



Assessment questions for self-reflection of poverty-focused work and ministries

As we begin our work within the PMA to understand and work to eradicate systemic poverty, we want to be mindful and reflective of our own ways that we enter plans, projects, and programs—knowing that sometimes we may unintentionally start down a wrong path because of our positions of privilege and power and that we will need to stay mindful to correct course, accept feedback and adapt as needed. We will bear the following questions in mind as we work to eradicate systemic poverty so that we are continually assessing our attempts as we go along.

1. How does our process/project show that we understand God's call to see Christ in those living with poverty, and that we are convinced that our Christian faith calls us to work to eradicate systems and structures that keep people and communities poor?
2. How does our process/project demonstrate that we understand that unfettered consumption, the accumulation, consolidation and competition of natural resources, and the love of wealth are root causes of poverty, and how does our work address the problem of wealth in addition to the eradication of poverty? What role does honest confession and repentance play in our project/process?
3. How does our process/project address "root causes" of poverty and the various interlocking systemic/structural justice issues therein?
4. To what extent have we made efforts to be very clear about our end goal and agenda so as to reduce confusion or mixed signals of what we're asking of community partners?
5. Have we been clear about whether community partners/individuals participating in our processes/projects will be compensated for their time, expertise, writing/speaking/sharing images?
6. Is our work to eradicate systemic poverty attempting to right past wrongs and repair historic harm? (i.e. Do we operate based on the understanding that communities living in poverty have had resources extracted from them and therefore are entitled to the resources of this project/process. Or do we think of our project/process as "doing for," "being generous" or "offering charity"?)
7. Does our process/project include the leadership, meaningful participation, and consent of women, people of color, non-English speakers, people without college degrees, those in rural areas and the Deep South, and others disadvantaged or oppressed in some way?
8. What processes do we have for participants, consulting partners, and communities to give honest evaluation of our work? Are there things standing in the way from us getting honest assessment of the work from those we ask to partner with us?
9. When we receive constructive criticism from a community partner or consulting partner, how have we adjusted the content and direction of our process/project?
10. To what extent are we interested in and committed to being changed, transformed, affected, and inspired, versus one-directional learning?

Drawn from:

Poor People's Campaign

Soul Fire Farm equity principles

Jemez Principles

US Food Sovereignty Alliance adaptation of Jemez Principles

https://docs.google.com/document/d/1S2kl_ioTVdU9jV2RWPU1frveu-KS8Op318ntojGlX8/edit

Faith in Action resource books



Presbyterian Church (U.S.A.)

Presbyterian Mission