Possibilities for collaboration

Jesuit institutions that want to contribute to this network may do it in the following ways:

− Raise awareness on the topic through the Position paper on Migrants and Displaced people, to promote a reflection process that can lead to offering coordinated apostolic responses.

− Contact and collaborate with the GIAN group in their Conference (see contacts below).

− Participate in campaigns that may be active 1) in defending the rights of migrants in detention centers, and 2) in supporting migrant domestic workers.

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Original in Spanish
Translation by Joseph Owens SJ

Peace and Human Rights (PHR)

Executive Report

Apostolic challenges for Peace and Human Rights

Across the globe, there is an acute lack of peace and rampant denial of human rights. The PHR network is born out of a keen sense of the intimate connection between promotion of peace and protection of human rights. The Society of Jesus, committed as she is to the Service of Faith and Promotion of Justice, dreams through the Global Ignatian Advocacy Networks, GIAN, 'to solve the problem of disconnectedness between the major assets of the Society of Jesus and to use the untapped capacity of the Society of Jesus to influence public policy in favour of the common good and of those rendered weak and voiceless' (Ignatian Advocacy Manual), particularly in building peace and protecting Human Rights. We believe that Advocacy and lobbying are crucial if our institutions are to contribute effectively towards a more just and peaceful world.

The response of the Society of Jesus

The Society of Jesus has had wide ranging involvement in Peace and Human Rights both as part of its wider efforts for the Promotion of Justice through its various Social Centres, Universities, Pastoral efforts and others. However a coordinated action has not always been our strength. In an effort to map the initiatives in PHR we have identified a few groups who are willing to collaborate. We have now proposed a wider and more concrete plan for collaborative efforts in promoting Peace and Human Rights globally, internationally and inter sectorally.

Planning for Collaboration by the PHR Network

We have arrived at some strategic guidelines and tentative plans to go forward. As a network we will

- Give particular attention to social developments and crises where the linkage between peace and human rights is evident.

- Our steps will be rooted in Ignatian Spirituality.

- We will place a high value on close accompaniment of those who suffer from conflict and human rights violations.

- We will develop newer forms and fora of collaboration within and outside the Church.

– The rights of the victims, women, migrants, refugees and other excluded groups will be a primary concern for us.

1. Action Plan

The overarching theme for the network was dubbed: "Economic and gender justice in situations of conflict: Alternative models for the rights to basic need, empowerment and peace." The theme was further broken down in two sub-themes:

Sub-theme 1

Particular focus on the situation in the Great Lakes region in Central Africa, especially focusing on the interaction between the denial of economic rights to the fulfillment of basic needs, the violation of the rights of women through gender based violence, and possible paths toward peace and reconciliation in the region. This sub-theme can include the situation in Sudan and the newly independent country of South Sudan.

The Jesuit conference of Africa and Madagascar and the Jesuit conference of the United States were assigned to develop this theme into an action plan.

Sub-theme 2

The second sub-theme was formulated as follows: The right to decent livelihood, entitlements and alternative approach to development. The Jesuit conference of Latin America, CPAL and the South Asia Assistance were tasked to develop this theme into an action plan.

2. Planning with the Social Apostolate Coordinator in Africa

Fr Leonard Chiti will liaise with Fr David Hollenbach from Boston College and Fr Ferdinand Muhigirhwa from CEPAS, Kinshasa, to determine priority issues that can be explored for advocacy. CEPAS has assigned Fr Leon to help with the research project due to start in January 2013.

3. Planning for South Asian Social Apostolate

This Conference has decided to bring on board those groups and activists left out. In early 2013 they have planned a convention with wider participation to get as many as possible involved in the network. The team plans to have concrete action programmes under the sub theme 'The right to decent livelihoods, entitlements and alternative approaches to development'. The Conference is also mandated to network with the Jesuit conference of Latin America (CPAL) to develop this theme and work out concrete action plans.

Possibilities for collaboration

The network hopes to identify and bring together many of the Jesuit and non-Jesuit efforts at building peace and promoting human rights around the themes proposed above. We want to get as many as possible on board around the themes proposed, or newer themes as the partners agree, but within the larger framework of Peace and Human Rights.

Contacts

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Original in English

With passion for environmental justice

Response of the Society of Jesus to "reconciliation with creation"

Social Coordinators of the Conferences

"We turn to the 'frontier' of the earth, increasingly degraded and plundered. Here, with passion for environmental justice, we shall meet once again the Spirit of God seeking to liberate a suffering creation, which demands of us space to live and breathe." (General Congregation 35, d. 2, n. 24)

Fr.General, while introducing the ecology document "Healing a Broken World"[1] (HBW) in his letter dated 16th September 2011 to the whole Society of Jesus, called for a deeper commitment to the sustainability of the planet, and invited every Jesuit to review his personal, communal and institutional lifestyle and practices to check whether these were in accordance with this mission of 'reconciliation with creation' (GC35). This document HBW, prepared by the task force set up by Father General in July 2010, has brought much strength and a renewed commitment among Jesuits to work for our mission of 'reconciling with creation'.

0. INTRODUCTION

a) A historical perspective

"Healing a Broken World" in fact is a result of our genuine prophetic recognition of human failure made at GC 33 in 1983[2]. This recognition led at that time to 'ecological consciousness' especially in many of our social centres,[3] and was further reflected on in the light of the several postulates on ecology sent from Province Congregations for GC34 in 1993-1994. The complexity of the problem led the Congregation to request Fr. General to make a study on Ecology[4] and called us to create responsible relationships with the environment[5]. This request was followed up through deliberations by Fr General and his Council during *tempo forte* in 1996. All the reflections and consultations were incorporated into a document and

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[1] *Promotio Iustitiae* 106, *op.cit.*
[2] "Lack of respect for a loving creator leads to a denial of the dignity of the human person and the wanton destruction of the environment." (GC33, d.1, n. 35).
[3] Peter-Hans Kolvenback, SJ, *De Status Societatis Iesu,* 1990, n. 100 in *Acta Romana 20:3 (1990), 46.* (During the Congregation of Provincials in 1990, Loyola).
[4] GC 34, d. 20.
[5] GC 34, d. 3, n. 9

published as "We live in a broken world: Reflections on Ecology"[6]. During the period between GC34 and GC35, 'social marginality and ecological disasters were experienced as closely interrelated'[7]. It was also a period when the Society of Jesus as a universal body reached out to these victims in a concrete way[8]. Hence, when GC35 came together in 2008 it clearly mandated that ecology be one of the triptychs of right or just relationships to be built as a Jesuit mission. The Social Justice Secretariat, renamed as Social Justice and Ecology Secretariat, through the Task force on Jesuit Mission and Ecology appointed by Father General, prepared this HBW. It amply explains the task and gives concrete recommendations for action.

Both GC35 and HBW invite every one of us (a) to become grateful stewards of God's wonderful creation; (b) to look at ecology and environment-related issues from the perspective of justice for all, and (c) to transform our way of life so as to bear witness to an ecologically congruent means. They invite us for a conversion of the heart that may bring us to a deeper ecological spirituality. These three elements are essential components of what we understand today as ecology in the Society: care for creation from a justice perspective, while transforming our ways of life.

b) The present document

Taking the ecological mission forward SJES and the Conference coordinators of social apostolate felt the need to know a) how the document HBW has been received; b) what the response of the Jesuits has been to its mission of 'reconciliation with creation' at various levels; c) what good experiences and practices can be shared and nourished; and d) how our Ignatian spirituality can enrich this mission of the Society. With the above perspective, a short questionnaire was sent from SJES, information was gathered from the Provinces, collated by the Conference coordinators and shared, reflected on and planned during the annual meeting of the conference coordinators in May 2012. This document is an outcome of the analysis and reflection that took place at the meeting.

Note: The examples or references made here do not take an exhaustive account of all initiatives undertaken by Jesuits, Jesuit communities and Provinces. It would probably be an impossible task to prepare a complete report, given our limited knowledge and capacity; there are surely many more initiatives and activities that we have yet to discover. Nevertheless, we believe that these examples show main trends and creative implementations. Mentioning some of these activities, even while unable to take all of them into account, could offer a more solid basis to our conclusions.

I. INDIVIDUAL AND COMMUNITY RESPONSE OF THE JESUITS:

a) General Reception of HBW

The document 'Healing a Broken World' was sent to all the Provinces along with the letter of invitation from Father General[9], calling every Jesuit to embark on a 'path of conversion of

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[6] *Promotio Iustitiae* 70, 1999, "We live in a broken world", http://www.sjweb.info/documents/sjs/pj/docs_pdf/PJ070ENG.pdf.

[7] HBW, no. 35

[8] Earthquake in Gujarat, India in 2001; Tsunami in 2004 in Banda Aceh, India and Sri Lanka; Hurricane Katrina in USA in 2005 etc.

[9] Letter of Fr. General dated 16th September 2011. (2011/16)

heart' and to make a commitment at all levels to the 'defence and protection of nature and the environment'.

In general, the document and the letter of Father General have been well received in most of the conferences and provinces. The document was circulated among the Jesuit communities and among our collaborators in various apostolic institutions. The response varies from province to province, and Jesuits as well as our lay collaborators are fully aware of the changing reality of the environment and ecology. Taken together, the responses reflect the dynamism that already exists Some Provinces took this up as the major theme during the Province gatherings[10] to discern and to plan environmental action at the local level; some translated, even published, the text into their vernacular languages,[11] and yet others formed commissions within the province to help Jesuits work on ecological issues[12]. In Japan, a prayer booklet has been prepared using the document as the base for reflection. In the Asia Pacific region ecology has been chosen as a frontier of the Conference and is included in its strategic planning. In Latin America, mapping of ecological activities has been undertaken, which has led to a joint project on ecology at Conference level. French Canada was working on ecology at the Province level long before the letter of Fr. General was sent. In several provinces, community meetings and sharing have enlivened the reflection and has led to some concrete action at individual and community levels. It was also noted that, wherever the Provincial took an active interest in the document and sent a personal letter of encouragement, the document seemed to have had a greater impact. Surely there are many more initiatives at every level, all reflective of such dynamism.

b) General Awareness and position of Jesuits:

The escalation in recent years of calamities such as floods, drought and climate changes, has brought greater social awareness and created a sense of urgency to act on these ecological challenges. But for the majority of Jesuits there is little clarity on how proceed in bringing about changes in response and action. The awareness is largely determined also by age group and by geographical location. By and large, younger Jesuits are better versed in environmental issues and show keener interest in taking action. Ironically, the younger Jesuits who express intenser commitments to environmental issues use many more resources (travel, computers, I-pads, cell phones etc.) than the elderly Jesuits who, though less attached to environmental issues, use fewer resources !

In countries and regions where the impact of environmental damage is strongly experienced through displacement, migration, mining, deforestation, and land alienation, particularly in places where the indigenous and the poorest people live, the need for urgent collective advocacy action is stronger. Yet even in these countries or regions, it is largely a few Jesuits who are making efforts to ensure that the voices of the poor and oppressed are heard.

The concern for a radical change of attitude and an organized approach to environmental action has not yet emerged. In fact, given the diversity of our work and the challenges of the context, it is not that easy to come up with a common approach to working on ecology. It is true that such diversity reveals the beauty and richness of our involvement and offers an opportunity for creativity, given the complexity of issues and context. It is also true that there are many creative efforts by Jesuits responding positively to this huge challenge of ecology at every conference. At the same time, there are those who are somewhat

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[10] Calcutta, Goa, Kerala, Hazaribag, Madhya Pradesh and Ranchi in South Asia.
[11] Korea, Columbia, Brazil, Germany.
[12] This is the case of the Spanish provinces.

apprehensive of the concern expressed by the developed nations and call for accountability on ecological damages caused in the name of development. In recent years there has been a call for a moratorium on the expropriation of the resources from developing nations.

c) Community Discernment

The document served as a tool for community meeting, discussion and discernment to recognize our role as stewards and to plan collective action. The practical recommendations given at the end of HBW have helped in realizing this purpose. Some of the activities taken up by communities include: forming environmental committees and in-house task forces for energy efficiency, recycling etc.; conscious use of public transport; survey of 'carbon footprint'; saving and water harvesting; conducting eco-prayers; use of solar energy resources; creating tree plantations; preservation of traditional plants; discouraging use of chemical fertilizers, encouraging use of bio fertilizers and other agricultural practices such as vermin-culture; and finding alternatives to arsenic poisoning. Such efforts have become quite common in many conferences and communities though there is variation from community to community.

On the whole there is a general openness to small changes in personal and community life, but also a degree of reluctanc in some. Ecology as a dimension of our regular life and apostolic action still remains a dream for many. It has not become part of our Jesuit culture or 'way of proceeding' and there is much confusion over the commitment to ecology and its relationship to poverty, mission and life style.

II. JESUIT APOSTOLIC RESPONSE

a) Institutions and environmental planning

Apostolic institutions, namely schools, colleges, universities, parishes, social centres and research institutions, are slowly beginning to include ecological concerns into their practices, though a systematic and well organized plan is not yet in place everywhere.

In United States, Latin America and Europe, universities have played a leading role in the formation of students through energy efficiency programmes, garbage management, exposure visits and environmental research. We have still a long way to go in creating systematic links and collaboration between these research institutions and countries and communities affected by environmental problems in the developing nations. Strategic ecological guidelines for social centres and alternative sustainable projects have been developed in Latin America.

Centre d'Etudes et de Formation Agro-Pastoral (CEFAP) and l'Institut Supérieur Agro-Vétérinaire (ISAV) in Central Africa have clearly committed themselves to the challenges of ecology with works that empower farmers and peasants through plantation of trees and cultivation through traditional means. Centre Social Arrupe in Madagascar has also joined in such efforts, while the Jesuit Centre for Environment and Development (JCED) in Lilongwe and Kasisi Agricultural Training Centre (KATC) are working on alternative models of development and appropriate technology.

In the Philippines, Environmental Science for Social Change (ESSC) and Manila Observatory have a clear focus on research. Based on such researches ESSC has been involved in many environmental issue-based activities with local communities, keeping in mind local cultural

elements and the impact on the marginalized. Other centres such as Simbahan Linkod ng Bayan and Ateneos have also responded to disasters and raised their voice against mining and other activities that cause environmental damage. Korea, Indonesia and Australia have taken formation initiatives both for Jesuits as well as students.

In South Asia, particularly in India and Sri Lanka, the reality of of denial of rights of the marginalized dalits and tribals over land, water and forest have forced Jesuit social centres into direct involvment with the struggles of the people across the country[13]. Empowerment of the people through awareness programmes and training, leading to rights-based action form the focus of these centres. Awareness creation and tree plantation have become common practice in many parishes, educational institutions and youth movements. Many social centres committed to ecological actions concentrate more on community based water harvesting and watershed management[14], organic and natural farming[15], biogas, vermin-culture[16], compost preparation, harvesting solar energy,[17] in addition to tree plantation. While a few individual Jesuits through scientific research projects in educational institutions have made a contribution in the field of ecology and environmental Science,[18] studies and research on the impact of ecological and environmental damages need further strengthening. Scientific research by the two Indian Social Institutes (ISIs) and other social research institutions[19] on issues of displacement, migration and other environmental related studies; training sessions conducted on the social alienation of dalits and tribals from natural resources, and publications on eco-friendly agriculture, animal husbandry, forestry and aquaculture have considerably boosted awareness of ecological concerns in the country. Some educational institutions have adopted the policy of 'No plastic and polythene bags' inside the campus. Celebrating 'Environment day', 'Forest Day' and organizing 'Earth summits' and debates on ecological issues have become common among many institutions and social centres, providing opportunities to create ecological consciousness among all.

b) Student Involvement in Ecology

Irrespective of Provinces or conferences, works with student involvement in ecology are the widespread. In every educational institution, be it school or college, students are informed, trained and invited to take part in activities that will protect the environment. Many schools all over the world have included environmental studies in the syllabus. Students are encouraged to adopt responsible life styles, to cut down consumerism, and not leave ecological footprints. The schools have also created nature/environmental clubs, herbal/eco gardens, and organised exposure trips for students. Institutions of higher education and universities offer many more academic programmes, courses and research possibilities that are related to ecological issues.

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[13] Around 36 social centres out of 130 are directly working on environment and ecology related issues.

[14] Pioneering centres in this include 'Social Centre – Ahmednagar' in Pune Province and MPSM in Nashik in Bombay Province.

[15] Centres involved in are: SASAC in Darjeeling; Tribal welfare centre in Dumka and TRTC in Jamshedpur, Jharkhand.

[16] Sangath and Adivasi Khet Yojna in Gujarat; LATC-Jhingo in Madhyapradesh; Gansoville in Madurai; AROUSE-Gumla in Ranchi.

[17] SAAP in Patna.

[18] Fr. Anglade at Sacred Heart College in Shembaganur; Fr. Ethelbert Blatter and Santapau in St. Xavier's College, Bombay; Fr. KM Mathew in St. Joseph's College, Trichy and Fr. VS Manickam at St. Xavier's College Palayamkottai, Tamilnadu.

[19] NESRC- Guwahati and XISR – Bombay.

Tarumitra[20] (friends of trees) in Patna works with around 1,000 schools and colleges having about 200,000 members (from all over India) creating awareness on ecology and environment. The Catholic Social Academy of Austria has created an association of "Pilgrim Schools"[21] and works with 120 certified Schools on issues of sustainability and spirituality. These are two very good examples of effective mobilization of the student community. Many of these educational institutions have also developed their own material for training and mobilization for ecology[22].

c) Collaboration in people's movements to defend Ecology and protect endangered communities

Participation in, and collaboration with, peoples' movements have become a necessity for Jesuits, particularly those working in countries and zones where there is a constant struggle for survival (Latin America, South Asia, Asia Pacific and Africa). The Jesuits in these places realize that by participating and becoming part of the struggles of the peoples' movements, they are at risk from people who are politically and economically powerful, and view them as threats to their power and control over natural and mineral resources.

It is in these continents, particularl in regions where the indigenous and vulnerable people live, that there is large scale mining, land acquisition, deforestation, construction of mega dams, privatization of water and other natural resources. Many of these governmental projects lead to large scale migration, displacement, war, violence and destruction of natural resources. It is remarkable and consoling to see that there are some Jesuits, however few, who are willing to risk their lives by being part of the peoples' movements in challenging government structures and policies that go against the interest of the environment and the local people.

There are examples of Jesuits in India joining hands with civil society movements against mega dams in Gujarat, Maharashtra and North East India, and against construction of nuclear plants in Koodankulam, Tamilnadu. Anti-mining and anti displacement campaigns by several social centres, particularly in Central India, are not only a call to some but a 'frontier mission' taken up by the Provinces and Zones in their collective endeavour. Many social centres, parishes and educational institutions have also been part of national campaigns for many years to bring in laws such as Panchayat Extension in Scheduled Areas Act, National Rural Employment Guarantee Act, Forest Rights Act, Right to Education Act, and Right to Food Act, all of which are favourable to the poor and the marginalized.

A considerable number of Jesuits in Korea have participated in broad-based civil movements opposing the dredging of four major rivers of South Korea. The Korean Province has also opposed the planned construction of a naval base on Jeju Island where a Jesuit has also been arrested along with the people.

In Latin America too, social centres, universities and projects with indigenous peoples and communities have been part of the larger network of movements for protection of indigenous people and their rights. These movements are in defence of land, water, mineral resources as opposed to construction of mega dams, and in favour of river cleanups and

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[20] http://www.tarumitra.org/
[21] http://www.pilgrimschule.at/
[22] AUSJAL (Association of Jesuit Universities in Latin America) has developed training material on ecology and ecological problems.

Right to quality education for all

Position document

Introduction

The Society of Jesus has a long trajectory of work in education. From the very beginning education was considered a critical component of our mission to promote the dignity of all persons as children of God. Inspired by the principle of the Ignatian Magis, the Society has, through many initiatives around the world, given special attention to offering quality education in its educational centres and to providing support to people on the margins of society. Despite the work of the Society and the efforts of many other organizations, there are still many challenges in the field of education today. Many groups are still deprived of the right to education; the quality of education in many places, even those with greater economic resources, still continues to be poor; and education in values and citizenship is often neglected.

In the light of these challenges and the many other problems that affect our brothers and sisters, GC 35 issued a direct call to the whole Ignatian family to promote political advocacy. This is deeply rooted in our history, and the call to make it a new dimension of our apostolic mission is in decree 3.28 which says: "The complexity of the problems we face and the richness of the opportunities offered demand that we build bridges between rich and poor, establishing advocacy links of mutual support between those who hold political power and those who find it difficult to voice their interests."[1] Our educational activity needs to be reviewed and enhanced in the light of this call as we contemplate the reality of education in our world.

As a group of Jesuit organizations working in education within different conferences and under the leadership of the Social Justice and Ecology Secretariat (SJES), we have decided to unite forces and resources in order to collaborate in political advocacy for the right of all persons to quality education. We seek to promote the cultural and political changes that are needed to achieve this right of quality education for all. The task of applying political pressure complements our educational work, for it extends beyond our educational centres and our students, channeling our concerns and our solidarity toward those who are marginalized and denied the right to quality education. We are convinced that we can develop this work of political advocacy effectively if we draw on the potential of our existing resources and make networking a universal practice. Decree 3.43 notes: "In this global context it is important to highlight the extraordinary potential we possess as an international and multicultural body. Acting consistently with this character can not only

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[1] GC 35, d. 3, n. 28.

enhance the apostolic effectiveness of our work, but in a fragmented and divided world it can bear witness to the reconciliation in solidarity of all the children of God."[2]

1. Education and human dignity

1. When we view the world, we are confronted with the extreme poverty of more than one billion people. Among the many causes and negative effects of poverty we find the denial of the right to good, life-long education for all persons.[3] In a globalized world described as a "knowledge society," this lack of education perpetuates poverty and marginalizes those deprived of it to mere subsistence levels, and denies them opportunities to live with dignity. In contrast, where the right to education is guaranteed, people have greater access to the enjoyment of other rights.

2. In the area of formal education from early childhood through secondary school, there have been considerable advances in recent times, but there are still 67 million children and adolescents today who are denied the right to education. If the present trend continues, in the year 2015 there will still be 56 million children without access to schooling. Providing schooling for all of them would require an investment equivalent to what the rich countries spend on their military in six days, nothing more.

3. Access to education is the first step, but the rate of dropouts is very high. According to the data of UNESCO for 2010, for example, in Nicaragua only 27 of every 100 children finish primary school. Even though access to secondary school and technical training has improved modestly, and even though many countries consider at least the first cycle of secondary school to be mandatory, only 4% of poor girls in Sub-Saharan Africa finish that level. Some 774 million adults have been denied the right to education and can neither read nor write. They represent 17% of all the adults in the world, and two-thirds of them are women.

4. This reality affects the most vulnerable sections of the population: rural communities, indigenous peoples, refugees and displaced persons, the elderly, girls and women.

5. The quality of education continues to be a tremendous challenge, given the inefficient educational systems, poorly paid teachers, dilapidated infrastructure, content that is irrelevant for large sections of the population, top down pedagogical practices, and extremely high levels of school dropouts. Millions of students finish primary school without even the minimum skills needed to survive in a globalized world. UNESCO calculates that it would need to train and hire 18 million more teachers in order to guarantee adequate basic education for all persons.

6. This reality challenges those of us who identify with Ignatian spirituality and work in diverse forms of education in more than 70 countries. As we enter into dialogue with this unacceptable reality of our world, we commit ourselves to doing our utmost to influence public policies so as to make life-long, quality education a guaranteed right for all persons, especially those now deprived of that right. We commit ourselves to uniting our efforts and our contributions to the many other movements that are working to transform national education policies. Our experience in using education to transform the quality of life of the poorest and most marginalized of our countries is a key element in this work of mobilization

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[2] GC 35, d. 3, n. 43.
[3] Here we refer to all education: obligatory basic education for everybody, higher education, and education for adults; we also refer to the various modalities: formal (classroom) and non-formal.

and advocacy. Through this we can influence national education policies that will make this fundamental right a reality.

2. Jesus and the dignity of the excluded

7. God does not bless any form of exclusion of his children. Jesus tells us, "Whoever sees me see my Father," and we truly see him by seeking out the excluded people of our time so that we may free them with the embrace of God who loves them, receives them, cures them, pardons them…. They have the incredible experience that God is love and does not exclude them. God does not begin by asking them to account for themselves, but he places them in the centre of his love and tells them, "Rise up and walk." When the disciples of John asked Jesus if he was the one sent by God, he told his apostles to look at the works he did and to draw their own conclusion (Luke 7,18-23).

8. The mission of Jesus' disciples today is to comprehend the eloquent signs of God's presence and to respond to the call to conversion and change presented to us by the excluded. Our mission today is to do what we can to help restore to them their dignity and the opportunity for a decent life that has been denied them; our mission is to meet God in our brothers and sisters and take stock of the ways in which we are complicit with the system that excludes them.

9. As educators who share Ignatian spirituality, we want to work in such a way that we are seen as followers of Jesus and as clear signs of God's Love; we want that identity to shape all our work in the field of education. We are called to defend quality education, not only for the small numbers whom we attend to directly in our works, but for all those who are in need of education. We know that quality education "for all persons" means the poor and the marginalized must be included, and we speak therefore from the perspective of the poor who have been deprived of good education. We declare ourselves in solidarity with them and their future. Today, being illiterate is like being blind in the time of Jesus. Having access only to poor- quality education perpetuates hereditary poverty. Centuries ago such a lack was not offensive since the majority of people had no schooling and felt no need for it, but education today has become a fundamental right, an absolutely necessity for human dignity and success in modern life.

10. Both, discrimination in access to education and poor school quality, put the poor at a disadvantage and play a key role in the perpetuation of poverty. In contrast, quality education with advancement in schooling helps people escape from poverty. Poor-quality education hurts not only individuals, but entire social sections and classes. The best springboard for human development, personal dignity, and political and economic participation in the poorest nations is high quality education for the whole population. That is why we speak of this as a national and a global task, a special challenge to our Ignatian identity and our educational mission.

3. The Mission and the educational identity of the Society of Jesus

11. The Society of Jesus is known historically as a religious order that imparts quality education. At the present time the number of students in the Society's different institutions is close to three million world-wide.

12. Even though the Formula of the Institute approved in 1540 by Pope Paul III at the birth of the Society of Jesus makes no mention of school education, the first Jesuits soon realized

the importance of good education as a way to "help their neighbors." Discernment of the needs of the time moved Jesuits to dedicate themselves to education by adapting to "diverse places and times." Before Saint Ignatius died in 1556, more than 40 colleges had been founded in different countries.

13. At that time, however, the great majority of people were illiterate. They received a basic social education in their homes and learned their skills and trades without going to school. School education was for only a minority of people; the rest felt no need for it in their lives.

14. Today anyone without a good education of at least twelve years is today effectively denied the possibility of developing as a person and of gaining access to what is important for a dignified life in our society. Such a person is condemned to poverty, unemployment, and discrimination.

15. The dignity of persons and of societies and the quality of national and international cooperation depend on the improvement of education for all men and women. Quality education is essential in a world that recognizes the equality and the dignity of all persons; it is essential for establishing cultural dialogue among peoples who are equal but diverse; it is essential if we wish to live together as a human community that is differentiated and not uniform. We are immersed in a new context and faced with new realities that oblige us to reinterpret the educational mission of the Society of Jesus.

16. In the 16th century Fr. Diego de Ledesma, professor at the Roman College, proposed four reasons for Jesuits to work in education. The first reason was that the schools "*provide people with many advantages for practical living.*" Even though most people learned useful trades outside of school, the usefulness of education for the successful carrying out of certain professions was clear. In our own days the great difference is that a good education is not just useful but essential for anyone to be useful and productive; only with a good education can their labour provide them with what they need for a decent life. It is therefore a tragedy that hundreds of millions of people are not adequately prepared for useful employment and for that reason miss the chance to get productive, well-paying jobs.

17. At the same time, there is the danger that stressing only the utilitarian aspect of education may lead us to disregard education in values. Practical, instrumental knowledge may be pursued almost exclusively, and in that process, preparing students to apply their knowledge to the construction of a society of justice and peace may be neglected. Ignatian education requires the formation of persons who are **competent** and at the same time **conscientious**.

18. The second reason Fr. Ledesma gave for Jesuits to be involved in schools was that educators "*contribute to the proper governing of public affairs and the appropriate formulation of laws.*" At that time government was the province of kings and princes who needed a competent bureaucracy. As monarchies gave way to democracies, the governing of public affairs required citizens to be well trained for public responsibility; they had to develop participative forms of organization that would prevent aristocratic or dictatorial impositions favoring the interests of rulers over the common good of the nation. In our modern world, the old logic of political and economic domination needs to be replaced by forms of participative democracy that are instruments of life for everybody, and this requires **education in citizenship**.

19. Nowadays in Ignatian education we insist on formation for life and work "for others" and "with others," and we stress a humanism and spirituality that can help our students recognize the dignity of others and nourish a sense of responsibility for public affairs.

Solidarity is found in persons who recognize themselves as men and women "*for others*" and "*with others,*" who seek to organize society in such a way that affirmation of themselves is at the same time affirmation of others. A **compassionate** spirituality "loves the other as oneself" and contributes to an anthropology of solidarity, which joins with a spirituality of solidarity. This solidarity forms the basis for our **commitment** to the mutual recognition of all persons in all the diversity of political organizations which do not depend on the exclusion and the oppression of others, especially those who are weakest.

20. The third reason given by Fr. Ledesma is that a good education gives "*decorum, perfection to our rational nature*." Beyond the instrumental rationality so evident in the prodigious development of modern science and technology, the humanly reasonable objectives of the human condition revolve around the pivot of a decent life for all persons. At the present time, however, we are faced with the difficult challenge of preventing economic prosperity and the political power of states from becoming ends in themselves instead of instruments and means to achieve the ultimate goal of human dignity and integral development for all.

21. This brings us to "*defence and propagation of faith in God*," the fourth reason given for Jesuit education by Fr. Ledesma. As persons who believe in the God who is Love, the God who reveals himself to us in the human face of Jesus, we try to live with a religious sense that moves us to love our neighbour as ourselves. We reject the reduction of people to simple instruments; we reject every form of negation, exclusion, and discrimination of other persons. Jesus tells us that to find true life we have to be compassionate towards the wounded persons we meet daily, following the example of the Good Samaritan of the parable (Luke 10, 25-37).

22. Moreover, education which is exclusively instrumental and utilitarian makes us incapable of contemplating and caring for the human habitat out of true love for ourselves and those who will come after us; purely pragmatic formation leads us to destroy nature for the sake of profit and domination.

23. This anthropology and spirituality of solidarity form the basis of our human formation and the religious sense of our Ignatian educational centres of Christian inspiration. That is why we speak of an education which forms persons who are **competent, conscientious, compassionate, and committed**.

24. We understand that to make this kind of education a reality in the whole of our society we need to exercise effective **influence on public policies**. Our educational communities should view themselves as only a small part of the whole educational system – national and global – and they should work to promote and defend the policy of quality education for all persons.

4. Education as a Human Right

25. **Education today is an inalienable right of every human being,** recognized as such in the Universal Declaration of Human Rights of 1948, in Article 13 of the Charter of Social, Economic, and Political Rights, and in the constitutions of most nations, as well as in other legal instruments. The right to education is not just any right, for it is the right without which it is practically impossible to gain access to other human rights and to enjoy basic human freedoms. Nevertheless, the reality is that hundreds of millions of persons are excluded from education, and most of humankind is not even aware of this right. Recognition of this right produces a public obligation in the family, the society, and the state, and we need to combine forces to guarantee its fulfilment.

26. We cannot remain with proclaiming the right but must commit ourselves to making it a reality for all persons and in all societies. To that end we consider it necessary to create awareness about what needs to be done to ensure that quality, life-long education reaches all persons, especially those who today are deprived of it. Likewise, we must increase social consciousness about what needs to be changed to make sure 1) that children receive as many years of education as will provide them with the learning they need to live decently; 2) that adults become literate and have access to pertinent, ongoing, quality education; 3) that the universities open their doors to the diverse sections of society and to all those interested in pursuing university studies; and 4) that the necessary means be provided so that all this can be achieved.

27. We understand that access to education by itself is not enough to ensure fulfilment of this basic human right. Katerina Tomasevsky, the U.N.'s first relater for the Right to Education, formulated four A's related to this right, and the Global Campaign for Education added a fifth A. The first A is **Availability**. The second is **Accessibility**: the school or educational service may be available but not accessible to all those who require it. The third A is **Adaptability**, that is, the education offered should take into account the linguistic, cultural, contextual, and personal characteristics of the students so that it will be relevant for them. The fourth A is **Acceptability**, meaning that the students accept the education offered them because they appreciate it as quality education, because it uses appropriate methodologies, because it teaches what is meaningful for their lives, and because the students play an active role in the learning process. The fifth A is **Accountability**, which means that the government, as the principal guarantor of the right to education, should be accountable to the citizenry for guaranteeing this right.

28. The right to a quality education belongs **to every person**. The diverse living conditions of different populations requires that the educational starting points of persons and communities be different. It is not possible to offer the same thing to everybody if similar results are desired; it is necessary to apply criteria that go beyond equal opportunity and attempt to reach true equality, which means that more needs to be given to those who have less and so need more. The distribution of financial, material, and human resources assigned to education should give priority to those who live in conditions of greater difficulty in order to achieve the hoped for results of education. In other words, priority should be given to very poor sectors, indigenous people, minorities, girls and women, handicapped people, and those such as refugees and displaced persons who find themselves in extremely difficult conditions. Every educational development goal should be accompanied by a goal of equality that documents the closing of gaps in the educational attainment of different sections. Equality in education derives from the focus on rights and thus contributes to the creation of societies capable of living in peace because they pursue justice.

5. Meaning, values, and quality

29. The educational system of every country should exist for all persons, regardless of race, caste, social class, language, culture, religion or gender. Such quality education should be provided as allows maximum personal and national development within a model of society that is democratic, intercultural, harmonious, and inclusive. We aspire to impart an education that seeks to transform countries by instilling a horizon of excellence and forming a population capable of reaching that horizon by its creativity, its talents, its values, and its productivity.

30. Every person and entire nations require quality education with a twofold aspect: (1) *Acquisition of knowledge and skills* (reading, writing, mathematics, languages, information technology, specific trades and professions…). (2) *Human formation that fosters a sense of solidarity and offers a humanistic vision*. Education should cultivate solidarity, intercultural sensitivity, and a civic sense of an inclusive "we" in which personal achievement goes outside self and takes in 'the other' –both defence of the rights of others and satisfaction in their achievements. Education should enhance the impulse to contribute – in terms of rights and duties – to the fulfilment of the nation's constitution and laws and ensure the functioning of the public institutions so indispensable for society's development. Important also is the development of personal liberty, critical thought, and creativity that are capable of confronting socially produced submission and manipulation. Solidarity, liberty, and social and ecological responsibility move us to participate in the many associations created by civil society to enrich social diversity and make it possible for persons to develop responsibly.

6. Some factors for achieving quality education for all persons

a. Public policies

31. The realization of the right of all persons to quality education requires a labour of advocacy to influence government educational policies in systematic fashion. Such systematic advocacy should seek to replicate successful experiences among the very poor; it should influence public opinion through the mass media to strengthen a growing conviction and public consensus about this basic human right. Only thus can governments feel motivated and pressurized to make the required political decisions. In every country studies should be done of successful programmes and of the measures and policies which will in due course produce the changes needed. Also needed are follow-up studies that measure educational coverage and the quality of education received by those most excluded from the world's most successful programmes.

32. Awareness of quality education as a human right must be raised and fostered in everybody, including those who most need such education; this can deepen people's conviction and motivation till it becomes organized and publicly expressed. It calls for commitment on the part of many sectors, governments, and world-wide movements.

b. Education to transform persons and societies

33. The aim of education is to transform persons and help them achieve their full human potential. At the same time, education is a key element in building the society we desire, for only through education can there be the full development of those qualities and abilities that lead to the development of a nation's social and political institutions and its economic capacity.

34. Every one of our countries is in need of profound transformation if they are to overcome poverty and offer true opportunities for people to develop their freedom. We need to build societies that are democratic, just, diverse, and inclusive. To that end we need not only social policies, but a type of education which, among other things, gives all women and men skills and abilities and equips them to be producers of quality goods and services and builders of societies that are democratic, just, and free. When half of society is excluded from quality education,[4] it is impossible for individuals to have equal opportunities or for the politics and

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[4] From the viewpoint of integral education we can say that a much larger proportion of persons is being deprived of quality education since, for example, training in values and citizenship is not sufficiently developed even for

economy of a country to be balanced and beneficial. We therefore affirm the right to quality education from the perspective of the poor. A radical transformation of education alone allows poor people to become active agents of social transformation.

c. Family, society, and state as educators. Synergies.

35. The family educates, society and its institutions educate, and given the fact that education is an ongoing process, the state should guarantee, promote, and develop systems of quality education. Students are the key element in their own human development. Beyond formal basic education, the learning process should last a whole lifetime, fed by many forms of learning, both formal and informal. Informal learning includes correspondence courses and various electronic media, the latter being very useful in alleviating the serious educational deficit.

36. Families are the first units responsible for the good education of children; as such, they should endeavour to provide an education for their children that will enable them to live and work with dignity when they are grown. Beyond the level of home and primary school, however, education requires specialized educational bodies and government assistance. Parents should realize that both they and their children have a right to quality education, and efforts must be made to help parents collaborate in their children's education and demand that their own rights be respected.

37. Society also considers quality education to be a priority and a basic right that should be available to all. Without quality education for all the whole of society loses in many ways: in values and in harmonious living, in the social capital needed for internal cohesion and social peace, in the benefits of knowledge, in urgently required practical training, and in the requisite formation for responsible citizen action.

38. At the present time the constitutions of many nations affirm the priority of quality education for all persons. They require compulsory education until the end of secondary school and provide possibilities for studying at higher levels and for continuing formation all during life.

39. To achieve all this it is essential to have an understanding and synergy of the diverse factors: family, communities, educators, government, and business. If education is a basic human right, the state is ultimately responsible for guaranteeing it and therefore must assume direct responsibility for promoting this synergy. The family and civil society should not only demand realization of this right but also collaborate in that realization.

From the viewpoint of integral education we can say that a much larger proportion of persons is being deprived of quality education since, for example, training in values and citizenship is not sufficiently developed even for those who are not disadvantaged. For educators in Jesuit schools this should certainly be a matter of concern. Here, however, we are referring only to those who are not acquiring basic abilities such as reading, writing, basic math, and the essential elements for coping in modern society.

d. Quality education as a human right and a public good

40. Quality education is a public good and a basic right of all persons, a right that produces obligations in the family, in the state, and in civil society. It is a public good to which all

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those who are not disadvantaged. For educators in Jesuit schools this should certainly be a matter of concern. Here, however, we are referring only to those who are not learning basic abilities such as reading, writing, basic math, and the essential elements for coping in modern society.

should have effective access; it cannot therefore rest as only a general principle that all give assent to but few act upon or respect. On the contrary, it must be an operative principle which motivates and orients an ambitious programme that allows family, civil society, and government to support and stimulate one another. Only then can this principle become a social human right for one and all, an operative reality with measurable results.

41. The actual denial of this right is a crime which, when committed, has diverse responsibilities and culpabilities. The right to education must be accompanied by the personal responsibility of the student to be educated and to develop his or her potential. Society must respond adequately to this right and this duty of the student; among other things, there is need for a national educational system with adequate organization, personnel, and finances to achieve the established objectives.

42. Education as a public good does not mean that only the government can offer education. Private organizations that contribute to the right to an education are providing a public good. As such they are responsible for the realization of that right, and the state has the obligation to guarantee that they are complying.

43. When provided by the private sector, the public good of education also contributes to the transformation of society to the extent that it explicitly proposes to engage in such transformation and provides the means for achieving that purpose.

44. The lack of sufficient resources to pay for the direct and indirect costs of education, and even the cost of the opportunity for education, should not be an obstacle to the realization of this right. Excluding persons who are not able to pay for the costs of educational services is a way of suppressing this basic right. The government and those providing the public service of education must assume the responsibility for not excluding persons on economic grounds.

45. Consequently, any attempts to privatize education which close off access to persons and communities who cannot pay are initiatives that suppress the right to education.

e. Educational priority and financing

46. Making the right to education effective requires serious changes. One very decisive change involves the financing necessary to achieve three basic objectives: a) quality basic education through schooling of all children and adolescents from early childhood to at least the end of secondary school, b) literacy training for the adult population, and c) professionalization and hiring of teachers.

47. The level of education available to a person should not be determined either quantitatively or qualitatively by the economic resources of the family; in other words, neither the level of schooling nor the quality of education provided for poor students should be inferior to that available for the more affluent. On the contrary, every person has a right to the highest level of education that he or she chooses to pursue beyond the basic level. The government should guarantee forms of financing and educational opportunity so that all citizens reach the highest levels possible, as long as they do what is required on their part.

48. Public financing of education is required if the right to education is not to be frustrated. Since the socio-economic reality of families varies, government financing should pay preferential attention to those with fewer resources.

49.Public financing for investment in education should be an effective priority, just as the effort to provide education for the children should be a priority in every family. To this end public policies should stimulate and reinforce the efforts of families and the contributions of civil society with its businesses, foundations, and various educational initiatives. And as already stated, this financing should be used from the perspective of equality, making sure that the neediest persons receive greater resources to enable them to attain the quality education to which all have a right.

f. Educators

50. If education is a true strategic priority, it is important that the most outstanding sons and daughters of a country become educators. At the same time, in most countries young people are in practice dissuaded and discouraged from the pursuing a teaching career and are denigrated if they persist, just as those who are already educators do not get the recognition they deserve. The scant social esteem and low salaries for teachers are at the root of the failure of educational systems. In many countries the tragic result is that there is a severe lack of suitable educators. The key to a good education is the availability of well prepared educators who are vocationally motivated, decently remunerated, and conscious of their social worth.

51. It is essential that priority be given to finding the resources needed to pay decent salaries to teachers. Furthermore, it is important to ensure that accounting of educational costs is efficient and transparent so that civil society can see that funds are being spent effectively in paying teachers well and providing them with good working conditions.

52. Priority should also be given training of the highest quality in order to attract the best candidates to the profession. This training should include at least the following: mastery of the matter to be taught; pedagogical practices most appropriate for attaining the learning objectives in an inclusive and intercultural manner; the ability to create classroom settings that are welcoming, respectful, safe, and suited to learning. Other important skills include: the ability to plan keeping in mind the specific context and the needs of each student; the ability to evaluate student's all-round growth; understanding the social, economic, and cultural factors that affect the learning processes; the ability and attitude for encouraging the family and the community to participate in the educational task; and awareness of the social and ethical responsibility of every educator. To sum up, we want our educators to be competent, conscientious, compassionate, and committed.

g. The educational centre

53. The educational centre constitutes the basic unit of the educational system, which should therefore revolve around the service provided by the centre. The directors of the centres should be carefully chosen and trained to manage them in collaboration with their teaching teams and with community participation. Each centre is a basic unit of planning and evaluation, and it is the duty of the government to provide it with the infrastructure, the finances, and the didactic materials required to function well. At the same time, the government should grant it autonomy to make the decisions which will allow it to adapt the education it gives to its specific context and to resolve its particular educational problematic in the best way possible. The educational system should support the centre's needs, allow it freedom in its processes, and hold it accountable for its results.

54. A national educational system is large, involving millions of persons, but the basic schooling process takes place in a particular school and in a particular classroom where a two- way relation between teacher and student is established. In this regard, each one of the

thousands of schools in a system requires a first-class educational administration in which both the director and the educational team are committed to achieving high-quality education. Such a team communicates its determination to the students and their parents. In order for this to become a reality in all schools, there must be highly qualified management teams, skilled team facilitators, and first-class educational administration. A system must be created to train educators for pedagogical management so that they are capable of administering school budgets, equipping and maintaining the plant, and above all guiding and motivating the educational team towards the attainment of very concrete, measurable objectives.

55. Experience teaches us that behind a good school there is a good administration, one that is able to coordinate and orient the whole team of educators. Naturally, good school administration requires a certain autonomy that allows important decisions to be made at the school level for no one can do that better than the director with his/her team.

56. Being a good teacher does not necessarily mean being a good educational administrator. Given the serious lack of good administrators, it is impossible to transform education without a clear, precise, and ambitious training programme in educational management that reaches every corner of every country. Such a programme should provide training of directors for centres, but should also train public officials at local, regional, and national levels so that they can accompany, support, and orient those working in the school and the classroom. All of this training, however, will serve no purpose unless it is accompanied by better pay for those have the responsibility for successful school administration.

h. Ends, means, and evaluation

57. We place special value on the development of a culture which trains people to relate the ends desired with the means for achieving them and with the responsibility of each person to dedicate his/her best qualities and abilities to the same end.

58. It is necessary to foster a culture of evaluation which measures the extent of school coverage

and the progress of students to gauge the advances made. It is also necessary to measure the acquisition of knowledge and skills and to evaluate the learning of such values as solidarity, social responsibility, creativity, sensitivity, and openness to pluralism. The last named is difficult to assess. It is therefore appropriate that we explore new ways of evaluating the quality of the liberating education which is our objective; we are convinced that such education cannot be adequately judged by standardized examinations. Perhaps more important than any measurement is the degree of inspiration the student finds in the school system, in the family, and in the larger society, for this alone will advance the cultural productivity of a country.

59. In every nation it is important that a broad variety of institutions, both religious and secular, be invited to contribute to the society's s educational and training capacities. Drawing on the depths of their conscience and their deep-rooted spiritual convictions (religious or lay), they should inspire people to embrace a pluralist harmony and a peaceful solidarity that includes highly diverse groups with all their particularities in a unity that is not uniform.

Questions for personal and group reflection among Jesuits and their collaborators in mission:

1. As you read the text, what is there that produces in you feelings of consolation: idealism,hope, light, …?

2. What is there in the text that produces in you desolation: despair, worry, darkness, …?

3. Questions to ponder:

    –   In your Province/Conference, how is the Society responding to its educational mission with regard to the defence and promotion of the right to education, especially of marginalized populations?

    –   What do you think should be the priorities of the Society in the 21st century as regards working for the right to education? How do those priorities relate to the criteria of greater need, greater fruit, and the more universal good?

    –   How can the Society grow so that it will function as a true apostolic body in the defence and promotion of the right to education for persons who are now deprived of it?

4. How do you feel called, in your Province or Conference, to collaborate in working for the right to education for all persons, especially those who are most deprived of it?

Original in Spanish
Translation by Joseph Owens SJ

Governance of Natural and Mineral Resources

Position document

1. Our context: The challenge of living in harmony with creation

1. General Congregation 35 of the Society of Jesus (GC 35) called attention to the many changes brought about by globalisation[1], and in response to this the Social Justice and Ecology Secretariat of the Society of Jesus (SJES) has established five advocacy networks: peace and human rights, the right to education, migration, ecology, and the governance of natural and mineral resources.

2. GC 35 also recognised the fundamental relationship between ourselves and creation and called for a deepening of this relationship with the life giving gift of God. This relationship touches the core of our faith in, and love for, God.[2]

3. Humanity is gifted with life and we celebrate with gratitude the gift of all creation. We therefore take up with hope our responsibility for sustaining the earth and seeking opportunities for true human development.[3] We also recognise that creation has come to be considered by many to be material, extractable and marketable. As part of the Society of Jesus' mission to heal our relationship with creation,[4] we have been called to respond so that we can live in harmony with creation. Natural and mineral resources provide abundance, providence, and the means with which to enhance our wellbeing and dignity. However, the approach taken to governance of natural and mineral resources can often be driven by greed and exploitation. Where this occurs, the impacts are borne mostly by the poor and vulnerable. However, there are also broader consequences for all of us, including damage to our natural environment and the acceleration of climate change.

2. Experience

4. We are a group of Jesuit related organisations committed to living a faith that does justice with a particular care for the impoverished and excluded of our world. We have been

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[1] GC 35, d. 3, n. 10-12, 20, 26.

[2] GC 35, d. 3 and "Healing a Broken World", *Promotio Iustitiae* 106.

[3] In using the term 'development', we recognise the contested meaning of the term and its negative connotations for many communities throughout the world. The term is used in this position paper to denote the practical side of the organisation of society in a way that promotes human welfare, wellbeing and the expansion of human freedom and capabilities. We accept that the notion of development does not necessarily equate to progress or justice and through our work we seek to interrogate many of the negative premises of development associated with neo-liberalism.

[4] GC 35, d. 3, n. 31-36.

witness to the way in which many indigenous and rural communities have been able to sustain their natural environment, drawing from it what they need to live, flourish, and achieve fullness of life. It is these same communities who now often experience the worst impacts of the expansion of the frontiers of extraction of natural and mineral resources. Poor governance of resources results in environmental degradation, loss of forests, the deterioration of soil and biodiversity, and in water and air pollution. It leads to disease, reduces the quality of life, and destroys the livelihoods of communities, especially those that have traditionally developed a culture of sustainable management of these resources.

5. However, the consequences of current arrangements regarding the governance of natural and mineral resources extend beyond individual communities. They result in a range of interdependent and adverse consequences across localities, countries and globally. These consequences include conflicts, population migration and displacement, human rights abuses, and economic exploitation - and it is the poor, the marginalised and indigenous communities who suffer the worst consequences. The complex nature of this issue reminds us of Mahatma Gandhi's words *The world has enough for everybody's need but not enough for anybody's greed*[5].

6. Through our work we have seen not only the negative consequences of our present approach to resource governance, but also how effective advocacy can prevent or reduce the worst impacts on vulnerable communities.

 – Africa is blessed with an abundance of natural resources, yet the Society of Jesus in Africa has seen how exploitation of these resources, frequently by foreign companies working hand in hand with governments, has aggravated poverty and seriously damaged the environment. In Chad, for example, a mechanism for distributing revenues resulting from resource extraction existed for five years. However, the government abruptly altered key elements of the distribution mechanism by including new priorities (military capacity building), cancelling the funds intended to provide for the needs of coming generations, and raising the proportion of revenues (from 10 to 15 per cent) allocated for the use of the government. In the Democratic Republic of the Congo, richly endowed with mineral resources, there is a close connection between resource exploitation and the violent conflict and wars,[6] which directly and indirectly have caused millions of deaths and have plunged parts of the country, especially the east, into humanitarian crisis and ongoing insecurity. Armed groups also fund themselves with the proceeds of mining. There are also serious economic, social and environmental problems resulting from high-risk, small scale mining carried out under pitiful working and living conditions. Civil society is striving to have the country's mining code changed to provide greater transparency, accountability and participation for local communities.[7]

 – In South Asia, the water, forest, and even the land on which tribal peoples (who call themselves indigenous) depend have been appropriated by mining companies without their consent, and sometimes by force. As a result, the mining areas have become centres of conflict.[8] Powerful mining and industrial companies are seeking to

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[5] Quote from Mahatma Gandhi, India.
[6] UN Reports 2009, 2010, 2011.
[7] Proposals for reform have been drafted by Jesuit Social Centre CEPAS, see CEPAS, *Proposals for Mining Code*, July 2012, Kinshasa, DRC.
[8] The Indian Minister for Rural Development has acknowledged in public more than once that the Maoist struggles are caused by forced displacement of hundreds of thousands of persons from the tribal communities

obtain mining concessions in Central India and are planning massive hydro-power dams in the Northeast, taking land inhabited by the tribal communities.[9] In these areas, resistance to forced displacement is presented as an anti-national act and is suppressed with force. The human rights of people resisting dispossession are violated. High levels of corruption have been reported in the allocation of mining contracts to private companies - for coal all over India, for copper in eastern India and for iron ore in western and southern India. In Goa, in western India, some success has been achieved in mobilising the community in a campaign to prevent the expansion of Special Economic Zones (SEZ). In Afghanistan and parts of Pakistan, the competition for natural and mineral resources has been a factor that has influenced armed foreign interventions and ongoing conflicts. These conflicts have displaced millions of people[10] and pushed the poor to the edge of existence. We have seen that the post civil war political agenda in Sri Lanka has been to invite as many foreign companies as possible to exploit the rich natural resources of the island. In Bangladesh the demands of the domestic energy market for greater exploitation of natural gas reserved is causing tension between the government and the people and between India and Bangladesh. Thus the quest for minerals is now a major source of tension and violation of human rights.

–   In Latin America, the degradation of natural environments caused by extractive industries has directly impacted upon the health and livelihoods of communities. In La Oroya, Peru, public health studies have shown that young children in the community are suffering from lead poisoning caused by contamination from the Doe Run Peru company's smelting complex. In Colombia, the El Cerrejón open pit coal mine in the Guajira region has contaminated the local environment and affected the wellbeing of local indigenous and Afro-Colombian communities. Mining companies have plans to divert the River Rancheria which is the only source of water for many local communities in the Guajira region. Efforts to exploit natural and mineral resources have also resulted in division and conflict within communities throughout Latin America. Members of the Guaraní-Kaiowá indigenous community in Brazil have been the victims of violence in response to their campaign to avoid being displaced from their land by mining interests. Communities in the woodlands of Tetel, Mexico, the Huasco valley in Chile, and Famatina in Argentina continue to participate in struggles to prevent the exploitation of their land. These struggles often take on a national character such as the "gas wars" in Bolivia or the campaign for Hondurans to consent to the Mining Act passed by that countries parliament. In trying to address these situations a number of Jesuit organisations have undertaken studies and research, made public statements and have participated in resistance activities of affected communities. These organisations oppose the injustices and appalling consequences of the indiscriminate exploitation of natural and mineral resources.[11]

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that call themselves indigenous. The *Sen Gupta Report* (2009) of the Planning Commission of India stated that hundreds of people died in the Maoist rebellion.

[9] IWGIA. *The Indigenous World 2004*, p. 314.

[10] See, Elizabeth Ferris, Erin Mooney and Chareen Stark. 2011. *From Responsibility to Response: Assessing National approaches to Internal Displacement*. London: The Brookings Institution. London School of Economics, pp. 25-26.

[11] These include the Environment, Natural Resources and Agriculture Institute of the Jesuit University Rafael Landívar in Guatemala, the Humánitas Institute of the Sinos University in Brazil, the Gumilla Centre in Venezuela, the Environmental and Rural Studies School at Xaveriana University and the Center for Research and Popular Education, both in Colombia, the Jesuit Province of Central-East Brazil and the National Coordination of Indigenous Pastoral in Panama, among others.

- In North America (Canada and the US), civil society organisations including churches, labour unions, and NGOs, campaign for the right of communities to exercise free, prior and informed consent (FPIC) over developments that will affect their well-being and for binding legislation to regulate Canadian extractive companies working abroad. They also undertake shareholder advocacy as currently over 40 per cent of mineral exploration capital globally is raised on the Canadian stock exchange.

- In Asia and the Pacific, the fragile ecosystems on which indigenous and other communities depend have been degraded by mining. For decades, mining operations in Bougainville, Papua New Guinea and Grasberg-Ertsberg, Indonesia have severely damaged the environment and provided very little economic benefits to local communities and national economies. In the Philippines, the waste material left over after mining has resulted in contamination of environments that local communities depend on for their livelihoods. Throughout the region, the relatively new phenomenon of extraction of rare earths (which are used in many modern electronic devices) is now responsible for the destruction of local landscapes, and there are also problems with small-scale and artisanal mining. Mining companies have divided local communities and in some instances incited violence in order to proceed with controversial plans to exploit mineral resources. Although countries such as Australia and the Philippines have legal processes that require indigenous peoples to grant free prior and informed consent prior to mining on their lands, this has often involved the local leadership without the community fully understanding the consequences. The focus of governments and communities in Asia and the Pacific must shift from the often hollow financial promises of mining to its environmental and social impacts. This is especially the case for indigenous groups whose ancestral lands often host quality ore bodies.

- In Europe, Jesuit institutions are part of a wider civil society effort which is working to enhance the transparency and accountability of European based mining companies. This involves research, engagement and dialogue with European institutions, including the Commission and the European Parliament. Progress towards Europe-wide regulation, however, is often hampered by inconsistency in national and international standards.

3. Reflection

Expansion of the frontiers of extraction

7. As the frontiers of the exploitation of natural and mineral resources expand, the need for effective advocacy in favour of vulnerable and marginalised people increases. Mining and the exploitation of natural resources, especially timber, continue to spread into ecologically and socially sensitive areas. Billions of dollars of investment in the exploration and development of new mines and oil wells is being driven by an ever increasing demand for resources. This demand comes from emerging economies like Brazil, China, India and South Africa as well as the already rich countries of the 'global north', and is the consequence of an economic system which measures success in terms of financial wealth, mostly for the benefit of a select few, with scant regard for the environment and the natural resources on which future generations will depend. Governments are part of this system because they support and authorise extractive companies to appropriate natural resources. This poses a threat to the land, biodiversity and other resources on which peoples and communities depend for

their livelihoods. Land use changes resulting from extractive activities are also fuelling climate change. The negative impacts on the most vulnerable, including women and indigenous peoples, are well documented. The demand for minerals also provides livelihoods in every continent for millions of people working as small scale artisanal miners – a form of mining noted for its poor rewards, dangerous working conditions and destructive environmental impacts.

We are aware of the damage caused by the exploitation of timber, large-scale plantation agriculture and the depletion of aquifers which can have equally destructive impacts on poor and indigenous communities; however at present the focus of our advocacy will be on extractive industries.

Unjust economic development

8. Extraction and exploitation are justified in the name of economic development but few direct benefits filter down to communities in need and frequently the revenues paid by extractive companies to governments are shrouded in secrecy. Moreover, in many countries governments use the imperative of national development as a justification for reforms which loosen regulation and permit indiscriminate exploration and exploitation. The identities of smaller communities are ignored and stifled by the assertion of national identity and destiny. At the same time there is a dramatic contrast between the enormous financial gains which individuals, companies and governments make from exploiting resources and the extreme poverty, insecurity and intimidation that frequently characterise communities directly affected by mining. The huge imbalances of power between huge national and multinational mining and oil companies, on the one hand, and communities which struggle to make their voices heard on the other, is a problem in many developing countries. The power and influence of these companies are increasingly reflected in 'investor-friendly' legislation and regulation, removing the few constitutional protections which vulnerable communities still enjoy.

The ecological and social consequences of resource extraction

9. The continuing expansion of the frontiers of natural and mineral resource extraction calls for reflection on current approaches to economic development. We believe that development strategies which emphasise material progress to the exclusion of other considerations, hardly ever result in improvements to individual and community well-being. In *Caritas in Veritate* (No. 48) Pope Benedict XVI stated that this model does not sustain the earth and the environment. On the contrary, it disrupts and destroys the ecological cycles and balances that have developed and evolved over thousands of years. This model is therefore the cause of significant social volatility and great ecological risk, including climate change. In the end it produces greater marginalisation, sharpens social inequalities and causes more violence.

Violence and repression

10. The exploitation of natural resources and the responses of communities often results in violence, counter-violence and ongoing militarisation. There is a growing trend in Africa, Latin America and Asia to criminalise legitimate social protest and trade union activity around development projects. Many of us have witnessed violence and death on the doorstep of the places where we work. When communities try to defend their livelihoods and environment, those who want to appropriate resources often respond with violence, mobilising the police, security forces and even criminal elements to quell protests. People's resistance, met with repression, combines to create a climate of violence. This vicious circle

of violence and counter-violence has been witnessed in South and South East Asia, East, West and Central Africa and in some parts of Latin America.

The absence of free, prior and informed consent

11. Although it is usually companies that move in to appropriate and exploit natural resources, they do so with the authorisation and support of local and/or national governments. The quest for economic development leads governments to enter into arrangements with companies for the extraction of resources, often with little regard to the rights and wellbeing of communities living on the affected lands. It is rare that such communities are afforded the right of free, prior and informed consent to mineral exploration and resource extraction on lands with which they have deep historical and cultural ties and where they may have lived sustainably for generations. Where national laws and policies are in place, and the community has the capacity to utilise them, they can be effective. Initiatives such as the Dodd Frank Act in the United States and the Right to Information Act in India provide powerful tools to obtain information and undertake advocacy on decision-making in relation to the use of natural resources. However, laws and policies differ between countries, and in many countries they are biased towards the interests of the wealthy and powerful.

Emerging global advocacy efforts

12. The process of natural and mineral resource extraction and exploitation often transcends local and national boundaries. Transnational advocacy on the regulation of natural and mineral resource extraction is needed to respond to the activities of multinational mining and oil companies active in the increasingly globalised economy. International advocacy has already resulted in initiatives such as the *Extractive Industries Transparency Initiative* (EITI), the UN Protect and Respect Framework, and regional frameworks in the European Union and the African Union. Despite some progress, these initiatives have their limitations. Participation in these schemes is often voluntary, as in the case of the EITI, and remedies under them can be limited, as is the case with the UN Protect and Respect Framework.

Our shared responsibility

13. From our experiences we have gained an understanding of both the complex and interrelated drivers and the consequences of the current approach to governance of mineral and natural resources. This complexity in part reflects the interconnectedness of our modern world referred to in GC 35. This complexity has the potential to both support and hinder advocacy efforts. Communities often have open to them the possibility of engaging and negotiating with companies and national or local authorities. However, these negotiations are rarely successful at stopping companies going ahead with mining or forcing them at least to adopt best practice in terms of environmental safeguards. It is clear that notions of shared responsibility are critical, and that advocacy efforts must be focused on a variety of levels, calling for engagement and partnership within and across the Society of Jesus, local communities, nations and international institutions.

Challenging contemporary paradigms of development and lifestyle

14. Throughout the world many communities are raising their voices to demand more ecologically and socially sound models of development. In poor and marginalised communities, collective action has, at times, prevented inappropriate exploitation of natural resources and ensured that communities have received their due benefits from resource extraction projects. Successful advocacy through international civil society organisations

shows that there is also a growing understanding of the interconnectedness of our wider global community and the impact of our lifestyles on others. However, there is a need for well off communities to develop a greater awareness of the impact of their lifestyle on the environment and on their fellow human beings. In particular, we must understand that products which many people throughout the world regard as essential to modern life, such as cars, computers and mobile phones, contain and are powered by natural and mineral resources and that the everyday choices and consumption patterns of the well-off have a negative impact on impoverished and marginalised people and the environment.

4. Our way of proceeding

15. Drawing on our traditions of Ignatian heritage[12] and Catholic Social Teachings[13], our experience grounded in our direct engagement with affected people and communities, and reflecting on and analysing principles (including international human rights law) and the evidence coming from valid research, we have discerned a series of principles for a more appropriate approach to the governance of natural and mineral resources and our way of proceeding:

Peace and the promotion of dignity

16. Every human being has a right to a life with dignity. Development models should ensure each person's most fundamental needs are met. One has, therefore, to work for genuine peace that is not merely the absence of armed conflict but a society in which all have the right to a life with dignity. Resource use should enhance the dignity of individuals and communities rather than divide people into winners and losers.

Equity and justice

17. Every human being and every community should have an equal opportunity to flourish in the world. The heaviest impacts of extraction, exploitation, use and disposal of natural and mineral resources fall on particular individuals and communities, especially the poor, indigenous and rural communities, and women. Equity and justice require more than the mere softening or elimination of these disproportionate impacts. We believe that positive action must be taken to promote dignity and to provide individuals and communities with opportunities to realise their hopes and fulfil their full human potential.

Hope and solidarity

18. The complex and interconnected nature of the causes and consequences of natural and mineral resource extraction requires us to forge new relationships and commit ourselves to work for change that will make these hopes and aspirations a reality. We stand in solidarity with communities and groups affected by the exploitation of resources, notably the poor and women. Through our actions we seek to promote solidarity of consciousness and action between individuals and communities throughout the world.

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[12] Sp. Ex. 23, 230-237; GC 34, d. 20, n. 2; Peter-Hans Kolvenbach, Introduction to 'We live in a broken world', Promotio Iustitiae n. 70, April 1999.
[13] John Paul II, *World day of Peace Message* in 1990, 1998; Chapter 10 of The Compendium of the Social Doctrine of the Church, "*Safeguarding the Environment*"; Benedict XVI, *Message of Peace* (1 Jan. 2008)

Stewardship

19. Resources must be managed in a judicious way that is mindful of the fact that they are not unlimited and that we are merely the custodians not only for our own, but also for future generations who will be dependent on them.

The common good

20. The main principle governing such resource management is the common good. The processes that result in certain groups of people or organisations appropriating resources and diverting them for the benefit of a few at the cost of the majority have to be reversed. Under the common good, all people and all social groups are provided with opportunities to achieve their potential. Most importantly, these opportunities are not and cannot be provided at the cost of violating the rights of minorities. The common good cannot be calculated only in economic terms, but must include consideration of less tangible imperatives such as identity, culture and healthy environments. Authentic governance of resources should ensure that the benefits reach all groups and all people and that these resources are properly conserved for future generations.

The precautionary principle

21. We have seen a multitude of examples of the negative and unintended results of mining and the exploitation of natural resources. The people we work with and their children have to live into the future with these perverse consequences. Risks, therefore, should be managed according to the precautionary principle: "when any activity threatens to affect human health or the environment, precautionary measures should be adopted even if some cause-effect relationships are not sufficiently scientifically established."[14] This may mean that certain extractive activities should be halted altogether.

Participation and subsidiarity

22. Meaningful participation of communities in decisions concerning their livelihood is critical. Any process that affects the resources of local people and communities should be clearly explained in the relevant language and in a culturally appropriate manner and their voice should be central to all decisions affecting their lives. Decisions relating to natural and mineral resources must be made only with the free, prior, informed consent of the communities who depend on these resources for their sustenance. In the case of indigenous populations, this right is protected by International Labour Organisation 169 and Declaration 13 Sept 2007. Meaningful participation extends to rights of association. Local communities should have the right to organise themselves and the power to make decisions over matters that affect their lives, providing that they too adhere to the principle of the common good. External interests and institutions should respect these rights.

The dignity of labour and livelihoods

23. The right of peoples and communities to choose and protect livelihoods that promote dignity is basic to human wellbeing. Only inclusive and participatory decision making processes can generate and nurture a culture that combines the protection of resources with a range of productive activities that go beyond economic growth and whose benefits reach the communities most in need. For centuries indigenous and tribal communities have treated the natural environment which surrounds them and is the source of their livelihood

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[14] Tickner, J, Raffensperger, C, and Myers, N. n/d. "The Precautionary Principle in Action. A Handbook." In www.sehn.org/rtfdocs/handbook-rtf.rtf, visited in January 2013.

as an inheritance from their ancestors, to be used by the present generation according to its needs and environmental imperatives and preserved for posterity. This concept of managing all natural and mineral resources for the benefit of present and future generations has to be a fundamental part of any development paradigm.

Transparency and accountability

24. Transparency is a precondition for accountability. It involves making available to communities and to wider societies all relevant information about decisions that will affect their lives and have an impact on the environment. This information should be in an accessible and understandable form, and provide a comprehensive statement of all relevant matters such as mineral deposits to be exploited, mine plans, environmental and health risks, contracts, revenues, rehabilitation plans, and royalties paid. Accountability is the ability to hold companies and official bodies responsible for their actions and, if necessary, to obtain redress for harm done to communities and societies.

5. Action

25. The network on the Governance of Natural and Mineral Resources, guided by gospel values and Ignatian ideals, stands in solidarity with communities affected by resource extraction and exploitation and those throughout the world who seek justice for them. After reflection on our shared experiences and discernment over how to proceed, we have identified pressing needs for action. We have made plans for coordinated advocacy efforts, drawing on the experience and expertise of affected communities, rigorous research and scientific evidence and local and global advocacy organisations. We seek transparent and just policies, laws and practices which will guarantee the proper participation of people and local communities in those decision-making processes that relate to the management of natural and mineral resources, the protection of their rights, care for the earth, and the restoration and protection of the local environment and public health. Our immediate focus will be on **promoting and strengthening solidarity with those affected by mining and resources exploitation, and also on enhancing the levels of transparency within, and accountability throughout, the governance of natural and mineral resources**. We invite members of the Society of Jesus and Jesuit institutions, as well as the wider global community, to stand in solidarity with us as we embark on this endeavour.

Original in English

Migrants and Displaced people

Building a culture of hospitality and inclusiveness

Position Document

A wandering Aramean was my ancestor…
Deuteronomy 26.5

This is how Israel begins professing his faith in the book of the Deuteronomy, acknowledging himself and his people as descendents of a migrant family. These migrants were the rescued people of God, looking for the Promised Land. It was not strange, then, that the people of the land felt bound to serve and take care of the foreigners who, together with the widow and the orphan, constitute the human conditions for which the Bible demands for a special commitment of care and concern (Deuteronomy 26.12).

All people on earth can begin the narration of their own origins in a similar manner, recalling their past as a community on the move, full of hope, longing for good land on which to build their lives and raise their children. Migration is an essentially human activity, which dates back to the earliest stage of recorded history. Today the scientific community provides evidence that all human beings have a common ancestral home in the plains of Africa thousands of years ago,[1] and it is from that geographic location that people migrated to all corners of the earth. Consequently, we are all children of migrants.

1. A world on the move: causes and realities

Migration is central to human history. Some nation-states are primarily composed of relatively new migrant communities that emigrated within the past one hundred to two hundred years. The history textbooks of these countries describe the arrival of immigrant groups as part of the process of nation building. Other countries are composed of migrant groups that arrived more than a few centuries ago, however, no matter when they arrived, it is clear that the migration phenomenon has shaped, and continues to shape, all countries.

The recent globalization process has accelerated this phenomenon in the last three decades. Never before have so many people been on the move in the world[2]: there are approximately

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[1] Currently available genetic and archaeological evidence is generally interpreted as supportive of a recent single origin of modern humans in East Africa: Liu H., Prugnolle F., Manica A., Balloux F., "A geographically explicit genetic model of worldwide human-settlement history", *American Journal of Human Genetics* vol. 79, n. 2, August 2006, 230–7.

[2] Many of the data we offer in this position paper come from Swing, William L., *Remarks by the director general on the state of migration: current realities, future frontiers*, 2011, in http://www.iom.int

one billion people who have left behind the land where they were born and reside elsewhere, be it inside or outside their country. Given this scenario, one can surmise that almost every country can be considered a country of origin, transit or destination for migrants.

The number of people living outside of their native country has doubled from 1970, and it is estimated at present there are more than 200 million people who do not live in their country of birth. This trend is expected to grow further in the future, reaching more than 400 million over the next four decades.

There is also a significant trend involving the movement of people from rural areas to urban areas. In 2010 for the first time in history, it is estimated that there are more people living in cities than in rural areas. Some studies predict that roughly 500 million people will move into the cities in the next 50 years[3].

Additionally, it is becoming more common for people to be forcibly displaced within their own countries because of conflict, land grabbing, environmental degradation or natural disasters.

We are speaking about an enormous amount of people migrating due to very different situations. We can roughly summarize these situations as follows:

Regular Migrants	Irregular Migrants	Forced Migrants and Stateless	Internally Displaced People	Refugees and asylum seekers
Migrants, skilled or low skilled, with legal status	Migrants, skilled or low skilled, without legal status	No nationality or no legal status, no protection, exploitation by mafias	Due to developmental projects, natural disasters or armed conflicts	Due to conflict and persecution
About 150 millions		About 20 million	About 30 millions	Over 10 millions

In the first three columns at the right side of the chart, people are affected by "push factors" that compel them to leave home. This is the case of those forcibly displaced and caught in the midst of armed conflicts or political persecution. These people are deemed refugees or internally displaced people (IDPs), and it is estimated that today there are 1.500 million people living in countries affected by fragility, violence and conflict and subject to potential forced displacement[4].

Natural disasters and the deterioration of the environment – such as deforestation, land and river impoverishment, mineral resources exploitation, pollution, water scarcity – are also

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/jahia/webdav/shared/shared/mainsite/about_iom/en/council/100/MICEM_4_2011.pdf, visited in March 2012.
[3] Swing, William L., *Remarks... op. cit.*
[4] World Bank, World development report 2011, Conflict, Security and Development, 2011, 2 in http://siteresources.worldbank.org/INTWDRS/Resources/WDR2011_Full_Text.pdf, visited in October 2012.

causing sudden and disorganized movements of people. These kinds of events are increasing in intensity and frequency, and will cause more displacement in the future[15].

Additionally, economic development has created a massive demand for minerals, and mineral extraction and exploitation is taking place all over the world in order to feed the hunger of the technology and energy sectors of the world economy. Rural communities in nearby these extractive mineral projects are the most affected, and in many cases, are compelled to migrate. It is noteworthy that frequently those most affected by mineral extraction are the indigenous communities.

In India most of the mineral rich hills, agricultural land, and forest areas have been thrown open to the corporate sector for economic development. The lands are left for plundering and exploiting by corporate actors with no respect for the environment or the indigenous people who have tended the land for centuries. The immediate victims of such development projects are the tribals, dalits and agricultural laborers. The tribals hold Common Property Resources (CPR) that cannot be owned by individuals, but only by the community. However, the government takes away these CPR depriving the tribals of their community resources and destroying their collective resources and communal bonds. Most of the displacement and migration start with loss of land, which is their major source of income and survival.

It is important to note that these actions by the extractive industry are not highly visible. They take place in remote, rural areas within the countries, leading to internally displaced people. Those displaced end up in urban slums where they feel uprooted, culturally disoriented and beaten down by a strong sense of failure. Conversely, urban denizens having no understanding of the cause of the tribals displacement, criticize and ostracize the newcomers, remaining ignorant of the fact that the urban lifestyle and economy depend upon the minerals and land of the newly arrived tribal slum dwellers.

In these cases – displacement by armed conflicts, mining and natural disasters – the poor are the most affected. Though in normal circumstances they would never envision a family strategy for migration, they are forced to abandon their land with meager resources to build their lives in a new location. The migration of the poorest is mainly forced.

In the first two columns at the left side of the chart, the most important cause of displacement is the disparity of wealth and population decline among industrialized countries[6]. The working population of rich countries is aging and decreasing, while the need for workers to produce goods and maintain the economy is increasing. The demand is primarily for low-skilled workers and cheap labor; however, industrialized economies are also demanding and reaping the benefits of high-skilled labor. It is expected that by 2050 most industrialized economies in the world will lose up to 25% of their native population, which will increase the demand for more migrant workers. This is also expected to happen in emerging economies, though in a different scale. Consequently, the demand of developed

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[5] Natural disasters and climate change induce the movement of people: UNDP, *Human Development Report 2011, Sustainability and Equity: A Better Future for All*, 2011, 58.

[6] According to this theory migration would be mainly linked to labor market and economic incentives. There are other theories that try to explain migration according to a center-periphery pattern, while others do it based on social networking. This can be found in Hooghe M., Trappers A. et alter, "A structural explanation of patterns, 1980-2004", *International Migration Review*, vol. 42, n. 2, summer 2008, 476-504. For a broad analysis of the causes of migration from an historical point of view: Arango, J., "La explicación teórica de las migraciones: luz y sombra", *Migración y desarrollo*, vol. 1, octubre, 2003, pp. 1-30.

economies for a low-skilled labor force will be met by the supply of men and women from poorer developing countries with growing populations and few economic alternatives [7].

Those who migrate are neither the poorest ones, nor those most in need. The poorest can neither afford the effort, nor dream about it. The people arriving are those who have sufficient resources and skills; they are ready to struggle and persevere in their desires, and they are generous in providing for the families they left behind. In many cases, migration is a family strategy that requires a significant expenditure. The most capable sacrifice and migrate in order to offer the family a new source of income. However, this also means that there is a movement of human capital from poor to rich countries, and this loss is only partially compensated for by remittances[8] and the mutual enrichment that results from the exchange of ideas and cultural perspectives.

The *cause* that we have described is an economic "pull factor." Migrants mainly respond to a call from richer countries, and they feel attracted ("pulled") by it. There can also be other pull factors, such as historical links, cultural similarities or existing social networks.

In all the situations described above, the most important difference is the legal status of the migrants, which determines their level of protection or vulnerability. Irregularity is an open door for exploitation of migrants. States do not recognize their rights and feel little obligation to make efforts to protect them. This situation fosters lower salaries and promotes greater industrial competitiveness.

Migrant networks also create channels and mechanisms for the flow of people, often from a specific city or a country to a specific destination city or country. In the case of cities they are called "sister cities." This gives them a strong socio-cultural, linguistic and national bond and helps them to acclimatize on arrival and receive support and protection in difficult moments. Among these places of origin and destination transnational communities are created.

The growth of migration in accordance with the increase in economic globalization is inevitable and necessary. There are not only more migrants, but the phenomenon itself has evolved (i.e. circular migration). This will necessarily force states to enact laws and policies to control migration, which will undoubtedly affect many people. This may bring some benefits, but also many challenges, and we will now describe some of them.

2. Benefits from migration

Most academics acknowledge that the benefits of migration are mainly in the *receiving countries*. It is acknowledged that migrants help a country grow economically. In fact, studies suggest that salaries rise to a larger extent in societies where there are migrants[9]. Nevertheless, among low-skilled workers, the presence of migrants creates a feeling of threat and competition for employment.

Migrants also generate important fiscal revenues for host countries through taxation. In the first years, when young migrants arrive for work in a country, the revenue collected exceeds

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[7] Also from Swing, William L., *op. cit*.
[8] Depending on countries, these remittances can represent a big share of the GDP of the sending country. But the economic contribution can never compensate the loss of people.
[9] Borjas, G. J. & Aydemir, A., *A Comparative Analysis of the Labor Market Impact of International Migration: Canada, Mexico and the United States*. NBER Working Paper 12327. Cambridge, MA: National Bureau of Economic Research, 2006.

the investments that States have to make in order to take care of the population. Migrants contribute to State treasury revenues more than the local population[10].

Creativity and innovation also grow with cultural diversity. In United States of America, for example, the number of migrants who have been awarded in science or arts exceeds by three or four times that of Americans living in the United States for generations. This number increases even more when second generations are taken into account[11].

Migrants also create revenue streams and innovation for their countries of origin through economic and social remittances (ideas and technologies), which partially compensate for the home country's loss of human capital. This means that migration may have very important benefits for communities of origin ("sending communities") in terms of wealth, cultural change and knowledge. At present, when communication has become much easier, migrants may have a bigger and more positive impact in their countries of origin, notably through networking, lobbying and new cooperative enterprises.

All of this data supports the idea that migrants bring "richness" because of their capacity to overcome difficulties, their desire to progress, and their willingness to sacrifice. A migrant is a gift, which is why the European Union states that when the arrival of migrants is well managed, economies grow, social cohesion becomes stronger, and security and cultural diversity increase[12]. On the other hand, migrants also contribute to the dialogue of people and cultures.

3. Challenges from migration

Migration also presents challenges for both countries of origin and those of reception.

First of all, some *borders* have become death places. As States control the migration flows on its borders, in an attempt to limit and organize them, crossing over becomes more and more difficult and dangerous, especially for the vulnerable migrants who become the target of these controls. These difficulties cause people to risk their lives as they seek ways to circumvent the increased surveillance and often militarized border areas. We will never know how many people have died in the last decades in the Mediterranean Sea or the Sonoran desert of Northern Mexico and Arizona. Migrants are abused by human traffickers and smugglers, or when they "enter without inspection" and are caught by the border authorities, they are detained and locked up in detention centers. Subsequently, they suffer deportation, humiliation, lack of legal assistance, and disorientation.

Borders are now areas of great vulnerability, where in many instances people remain in juridical limbo with very little protection. Migrants may remain in detention centers for long periods of time depending upon countries of origin, not because of having committed a crime, but because of trying to enter a country in an irregular manner.

Secondly, there are also difficulties in *receiving countries*. Ideally, migrants should become part of a society with full rights, which requires that the person who migrates will have to

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[10] As in the case of US, http://siteresources.worldbank.org/INTWDRS/Resources/WDR2011_Full_Text.pdf, visited in November 2012.

[11] Putnam, R. D., "*E Pluribus Unum*: Diversity and Community in the Twenty-first Century. The 2006 Johan Skytte Prize Lecture" in *Scandinavian Political Studies*, vol. 30, n. 2, 2007, pp. 137-174, 140.

[12] Council of the European Union, *Press Release, 2618th Council Meeting*, Justice and Home Affairs, 2004 in http://www.consilium.europa.eu/uedocs/cms_data/docs/pressdata/en/jha/82745.pdf, visited in March 2012.

look for a job, get accustomed to a new culture, learn the ways for social participation and acquire a legal status as close as possible to national citizenship, because only then will his or her basic human rights be protected. This process can be fostered or jeopardized by the legal dispositions of the States. At the same time, this process also affects the local population that needs to adapt to the changing social dynamics that migration brings, something of which local populations are often not aware. Integration, as some governments assert, is a reciprocal process[13]. In the long term societies need to redefine their common social identity, based more on civic values rather than on ethnic values.

In many of the receiving countries it is taken for granted that new arrivals should fully assimilate themselves into the new country to the point of losing their own cultural identity. To demand this is immoral[15] and to expect it is illusory. The person who arrives in a new country goes through a process of redefining his or her own identity. In fact, some posit that the newly arrived migrant possesses a third culture, which is neither of his country of origin nor of his country of destination. Such an identity with roots in the culture of origin will slowly show new forms of expression within the receiving culture. Personal identity should not be diluted in the new culture, but it is diluted when migrants are not accepted or are forced to assimilate. A person comes with all of her or his cultural background. When the integration process is a process of forced assimilation, it produces pain and future social problems.

Cultural diversity – which is always a benefit – also becomes a challenge to social cohesion, participation and integration, especially in the short term[16]. According to some authors, cultural diversity lessens social capital – social trust and cohesion in any given society.[17]. Nevertheless it would be more correct to say that this depends on the way the cultural diversity is managed[18]. Countries that are more culturally homogenous have greater difficulties in receiving this diversity. Other countries with a longer tradition of receiving migrants have a better record of accepting cultural diversity[19]. In general, receiving countries tend to think of migrants as strictly laborers, and only later do they begin to realize that migrants are persons, with their own hopes, dreams, needs and desires, possessing all of the complexity that being human entails[20]. The reception of migrants into a society carries many more responsibilities than simply incorporating them into the labor market.

The arrival of migrants frequently sparks off xenophobic feelings and reactions among the local population, which feels that newcomers are overprotected and pampered by employment offers, social assistance programs, housing assistance, etc. that locals do not receive. Unfortunately, political leaders seek to advance their careers and worsen the situation by demonizing and scapegoating migrants. Since migrants cannot vote, they are *used* in the political debate. The spread of political populism uses the discourse against

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[13] This is one of the basic principles proposed by the European Council.

[15] Etxeberria, X., *Sociedades multiculturales*, Mensajero, Bilbao, 2004, 48.

[16] Putnam, R. D., op. cit.

[17] Alesina, A. & Ferrara, E. L., "Participation in heterogeneous communities" in *Quarterly Journal of Economics*, vol. 115, n. 3, 2000, pp. 847 – 904 y Field, J., *Social Capital*, 2003, London, New York, Routledge.

[18] Zubero, I., *Confianza ciudadana y capital social en sociedades multiculturales*, Bilbao, Ikuspegi, 2010. Observatorio vasco de migración.

[19] Data can be consulted at International Organization for Migration, *World Migration Report 2011: Communicating effectively about migration*, 2011, 20.

[20] As it used to be said in Germany after the II World War when many migrants were arriving, "we expected workers, but people arrived".

migrants to gain new voters. Doing so political candidates twist the perceptions of their citizens against migrants, putting migrants' lives at risk[21].

Finally, *sending countries*, too, experience their own problems. In fact, they lose some of their most educated and talented people, which slows down the country's development. Families without parents increase, and in some places only elders and children remain in the village or town. The absence of adults cannot be offset by economic remittances.

When these talented people leave their country, the local communities also suffer cultural disorientation and lose their identity and traditional roots. Communities then become transnational, which brings a drastic change in their identity.

4. The Christian tradition

In the book of Genesis we read a puzzling story[22]: three men come to Abraham and sit at the entrance of his tent by the oaks of Mamre. They are foreigners and unknown. Abraham, instead of becoming frightened, receives them as brothers, even more, as divine messengers. Christians have recognized the Holy Trinity in these three men. This story of Abraham teaches that the foreigner is to be venerated in his sacred condition, received for the promise and novelty he brings, and looked after in his needfulness. The foreigner awakens *hospitality*. It is not strange, then, that Yahweh in the Torah forbids exploiting the foreigner – something that has always been too easy, because of his or her vulnerability –, because "you know the heart of an alien, for you were aliens in the land of Egypt" [23]. This hospitable capacity to welcome the divine dimension of every human being can still be found in many contemporary cultures that we call *traditional*. They know how to welcome with care, respect and gentleness.

Genesis also shows us the common origin of all human beings and helps us discover our human fraternity. We can find this in the narrative of Creation, in which we can acknowledge that we all have the same parents whom were created by God[24]. Fraternity is a gift from God. However, the text also acknowledges differences among us. Fraternity comes from God, who makes us equal in our dignity, while rejection or fear of differences come from our sin and ignorance. Our shared origin and dignity involves a call to *inclusiveness*.

The New Testament discovers that every person can be blessed by the Holy Spirit that reaches everyone. There are no differences based on ethnic origins: "There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female".[25] In this sense, some authors will say that there is a strong Christian cosmopolitanism[26]. As the letter to Diognetus says, Christians "live in their own countries as though they were only passing through. They play their full role as citizens, but labor under all the disabilities of aliens. Any country can be their homeland, but for them their homeland, wherever it may be, is a foreign country". Christians are united in faith and love; blood does not divide them. They are citizens of the world.

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[21] Zapata-Barrero, R., Fundamentos de los discursos políticos en torno a la inmigración, Madrid, Trotta, 2009.
[22] Genesis 18. 1 – 15
[23] Exodus 23. 9
[24] Genesis 1. 27 – 28
[25] Galatians 3. 28
[26] Hollenbach, D., "Migration as a Challenge for Theological Ethics", *Political Theology* 12.6, 2011, pp. 807-812, 808.

In the social teachings of the Church, "every migrant is a human person who, as such, possesses fundamental, inalienable rights that must be respected by everyone and in every circumstance"[27]. This person can never be exploited, because he brings the dignity of human condition[28]. The Church acknowledges the "right to migrate"[29] and we are invited to see in the foreigner Christ's face, who was born in a manger and had to flee to Egypt looking for refuge.

Christians are called to protect and help migrants: because they are people in need demanding our solidarity, because our ancestors were also migrants and because of the rights they have as human beings.

5. A global preference for the Society of Jesus

In 1980 Fr. Arrupe, Superior General of the Society of Jesus, was struck by the suffering of the Vietnamese refugees fleeing from their country in very vulnerable boats and facing death and looting at sea. He called Jesuits to begin a special service to these people, the Jesuit Refugee Service (JRS), and today JRS is a symbol and a motivation for the solid commitment of the Society to communities in exile.

This commitment also extends to migrants and displaced people. Today Jesuits and collaborators serve this people in a variety of fields:

– In Christian communities, in churches and in parishes, accompanying their faith, which is usually strong. These persons renew the life of these communities, contributing with their personal depth and their vitality.

– In displaced communities –composed tribals, dalits and farmers.

– In schools where they study, migrants' children grow as persons and live together with other children in a new culture. Sometimes they need to learn a new language while they miss the land they left behind.

– In universities and research centers: At present there are many persons and groups that study the migration phenomenon from a variety of perspectives.

– In several social services: in welcoming centers; through counseling and personal accompaniment; through juridical service for asylum seekers or for people looking for labor permissions; through networks that defend their rights; by visits to detention centers and following up the situations they face there.

The list of fields and activities in which Jesuits and collaborators are already involved accompanying migrants is most likely longer because in recent years the number of migrant initiatives has grown in many Provinces, which are trying to give a generous response to a phenomenon that produces so much suffering.

At present all the apostolic sectors and most of the provinces in the Society offer their apostolic services to migrants. They are one of the groups to whom we are expressing concretely today our commitment to the poor and our desire to learn from them.

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[27] Benedict XVI, *Caritas in Veritate* 62, 2009.
[28] John Paul II, Laborem Exercens 23, 1981.
[29] Pontifical Council for the pastoral care of migrants and itinerant people, *Erga migrantes caritas Christi* 21, Instruction, 2004.

That is why the Society of Jesus has already committed itself to migrants and refugees as one of its global preferences, an option that the last General Congregation also confirmed.[30]

6. A solid commitment through a network for migration

The migration phenomenon is transnational and multidisciplinary, and migrant communities link together several countries. Migrants also have a variety of needs, be it cultural, labor, training, religious, identity, etc. An integral response from the Society of Jesus requires broad collaboration as a network among countries and apostolic sectors. We are now creating a network that can make a call to the initiatives developed in different provinces and different apostolic sectors, such as pastoral, education, and social, research.

This network is built on two *fundamental values*:

a) *Hospitality*, as a call to a offer a warm welcome to migrants and displaced people, as a cultural characteristic of a truly humane society and as a value that needs to be protected by laws and policies. In fact, hospitality is the Christian expression of welcoming the *Other*.

b) *Inclusiveness*, as a structural dynamic that incorporates people into a society with all their rights, despite ethnic, cultural, religious or economic conditions.

This network has already agreed on a number of *positions*[31]: All persons have the right to live, work and realize their full human potential in their place or country of origin. When this is not possible, however, we also emphasize their right to look for better living conditions outside one's place of origin, whether this means crossing an international border or migrating within their own country.

This network denounces any form of violation of the human rights of migrants:

– the stigmatization by the media and society, and the criminalization on the part of States, of irregular migration;

– the systematic denial on the part of many States to guarantee the appropriate international protection of asylum seekers and refugees, which leaves them in situations of extreme vulnerability;

– restrictive migratory policies, which are focused on detention, deportation and border control;

– the resulting strengthening of trafficking and smuggling networks, which are many times linked to State corruption and impunity;

– the exploitation of migrant workers;

– the physical and psychological abuse of women and minors.

We are opposed to the lopsided model of development, which is promoted by multinational corporations, which prioritizes the market over human development and which allows the free movement of capital but restricts the free flow of people. We also oppose current

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[30] GC 35, d.3 n. 39.
[31] These positions were elaborated in Quito in October 2010, where 94 Jesuits and collaborators coming from all over the world met together in the Pre-forum for migration.

policies that cause environmental destruction and allow the unregulated extraction of natural resources, which forces the displacement of entire populations.

The network demands:

- the universal ratification of the International Convention on the Protection of the Rights o All Migrant Workers and Members of Their Families of 1990;

- the effective international protection of asylum seekers and refugees;

- integral and inclusive migration policies which approach migration not only as a labor issue, but also take into account the cultural, social, religious and political dimensions;

- the protection of the rights of all persons, regardless of their migratory status, and with particular attention to vulnerable sectors such as women and minors;

- respect for the right of indigenous peoples to their land and resources;

- a sustainable and people-centered model of development;

7. Mission and General Objectives

This network wants to promote a unified, consistent, and effective response of the Society at the global level to the needs of migrants and displaced people

1. General objectives (*ad extra*):

a) To promote and defend the human rights of vulnerable migrants, displaced people and their families, through advocacy based on pastoral and social accompaniment, education, research, training, and promotion of migrants' organizations.

b) To confront the structural causes of migration and displacement.

c) To raise awareness in the civil societies of our respective Conferences, so that they may reflect on and engage the social changes that migration and displacement cause.

All of the objectives above (a through c) will be addressed by linking the Society with other networks and initiatives (civil and Church) that are working on migration issues, or that are taking part in global campaigns on migration and displacement.

2. General objectives (*ad intra*):

a) To raise awareness among Jesuits and Jesuit institutions about migration and displacement.

b) To promote the culture of hospitality within the Society

c) To promote an inter-sectoral and global response by the Society that places migration and displacement issues in the Society's apostolic planning

d) To maintain the link with other Ignatian networks, mainly with GIAN and JRS

Original in Spanish

Peace and Human Rights

Position document

The context

We live in troubled times. Everyone is deeply conscious of human dignity and filled with a longing for peace. Yet, human dignity is trampled all over and peace is becoming a mirage. Think of the century we have just lived through: "In total, during the first eighty-eight years of the twentieth century, almost 170 million men, women, and children were shot, beaten, tortured, knifed, burned, starved, frozen, crushed or worked to death: buried alive, drowned, hanged, bombed, or killed in any other myriad other ways governments have inflicted deaths on unarmed, helpless citizens and foreigners...the dead could be more than 360 million people." (*Encyclopaedia of Genocide*, 1999).

Times are not different now. In a world of over 6.8 billion, almost one billion are starving. About 16 or more wars are going on in the world. Look at the unemployment rates ranging from to double digits in most of the world's countries to 95 per cent in Zimbabwe (CIA World Fact book, 2009). Look at the vulnerability to riots as witnessed by the recent London riots, the Arab Spring, the civil unrest in the developing world. While humanity achieves the heights of intellectual and technical power on the one hand, there is on the other an unprecedented degradation of human dignity. Questions of survival loom large.

It was against this horizon that the discourse of Human Rights made 'the moral landscape of the twentieth century a touch less bleak'. "Not withstanding their European origins...in Asia, Africa , and South America , Human Right now constitute the only language in which the opponents and victims of murderous regimes and civil wars can raise their voices against violence, repression , and persecution, against injuries to their human dignity" (Hagerman, J. Quoted in Perry M J, 2007).

Going further, even the developed world witnesses a huge gap between the rich and the poor. In an OECD report it was shown that ... "top income earners became richer while more moderate to low-income have gone in the opposite direction. Disposable household income grew in all OECD countries, but the top 10 percent rose at a faster annual average (2 percent) than the bottom 10 percent (1.4 percent)" (OECD, 2011). In this context, human rights, especially the Right to a decent livelihood becomes a major concern for everyone.

Campaigns like The 'Arab Spring', 'Capture of Wall Street', 'India against Corruption' and other movements across the world signal an unrest which could either be creative or destructive of the very civilization we have built up.

The relevance of the Rights Perspective

The Human Rights perspective asserts in simple but definitive terms that each and every born (and even the unborn) human being has inherent dignity and that that dignity is not to be violated. Human Rights are held by individuals simply because they are part of the human species and the fact that they have been born. These rights are shared equally by everyone regardless of sex, race, nationality, and economic background. They are also universal in content. In the unique formulation of these rights in the Universal Declaration of Human Rights in 1948 (which in no way was the first formulation), humanity has found a new benchmark to live up to. Declaration is one thing, living is another. The critical question is how the Human Rights perspective can become a tool in terms of our mission.

The emergence of Human Rights-Based approaches to Development has opened up new vistas for the humanization of the world. It is observed that an increasing emphasis has been placed in recent years on rights-based approaches to development work. In the development world, this shift has been the result of a growing recognition that needs-based or service-delivery approaches have failed to substantially reduce poverty. Further, it has been observed that anti-poverty programmes have been taken up by authorities who have the least sensitivity to the genuine needs of the poor. Hence the strong view today that combining human rights, development and activism can be more effective than any single approach (UNICEF, 2007)

Peace and its demands in the century

Between the two major world wars, the first part of the 20th century saw peace movements emerging in the twenties and thirties, giving rise first to the League of Nations and later the United Nations. According to some, the rise in the nationalist movements of the 19th and 20th centuries that provoked the two world wars played a major role in the idea of creating the conditions for world peace. It is known that World War I took the lives of more than 9 million people, killing between 20% to 25% of the male population of France and Germany. World War II, on the other hand saw the death of 55 million including 6 million Jews in the Nazi concentration camps. Faced with the largest catastrophes in human history, men and women around the planet began to dream of a better, peaceful world.

With the increasing divide in the world between the rich and the poor, the haves and have nots, peace efforts have taken on a new meaning. As Pope Paul VI said, if you want peace work for justice.

Today we stand challenged to work for Human Rights and Peace, realizing that in a world in which basic human rights are denied, there can be no peace. Working for the defence of human rights and promotion of peace are essential to the survival of humanity. "Commitment to peace requires a whole new way of thinking. It is not one among other tasks. It is rather the characterizing task in our world. By giving a central role to the Gospel and mission of peace and nonviolence, we may, as religious, rid ourselves of any possible insinuation of irrelevance in today's peace less world" (O'Mahony, 1993)

Terrorism and extremist movements have been a central concern the world over, affecting developmental, human rights and peace efforts. In an insightful analysis based on wide-ranging interviews with so-called terrorists, Taylor (2012) pointed out that retributive violence is no answer to extremism and that terrorists must be talked to in order to understand their motivation and to explore why they are prepared to kill for a cause, whether secular or religious.

Learning to converse using a style of Non-Violent Communication is a fitting response to the task of in building peace in this universe.

The Social Teachings of the Church challenge us

The Social Teaching of the Church challenges us to be involved in the defence of Human Rights. Pope John XXIII, for instance, in his encyclical *Pacem in Terris* affirmed that 'each person has the right to life and the means necessary to live their life. In addition, all of humanity has a natural right to be respected, to worship God, to live their life as they choose, to work and support a family, to form associations, to emigrate, and to take an active role in public life. All people also have the duty to preserve their life, to respect the rights of others, work together for the common good, and maintain an attitude of responsibility'

Speaking of Public Authority, the encyclical added that the goal of public authority or government is to attain the common good.

Pope John Paul II re-iterated the same focus in the Encyclical *Centesimus Annus:*"the right to life, an integral part of which is the right of the child to develop in the mother's womb from the moment of conception; the right to *live in* a united family and in a moral environment conducive to the growth of the child's personality; the right to develop one's intelligence and *freedom* in seeking and knowing the *truth*; the right to share in the work which makes wise use of the earth's material resources, and to derive from that work the means to support oneself and one's dependents; and the right *freely to establish* a family, to have and to rear children through the responsible exercise of one's sexuality. In a certain sense, the source and synthesis of these rights is religious *freedom*, understood as the right to live in the truth of one's faith and in conformity with one's transcendent dignity as a person".

A reality check in the world today tells us how far we are from the ideals proposed by the teaching of the church. Thus we are challenged.

John XXIII, history tells us, was very distressed also about the growing threats to peace during the cold war era. The ongoing buildup of arms during that period and the enormous resources wasted on it made him call for a process of disarmament by every nation.

Once again we know that this is a call unheeded. In the context of arms transfer in the developing nations, it is reported that 'developing nations continue to be the primary focus of foreign arms sales activity by weapons suppliers. During the years 2003-2010, the value of arms transfer agreements with developing nations comprised 72.9% of all such agreements worldwide. More recently, arms transfer agreements with developing nations constituted 78.9% of all such agreements globally from 2007-2010, and 76.2% of these agreements in 2010. The value of all arms transfer agreements with developing nations in 2010 was over $30.7 billion. This was a decline from $49.8 billion in 2009. In 2010, the value of all arms deliveries to developing nations was nearly $21.9 billion, the highest total in these deliveries values since 2006 (in constant 2010 dollars)'. (Grimmett, 2011)

Society of Jesus and its Mission

With its mandate of 'service of faith and promotion of justice' the Society of Jesus was already convinced that 'the mission of the Society of Jesus today is the service of faith, of which the promotion of justice is an absolute requirement. For reconciliation with God demands the reconciliation of people with one another (GC 32). This commitment has

deepened over the decades since the 32nd G.C, up to the 35th G .C. which once again re- with precisely and clearly that the service of faith is the aim of our mission, and the link between faith and justice integrates our ministries into one mission.

The mission of the Society of Jesus inevitably makes the demand that Jesuits should shift to the Human-Rights based approaches to mission. Can the Society of Jesus incorporate the insights of the secular world in its approaches to development to its own mission of service of faith and promotion of Justice?

Created in the image of God

'So God created mankind in his own image, in the image of God he created them'. (Gen 1, 27). The Christian God is a fair God, a God of Justice. Being created in the image of God, every human being acquires a dignity that is unique to God. In a world where human dignity is trampled down casually, we as believers are called to protect human dignity. Created in the image of God, we need to be protectors of justice and builders of peace.

Further, "The church must always remember that God's truth, peace and justice as revealed by the cross of Christ are intended not only for the church and believers, but also for the entire world. We are called not merely to believe in peace and justice but to work to achieve them for anyone without any distinction or discrimination" (Yusuf Turaki, 2006).

Global Ignatian Advocacy Network (GIAN) and The Call to the Frontier

That the Society of Jesus is indeed aware of the contemporary challenge to shift the paradigms is manifest in its call to ministry at the frontiers and specifically the call to take on advocacy and networking. Decree No.3 of G C 35 said significantly,:"the complexity of the problems we face and the richness of the opportunities offered demand that we build bridges between the rich and the poor, establishing advocacy links of mutual support between those who hold political power and those who find it difficult to voice their interests (no.28).. Advocacy and research should serve the poor and those who work for the protection of the environment" (no. 35).

GIAN has taken off from its initial stages of reflection. In June 2011, for the first time ever, all the members of GIAN came together in Spain. The five leaders and twenty core group members of the global networks for Ecology, Right to Education, Migration, Peace and Human Rights, and Governance of Natural and Mineral Resources spent six days learning about advocacy and networking, and discerning the way forward for their networks. The workshop in Loyola has now been followed by a worldwide mapping of Jesuit and collaborative institutions that are currently engaged in advocacy.

Where do we go from here?

In the GIAN process, with the mapping of the institutions involved in advocacy getting consolidated and a general consensus emerging among those who want to be part of the network, the challenges will be made concrete and a definite path of action will, hopefully, emerge. What could be some of the concrete forms of this action? Innumerable possibilities have already risen. For instance, look at the **basic right to a decent livelihood**. Can the various partners across the world who are part of the network initiate an action to protect human life in its most basic form for survival through **struggles for food security**, which will have its repercussions in the most localized of our mission centres? Across the world,

can such primary and basic concerns bring together Jesuits and their collaborators together in their mission?

Human rights violations happen everywhere in the world irrespective of the systems under which they the people who commit them and those who suffer them live. **A deeper awareness of the widespread violations of human dignity, an analysis of the deeper socio-political and cultural causes and a determined effort to protect human rights can and should become a priority for GIAN**. Can we come together to protect human rights across the world, wherever we are, in unison with other international bodies already in operation.

Peace begins in the hearts of men and women. It has been well said that, 'since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed.' To quote the Dalai Lama, 'World Peace must develop from inner peace. Peace is not just the absence of violence but the manifestation of human compassion'. With our unique Jesuit spiritual traditions **peace-building is a challenge where all of us can unite.**

As Shirin Ebadi (2003) said, 'Lasting Peace is a synthesis of human rights and democracy. Human Rights and democracy are interdependent – one cannot exist without the other…We can achieve a lasting peace in society only when human rights and democracy are established' **Promoting genuine democracy and good governance** have become huge challenges, particularly in the developing world with its pervading corruption and inefficiency.

Learning to dialogue even with so-called terrorists and extremists using **a Non-Violent Communication style** becomes another tool in building peace in this world.

If we Jesuits can network to address the above challenges, the dream of GIAN 'to solve the problem of disconnectedness between the major assets of the Society of Jesus and to use the untapped capacity of the Society of Jesus to influence public policy in favour of the common good and of those rendered weak and voiceless' will become a reality.

Original in English

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