



Solidarity on an Equal Footing

New Paths of Cooperation

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CONTENT

Editorial		7
Projects		
Social Entrepreneurship Disrupts Conventional Economic Development Paradigms	Keith D. Warner OFM	8
From Charity to Entrepreneurship: Little Sisters of St. Francis as Development Agents in Uganda	Margaret Nabukenya LSOSF	16
Essay		
The Life of the Poor is the Glory of God	Christian Tauchner SVD	30
Comment		
Healing of Memories – Healing the Scars of the Past	Emanuel Graef	37



EDITORIAL

For many decades, in view of countries that did not meet the economic standards of industrialised countries and where an especially large number of people lived in poverty and hunger, mainly countries in the southern hemisphere, there was talk of development aid, with a certain degree of arrogance. This term stamped the „poor“ countries as underdeveloped recipients of financial aid from the „rich“ countries, where people know how to succeed in economic progress and thus overcoming poverty. In many cases, this development aid was also handled by aid agencies and their fundraising collections. Slowly, people grew to realise that this understanding created new colonialist dependencies and made the recipient countries objects of the donor countries. In the 1990s, the term development aid was therefore replaced by the term development cooperation. This was intended to express the insight that such cooperations are about collaborative partnership on equal terms. It also presented the aid agencies with new challenges and perspectives. Donations were no longer to be collected for the purpose of almsgiving but were rather to form the financial basis of the cooperation, in order to overcome poverty and hunger and enable autonomous livelihoods. Aid projects were to increasingly serve to promote

self-initiatives. The present issue of Grüne Reihe seeks to pick up on this change, as an example, and illuminate it in theory and practice.

For example, Keith D. Warner’s piece presents a new form of support for social entrepreneurship, as a contribution to establishing livelihoods, and promotes support that goes beyond funding aid projects in order to enable economic development based on a social orientation. Margaret Nabukenya describes in theory and practice how a community of nuns implements this social entrepreneurship in the context of East Africa, especially with women’s groups. Christian Tauchner’s article shows how theological motivation is freed from a classical understanding of mission, the starting point for church charities, and how the former recipients of handouts become acting subjects whose own initiatives are supported. Finally, Emanuel Graef reports on an initiative in Namibia that wants to help overcome the traumas of colonial violence and how an aid organisation can help. The aim of this issue of Grüne Reihe is also shown on its cover, designed by L. Antoinette Engelbrecht-Schnür: to discover new possibilities of partnership and cooperation that contribute to healing the wounds of the past.

SOCIAL ENTREPRENEURSHIP DISRUPTS CONVENTIONAL ECONOMIC DEVELOPMENT PARADIGMS

Keith D. Warner OFM

Social entrepreneurship is a broad and diverse practical social change movement that deploys innovative business strategies to address a social justice mission, such as addressing the needs of those living in poverty.¹ Social entrepreneurs address social needs using tools from private enterprise, such as business model strategies, revenue diversification, rigorous application of metrics, and impact investment.² They do so motivated first and foremost for the creation of social impact, or put another way, to eradicate poverty and protect the planet. Although not necessarily religious in character, social entrepreneurship offers an outstanding model for enacting a Catholic socio-economic vision.

In the context of the many failures of, indeed perverse outcomes from, government-led development projects, social enterprise-led development holds much promise.³ It represents a mid-scale approach to social change, for it fosters local social progress – but at a scale in between individuals and governments.

Social entrepreneurship is a worldwide movement using the tactics and strategies of business organizations to achieve social and environmental goals. It bears certain similarities with the global micro-finance movement, moving beyond the provision of small loans to the formation and growth of business enterprises with social missions.⁴ Social entrepreneurship is a subset of social innovation, which can be defined as a broad suite of creative practices to achieve goals in society. In contrast, social entrepreneurship is a specific form of social innovation that uses entrepreneurial economic organizations to pursue social goals.

Social enterprises are private economic organizations and not charities. They perceive gaps in economies, such as community-scale poverty, or lack of opportunity or economic exclusion, and they then take direct action. They may be for profit, not for profit, or a hybrid legal structure.

Social enterprises measure their success not with profit but by how they impact society, especially the lives of the poor. Social enterprises have fostered development in many regions of the world by providing access to clean energy and drinking water, launching enterprises that offer gender-inclusive education and health services, and developing creating responsive markets for small farmers. The social entrepreneurship movement is composed of entrepreneurs, the enterprise organizations themselves, and various supportive actors, such as capacity-development organizations and impact investors.

We can now see that social entrepreneurship is highly appropriate methodology for pursuing the UN Sustainable Development Goals worldwide. Can be distinguished from other forms of social action such as social service/charity or advocacy for policy reform. It is a “new” methodology for promoting social development because it uses enterprises to create new markets to provide essential goods and services for the poor and has the potential to be much more financially sustainable relative to charity and traditional forms of aid. Indeed, social entrepreneurship is most active in Asia, Africa and Latin America. In these regions, social entrepreneurship is becoming a favored means to pursue the UN Sustainable Development Goals (SDGs).

¹ MARTIN/ OSBERG (2015). - ² CHAHINE (2016). - ³ YUNUS (2007). - ⁴ YUNUS (2011). - ⁵ For an introduction to impact investment see WARNER (2020).

An example can illustrate these principles. Today billions of people still eat meals cooked on three stones as a stove. This historical practice has terrible social and environmental impacts associated with it. Gathering wood fosters deforestation. These stoves offer highly inefficient cooking, and create terrible indoor air quality that impacts the health of hundreds of millions of people. These are all symptoms of energy poverty, the lack of modern energy technologies, even simple ones.

Many valuable technological innovations – such as clean cookstoves or lights – have been invented that could advance Development Goals, but were failing to do so for lack of an effective delivery and distribution mechanism. The technologies were invented, but “stuck” in the laboratory, or on the shelf. Note that social enterprises do not give items away, they sell products and services to people who would not otherwise be able to access them. In the process, they create local economic markets, social relationships with a social development goal. They often have to deploy social innovations to create local markets where they do not yet exist, for example, with community education, by providing credit or financing, or subsidizing prices.

Social enterprises can be thought of an efficient means of delivery, taking advantage local community resources, in the case of Solar Sister, a social enterprise that trains local African village women to serve as sales agents for clean cookstoves and rather simple solar lighting technologies. Solar Sister imports these technologies and then trains women to become sales agents, who function as privately-funded local sustainable development agents.

Social entrepreneurship can be distinguished from others forms of international economic and social development with the following traits.

1. Prime actor: enterprise-led development (not household, not government, not NGO)
2. Key strategy: create markets to nurture social agency, local initiative, and institution building

3. Accountability: social impact assessment and reporting
4. Responsiveness: shift from aid recipients/beneficiaries (and funders!) to customers, even if heavily subsidized
5. Goals: aligned with UN Sustainable Development Goals
6. Legal status: may be for profit, nonprofit, or hybrid
7. Accountability: transparent systems of social impact reporting

How social entrepreneurship works

A superficial understanding of social entrepreneurship only sees products or services provided by an organization. A more complete understanding recognizes that «social entrepreneurs are creating markets where there has been widespread market and government failure. This, in turn, disrupts unjust social equilibria by creating responsive economic markets and incentives for new societal behavior. We might define unjust social equilibria as socio-economic sin, structural barriers that function as poverty traps.

Social entrepreneurs perceive the problems that emerge from government failure, market failure, or unjust economic policies, but rather than engaging in advocacy for better government policies, they launch enterprises that in turn create markets that provide access to goods and services.⁶ They identify institutional failures but then take direct action themselves, and to demonstrate that economic incentives can be aligned to foster a more just society.

All entrepreneurship is focused on value creation, but social entrepreneurship pursues social value creation, the furthering of the common good. Unlike traditional charity models of aid to beneficiaries, social entrepreneurship fosters the social or economic agency of customers and employees.⁷ This agency has the potential to overcome dependency among the poor. Agency here means the people served develop the ability to shape their own future.

⁶ ELKINGTON/HARTIGAN (2008). - ⁷ GRAY/BOYLE/YU (2017).

Social entrepreneurship fosters responsive local institutions. Where there are no markets for essential goods and services, social entrepreneurs nurture local markets. At the local level, they create the conditions which can give rise to economic cooperatives, civil society organizations, and trade associations – all made possible by the shift among local communities from dependency to agency. Taken together, these allow a community to chart its own course, and at the same time create a development pathway largely free of corruption.

Skeptics may view social entrepreneurship as merely businesses with a social purpose, but this perspective disregards the true potential of this movement, which is the disruption of an unjust social equilibrium.⁸ Effective social entrepreneurs spend considerable effort in understanding and analyzing the root causes of social problems before they launch enterprises. They design interventions that have the potential to address immediate needs through their enterprise, but also can leverage broader change within a social system or social structure.

Several essential features of social enterprises distinguish them from commercial enterprises and conventional charity or social service organizations:

1. A sustainable business model. Nonprofit non-governmental organizations generally start with a social mission and then begin fundraising. Social enterprises begin by defining a social problem as an entrepreneurial opportunity and then create a business plan, one that articulates revenue, expenses, operations, distribution, and social impact reporting. The business model is a key feature that distinguishes social enterprises from most charity and advocacy organizations.
2. A social value proposition. This describes the value that the enterprise activity offers to the poor and to society. A social enterprise defines its mission not by what it is or does (as do many mission statements), but rather by the benefits it delivers to society, through the lens of the poor

as customers. It describes its problem-solving activity. This focuses the attention of the enterprise on the people it seeks to serve – customers – rather than on the pursuit of private profit. It also holds the enterprise accountable to the communities served, not the government or charitable funders.

3. Social impact assessment. Social entrepreneurs deploy systems of measuring the benefits that their organizations provide to society. The mission statement is like an arrow that points to the desired impact, which an impact assessment reports. Social impact measurement is hard to do but essential to justify claims of distinction between conventional and social entrepreneurship. This also holds the enterprise accountable for the change it seeks to effect in the world.

The example of Solar Sister illustrates these features. Solar Sister sales agents sell solar micro-technologies to other women, and this is frequently the first modern energy product ever for these households. Solar lights provide superior-quality light and avoid the dangers posed by candles and kerosene lanterns. Potential customers weigh the upfront one-time investment in a technology with the avoided daily costs of crude energy sources.

Solar Sister products provide much more social value than light. With solar lanterns, students have a bright light to use for their studies and show significant improvement in their education. Families are freed from breathing kerosene fumes, no longer risking burns and home fires due to kerosene lamps. Solar Sister customers report that the sustainable lighting sources allow them to extend the hours for existing businesses, or to start new local businesses.

Solar Sister sells clean, sustainable energy sources that benefit families and provide a platform for local economic development, but perhaps just as important, the women sales agents manifest a new sense of agency and experience enhanced social status. Some report that their communities

⁸ This concept is explained and developed by MARTIN/ OSBERG (2015): 8-20.

now see them as “women who dare,” a label of admiration referring to female leaders who undertake entrepreneurial risks and become familiar with modern technology. These women are able to exercise their voice in local community affairs.⁹

Thus, Solar Sister is an example of a social enterprise that addresses numerous SDGs, promotes education and health for children, and fosters enhanced agency for women. It fulfills numerous social goals outlined in *Laudato Si'*, including local community solidarity and the transition from dirty fossil fuels (i.e., kerosene) to more sustainable energy systems. Solar Sister now has 3000 sales agents and has sold modern energy products that benefit one million customers. It bears noting that the African village communities served by Solar Sister are undertaking the kind of energy transition called for by *Laudato Si'* (par. 165) more quickly than industrial economies.

Acceleration provides capacity development services to help social enterprises scale

Social enterprise acceleration is a type of business acceleration, in which all aspects of an enterprise are reviewed to optimize performance. The goals are to enhance operational excellence of the enterprise (so that it can deliver greater value for money to customers or beneficiaries), and become investment ready, with a justifiable ask. Social enterprises participate in accelerators to learn how to become more financially sustainable, and to develop operational excellence to expand their impact. Impact investors give funding consideration to those who can justify their application with specific details, such as the amount, the type of capital (e.g., loan versus equity), the proposed use of funds, the anticipated social impact to be created, and plan for repayment. Accelerators prepare social entrepreneurs to present their organizations as ready for investment to impact investors with a robust business model and justifiable ask.

In accelerators social entrepreneurs create a more robust articulation of their social impact model (theory of change) and their business model. More advanced social entrepreneurs learn how to lead their organizations in operational excellence and how to prepare their enterprises for investment of various types. Acceleration has four main components

1. Social impact model
2. Business model
3. Operational plan
4. Justifiable ask for impact investing

Miller Center for Social Entrepreneurship is the most successful university-based social enterprise accelerator. It has provided capacity-development acceleration services to more than 1300 social enterprises working in more than 60 countries. Miller Center identifies high-potential social entrepreneurs and then provides a structured curriculum with customized mentoring by experienced Silicon Valley executives. Miller Center’s pedagogy is based on accompaniment, of walking with and co-learning with social enterprises. Social enterprises that have graduated from these programs have raised more than \$580 million in investment and have positively impacted more than 250 million people.

Miller Center is a center of distinction at Santa Clara University, and it embodies in a very concrete way the mission of a Jesuit Catholic university.¹⁰

In 2003, the founders of Miller Center’s accelerator observed many valuable technological innovations that could advance the United Nations Millennium Development Goals, but were failing to do so for lack of an effective delivery organization. Almost all of Miller Centers social enterprises have been recruited from Asia, Africa, or Latin America and are working on the front lines of the UN SDGs.

Miller Center’s approach stems in part from the Ignatian tradition of humanistic spirituality and

⁹ For more on Solar Sister’s social impact, and its cultivation of women’s agency, see GRAY/ BOYLE/ YU (2017). - ¹⁰ WARNER/ LIEBERMAN/ ROUSSOS (2016).

education.¹¹ The faculty who founded Miller Center did not explicitly reference this tradition of humanistic education, but they were influenced by their decades of collective experience teaching at a Jesuit university and its pedagogical culture. These educational values shaped Miller Center.

Fundamental to this accelerator's effectiveness is the customized involvement of a cadre of volunteer mentors, all with significant executive experience. After selecting social enterprises for its program, Miller Center matches them with executive mentors (volunteer professional coaches). These mentors provide a combination of an entrepreneurial mindset that fosters rapid innovation and growth, agile responsiveness to customer/market needs, and a willingness to learn from failure. Through dialog, the mentors personalize the curriculum for each entrepreneur, drawing from their Silicon Valley experience as they work through learning modules. Mentors do not give advice so much as ask the right questions to help the social entrepreneur lead his or her organization on a successful path — in other words, accompaniment.

Sister social entrepreneurs have become agents of authentic human development

The Sisters Blended Value Project provides practical learning and formation experiences for Catholic Sisters to transform their congregations into social enterprises. The project was initiated by the Association of Consecrated Women of Eastern and Central Africa (ACWECA) as a creative response to the needs of the 30,000 Sisters in the ten countries of that region. ACWECA requested Miller Center provide a program of formation and accompaniment, drawing on its experience accelerating more than a thousand social enterprises worldwide. The project provides practical hands-on learning, guided by adult learning models, with mentoring by existing local social enterprises.

By launching their own social enterprises, Catholic Sisters strengthen their own internal structures

and create sustainable livelihood opportunities for their local communities. Initially, the project set out to help Sisters start social enterprises that benefitted vulnerable neighbors and themselves (blended value), but ACWECA now envisions a bolder path: congregations would transform themselves into social enterprises, and renew the Sisters' vocations with entrepreneurial leadership formation. The Sisters understand social entrepreneurship as a new form of social ministry that is fully consistent with their religious vocations and their congregations' missions to create impact in their local communities. These accord the Sisters the credibility to advocate for sustainable, pro-woman development in African societies.

This project took advantage of Miller Center's local social enterprise partners as mentors. Examples are: Eggpreneur (poultry farming in Kenya), and NUCAFE (coffee farming in Uganda). Miller Center-affiliated social enterprises expressed interest in partnering with the Sisters; the trust they have earned in communities served by their ministries can enable more rapid scaling of impact. The enthusiasm of the Sisters exceeded their practical business skills, and this recognition gave rise to apprenticeship concept, which was provided jointly by Miller Center, ACWECA, and Miller Center social enterprise partners. As a result of the apprenticeships, Sisters learned the business skills and strategies necessary to launch their own venture. With the skills and strategic thinking acquired in the apprenticeship, Sisters developed a preliminary business plan.

Miller Center and ACWECA developed a customized 6-month Online Accelerator program to support the launch and implementation of the Sisters' social enterprises. The Online Accelerator provided a series of practical learning modules that allowed the Sisters to refine and strengthen components of their business plan. As a result of the accelerator, congregations grew their own social enterprises, and developed plans to scale and secure appropriate forms of capital investment, and thereby scale their impact.

¹¹ MODRAS (2004).

The next component of this program was early-stage impact investment. Sisters congregations' social enterprises can apply for and receive funding from the Nancy Ottoboni Impact Investment Fund for Sisters to grow their impact. This is the first impact investment fund dedicated exclusively to social enterprises led by Catholic Sisters. The Ottoboni Fund was established to help Sisters learn how to use investments for social impact, especially to benefit women and youth. Knowing that Sisters would apply for their first impact investment through this fund, the donor wanted the Sisters to learn enterprise financial management while creating social impact.

For the Banyatereza Sisters Coffee Blended Value Project, the Daughters of St. Therese of the Child Jesus in Fort Portal, Uganda, launched a coffee social enterprise. This project seeks to transform the livelihoods of coffee farmers in neighboring villages and support the elderly of its congregation. These Sisters train local farmers in sustainable coffee production, organize them into cooperatives, add value to their coffee through local processing, and provide marketing linkages to premium markets. They applied for impact investment to improve their demonstration farm, train farmers, and purchase and install a pulper and solar-powered coffee dryer to capture more value for their local community.

All of the Sisters embarking on this journey reveal their shared values through the common features of their enterprises. They feel very close to their land and want to protect Mother Earth and improve their farming practices to feed hungry people with nutritious food. They want to create social value through farming, even as they adapt to climate disruption. And they want to train local people to create livelihoods in African agriculture. For example, the Religious Sisters of the Holy Spirit (Zambia) Emerging Farmers Initiative offers an agroecological apprenticeship to high school drop-outs to help them launch their own enterprises. The Sisters see their social enterprises as a way to be part of the solution to poverty in Africa.

Sisters bring many personal assets to this work, including relatively more education than many African women, combined with a lifelong commitment to serving the poor and vulnerable. Perhaps most importantly, they are able to leverage the high levels of trust that local people have in their congregations and thus lead them toward enterprise-driven economic opportunity.

The theory of change guiding the Sisters Blended Value Project was: by selecting high-potential congregations and then providing them a suite of services to launch successful social enterprises, these lead congregations will become the examples that many others will want to follow. The most important outcome of the first phase of this project was a set of exemplary congregations serving their local communities, enhancing their own financial sustainability, and renewing their charism. ACWECA has extensive experience in fostering inter-congregational sharing of best practices, and it will build on this. ACWECA reinforced the lessons of these through its leadership formation program for new congregational superiors, and by creating materials for Sisters to engage in initial formation.

Since November 2019, when Miller Center and ACWECA launched the program:

1. A total of 54 Sisters in 18 congregations have developed entrepreneurial leadership skills.
2. Of these, 36 Sisters in 12 congregations completed an apprenticeship.
3. Of these, a total of 24 Sisters in 8 congregations completed the Sisters Accelerator program.
4. Of these, 7 congregations have applied for and received Ottoboni Impact Investment funds.

In 2022, Miller Center transitioned the educational leadership of this project to Strathmore University in Nairobi, Kenya. An additional ten congregations have begun working with Strathmore University, which will make this project more authentically African.

Catholic Sisters are uniquely positioned to unleash the potential of African women and youth: they are

immersed in local communities, regarded as highly trustworthy, and have underutilized assets such as land. However, their effectiveness is constrained by unsustainable ministry models that rely heavily on charity to support themselves and their ministries to the poor. The Sisters also have minimal formal education, and therefore limited business skills and capacity to move to financially sustainable models. These Sisters multiply the impact of successful social entrepreneurship models by bringing extending impact to their local communities, with a preferential option for engaging women and children in these efforts.

Conclusion

Social entrepreneurship can provide practical expression of a Catholic social vision. These social enterprise strategies illustrate in a concrete way several concepts from Catholic social thought. The notion of an unjust social equilibrium is consonant with the notion of “structural sin,” meaning that the social structures in a society systematically disadvantage the poor and vulnerable, perpetuating injustice. Social entrepreneurs, without using theological language, attack structural sin.

Social entrepreneurs perceive the problems that emerge from government failure, market failure, or unjust economic policies, but rather than engaging in advocacy for better government policies, they launch enterprises that in turn create markets that provide access to goods and services.¹² They identify institutional failures but then take direct action themselves, and to demonstrate that economic incentives can be aligned to foster a more just society. The direct action of social entrepreneurs, accountable to local customers and stakeholders, exemplifies the principle of solidarity.

Enterprise-led development transcends the more conventional forms of economic development (government-led development, or international aid, or charity) and is remarkably consistent with the “authentic development” paradigm advocated

by the Catholic Church over prior decades.¹³ Social enterprises are more responsive to the communities they serve, in part because they charge for goods and services, albeit at a reduced price, to ensure access for the economically marginalized. This avoids the problems of dependency that can arise from charity, while also stimulating the formation of local markets. Social entrepreneurs found and direct organizations that pursue social value, which might be a synonym for the common good. The creation of social value means the provision of goods and services necessary for the dignity of individuals and their families, but also for the creation of stronger social relationships.



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¹² ELKINGTON/ HARTIGAN (2008). - ¹³ SNIEGOCKI (2009).

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FROM CHARITY TO ENTREPRENEURSHIP: LITTLE SISTERS OF ST. FRANCIS AS DEVELOPMENT AGENTS IN UGANDA

Margaret Nabukenya LSOSF

Since the inception of the Institute of the Little Sisters of St. Francis (LSOSF), the virtue of Charity has been so pertinent and stands out as one of the core values as desired by our Mother Foundress Mother Mary Kevin Kearny, Servant of God. Given our standing Mission statement, “To reach out with compassion to the marginalized in the Spirit of St. Francis and Mother Kevin.” increasing numbers of people have been and continue use charity to survive. This is resulting from the Charity that the Institute has continued to receive from Local and International Charitable Organisations to support all our core ministries all of which comprise of the underprivileged members of Christ’s Body, namely the sick, the poor, the aged, the crippled, the orphans, the lepers and the homeless.¹ Across rich nations with welfare states, charity continues as a dominant force in the lives of people who are poor. Inadequate state welfare and high housing costs drive people in poverty to seek daily support from charities.² The meaning of charity as a response to poverty is contested, with some highlighting its superiority to state-driven welfare³, and others its role in facilitating welfare-state withdrawal⁴. There are multiple arguments used to advocate charity and ground-up initiatives, rather than the state, as the primary provider of welfare to people in poverty. Entrepreneurship is increasingly considered a milestone on the road towards progress⁵. It contributes to countries’ development and prosperity and helps nations cope with growing environmental complexity.⁶ It is a dynamic concept that can be explored from a variety of perspectives and a number of different contexts. Originating within the discipline of economics,

the concept of entrepreneurship has grown exponentially in Western scholarship and practice over recent decades, and is now addressed by scholars across disciplines, including management and organization studies, sociology, psychology, and critical studies, leading to the formation of the burgeoning, interdisciplinary field of “entrepreneurship studies.” Gill⁷ says that the multidisciplinary attention to entrepreneurship has underscored that the concept cannot be defined with any certainty, though many scholars agree that in its most general sense, entrepreneurship refers to the mindsets, attitudes, and processes associated with or attributed to creating value; what is meant by “value,” however, continues to be debated. Entrepreneurship has only recently been taken up by organizational communication, which has done so largely by joining other critical and discourse-centered approaches for understanding the concept.

Charity, Entrepreneurship and Development

The meaning of *charity* as a response to poverty is contested, with some highlighting its superiority to state-driven welfare⁸, and others its role in facilitating welfare-state withdrawal⁹. The LSOSF however, perceive it as, “compassion for the marginalized to bring newness and fullness of Christ’s life in the world today.” This is why they are involved in apostolate works such as teaching (all levels of education), health care (in-patient and outpatient care including programmes on HIV & AIDS), catechetical work and social services that include: taking care of street children, caring for single

¹ cf. LSOSF Constitutions and Directory: Our apostolate No. 47: 22. - ² PARSELL/ CLARKE (2020). - ³ MCKNIGHT (1995); SMITH/ LIPSKY (1993). - ⁴ CLOKE et al. (2017). - ⁵ SEMRAU et al. (2016). - ⁶ WELBOURNE/ PARDO-DEL-VAL (2009). - ⁷ GILL (2017). - ⁸ MCKNIGHT (1995); SMITH AND LIPSKY (1993). - ⁹ CLOKE et al. (2017).

mothers, refugees and women prisoners, the aged, people with disabilities, orphans and vulnerable children. To majority (99.5%) of the people served in the mentioned core ministries, charity has been extended with minimal effort to grant sustainable independent living.

Cloke et al. further observe that there are multiple arguments used to advocate charity and ground-up initiatives, rather than the state, as the primary provider of welfare to people in poverty. Indeed, Pope John Paul II (1991) wrote that the welfare state globally subverted community's function to provide 'genuine fraternal support', and that charity and volunteers were needed to overcome 'today's widespread individualistic mentality'. What Pope John Paul II witnessed is very critical, but then, requires that welfare states as well as Charitable Organisations like the LSOSF and international communities ought to take on practical charity through equipping the served/reached out to with social-economic skills that are sustainable in nature. In Buganda Region i.e. where part of the capital city of Uganda is, when a neighbor seeks assistance, it is provided but then, for purposes practical charity, not only tangible assistance is provided that solves the immediate challenge but, if it is natural spice, one is required to uproot a seedling and hand it over as well so that this person goes and plants and never comes back for the same. In this regard, that is why the LSOSF feel the need to embrace entrepreneurship other than offering temporary the assistance.

Existing work shows the limitations of the shifting balance from state-led welfare provision to a charity model premised on subsidiarity and spontaneous compassion¹⁰. To this, the LSOSF have embarked on social-economic sustainable skilling and have begun with the youth, child mothers and fathers, single mothers as well as widows and interested widowers. What are they doing? They are engaging in practical charity where training goes on in thought to be practical subsistence farming and this is reflected in provision of start-up requisite

materials that are non-financial for the trainees to go and multiply, be innovative to improve their livelihood. For me this is leaving charity (gifts) and turning entrepreneurial charity organisation.

The scholars i.e. Cloke et al.¹¹ continue to build on a developed literature that identifies four critiques: -i.e. charity to people in poverty is premised on and exacerbates asymmetric power relationships; receiving charity is stigmatised; charity constructs poverty as a personal rather than a social problem; and charity obscures economic, social, and policy institutions where poverty is embedded.¹² Nuances within the arguments in support of or against charity illustrate how the debate can transcend binary political ideologies. Following closely the trend the LSOSF have taken from their inception to date, scholars' criticisms cannot be contravened; at the moment, and with the growing stressing economy locally and globally, LSOSF have labored locally and internationally to mobilise both financial and non-financial resources to do charity but the need to be helped by the society has continued to grow and in the way, by closer to 60% we have created a dependency syndrome that aligns to the four critiques observed and this is so negatively impacting. It is an act of charity to support the needy in society but it is more charitable to provide an environment of stakeholders being more creative and managers of new businesses, small businesses, and family businesses for sustainable livelihoods.

Muehlebach demonstrates that charity as a response to poverty provokes either celebration or concern.¹³ Its presence is cited as evidence of either flourishing community and civil society or neoliberalism undermining social rights; its presence or absence says much about prevailing views about how societies ought to be organised to respond to people in need, and what role the state ought to play in meeting these needs. It is to these changing conceptions that we now turn as LSOSF to entrepreneurship other than charity where we feel that it is a change maker. Shaker et al. strengthen our conviction by observing that entrepreneurship

¹⁰ LAMBIE-MUMFORD (2019). - ¹¹ CLOKE et al. (2017). - ¹² SMITH-CARRIER (2020). - ¹³ MUEHLEBACH (2012).

is a major source of wealth and job creation, economic and technological growth, as well as social transformation.¹⁴ So our desire to turn away from charity to entrepreneurship as development agents is long overdue.

Ratten and Dana observe that *entrepreneurship* is a form of empowerment as it provides a way for individuals to pursue their dreams.¹⁵ Entrepreneurship refers to acts of organizational creation, renewal, or innovation that occur within, or independent of, an existing organization where corporate entrepreneurship refers to the entrepreneurial activities occurring within the boundaries of an existing organization. On the other hand, Gill observes that entrepreneurship is a dynamic concept that can be explored from a variety of perspectives and a number of different contexts.¹⁶

Originating within the discipline of economics, the concept of entrepreneurship has grown exponentially in Western scholarship and practice over recent decades, and is now addressed by scholars across disciplines, including management and organization studies, sociology, psychology, and critical studies, leading to the formation of the burgeoning, interdisciplinary field of “entrepreneurship studies.” Other than the adoption Gill talks about, Charitable Organisations are realizing the need to adopt entrepreneurial activities to help build sustainable livelihoods among those to whom they do charity. As entrepreneurship is explained, one summarizes the current debate that has centered on whether entrepreneurship is reserved for activities that involve innovations or should encompass all acts of organization creation, whether innovative or imitative. What is required is that there is enhancement of entrepreneurial skills and knowledge through structured training and institution- building programs to enlarge the base of entrepreneurs to speed up the pace at which new ventures are created even by the so-called vulnerable and marginalized in society who are being supported by both the local and international donors.

Further, one gets the drive to explain how the strategic decisions and subsequent actions involved in entrepreneurship differ from the strategic decisions and actions of mature, stable organizations. In her further research, Gill continues to indicate that the multidisciplinary attention to entrepreneurship has underscored that the concept cannot be defined with any certainty, though many scholars agree that in its most general sense, entrepreneurship refers to the mindsets, attitudes, and processes associated with or attributed to creating value; what is meant by “value,” however, continues to be debated.¹⁷ And this is why the LSOSF who have been involved in Charitable activities for over 99 years feel that it is pertinent to facilitate the people we serve with requisite sustainable skills that lead them to become more innovative, job creators and hence contribute to national prosperity as well as the Sustainable Development Goals.

The LSOSF with the view “From Charity to Entrepreneurship” desire that all stakeholders being served become peers in the venture, learn to provide requisite resources and derive benefit for sustainable living; that it becomes a collaborative process undertaken by a constellation of stakeholders that come together to co-create novelty in the environment. This may not be the belief of many but just like a number of scholars perceive it, the LSOSF as well believe, entrepreneurship is opportunity recognition, and that the entrepreneur is a unique person who is able to discover objective opportunities where others do not. In Busoga for example, which is one of the most hit areas with poverty, high illiteracy levels and early marriages, there are quite a number of opportunities that can be tapped through with no bias and with practical skills such a region can get better entrepreneurs and cease to search for recurrent perishable charity.

In helping those served by charitable organisations becoming entrepreneurs, creativity becomes pertinent in their lives and so, they are able to generate or recognize ideas, alternatives, possibilities that may be a useful solution to their existing issues of

¹⁴ SHAKER et al. (2008). - ¹⁵ RATTEN/ DANA (2019). - ¹⁶ GILL (2017). - ¹⁷ Ibid.

object poverty. Guiding them on to assembling ideas that have potential value, and involves a process to get it in practice, it has been observed by LSOSF, is the best option. With entrepreneurship, LSOSF are looking towards creating a vision-driven individual who assumes significant personal and financial risk to start or expand a business so as to live sustainably in a globally competing society.

For almost every writer a different definition of *development* exists; and so, because the term development may mean different things to different people, it is important that we have some working definition or core perspective on its meaning. In strictly economic terms, development has traditionally meant achieving sustained rates of growth of income per capita to enable a nation to expand its output at a rate faster than the growth rate of its population.¹⁸ Hence, levels and rates of growth of “real” per capita Gross National Income (GNI) (monetary growth of GNI per capita minus the rate of inflation) are then used to measure the overall economic well-being of a population – how much of real goods and services is available to the average citizen for consumption and investment. The two writers Todaro and Smith further looked at development as the process of improving the quality of all human lives and capabilities by raising people’s levels of living, self-esteem, and freedom. Since Truman, development has connoted at least one thing: to escape from the vague, indefinable, and undignified condition known as underdevelopment.¹⁹ Development must therefore be conceived of as a multidimensional process involving major changes in social structures, popular attitudes, and national institutions, as well as the acceleration of economic growth, the reduction of inequality, and the eradication of poverty.

Development, in its essence, must represent the whole scope of change by which an entire social system, tuned to the diverse basic needs and evolving aspirations of individuals and social groups within that system, moves away from a condition of life widely perceived as unsatisfactory toward a

situation or condition of life regarded as materially and spiritually better. As a broad concept, development has been extensively explored with a view to realise economic growth and social development. However, the emphasis shifted from industrial and economic development as the determining factors in societal transformation. This where, as LSOSF, we come in as development agents. Development is process of improving the quality of all human lives with three equally important aspects. So, the LSOSF as development agents have made an effort to improve the quality of life of the people by:

- Raising peoples’ living levels, i.e. incomes and consumption, levels of food, medical services, education through relevant growth processes.
- Creating conditions conducive to the growth of peoples’ self-esteem through the establishment of social, political and economic systems and institutions which promote human dignity and respect.
- Increasing peoples’ freedom to choose by enlarging the range of their choice variables, e.g. varieties of goods and services.

According to Pearson, development involves “An improvement qualitative, quantitative or both - in the use of available resources”²⁰. He also asserts that development does not refer to one particular perspective on social, political and economic betterment. Instead, it is a hybrid term for a myriad of strategies adopted for socioeconomic and environment transformation from current states to desired ones. For Abuyiada, development is about building active and sustainable communities based on social justice and mutual respect.²¹ It is about changing power structures to reduce barriers that prevent people from participating in the issues that affect their lives.

LSOSF as Development Agents

In literal understanding, an agent is a person who has been legally empowered to act on behalf of another person or an entity. So, for quite a number

¹⁸ TODARO/ SMITH (2014). - ¹⁹ GUSTAVO/ MADHU (2010). - ²⁰ PEARSON (1992). - ²¹ ABUYIADA (2018).

of developments for the transformation of peoples' lives in Uganda, the LSOSF have held the umbrella well. This reflected in the four core ministries that constitute varied apostolate. Picking up from Abuiyada who state that development is a hybrid term for a myriad of strategies adopted for socio-economic and environment transformation from current states to desired ones, I discuss the LSOSF as agents of development.

The Little Sisters of St. Francis (LSOSF) are one of the handful of the Religious Institutes providing holistic services in areas pertaining education, social-pastoral and health. These services are being rendered in the many Institutions that were established by Mother Kevin Kearny Servant of God and are located in different parts of Uganda. The institutions have made fundamental contributions to the existing barriers to quality in teaching, medical, social work and measurement of learning outcomes especially among populations in urban, peri-urban and rural Uganda. Below are what has been done as a reflection being development agents:

The education services we render range from Pre-Primary, Primary, Secondary to Vocational training in nursing, and other vocational courses. As far as University education is concerned, there are LSOSF that have been enrolled to share knowledge in these institutions. Several school-based Intervention simulations have been piloted to improve retention of adolescent girls and boys, youths, adult women and men in school and to encourage transition to all levels of schooling as well as ensuring sustainable livelihoods. There are, however, enormous gaps such as the knowledge being passed on being majorly theoretical that remain in understanding the role of quality education service delivery in meeting the socio-economic development challenges; and, the extent to which education and practical sustainable skills building of the catholic church at the service of the Little Sisters of St. Francis education founded Institutions can contribute to fundamental and quality human capital to deliver on the Sustainable Development as well as the National goals. Almost 50% of the education services we offer are being supported by external support

i.e. international in nature and Missionszentrale stands as our main supporter. When analysis to this is done, it is clear that a good number of the educative services we offer are out of the charity we receive and then we pass it on. This, therefore, informs our desire to transit from charity to entrepreneurship and become innovative development agents.

The LSOSF from our inception have been and are currently involved in several social work that include among others, dealing with people with disabilities such as the deaf, people with various types of disabilities, the mentally challenged, persons with congenital conditions, marginalized groups (especially children, youth and women), the elderly as well as the sick. We further engage in Institute Agricultural Development Program (IADP) i.e. the ministries into social enterprises whose aim is to alleviate poverty among the vulnerable and marginalized persons by equipping them with business skills that would empower them to start and run small projects that are income generating among other programs. The contribution and impact of these programs is feasible with physical institutions in place such as the Momoi Farm in Kenya and Busunju Farm in Uganda. The Social-Pastoral is being greatly supported by the Formation program that is meant to bring in more vocations so as to widen laborers in the vineyard of the Lord but also to continuously renew the lives of the Permanent Members so as to retain the vigour and zeal to serve; and this comprises of Vocation Animation, Initial Formation, Juniorate and Ongoing Formation.

The LSOSF are committed to ensure that all under our service and care attain the highest possible standards of health care in line with the policies and the standards set by the Episcopal Conferences of our respective countries. We have a comprehensive focus on the key obligations of health system strengthening where our Health Governance and leadership, Human resource for health, Finance & resource mobilization, information management, and health service delivery are a priority in all our healthy facilities. We have established more Health

Centres, hospitals other than those founded by Maama Kevina, we engage in outreaches and in all these, we endeavour to exercise equity, we are people centeredness and above all try as much as possible to ensure social accountability in the delivery of the health care services.

In our day to day services, we embrace the principles of protection of the rights and fundamental freedom of specific groups of persons, including the right to health care of children, women, persons with disabilities, youth, the marginalized, vulnerable and older members of the society, in accordance with the Constitutions and Directory of the LSOSF. Our health facilities are spread all over the countries of our areas of service, they are feasible and outstanding in service delivery. The apostolates are geared towards rebuilding God's Church while giving hope to the vulnerable and the marginalized or the suffering in our society. Such numbers are growing due to emerging global issues such as rampant growth of the number of early marriages, single mothers, school children drop-outs due to abject poverty among families, domestic violence i.e. the Violence Against Women in Uganda remains a pertinent concern as highlighted in the second NDP II – 2015/2016 – 2019-20 a critical human right, public health and Economic concern with 56% of women citing having experienced physical violence by the age of 15 years or even lower than that, while 28% women aged 15-49 citing having ever experience sexual violence compared to 9% of the men in the same age group, other gender-related issues, land grabbing leaving many homeless and resorting to leaving to streets, existence of pandemics like COVID-19 that has affected and infected leaving families hopeless and now calling for serious youth and family ministries. These such scenarios indeed call for a shift from charity to entrepreneurship so as to ensure that practical charity suffices for such issues to be addressed and for those in whose lives we intervene become our partners in development.

Besides, human trafficking emerges as a current trend but still affecting majorly women who need

a lot of sensitization on how they can sustain themselves without engaging in modern slavery to search for money. As development agents, in fact, LSOSF ought to embrace innovative entrepreneurship which according to Bradley et al. (2021) brings about new creation of products, production methods, services, businesses models, etc. and are critical for economic development as well as being key determinants for societal well-being. Defilement cases according to the police report of 2020 in only one place is over 14000 girls being defile where 6800 being recorded every six months²² and yet such cases are still on the increase e.g. the annual criminal report also giving a no. of 118 children being defiled by persons with HIV/AIDS in 2021, child torture also increased to 808 in 2016. It was reported that factors attributed to this include drug abuse, poverty, culture, land related wrangles among others. Such upcoming apostolate have called for never heard of counseling and guidance of all categories of persons affected and infected, to help them learn to cope with the situation. The impact of the mentioned issues is severe in emergency settings and contexts with poor functioning health systems, weak rule of law, high levels of violence against women and gender inequality. This implies that changing the trend of our service delivery from charity to entrepreneurship will greatly bridge up the gap. Our hope is that we make an effort to adopt entrepreneurship education which is characterised by interactive learning that is linked to business and community initiatives as demonstrated by Ratten and Usmanij²³.

Impact of The LSOSF as Development Agents

In Health

1. Reduced mortality especially among infants and children Under 5 years.
2. Increased access to health care by people in remote areas.
3. Improved trust and confidence of partners to the organization.

²² New Vision, September 16th 2020. - ²³ RATTEN/ USMANIJ (2021).

4. There has been provision of appropriate specialized health care service and this has led to quality service delivery.

The indicator to the health implication is that there is an increase in the number of people served with improved facilities and these clients getting specialised care such as in St. Gabriel H/C Mirembe Maria, St. Damiano Hospital, Bungoma, St. Francis Naggalama Hospital, St. Francis Community Hospital, Kasarani, etc...

In Education

The impact of the education services is reflected in the following realisations made within this Ministry and they constitute:

1. Improved physical infrastructures where a number of renovations on education institutions have been done and also securing school equipment e.g. in Bake for Life College, St. Gabriel's Angels Nursery School, St. James Preparatory School Achilet, Completion and making finishes of the Multipurpose hall as well as Reploughing of the gardens at St. Mary's Girls SS Madera etc..., Computer acquisition for Mother Kevin Memorial School etc....
2. Increased number of students enrolled in top secondary schools which has also resulted from the number of classrooms added through construction e.g. in the North En. Region-Tanzania there has been construction of the story building for classes and teachers' offices etc..., in Central Region, partial completion of the dormitory at St. Therese Namilyango Girls, the 4 Classroom Block for St Francis Primary School in Kavule, the two toilet and bathroom blocks for Stella Maris College – Nkokonjeru etc.
3. Increased provision of support for non-formal learners to engage in income generating activities realised from the COVID-19 Response funds generated.
4. Increased number of Sisters who have Joined Higher Education Institutions majorly being supported by Association of Sisters in Kenya (AOSK), Tanzania Catholic Association of Sisters (TCAS)

and Association of Religious in Uganda (ASEC) and these have enrolled in diverse education courses.

In Formation

1. Improved formation houses and facilities where there has been improved accommodation for the formees in formation houses i.e. St. Anthony Novitiate Nkokonjeru, Mother Kevin Spiritual Formation Busowa etc...
2. In addition, there was improved and adequate provision of utilities i.e., water and the lighting system through the use of the natural energy.
3. Increased number of projects developed and funded as well as the increased number of people who benefited in programmes and projects.

In Social Pastoral

1. Increased delivery of quality and holistic services to the marginalized with compassion where dignity and rights were protected in the past financial year.
2. Increased number of children with disabilities resettled to their respective homes and equipped with adequate basic needs for better livelihood in their own homes i.e. family based care provided.
3. Increased number of children equipped with sustainable skills some of whom have been retained to work in the homes, some enrolled into vocational institutions to be able to attain some income for self-sustenance etc.
4. Increased successful surgeries registered and all children doing well.
5. Increased acquisition of appliances like tri-cycles, wheel chairs, clutches, cerebral palsy chairs, artificial limbs etc.... to improve on the movement of the adversely physical disabled by limbs.
6. Increased number of children whose health has been improved through better-quality food nutrition. In addition, there has been improved physio and occupational therapy among children who could not do anything, thus enabling them to feed well by themselves, perform their own day today activities.

7. Increased food security attained through extensive agriculture.
8. Improved living internal environment where some homes have been paved, thereby providing easy accessibility within homes for the disabled children to get to the different premises and also avoiding accidents of falling.
9. Improved administration within the rehabilitation homes following the government and donor requirements.

Overall, as Little Sisters of St. Francis, in the charity we have always, in our core ministry activities made an effort to address previously the Millennium Development Goals (MDGs) and currently contributing to some of the Sustainable Development Goals (SDGs) as far as no poverty, zero hunger, good health and well-being, clean water and sanitation, affordable and clean energy, climatic action, peace and justice strong institutions and partnerships which is the sole desire around the globe and we are no exception in this implementation.

In a bid to transit from charity to entrepreneurship, our foreseen challenge, positive in nature is in being clear and understanding the following:

- a) Creation of new ventures
- b) Direct involvement & understanding the business life cycle
- c) Undertake business planning
- d) Business planning
- e) Finding funding options
- f) Have a business with impact on society
- g) Manage the entrepreneurial process
- h) Focus on business outcomes.
- i) Entrepreneurial motivation – 3 factors
- j) Deal with growth pressures

As far as entrepreneurship trend is concerned and, in a bid, to encroach on the challenge, the Association of the Consecrated Women in East and Central Africa (ACWECA) initiated a project i.e. The Sisters' Blended Values Project (SBVP) which provides practical,

hands-on learning experiences, apprenticeships with local social enterprises, and mentoring in social entrepreneurship for Catholic Sisters, enabling them to transform their congregations into social enterprises, with a special focus on women and youth. This is meant for all Religious Congregations in East and central Africa. So the journey is begun already.

Rationales and approaches

The LSOSF pursue of entrepreneurship is for several reasons. The extant charity has created different categories of rationales for entrepreneurship, including but not limited to, sustainable entrepreneurship, innovative entrepreneurship, entrepreneurship education, co-creative entrepreneurship.²⁴ The sustainable entrepreneurship rationale is associated with those agents who align their new or existing business models with sustainability innovations in order to be successful in business and to create value with and for stakeholders²⁵ and helping the community to create jobs as well as reducing the dependency syndrome, bring development and make a world better place. Innovative entrepreneurship rationales hinge on bringing new products and services to market, help firms and industries to grow, and generate improvements in social and economic life²⁶. On the other hand, entrepreneurship education rationales relate to “emphasising the five main levels of expertise embedded in affective learning: receiving, responding, valuing, organisation and characterization” and “the teaching of entrepreneurial skills being seen as an enabler for sustainable livelihoods”²⁷. Finally, co-creative entrepreneurship rationale is associated with developing a co-creative view of entrepreneurship embraces the customers, partners, local communities, suppliers, government and investors who are all participants in the colorful activity of entrepreneurship.²⁸ The other overall perspective is that with entrepreneurship, there is pursuit of opportunity through innovation, creativity and hard work without regard for the resources currently controlled.

²⁴ LÜDEKE-FREUND (2018); BRADLEY et al. (2021); RATTEN/ USMANIJ (2021); KARAMI/ READ (2021). - ²⁵ LÜDEKE-FREUND (2018). - ²⁶ BRADLEY et al. (2021). - ²⁷ RATTEN/ USMANIJ (2021). - ²⁸ KARAMI/ READ (2021).

Research approach, data sources and data analysis strategy

I used the interpretive paradigm which was informed by the qualitative nature of the research question. Document review, with the aid of a document review checklist, was used as a data collection method. Data was collected from a variety of online journal articles on charity and entrepreneurship, the Constitution and Directory of the LSOSF as well as the LSOSF Policy Manual (2021) that stress so much the apostolate of the LSOSF. Within the target population and limitations funding for data collection, key informant interviews were the best option and entrepreneurship remained as the watchword whereby it was looked at as a major source of wealth and job creation, economic and technological growth, and social transformation.

Content analysis was used as a data analysis strategy because the information was already in text form. Skimming (superficial examination), reading (thorough examination), and interpretation²⁹ were sequentially followed during data analysis. I employed open coding while reading extracting the issues leaning towards entrepreneurship in the key informant interview. In making sense of the text, I paid attention to both the language used as well as the context in which it was produced. The language of the text was examined, and it informed the classification of the data into categories that represented similar meaning³⁰. I assembled the themes to reflect entrepreneurship.

This study took on a qualitative study design of descriptive phenomenology. The writer adopted Giorgi's descriptive phenomenological method³¹ because it establishes and presents the essence of a particular psychological phenomenon and requires a small sample of at least three participants through interviews. The sample of 19 participants was adopted since the study was only covering

selected but key persons among the LSOSF. Purposeful sampling was used because it involved identifying and selecting individuals/ groups of individuals who are knowledgeable about or experienced with a phenomenon of interest.³² Here, the entire sampling process depended on the researcher's judgment and knowledge of the context.³³ The population selected was assumed to have experience and in-depth knowledge about the subject matter under investigation and thus enriched the findings of the study. Data collection was done using an interview method with an interview guide and this was because it uncovered the participants' perception of entrepreneurship thus generating relevant information. With document review checklist, the available documents d time and also bridged the gap in situations where some respondents were so busy, unavailable or unwilling to disclose the required information. For data quality control, aspects of credibility³⁴, transferability³⁵, dependability³⁶ and confirmability and reflexivity³⁷ were paid attention to, to ensure that the instrument possesses certain qualities and standards to make it and the information collected remains acceptable, appropriate and trustworthiness.

The purpose of this paper is to explore the institutional perception of entrepreneurship among the LSOSF as development agents and how this can be informative to local and international charitable organisations.

Results

This section presents the findings on the questions arisen:

1. What are the needs; What is really helpful for your situation? How can we identify what is helpful for your situations without this kind of comportment?
2. What kind of contribution from charitable organizations is helpful? How can charitable organiza-

²⁹ BOWEN (2009). - ³⁰ HSIEH/ SHANNON (2005). - ³¹ GIORGI (2012). - ³² PALINKAS et al. (2015). - ³³ JEFFREY (2021).

- ³⁴ KORSTJENS/ MOSER (2018). - ³⁵ HOUGHTON et al. (2013). - ³⁶ Ibid. - ³⁷ HOUGHTON et al. (2013); WOODS/ MACKLIN/ LEWIS (2016).

tions help for example to promote peace, justice and may be a democratic process? What can charitable organizations learn also from you and your experience?

3. How can we express the spiritual and social reasons, which inspires us to be engaged in construction a more just economy and world? What can we learn from you and the religious and spiritual background which inspires your people to be engaged for a better world?
4. How impact ecological challenges our acting? What can we do together to help the poor and to safeguard creation?

It is pertinent to understand the purpose of this paper as well as the critical questions that emerge in the process of the paper write-up and discussion.

The needs of Africans, what can be helpful and how it can be identified in ensuring development include:

- a) Extensive capacity building with keen attention on areas of individual talents.
- b) Constant trainings and sensitization through seminars and workshops on emerging global innovations.
- c) Coming up with practical empowerment programs that are inclusive in nature.
- d) Engaging so much in vocational training and stressing its importance in an individual's life.
- e) Strengthening agricultural activities since this the major source of income for an average income earner since they are the majority i.e. approximately 70%.

All this could be done by carrying out a baseline survey especially in areas that are experiencing abject economic underdevelopment such as Busoga. This a sugar cane growing area as an export crop but very little income earned because it is grown on small scale. It should be noted that over-reliance on sugar cane growing ought to be left for the rich who can do it on a real large scale as opposed to peasant households living on one acre. In fact, this such an activity has left many adolescent and

youth of this Region illiterate. Speaking at Kyando in Mayuge district where he presided over the inaugural Bishop James Hannington Day, President Museveni has registered his dismay and apprehension at the rate at which poverty has been intensifying in Busoga sub region³⁸. In absolute numbers, the persons in poverty increased from 8 million to 8.3 million respectively over the same period. This simply implies that, one in five persons in Uganda lives in poverty. There are about 3.5 million persons living below the food poverty line. Overall, the incidence of rural poverty is more than two times higher than that of urban poverty.

Implications & Recommendations:

The implication here is that, extensive capacity building, training and sensitization through scholarship awards, seminars and workshop after carrying out a critical analysis on this write-up and supposedly other presentations;

1. Donor and development agent mobility,
2. Joint entrepreneurship engagements and;
3. Motivations for entrepreneurship ought to be considered to make the drive have a stronger kick-start.

I thus recommend that the good practices in entrepreneurship Commercialization, Financing the business/ Capitalization, Customer Engagement, Inspiring/Nurturing, Strengthening / Training others, Co-operation Supporting and Corporate Governance be adopted. Further still, this adoption will help charitable organisations have operational excellence, create their own destiny, reach their full potential, gain societal responsibility and recognition among others.

The contributions from charitable organisations that is helpful is on ensuring implementation of social entrepreneur where support ought to be extended in empowering the society to find existing problems and innovatively come up with solutions. Charitable organizations are offering

³⁸ Mulengera Reporters, 2022.

money for important projects. But this may not be all and this is true! Africans across ought to be taught how to fish; for example, assist them engage in an activity like candle making, waste management, land management through extensive tree planting and engagement in conservation agriculture to have positive living thus helping the poor and safeguarding creation. This is entrepreneurship that is embedded with a solution. Evil activities like human trafficking (Modern slavery that is partially self-enslavement) will stop because then people will become job creators than being job seekers. We learn more and more how poverty and ecological problems are connected. This is because, there is holistic corruption in the lives of many but also societal entrepreneurship has not been taken as pertinent. When there are no sustainable activities being engaged in to support sustainable livelihoods, the end result is encroachment on the flora and fauna as well as the echo system.

Implications & Recommendations:

1. Lead outside the lines - Change has the best chance of cascading through an organization when everyone with authority and influence is involved. In addition to those who hold formal positions of power, the company's recognized leaders: this group includes people whose power is more informal and is related to their expertise, to the breadth of their network, or to personal qualities that engender trust. They might include a well-respected field supervisor, an innovative project manager, or a receptionist who's been at the firm for 25 years.
2. Leverage formal and informal solutions - Persuading people to change their behavior won't suffice for transformation unless formal elements such as structure, reward systems, ways of operating, training, and development are redesigned to support them. Even when the formal elements needed for change are present, the established culture can undermine them if people revert to long held but unconscious ways of behaving. This is why formal and informal solutions must work together.

I thus recommend that the principles of good governance of participation, equity, accountability and transparency as well as the current contemporary issues of inclusiveness and diversity be enhanced and attended to first among charitable organisations and the development agents.

Where development ought to be steered by entrepreneurship and not charity, promotion of peace, justice and may be a democratic process is very pertinent. As far as the policies, procedures and laws are concerned, for countries like Germany, and having had an opportunity to travel there, I came to realise that it is practice. It is important that as charitable organisations, in all programs laid together with other holistic support anticipated, helping people to own, appreciate and get to practice is an emergence; thus adopting a change management approach would suffice. For over 200 years of existence, policies, procedures and laws have turned out to be culture which is difficult to destroy/abuse. Africa has quite a number of policies, so good and practical in nature and would help lead to development but appreciation and practice ought to be steered, approach is, change management that is innovative in nature.

Implications & Recommendations:

1. Assess and adapt – Studies have revealed that many organizations involved in transformation efforts fail to measure their success before moving on. Leaders are so eager to claim victory that they don't take the time to find out what's working and what's not, and to adjust their next steps accordingly.
2. Engage, engage and engage - Leaders often make the mistake of imagining that if they convey a strong message of change at the start of an initiative, people will understand what to do. Nothing could be further from the truth. Powerful and sustained change requires constant communication, not only throughout the rollout but after the major elements of the plan are in place.

I therefore recommend that competences required for entrepreneurship and change be enhanced

before the game commences such as an entrepreneurial mindset- so that people involved in innovation teams take responsibility for and are proactive toward what they are supposed to do; solid communication skills - which means being able to combine listening and speaking skills, so that people involved in innovation teams can share and compare ideas and ability to understand - technical requirements which are not simple and reduce them into easier elements so that the different members involved in the innovation team can better manage them.

Despite being at the realm of development and with high a sense of ensuring support to the needy, vulnerable and marginalized in society, charitable organizations have something to learn. From the experience of the LSOSF and my own experience, being a learning institution is very important, we make an effort to benchmark or copy best practices and this would be good for a charitable organisation like Franziskaner Helfen, learning to appreciate what Europe is and also being in position to identify the gaps and addressing them taking what is good from Africa, "No one man is solely upright. ..." there is a lot unlearn, relearn and learn, but also, appreciating the values and people being given support. Probably on the surface or 90% you are very okay but what about the 90%?! Always, even the so called poor has something to offer. Let our problems be an opportunity for you to learn as your opportunities are always our opportunity to copy as best practices.

Implications & Recommendations:

1. Skills for building and maintaining relationships - to stimulate cooperation among people even in the presence of different personal characteristics ought to be enhanced.
2. Curiosity - as spontaneous desire to learn things of different kind and to integrate them to meet or sustain the strategic targets of innovation ought to be taken into consideration.
3. Holistic point of view which is the ability to interpret the organizational culture which can influence the fact that the innovation moves forward ought to be given special attention.

To the above therefore, I recommend that the change management approach be strongly adopted by the charitable organisations after taking a critical analysis on how culture has been influenced by Christianity that was introduced and then benchmark best practices for effective social work activities. This ought to be done bearing in mind that the signs of the time are changing at all times. There is a call for a balance just like the religious in Africa are beginning to balance up prayer and work for sustainability.

A more just society will be constructed by engaging in giving services that are preceded by an individual God fearing character and not concentrating so much on being enterprising. This shall then lead individual members to embracing with practicality the values/charitable acts of beginning the day with a prayer and praying as a community of social workers, being hospitality, sharing, sincere charity where one ought to know physically what is happening in the "neighborhood", own the situation and with sincere love give a practical solution among others. In fact, the fear of God is what can be learnt from the religious and spiritual background which inspires our people to be engaged for a better world. Even when we are slowly engaging in entrepreneurial activities and thus becoming enterprising, there are key religious values/ spiritual activities that charitable organisations in Uganda do not contravene and these are what rejuvenate our morale to be more at the service of people i.e. organizational spiritual retreats, recollections and praying together before work; it reflects Christian identity and there is duty fulfilment.

Implications & Recommendations:

1. Involving every layer i.e. middle level and frontline in decision making to ensure an effective break in a change initiative. Frontline people tend to be rich repositories of knowledge about where potential glitches may occur, what technical and logistical issues need to be addressed, and how customers may react to changes.
2. The other implication is that there is a need to benchmark and implement the use of the strategic pillars of research where:

- a. Research ought to be conducted and then, innovative social entrepreneurship models are designed, developed and incorporated to provide insights to inform best practices in managing sustainable social work and enterprises in collaboration with key stakeholders.
- b. Collaborative networks where a platform to connect through conferences, communities of practice, partnerships and alumni engagements for purposes of widening social work reach and expanding access to learning opportunities could be of great help.
- c. Integrated financial solutions which require the establishment of an integrated financial solution (incubator/accelerator platform) that gives development agents of charitable organisations access to funds to aid in further developments of their social enterprises and;
- d. Individual and institutional capacity building on skills development in sustainable social enterprises focusing on developing capacities for project leadership and governance, planning and grants management, financial, coaching, mentorship and succession planning as well as developing institutional capacity of local charitable organisations' effective organizational structures for sustainability.

To this I recommend that management skills improvement training be taken on because managers today are faced with challenges of managing very dynamic and unpredictable aspects of organizations. This requires managers to continuously develop their skills, acquire new knowledge and shape their attitude to be able to effectively manage their organizations. Therefore, every manager, middle or higher level needs requisite management skills to manage the functions, people and materials in an organization. This stems from the current practice where leaders are appointed on the basis of their academic achievement rather than a combination of academic achievement and demonstrated managerial skills. One crucial away to tackle the dynamic emerging contemporary social work issues is to strengthen the human resource pool through education and training that creates efficient social work managers. Hence, this module will empower

current and future managers with key managerial skills to effectively manage the activities of charitable organisations at various levels and beyond.

Conclusion

Based on the foregoing, there is no doubt that the current global economic crisis will impact on economic growth and social and pastoral activities among the local and international charitable organisations. The need to transit from charity to entrepreneurship that has been presented is pertinent to address challenges such as reduced donor funding and donor fatigue, lack of adequate leadership skills and capacities, inadequate financial and organizational sustainability measures etc. The popular adage that 'a pessimist sees the difficulty in every opportunity, an optimist sees the opportunity in every difficulty and a realist sees both and plans and acts accordingly' has never been relevant to Africa than at this time. LSOSF as development agents on the continent of Africa and in particular Uganda, Kenya and Tanzania should look at this crisis as a difficulty and opportunity and act accordingly.



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THE LIFE OF THE POOR IS THE GLORY OF GOD

Christian Tauchner SVD

In the past, mission was explicitly related to development. As an example, I am currently reading about one of the pioneering missionaries in the highlands of Papua New Guinea from the 1930s:

“Father Schaefer was an active, joyous leader with an enterprising spirit that made him one of the pioneers of the thirties in New Guinea. But he was not only a fearless explorer; he was also a kind father and a pious priest who loved people and cared for them. He built a mission station in the highlands that had become at the time of his death the biggest and best of the whole district. His cattle farm was one of the means he used to raise the primitive living standards of the local people. When the news of his death was given to the people of the Simbu and Wahgi valleys, they, Christians and non-Christians alike, gathered at Mingende where he had worked for a score of years and given more than ten thousand of them baptism. There they held an immense funeral celebration, with uninterrupted wailing for the dead because they had lost their Father and Leader.”¹

This article, for me, is about reflection on development and development aid, solidarity and human dignity. For all of these are also central concerns of mission. In the ecclesial sphere, this task of development is linked to evangelisation, and, from a Liberation Theology point of view, one comes to see that the “human being” is, above all, precisely the poor man – with all the necessary distinctions for the poor person. The option for the poor is not a purely sociological perspective, but, rather, since the first Fathers of the Church, also a downright theological view, as the title suggests, inspired by Saint Irenaeus of Lyons.

Development – according to what criteria?

With the achievements of technical innovations and cultural change, the meaningfulness of mission and

its worthiness of support were able to be justified and well promoted in the homeland, especially because people “in the mission” could easily be portrayed as backwards and needy. The concept and understanding of development are closely related to religion and worldview. Development is characterised as follows: “Since the end of the eighteenth century, the word has designated the development of individuals, groups, peoples, and societies. M. Weber placed the development of human beings in the context of culture, religion, and economy, seeing the development of rational, economic ways of life as being determined by the respective religion. In 1912, J. A. Schumpeter defined as ‘development’ any innovative technological phenomenon breaking the capitalist ‘cycle’ and initiating a new process. In 1940, C. Clark spoke of progress as the road to prosperity, a road the poor countries had to take through industrialization. Since about 1950, development has been the economic and cultural gauge of the civilization, capitalization, and industrialization of former colonies, when they followed the pattern of European and North American society. This restrictive interpretation has made the concept of development increasingly questionable since the 1960s, when it began to be doubted whether the course taken by some societies should be normative for others. Third World representatives have spoken of ‘alternative development,’ denoting the recourse of each culture and society to its own traditions, which once were labeled ‘underdeveloped.’ The refusal to adopt Western models uncritically has initiated – or strengthened – intellectual and political decolonization.”²

The relationship between societal change, economic development and progress has been addressed far beyond just church actors. After the first phase of construction in the aftermath of the devastation

¹ These are the words of the editor of his letters in the short introduction to the book: ULBRICH SVD (1960): 6f. - ² GERN (1987): 102.

caused by the Second World War, development became a major task of the industrialised nations, the United Nations and other international bodies worldwide. There were also utterly simple broadcasts, particularly visible in the field of media and communication strategies: people would analyse a “highly developed” country such as Germany and count how many radio sets, TV sets, daily newspapers or cinema seats there were per 1,000 inhabitants. Development aid then sought to bring an “underdeveloped country,” such as Nigeria, to this “level of development.” For this purpose, extensive media development programmes were developed, and also well financed during the development decade of the 1960s and 1970s. In the first round, people sometimes did not even notice that they would have to reckon with illiteracy and infrastructure restrictions, for example, for the distribution of newspapers.³ At that time, the missions also worked on a much smaller scale and devoted themselves mainly to areas in the manual crafts and education via the various development services.

In the Catholic Church, the “social question” of injustices and inequality was taken up when elaborating a social doctrine. Interestingly, the initiative on this starts with believers at a grassroots level and eventually leads the popes to speak out on the subject,⁴ from *Rerum novarum* (1891) to *Pacem in terris* (1963) and *Populorum progressio* (1967). In this context, the Second Vatican Council placed the focus on human dignity, which must be established by the person and society as a whole:

“Therefore, there must be made available to all men everything necessary for leading a life truly human, such as food, clothing, and shelter; the right to choose a state of life freely and to found a family, the right to education, to employment, to

a good reputation, to respect, to appropriate information, to activity in accord with the upright norm of one’s own conscience, to protection of privacy and rightful freedom even in matters religious. Hence, the social order and its development must invariably work to the benefit of the human person if the disposition of affairs is to be subordinate to the personal realm and not contrariwise.” (GS 26)⁵

In the enthusiasm and optimism of the 1960s, Paul VI went so far as to place development in a close connection with peace, which was by no means assured in the context of the Cold War:

“*Development, the New Name for Peace*: Extreme disparity between nations in economic, social and educational levels provokes jealousy and discord, often putting peace in jeopardy. [...] When we fight poverty and oppose the unfair conditions of the present, we are not just promoting human well-being; we are also furthering man’s spiritual and moral development, and hence we are benefiting the whole human race. For peace is not simply the absence of warfare, based on a precarious balance of power; it is fashioned by efforts directed day after day toward the establishment of the ordered universe willed by God, with a more perfect form of justice among men.”⁶

Development and religion

Both mission and development aid or international cooperation mean human intervention that ultimately aims at social change. Mission aims at devotion to a healing and loving God, which expresses itself in charity and solidarity with one’s fellow human beings. Development aid analyses deficient living conditions and seeks to improve life opportunities at all levels.

³ Wilbur Schramm, for instance, is a prominent proponent of such proposals, for example in the report *Mass Media and National Development: The Role of Information in the Developing Countries* (1964). The reaction to such proposals and the associated cultural imperialism led UNESCO to develop alternative proposals, for example, in connection with the MacBride Commission with its 1980 report (*Many Voices One World*). There, a more balanced flow of information was planned and demanded – which irritated some „developed“ countries so much that the United Kingdom and the United States left UNESCO, or blocked their financial contributions for years. - ⁴ This is what M. Czerny sees in a recent article: CZERNY (2022): 48. - ⁵ The texts of the Council and of encyclicals can be found on the Vatican website www.vatican.va. - ⁶ Paul VI., *Populorum progressio* (1967): 76. The pithy formulation „Development, The New Name for Peace“ stands as a heading over the entire section 76–79.

Over the course of time, development aid became specialised and placed technical aspects at the fore. This was accompanied by a type of specialisation that also led to more sophisticated institutionalisation of missionary actors. This made it possible for faith-based organisms (FBOs)⁷ to have greater access to state aid. The view that development aid has repeatedly caused a significant reflux back into one's own industrialised country and has sometimes missed the needs of the local population cannot be adequately pursued here.

In some cases, the great potential for development aid held by religious actors was also perceived by other bodies. For example, Feener and Scheer report that President Bush in the US described FBOs and their charity work as “healers in the neighbourhood” and “silent heroes.” The Archbishop of Canterbury came into conversation with the President of the World Bank, James Wolfensohn, to relate religion and development to each other more closely.⁸

On the other hand, state development institutions carried their distance towards religion into their work.⁹ It is clear here that in Germany, for example, the state pursues a constitutionally determined neutrality towards religions and, therefore, has a reserved stance towards ecclesiastical bodies. In addition, the employees in such state bodies often live by default in an enlightened worldview, in which they cast “religion” aside a long time ago and do not know where to start with it.¹⁰ Sometimes, they

perceive with incomprehension and perplexity that modern and enlightened partners in other countries all of sudden fall into religious modes of expression and customs. Project development apparently also entails the project partners not only taking over technical procedures, but also the associated ideology and worldview. Some public aid agencies for development are thus now once again concerned with better understanding such contexts, such as hiring a theologian to find a more fitting approach.

The essential question for development (aid) is directed towards what a person needs to live a meaningful life. As long as such needs are defined from the perspective of the aid givers, misunderstandings and misjudgments can easily occur. The neoliberal programmes of the International Monetary Fund, for example, repeatedly burdened many countries with measures to improve the economy, which almost always led to greater hardship, especially for the poorer sections of the population – in my time in Ecuador in the 1980s and 1990s, I saw this on ample occasions with my own eyes, and during this period, the “poorer sections” of the population in Ecuador accounted for a good 70% of the population. The idea that a global lifestyle such as that in the USA or Germany is possible, or even merely sensible, has once again proven to be absurd, especially now due to the climate crises; however, it has determined the measures of development policy for a long time. In return,

⁷ FBO: „faith-based organisations“. - ⁸ FEENER/ SCHEER (2018): 8f. These new arrangements were strongly supported by then American president George W. Bush, who referred to FBOs and religious charities as „neighborhood healers“ and „quiet heroes“ who stood to reclaim the | field of good works from „the failed formula of towering, distant bureaucracies that too often prize process over performance.“ In parallel, James Wolfensohn (then president of the World Bank) and Lord Carey of Clifton (then Archbishop of Canterbury) gave major impetus to these new conversations on „religion“ in relation to „development“ by bringing together actors from the development sector with faith groups and academics on a global level. - ⁹ On this, see the insightful study by HEUSER/KOEHRSEN (eds.) (2020). – The Austrian Journal of Development Studies has been published in Vienna for almost four decades. At the 7th workshop on „Liberating Contextual Theologies“ in October 2021 in Salzburg (on the topic of „Liberation Theology and Critical Development Research“; see www.plus.ac.at/ztkr/bthw2021 [30-11-2022]), Magdalena Kraus and Jonathan Scalet reported that in all these years of development policy issues, the journal has never addressed the topic of religion: KRAUS/ SCALET (2021): 6; this issue of the journal provides a remedy. A volume on the workshop and topics covered, containing the contributions, is currently being prepared.

- ¹⁰ This distance also leads to problems, which, in my opinion, are quite strange: a colleague in Brazil had to rewrite a large project so that he could present it for financing by public bodies in Germany. For him, in his context, it was clear that a comprehensive project on literacy is a concrete implementation of evangelisation and is about literacy. For the state body in Germany, „evangelisation“ means „forced conversion“, and this can in no way be supported. However, if someone wants to offer people literacy, that is highly commendable and worthy of promotion. The responsible organiser must merely not say anything about his motivation, because the responsible financier operates with an outdated concept of evangelisation. In the volume by HEUSER/ KOEHRSEN 2020, there are many more examples and considerations on the subject.

the establishment and application of indicators of development status other than the macroeconomic indicators have also led to a more complex and fitting assessment. The Happiness Index or Human Development Index (HDI) leads to major changes in the lists of highly developed and underdeveloped countries and populations.

Human life

What is ultimately at issue is the question of what makes a person's life and gives it meaning.¹¹ In the discourse on human rights, various levels have been developed that no longer deal merely with bare survival and¹² the right to food and housing but increasingly address freedom, freedom of expression, freedom of religion and, now, also the rights of nature and animals.

This consciousness of the needs of the people was in many reflections of the Liberation Theologies of Latin America attributed to a church father. Irenaeus of Lyon (roughly 135 – 200 AD), in his rejection of heresies, addressed the ultimate destiny of man and formulated the sentence “Life in man is the glory of God; the life of man is the vision of God”.¹³ In his fourth book, Irenaeus deals with the essence and knowledge of God. To this end, he goes through the oneness and unity of God and deals with the revelation of the Old Testament. Chapter 20 of the book addresses the view of God:

“For as those who see the light are within the light, and partake of its brilliancy; even so, those who see God are in God, and receive of His splendour. But [His] splendour vivifies them; those, therefore, who see God, do receive life. [...] It is not possible to live apart from life, and the means of life is found in fellowship with God; but fellowship with God is to know God, and to enjoy His goodness. Therefore the Son of the Father declares [Him] from the beginning, inasmuch as He was with the Father

from the beginning. [...] But, on the other hand, [the Word of God] revealed God to men through many dispensations, lest man, failing away from God altogether, should cease to exist. For life in man is the glory of God; the life of man is the vision of God. For if the knowledge of God, which is made by means of the creation, affords life to all living on the earth, much more does that revelation of the Father which comes through the Word give life to those who see God.”¹⁴

For Irenaeus, what is at issue is the fact that, in principle, it is possible for man to reach a full life.

This positive view was taken up in Latin American Liberation Theologies and specifically applied to the lives of the poor. The fact that this option for the poor is not just a sociological proposition (as was sometimes stated in the reproach and denouncement of it) is – once again – shown if one takes a moment to look more closely, for example, at this recourse to Irenaeus in the context of various tracts. I shall present some examples from the fundamental work *Mysterium liberationis*¹⁵:

Pablo Richard concerns himself with an overview of the theological orientation of Liberation Theology.¹⁶ The poor's experience of God plays a special role in this. God is recognised as the God of life, in confrontation with the idols and temptations of the deadly system with its idolatry. This God of life manifests Himself in the world and history and, ultimately, becomes accessible also, and especially, in the mediation of the Bible and the Church. “The poor believe in and hope for the God of Life¹⁷ because He guarantees specific human life for all, and particularly for them. God is the God of Life because He assumes human life as absolute truth, goodness and beauty. Saint Irenaeus provided an exemplary summary of all this in his so often quoted sentence: *gloria Dei vivens homo* – God's glory is the living man. The glory of God, that is,

¹¹ Pope Francis keeps coming back to these questions, not only in *Evangelii gaudium*, but also specifically – and for some believers, especially in the US, rather unbearably – with a clear critique of capitalism, as in *Laudato si'*, *Fratelli tutti* and *Querida Amazonia*. -

¹² See LIS (2021). The whole volume documents a series of lectures on the theme of the good life. - ¹³ Irenaeus of Lyons, *Adv. haer IV*, 20, 7. - ¹⁴ *Adv. haer IV*, 20, 5 and 7. - ¹⁵ ELLACURÍA/ SOBRINO (eds.) (1996). - ¹⁶ RICHARD (1996). - ¹⁷ For this fundamental view of God as the „God of life“, see the work of Gutiérrez (2022).

the essence of God, what God is and what defines him, is manifested in specific human life. The glory of God is at stake in the life or death of the historical human being. Specific human life, which is an economic, political, social and ethical reality, thus also reaches its highest spiritual actuality. Work, land, home, health, food and education become the very expression of the glory of God. Equally, the glory of God is dimmed in every person who suffers from hunger and endures misery and oppression.¹⁸ From a Christological perspective, given the situation of oppression, the result for the practice of theology is that theology “cannot be performed on the fringes of the radical alternative between life and death. Using the old, established wording of Irenaeus, one may say that ‘God’s glory is the poor person alive’ (Bishop Romero)”¹⁹ Here, via Oscar A. Romero, man is already regarded as the poor man, and Irenaeus’s sentence is interpreted more specifically.

In his reflection on the Church’s embeddedness in historical reality, Ignacio Ellacuría refers to corporealisation: “Theologically, the ‘transubstantiation’ [of the Church’s sacramental reality] corresponds to the ‘incarnation’ of the Logos, which took place so that He could become visible and tangible, so that He could intervene in people’s actions in a truly historical way. As Irenaeus said: If Christ, by virtue of his divinity, is the Redeemer, then salvation comes through his flesh, through his historical incarnation, through that ‘transubstantiation’ among men.”²⁰

When it comes to human dignity and meaningful life, the following has thus become clear: “That liberation is more than the survival of the poor with a minimum of life and dignity is something we also know in Latin America, and that is why we speak – using the somewhat colourless expression – of ‘comprehensive’ liberation and, in the parlance of Ignacio Ellacuría, of ‘utopian’ liberation. Yet, after all that has been said, the words that Archbishop Romero said to Leonardo Boff in Puebla remain true in Latin America: “In my country, people are

being horribly murdered. We must now defend the minimum, which is also God’s greatest gift: life.’ The words of Irenaeus, updated by Archbishop Romero in Leuven for the God of today, remain true: ‘The glory of God is the poor person alive.’ From Latin America, there is no doubt what God’s present day looks like: it is life in the face of the death of the majority of the poor, oppressed and hopeful.”²¹

At the end of his discourse on the occasion of his award of an honorary doctorate at the Catholic University in Leuven, Monseñor Romero left the mandate of commitment to solidarity and to an interpretation of our history from the point of view of the poor as a parting note: “I have tried to clarify the last, theological and historical criterion for the actions of the Church [...]: the world of the poor. Depending on how they, the poor, are faring, the Church will support political projects here and there from its own perspective. We believe that this is the way to preserve the identity and true transcendence of the Church. To engage in the real socio-political process of our people, to adjudicate from the position of the poor, and to promote all liberation movements that truly lead to justice for the majorities and peace for the majorities. And we believe that this is the way to preserve the transcendence and identity of the Church, because, this way, we preserve faith in God. The first Christians said, ‘Gloria Dei, vivens homo’ (God’s glory is the living man). We could make this more concrete with the words ‘Gloria Dei, vivens pauper’ (God’s glory is the poor person alive). We believe that from the transcendence of the gospel, we can judge what the lives of the poor really consist in; and we also believe that if we side with the poor and try to give them life, we will know what the eternal truth of the gospel consists in.”²²

Conclusion

When reflecting on a mission of the future and its contribution to an economy of solidarity, devout and missionary actors will undoubtedly be concerned with locating their aid according to factors that go

¹⁸ RICHARD (1996): 207f. - ¹⁹ LOIS (1996): 230f. - ²⁰ ELLACURIA (1996): 764. - ²¹ SOBRINO (1996): 856. - ²² ROMERO (1980).

beyond monetary primacy. Of course, the administration and management of appeals must be carried out in line with current practices, and cooperation with public authorities will not allow for any other possibility. It should come as no surprise that one's own ideas of transparency and appropriateness may also be questioned.²³ Perhaps bringing such different views of needs and requirements into the discussion, in the interests of basic religious literacy in the German-speaking area, will also be an aspect of mission; in the context of interculturality, this ought, once again, to even be modern. Missionary actors can draw here on their rich basic capital: their relationship with people in their concrete context, coexistence with them over a long period, and perhaps even having come far in the task of "going native" in the culture of others. In any case, no other interests stand in the way of these mission-focused actors. Rather, their religious orientation is, above all, about the glory of God, which they see exalted in an ever fuller life for their fellow human beings.



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²³ The topic of corruption is particularly challenging: SUNG (2015); AL OUDAT (2015).

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HEALING OF MEMORIES – HEALING THE SCARS OF THE PAST

Emanuel Graef

My trip to Namibia in October 2022 was entitled *Healing of Memories. Healing the Scars of the Past – A Psychological Reappraisal of Traumas under German and South African Colonial Rule*. A project supervised by Franciscans in several Namibian towns aims to accompany people who have been physically, mentally or emotionally injured in the past on the path to healing.¹ By healing individuals, the project also wants to contribute to healing in society and thus to peace and justice in Namibia and the world. “Healing of Memories is about acknowledging the past that would destroy us and about taking that which gives life from that past,” says Michael Lapsley, founder of the Institute for Healing of Memories.

The Healing of Memories programme is a response to the emotional, psychological, and spiritual wounds inflicted on nations, communities, and individuals by wars, repressive regimes, human rights violations, and other traumatic events or circumstances. Healing means “our body becomes lighter, our mind sharper and our mood brighter. When we experience healing, we are better able to help others with their healing, as we ourselves have gone through this process,” says one programme participant.

Stolen past, prevented future

“How would Namibia’s society, politics and social affairs be structured if the genocide of the Herero and Nama had not occurred? Would they, as groups, be less affected by poverty than they are today? Would they have remained in possession of land and thus have been able to leave something for future generations to build on? [...] Is it legitimate to ask about the possible futures that have been

destroyed by crimes in the past, to imagine what could have been? Yes, it is legitimate and even urgently needed, because that is exactly what is at stake when talking seriously about reparations, which are discussed in many contexts relating to colonial crimes. Nothing can make up for what has been destroyed in terms of human lives, cultures and traditions. These will be lost forever. In the face of destruction, reparations can only be about making new beginnings possible and orienting oneself towards what could have been possible. However, it is precisely these imagined scenarios that Western, former colonial countries are afraid of. They shy away from offsetting the damage that their actions have actually done when taking into account all relevant aspects. Everything that has been done or offered so far in terms of efforts to account for the past, so-called compensation, can be called symbolic, at best, and does not even begin to reflect the extent of the damage caused.”²

The people responsible for the genocide did not lack clarity about their intentions: “Waterless (desert) Omaheke was to finish off what German arms had begun: the destruction of the Herero people.” This is how matter-of-factly it is presented in the report of the Grand General Staff of 1906. Two years earlier, under the leadership of Lothar von Trotha, the troops had chased men, women and children, healthy and sick, into the Omaheke desert in the north east of German South West Africa. All available water points were occupied by armed colonial troops, which meant that the people in the desert died of thirst. Consciously and blatantly, von Trotha gave the order to murder: “Every Herero within the German border will be shot, with or without a gun, with or without

¹ https://healing-memories.lu/?page_id=297&lang=de. - ² <https://www.kasa.de/publikationen/detail/namibia-gestohlene-vergangenheit-verhinderte-zukunft/>.

cattle; I no longer take in wives or children, but drive them back to their people or have them shot.”³

United in the memory of our colonial past, united in the will for reconciliation, united in our vision for the future

Germany was early (compared to other colonial powers) in beginning to conduct official negotiations for reparations. This gave Germany the opportunity to lead by example in dealings with genocide and colonial heritage. This opportunity has been missed. The Ovaherero and Nama committees concerned do not recognise the “reconciliation agreement” signed in May 2021 after years of negotiations by the special representatives of Germany and Namibia under the promising title “United in the memory of our colonial past, united in the will for reconciliation, united in our vision for the future” as such.⁴

The main reasons include the non-participation of the persons concerned, since negotiations were only conducted with the government of Namibia, and also various formulations within the agreement are denounced which amount to relativisation of the colonial crimes.

Healing the Scars of Apartheid – A Psychological Reappraisal of Traumas under German and South African Colonial Rule

German South West Africa already fell into the hands of South Africa during the First World War. The League of Nations was a long way off, and so the racist South African government was able to extend its apartheid policy to the neighbouring country after the Second World War. The German colonial former rulers got along very well with the new system.

The Franciscans, who came to Namibia from South Africa in 2004, run the “Holy Redeemer” parish in

Katutura, a former black township. There, as they say, they have above all also recognised the emotional distress of the people and would like to create an offer of relief for them and support the self-healing powers of the people and the nation of Namibia. They have been using the proven “Healing of Memories” method to come to terms with trauma since 2006 and have been supported by Franziskaner Helfen since 2012. The project leaders see the project as an attempt to “support the process of reconciliation in Namibia. There are two different aspects the project looks into. The first of these is the division of the country after the protracted War of Independence. Independence from South Africa was attained in 1990, but the effects of the war are still reverberating. Families were divided; some members joined the army of those fighting for freedom, others became members of the South African army. Some decided to join the struggle for freedom, only to be imprisoned by their own comrades in Angola’s prisons. There were no trials, and those imprisoned were detained on suspicion.”

The second strand of the project concerns the descendants of the Herero and the Nama (as victim groups) and the Germans (as perpetrators) who were involved in what the Namibians call the first genocide of the 20th century. If you listen to the Herero and Nama talking about these past events, it becomes clear that they were and are deeply affected by them. The traumas caused by decades of alienation, oppression, apartheid and discrimination at the hands of their neighbours and the bloody struggle against South Africa, but also the crimes and human rights violations committed by SWAPO and its military arm, PLAN, in the struggle for independence, have not yet been accounted for, even 30 years after independence came in March 1990. A “Truth and Reconciliation Commission”, as existed in South Africa, for example, was never formed – the survivors were left alone with their sometimes terrible memories and traumatic experiences.

³ German Federal Archives; R 1001/2089 (bundesarchiv.de) - ⁴ https://www.kasa.de/fileadmin/user_upload/downloads/termine/kasa/2022_10_14_afrika_neu_denken_flyer.pdf.

A generation that only suppresses its traumatic experiences and its memories of them unconsciously passes on hostile patterns of behaviour to subsequent generations. It has long been known that untreated and unprocessed traumas in humans can lead to stress disorders (e.g., post-traumatic stress disorder), anxiety disorders (e.g., accident-induced specific phobias) or somatoform dissociation (e.g., pain without a physical cause).

The special thing about this reconciliation project is that it is based on the premise that every person carries unprocessed, lingering traumas and memories. Therefore, accounting for these is not only relevant for victims, but for society as a whole. The workshop “Healing of Memories” creates a safe atmosphere in which people can confront their unprocessed traumas, suppressed feelings and unspoken conflicts, share them with others, and thus work through them piece by piece.

Last year, eight workshops were held in five cities in Namibia. Participants are given the ability to deal with their traumas and memories in two seminars of three days each. Many of the participants are former soldiers who are now living in poverty. They are often traumatised, but have no access to medical or psychological help. Most of them speak for the first time out loud about what happened to them in the past, about cruel stories of rape, murder, assassination, discrimination, and displacement. Most participants sign up for a follow-up meeting straight away afterwards.

Michael Lapsley writes: “As victims, we are passive. Through healing, we become active and capable of action. In the workshops, participants create trust by communicating with each other. This, in turn, heals and connects people, and helps to develop a new sense of belonging and rebuild the social fabric.”

How did you survive?

The workshops address questions: What were the most beautiful and most painful experiences of your life? How did you survive? How did you summon the energy for this? What does your spiritual path look like? How has your country’s past influenced you? How has the life of your parents and grandparents influenced you? What did you do? What was done to you? What did you fail to do?

The Special Assembly for Africa of the Synod of Bishops 2009 encouraged the churches in Africa to move towards reconciliation within societies. The Namibian bishops also support the Healing of Memories programme, including financially in part. The responsible ministry in Namibia asks for cooperation with the Franciscans and uses their expertise.



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