



## CHAPTER 3

# KNOWING THE SITUATION

### 1. STEP 1 OF THE PASTORAL CIRCLE: KNOWING THE SITUATION

The first step of the Pastoral Circle is to SEE and GET INVOLVED in the situation in order TO KNOW what is happening. It is the time to discover what is going on in the world around you. It is the time to OBSERVE the facts, ASK questions, READ, look, listen, meet people, gather data, stories and descriptions and map what is going on in the situation.

It is the moment of INSERTION, of CONTACT, of GETTING CLOSE to the situations of distress. It is the time to TOUCH, and let ourselves BE TOUCHED by, the real situation, the injustices, the suffering of the people. It is the time to listen to our subjective FEELINGS. The question we need to keep in mind all the time at this step is: *What is happening?*

We need to gather the maximum data possible in preparation for the next step: analysis of the problem so that we can choose the most effective way to work towards a solution. We have to know the situation to be able to choose the problem we want to tackle.

### 2. WITH OUR FEET AND HEART IN THE SITUATION

In any pastoral situation, the question '*How do you see the issue?*' is an important one. How we see a problem determines how we respond to it. Part of this section of the Manual will help you become aware of where you stand when presented with a situation of injustice.

#### 2.1. Pastors and Specialists of the Problems That Affect People


As pastors, we have to be 'specialists' in the problems that affect people! Ask people about their feelings and emotions: *What makes them happy? What makes them sad?* Avoid abstract questions. We are called to address the real situation, to get involved, to experience the suffering of others and together seek out the cause in order to transform the situation. LET YOURSELF BE TOUCHED BY THE SITUATION. Learn to see the situation from the side of the people you are sent to...

See also what TOUCHES you personally (because of your call, your situation, your charism...). If you do the Pastoral Circle in a religious community or group, see what your charism tells you in that situation.

The call comes from God who uses us to transform the whole of creation. We need to accept our responsibility. The future depends on us and our own individual and community commitment to our local teams.

- o Go! visit, see, chat, listen, read, be attentive to all that makes up the life of the people.
- o Listen to the cry of the people: *What are the hot issues?*
- o See the situations, the suffering of the people: *What is going on?...*
- o Breathe the smell of poverty, of sickness...
- o Experience with the poor...

If you are planning a pastoral response to a problem facing the community, the place where you and the community are is very important as the way you look at the problem and those affected by it will influence your response. For the best response possible, each member of the group needs to be sincere in answering the question:

 How do I see the issue?



### 3. EXERCISE: THE BOAT CODE (DRAWING)



Distribute the drawing in ANNEXE 1 to all members of the group. Look at the picture.

Let's take time to look at it and reflect on the following questions:

- o What is my experience of the waves "What makes people suffer, what causes disasters?"
- o From whose point of view do I experience the waves?
- o Where do I place myself in this work for Justice?
- o Am I willing to commit myself more deeply to this struggle? Am I willing to commit myself to entering into God's project for his people: *that they may they have life in abundance*? Am I willing to take the risk? Am I willing to get into the boat and do something? Am I ready to do something to stop whatever is causing the danger?
- o Where do I stand regarding the suffering of the people around me?

## 4. WHERE TO START

### 4.1. Listening to Community Concerns

The team will have to find ways of listening to spontaneous discussions in the community without manipulating or embarrassing them. Listen to conversations where people talk about the things they are most concerned about. Market places, buses and trains, washing places, hair salons, homes, cafes, bars, before and after public meetings, etc., can be good for this. If appropriate, you can let the people know why you are listening in order to get their full and conscious cooperation. The work you are doing is not secret, but you need to be sensitive.

The members of the team need to pay attention to the concerns of the people around them and make the most of opportunities in family life, at work and with friends to pick up the feelings of people on certain issues. We need to be clear about our own concerns and those that are really important to the community as a whole. The listening gives us an objective insight into the life of the community.

The team must search carefully for the type of issues (political, economic, social, cultural, etc.) that are of great concern to the community and that will generate enough energy to break through any apathy and stimulate initiative in the members. Very often, the strongest feelings will be about changes in institutions, roles and practices.

### 4.2. Look for Burning Issues

We cannot deal with abstract problems. Issues tackled must be burning issues that are affecting people and their lives. They are issues that people are actually experiencing and struggling with. We need to be able to share the pain of others as well as our own. Sharing and discussing together makes us and the community aware of the reality of the present situation and can ENERGIZE us. Let's look at the happy and the frustrating things and let's keep in mind that awareness-raising should be constructive, not destructive.

### 4.3. Sharing Information with the Core Group

We can do research individually or in twos. Each member or group in the community can focus on different aspects, according to their interests, their knowledge... Throughout the process, we will share information and knowledge and allow everyone to express their different visions and knowledge. That will help the group to work towards a COMMON VISION that will be essential when planning action.

### 4.4. Recording the Information

It is also important to write down, to record what has been seen and learned, not in detail but the main points. All in the core group will need to know where the information can be found for future use.

### 4.5. The Dominant Issues

In the community there will be many problems or injustices. We have to choose the problem to tackle. We have to understand the



problem before we can choose the most effective way to work with it. The Pastoral Circle helps us to be effective and competent in our work for Justice, Peace and Integrity of Creation (JPIC).

When JPIC work is done inside a congregation, religious community or christian group, it is important that at the beginning, when we describe the situation and the most significant *hot issues*, we also share the most serious problems of injustice that we have observed in our community.

#### 4.6. Choosing the Issue

From the information you have gathered, you will see the main issues affecting the population. Let the members express what they see as the hot issues or important problems affecting the community and list them. Then, to reduce the number, the animator and team group similar issues and give a name to each of these groups.

A well chosen issue will follow certain criteria:

- o It must be timely, tackled when it is relevant, now.
- o It must be a source of injustice. This is what makes it a JPIC task.
- o There will be bad repercussions if nothing is done.
- o It must affect a wide range of people in the community (not just the team).

Look at your list and revise it with these CRITERIA in mind. The issues on the final list should all follow the 4 criteria. Then have a vote. Each member chooses only ONE ISSUE, the one he/she believes is the most important. The issue that gets the most votes will be the one chosen by the group. Help the group and those who had chosen another issue to accept this as the main issue. Give some arguments in favour of this issue.

Narrow the issue. For example, 'natural resources' is too large, but 'land' as the main resource for farmers is more concrete. The problem of grabbing land from farmers is even more concrete and could be a possible issue to work on. Again, the 'lack of quality health care' is too broad; 'access to medicines' is more concrete; and 'access to medicines of good quality in our locality' could be a concrete theme to work on.

It is also important to consider:


- o Is the injustice based on factual information?
- o Is the topic manageable, or is it too large for our group or community to cope with?
- o It must express a strong need: apparent/felt/hidden. Are we and the community really interested in this topic?
- o Will the topic be of any practical value? Is it possible to change the situation?

Work on only one issue. Once the issue is chosen it should be expressed clearly and concisely. e.g. "Big corporations take the land of our farmers and pay too little for the land."

In-depth knowledge of factors affecting our issue. From now on we will talk in general, keeping in mind that we are always referring to the ISSUE that has been chosen.

#### 4.7. What is Going on?

To know the situation, you need a way of obtaining information and data which are particular to the issue you are dealing with.

 **Ask the question:** *What is going on?* Look at the lived experiences of individuals and communities -What are people feeling? What are they experiencing? How are they responding?

This is the time to:

- o Identify the issues linked to your theme and see what is happening and where there is INJUSTICE.
- o Research the issue – read, investigate and gather information.
- o Get trustworthy data and accurate descriptions of events and situations.
- o Gather experiential 'data' (the reasons of the heart, personal, subjective experience).

The team members will put in common what they have discovered and observed. From that, it should be possible to identify the *hot topics* regarding that issue.

- o List the most serious ones.
- o Try to find any links between these injustices.



The more you know about the situation, the deeper you will be able to go when you analyse the roots of the problem. Go beyond the local context and look at the national, regional, continental and international context. What is happening at each of these levels regarding your chosen issue?

#### **4.8. The Local Context**

##### **What is happening around us?**

Example 1. LAND GRABBING: the government gives the land to big, foreign companies and takes it from the family farmers; farmers lose the land; the companies employ very few workers; they use a lot of water and the groundwater level is declining; agricultural production is decreasing; pastures are lost; forests are cut; there is nowhere to search for wood for cooking; food prices are rising; farmers are becoming poorer and poorer; people are unable to buy the food they need....

Example 2. BAD QUALITY MEDICINES: medicines are sold in the market; medicines in the market are cheaper than in pharmacies; bad medicines are causing death; medicines are in short supply; AIDS patients are receiving poor quality medicine and getting sick again.

Example 3. ARMS PROLIFERATION: access to small arms is causing violence (crime, war and violation of Human Rights). There have been several shootings here this year.

#### **4.9. The National Context**

What is happening at national level regarding the issue of concern? E.g. the government is leasing out land to get money for the budget; there are no laws to protect the family farmer; there are no laws to protect the environment; the government is leasing land that was in 'tribal ownership'; there is no control of medicines entering the country; there are no laboratories to analyze the quality of medicines; no implementation of agreements regarding the transfer of arms; food stocks have been sold; no price protection for agricultural products...

#### **4.10. The Situation in Africa**

##### **What is happening in other African countries regarding the issue of concern?**

Get in touch with international organizations or networks working in other African countries. Find out what is happening in neighbouring countries.

#### **4.11. The Survey Team**

The core group can ask different members to help them study the situation. Members of the community can also be encouraged to participate: teachers, nurses, development workers, youth, natural leaders, students, etc. and those who 'hear everything': shopkeepers, market women, barbers, bar servers, etc. As it is important to see the situation with a certain objectivity, you also need people who are not directly affected by the problem.

#### **4.12. What we Need to Know About the Issue**

The survey team does not make judgments but tries to understand:

- o What is happening: Gather FACTS. What are the expectations of different people? What are their reactions?
- o What people do: Who is doing what? (companies, farmers, women, men, youth, chiefs; merchants; etc.)
- o Why they do it ... the economic, political and cultural reasons. What issues in each of these fields arouse emotional interest?
- o What is changing? Customs? Income?
- o What are the most important and most frequently used words in community discussions on these issues?

For each of these, ask yourself the question: Where will I find the relevant data or information? Look at all the possible sources of data (oral information, written reports, local and national government, company workers, etc.).

Identify people who know more about the problem. Get in touch with them. Ask for their help. Be aware of their position. Interview government officials dealing with the issue, professionals, organizations, NGOs, etc.

**“Two eyes see better than one.” (Mauritanian proverb)**



## 5. METHODS OF RESEARCH

You can use different methods:

- o Observation and recording. e.g. go to where people sell vegetables and record the prices and then compare. Go also where traders buy their vegetables and compare prices. This is time consuming but useful.
- o Interview. Talk to people affected by the problem. You need to create a good rapport with them, assure confidentiality and use OPEN QUESTIONS so that you get more than a 'yes' or 'no' answer. You can start your questions with 'How...?', 'What...?', 'Who...?', 'When ...?' Ask relevant questions. Do not sound judgmental of any answer.
- o Questionnaire with a fixed set of questions, printed. It is distributed to respondents who complete and return it. This is more difficult and often people expect something in return.
- o Documentation. Obtain information from records, books, reports, journals, newspapers, etc. Don't be afraid of collecting too much data or information as long as it is relevant. You will need a lot of information to work on the next step which is Social Analysis.

### 5.1. *Listening Survey on How the Problem Affects the Community*

The first step is to listen to the community to discover how the issue is affecting them, their needs, their economy, their social life, relations, etc. Pay attention to the problems and issues of life that arouse strong feelings.

Listen with a clear idea of what you are searching for. You may see, for instance, the link between the injustices people are experiencing and the economy, how decisions are made, or bad governance, etc. But often the people do not see this, so you may need to ask questions to help them make the connection. It is worth preparing some questions in advance. This will be helpful when you come to carry out your action as the community will be more motivated and willing to help.

For example, a company has bought land to produce agrofuels. To start with, the people were happy because they received money, but now that this has been spent they realise their problems are starting. You can prepare questions to ask such as 'What will happen next year when the money has been spent?' 'How will you get money to rent a piece of land?' 'Where will you grow food for your family?'

Listen for the issues which arouse the strongest feelings because emotion is linked to motivation. People will only act on issues they feel strongly about. Regarding your issue, What are people worried about? Happy about? Sad about? Angry about? Fearful about? Hopeful about?

The team can begin by listening and helping the people to express how the problem we want to tackle affects different aspects of life (cf. Maslow Basic Needs) such as:

- o BASIC NEEDS: subsistence, food, clothing, shelter, water, health and care.
- o RELATIONSHIPS. Is it creating tensions or harmony between men and women/ husband and wives/ parents and children/ workers and owners/ community and family rituals (birth, marriage, child-care)?
- o DECISION-MAKING. Who used to take/ now takes decisions concerning the issue?
- o SOCIALISATION/VALUES such as education, schooling, tradition, recreation and socialisation. What changes are taking place because of the issue at the level of skills, ways of behaving...? What tensions arise because of these changes? What do people do to relax? Sleep, play sports and games, talk, sit and rest in silence, creative art or craftwork?
- o BELIEFS AND VALUES, the community's understanding of human life, death, the world, God, etc. This provides them with a frame of reference through which they determine what is important in life. How is the issue affecting these beliefs and values in practice?





### 5.2. Those Involved in the Problem

- o Who are affected by the problem?
- o How are they affected? (the Listening Survey can give us the answer)
- o Who benefits from the situation?
- o Who are the losers? What are they losing?
- o Who makes the most important decisions around here regarding the issue? Why?
- o Who makes the most important decisions far away? Why?
- o What are the most important relationships connected with the issue? Why?

### 5.3. Other Groups and Organizations Interested in the Problem

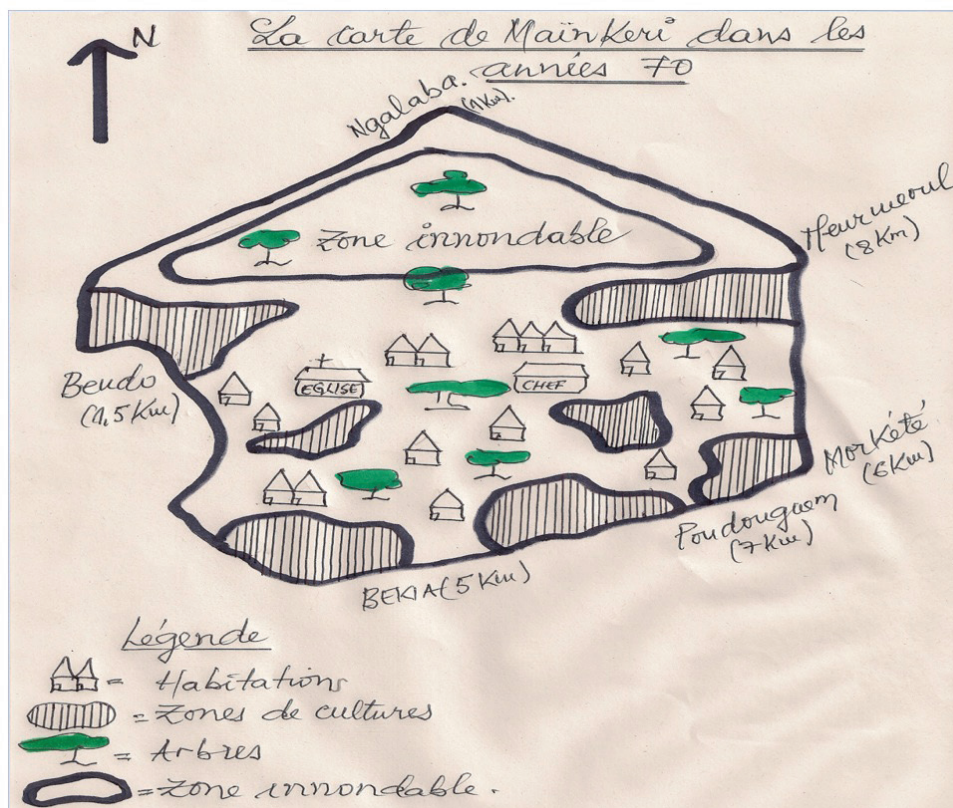
Find other groups and individuals who are interested in the situation. Get to know them, what they do and what they know about the situation. They may be able to help you.

### 5.4. Questions to be Asked Relating to 'Justice'

Whose experience are we going to consider? Are there groups that are 'left out' when experience is discussed? Does the experience of the poor and oppressed have a privileged role to play in the process?

### 5.5. Mapping the Situation

Doing a map of the situation helps to provide a visual representation of the problem and those affected by or benefiting from it. The mapping is based on the perception of the community with a focus on the issue of interest. For example you can map out the natural resources of the community, their use and the potential dangers and threats concerning their use or abuse.





Doing a community mapping of how they envision the situation in 10 or 15 years' time helps the community members to imagine and work towards a new reality. The advantage of doing a community map is that we are dealing with something that the community already know well. It is their living space and they know its history and what it is really like. Now they see it in a visual form. All can take part in creating the map. While some work directly in the map, others can collect data, e.g. the distance to water points, location of roads, settlement partners, oil wells, etc.

Participatory mapping can help people have a deeper understanding of the situation in the local context. The process helps us gain an insight how the people think and how they set their priorities. The more people participate in a mapping process, the more insights on the issue can be collected. The map can be a tool when taking decisions for change. It involves collecting and positioning information and helps with recognising spatial relationships.

Mapping their situation visually is stimulating for the community and develops creativity, but seeing the reality can also be distressing. The facilitator will need to re-evaluate the resources they have, material and personal (e.g. solidarity, group strength, intelligence, collective will, etc.).

### 5.6. How to do the Mapping

Facilitate a short discussion on the purpose of doing the mapping.

Decide with the group (or in small groups) the features that would be important to put on the map (houses, natural resources, public services, forests, fields, dispensaries...) to have a clearer view of the situation. Make a list of those features.

Go to the 2<sup>nd</sup> part of the manual where the issue you are dealing with is being treated and make a note of the questions you could ask the group.

Prepare large sheets of paper and coloured markers, coloured pieces of material, scissors, paste, sand, stones, any object that could be used. Creativity is essential for change!

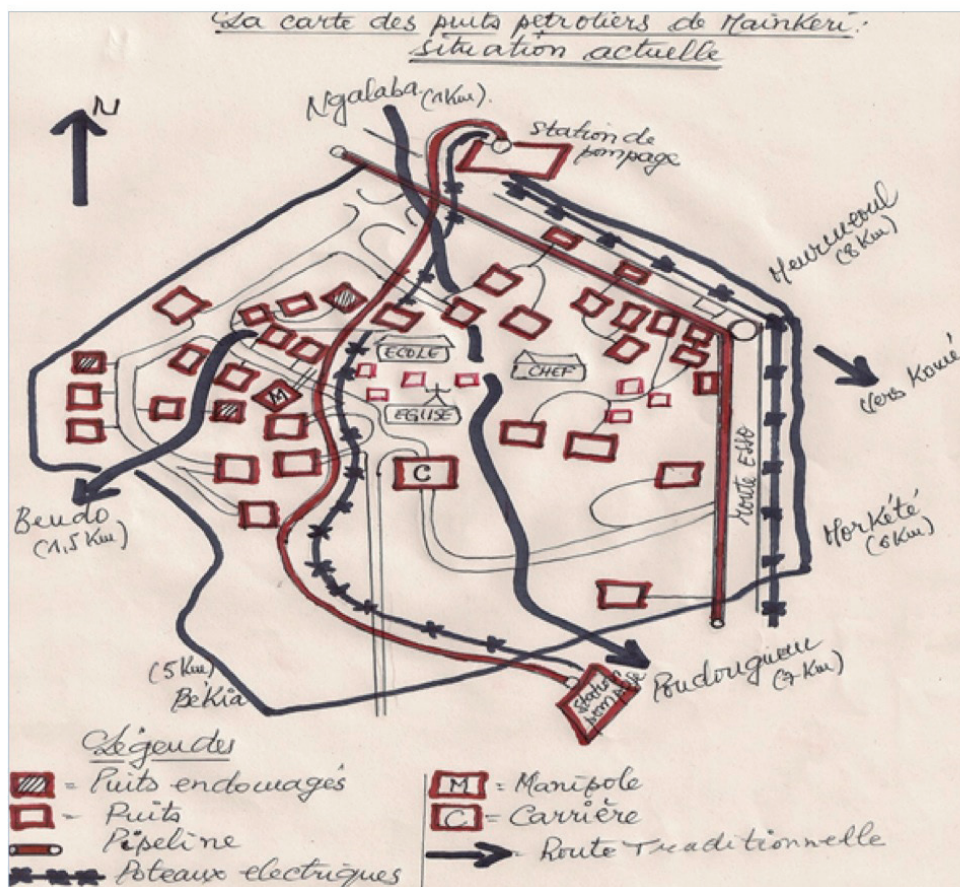


Figure 2 - The map of Maïnkéni (Doba District-Chat) in 2010 after 3 years of oil exploitation.



**👉 Draw the surface area.**

If there are many participants, divide them in small groups. Each group can take care of a number of features on the list. If there are fewer than about 10 participants you can do it together. Give them a time to do a preliminary mapping. While some look for information, a small group can do the writing on the map, (including arrows to show the flow of goods, information, etc.).

Bring the groups together. Each group presents the work it has done. Other members in the assembly can make suggestions/additions. Time is given to collate the maps.

Once a map seems complete, let the participants know that they can always add new information.

It is important to do three different maps:

1. The village/neighbourhood as it was before the problem.
2. The village/neighbourhood as it today.
3. The village/neighbourhood as the community would like to see it in 10 (15 or 20) years' time.

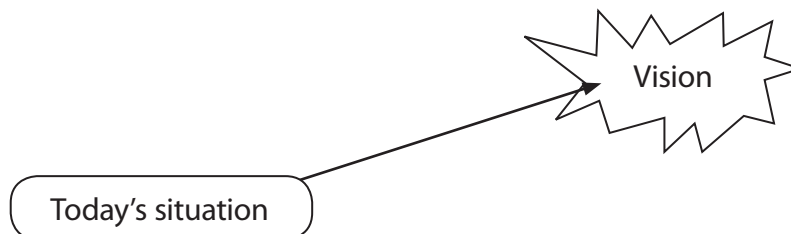
By creating the map, they are developing a VISION for the future. This vision will help them keep focussed and is vital to the whole process.

### **5.7. Vision of the Group**

It is important that the group has a vision of how they would like to see the situation in a few years' time. The vision is like the star that will guide them towards a fairer situation and light up the direction they are to take.

What would we like to see realised in 10, 15 or 20 years' time? We have represented this on Map 3 but it is important to put it in words, a short sentence that will be our 'guiding star.'

Make groups of 8 to 10 people. Ask them to imagine how they would like the situation to be in, for example, 10 years' time. As they share their visions, a common vision will emerge – with your help. This will be like a star that will guide your actions and help the group to remain focused. From now on, every action you take must be a step towards the VISION.



### **5.8. Making a Report**

Write down your findings clearly and systematically.

- o TOPIC: e.g. Use of water by Company X in village A.
- o MEANING: a list of explanations of less familiar terms used in your report.  
e.g. Generic medicine: One whose active ingredients and quality are identical (or almost) to the original brand-name counterpart. Generic drugs are available once the patent protections afforded to the original developer have expired. They are usually much cheaper than branded products.
- o OBJECTIVES: The reasons for gathering the information.
- o DATE AND PLACE OF RESEARCH.
- o METHODS: Interviews .... Questionnaires ..., etc.
- o FINDINGS OF THE RESEARCH: a summary of the main observations or findings.
- o DOCUMENTATION. It is important to mention any records, books, reports, journals, newspapers, etc. you have used in gathering your information. Give the author's name, the source of the information and a brief summary.



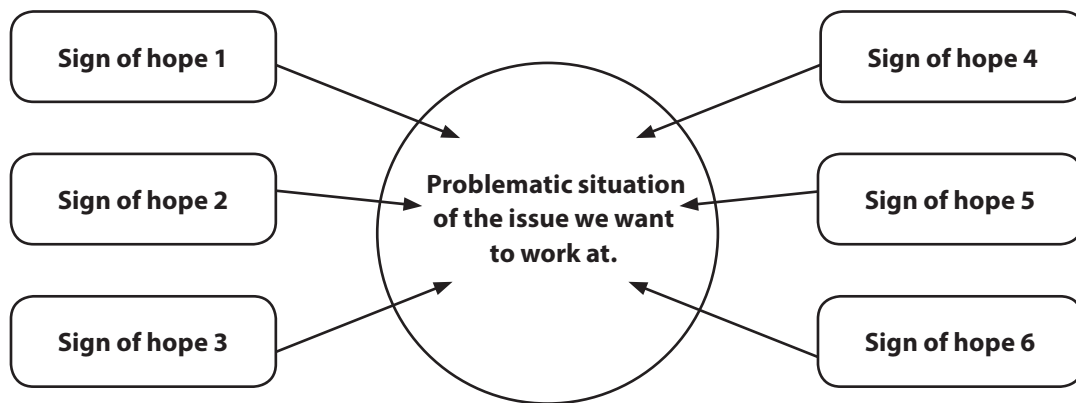


## 6. SIGNS OF HOPE

In the situation itself and in the group/community, there are signs of hope, strengths, values and skills on which the group/community will be able to rely as they work for transformation. It could be very motivating to highlight these positives with a graphic (see diagram below).



Write the Problematic situation you want on to work in the middle of a circle. Then brainstorm the group for these strengths, values and signs of hope. Write each response in the squares and draw an arrow from there towards the centre. The strength (thickness) of the arrow will depend on how strong that sign of hope is. You could also look for signs of hope in the country, region or at international level. Look at positive trends, movements, aspects or values that are emerging.



## 7. NETWORKING

### 7.1. The Meaning and Importance of Networks

Net-work is formed by the words NET and WORK. A net is a material made of string, rope or wire knotted together at regular intervals. A Network is an interconnected system of people or things that exists to facilitate communications, for example, a rail or road network, a canal network, a communications network, a justice network.

Each knot in the network is an individual or an organisation linked to others by strings. The strings are the relationships between them, e.g. casual contact, regular partnership or close collaboration.

Networking is a new way of communicating, relating and collaborating with others even if they are very far away. We all know examples of people in remote places where networking has changed the turn of events. There is the case of Sophie, the Nigerian woman condemned to death for giving birth outside marriage... Through networking, a big solidarity chain developed that influenced the decision to set her free.

Being connected: For people working for justice, there is a huge advantage in having a computer and being 'on line' because the Internet is a source of valuable information and useful contacts. It is also a great aid to networking.

Small-scale networking has always been the most common form of organisation of human activity. You get to know someone who knows, say, six other people and all of you are interested in music or the price of food or whatever it may be. All of these six have other



contacts with the same interest. Gradually, through your original contact, you get to know all the others and you become a network of friends or people with a shared interest.

The Internet has extended this sort of networking dramatically. Nowadays, to work effectively for justice, we need to be part of this larger 'network culture.'

Sharing resources: You may think that the justice work you are doing with your community or group is only relevant where you are and of no interest to people elsewhere. Wrong! While your group is tackling an important issue locally, it is very likely that another group, perhaps an NGO, is gathering information from groups like yours in order to have evidence they can use to influence decision-makers at national or even international level. For example, land-grabbing usually occurs when a government sells off land to a foreign country or company. It may be hard for your group to approach your government when your local families lose the land they cultivate for food, but if you share the information and data you collect with others on your network, they can use it (anonymously, if you wish) to help advance your cause. They can also feed you with information that will be useful to you at a local level.

This is networking and, with the work for justice being so challenging, we need all the support and we can get!

## **7.2. Some Characteristics of Networks**

- o They thrive on the active participation and commitment of all members.
- o They make communication with people near and far very fast – at the click of a computer key your information can go all round the world!
- o By working with others, you can achieve results you could not have done alone (synergy).
- o There is great diversity, but a common interest.
- o Each member has something different to contribute.
- o Networks are dynamic, flexible and respond well to any need for change.
- o They are resilient – if a 'knot' breaks, the network continues to function.
- o Some 'knots' are temporary, as in the case of a 6-month project; some will be active regularly, others intermittently.
- o Similarly, some 'strings' (relationships) between the knots may be permanent, other short-term or intermittent.
- o Any lines of authority that may exist are imprecise – there is no hierarchy such as we are used to in the Church; the structure is more 'horizontal' where every voice and opinion is important.

Within a network, different groups (knots) will work at different rhythms and in different ways, but they share a common interest, for example in agriculture, mining or medicines. The more a group is involved in a network, the more it can influence the direction the network takes.

To develop your own network on a topic takes time and commitment but is well worth it. Start small and you will soon find your list of contacts (usually e-mail addresses) is growing and that you are receiving useful information that will help you in your fight for justice.

## **7.3. Advantages of Networks**

Speed. Networks provide a very rapid method for sharing and transferring documents, information on action, etc.

Cost. Networks are cheap because the common knowledge is shared and the means is often emails.

Security. It is in proportion to the trust and security of the persons and organizations involved in the network. Certain measures can be taken to increase the security.

Resource Sharing. Sharing resources is another area in which a network excels. The synergy is multiplied.

Synergy, a coming together of distinct, mutually beneficial elements.

Electronic Mail. The E-mail aids communication and facilitates the dissemination of information to the entire network wherever in the world members are.

Flexible Access. The work can be done by one or the other member, and all can access the information.

Cooperation and Collaboration.

Ideas can develop when all put their ideas together. The voice of each contributor to the network can be heard.



#### **7.4. Disadvantages of Networks**

Too fast. The information can be too fast and you need time to digest and process it.

Requires Administrative Time. Keeping a network alive requires a certain time, commitment and expertise.

Limitations :

- o The Internet cannot access those who have no access to the Internet!
- o It can become impersonal, without enough personal contact.
- o Networking is a wonderful tool, but only when it supplements your personal listening to the people you are trying to serve - who may well be the ones without access.

#### **7.5. The Good Functioning of a Network**

For a network to function well it needs clear objectives and a common approach. But even more it needs the commitment of all parts of the network. For example, what unites the members of AEFJN are the objectives of the Action Plan. Without collaboration or communication (in all directions) the network cannot thrive. Mutual support is needed and a minimum of centralization.

### **8. CHRISTIAN GROUPS WE CAN NETWORK WITH**

We are called to collaborate with other churches, movements and organizations working to promote human dignity and development, Justice and Peace, respect for creation, in order to make the Kingdom of God more visibly present in the world. This collaboration is already a witness in itself.

Often our closest collaborators are other congregations and Christian groups working on similar issues and with a similar ethos.

 **Are there partnerships that could be developed to support the implementation of your community development process?**

#### **8.1. Networks of Religious Working on JPIC Issues**

Many religious congregations work together to defend the interests of Africa at International Fora. These congregations and many others have put their resources together to establish networks that raise awareness, carry out advocacy and lobbying (influencing the decision-makers) and analyse issues related to Africa.

We just mention some of them:

- AEFJN (Africa-Europe Faith and Justice Network) with its Secretariat in Brussels.
- AFJN (Africa Faith and Justice Network) with its Secretariat in Washington.
- SEDOS (Service on Documentation and Study on global mission) based in Rome.
- UN-NGO of religious gathering many congregations recognized as NGOs by the UN.
- Justice and Peace Promoters in Rome (formed by JPIC coordinators from different congregations),
- Justice, Peace and Integrity of Creation –JPIC-USG-USIG (Union of Major Superiors in Rome).

#### **8.2. NGOs of Congregations with Representation at the UN**

Some of the congregations that have formed an NGO to be represented at the UN are: Franciscans International; Mercy Sisters; Mary Knoll; Good Shepherd Sisters; Mercy Global Concern (Sisters of Mercy); School Sisters of Notre Dame; International Presentation Association (Presentation Srs); Salesians; Sisters of Notre Dame de Namur (SND-N); Sisters of St. Joseph; Seton Foundation (Sisters and Daughters of Charity); Passionists; Sacred Heart Sisters; UNANIMA (Consortium of thirteen women's groups).



### **8.3. JPIC-Religious Commissions**

Awareness of the need to work for Justice, Peace and Integrity of Creation (JPIC) led numerous Religious congregations to give priority to this work. Many conferences of Major Superiors have also established JPIC Commissions. Some Conferences of Major Superiors have a JPIC Commission at national level.

### **8.4. Christian Organisations Committed at Justice and Peace at International Level**

Many Christian organizations work in different countries and have the possibility of linking at international level.

Pax Christi (International Christian organization to promote peace initiatives).

CIDSE (Catholic Development Agencies regrouping CAFOD, Misereor, Trocaire, etc).

APRODEV (Protestant Development Agencies) regrouping Christian Aid, Diakonia, Norwegian Church, etc.

Economic Justice Network (EJN) of the Fellowship of Christian Councils in Southern Africa (FOCCISA). Based in Cape Town, South Africa it works in 12 countries of Southern Africa: Angola, Botswana, Lesotho, Madagascar, Malawi, Mozambique, Namibia, South Africa, Swaziland, Tanzania, Zambia and Zimbabwe.

### **8.5 Catholic Commissions of Justice & Peace (CCJP)**

To assist Catholics to work for Justice and Peace, Paul VI and the Synod of Bishops established the Pontifical Justice and Peace Commission in 1967.

In 1971 a Synod for Justice held in Rome decided that each country and diocese should have a JP Commissions. Most African Churches have Justice and Peace Commissions at different levels (national, diocesan, and parish) that work for the promotion of justice and peace in the light of the Gospel and the Social Teaching of the Church. Many of these JP Commissions have economic & parliamentary departments.

Most countries and dioceses in Africa have Justice and Peace Commissions. Annex YY gives the links to JP Commissions websites in Africa and in Europe.

### **8.6. Jesuit Social Centers**

They exist in the countries and regions where the Jesuits are present: Hakimani (in Kenya working on Ethiopia, Kenya, South Sudan, Sudan, and Tanzania); Jesuit Center for Theological Reflection (JCTR) in Zambia; African Jesuit AIDS Network; the Jesuit Refugee Service (JRS); Centre de Recherche et d'Action pour la paix in Ivory Coast; Centre d'Etude et de Formation pour le Développement (CEFOD) in Chad; Centre d'Etudes pour l'Action Sociale (CEPAS) in DR Congo; Centre Social Arrupe; Silveira House in Zimbabwe.

### **8.7. Inter-Faith Organizations**

Inter-Faith Center on Corporate Responsibility (ICCR) builds a more just and sustainable world by integrating social values into investor actions. Members promote corporate transformation from the inside by engaging and advising management towards sustainable practices that ensure long term business growth while measurably improving their environmental and social impacts.

The Ecumenical Advocacy Alliance is an international network of churches and church-related organizations. Current campaigns focus on HIV and AIDS and Food. It aims at building a movement for justice within the churches as well as mobilizing people of faith to lobby local and national governments, businesses, and multi-lateral organizations.

The Inter-religious Councils exist in many countries to resolve problems shared by different faiths.



## **9. OTHER COALITIONS WORKING ON ECONOMIC JUSTICE**

Global Call on Action Against Poverty (GCAP) and Make Poverty History Alliance. A coalition present in most African countries.

Third World Network (TWN) Africa is a research and advocacy organisation based in Accra, Ghana that was established in 1994. It is an independent non-profit coalition of organisations and individuals engaged in advocacy on issues related to development, environment and North-South affairs.

Africa Trade Network (ATN), is a coalition of organizations working on international trade and investment. It has observer status with the African Union and other UN institutions.

African Coalition for Trade (ACT). Eastern Africa Trade Coalition works towards better conditions on International Trade.

Tax Justice Network (TJN). They are supported by Churches and faith groups from across the denominations calling for political action to end tax dodging by multinational companies.



