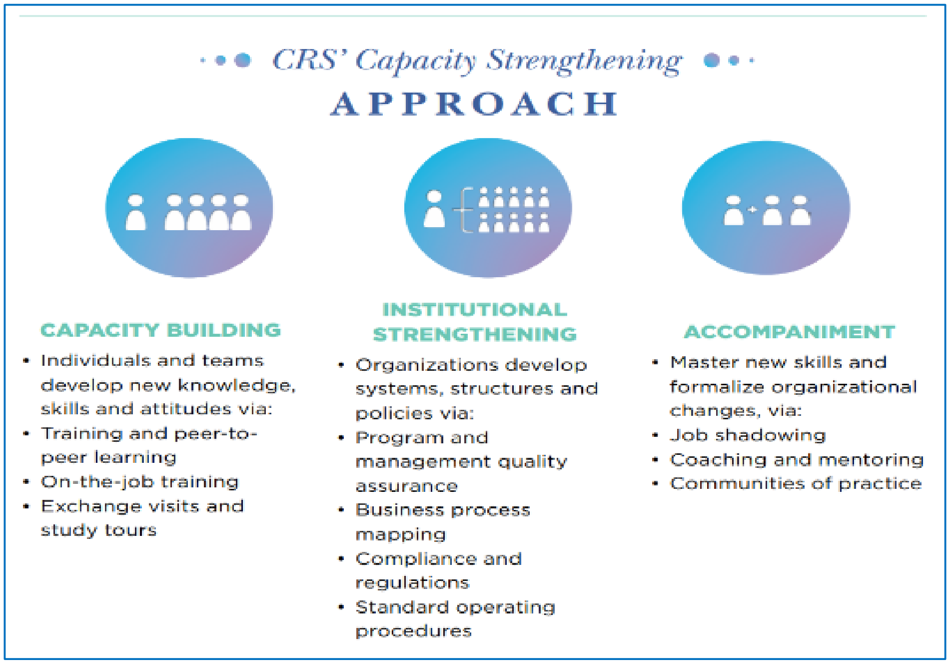

Figure 18 : CRS' comprehensive three-pronged approach to capacity strengthening

CHAPTER 2- TARGETING ORGANIZATIONAL CHANGE

Daring a conceptual clarification of change is possible provided there is a convention to agree that even after everything has been said, nothing may be clear. Besides, one can drown in relying on the bibliography about it, given its diversity and volume. A choice/convention will certainly have to be made according to the unique context, the application domain and involved actors and their perspectives…there is no standard or master key change to “make” everywhere.

3.2.1- About “change” itself

The word "change" it is simple to understand. According to Wikipedia, the free encyclopedia, change refers to the passing from one state to another, which can occur in a wide variety of fields and at many different levels. According to the nature, duration, and intensity of this passage, we speak of evolution, revolution, transformation, metamorphosis, modification, mutation, regression (i.e. deep and lasting transformation)...

A distinction is made between "endogenous" change, due to internal causes (e.g. political revolutions), and "exogenous" change, caused by external causes (e.g. the cell phone revolution).

In humans, change arouses various reactions, ranging from the wildest hope (the theme of the Apocalypse) to phobia, through rejection (neophobia, misoneism).

3.2.1.1- Change applied to development.

In the design and construction of community development projects, the results framework describes the change the project wants to make (strategic objective or SO), why that change is important (goal), and what needs to happen (intermediate results -IR) for that change to occur. A carefully constructed results framework with "if-then" logic thus postulates that there will be no unwarranted assumptions about how the project's IRs contribute to each SO and how the SOs in turn contribute to the goal.

The project strategy may involve social and behavioral change, service delivery, institution and system building, training, capacity building, network or process facilitation, infrastructure, influence and advocacy, community housing, product distribution, and/or a combination of these (Funnel and Rogers, 2011).

This is referred to as Theory of Change (ToC), which clearly shows how and why actors predict or assume that certain actions will produce desired changes for individuals, groups, communities, or institutions. The ToC is a concise and explicit explanation of "If x, then Y because Z" (Funnuel and Rogers, 2011, USAID 2013d).

It should be noted that ToC applied to projects underlies to "doing development" of a given target with an approach that postulates, more than the previous approaches (ZOPP[32], RBM[33] ...) the optimization of the chances of the occurrence of change.

But what about organizational change?

3.2.1.2- Organizational change

The Grand Bargain initiative aims to ensure that local actors are at the forefront of humanitarian actions. All the precursors of this initiative agree that the development of organizational capacities is fundamental to achieving such a dynamic. This implies a process of organizational change that would bring the so-called local institutions and actors from their current capacities to a level of capacity that allows them to directly receive humanitarian aid and manage it "effectively".

But what is noted so far is that it is still the donors and international institutions that drive the dynamics :

- reflect and provide strategies for moving forward
- propose "effective" and "recommended" approaches
- define standards for reference and assessment/self-assessment tools
- provide the means (not always sufficient) for priority actions
- evaluate the results and propose approaches to continue.

Yet local organizations are the most concerned, the experience that they have about approaches to development assistance before the Grand Bargain initiative has psychologically conditioned them to be passive in some ways.

In some African cultures, it is said that “hand that gives stays on top” !

[32] *"ZOPP" method for objective-oriented project planning*

[33] *Result-Based Management*

3.2.1.3- Change comes from inside

Definitions of “change” vary according to the different types of organizations (Chandler, 1962), which use different kinds of growth strategies, for example. Moreover, change, even in the same context, is not conceived in the same way in two different organizations (Hafsi and Fabi, 1997).

It is therefore crucial that the organization be able to (i) express its own needs and perspectives, and (ii) get the possibility to adjust along the path of change (USAID talked about flexibility), according to shifts and changes in context, opportunities or simply the reality of feedback from one action to another.

Certainly, some authors emphasize that change is often the result of evolutionary forces or events over which the organization generally has no control (Society of Management Accountants of Canada, 1995). We could speak of an adaptive type of organizational change, with a background of constraints for the organization to adjust to evolutionary forces or to factors beyond its control. We could speak of another type of change that I would call ***intentional change***.

Yes, an organization can take the time to think about the change it desires and therefore define a path leading to its advent and work on it by considering its environment with the potential favorable and perverse factors coming from systems and structures, trends, cycles or even shocks, but also on the basis of its own potential and weaknesses. The most important thing is to define this desired future in complete sovereignty and to remain at the heart of the actions that contribute to it. If need be, it could develop its Theory of Organizational Change (ToC)).

The organization itself would lead its change with full responsibility but with a certain flexibility in the choices and decisions, allowing it to always invest in the most relevant actions and dispositions according to the current context based on all the parameters of the moment, including the factors linked to the steps already taken on the path of change.

In the dynamics of the community development world, championing organizational change has led to the "Change-Oriented Approach" (COA), following on from results-based management (RBM) and before that, the Goal Oriented Project Planning – GOPP/ZOPP approach. Without opposing those that preceded it, COAs rather join them and complement them with a methodological refinement that makes it possible to overcome several limitations noted in the others, particularly by project evaluators.

The concept of COA was formalized by the PRISME program of the F3E[34]. It is referred to in the plural because it is a set of tools and methods for planning, monitoring and evaluating actions aimed at supporting change processes. Beyond the methodology, they invite the actors involved to question their

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[34] *https://f3e.asso.fr/boite-a-outils/*

vision of a common future and their respective positions. In addition, several international programs and guidelines working for community development have worked on the approach, with their own specificities. The A2P-DIRO program, for example, has appropriated and enriched the approach to adapt it to its specificities.

Beyond the multitude of books written on the subject, it could be said that COAs, applied to organizational development, can be conceived as an alternative allowing the organization to intentionally respond to the problem or, preferably, the crucial need of its adaptation or development by dealing with its resources and shortcomings, as well as with the environment on which it evolves.

Change management is an approach that aims to accompanying the organization's actors in enabling various milestones necessary to pilot and adapt to changes in its internal and external environment.

3.2.2- Change Formulation

3.2.2.1- For community development project

In general, a theory of change includes:

- A logic model or result chain
- Assumptions and risk definition and, sometimes, mechanisms associated with each link in the logic model or result chain;
- identification of external factors that may affect the expected results;
- Empirical evidence to support assumptions and risk definition as well as external factors.

<u>Theories</u> of change are sometimes referred to as "program theories," "pathways of effect," "pathways of change," or so. <u>Hypotheses</u> are the key events or conditions that must occur for causation to occur. <u>Risks</u> are those influences or events external to the intervention that may inhibit the manifestation of causation.

Mechanisms are the casual processes that allow the program to produce the results. External factors refer to circumstances beyond the program's control (e.g., the social, political, or economic environment) that could affect the program's ability to achieve a specific objective.

In some cases, theories of change are divided into two parts: intervention theory which describes the underlying behaviorist assumptions, i.e., the mechanisms motivating the intervention, and implementation theory which defines precisely how the specific intervention should work and release these mechanisms.

The ToC is formulated in such a way as to establish how and why the intended actions will bring about the targeted changes, based on the formula "If x, then Y because Z."

3.2.2.2- Organizational change

To formulate the change, it is necessary to visualize it in the future to illustrate the endline desired situation. This amounts to borrowing visioning principles and approaches.

Indeed, the vision is a mental image of the future. It is an idea of what the future may contain, but which has not yet arrived…of course. Like the vision, the desired change should be that inner thing (inside us) that guides us and provides needed energy to take action. It creates a desire for growth and improvement. Such a focused change therefore embodies our hopes and ideals. But it is not a dream – a hope/reality that only exists in our sleep and can't come to real world –or if we should consider this as a dream, it may be a daydream to be formulated as follows :

- a desired situation towards which we are heading, and which therefore provides the motivation and inspiration to continue;
- the source of mental strength that helps us overcome difficulties and obstacles on the way to achieving our goals.

The change is formulated in the present tense, as a situation already acquired. More than the affirmative sentence of the result, this formulation describes a situation established at the process end, taking time to highlight the how and possibly the indicators (mostly qualitative) of such desired future, which is assumed here to be established. Moreover, when a change is formulated, stakeholders should be committed to take action. If we are in a Church structure, faith definition (Heb 11, 1) may well help picturing and formulating the change.

Remarks :

- The change, even if it is organizational, is crystallized and therefore identifiable/recognizable on the actors and their practices; the process development that underlies this is, therefore, not done in the form of a chain of results or a logic framework with goal breaking down, up to the activities. From the framework of the desired changes, it is rather necessary to identify and express the different stages through which the actors will journey, and which therefore require activities/measures or resources to invest. This is called “change pathways”.
- In essence and according to its origin, the concept of change attached to COAs; and the IHD conceptual framework combined to what we called organizational accompaniment might help in refining needed follow-up, tracking and learning across steps towards change... the ultimate impact postulated. It is therefore important to place the formulation of change within the IHD conceptual framework, with a holistic consideration of the potentials and shortcomings of actors, as well as the context-based systems and structures.

3.2.3- Change-oriented accompaniment for transformational partnership

As developed in the earlier chapter, the accompaniment is key to enable change. This section will then recall the emergence of the concept and highlight the way organizational change could be accompanied, building on Maela Paul's thinking about the concept [35].

3.2.3.1- Recall on the emergence of accompaniment as a social phenomenon

Why do we talk about accompaniment? Who is talking about it, about what, and since when? How did we come to accompany or to have to be accompanied?

The social phenomenon of massive recourse to accompaniment dates back to the 1990s. It then spread to all professional sectors: education, training, health, orientation, insertion, companies, social work - exploding in a multitude of forms such as tutoring, sponsorship, mentoring, coaching, etc. - by instituting a blurring of the lines between the two. - It has also created a blurring of lines between areas that were intended to be separate, such as therapy, spiritual guidance, counseling, and education. At the same time, it calls into question the postures of professionals, particularly those of the counselor, the teacher, and the trainer (Paul, 2004)[36].

But what is new is that the word, which previously belonged to the vocabulary of ordinary life, is introduced not only into the vocabulary of professionals but also into the public authorities' speeches.

By the former - the professionals - accompaniment is elevated to the rank of practice, that is to say of a socially shared activity[37] with a view to a goal. It has a social character and no longer depends on individual, charismatic, or militant dispositions : it is a collective construction. The accompaniment now meets a set of specifications, i.e. obligations and duties for the professionals who implement it. We can therefore no longer appeal only to the human qualities that would be invested in it under the pretext of working with others. This would be to consider the actors in isolation, disregarding the context in which they work, and which is also, in part, what they are. But the challenge remains not to be totally caught up in the "top-down" movement in which they are caught, in order to identify their flexibility.

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35 Maela Paul (2020), la démarche d'accompagnement

36 But also, that of caregivers, facilitators, educators and even inspectors

37 Activity means process, which can be described, modeled, theorized and evaluated.

For the second group - the public authorities – accompaniment is about systems or programs[38] . We must then remember what Foucault (1975) said about systems : namely that they are what a society implements to fight against what for it is a problem. If, as the philosopher reminds us, a system responds to a strategic imperative, we will be less surprised by the extent of the phenomenon, the general mobilization it takes on, and the number of people to whom a support prescription is addressed. Thus, when, for example, the accompaniment relationship is written into a social action code by France law, it conveys the incantation of "the user at the center of the system" and establishes the idea of a principle of adhesion as a condition of the relationship where, in reality, there is only obligation and injunction, imposition and prescription. The systems, designed for people "in difficulty", function by categories[39] , discriminatory by definition, and are most often part of a medical-social logic focused more on weaknesses, deficiencies, and shortcomings than on the potential and resources of the people[40].

However, accompaniment, carried by a whole tradition, has come down to us as a specific relational dynamic, marked by a posture of aspiration on the part of the accompanied novice to commit himself in a direction of which another, in the posture of accompanier, was the guarantor for having accomplished this path himself (Paul, 2004). What happens when accompaniment is part of an instituted practice that professionals implement under the same banner: "aiming for the autonomy of the person"? For such is the consensual ideology. Being autonomous today is considered highly desirable. But can one be autonomous on injunction? And what does this autonomy mean, synonymous with being able to take charge of oneself, able to get out of the situations in which one finds oneself, able to overcome one's destiny[41] ? Does accompaniment thus aim, more or less, at guiding or parameterizing individuals as subjects incited to exercise their capacity to respond to the problematic situations in which they are caught?

We would thus have moved from a logic of repair, centered on shortcomings, deficiencies, delays, characteristic of medical-social work, to a logic of optimization, valuing capacities and resources. The former, at the risk of being infantilizing, tries to revive the social fabric with a lot of "it's going to be okay: you're not alone, we'll take care of it", while the latter, with an empowering vocation, tries to convince everyone that "it's nothing, it's going to go away: if you want, you can".

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38 The term "device" is particularly developed in France, whereas in Quebec, we speak more of programs.

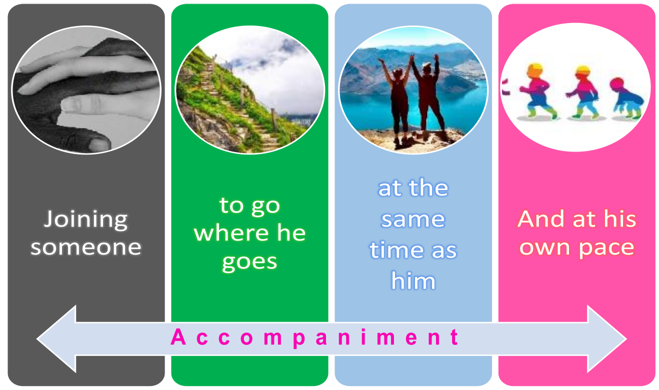
39 School dropouts, delinquent adolescents, young people without training or employment, individuals without papers or housing, etc.

[40] This categorization (administrative or fussy), by attributing the reason for an accompaniment to a personal difficulty, totally ignores what justifies putting oneself together

[41] It is within this society where we collectively demand, from each other, to be autonomous, responsible, to know how to cope, to take control of their lives, that we see individuals breaking with the systems that oppress them, because they no longer want to suffer their lives .

3.2.3.2- The professional accompaniment

As per the above, the accompaniment seems to be caught between two types of trivialization ? The first of an assistance nature, is the jewel in the crown of the welfare state, while the second, by making the apology of resilience, is part of an optimization "at any cost", borrowed from the economic model.



This risk requires professionals to adopt a reflective and critical posture on what they are supposed to do when they say they are accompanying : Who am I to accompany another person? What does he/she represent for me? What do I represent for him? What kind of relationship do we have? What institutional framework are we in? And for what world are we working? We can therefore assume that, if the issue is relational, it cannot be answered by techniques: it is, above all, a question of posture (Paul, 2004).

The key understanding to consider on what accompaniment stands for is "**Joining** someone to **go where he goes,** at the **same time as him,** and at **his pace**". Such accompaniment is at the heart of the organizational change journey. It is seen as both the driver and the cross-cutting dimension of change-oriented capacity strengthening approaches.

The accompaniment that this paper proposes integrates not only a combination of coaching, mentoring, job- shadowing, counseling community of practice, etc. between both partners (the local organization and the accompanier), but also an intentional and sustained collaboration with required interactions towards the desired changes, between staff of the partner organizations. Since this is a path to organizational change, it will also require a sort of institutional accompaniment (flexibility, review of practices, etc.) with the local partner and its staff at the heart of the process.

This is what we call professional accompaniment for organizational change.

3.2.4- Social Capital for effective interorganizational relationships

In resonance to all the above chapters, research in social networks in sociology has been mostly concerned with describing the relationships among individuals and the core contributions to the theory of social capital focused on the individual level of analysis. However, social capital cannot only describe how relationships affect individual outcomes but also how relationships affect organizational outcomes.

Instead of looking at relationships inside the organization, scholars have elaborated on the concept of social capital and explored how relationships among organizations can affect organizational outcomes.

There are different ways to elaborate on the concept of social capital and explore the relationships among organizations. One way would be to examine the *interpersonal relationships* among individuals in different organizations. Another way would be to explore the *affiliation of individuals* with multiple organizations: interlocking directorates could be an example. A third way would be to examine *inter-organizational relationships* as alliances. The application of the concept of social capital at the organizational level of analysis follows a logic similar to that at the individual level of analysis. There are some significant similarities in observing the effects of social capital at the individual and at the organizational levels of analysis (Brass et al., 2004). A core idea to understand the application of social capital theory to the organizational level of analysis is that of embeddedness (Uzzi, 1997), according to which social relations tend to overlap with business relations and therefore the study of social capital can effectively explain inter-organizational relations. Even inter-organizational relations are supposed to create value because they provide access to a specific set of resources. The forms of social capital also focus on the characteristics of inter-organizational ties and the organization's position in the local or the global structure. Tie strength, brokerage, closure and centrality all have been used at the individual level as well as at the organizational level. The resources provided by social capital are similar as inter-organizational relationships also give access to information, trust, control, or support.

3.2.4.1- The lifeblood of organizational relationships

The "employee engagement is the lifeblood of successful Organizational Relationships"[42] :

- research shows that employees with the highest level of commitment perform 20% better than those with an average level of commitment.
- employees with the highest levels of commitment are also 87% less likely to leave the organization

[42] *An article from 31West »Blog »Business » How To Build Organizational Relationships (https://www.31west.net/blog/build-organizational-relationships/)*

The better the workers' organizational relationships, the higher their engagement. The higher their *engagement*, the more productive they are. Increased productivity generally translates to higher revenues and profits. For non-profit organizations, revenues and profits are in the form of managerial and programmatic performance of interventions for high-quality social benefits in aid of those served.

Question would be : How do you build high-quality organizational relationships through the staff ?

Individuals at the core of the expected/desired change

The core point of the change-oriented approach is that it keeps the focus on actors. The whole organization is mostly composed of several collectives of individuals. Each person is therefore called for change before this happens within the organization, in the form of work style and culture.

Figure 19 : learning from butterfly

All the individual efforts and intentionality are key to catalyzing the desired change. This requires a complex process of accompaniment that is often opaque and not controllable, such as the individual's liberty at any time, to whether activate to engage or to withdraw from the action.

Beyond objectives and actions, it is still up to the individual to systematically identify the needed changes. These changes should help him to apprehend reality in another way by modifying his representations, habits, beliefs, know-how, etc.

People, therefore, commit the organization to a deep change by leading it to new ways of doing things in order to effectively adapt to the realities it copes with, or/and just grow. Change identification thus proceeds from a questioning of the organization's practices. It requires a close and individual professional accompaniment to enable needed openness and confidence for the desired change.

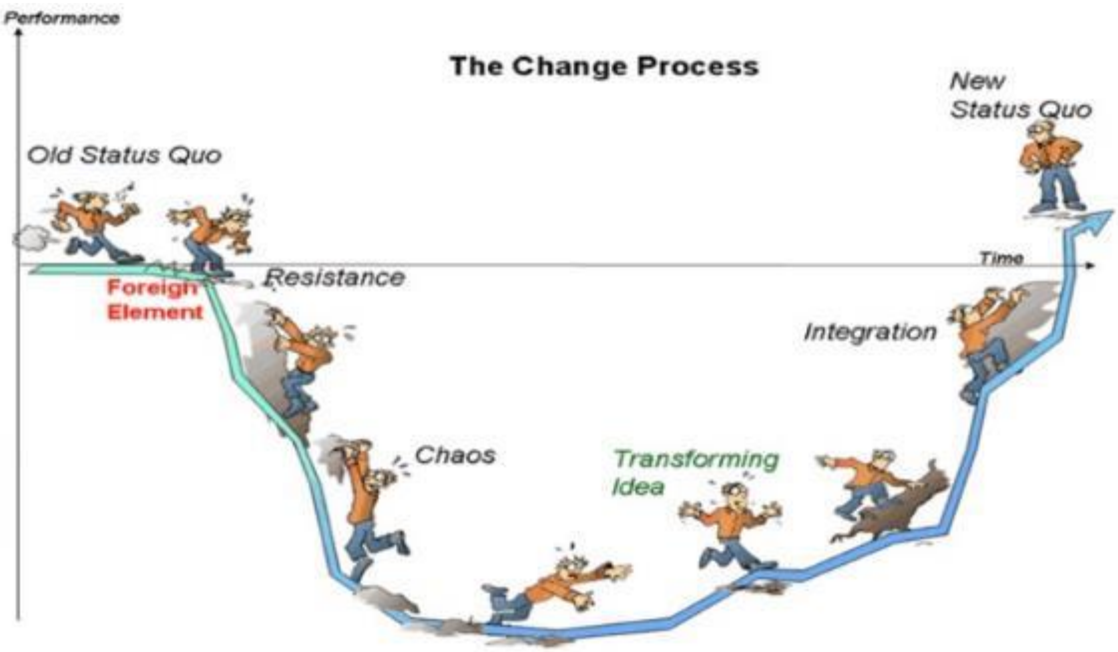


Figure 20 : Change process model (Satir)

Identifying a change is not enough to make it happen. Indeed, the above picture shows that many resistances inevitably emerge, and thus slow down its establishment, because it will upset balances, habits, and lead the actor to face his uncertainties, fears, etc. Here again, the professional accompaniment might help the organization to identify emerging resistances, manage them and promote change by activating drivers such as communication, collaborative work, solving prior issues, etc. Change cannot be decreed, it is accompanied.

If one can keep a certain control on the action he is implementing, the organizational change and involved actors cannot be controlled in the same way. It is necessary to take into account the uncertainty of the result and then work with errors and failures as a source of learning, to accept and work on unplanned phenomena that emerge, etc. The principles of emergence and non-predictability of events are at the heart of this approach.

Stepping back to the transition to local leadership, this poses the challenge of creating an enabling environment within partner organizations that are committed to the change journey.

3.3.3.2- Behavioral change we can learn from the hospital

Pope Francis Definition of "hospital" *(Published by St James the Apostle Catholic Parish)*

"Hospital walls have heard more honest prayers than churches ... They've seen far more sincere kisses and kisses than at airports ...

It is at the hospital that you see a homophobic being saved by a gay doctor.
The "patricinha" doctor saving the life of a beggar ...
In the ICU you see a Jew taking care of a racist ...
A police patient and a prisoner in the same ward receiving the same care ...
A rich patient in the liver transplant queue ready to receive the organ from a poor donor ...

It is at these times when the hospital touches the wounds of people that universes intersect on purpose divine and in this communion of destinies we realize that alone we are nobody !

The absolute truth of people, most of the time, only appears at the moment of pain or the real threat of definitive loss "

Hospital, a place where human beings strip off their masks and show themselves as they are in their true essences. This life will pass quickly, do not fight with people, do not criticize your body so much.

Don't complain so much.
Don't lose sleep over the bills.
Be sure to kiss your loves.
Don't worry so much about making the house spotless.

Goods and assets must be conquered by each one,

Keep the dogs closer.
Don't keep the bowls.
Use the new cutlery.

Don't skimp on your favorite perfume, use it for a walk with yourself.

Wear your favorite sneakers, repeat your favorite clothes, so what?
If it is not wrong, why not be now ?

Why not take a break?
Why not call now?
Why not forgive now?

Christmas, Friday, the next year is very much expected, when you have money, when love comes, when everything is perfect ...
Look, there is no such thing as perfect.

The human being cannot achieve this because he was simply not made to complete himself here.

Here is a learning opportunity.
So, enjoy this life essay and do it now ...

Respect yourself, respect others; follow your path and leave the path chosen by other people, respect do not comment, judge or meddle.

Love more, forgive more, embrace more, live more intensely and leave the rest in the hands of the creator. ”

(Pope Francis)”

Here is one question after reading this message/reflection : is the world ready to intentionally consider that human relationships are sick enough to go to the hospital for human beings to conscientiously become what there are? Human beings are all interconnected, interdependent, and mutually influential in such a way that none can become immune to contextual influence…we have a common good and destiny as mankind.

CHAPTER 3 : HEALING THE WORLD STARTS IN FAMILY

3.3.1- Reminder : Modeling behavior for children has long-lasting effects

This reminder is an article from Rick Nauert, PhD on May 27, 2018, published by PsyCentral.

Developmental psychologists have always known children learn by imitating adults.

Now, a new study of Australian preschoolers and Kalahari Bushman children finds that a particular kind of imitation — over-imitation, in which a child copies everything an adult shows them, not just the steps that lead to some outcome — appears to be a universal human activity. Researchers believe the work sheds light on how humans develop and transmit culture.

Scientists "have been finding this odd effect where children will copy everything that they see an adult demonstrate to them, even if there are clear or obvious reasons why those actions would be irrelevant," says psychologist Mark Nielsen, of the University of Queensland in Australia. "It's something that we know that other primates don't do." If a chimpanzee is shown an irrelevant action, they will not copy it — they'll skip right to the action that makes something happen.

But it is not clear that the results found in child psychology research apply to all people, Nielsen says. This research is usually done with children who live in Western cultures, whose parents are well-educated and middle- to upper class. And these parents are constantly teaching their children. But parents in indigenous cultures generally do not spend a lot of time teaching.

"They may slow what they're doing if the child is watching, but it's not the kind of active instruction that's common in Western cultures," says Nielsen. So, he teamed up with Keyan Tomaselli, an anthropologist at the University of KwaZulu-Natal in Durban, South Africa, who has worked for decades in Bushman communities in southern Africa. Their study is published in *Psychological Science*, a journal of the Association for Psychological Science.

For the experiments, the children were shown how to open a box — but in a complicated way, with impractical actions thrown in. For example, the adult would drag a stick across a box, then use a stick to open the box by pulling on a knob — which is a lot easier if you just use your fingers.

Most of the children copied what the adults did, even if they had been given the opportunity to play with the box first and figure out how it worked. This was just as true for Bushman children as for the Australian children.

But aren't the children just following the rules of what appears to be a game? "That kind of is the point," says Nielsen.

"Perhaps not a game, but certainly, when I demonstrate the action, it's purposeful. So, from the mind of a child, perhaps there's a reason why I'm doing this." This willingness to assume that an action has some unknown purpose, and to copy it, may be part of how humans develop and share culture, he says.

"Really, we see these sorts of behaviors as being a core part of developing this human cultural mind, where we're so motivated to do things like those around us and be like those around us."

We agree that this research highlights the importance of qualifying the concept of modeling so as not to systematize it for all communities. But it must be said that there is no question of just the usual (but outdated) comparison between the West and the so-called indigenous peoples, thinking of the southern regions...as homogeneous and unchanging continuums. First of all, if we stick to the definition of the word "indigenous", we have to say that all regions of the world have their share of indigenous communities, as well as classes considered more "modern, evolved, civilized/educated... connoisseurs of the good ways of life". Moreover, all these labels call for debates such as (i) the actual meaning of civilized, modern, educated people, (ii) the level of relevance, objectivity, and beneficence of the references considered if any.

We are not going to make these debates here. We must rather recognize that apart from the reality of our interconnection as human beings, the world seen as a set of socio-cultural continuums is a real mixture nowadays : some Africans have become more French than Gauls while some Westerners are more integrated into Beninese culture than some Beninese.

Let us step back to the essential reminder of how crucial it is to be aware of the modeling of children. According to HealthyChildren.org's website, "Children learn by watching everyone around them, especially their parents. When you use manners and good coping strategies, you teach your children to do the same :"

"Point out sharing among adults. Children often feel that they are the only ones who have to "use your manners," "share," and "take turns." So, when adults share, point it out to your children. For example: *"Daddy is sharing his drink with Mommy. Good job sharing, Daddy!""*

"Model good ways to calm down. Teach your children how to calm down when they are upset or frustrated. For example, if you are frustrated about sitting in traffic, you might say: *"Mommy is really frustrated right now. Please help me calm down by taking 10 deep breaths with me.""*

"Teach children to say how they feel. If you are really frustrated, you might want to say, "You are driving me crazy right now." Instead, try to express your actual feelings: "Mommy is really frustrated right now." This teaches children to say what they feel instead of making critical or hurtful statements. Then help your children do this when they are upset. For example: *"It looks like you are feeling sad.""*

3.3.2- Enabling an optimal childhood

3.3.2.1- In the Psychological Journey

Parents generally do their best but most of us, as parents, have our own limitations, which prevent us from responding to our children's developmental impulses optimally at each stage. The impulses give rise to needs for certain types of experiences with our caregivers, e.g. the impulse to bond is linked with the need for our parents to be consistently available and attuned. When these needs are not met adequately, as children we experience emotional pain and inner tension and we develop defensive adaptations to cope, survive and diminish the pain. When used repeatedly over time, these adaptations or defenses become our way of being in the world and we identify ourselves with them.

The first four stages of Hendrix's developmental model attempt to represent in a simplified way one aspect of the complexity of human growth. The stages are neither discrete nor linear, they overlap and we can cycle back into earlier stages. They are more like threads that extend across the life span, with the threads being thicker during particular periods. The stages tend to repeat in general sequence over the course of our lives.

The purpose of having an awareness of the developmental journey of the individual across childhood is not to blame parents but to

- deepen our compassionate understanding of our experiences
- help (as therapist) clients develop a non-blaming, non-shaming way of understanding themselves, their partners, and even their parents
- help clients have an understanding of the unfulfilled childhood needs that they are bringing into their relationships for healing, so that therapists and partners can facilitate the mutual meeting of these needs and deal with issues of self-hatred associated with the unmet needs
- provide therapists with a framework for understanding, without judgment, the dynamics between partners and the 'perfection' of the 'fit'.

<u>The survival impulses and associated nurturance needs</u>

- The child develops in stages, impelled by survival impulses to connect, linked to physical and intellectual development.
- The role of the parents is to support the developmental impulses appropriately as they arise.
- The first four stages of childhood have to do with the development of self and impact on the child's ability to relate in intimate loving ways.

- The role of the parents in the first four stages is to nurture the development of the self in relationship with others within the family environment.
- The role of the parents in the remaining stages is to socialize the self of the child with a focus on learning how to be relational with the world outside the family.
- When parents are able to successfully nurture and support these impulses the child develops into an adult who is responsible for the self and to others.
- Many parents are unable to adequately provide their children with the environment of physical and emotional safety needed to fully accomplish these tasks.

The developmental impulses

	The Developmental impulse is	**The Impulse is**	**The message the child receives is**	**The healthy outcome for the child is**
Attachment Stage (0-15 months)	to bond and remain connected to the caretaker, primarily through the function of the senses	nurtured when the caretaker(s) is (are) reliably available, warm on contact and empathically attuned to the infant's needs.	'It's okay to be', the world is safe, my needs will be met	emotional security, basic trust and coherence, a capacity to adapt flexibly to changing environmental demands.
Exploration Stage (15 months to 3 years)	to explore the world, which requires separating and reconnecting with the parent(s)	nurtured when the parent supports the child in venturing out, while setting reasonable limits, and is reliably available and warm on their return.	'It's okay to explore, to separate and return'	that the child experiences a budding sense of separateness and safety within the context of connection, and retains a sense of curiosity
Identity Stage (3-4 years)	to express the many facets of the self which are evolving through internalizing the caretaker(s) and experimenting with a variety of character and affective identifications.	nurtured when the parent(s) mirror the transient identifications and self- expressions of the child and express themselves in the "I" as a differentiated other	'It's okay to be yourself'	that the child develops a secure, differentiated and integrated sense of self
Competence Stage (4 to 7 years)	to become competent, powerful and effective in the mastery of tasks	supported when parents set appropriate tasks and offer appropriate instruction for achievement and praise for efforts	'Go for it, you can try it and I'm here to help if needed. It's safe to make mistakes'	that the child develops a sense of personal power, effectiveness and competence while seeing others as resources.

3.3.2.2- In the Socialization Journey

The Purpose of having an understanding of the journey of socialization is, again, not to blame parents or society but to help

- increase our awareness of where our own energy is blocked so that we can take responsibility for rebalancing our energy flow rather than acting out our imbalances through rejecting or idealizing certain types of expression in others ;
- our clients (and partners in general) do the same so that they can see the "perfection" of the fit between them, and that their partner is their best teacher in helping them reclaim lost energy rather than act it out in the dynamic between them.

We humans are energy systems – at our core we are pulsating life energy. We take in energy from various sources including food, air, water, sleep, and people. We experience and express our life energy outward through various areas of functioning : being, sensing, feeling, doing, and thinking. In the service of our survival within our social context, our families, peers and social institutions have to socialize us – to shape our expressions of energy so that they are acceptable to and accepted by the other members of our social environment.

In order to do this, they give us messages about how we can and cannot express our energy in these areas of functioning to be acceptable. Ideally, they give us messages that we are OK to express our energy through these areas of functioning and guide us in how to do that appropriately. In response to such messages, we remain intact and whole. Messages that support the balanced flow of energy to our different areas of functioning are :

Core energy	It is OK for you to exist, to be in this world
(Being)	It is OK to be fully alive and express that aliveness
Sensing:	It is OK to see, hear, taste, touch, smell
(Senses)	It is OK to enjoy all your sensory experiences
Feeling:	It is OK to feel all of your feelings
(Heart)	It is OK to express all of your feelings
Doing:	It is OK to move your muscles and be active
(Muscles)	It is OK to enjoy your physicality
Thinking	It is OK to think, have opinions and ideas
(Head)	It's OK to express your thoughts and opinions

3.3.3- Restoring the family's "clinical role"

3.3.3.1- The family as fertile ground where love is strengthened

It is within the family that we learn to develop the potential of the below four cardinal virtues :

- prudence, understood as intelligence
- justice, which must be translated by the capacity to give everyone his due
- strength, that is to say the ability to contain oneself, to overcome one's passions and affections
- temperance, the ability to avoid recklessness and sentimentality.

Within his letter to families[43], the Pope John Paul II rightly exalted the family, while further explaining the words "man is the way of the Church" that he used in the Encyclical Redemptor Hominis, published in the first days of his ministry.

"…With these words I wanted first to evoke the many paths along which man walks…Among these many paths, *the family is the first and the most important.* It is a path common to all, yet one which is unique and unrepeatable, just as every individual is unrepeatable; it is a path from which man cannot withdraw. Indeed, a person normally comes into the world within a family and can be said to owe to the family the very fact of his existing as an individual. When he has no family, the person coming into the world develops an anguished sense of pain and loss, one which will subsequently burden his whole life. The Church draws near with loving concern to all who experience situations such as these, for she knows well the fundamental role which the family is called upon to play.

Figure 21 : In-family ties as social relationships' archetype (art object, ordered to an artist in the Central African Republic, for this paper).

[43] *1994 - year of the family, letter to families from Pope John Paul II – "Gratissimam Sane" :* https://www.vatican.va/content/john-paul-ii/en/letters/1994/documents/hf_jp-ii_let_02021994_families.html

Furthermore, she knows that *a person goes forth from the family in order to realize in a new family unit his particular vocation in life.* Even if someone chooses to remain single, the family continues to be, as it were, his existential horizon, that fundamental community in which the whole network of social relations is grounded, from the closest and most immediate to the most distant. Do we not often speak of the "human family" when referring to all the people living in the world?”

The family is, therefore, the fertile ground where love is strengthened. We learn to give and receive, to respect and be respected... at home. The rise or fall of the future of society will be determined by the moral principles and attitudes of the youth around us; the courtship of the young today, the habits they form today, and the principles they adopt now, are the index of what society will be like in the years to come. The family must assume its responsibilities !

3.3.3.2- A place where children are welcome and educated

Emile Durkheim spoke of education in terms of "a dynamic that consists in leading a child from his state of ignorance to the acquisition of moral, intellectual and cultural knowledge, capable of forming in him true humanity. It is the socialization of the young generation by the adult generation."

But in addition to all these aspects in the educational work, Theophile AKOHA emphasized the spiritual, technical, and sexual aspects.

- the *intellectual aspect* aims at forming in the child the sense of discernment through good use of reason, it is called the culture of the spirit.
- the *moral aspect* exercises his conscience to the sense of duty and energizes his will in the choice and realization of good or excellent acts
- the *cultural aspect* inserts the child in the habits and customs of his social environment.
- the *technical aspect*: allows him to awaken to the importance of work, in order to make it the place of his social development.
- the *sexual aspect*: gives him an emotional balance
- the *spiritual aspect* : directs the child's heart towards the divine.

Several authorities are solicited in the educational work of the child : the school, the State, the Church, the mass media, and the family. But of all these instances, the family remains the first reference. It is composed of parents and the children. There is then an obligation to take care of them.

The charter of the rights of the family confirms it in these terms :

"Because they have given life to their children, parents have the original, first and inalienable right to educate them. Therefore, they must be recognized as the first and principal educators of their children.

3.3.3.3- Conjugal love as relationship archetype

It is from conjugal love that all the families that makeup society are born. These families, the meeting place of several generations who help each other to acquire greater wisdom and to harmonize the rights of individuals with the other demands of social life, constitute the foundation of the society[44]. Theophile Akoha adds that this is why all those who have an influence on communities and social groups must work effectively to promote conjugal love, marriage, and family.

Today, inspiring initiatives for the promotion of the family are flourishing everywhere and we congratulate those involved. The community needs to be more aware of the danger that humanity is facing due to the degradation of the physical environment. There is a whole range of policies and international machinery to promote an integrated and healthy environment. Almost all peoples have thus become aware of the urgency of the ecological struggle for an integrated and environmentally ethical life. But man does not only live in a physical environment, but he also lives in a human environment whose core is the family, with conjugal love as the archetype of other social relations. This environment is at a level of threat that seems more serious than that of the physical environment :

- how many households still live with grandparents, guardians, and transmission belts of family and human values?
- more simply: in how many households do children now live with Mom and Dad together?
- do we have any idea of the extent of the current sex trade at all levels?
- are you aware of the level of degradation of trust in inter-personal relationships?
- do we take the time to make a connection between the number of couples who suffer from the delay or lack of a biological child and the direct or indirect abortions with their physical and spiritual bills?

So many situations that compromise the family's health and beauty. It is to overcome this that you, as human being, are called to "A NEW HUMAN ECOLOGY".[45]

44 *"Théophile AKOHA, Famille africaine, deviens ce que tu es, éd. Amour et Vie, Cotonou 2010."*

[45] *https://cvcomment.org/2014/11/17/pope-francis-to-humanum-conference-family-crisis-is-ecological/*

"The family is the "cradle of life and love".

Each child has a biological mother and father, children find in their mother and father a balance between femininity and masculinity, a place already prepared for them in society, arranged thanks to the sacrifices of their parents, and protected by social norms. The love, trust and commitment of marriage allow a man, a woman and their children to meet their destiny... together!" Marriage is not a mere symbol of completion, but the true foundation - the base used to build a family and from there, a community. For marriage on earth binds us together through the ages in the flesh, through families in the flesh, and through the immense and wonderful difference of man and woman in the flesh. We have no right to alter this. It is up to us, however, to encourage and celebrate it. And you have your part to play in this work.[46]

Some extract from Familiaris Consortio[47] will help express our suggested overall action to take.

"The family in the modern world, as much as and perhaps more than any other institution, has been beset by the many profound and rapid changes that have affected society and culture. Many families are living this situation in fidelity to those values that constitute the foundation of the institution of the family. Others have become uncertain and bewildered over their role or even doubtful and almost unaware of the ultimate meaning and truth of conjugal and family life. Finally, there are others who are hindered by various situations of injustice in the realization of their fundamental rights…

In a particular way the Church addresses the young, who are beginning their journey towards marriage and family life, for the purpose of presenting them with new horizons, encouraging them to discover the beauty and grandeur of the vocation to love and the service of life…

To this ought to be added a further reflection of particular importance at the present time. Not infrequently ideas and solutions which are very appealing, but which obscure in varying degrees the truth and the dignity of the human person, are offered to the men and women of today, in their sincere and deep search for a response to the important daily problems that affect their married and family life.

These views are often supported by the powerful and pervasive organization of the means of social communication, which subtly endanger freedom and the capacity for objective judgment.

Worthy of our attention also is the fact that, in the countries of the so-called Third World, families often lack both the means necessary for survival, such as food, work, housing and medicine, and the most elementary freedoms."

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46 From THE HUMANUM SERIES : http://www.eccefilms.com/humanum under the HUMANUM Conference we participated to

[47] *https://www.vatican.va/content/john-paul-ii/en/apost_exhortations/documents/hf_jp-ii_exh_19811122_familiaris-consortio.html*

Finally, to all the families who are resisting the headwinds of values, we say both congratulations and courage, as marching will never handicap you. Just keep in your mind and heart that more than ever, "Social environments, like natural environments, need to be protected", be a human-ecologist to participate in the survival of humanism in your family, around you, in your neighborhood, your city, your country and in the world.

“Integral Ecology”, recently popularized by Pope Francis in the encyclical Laudato Si in 2015, refers to an integrated and holistic approach to political, social, economic, and environmental problems. This Pope Francis' second encyclical is a beautiful meditation on the interdependence between the human person, the family, our neighbor, the natural world, and the Divine. The encyclical would be evocative of themes of "human ecology"- this idea that the book of nature is one and indivisible, encompassing both natural and social environments.

Championing the “integral ecology" you will be working to say : Family, become what you are !

3.3.3.4- Final input from Imago Relationship Theory for any relationships

This is adapted from (i) “Imago Relationship Therapy by Harville Hendrix, Ph.D. and Mo Therese Hannah, Ph.D.” published by Carson, D.K., & Casado-Kehoe, M. (2011)[48] and (ii) an ongoing experience to promote the Imago Relationship Therapy in Benin

Recall on Imago essentials

Imago Relationship Theory capitalized (on part) diverse collection of psychological theories, and ideas from more distant fields like cosmology, quantum physics, philosophy, Eastern thought, and Western religious traditions

Imago theory points to *consciousness* as the essential ingredient of all that exists. Human beings and their relationships conform to the same principles driving everything else in the universe. That is, human beings, like everything else, are an expression of cosmic energy, an energy whose defining feature is *consciousness.* At our core we are, each one of us, a magnificent speck of a magnificent universe; we are made of the same *stuff* that forms everything else in the universe.

[48] *Carson, D.K., & Casado-Kehoe, M. (2011)*

Consistent with this position, Imago's *anthropology* views *interconnectedness* as the essential condition of human beings as well as everything else that exists. This means that we are *interconnected* at every level, both within (*mind-body unity*) and without, with all aspects of ourselves and all aspects of nature, including all other human beings.

These same guiding features of *consciousness* and *interconnectedness* serve as the foundation of Imago's *psychological* theory. Since interconnectedness is the defining feature of human nature (and all nature), the *perceived loss of connection is the source of all human problems.*

> Although we cannot separate ourselves from the universal web of existence, we alone (among other sentient beings) can lose our awareness of our essential interconnectedness. This tragic sense of loss is the universal experience of childhood at the hands of unempathic and unattuned parenting and its ghost haunts the halls of adulthood. When awareness of connection is lost in childhood, our survival-oriented psyche aims to restore our lost sense of connection. This illusory sense of disconnection experienced as separateness, threat, and alienation shows up most dramatically in adult romantic partnerships. The trauma of childhood becomes the drama of marriage. All interpersonal behavior, therefore, whether adaptive or maladaptive, is seen as motivated toward creating, maintaining, or restoring connection.

Imago Relationship therapy (IRT)

For Imago, then, intimate partnership is one more reflection of nature's overriding purpose for all its creation: to repair what is broken and to make all things whole again. For human beings, this means that the unconscious purpose of intimate partnership is to *finish childhood*. Finishing childhood means two things: *healing* and *growing*. To *heal,* we must experience, in our relationship with our partner, a fulfillment of our unmet childhood needs. But this has to occur with a person who reminds us of our caretakers, that is, an *Imago match*. When our childhood needs are met by the person who is the closest facsimile to our childhood caretaker--our intimate partner—our wounds are healed. This process, however, is complicated by the fact that each partner mirrors the deficiencies of the other's caretakers and is thus ill-equipped to provide nurturing for their partner. Therefore, the partners must develop the undeveloped parts of themselves by stretching into new, uncomfortable behaviors. This stretching helps each partner *grow*, that is, to complete the passage through the developmental stages to achieve psycho-emotional adulthood.

Childhood wounds are the psycho-emotional fallout of connectional rupture. Like any other wound, childhood wounds are painful, and like physical pain, the pain of childhood wounds makes us want to protect ourselves against further pain. This, in turn, results in a sense of alienation between ourselves and our context. Imago *clinical theory* states the principles that ultimately form the interventions used by Imago therapists. Each Imago Therapy process is constructed to produce the essential ingredients of intimacy, of which, we believe, there are four:

1. Becoming present to your partner: This requires a transformation of consciousness in which one discovers the "otherness" of the partner, in which we get that "my partner is not me," which promotes progress toward the important developmental leap known as *differentiation.*
2. Learning a new way to talk, that is, turning the conversation from an exchange of parallel monologues into a dialogue. Dialogue creates equality, safety, and connection.
3. Replacing judgment—the destroyer of intimacy—with curiosity, which ensures safety and deepens connection, this requires eliminating all negativity, since negativity stimulates anxiety, signals danger, and thus activates defensiveness, perhaps the major barrier to intimacy.
4. Infusing the relationship with positive feelings, such as liking, appreciation, admiration, acceptance, and similar emotions. These deliberate positive verbal expressions (*appreciations*) are among the building blocks of *authentic love,* which is, for Imago, the consummation of intimate partnership and the epitome of a relationship that is both safe and passionate, comfortable, and exciting.

In the Imago Therapy process, we see giving and receiving as an oscillation between polarities that needs to be kept in balance. Paradoxically, most partners complain because they are not receiving the love they want, but at the same time, they are not giving the love their partner wants. So the first swing of the polarity is mutually to stretch into meeting each other's needs, to move from victim to being a healing resource for each other. This stretching heals and evokes growth. However, this shift towards giving creates anxiety in each partner, evoking a defense against receiving the love they want. This defense is rooted in the pain of ruptured intimacy between caretaker and child, a pain housed in implicit memory. It is unconsciously reactivated in adult intimate relationships to prevent the recurrence of that pain. To move this pain from implicit to explicit memory, to transform what seems eternally present into an obvious relic from the past, one must stretch to receive the love offered, hold it in consciousness, tolerate the anxiety until it recedes, and then integrate it into consciousness and the self, thus achieving growth towards wholeness.

Due perhaps to a cultural bias against receiving (as opposed to giving), receiving love seems more challenging than giving it. Therefore, therapists often overlook receiving love as an essential side of the dynamic balance of giving and receiving.

In summary, for Imago, whenever a couple gets angry at each other and views the other as the enemy, it can be tied to a much earlier rupture when we, as children, were not seen for who we were, were not noticed, understood, or even loved. This rupture, to close, needs the combined work and determination of both partners; if they are going to grow up as individuals, they need to do so as a couple. They were wounded in relationship; their relationship, therefore, is what they need to heal.

The three key stages or romantic relationship

Romantic relationship is a developmental process made up of three stages : the *romantic phase*, the *power struggle*, and *conscious partnership*.

The positive projections of the romantic stage are inevitably followed by the negative projections of the second stage, the power struggle. The power struggle is launched when 1) partners' childhood wounds, defenses, and character flaws cause frustration for the other; 2) instead of spontaneous feelings of romantic love, partners grow increasingly frustrated with and negative toward each other; 3) when frustrated with each other, partners use the unconscious and automatic defensive strategies, or *defensive adaptations*, that they developed in childhood; and 4) partners use negativity or other forms of coercion to get their needs met by their partner. During the power struggle, partners unconsciously re-experience and react to each other in the same ways they did toward their imperfectly attuned caretakers during childhood.

Clinical Practice Clinical practice focuses on helping couples change the structure of and content of their conversation from parallel monologue to intentional dialogue. Dialogue creates equality and safety, thus allowing partners to relax their defenses, authentically engage in conversation, and ultimately transform their relationship into a process for creating healing and wholeness, thus enabling each individual partner to finish childhood as they collaborate in improving their relationship.

Along with generating the essential ingredients of a conscious relationship-- safety and passion--the entire array of Imago interventions revolve around the five steps designed to lead struggles out of the power struggle and into the third relationship stage, conscious partnership. These five steps include r*e-commitment, re-imaging*, r*emoving* all negativity from the relationship, r*e-romanticizing,* and *re-visioning.*

IRT for any relationship beyond couples

This is an experience going on and carried by three main organizations : Love Power, Fondacio et Imago France.

The Imago theory is therefore originally designed for couples. But the treasure intrinsically linked to the method including key words and concepts such as Consciousness, interconnectedness, commitment, childhood wounds, differentiation, giving/receiving, visioning, positivity... are well adaptable to the improvement of any social relationship. With the support of imago therapist colleagues, facilitators, and facilitators from France, we have initiated and conceptualized in Benin, what we called Imago workshops for "solos" – to say persons not necessarily in couple. We adapted the theory for the benefit of professionals and individuals, family members beyond spouses ... all in need of healthy and healing relationships in their unique contexts.

Through this experience and beyond, practicing the relationship therapy tips for professional activities, we help people to explore their vulnerabilities and transform them into strengths, so they improve their communication styles or formats in social relationships. In doing so, they are equipped to maintain and develop relationships that heal, including childhood wounds that impact any social and professional relationship in adulthood.

3.3.4- About "intentionality" in relationship

The word intentionality can be defined as the awareness of what one is doing. To act intentionally then means **to act on purpose**. When someone does something intentionally, he acts with the destination in mind. Adapted to the organizational relationships, the intentionality requires that actors go over a "simple" commitment, based on their awareness and approval of the rightness and even cruciality of the industry-wide needed "shift" about approaches to international development.

3.3.4.1- In organizational relationships

INGOs and donors' intentional commitment to local leadership should lead them to strategically, intentionally, and effectively (i) make needed decisions to invest and invest themselves for locally-led capacity development, (ii) demonstrate required principles, values as needed to enable context-based journey to organizational change, including flexibility (timeline, resource and technical challenges) required by change process.

This requires to accompanying a local actor's ability to achieve its own mission, to take action to design and implement solutions to local development challenges, to learn and adapt from that action, and innovate and transform over time. Local organizations should appropriate more in-depth what local leadership concept means for them and what are the related opportunities and challenges, from their perspectives. They could therefore make decisions about their organizational change vision and priorities, initiate advocacy, negotiate and even market donors as needed. Intentional commitment to organizational capacity development also means for local organizations to show interest and proactively adapt existing tools and approaches to their contexts.

Avoid systematically buying package approach brought or suggested by other to support capacity development. As far as local organizations are willing to secure funds from donors, either public or private, national, or international, their performance may be measurable against what the latter approve as "normative outcomes". However, they should claim to be at the front line for context-based ways, forms and speeds of the capacity development that leads to the expected performance. Therefore, the related journey will be relevant and adapted to their values and cultures. As stressed in USAID LCD policy, other experiences, models, and international comparisons may be informative, but must not be determinative.

If donors/INGOs and local organizations are intentionally intentional in their commitment to enable local leadership, they should journey in such a way that each side plays its role, so the capacity development is based on organizations' contexts, priorities, strengths, opportunities, and risk tolerance, as well as required proactivity.

3.3.4.2- In love relationships

In love relationships and more generally within any social relationship, being intentional leads to the same approaches and "how" of the relations and related interactions. First, being aware that "1+1=3", and therefore enable enough safety for each "self" to find own ways out for inner blossoming and then social and spiritual grow, while purposely investing and investing oneself for the "space between" (that the relation underlies) to nurture each self in return. Furthermore, for each person to heal from his/her Imago-specific "lost-self", the other's close, personalized and context-based accompaniment is needed, including flexibility : time, energy, attitudes, relevant languages (be aware of the other's love languages[49] and practice)…

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[49] *The Five Love Languages : How to Express Heartfelt Commitment to Your Mate is a 1992 book by Gary Chapman. It outlines five general ways that romantic partners express and experience love, which Chapman calls "love languages"*

Intentional behavior for safety (note from Imago)[50]

Many couples begin to relax in early sessions when the Imago Therapist talks about increasing intentional behavior and reducing reactivity. This is an aspect of safety. The therapist conveys the centrality of the concept, oftentimes repetitively, that safety comes through the growth of intentional behavior. This also includes helping them understand the importance of moving toward the elimination of criticism, shame and blame given that spontaneous reactive "dumping" of feelings into the relational space has such predictable effects on the partner's flight or fight mechanisms. Imago therapists push for intentional behavior in the service of fostering safety and connection. When a couple falls out of dialogue, even after a nice piece of work, and moves into freestyle, anything can happen. It is helpful to increase couples' awareness about John Gottman's[51] research on the predictors of divorce which he named the "four horsemen of the apocalypse" (the four most lethal prognosticators of marital failure) : Criticism, Contempt, Defensiveness, Stonewalling. The most *positive predictor of a favorable marital outcome*: the 5 to 1 ratio of positive to negative transactions.

3.3.4.3- To be Intentionally Intentional : 5 Things You Need to Know

(Article published by Dr. Burnout, in June 23, 2014)

If you mean to change something about yourself, or even transform your life into something completely different, then you must act with purposeful intention. Attempting to change without being intentional during the process will not meet with much success. When we say we will act with intention, what does that mean? It seems that on the surface of things we act with intention every day, even for the same activities day in and day out.

We intend to set the alarm to get up and go to work. So, we do. We intend to pick the kids up from school. So we do. We intend to watch this TV program or read that magazine. So, we do.

There are also many other things that we intend to do that we never do. We intend to have the neighbors over for dinner. But we never do. We intend to help at the local charity. But we never do. We intend to leave that life-force sucking job that we hate and move on to something better. But we never do. We intend to get sober. But…

[50] *Imago Relationship Therapy Training Days 1-2 Manual, IRI*

[51] *Gottman, J. M. & Levenson, R. W. Marital processes predictive of later dissolution: Behavior, physiology, and health. Journal of Personality and Social Psychology, 63. 1992.*

If we intend to change but do not, then we are actually intending *not to* change. Remember, intention is just a mental thought process. What is the difference between the two intentions – to intend to do something and do it on the one hand and to intend to do something and not do it on the other? Is there a difference? Yes !

These days when someone is energetically and emphatically talking about taking positive action(s) for change they may say they are going do so "with intention" or they are "going to be intentional" about it.

We know what they are inferring by those phrases. So do you we wager. But, we submit that there is no difference between the kind of intention that results in a positive outcome and the kind that leaves someone intentionally stuck. Both are gray matter constructs, cerebral conjuring without fabric or form. What people actually and precisely mean by "acting with intention" or being "intentional" should be that they are proclaiming to be *intentionally intentional*.

The definitions of *intentionally* are –*Done with intention or purpose; intended*. That means *action* on a plan, goal, ambition, or destination. Compare that with the definition of *intention – an act or instance of determining mentally upon some action or result*. That means, "I'm going to think about it". Literally, to act with intention means to act with thought only. To act intentionally means to act on purpose. To be intentionally intentional means to act with purpose on your intentions.

This is not just word play or philosophical meanderings. Words matter. This is your key to unlock unbounded personal potential energy. After that, nothing will seem impossible. Someone who is intentionally intentional not only has intentions, they intend to carry them out. Here is how it is done :

1.) *Set a goal.* If you are about to run a race it always helps to know where to find and how to recognize the finish line.

2.) *Develop a plan.* Without a plan you literally have no idea what you're doing so get that straight.

3.) *Start.* Good intentions mean diddlysquat. Being intentionally intentional means taking action on your intentions.

4.) *Build in accountability.* Pull people into your plans and have them monitor your progress, or lack thereof. This will keep you motivated and self-assessments will be more honest.

5.) *Never quit.* Quitting is never an option if you are intentionally intentional. Regrouping, course corrections, redesigns and reboots are not quitting. Stopping=Quitting=Failure. No one fails until they quit.

SHOULD WE CONCLUDE

This paper discussed that human beings are connected. More generally, everything is intrinsically connected and constitutes energy. Whether in a family, in a society, in an enterprise, or in an organization committed to humanitarian and/or development work, the nature, quality, and "how" of interpersonal relationships remain preponderant for an individual and collective development that is sustainably fulfilling...from inside.

This means that at the end of the day, the decision that each person will take will be individual and specific to his/her personality and context, with the level of intention and intentionality that he/she will commit to or just decide.

We are sharing as follows this story we developed as a final takeaway to enable actionable decision moving on in relationships that heal, whatever your context and challenges are.

The story has been written to illustrate how we see intentional engagement and accompaniment in relationships that heal. This demonstrate behaviors and attitudes that we suggest to any relationship that is committed to transformational partnerships. It should be noted that quality and effectiveness of interpersonal relationships are key to the accompaniment needed for the paradigm shift desired by partner organizations for international development. Moreover, real development might be considered with and for the lasting good of human beings, either there are in couple or other social relationships, or even in lonely life for a specific vocation, since the energy that we are and that we circulate in the cosmic connection that makes us "one", determines everything.

Since we are all in ***connection*** – everything is always in connection, and this makes us “one” and determine our common destiny as human beings. We better work on our “space between”, including championing REDI-sensible relationships with complementarity as crosscutting principle. Each individual and organization feels safe and confident, to journey for growth. If individuals are not safe or feel safe, no society can be If individuals do not feel safe within themselves, there can be no peace in society and in the world.

This requires that we stay intentionally intentional in relationships, as illustrated in the story.

THE DOVE AND DUCK JOURNEY STORY

"Once upon a time, there was a beautiful dove who lived peacefully in the sky with a certain level of resilience regarding the risk of falling under the influence of gravity and other earthly vulnerabilities. Let us say she had secured basic subsistence needs and related strategies and techniques for the future.

From her “earthly sky”, the dove could well enjoy the peace of which she had the control to some extent, without being safe from what other brothers and sisters in the animal kingdom might be up to or doing, including taking all the risks to try to share her “comfort”. She could also see further/farther into the horizon, "her horizon", including the probable opportunities and challenges in the future, because of her means and her strategic positioning …somewhat favored by the history.

Awareness of heritage heaviness

The dove had a duck friend. Let us say more than a friend, the duck was a sister per essence… as they are of the same species. Unfortunately, in the past, both sister-friends underwent different experiences, including with their caregivers, former partners, and many other factors (natural and manmade). All this resulted in the isolation of the sister-duck who missed a lasting welfare, while the dove continually developed and had its ascension, albeit she also has some vulnerabilities. Over time, systems, and structures, as well as trends, cycles, and shocks related to their contexts and environments led to an ongoing accentuation of both inner and outer well-being of each of the two a priori natural partners, including different and complex wounds.

Is this the result of a deserved destiny, a fate, or even the sanction of an invisible divine judge, or an emotional crime of the past that created voids and lacks as deep causes, a simple combination of circumstances, or the result of a plan hatched by the dove's ancestors that the duck ones would have undergone until his generation, including a mental prison that creates bad references on the meaning and definition of happiness or welfare to chase, or that maintains some disabilities or/and complexes... ? All these reasons or hypotheses are potentially imaginable and even possible.

But without a conclusion being objectively, clearly, and definitively drawn on the actual causes of this situation, the dove expresses and even demonstrates in a recurring way her willingness to help the duck which, being of the same nature, could also develop her muscles and techniques to fly high and durably, according to the dove’s experience and thinking. This commitment led the dove to some huge investments over time, in the form of partnerships which, unfortunately, have not yet produced the desired or expected lasting changes.

Intentional accompaniment for change

So, the dove intentionally decided to change her approach to finally get her friend find ways out of such a situation that does not honor their common nature. She left her pedestal/position without losing her awareness and ability to resume her position/comfort at any time as needed.

She therefore joined the duck and became more aware of the latter's situation while sharing with her, her own realities and challenges. The two of them have appropriated the differences in terms of wounds, context and references of values, languages, internal factors specific to each one such as proactivity and the level of determination and self-confidence to fly. There are also the duck's very fierce and constraining environmental elements. Both have therefore gotten to be aware of provisions and work needed for the changes in required in each one's mind, with foreseeable resources and timeframe needed for the change journey.

The two now have rediscovered and known each other a bit more, including a new way of seeing and considering each other. They mutually agreed to go for an ultimate and transformative flight together. The duck had a free hand to decide (after interactions) the height she wanted to reach, the preferred area to hover in such a way to stay attached to her identity values, "not to get lost" and to keep her way of seeing things...all these considerations that make her someone simply different.

It was also built, together, approaches for the duck to get there, considering her structure and agility of the moment, and her speed options as to the run and flight. Both agreed on the route and means to be used, and what each should bring in. The necessary adaptations and flexibility to be observed on both sides were also clarified and validated and both sister-friends were intentionally committed to this. With this momentum and the determination from each, the required adjustments were made along the journey that has been successful and mutually satisfactory.

At the end of the day, the success for the duck does not mean to reach the height and cruising speed known to the dove. She rather found the level that meets her lasting welfare within her unique context. In another hand, the coordinates and references of the dove's flight also underwent mutations, but she hardly noticed. What was now important for both of them was the new life, with the awareness that "it is possible for the other to be happy in a different way than me", that it is not useful for one to fail before the other succeeds, that one could serve as a mirror for the other to evaluate himself/herself, that there were clear and transparent partnership possibilities, based on what each one could do and/or contribute to, according to his/her context and everything that differentiates him/her, so that the two could stay friends in truth and a virtuous togetherness.

The two sister-friends became resilient to their initial vulnerabilities, and, above all, they are now autonomous in organizing and leading their development in a holistic and more sustainable way. Let us say that life was beautiful and safe for each and every one, within a conceptual framework that is holistic enough to preserve the uniqueness of each and based on a concerted management of their environment and the observance of their equal dignity, per their essence.

In this story, do not see the two friends in the proper sense of their natures to think that we explicitly put one top to the other or as better than him. We must just stick to the DIFFERENCE of the current capacities, contexts, and resources, according to the conventions, standards or even the simple definition of happiness that are considered as references, to demonstrate and talk about development and blossoming, including the reality of the saying that "the law of the strongest is the best".

Isn't it said, moreover, that who can do more, can do less?

This story is adaptable in the organizational partnership as well as in the social relationship and especially in conjugal love, with the necessary and sufficient awareness and intentionality.

For sure, (i) if the dove stays in "her sky" and asks the duck to join her for a supposedly “sistership” journey, or (ii) if the duck considers that because the other is already "happy and strong enough", she "must" do everything to/for her to the point of not even trusting herself and daring to fly away... no “lasting” change would emerge. It also important to note that the two actors can switch their role as needed, depend on context, capacity area, and asset types (considering the concept of integral human development – DHI), including related vulnerabilities. Anyway, journeying to positive change always leads to transformations and benefits for each actor, whatever his capacity or context are.

When we love, we are intentionally beneficent and benevolent vis-à-vis the other, and we stay with him/her, accompanying him/her as far/long as necessary to heal from his/her past, and grow.

PS : The characters in this story are virtual. Neither you nor anyone else is a dove or a duck. This is just a caricature to share the endline key message.

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