MANUAL ON ECONOMIC JUSTICE

For Justice Peace and Integrity of Creation Groups

Volume 1

The Pastoral Circle

Produced by Africa Europe Faith and Justice Network (AEFJN)
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The Africa-Europe Faith and Justice Network (AEFJN) is a bridge linking Africa and Europe. It works for greater equity and economic justice in dealings between Europe and Africa so that the African peoples may enjoy a better future.

AEFJN is a Christian, international not-for-profit network most of whose members (European and African, religious and lay) live or have lived in Africa. With their first-hand knowledge of life in Africa and some of the great injustices the people suffer there, AEFJN’s members aim to develop fairer relations between the European Union (EU) and Africa. Their faith nourishes a deep respect for the dignity of each human being and a wish see the earth’s resources shared more equitably.

AEFJN promotes sustainable development in Africa, listens to the voice of the people and echoes it to the European institutions. It pays special attention to the voices of the poor and most vulnerable. Given the links between financial systems and social injustice, AEFJN combats poverty by focusing on establishing more just economic relations. To do this, AEFJN carries out advocacy and lobbying on economic issues related to Africa on both continents. The international secretariat in Brussels does research into the underlying causes of poverty and the impact of EU policies on Africa. It shares this information and suggests possible action – campaigning and advocacy – for Christian lay-groups, missionaries and religious so that they can influence the thinking of decision-makers and the public at large. AEFJN is also alert to crisis situations and recommends ways of helping.

AEFJN is present in all African and European countries with active groups (Antennae) in countries on both continents.

**AEFJN’S MAIN THEMES**

**Access to Quality Medicines**
AEFJN promotes access to quality medicines at affordable prices for all in Africa.

**Climate Change**
AEFJN studies the impact of EU climate change policies on Africa.

**Trade and Economic Partnership Agreements (EPAs)**
AEFJN calls for EPAs that are fair to Africans and really support Africa’s economic development.

**Food Sovereignty**
AEFJN focuses on access to resources (land, water and seeds) for African family farmers and on the negative impact of land grabbing promoted by some EU policies and investments.

**Exploitation of Raw Materials and Corporate Justice**
AEFJN is committed to holding Transnational Corporations exploiting raw materials in Africa accountable for their activities in the continent.

**Small Arms Control**
AEFJN calls on the EU and UN for strong and effective legislation on arms transfers to limit the proliferation of small weapons in Africa.
The AEFJN Manual on Economic Justice is a response to the needs of groups working for Justice Peace and Integrity of Creation (JPIC). It is a tool to guide them in their commitment to transforming unjust situations so that “all may have life to the full.” The first part of the manual can be used by any Christian group working on a Pastoral project as it describes the process of the Pastoral Circle, a way of living one’s Christian faith both personally and in community.

I want to say a big THANK YOU to so many individuals, groups and communities in Africa and elsewhere who for years have committed themselves to Justice, Peace and the Integrity of Creation and whose experience has helped us to write this manual. First of all, my appreciation to the Catholic Commission for Justice and Peace of Zambia that for decades adapted the Pastoral Circle to different realities: formation of Justice and Peace animators, communities on the ground, parishes, JP groups, etc. Their vision that the christian faith must permeate all aspects of our life has been a continual inspiration for many. Based on their experience, Lumko published “Building Parish Justice & Peace Groups: A Training Manual” by Seán O’Leary and Zukile Tom. This parish manual has been the base of the present manual to which we have given an economic orientation.

My THANKS, too, to Anne Hope and Sally Timmel, the authors of “Training for Transformation: A Handbook for Community Workers” and inspiration for many seminars organised in various African countries, and for many other manuals that have inspired us.

It would be impossible to name all the many people and organisations who have played their part in the birth of this manual, but a big THANK YOU to you all. I would just make special mention of the hard work of the main translators, Marie-Rose Lepers and Anne Rutter, the Irish Antenna, Tom Wright and other members of AEFJN who have reviewed, commented and contributed to the final manual. A special thank you also to our “artist” Ludwig van Hecke who has done all the cartoons and drawings, as well as the staff of the AEFJN Secretariat who did the groundwork. Finally, my gratitude to the donors for their encouragement and for making the publication of the Manual possible.

Begoña Iñarra
AEFJN Executive Secretary
INTRODUCTION TO THE AEFJN MANUAL

Purpose of THIS MANUAL

The idea of this manual was born from the experience of AEFJN’s contacts with religious, Justice Peace and Integrity of Creation (JPIC) teams and other people and groups in Africa.

In it, we offer ideas to help overcome:

- The difficulty that may exist in Africa in relating AEFJN issues (with their economic bias) to the life of the people and the injustices experienced locally.
- The shortage of time and skills available to AEFJN members and JPIC groups of religious.
- The trouble understanding the link between local, national and international policies.
- The situation of the world is changing at great speed. Poverty is increasing in Africa and elsewhere. As christians, we are duty bound to try to improve the lot of the most vulnerable.

The First Part of the Manual

Part 1 of the manual is dedicated to a process that helps a group to work on issues of Justice, Peace and the Integrity of Creation, or any other justice issues. The group needs to be hungry for change and willing to work to transform a situation of injustice.

Each chapter is dedicated to a STEP of the Pastoral Circle: getting to know the situation, analysis, faith reflection, planning, action and evaluation. In different chapters we have included aspects that are important for any group working towards transformation of a situation, e.g. leadership, networking, advocacy and lobbying.

THE TWO PARTS OF THE MANUAL

Two needs relating to our work have surfaced: the need for christian groups (mainly JPIC teams) to discover how to let their faith work through them to transform unjust situations and the need for christians in general and others in sympathy with our aims to discover how best to work on AEFJN issues.

For this reason, the manual is divided into two parts:

Part I aims at helping christian groups organize themselves in order to be effective agents for change.
Part II focuses on AEFJN’s current issues: access to quality medicines, climate change, raw materials and corporate justice, food sovereignty and land grabbing, and small arms control.
CHAPTER 1

ECONOMIC POLICIES AND THE CHRISTIAN ANSWER

1. CHALLENGES OF THE ECONOMIC SYSTEM AND ALTERNATIVES

All over the world the gap between rich and poor is increasing because of the prevailing economic system and policies that aim to benefit the few. Globalization has both winners and losers, and the financial crisis has exacerbated this divide. An understanding of the economic system that produces this injustice is vital for those working for greater equity.

1.1. Capitalism

Capitalism is an economic and social system that has paved the way for industrialisation by encouraging private ownership and personal initiative. Its aim is to make profits and accumulate wealth by the production of goods and services, not to satisfy people's needs. Only those able to afford the goods and services have their material needs fulfilled.

The means of production and distribution of goods and services (land, factories, technology, transport, communication, energy, etc.) are owned by a small minority of people and sold for a profit. Most people sell their work in return for a wage or salary. Through the action of workers, living and working conditions have often improved.

In Europe after World War II, a new social system allowed more of the benefits and profits to go to the workers. This allowed many people to come out of poverty. However, today's neoliberal ideology and the current crises are reducing those benefits through policy 'flexibilities' and 'austerity measures' that are destroying the social conditions the workers had fought so hard for.

1.2. Economic Liberalism

Capitalism gave birth to the Economic liberalism that believes in free markets where the means of production and distribution (services) are under private ownership and not state control or cooperative ownership. They also oppose private monopoly. People can make their own choices with their money as long as it does not infringe on the liberty of others. Prices are determined in open competition by supply (the quantity supplied by producers) and demand (the quantity demanded by consumers).

The rich have the economic power to shape the current system to their advantage. They have created international organizations to govern and reinforce this system. Today's trade rules and financial/economic systems are imposed by a minority of rich countries on all the others. Poor countries are obliged to accept the rules even when they are to their disadvantage. This is increasing the gap between rich and poor. The poor have greater difficulty in meeting their basic needs while the rich in the 'consumer societies' have more than they need.

1.3. Neoliberalism

Neo-liberalism has been imposed all over the world in the last two or three decades by powerful international institutions such as the International Monetary Fund (IMF), the World Bank and the various Development Banks. In 1989, the 'Washington Consensus' marked a general shift towards free market and investments policies that would allow the expansion of 'free market forces' where the profit motive drives the economy to 'efficient' outcomes as if by an invisible hand. To allow free trade between states and enterprises all over the world, countries had to reform their trade policy and lower their taxes and all import barriers. 'Free market' means no customs taxes and no import barriers, no subsidies for production, no intervention from the state to protect its population or industry. Free trade has been the 'open visa' for globalization.

Neoliberalism emphasizes the efficiency of private enterprise and seeks to maximize the role of the private sector in determining the political and economic priorities of the world. Huge international companies (transnational corporations [TNCs]) which have their base in one country but are present all around the world, are taking advantage of places where work is cheaper and where there are no social and environmental rules - or at least they are not obliged to comply with them.
As profit and benefits are the driving force, enterprises often do not take into account the consequences of production and distribution for workers, the population in general and the environment. Human and socio-economic rights are not respected. This leads to poverty, other suffering and the consumption of natural resources at a rhythm that does not allow the planet to recover.

Multinational corporations (MNCs) or multinational enterprises (MNE) manage production or deliver services in more than one country. In Africa, they not only exploit the resources of countries (mines, oil, forests, agricultural production), but even the people through bad working conditions and very low salaries. They also destroy the environment (mining and industrial waste, cutting down forests, excessive use of water, industrial agriculture, destruction of landscape). MNCs can have a powerful influence on local economies and even on the world economy.

The result of neoliberalism can be seen all over the world. The rich grow richer and the poor grow poorer. Production is oriented to the world market and not to fulfilling the needs of the people. You can find products from all over the world everywhere. Often these products are cheaper than those produced locally! Natural resources are over-exploited without thought to protecting them for the future generations.

While a few enterprises and people own most of the world’s wealth, millions of people are unable to cover their essential needs, are hungry, sick and on the edge of survival.

1.4. Globalization

Globalization is the process of integration of economic, political and cultural systems across the whole world as people from different societies interact. It is driven by international trade and investment and the new communication technologies, migration and the movement of goods have played their part, too.

Neoliberalists are powerful advocates of globalization as it enables them to go anywhere in the world to maximise their profits. Companies search all over the world for places where raw materials are cheaper and can be exploited to the company’s own advantage. They also go where workers are paid less and where trade unions are banned.

1.5. The financial crisis

Promoters of neoliberalism pushed for years to eliminate state intervention, but when the crisis arrived they asked for state aid to replenish their coffers (banks)! They ‘privatize profits and socialize losses.’ This means that speculators and other opportunists take the profits while society, via the government, pays for their losses.

1.6. Consequences for Africa

International organizations and rich countries impose regulations and legislation that are disadvantageous for Africa. Some of them are ‘conditionalities’ linked to donations, aid and loans and imposed by international organizations (such as the IMF, the World Bank and its subsidiaries) and rich countries. Their first concern is that the recipient country pays the interest on the debt (debt service).

Most African countries have signed or are on the way to signing multilateral agreements in international organizations (WTO trade investment and services agreements); and bilateral agreements with other countries/regions (EPAs, etc.). Most of them impose conditions that mean the country’s economy and policies have to be geared to neoliberalism. These policies cause poverty and unemployment. The huge number of jobless youth is a ‘time bomb’ that can create revolts and conflicts and encourage terrorism.

Many African countries have abundant natural resources (minerals, oil, land, water, forest, agricultural products) that are exploited by multinational enterprises. The price of the resources is fixed on the international markets. African countries cannot influence the prices, even when they are the main producers of the resource. The contracts signed between African countries and international corporations to exploit the natural resources benefit the enterprises and a few national leaders, but to the disadvantage of the local population. Resources such as oil, petrol and diamonds have even caused wars.

Many governments in Africa depend on company investments to feed the national budget. But often the way natural resources are exploited has a negative impact on labour conditions (low wages, hazardous environment and unstable contracts), on health (dangerous products, pollution of water, soil and air) and on traditional production methods and the environment.
Rich countries are more concerned about the economic rewards for their companies than about the social and environmental conditions of the African population. The aid and donor programs to fight poverty have had little impact. Poverty is increasing because, with many international policies, the priority is economic benefit for the donor and the submission of African countries. The over-exploitation of natural resources for profit without caring for the future is a principal cause of climate change. Many African countries are already experiencing this in the form of cyclones, floods and drought - with their negative consequences for agriculture.

1.7. Perspectives for the future

Globalization and neoliberalism have done a lot of damage. All the current world crises have been shown to be interlinked and behind them lies a crisis of the capitalist and neoliberal systems. However, the beneficiaries of the system do not accept this and just want to make it function ‘better.’

Meanwhile, all around the world, people are seeing the situation worsening and are organising themselves for action. They are also reflecting on how to make the current system more just, and even proposing alternatives to the current system as well as a fairer sharing of the earth’s resources, so that all may live better. But, to be well motivated and organised for action, it is necessary to understand what is happening and let others know. Together, we can do so much more than if we work alone.

Those who believe that a better world is possible and are prepared to search for alternatives – on a small or a large scale - encourage others to do the same.

Their vision for the future is based in four fundamental areas:

1. SOLIDARITY AND RESPECT towards nature and all human beings. An economy at the service of the life of all people. Renewable and responsible use of natural resources.

2. GLOBAL COMMON GOODS, prioritising the non-economic use of resources and services essential for life. This implies respect for life beyond economic profit.

3. DEMOCRACY AND EQUALITY in the organization of society and in all human relations (including the economy) and institutions. The person, in the image of God-Trinity who is relationship, is at the centre.

4. INTERCULTURALITY AND SOCIAL ETHICS. Respect for every culture, religion, philosophy that helps people to fulfil their human potential. Spirituality and relationship with the transcendent.

This vision could orientate all the action that aims for a new, fairer society that enjoys economic justice.

1.8. Alter-globalisation: a response to this unjust system

Alter-globalisation (other world) is a social movement that supports global cooperation and interaction and opposes the negative effects of economic globalization. Its aim is to confront and combat neoliberalism by proposing a new society with the participation of all cultures and religions, where creation will be respected and the necessary resources shared, not traded. The respect of human and socio-economic rights, economic justice, labour and environmental and climate protection are part of this non-violent program. The movement works for justice and supports human activity on a global scale. It believes that the current neoliberal system creates wide gaps and much suffering and needs to be replaced. In other words, the whole management of the world has to be reviewed.

The first alter-globalisation demonstration was in Seattle (USA) in 1999 to oppose the Free Trade laws the WTO was imposing on the whole world. The World Social Forum (WSF), an annual meeting of civil society organizations and its slogan “Another World is Possible” express the vision of this alternative movement. They defend the right of access to the common goods (earth, water, health care, education, etc) and respect for the environment. Right round the globe, there are individuals and groups committed to creating a fairer world.

This movement is young and the alternatives are still very local and little known. Those who now enjoy power are not interested in the growth of this movement. They use the media to stop the news of the changes and alternatives from reaching a wider public while at the same time sowing fear among the poor to prevent them from claiming their rights.
2. THE NEOLIBERAL SYSTEM AND AEFJN ISSUES

Neoliberalism and current international trade law favour the liberalization of Trade and Services and the privatisation of public services. Trade agreements oblige countries to liberalize their market and investments. This is bad for Africa as locally produced goods will have to compete with imported, cheaply produced goods.

2.1. Consequences of liberalization and privatisation

Liberalization of agricultural products has led to the impoverishment of farmers as they are unable to compete with foreign subsidized agricultural products. This is the case in many West African countries where the imported Thai rice is cheaper, even if of lower quality, than the local rice. Tomatoes and onions rot on the fields because imported tinned tomatoes are cheaper. The liberalisation of textiles has put an end to cotton production in many East African countries.

Trade liberalisation obliges the country to reduce its import tariffs (customs duties), thus reducing an important source of government revenue. The results are public spending cuts that put at risk much needed funds for health, education and infrastructures.

The liberalisation of services (from clean water to electricity, banking, education and health) means that foreign companies must be treated the same as local companies and that governments cannot control the sector any longer. The public sector will have to compete with the private sector.

The liberalisation of investments favours the access of foreign companies to raw materials (forests, minerals, oil, and fisheries) without the target country being able to protect its own resources or to impose conditions e.g. the reinvestment of part of the profits, employment of local staff, dedication of part of the profits to social projects. It allows investors and transnational companies to repatriate all their profits which greatly damages national economies.

Liberalization of investments also leads to ‘land grabbing’ in Africa with terrible consequences for small farmers who lose their livelihood as their main resources, land and water, are diverted.

Adjustment programs, loan and aid conditionalities and trade agreements often impose the privatisation of sectors such as health and education. This increases inequity of access by favouring those who can afford to pay. The higher the participation of the private sector in primary health, the more poor people are excluded from treatment and care.

The privatisation of health and education services has dire consequences for the majority of Africans who have to pay for these services. Privatisation also encourages the loss of professional personnel from the public to the private sector, thus weakening, for example, the national health system. And finally the strengthening of Intellectual Property Rules prevents Africans from obtaining cheap and good generic medicines and stops farmers from exchanging their local seeds.

Deregulation prevents African countries from protecting their agriculture, their young industry and services (banks, insurance, communications, etc) and so has a negative impact on the nation’s economy and on the livelihood of the population. African governments are obliged to open up government procurement contracts (public tendering) to foreign companies.

The EU Trade policy is completely neoliberal and favours the establishment of European companies in Africa, even to the detriment of African business and economies. Moreover free trade and mainly free investments favour the transfer of arms which can help start, develop and maintain conflicts.

3. ENVIRONMENTAL DEGRADATION AND ITS SOCIAL CONSEQUENCES

The depletion of natural resources and the loss of healthy and productive ecosystems due to human intervention in nature is one of today’s key problems. As it has great social consequences, such as loss of habitats and natural resources, environmental degradation is a form of violence.

The Millennium Ecosystem Assessment, launched in 2005 by the United Nations Environment Programme (UNEP) discovered that 60% of the worldwide ecosystems were not managed sustainably and their life-sustaining functions – climate regulation, oxygen
production, provision of clean water, fertile soil and regenerative fish stocks – were endangered.¹

3.1. Consequences of environmental degradation

Greenhouse gas emissions produce an increase in temperature. Since 1900, the average global temperature increase is approximately 0.76°C. A general increase in temperature of 2°C means a decrease in precipitation in the arid regions of Africa and South America of up to 30%. The general trends have already changed significantly: whereas in Africa the average rainfall over the past 30 years has fallen by a quarter, the middle latitudes have witnessed an increase in extreme precipitation events.

Another important social aspect of global warming is the melting of glaciers and arctic ice. For populations dependent on melt water – an estimated 1.2 billion people – reduced water supplies and extended dry periods will endanger the long-term viability of their habitat. Ice loss has been detected in glaciers in Africa, Asia and Europe.

Increasing temperatures also cause rising sea levels, endangering particularly the inhabitants of coastal areas (currently more than 60 per cent of the world population) due to flooding and storm surges. The global mean sea level rose during the 20th century by 17 centimetres and is projected to rise by 2100 to 59 cm, but there will be significant regional variations.

Global warming also has social impacts on global food production. Studies say that the sub-tropical and arid regions of Africa and Asia may have to face considerable yield losses: a general temperature increase of 2°C means a 5% shrinking of global cereal production.

The accelerated loss rates of biodiversity are another major concern. Human intervention in ecosystems worldwide is increasingly restricting many ecosystem services that are important for human activities and well-being. Firstly, ecosystems have productive functions as they provide the essentials for human life and survival, e.g. oxygen, food, energy and biochemical substances for medicine. Secondly, ecosystems perform protective services by regulating climate, air quality, greenhouse gases and heat absorption. Forests, for example, curb the natural greenhouse effect by storing carbon. Thirdly, ecosystems also fulfil a socio-economic function which includes not only the wellbeing gained by employment and trade, but also the cultural and spiritual value of ecosystems and their importance for recreation, religion, culture and education.

The conversion of forests into agricultural land is also a key driver for the global losses of freshwater ecosystems: approximately 25-40% of the world’s wetlands have been drained for this purpose. The stock of mangrove areas – salt-water tolerant forests, which are among the most productive ecosystems of the world – fell by over one third between 1990 and 2000 as a result of land use change and other forms of degradation. The long-term result is accelerated species extinction. The current developments of the world’s natural environment are alarming: annually, an estimated 13 million hectares of forest are lost at world level.

All these factors: the world’s growing population and incompatible management practices such as intensive agriculture, overgrazing, pollutants and pesticides have caused a significant decline in the quality of arable land. Between 1972 and 1996, 30% of the grain-growing regions of the world were victims of land degradation. Today, an estimated 500 million people are affected by desertification and other forms of severe soil erosion.

In a similar way, the habitats of the open ocean are suffering losses: Significant causes of this are the oil industry, ocean dumping of toxic sediments, oil tanker accidents and the fishing industry. In various regions of the world, fish stocks have declined by 90% due to industrial processing and intensive fishing methods. A quarter of the world’s fishing areas are considered to be overfished and this will have serious impacts on the future food supply².

Important factors behind this environmental degradation are population growth, the continuous economic growth, agricultural pricing and international demand for agrofuels, minerals, timber and other natural products. The main factor, however, is the current style of development linked to a ‘super-exploitation of the earth resources’ and ‘super-production’ that fosters consumerism and a ‘throw-away’ culture that require industrial agriculture and intensive exploitation of raw materials.

If ecosystems disappear, if fertile land and water basins are destroyed, if fish stocks and food sources are exhausted and territories become uninhabitable, then our right to life is in danger, too. So protecting the environment is also protecting human life, since the real danger of environmental degradation is its impact on our living conditions and social systems.

4. THE CHRISTIAN COMMITMENT TO TRANSFORM SOCIETY

4.1. Justice, Peace and Integrity of Creation, a Basic Dimension of Evangelization

The promotion of Justice, Peace and Integrity of Creation (JPIC) is not just a task, but springs up from following Jesus of Nazareth who gave his life so that all may have life and have it to the full. The work for justice must spring from an internal fire and conviction that the promotion of JPIC is part of our christian commitment and a basic dimension of evangelization (Synod of Bishops 1971 and Synod of African Bishops 1995).

The spirituality of Justice and Peace lived daily is the fuel that will allow us to grow in this commitment despite difficulties and failures. JPIC's commitment must be grounded in a faith and spirituality that are rooted in the Bible and in the Church's Social Teaching and backed by a theological vision.

4.2. The project of God for the World

4.2.1 God Listens to the Cry of his People

All through the Bible, we see how God listens to the cry of people who are victimized by powerful and unjust structures (structural sin). For God ‘listening’ means ‘acting’ and ‘sending’ someone to liberate them from the situation causing the suffering. God cares for the victims. In the Bible, God is concerned for the socio-economic and political well-being of His people. In the book of Exodus Ch.3, the dialogue of God with Moses expresses well the God's concern for all human suffering.

“I have observed the misery of my people in Egypt, and I have heard their cry because of their overseers… I know in fact their sufferings… I have come down to free them from the hand of the Egyptians and to make them come out of this country to a country where milk and honey flows…. Now that the cry of the Israelites has reached me and I have seen the oppression with which the Egyptians torment them. Now go! I am sending you to Pharaoh. Bring my people, the Israelites, out of Egypt… “ [Exodus 3:7-12].

The passage shows the way God acts and how He is asking us to act today. God comes close … hears … sees … is touched by the suffering … looks at the cause of the suffering, and takes action to change the situation, to bring them out of Egypt. Moses is sent to do God's task. This is not easy for him. He has to go back to Pharaoh (the political power of the time) from whom he had fled some years before. He does not feel up to the task and must have been afraid of meeting the Pharaoh and the people who had refused him as leader. Nevertheless, trusting in God's promise “I will be with you” he accepts the mission entrusted to him. From then on, God's people became Moses' people too.

4.2.2. The New Testament and the New Covenant

The way Jesus presents his own mission also shows this concern for the people:

“The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord.” [Lk 4: 18-21]

The centre of Jesus’ message is the Kingdom of God. Jesus institutes a new structure for the People of God: mutual service. Jesus asks his disciples to create a new egalitarian society in the spirit of ‘service’ and “love one another as I have loved you.”

Paul develops the New Testament model of community, establishing alternative messianic cells. These communities feature unity and reconciliation, as we read in Galatians 3: 26-28, “there is no more Jew or Greek, slave or freeman.” They are communities based on love (Love is…). Paul suggests these faith and love-governed communities should be spread throughout the nations until the fulfilment when all will become ‘all to all:’ The early christian communities live this way (Acts 2: 42-47; 4: 32-35).

Different peoples living together in harmony, the desire for a just society (and not just for the Chosen People) and the removal of the slave economy and patriarchy are part of God's promised alternative for the world. Even the whole of creation is seen to be longing for that liberation, that chance to join the messianic community.
4.2.3. The Church that Follows Christ

The Church has the same mission as Jesus: to promote the Kingdom of God, the “shalom,” just relationships with God, with people, with nature, and the well-being of God’s people in all spheres of life. Justice, Peace and Integrity of Creation (JPIC) is the road on which Christians are called to live and act in their daily life. The Church has often been at the service of the poor. In recent decades the tendency to work for the transformation of the world structures has been growing. This includes influencing decision-makers and it is about creating a fairer world.

In the cry of Jesus on the cross “My God, my God, why have you abandoned me?” (Mark 15:34), we recognize the cry of the poor and the oppressed. This cry challenges Christians and leads them to strive for a world in which all people can live their lives to the full because Jesus “came that they may have life and have it in abundance” (John 10:10).

Today we know that all beings are inter-dependent, linked by the common stream of life. Humanity is the steward of creation and responsible for the life of all beings on earth, starting with human beings. The question to Cain “Where is your brother?” (Genesis 4:6) is addressed to each one of us. We are our brothers’ and sisters’ keepers. We cannot “pass on the other side” but must act like the Samaritan in Luke 10,32.

The Church has to be involved in all spheres of human society, not only to offer moral and spiritual guidelines in confronting social, economic, political, cultural and international problems, but even more by accompanying and being part of the whole process towards greater justice, peace and care for creation - the only way of making ‘life for all’ a reality.

4.3. The Mission of Justice, Peace and Integrity of Creation

The mission of Justice, Peace and Integrity of Creation (JPIC) is directed towards the justice and “shalom” (just relationships leading to peace) of God’s Kingdom. To build a future of “justice” in the Biblical sense, a culture of peace and care for the integrity of creation, we need to dialogue with other cultures and religions and allow ourselves be influenced by them.

Many Christians and Church leaders around the world, in the past and today, have committed their lives to the service of JPIC. Many religious congregations have chosen it as a priority and named religious dedicated to this ministry. Inspired by their vision of the coming of the God’s Kingdom, they have created networks to raise awareness about injustice and to work for the transformation of the world.

To discern where the Spirit is directing us to live our mission as christians, we need to look at both:

- The project of God for the world (based on the Bible, the tradition of the Church, the Social Teaching of the Church, the charism of our congregation, the vision of the world God wants to build with us, …
- The reality of today’s world and of the context where we live and work.

This ‘double vision’ should shape our commitment.

When we compare the reality of our world with God’s plan for the world, the establishment of His Kingdom, our response can only be a commitment to work for Justice, Peace and the Integrity of Creation, that is, for the transformation of society.

The ministry of Justice and Peace is a basic dimension of the evangelizing mission of the Church, as it is mentioned in “The Church in Africa” Apostolic Exhortation 1995 (African Synod). It is a way of bringing “Good News” to our world, of bringing hope and life to situations of despair and death. To live our mission as christians faithfully, we need to answer the needs of the world and deepen our involvement in building solidarity and peace.

To live the mission of JPIC means to live a love of God and of others that includes the whole of creation. Out of love God has created a material universe in which he has taken human flesh and risen from the dead. God has been embodied in creation. In Jesus, God and matter come together. As the Orthodox Church proclaims, the realization and ‘deification’ of the human being is linked to performance and ‘deification’ of the material universe. This is the christian spirit and understanding of the “integrity of creation.”

The bishops at the first African Synod in 1994 mentioned that without this promotion of justice there is no complete evangelization. “It is part of the missionary task and of the prophetic role of the Church to denounce and oppose (or: fight against) everything that humiliates and destroys human beings and that is evil and unjust…. The Church must be on the side of the people who are oppressed and marginalised…. She must be the voice of those who do not have a voice” (Ecclesia in Africa, 106-107).
The formation of JPIC groups and the awareness of Christians of the God who wants to liberate the whole of society should be part of catechesis and all formation programs for religious life and priesthood.

We need to prepare Christians and Christian leaders for this mission and commitment. They need to see and become aware of the injustices in our world, to analyse and discern what favours and what destroys life. They then need to be able to raise people’s awareness and take action to transform structures of death into life-giving ones so that “all may have life in abundance.” We need a spirituality that fosters the commitment to transform the world.

The Word of God continues to challenge us today to ask: “What have I/you done to our brothers and sisters?” For Christians who are committed to JPIC, this is a response to God’s call. They have opened their heart to the distress and suffering of the people around. The calling to a new evangelization cannot be conceived without a renewal of the ways of promoting justice, peace and the integrity of creation. We know they are ultimately a gift from God, but God asks us human beings to establish favourable conditions for the advent of the Kingdom.

4.4. The Situation of the World Today, a Challenge to the Church

Today, society has the capacity to eliminate poverty and hunger from the Earth, yet millions of people still live in poverty and die from it. Poverty is the greatest challenge for the Church today. It strikes about 60% of the population in Africa. Millions do not have the basic necessities for a dignified life. Famine, poor health care and lack of education are their “daily bread.” As Christians, we have to deal with it not only through charitable works but by identifying the root causes of poverty, finding remedies and changing the conditions that favoured it in the first place. Globalization has increased poverty. Eradicating this disease calls for drastic treatment! This is the work of the JPIC groups.

The Church as a visible community in the world is expected to promote the justice of the Kingdom in a visible way. Personal witness is essential but beyond this witness of the Church as a whole is also needed. Africa’s situation is a call and challenge for Christians and all men and women of good will.

The calling of the Church for the third millennium to a new evangelization cannot be conceived without a renewal of the ways of promoting justice, peace and integrity of creation. We have to create the necessary conditions in order to implement this promotion of justice. We know they are ultimately a gift from God, but God asks us (all human beings) to establish favourable conditions for the coming of the Kingdom.

4.4.1. Two Complementary Commitments for Justice and Peace

People will be called to commit themselves to JPIC in different ways at different times. There seem to be two principal and complementary ways:

1. **Solidarity.** Living and working with the poor, the excluded, the victims and the vulnerable, sharing their life conditions, their suffering and their experience of injustice. Deepening and sharing this experience, celebrating it (liturgy) and exploring its meaning (theological reflection) help us to live a spirituality of Justice, Peace and Integrity of Creation.

2. **Transformation.** Creating awareness and working with the poor to eliminate the causes of the injustices and so transform society. This is the JPIC commitment. It is a personal, community and congregational commitment that aims to bring about a world where justice and peace reign and where creation is valued…

This requires a serious commitment from our congregation or province… We need to put the resources of the congregation (people, time, money,…) at the service of this ministry. The people appointed need to have the right giftedness and be free of other commitments so that they can dedicate themselves totally to this work. Good internal ‘networks’ are a great advantage.

4.4.2. Religious and Awareness on the Situations of Injustice

As missionaries, we are often touched by the suffering of the people around us, by their hard living conditions and the many injustices they experience. We are often ready to do something to alleviate their suffering, but most of the time we do not cure the “sickness” as we fail to find the root cause. We have to discover the link between the suffering of the people and the economic, political and social systems that produce this suffering: the lack of food, health care, education, etc.

As religious, we need to be aware of how much direct contact and exposure we have with the daily lives of people, especially the
poor. We need to get close to the situations of oppression and suffering if we are to be aware of the situations of injustice. Do we have enough 'Gospel sense' to be able to recognise injustice even when it is disguised by legality?

The very commitment of congregations to JPIC and the sight of brothers and sisters dedicated to this work will encourage young religious to follow this path. They need to feel the strong support of the community and congregation for this ministry.

To help bring about a new and just society where all can have their basic needs satisfied and participate in the decision making of their community, we need to prepare religious to ‘see’ the suffering, create awareness in others, analyse the situation and live a spirituality that fosters a commitment to transform the world... and be able to plan action and share responsibilities.

4.4.3. The Work for JPIC a call from God

Most Christians who have made a true option for Justice, Peace and Integrity of Creation (JPIC) have done so as an answer to God’s call. They have opened their heart to the distress and suffering of the people surrounding them.

The Word of God continues to challenge us today. It asks us continually: “What have you done to your brothers and sisters?” The Word of God is also a source of consolation as we are sure that “God hears the cry of the poor” (Ex: 3: 1-15)

As Christians and as leaders at the service of the people of God, we need to have our eyes well open, to be alert, to know what is happening and to be aware of the causes of the problems and their consequences… We are responsible for our world. God has no other hands but ours and those of the many who are striving to transform the world for the sake of the values of the Kingdom.

4.4.4. Personal Commitment to JPIC

The first requirements to work for JPIC are personal commitment and a desire to transform unjust situations into life-giving ones and restore the integrity of God’s creation. My commitment will depend on my being in touch with and sensitive to what is going on around me. Part of working for JPIC is to act as a kind of conscience for the people of God. We all need to be shocked from time to time into an honest realisation of our own situation.

JPIC is not about issues but about people and the injustices they experience in their daily struggles; it is about recognising God in these struggles and in their efforts to overcome them. For Christians, authentic action for transformation is based on the Gospel. To live fully this commitment, we need a Spirituality of justice peace and integrity of creation, an orientation that animates one’s whole life, one’s encounter with God, with others and with the cosmos – and one’s actions.

This ministry goes beyond preoccupation with charity and development and involves structures, policies, national and international relations, human rights, issues of economic justice, and more. As Christians working to build a better world in the globalization era, we need to network, to be connected and to collaborate with all those working towards similar ends. This will also help us to get support and make better use of our resources.

We are called to collaborate with other churches, religions, movements and organizations working to promote human dignity and holistic development, in order to make the Kingdom of God more visible in the world. This collaboration is already a witness in itself.

4.5. Some Difficulties we Could Find on the Way

Today we are part of a very complex and often conflict-ridden society, where the option for the poor and marginalized is neither popular nor sought after by the majority. Living a project that is focused on the poor, the excluded and the victims can be demanding as it will be often filled with emotion and fatigue. In practical terms, action for Justice and Peace means the living out of the project of compassion and mercy. Yet many before us have journeyed along this path. To work for JPIC will require us to struggle to change practices until human rights and responsibilities are accepted as the norm.

In the work of Justice and Peace, we need simultaneously to challenge the status quo and, even more, to propose alternatives that are in keeping with the Gospel. It is easier to denounce than announce. Unless we propose alternatives, we will have no credibility.

4.5.1. Spirituality of Justice Peace and Integrity of Creation

Spirituality integrates all dimensions of life: social, cultural, spiritual, ethical, historical, etc. The call to live the mission of JPIC
involves living our love of God and of others in the context of the whole of creation.

Out of love God has created a material universe, in which he has taken flesh and become human and where he has overcome death. God has been embodied in creation. In Jesus, God and matter come together. As the Orthodox Church proclaims, the realization and ‘deification’ of the human being are linked to the ‘deification’ of the material universe. This is the Christian spirit regarding the “integrity of creation.”

Our mission lived as a commitment to JPIC is our way of following God’s call to live the Gospel. In creation all beings are interrelated and interdependent. Living the communion with God, others, nature and the cosmos as followers of Jesus will mean that our attitude will be “the same attitude as that of Christ Jesus” (Philippians 2: 5-11). Living his ‘kenose’ for us means:

- Living the ENCOUNTER with the other in a spirit of openness and welcome.
- Living the INTERDEPENDENCE by being responsible for each other, for creation and for the life of future generations. The suffering of other affects me.
- Living in SOLIDARITY with all (those who are close, far away, indifferent, enemies…).
- Searching for the COMMON GOOD before the individual good, because both are inseparable.
- Striving so that ALL may LIVE in dignity.
- Having FAITH in the GOD OF LIFE. Jesus came to bring “life in abundance.” With him we work to bring forth the Kingdom of God on earth.

Living this spirituality we will be able to overcome the difficulties and to have the courage to propose alternatives. However modest, fragile and incomplete our actions may seem, this is our Christian calling.
CHAPTER 2

THE PASTORAL CIRCLE (PC)

1. THE PROCESS: THE PASTORAL CIRCLE (PC)

1.1. The Pastoral Circle or Pastoral Spiral

We propose to follow the Pastoral Circle which is a more detailed version of the well-known Cardijn's Method of “See, Judge, Act.” The Pastoral Circle is not simply a “methodology” with six easy steps, but a PROCESS, a way of being Christian and missionary and of living the commitment for the transformation of the world. It demands being in touch with the poor and working with them to improve their situation. The Pastoral Circle helps people discover the roots of social injustice and to plan and take action. It is “theology in practice.”

We need to look carefully at unjust situations before trying to solve them. The Pastoral Circle is a tool to discover the mechanisms, ideologies, rules, laws and structures that create and maintain unjust situations. It fosters transformation of the individual, the community and its milieu.

It is a community faith exercise that helps us to:

- draw close to situations where there is suffering and learn about them.
- choose the problem we want to tackle.
- analyse the situation and reflect on it in the light of faith.
- decide on the most effective way of working towards a solution.
- plan a realistic and appropriate strategy for action.
- implement the action.
- and evaluate the changes and the learning experience.

1.1.1. Steps of the Pastoral Circle

The Pastoral Cycle approach moves us through different steps of understanding to respond to a particular situation. It helps us to be effective and competent in our Justice and Peace work.

During the process, we experience the situation in different ways at different ‘times:’

**Contact:** There is the time when we get in touch with the reality of suffering, through objective observations and subjective feelings; the time to ask questions and to read up about what is going on in the world and in this particular situation.

**Analysis:** The time for reflection, for asking questions about the history of the problem, such as: Who are the winners and losers? What are the unjust structures? What values come into play? How are these all interconnected?

**Faith Reflection:** The time for examining the situation in the light of our faith and shared values; for discovering what the Bible, Catholic Social Teaching (CST), our charism, our spirituality and cultural traditions, the norms of our communities and the wisdom of our ancestors (e.g. proverbs) tell us about how to act in the world; for seeing what the facts tell us about moral values.

**Planning:** The time to decide on our response to the situation and to plan a realistic and effective strategy for ACTION, step by step. Who does what, when, with whom, where and with what resources?

**Implementing the action** to bring about the desired change.

**Evaluation:** Time for assessing progress and how the situation has changed; to learn from the successes and failures - in order to know what to do next, and even, if necessary, restart the process.

The community changes because of events and because of the Pastoral Circle process. Therefore the Pastoral Circle is a continual beginning, a process that brings us ever closer to the vision, the “ideal situation” and to the Kingdom. So, in reality, it is not a ‘circle’ but a ‘spiral.’
1.2. Living the Moments of the Pastoral Circle (Spiral)

2. SOCIAL ANALYSIS
   Why is this happening?
   Who benefits from the situation?
   Who are the losers?
   Describe the problem, its history and when it started. Look at the structures causing the problem e.g. political, economic, social, religious, psychosocial and cultural. Make links between the different issues. Search for the causes, consequences and structures that sustain this injustice.

3. CHRISTIAN REFLECTION
   What does God want in this situation?
   What light do the Bible, Church documents, charism and values shed? What part do the community norms, etc. Play?

4. PLAN OF ACTION
   What shall we do?

5. IMPLEMENT THE ACTION
   To effect the desired change. Adapt to the changing situation.

6. EVALUATION
   What has changed because of our action?
   What could be improved? What have we learnt in the process? What is the next step? Look at how the process of the PC was lived by the group and the learning that has taken place. What needs to be done differently in future?

1. THE SITUATION
   What is happening?
   Look, ask, listen, read, meet people, gather data, stories, maps to find out exactly what is going on this situation.
2. SHARED LEADERSHIP

Leadership is the art of helping people, with a common purpose, to work together. It is essential for effective group work and for advancing group/community transformation. Group leadership can be shared by a number of people. Each person, according to his/her capacity, can exercise a type of leadership. It is important that the leaders meet to agree on certain issues.

The team will have responsibility for gathering people from different parts of the community to participate in the process. Team members animate the process and motivate the members and leaders of the group/community to become involved so as to create a spirit of unity and common purpose among diverse people.

2.1. Leadership Roles

The role of the leader(s) is to build the group and community capacity over time and to encourage commitment and openness to change. The leader has to empower each member of the group and the community, without seeking to control it.

Openness is a key ingredient for leadership. Leaders must be visible and accessible to group members.

A leadership team needs to care for the people of the larger group/community by:

3. MOTIVATING INDIVIDUALS TO WORK TOGETHER FOR THE COMMON PURPOSE

- Keeping community members motivated and connected.
- Identifying and building on community capacity.
- Ensuring that community ownership remains strong.
- Communicating and celebrating results. Acknowledging successes and discussing what may not have worked so well and why.
- Providing constructive feedback to those carrying out the tasks.
- Remaining positive and not getting discouraged by the unexpected or disappointments.
- Working through issues of concern and conflict.
- Developing on-going leadership capacity in the group or community.
- Integration and coordination of tasks and activities.
- Good stewardship of resources.
- Readiness to make hard decisions when resources are limited.
- Focussing energy on results and inclusion.
- Encouraging a group spirit rather than competition by careful timing of actions.

It will greatly help the functioning of the group if not only the core group but all members develop some of these leadership attitudes.

3.1. Keeping the Task in Focus

It is vital that leaders communicate the vision of the group effectively and help individuals keep this big picture in view when clarifying individual goals and objectives.

3.2. Roles of the Members of the Core Group

With shared leadership, members of the core team complement each other by playing different roles according to their capacity. It is important, from the beginning, to clarify the different leadership roles each person will play. Ensure that those in leadership roles have a clear understanding of what is expected of them and what can be delegated to others.

As you move to implement the plan, the level and the nature of the activities may demand a certain structure or organization of the group in order to be more efficient. A lack of this can lead to burnout of leaders, wasted effort, confusion of the members, conflict and/or loss of credibility and legitimacy.

There may be a need to enlarge the core group so that responsibilities can be shared to make tasks more manageable. Identify the leadership skills required for the project. Seek out individuals who have these different skills and abilities. In this way, the leadership group can adapt well to the needs.
Different roles of leadership:
- A facilitator or coordinator who brings together, animates and coordinates the group.
- A resource manager to administer the resources that are needed to implement the project.
- Prime implementers responsible for the design and implementation of the different tasks.
- An organizer responsible for the planning, monitoring and evaluation to be done with the larger group.
- Some partners, organizations to collaborate with for certain activities.
- Congregations, JPIC groups, Church groups and organizations that support our projects and activities.

3.3. Leaders Must Care for Themselves

The implementation of the project can be an intense process and much is expected of the leaders. To be effective, ensure that:
- Expectations are realistic.
- You have the support and resources needed.
- You do not take personal ownership for the process, but build community ownership.
- You develop potential leaders for the future.

3.4. Some Characteristics of Leaders

The group/community leaders have a dream or vision for their group/community which they are able to express effectively to others. As JPIC animators they believe that action must be taken with the people and by the people. They have the ability to develop leadership skills among a variety of group/community members. Leaders need support. Transformation needs strong leadership, but leadership alone is not enough. The commitment of all members is necessary.

3.5. Personal Reflection on Leadership

- Are you and/or your Congregation able to take on the transformation project leadership role in a sustained fashion?
- Are there some leadership skills that need to be developed further? What are these skills?
- What strategies can be put in place to ensure there are leaders in the future?

4. WAYS OF PARTICIPATING

To prepare people to take on transforming action, there must be a belief that change is possible and a willingness to take the necessary steps to create interest and support. There needs to be a vision of what is possible.

4.1. Forming a Core Team

Initially, there needs to be a small group of interested people who reflect on the situation at a deeper level and communicate their thoughts to others. Form a team of people convinced that the situation needs transforming and ready to devote their time and energy to it. This core group will play a very important role in living and leading the transformation process. In the team there should be some key people from the community who are natural leaders and who will attract others into the process.

This team participates in a double cycle of reflection:
- with all the other participants, and
- individually.

It can become the “leader” team. Shared leadership is advantageous if there is good understanding in the team and with the whole community. Make sure that the core group has people of different ages and backgrounds as these factors will shape the vision and approaches.

However, as the process progresses, the team will have to draw on as many people as possible. To create interest and support, the team will need to communicate the vision to the larger group or community and so become a catalyst to unite the community for action. The best way of doing this will be by asking questions and promoting discussion among community members.
4.2. **Involving the Group or Community in the Pastoral Circle Process**

Working with the community is an awakening process. Help them to understand, analyse, plan and carry out action. But do not do the work for them. “Work with the people, not for them.” They must decide on the issues and how to tackle them. They have a right to make mistakes and to learn from them. Changes will come from within a people’s own understanding of their needs and rights.

The process of the Pastoral Circle helps the community to see itself in a new way, to wake up to its right to play a full part in society and to participate in the decisions that affect its life. This awakening is an important condition for the community’s commitment to the work of Justice and Peace. It is important to listen and to draw from the experience and the strength of the people.

4.3. **Letting the People Grow**

Going through the Pastoral Cycle process with the community is a way of boosting its capacity to make life-improving decisions. The Pastoral Circle opens up a certain freedom as people learn more about situations and choose how to deal with them. The work for greater justice starts with the people’s potential and aims at community development. To empower the community for the future, it is important to help them reflect on the possibilities they have in themselves as a group. The following questions could help empower the community:

- Can you think of examples when community members have acted together to achieve a common purpose?
- Are community members aware of their power to act together for the benefit of the community?
- Do you believe there is willingness in your community to identify common ground rather than focus on differences?
- Is there potential for a community process to be inclusive?
- Is community transformation understood as a process that will bring about change?
- Is there a common issue or challenge facing our community/group?

4.4. **Starting Small and Taking Easy Steps**

When you first work with a group or community, start with an easy problem. In the early stages, e.g. for the first year or so, community development and learning are as important as the issue itself. At this stage, small achievements are important because they build confidence and make the next steps possible; those involved in the process will benefit most as they are learning by reflecting and carrying out tasks. One of the main skills to learn will be taking decisions as a community.

4.5. **Building up Solidarity**

It is important to develop the sense of community, to help its members work together and be in solidarity with each other. As we move towards freedom, it is important to tread carefully so that we move into relations of solidarity, sharing and caring and advancing together towards a new society where our full humanity is recognised.

4.6. **Building up the People’s Organisation**

To keep their local community free from exploitation, people must carry out liberating activities. Special attention needs to be given to building up organisation, strengthening the capacity of those serving the community and introducing structures that will help good governance within the organization.

4.7. **Involving Young People**

Today’s youth will be tomorrow’s leaders. This is why it is important to involve young people in the process. It will be a way of forming leaders and of giving them the chance to grow into leadership through reflection and action.

4.8. **Networking with Others**

Today, working with others leads to achieving the desired results more efficiently. If possible, establish links with other groups at local, national and international level. This unity increases bargaining power and gives energy to the struggle for a new society.

“Cross the river in a crowd and the crocodile won’t eat you.” (African Proverb)
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.

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

- What is my experience of the waves “What makes people suffer, what causes disasters?”
- From whose point of view do I experience the waves?
- Where do I place myself in this work for Justice?
- 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?
- 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:

- It must be timely, tackled when it is relevant, now.
- It must be a source of injustice. This is what makes it a JPIC task.
- There will be bad repercussions if nothing is done.
- 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:

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

- Identify the issues linked to your theme and see what is happening and where there is INJUSTICE.
- Research the issue – read, investigate and gather information.
- Get trustworthy data and accurate descriptions of events and situations.
- 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.

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

- 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.
- 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.
- 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.
- 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:

- BASIC NEEDS: subsistence, food, clothing, shelter, water, health and care.
- 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)?
- DECISION-MAKING. Who used to take/ now takes decisions concerning the issue?
- 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?
- 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**

- Who are affected by the problem?
- How are they affected? (the Listening Survey can give us the answer)
- Who benefits from the situation?
- Who are the losers? What are they losing?
- Who makes the most important decisions around here regarding the issue? Why?
- Who makes the most important decisions far away? Why?
- 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 2nd 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 Mainkeni (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/neighborhood as it was before the problem.
2. The village/neighborhood as it today.
3. The village/neighborhood 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 focused 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, 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.
- **TOPIC:** e.g. Use of water by Company X in village A.
- **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.
- **OBJECTIVES:** The reasons for gathering the information.
- **DATE AND PLACE OF RESEARCH.**
- **METHODS:** Interviews, Questionnaires, etc.
- **FINDINGS OF THE RESEARCH:** a summary of the main observations or findings.
- **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 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

- They thrive on the active participation and commitment of all members.
- 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!
- By working with others, you can achieve results you could not have done alone (synergy).
- There is great diversity, but a common interest.
- Each member has something different to contribute.
- Networks are dynamic, flexible and respond well to any need for change.
- They are resilient – if a ‘knot’ breaks, the network continues to function.
- Some ‘knots’ are temporary, as in the case of a 6-month project; some will be active regularly, others intermittently.
- Similarly, some ‘strings’ (relationships) between the knots may be permanent, other short-term or intermittent.
- 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:
- The Internet cannot access those who have no access to the Internet!
- It can become impersonal, without enough personal contact.
- 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.


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.
CHAPTER 4

ANALYSIS OF THE SITUATION

1. STEP OF THE PASTORAL CIRCLE. SOCIAL ANALYSIS: WHY IS THIS HAPPENING?

The AIM of the analysis is to GO TO THE ROOT CAUSES of the trouble, to discover the hidden and invisible aspects that influence the situation and the problems that result. Without this, we cannot find the right solutions.

The first part of the work deals with what people are experiencing. We try to find out what is happening. In order to redress the situation and to overcome the injustice, we cannot remain at the emotional level. We need to move from the emotional to the intellectual level to discover what is actually going on. We need first to have an accurate description of the reality we seek to understand. The important question in doing an analysis is to ask the question: Why is this happening? Analysing the issue helps to understand why the issue exists and its root causes. Analysis develops critical awareness and long-term planning, essential steps needed for building solidarity in people’s movements and for finding the right solutions.

Social analysis is the ‘rational’ part of the Pastoral Circle (PC). It has many purposes: it finds and examines the root-causes of the problem, probes consequences, makes links, tries to understand how different experiences, problems and situations are interrelated and identifies the people involved (individuals, groups and organisations). It helps us see who is trying to keep the situation as it is and who is trying to change it. What is more, it does all this at different levels: economic, political, social, religious, cultural, environmental, technological, etc.

Do not forget to write down the main discoveries found in the Analysis, in order to make the links when the analysis is complete.

1.1. Exercise 1: What is the Meaning of this?

Copy picture 1. Ask the question: What is the meaning of this?

The answer is likely to be Nothing.

Now copy Drawing n. 2.

Ask what is this?

The lines and circle have no meaning until we put them together, in relation, like this. When the circle and lines are put in a certain order, they have a meaning. They represent a human face.

Social analysis helps to make sense of experiences by setting them in a broader picture and drawing the connections between them. It allows us to obtain a more complete picture of a social situation and to grasp the reality with which we are dealing.
1.2. A Story to Explain What Social Analysis is

Happy Village, Sad Village and Questioner

Photocopy ANNEX 2: Happy Village, Sad Village and the Questions.

Have the story read by somebody who puts a lot of expression into it.

At the end of the story ask the questions to the group.

Comments: Do we not sometimes have the attitude of Happy Village when faced with the situation? We are so busy answering the ‘immediate’ needs that we are unable to ask the right questions, to look at the causes of the problem and to free some people and resources to go ‘up-river’ to discover why those babies were falling into the water.

Are we ready to start asking the question: WHY IS THIS HAPPENING? Are we ready to go ‘up-river’ to determine why so many children are falling and drowning in the river? Only when we know what is happening and what is the cause of the problem we are working on, can we start planning what to do and how best to initiate the necessary changes to transform the situation.

Ask the following question: What does this story say to me, personally?

Allow two or three minutes for reflection and then invite people to share in groups of two or three.

Invite each group to share two aspects of what they have talked about.

Together, as a group, answer the following question: What do we learn from this story?

Write down the answers. Group them and note the main teaching of the story.

1.3. A Sketch to Help to Understand the Need for Social Analysis

At the hospital: the ‘Headaches’

Ask four people to represent the sketch in Annex 3: The Headaches.

Ask some questions:

Both patients had the same symptoms. One was cured. The other died. Why?
The first doctor ‘A’ took time to analyse the sickness and only when he knew what the sickness was, did he give the appropriate treatment. Doctor ‘B’ believed ‘he knew’ what the sickness was. He did not send the patient for tests, so his diagnosis was wrong. The painkiller alleviated patient 2 for some time but it did not ‘cure’ the sickness. This patient had meningitis. One day’s delay, some extra expenses for the test and the appropriate medicines would also have cured patient 2, who is now dead because of the lack of analysis.

What is the difference in the attitude of the two doctors?

Who had the right attitude?

Do we too sometimes act like doctor “B”?

What are the difficulties we experience when we act like Doctor “A”?

What can we do to have the attitude of Doctor “A”? What should I change, personally, when I analyse situations?

How should we act as a group?
1.4. Analysing our Perceptions – the ‘Glasses we Wear’

With which glasses do we view reality? Are we aware of the glasses we are wearing?

We don’t look at the world in a completely free, objective fashion. There are historical, cultural, personal and psychological influences, such as whether we are pessimist or optimist, confident or anxious; and there are also many other social factors that influence our perceptions and determine our analysis.

The following are some of the ‘glasses’ we wear:

- Our social status or class.
- Our worldview, ideological orientation, faith, etc.
- Our background and personal history.
- Where we live.
- The advantages we may enjoy.
- Our culture.

1.5. The Iceberg

In any situation of injustice there are numerous issues we have to deal with. It is like an iceberg. Only a very small part of an iceberg is visible above the waterline while a much larger part under the waterline and is invisible from the surface. In any problem or situation, the same thing happens: only some aspects are observable, while others will only be detected after a thorough searching and a deeper analysis. Moreover, the less obvious sides of a story usually cover a much larger area. We will have to make a greater effort, therefore, to analyse and unravel these hidden elements.

Photocopy ANNEXE 4 – THE ICEBERG and distribute it or draw a big iceberg on a board or wall paper.

Take any problem or situation an ask the participants to write on the iceberg the parts of it that are ‘visible’ and directly ‘observable’ and under the waterline some aspects of the problem that have been discovered only after a certain analysis has been done. If they do not know any ‘under waterline’ sides of the problem, give them some examples, so that they can see what is meant.

1.6. Different Ways of Answering Problems – Five Responses to Poverty

AIM of the exercise: a better understanding of the different answers given to situations of injustice and poverty. The way we orientate our action is important if we want to work for the transformation of society and to bring about the Kingdom of God. We cannot do any work, or use any methodology. The institutions and organizations with which we work have an orientation. Christians can give a different answer to problems and to needs.

Print ANNEX No. 6: Five Responses to Poverty. If you have a projector, project it on the wall or screen. If you don’t give a sheet of paper to each member of the group.

If you want to see the applications to concrete injustices and the different answers given by Caritas, Development Agencies or groups, and Justice Peace and Integrity of Creation (JPIC) groups, the animator can look at the ANNEX No. 7 “Concrete Injustices and the different answers given.”

You will then have a better understanding of the differences between the work of Caritas, of Development Agencies working on causes and of JPIC which goes to the root causes of the problems to transform society.

In the past, there has been good progress because Development NGOs and Caritas have understood the importance of working for the transformation of society partly by studying the causes of the problems, but also by lobbying. Still there is much to do to change mentalities so that more of the work of Church groups is directed towards this transformation.

In the sense that the work of JPIC groups aims to transform structures of death into life-giving ones, it is a ‘political’ commitment.
1.7. Steps of Analysis

Social Analysis is done in a group process over a long period of time on whatever ‘topic’ or ‘burning issue’ the group wants to address. Example of a topic: lack of access by the poor to health services in the local area. The JPIC group wants to find out what is happening and why this is happening in an attempt to do something about it.

Here are the steps to follow:

1. **History of the problem:** Use the following history line … when health services were established in the area, when various government policies were implemented e.g. service fees, when there were cut-backs in the use of health services. What would be the situation in five years’ time?

2. **‘WHY’ method of analysis:** To find out the root causes and hidden structures of the problem and to help see the consequences.

3. **Structures:** What are the key structures influencing the situation? e.g. economic: resources such as government budget allocations, schedule of fees charged, wages of local people, transport to facilities, corruption, etc.; political: power e.g. Who participated in the decision to set up the fees? What are the policies? Social: relationships e.g. certain family members need to be consulted before going to the doctor; traditional approaches to medicine; cultural explanations for certain illnesses; gender: male-female patterns e.g. presence of male or female doctors or nurses; ecological; natural environment; Cultural: meaning; Religious: e.g. administration of the sacrament to the sick; prohibition of certain traditional practices, social teaching on community solidarity, the Social Teaching of the Church.

4. **Values. What are the key values influencing the situation?** Things people consider valuable, worth sacrificing for, e.g. norms, guidelines, expectations, motivations, incentives. What is acceptable or valuable? What are the positive and negative influences? What about sharing in the community, more tolerance and less selfishness?

5. **Interrelationships and links between history, structures and values, connections and consequences, networks.** Who makes decisions? Why? In whose interest? Who benefits from decisions? Why? How? Who bears the burdens of decisions? Why? How? e.g. the difficulty of access to health services by the poor came as a consequence of a new liberal economic model that imposed fees. The health centre for the community was badly situated. The place was chosen to serve the interests of a local politician who was seeking re-election in his sparsely populated area.

6. **Conclusions:** After all this work, what are the major conclusions to be drawn regarding the most important influences on the situation?

Identification of root causes. Answers to the continually-repeated question: Why? But why?

Ranking or prioritizing the key elements according to the importance of their influence.

Drawing conclusions. The conclusions will not always provide answers to the question “What do we do?” but they provide the bases for the responses.

2. METHODS OF ANALYSIS TO DISCOVER THE ROOT CAUSE OF THE PROBLEM

Describe the problem as clearly as you can. Bring in all the information gathered in Step 1: Knowing the situation. You will need it for the different analyses. If you are to continue your analysis, you may need more information on what is going on at the different levels: economic, social, political, environmental, etc. Some members of the team can gather the new information needed while others go on doing the analysis.

2.1. History of the Problem

Historical analysis helps us to understand the present through the past and to look at the future. Look at WHAT happened at the different stages of the situation, the turning points, the people, the institutions, the groups and the movements of significance.
### 2.2. The Time-Line

<table>
<thead>
<tr>
<th>Year</th>
<th>2003</th>
<th>04</th>
<th>05</th>
<th>06</th>
<th>07</th>
<th>08</th>
<th>09</th>
<th>10</th>
<th>11</th>
<th>12</th>
<th>13</th>
<th>20</th>
</tr>
</thead>
</table>

**ECONOMY:** What has happened during this time at the level of the economy of the stakeholders e.g. people, company, government, those concerned? Write each event under the time-line.

**SOCIAL:** What has happened at the social level because of the problem?

**INSTITUTIONS:** How have the different institutions had an impact on the problem?

**LEGISLATION:** What legislation affects the problem?

**RELIGION:** what impact has religion on the problem?

**TECHNOLOGY:** Did new technologies have an impact on the problem?

**CULTURAL:** What are the cultural aspects that help or hinder the solution of the problem?

**ECOLOGY:** What is the impact of ecology on the problem? How does the problem affect the ecology?

**CLIMATE CHANGE:** How does the problem impact on climate change? How does climate change affect the problem?

**COMPANIES:** What are the interventions of companies that affect the problem?

The time-line allows us to see the changes experienced in the situation over a number of years. What human beings have created, can be changed. Take a minimum period of ten years for the time-line.

Start doing this exercise with the whole group. Take a large sheet of paper. Draw a horizontal line that will represent the time-line. In the other direction (vertical) put the different points you want to look at: economic, social, political, cultural, legislative, etc… Leave space to write.

At different levels, look at the significant events that affected the problem over a number of years e.g. political, social, human, economic, scientific, technological, cultural, juridical, legislative, etc. Look at the immorality sustaining this injustice at those different levels.

Examine three or four events. Show the group how to work and then send them to work in small groups.
2.2.1. Work in the Big Group

Ask the group to look at a concrete problem or situation, at the events that brought certain changes in the situation, at the efforts made by the people, or other actors…

Every person in the group mentions an EVENT that impacted the situation and the date when it occurred. Go around the group until all the events they have thought of have been mentioned.

Put them in order of date. It may be that you will need more information to get the true picture. In this case go and look for those who know more, among the older people and among the experts.

When you have done some work together, you can then ask each group to work on one or two points that, when completed will be shared in the larger group. You will mention the date of the event, the event itself and the change this event brought in the situation.

2.2.2. Work in Small Groups

You can work in groups of three or four. Each group looks at an aspect and builds the time-line regarding that aspect.

Give each group a sheet of paper with the time-line and the name of the event they want to look at. Give a sheet for each event and another one for the links they will discover while doing the work.

Ask them to look at the history of the problem and the main events that influenced the situation. Trace the origins: How did it start? When did it start? Who was involved in it? What caused it? When did we become aware that it was a serious problem? What brought it to our attention? How was it formerly? What happened to make it change? What change did this bring to the situation? What was the people's situation at the beginning of the problem? And now?

What changes have occurred in the past years since the problem started or when it became more acute? What have been the most important events? What will things be like in ten years if nothing happens? Why?

Look at the time-line and all that is in it. What do you see? Going through this exercise, what has become clearer or more striking? What are the calls you receive? What questions does this exercise raise?

Ask the groups not to discuss, but just to mention the event, the date and the impact. Write them down.

If they find that the event, law, intervention, etc… influences other aspects tell them to write it down on the link page. Give thirty minutes to one hour to work in small groups.

To end this time-line you can, like the prophets, make a future projection: In ten years from now what will be the long-term consequences? What if nothing has changed? Prophetic visions of doom!

Project a dream / vision / ideal image. How do we want our society/ community to be in ten years time?

Biblical utopias: the kingdom of God, the heavenly Jerusalem, paradise, a classless society.

2.2.3. Sharing of the Working Groups

Each group shares what they have written. Take an issue of the time: e.g. economy, culture or another. When the group has finished, ask the members if they have found links with other events.

The group completes each aspect. This will allow the group to see the history of the problem from different angles. This will enable them to see the problem, its consequences and the changes at different levels.

The facilitator can also provide examples known to him/her.
2.2.4. Open Discussion

For the main events we can ask the question: What opportunities did this event open up? Look at the concrete consequences for the people and for others. Who are the winners in this situation? How are they the winners? What did they get? Who are the losers? Make links between the different aspects and the different events. What do you see? Justify your answers. Remember we are at the analysis and we have to ‘reason’ our answers.

2.2.5. Make Connections and Links

Look at the events and dates. Make connections with what has happened. This will help you to see how the events are related to each other. Check out what’s going on ‘below,’ and what is hidden … the issue they are working on.

3. ROOTS AND CONSEQUENCES OF THE PROBLEM

This is a simple analysis that can open to bigger and hidden problems. The first part is to look at the ROOT-CAUSES of the problems on the left-hand side of the sheet. The second part looks at the CONSEQUENCES of the problem on the right-hand side of the sheet.

3.1. The WHY CHAIN METHOD (Why Does this Problem Exist?)

State the problem you want to analyse clearly and simply, or help the group to do so. Then take a large sheet of paper. Make a circle (not too big) in the middle of the paper. Represent the problem with a simple drawing in this circle, or state the problem in two or three words.

Ask the Question “Why is this Happening?”

The members of the group reflect, first in silence, and then they write down the answers to the question.

Each person gives one reason why this is happening. The answer will always start with BECAUSE…

The animator writes the answer in two or three words in a circle on the left. He/she draws an arrow from the problem to the cause. Write down a certain number of causes in circles surrounding the central one. Then take ONE of these circles and again ask Why is this happening?

Put each answer in a circle on the left and draw an arrow to the one from where it comes. Each circle can have many different answers. Go on asking the same question on any given answer. Make links between the different answers. If there are similar answers, don’t repeat them.

By uniting the circles that are connected with an arrow, you are making a chain of causes, each time going to a deeper level. The longer the line, the deeper you go in searching for the root causes. Be short, concrete and specific in your answers. Avoid abstract words.

You can do this exercise at different times following one of two chains, in order to go deeper into the root causes. The longer the chain, the deeper you go into the root cause of the injustice.

E.g. the problem is the bad quality of drinking water in the village well. Why is the water of poor quality?

Answer A- 1. Because animals dirty the well. Why do animals dirty the well? Answer A-2. Because it is not well protected. Because the shepherds do not care. Because…

Answer B-1. Because ESSO didn’t clean the oil spilled in the next village. Why ESSO…? Answer B-2. Because the government doesn’t have control. Why the government…? Because there is no representative for the ministry of the environment….
Once you have established the chain of the root causes, you may see that the community, the group or some individuals are already doing something to break the chain. The further away from the centre that we organize some action to break the chain, the deeper the effect it will have on the problem. The deeper we break the chain, the closer we will get to a solution.

When we look at the causes, we should also look at the social, economic, cultural, religious and political aspects. The further we go into each one of them, the better we will understand the problem and what lies beneath it.

3.1.1. The Chain of Consequences

After you have done an analysis of the problem itself, you can do a similar exercise on the consequences of this problem. What are the consequences and effects of this situation on the community?

BECAUSE (state the problem) …… Therefore ……

Repeat the ‘Why?’ exercise you did earlier, but this time asking about the consequences … Therefore…

3.1.2. Group Reflection on the Whole Picture

If you are a group of religious or Church people, you can compare the right-hand side and the left-hand side, the ROOT CAUSES and the CONSEQUENCES. Where are you or your group going to break the chain? At what level does your congregation, your church or your group work? Break the chain with a line.

When you look at this picture and see where you, your congregation or your Church cut the chain, what strikes you?

If we do not work to break the chain on the left, we are behaving like the doctor who gave painkillers for the meningitis. Whose responsibility is it to break the chain?

We will find that most Church groups and congregations work at the level of the consequences, alleviating the suffering. This is necessary but it does not help to transform the situation. We will soon realize that only a few work at the level of the root causes of the problems.
This exercise can help to create awareness among religious and Church members of the need to put more personnel and means towards eliminating the root causes of the problems and not just helping to cope with the consequences. On that personal, congregational and Church commitment will depend the transformation of the situation. As a body, Church or congregation we need to see both causes and consequences. We cannot limit ourselves anymore to alleviating the consequences of the problem. We have to change the root causes, if we are to transform the society.

3.2. Difficulty of Working at the Root Causes of the Problem

The short analysis we have done may have raised the question as to why so few are dedicated to work at the root causes of problems.

As has already been said, working to change society is a “political commitment.” It means collaborating with believers and non-believers who share the aim of allowing all people to have a dignified life, to take their future in their own hands and to participate in decisions that affect them. But working for a change of structures (root-causes) presents certain difficulties:

- The difficulty of seeing the results and impact of our work.
- If there are results, they will be long-term.
- Work that needs knowledge, analysis and reflection is can seem dull.

Nevertheless, God’s desire for us to be co-creators in transforming society is a wonderful calling!

4. THE ‘STOREY BUILDING’ ANALYSIS

We can look at each problem from different angles, so we need to examine it under different headings:

4.1. How the Issue Impacts on Ordinary Life

**ECONOMIC and SOCIAL:** How does the problem affect the local economic situation? Look at all the aspects affecting the concrete situation. How do they affect the means of production? Who owns the means of production? Who works? Who controls the distribution of goods and resources? How do they do it? What about housing, the drinking water supply, the environment and the health of the people? How do they affect access to resources, natural resources etc.?

**SAFETY:** How does the problem affect the security of the people, the security of resources, the health of the people, employment, working conditions? How does it affect services to the community and to individuals?

**RELATIONSHIPS:** How does the issue affect relationships within the family, in the village/town, with the neighbouring villages or towns? How does it affect family life, relationships between men and women, young and old?

**POLITICS & DECISION-MAKING:** Every society develops laws and ways of enforcing these laws, through councils, government, courts, police, army and prisons. The group that becomes dominant at the social and economic level controls decisions at this level. Who makes the decisions regarding your chosen issue? Who has the power to make decisions at community level, at family level, at government level, at the level of the company? Who makes the laws? For whose benefit are they made? How are the laws enforced? Who has influence on this?

**CULTURAL:** How does the problem affect the culture, the self-esteem and the confidence of the people, of the community, respect for others and openness to others?

**ETHICAL-MORAL:** How does the issue affect ethics and morality, creativity, acceptance of facts? How does the problem facilitate or make more difficult the empowering of the people?

Ask the group to study and fill in a copy of the diagram in ANNEX No. 8 The ‘STOREY BUILDING’ ANALYSIS. Ask them to fill in the first level, to share one aspect per person, to give practical examples about the situation they know best, so that everybody understands.
### 4.1. Chart for the Storey Building Analysis

Fill in all the levels that you think appropriate. You can add other levels, choose and add questions according to the situation.

<table>
<thead>
<tr>
<th>Economic &amp; Social</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Safety</td>
<td></td>
</tr>
<tr>
<td>Relationship</td>
<td></td>
</tr>
<tr>
<td>Political &amp; Decision-making</td>
<td></td>
</tr>
<tr>
<td>Cultural</td>
<td></td>
</tr>
<tr>
<td>Ethical-moral</td>
<td></td>
</tr>
</tbody>
</table>

Photocopy this Chart on ANNEX N. 8 – The Storey Building Analysis.

### 5. VALUES & BELIEFS

Values and beliefs are expressed and passed on through the education system, radios, newspapers, traditions and customs. They justify the society and enable it to have respect for itself.

This reflection can help us CLARIFY THE VALUES and THE VISION of the situation. Are the ‘expressed values’ and the ‘actual values’ the same? Who promotes ‘official’ values? How?

How do PEOPLE explain their situation? Is there a traditional belief influencing the situation? Are there values that are absent or present that influence the situation? What are these values or beliefs? Who maintains them? Who benefits from them? How do they influence the attitude of the people? Who is currently attempting to bring about change? What are the chief values affecting the issue?

Look at values or things that the different actors in the situation hold as being very important in their lives. What are the most important traditions of the people regarding this situation?

In what way do I contribute to that injustice, or at least facilitate its continuation?

Look at the different values or beliefs that maintain the situation or make it change.

At political-organizational level: How are values used to justify the political situation? What changes are made through schools, media, etc. that affect values and their transmission?

At economic level: How do the values justify the existing economic structure?

Political and economic level: How do the laws affect the process of production, ownership of land, factories, etc.? How do those who control production affect the political process? What does the society believe about itself?

Economy and values: How do the economic structure and the changes, brought about by the issue, affect values and culture? You do not need to look at all the questions, but at those that are more relevant to the situation and the issue you are dealing with. Ask the group to reflect on their answers, and write them down.
Look also at the values that are operative in the situation and contrast them with the Gospel. By doing so, you run the risk of showing up contradictions between the values sought and those that are truly lived out, for example injustice in the way we pay our staff, reduced democratic participation and over-emphasis on production...

5.1. Making Links

Making links is one essential part of analysis. The links allow us to see what is hidden in the situation.

5.1.1. Interrelationships Between History, Structures, Values
There are close connections between structures. For example, the control of resources determines who has the power; the organization influences relationships, etc.

To make a serious analysis you have to get used to making links.

1. What links do you see between the different levels?

We suggest some questions to help the group to make links:

a. How does the economic situation influence the legal and political level?

b. How does it influence the ethical level?

c. How do the real values and the expressed values of the people influence the political and the economic levels?

d. How do the laws (organisation, political) affect the process of production, ownership of land, factories, etc?

e. What laws are made that affect values and their transmission through schools, media, etc?

f. How does the economic structure affect values and culture?

g. How do the values justify the existing economic structures?

h. How are values used to justify the political situation?

i. How do those who control production affect the Political Process?

Take a new sheet of paper and draw an arrow for each link identified by the group.

6. CONCLUSION : FINDINGS OF THE ANALYSIS

Take the most significant discoveries found during the analysis. Write down your concrete discoveries and the main links you have made.

What are the most significant conclusions about your issue and the situation to be drawn from the complete analysis? Identify the causes and the roots of the current situation.

Write them down and keep them for reference. You will need to refer to them quite often.
CHAPTER 5

CHRISTIAN REFLECTION

1. FAITH REFLECTION

The inspiration we receive from our faith colours our way of seeing everything and the action we take. This is why Christian reflection is important throughout the Pastoral Cycle process; the depth of our commitment to Gospel values affects the way we view a situation, the analysis we do, the action plans we make and the way we implement them.

Christian Reflection allows us to look at a situation through the eyes of God as we ask ourselves: ‘How does God see this situation?’

The role of this Christian reflection is twofold:
- **Evaluative** (makes judgments based on the Gospel, recognising whether the situation as sinful or graced).
- **Directive** (rooted in Gospel values, it directs us and helps us to identify and decide on possible responses or alternatives in the pastoral situation).
- This reflection allows us to make the link between faith and our action.

The Faith Reflection entails looking at the situation and the problem with a ‘Christian eye.’ For this we will use:
- The Word of God (the Bible).
- The Social Teaching of the Church (including the Pastoral Letters of the Bishops).
- The Charism of your congregation or group and your own Scriptures (Constitutions, writing of the founders,…etc.).
- Christian Tradition.
- The Tradition and Values of the Community…

At this stage we will try to understand the experience we have analysed in the light of our Christian faith, the Bible, the Social Teaching and the resources of tradition. The Word of God can shine new light upon a situation, raise new questions, suggest new insights and open the way to new responses.

There is an integral link between faith and the promotion of justice. Pastoral action necessarily includes action on behalf of justice and therefore requires not only personal conversion but also commitment to social change by the changing of structures.

**1.1. Using the Bible**

The Bible presents to us a God who wants the happiness and well-being of all the people. He made a COVENANT (right relationship with God, with neighbour and with the world) with us.

Jesus challenged many of the sinful structures (laws, customs, practices, etc.) in his society. In doing so, he transformed the society of his time.

Read the Bible in community, share about it and pray with it. By doing this, we can examine an issue and analyse it in the light of the Word of God.

Choose passages of the Bible that shed light on the situation and help you to evaluate your own situation and so discern God’s plan for your current reality (see suggestions below). By examining God’s action in similar situations, we come to understand what He is calling us to do or to change in ours.

Read what the Bible says about the situation.

Share the meaning of this passage for you and what it means to the concrete situation you are dealing with.

Listen to what others have to say.
Pray and reflect with the Word of God.

Record meaningful passages. If a particular text is relevant and meaningful, keep a record of it and of the inspiration it gives you regarding the situation in which you find yourself. Justice is one of the richest notions in the Gospel, justice that goes beyond law. The main question at this stage is: What does GOD want in this situation?

### 1.2. Some Biblical Texts on Justice and Peace

Let us now examine some of the main texts from Scripture, to see how Justice and Peace is rooted in the Word of God; they can be used either for your own personal prayer or for group discussion.

<table>
<thead>
<tr>
<th>Biblical Reference</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ex. 3: 7-10</td>
<td>God sees the miserable state of his people and has heard their cry, God wants to set them free and entrusts this mission to Moses.</td>
</tr>
<tr>
<td>Micah 6: 8</td>
<td>What God wants is that we act justly, love tenderly and walk humbly ... Micah repeats the message spoken by the other prophets of his time; justice (Amos), love (Hosea), humility before God (Isaiah); he inscribes God’s message within a series of practices; justice (to act the way God wants), compassion, never forgetting that we are God’s creatures (not to act as if we were God).</td>
</tr>
<tr>
<td>Isaiah 58: 5-12</td>
<td>God does not want empty acts of pioussness; God wants a true commitment to justice. The fast that is pleasing to God is to break the chains of injustice. Message also found in Hosea 6: 6 and Jeremiah 7: 1-10.</td>
</tr>
<tr>
<td>Mt. 21: 31-46</td>
<td>We will be judged on the way we treated those in need; we will have ministered to God each time we cared for those who were suffering.</td>
</tr>
<tr>
<td>Lk. 10: 29-37</td>
<td>The Samaritan overcame his prejudices and helped his brother lying on the side of the road; he acted, then left without being thanked. Jesus uses this parable to illustrate the fact that the two commandments of loving God and serving his neighbour are inseparable.</td>
</tr>
<tr>
<td>Acts 2: 42-47</td>
<td>Making sure that no one was in need, sharing what they had ... this is what the early Christians did to celebrate the presence of God among them.</td>
</tr>
<tr>
<td>James 2: 1-9</td>
<td>It is impossible for us to say we are disciples of Christ if we exclude the poor, and if we judge people according to their social standing.</td>
</tr>
</tbody>
</table>

### 1.3. The Tradition of the Church

The Fathers of the Church (St. John Chrysostom, St. Basil and others) wrote and preached much about the need for each Christian to live Social Justice.

We can also look at other people who lived the Gospel values in their world and society, in order to transform it and to bring about God’s will. They are part of the ‘tradition and practice’ of the Church and can be an inspiration for us. Look at those who have lived in a recent past or are still alive (Martin Luther King, Romero, Helder Camera, Desmond Tutu, Mandela, Muziriwa,…). We can also find out what Christians faced with similar situations to ours have done elsewhere...

### 1.4. Our Charism

Look at your founder, at WHAT HE/SHE DID. Choose a passage where you see their action, the things they did. Read the passage.

Write down the action verbs (what he did) e.g. he wrote a letter, he visited a sick person, he crossed the Ocean… Look at these verbs… What do they tell you about the founder? Look at what he did then and compare this with the situation you are concerned about now… What is the ‘inspiration,’ the ‘call’ you perceive for you today? What is the link between the charism of your congregation and the current situation? What would your founder have done in this situation?
The writings of your founder, congregation or institute can be an inspiration for your community. Are there any links between the current situation and the writings of your congregation?

1.5. Cultural Tradition

Values, proverbs, traditional beliefs. What do they tell us about the current situation?

If you are working with communities that are not Christian, it is important to look at their tradition and values before deciding how to respond to your particular situation. The human values present in almost all cultures are equally important and relevant.

If you are working with Muslims, you can use the Qur’an or ask the Imam to tell you what the Qur’an says about this situation.

1.6. The Social Teaching of the Church

Since the end of the 19th Century the Popes, the Vatican and Bishops’ Conferences have observed what is happening in the world and applied the Scriptures to these situations. These guidelines are what we call Catholic Social Teaching. They give us guidance for living our faith in our world and can be an inspiration for us. In this teaching we can find ‘concrete ways' of living out our Christian commitment and responding to the ‘signs of the times’…

We have already noted that the Prayer of the Community can be a means to analyze a situation in the light of Scripture. The Charism of our founder or congregation can also help in leading us to an appropriate response. Catholic Social Teaching is an additional valuable source of guidance.

Catholic or Church Social Teaching can be found in the following sources:

The main Social Encyclicals and Documents of the Church are available in the website of the Center of Concern – education for Justice. http://www.educationforjustice.org/catholic-social-teaching/encyclicals-and-documents

2. CATHOLIC SOCIAL TEACHING PRINCIPLES

1. THE DIGNITY AND EQUALITY OF THE HUMAN PERSON demands respect for every human life. Each human being is created in God’s image. This is why each person is sacred and worthy of respect.

2. THE PRINCIPLE OF PARTICIPATION. The development of the person is only brought about through social interaction (working with others and in giving oneself to others). Thus participation in social processes is a fundamental human right (one that flows from the nature of the human person). Humanity is social by nature as God created human beings in relationship, in society, as a people, not as individuals. This is expressed in the African proverb, ”I am because you are, and you are because I am.”

The fact that human beings are social by nature indicates that the betterment of the person and the improvement of society depend on each other... Humanity depends completely on life in society (Vatican II, The Church in the Modern World). Salvation – the highest form of fulfilment - is social: an ultimate communion with God and neighbour. Sharing is an absolute condition for human development, a matter not of charity but of justice.

3. PROMOTION OF THE COMMON GOOD and COMMUNITY. The common good, takes priority over the individual good. Each person has a moral obligation to order society and to foster the flourishing of all groups and persons.

The human person is both sacred and social. Human dignity and rights can only be realized and protected in relationship with others and with the wider society. How we organize our society—in economics and politics, in law and policy—directly affects human dignity and the capacity of individuals to grow in community. Everyone has a responsibility to contribute to the good of the whole society, the common good.

4. RIGHTS AND RESPONSIBILITIES. As human beings are ‘social,’ in relationship, created in God’s Triune image, each human being has the right to have the minimum necessary required to live a decent life, and the duty to provide for this minimum for each member of the human community.
Everyone has both the duty to contribute to human improvement and the right to enjoy the benefits coming from that improvement. The civil, political, economic and social rights such as food, education, health and work must be promoted.

5. SOLIDARITY. In the light of faith, there is a new model of the unity of the human race which inspires our solidarity. The needs and concerns of all in our society must shape the orientation, organisation and operation of society (economy, laws, politics, etc.) so that no one is left out. If some are left out, then everyone suffers! The final purpose of all activities is the life of the human person and the community. “It is a firm and persevering determination to commit oneself to the common good; that is to say, to the good of all...because we are all really responsible for all”. Pope John Paul II, On Social Concern, 1987.

6. OPTION FOR THE POOR. With the Option for the poor, the needy, marginalised, oppressed and forgotten all have a privileged position. This implies that social laws and economic activity must necessarily give priority to lifting them up and finding special solutions to their needs.

Our first concern in any situation must be: What is happening to the poor? The option for the poor involves seeing the social reality from the viewpoint of the poor and to side with them to change that reality for their betterment.

7. SUBSIDIARITY. The principle of subsidiarity maintains that the decisions are taken at the lowest level of responsibility. Subsidiarity regulates how the various persons, associations and institutions in society are to interact with each other in their exercise of responsibility and solidarity. “As small as possible, as big as necessary.” The principle of subsidiarity states that larger entities should not assume the roles and functions of smaller (or less powerful) ones unless it is absolutely necessary. All people have a right to a minimum level of participation in the economic, political, and cultural life of society.

8. STEWARDSHIP OF THE GOODS OF THE EARTH. The goods of the earth are gifts. We hold them in trust, as stewards. The goods of the earth belong to us all! All other rights, whatever they are, including property rights and the right of free trade must be subordinated to this norm and their use must benefit the common good. The Second Vatican Council says: “God destined the earth and all it contains for all people and nations so that all created things would be shared fairly by all humankind under the guidance of justice tempered by charity.”

9. INTEGRITY OF CREATION. Each person and activity must respect the environment and promote a wise use of natural resources for the benefit of present and future generations. The care and protection of life on the planet Earth (not only human beings but the whole of creation) is a priority. Creation calls for collaboration in an on-going process and a contribution towards the realization of an unfinished potential.

10. PROMOTION OF PEACE. Peace is not just the absence of war. To do justice, to create a just society is the basis for promoting Peace.

3. ETHICAL AND THEOLOGICAL DIMENSIONS OF THE ECOLOGICAL QUESTION

“Everyone has the right to life” says the United Nations’ Universal Declaration of Human Rights. Today, in a time of accelerated environmental destruction, this basic article entails an ecological dimension. When ecosystems disappear, fertile land and water basins are destroyed, fish stocks and food sources are exhausted and territories become uninhabitable, then the right to life is questioned, too. Thus environmental protection is inevitably human protection, since environmental degradation endangers human beings’ living conditions and their social systems in which they organize their life.

The ecological issue poses a challenge to the churches and their social ethics. From a justice-oriented perspective, the current living and production methods do burden future generations, as environmental degradation generally generates long-term harmful effects. Our descendants will pay the bill for our environmental consumption. In a global perspective, the developing regions that have contributed the least to climate change and biodiversity loss are significantly much more affected by the consequences of environmental degradation than the industrial countries (Europe and US) that are mainly those causing the destruction. Environmental degradation affects not only the relations of human beings among themselves, but also the relationship between human beings and their natural environment. The natural system as a whole is woven by various relations, on which human beings depend, and which they also design actively. Therefore actions must be limited whenever life and the needs of other organisms are affected. From a Christian perspective a key ecological value is the ’rightful autonomy’ that respects the integrity of all creatures and the intrinsic value of the whole creation.
The Church’s mission to protect the natural resources in a sustainable way is a consequence of its “hunger and thirst for justice” (Matthew 5:6). And, vice versa, the global injustice, generated by environmental conflicts, is “a denial of God in practice, for it denies the dignity of the human person, the image of God, the brother or sister of Christ.” Thus, the Church needs to engage more than ever in the environmental protection. This engagement makes real and concrete the Christian duty to protect human dignity, the right to life and to an integral development for all people.

The ecological question poses a theological and spiritual challenge to the Church. Environmental degradation is linked to the relation between the human person and God and to the experience of the human person with God. Environmental issues should become a central topic of theological considerations, because they negate the Christian promise of salvation and liberation, which is addressed to the whole of creation. In a Christian perspective, creation is not simply a resource to satisfy human consumption needs, but part of a meaningful and salvific overall process. God meets the person in the created reality, at every moment and in all things. On this basis, nature conservation and environmental protection are integrated into a much more comprehensive values, lifestyles and social goals. Living environmental protection in our everyday reality is part of our Christian faith. The biblical texts do not focus only on humans, but on the community of all creation. Prominent religious figures like Francis of Assisi, Hildegard von Bingen, Master Eckhart show us old Christian traditions of closeness to nature that can provide environmental guidance for today’s modern societies.

Viewing the community of creation as a whole, the ecological question calls the church to action: If God works through his creative spirit in all things, then God reveals himself not towards man/woman exclusively, but towards his entire creation. Consequently, the Church cannot be confined to the human world, rather it must express God's care for the whole cosmos, and testify the hope for the redemption of all creation (cf. Rom 8:19). God's promise of salvation, seen from this perspective, is not directed to human beings alone, but to the creation community as a whole.

4. CHRISTIAN VALUES VERSUS LIBERAL ATTITUDES

One of the main sources of injustice at the present time is the prevailing neo-liberal view of the world economy. We need to be aware of the difference between neo-liberal values and the Christian values expressed in the Gospel and Catholic Social Teaching.

<table>
<thead>
<tr>
<th>SOCIAL TEACHING OF THE CHURCH</th>
<th>LIBERAL THEORY</th>
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<tbody>
<tr>
<td>The person as social, created in the image of God-Trinity.</td>
<td>The autonomous individual. Individual freedom is central.</td>
</tr>
<tr>
<td>Woman/Man involved in a complex network of relationships, centred in community.</td>
<td>Persons join together only because it serves their self-interest.</td>
</tr>
<tr>
<td>Interdependence because the person is SOCIAL.</td>
<td>The state of nature is a war “of every man against every man” where the only rights are to “self-preservation and independence.”</td>
</tr>
<tr>
<td>The development of human beings, social progress, order, security and peace depends on our interdependence.</td>
<td>The individual and maximum profit are paramount. The primary rights are: life, liberty and property.</td>
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<tr>
<td>Obligation to order society. Positive obligation towards the other. Moral obligation to save a life, no matter whose, even if the person has nothing to offer us.</td>
<td>No obligation towards other persons. e.g., no obligation to save a drowning person, except if I am a coast-guard.</td>
</tr>
<tr>
<td>Persons interrelate in a variety of overlapping spheres of associational and institutional activity on behalf of the common good.</td>
<td>Each association is seen on its own, ignoring the other forms of association through which persons relate to one another.</td>
</tr>
<tr>
<td>Stewards of nature and of our own bodies.</td>
<td>Owners of nature, they can dispose as they want.</td>
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<tr>
<td>We are called to work for a just use and sharing of resources by all.</td>
<td>The one who ‘owns’ the resource decides freely what to do with it to his/her own advantage.</td>
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<tr>
<td>Role of the state: to protect individuals in their “private” zones of activity. The primary zone of protection is economic activity.</td>
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SOCIAL TEACHING OF THE CHURCH | LIBERAL THEORY
--- | ---
Private property is recognized, but with limits. | The right to private property gives a person the use of his/her “property” as he thinks fit, and if he pleases abuse it or destroy it.
The resources are to be at the service of the common good. Autonomy of the individual.
Interrelationship means interdependence | Equality + non-solidarity = individualism
Equality + solidarity = harmony Individual seems to exist only as a producer and consumer of goods or as an object of state administration.
Person's flourishing depends on and contributes to the flourishing of others Rights are simply protections of the individual against interference from others.
Rights and Duties: human beings have the right to the minimum necessary and the duty to provide this minimum for each member of the human community. These Rights are the minimum conditions for life in community. No positive action required on behalf of others: NO economic and social rights.
Persons are interrelated; this means taking care of the economic and social rights (work, food, clothing, housing and health care). These Rights are the minimum conditions for life in community. This requires positive action on the part of others. No obligation towards others. Only the economic rights and free market count. The market rules all other aspects of society.
Life's aim to participate actively in building God's Kingdom by caring for creatures and creation. Life's aim to make private profit and enjoy personal comfort.

4.2. Values and Traditions

In the Analysis above you looked at the contrasting values that different people consider important in their lives. Next, we consider the values of the tradition and culture where the community lives. We look at values that may be ‘dormant’ but that could help the community to decide how to deal with a particular situation.

Look at the sayings, proverbs that can inspire us and give light and hope to the situation. What are the most important traditions of the people regarding this situation?

5. FAITH REFLECTION AND CHANGING PERCEPTIONS

Your analysis of your chosen problem/situation in the light of your Faith, your particular Charism, Church Social Teaching and Tradition will have informed and refined your perception of the situation.

You will now have a better idea of what your Faith says about the situation and what action you need to take.

Write these thoughts and conclusions down.

Now look at these alongside the Conclusion of your Analysis (see previous section) and note down anything that strikes you.
CHAPTER 6
PLANNING THE ACTION

1. TOWARDS PLANNING THE ACTION

In the previous steps we have looked at what is happening in our community, why it is happening and what God says about it. Now that we understand the roots causes of the issue we face with the vision of faith, we are ready to address this issue in the most effective and appropriate way. We are ready to plan and take action.

2. INVOLVING THE COMMUNITY

Up to this point, you have worked together as a Justice Peace and Integrity of Creation group, but may be you have not involved others in the research and analysis of the issue. You may have asked people for information during the research, but may be they have not been actively involved in the issue until now.

From now on the community is to be involved in your action. Community involvement is essential for effective social action. If we do social action alone as a JPIC group, the impact of the action may be limited. The more people are involved, the greater the impact of the action. The first step is to identify the people you need to involve. Look at the groups of people who should be involved in the process of social change. Look at the different roles people can play in bringing about social transformation. Involve as many people as possible in your action. Mobilise the community around the issue.

The core group must work out how to do this. What is the best and most effective way to mobilise the community on this issue? An important part of work of JPIC groups is creating awareness in those affected by the issue and involving them actively in addressing the issue. To extend this awareness to different groups within and outside the Church, to the hierarchy and people with responsibilities is essential to succeed in the transformation of the situation. JPIC groups are not called to do things for people, but to motivate and empower people to take collective action.

To create awareness of the situation and of the problem should be part of the work of JPIC groups. For other to be actively involved, the goals, tasks and expectations need to be clear. This is why the participation of the community at the planning stage is so important.

3. APPROACHING THE VISION THROUGH AIM, GOALS, OBJECTIVES AND TASKS

You may find the meanings given to ‘aim,’ ‘goal’ and ‘objective’ vary according to culture or approach. Often they are used interchangeably. What is important is to be clear about what we want, not the name we give to it. The main difference comes in their level of concreteness. Objectives are very concrete, whereas Goals are less structured.

Below, we define how we use these terms in this Manual.

3.1. Vision of the Group

In the 1st Step of the Pastoral Circle we saw the vision of the group. The vision is like the star that guides our progress towards a fairer situation and shows us the direction to take.

The vision is expressed in a concise statement expressing how the group would like the situation to be in the long term (what needs to change). The vision decides and orientates the direction of our action. The vision helps the group to be focused.
‘Today’s situation’ represents the problem as it is NOW. In X years’ time we want to be at the VISION.
Your actions and interventions need to go in the direction of the vision to close the gap between where you are now and where you want to be.

3.2. The Aim of the Group

The Aim is the process of orienting yourself and your actions towards a vision. An aim is like a relatively long term plan of action. When you aim, you know where you want to go and you try to see the bigger picture. Aims are general statements that give a basic idea of what you want to achieve. It can be similar to the vision.

3.3. The Goals of the Group

Goals are long-term targets, general intentions that the group envisions, plans and commits to achieve. The goal is the end-point of certain actions that brings you closer to the aim and to the vision. To reach goals we need to set deadlines. Goals are broad, intangible, long term, based on ideas and may not be measurable. E.g. ‘to increase agricultural production in the village;’ e.g. ‘to get a fair compensation for the farmers whose land has been taken.’ Goals are like stepping stones which come together to make up a stairway that finally leads to the aim.

The accomplishment of the Goals cannot be measured. You may feel that you are closer, but since goals are ‘nebulous,’ you can never say for sure that you have definitively achieved them. However, goals are more about everything you accomplish on your journey, rather than getting to that distant point. Goals will often lead the group into undiscovered territory. Goals are often expressed by “We want...”

If the group doesn't set goals, they will have nothing to focus their energy and time on. But a goal is merely a dream unless it has an action plan attached to it.
If the goal isn’t something that the group wholeheartedly believes in, members will not dedicate their time and energy to it. Once the group has a goal written down, you reflect on the objectives (or sub-goals) that you will have to achieve in order to reach the main goal.

### 3.4. Objectives

Objectives are concrete steps needed to get to the goal. They are accomplishments that can be achieved by following a certain number of steps. Objectives answer the questions: What? Who? When? With whom? Where, etc. They use action verbs and are usually accomplished in the short or medium term.

‘Objective’ has the word ‘object’ in it. Objects are concrete. Because of this, your objectives must be clearly outlined with timelines, resources, and persons responsible for doing them. They are based on facts and can be validated e.g. Knowing how many unemployed people there are in the village. Objectives include specific conditions (e.g. ‘How well?’ or ‘How many?’) that describe the degree to which the task has been achieved.

Some objectives could be: ‘To obtain a packet of adapted seeds for each villager before October 2015;’ ‘To get two pairs of oxen to plough the village fields before 2014;’ ‘To build a food store protected from rats, before next harvest;’ ‘Visit three government administrators to present the situation and ask them for proposals on what the government could do;’ ‘Write a simple information sheet to present the problem, the impact it has on the population and to present our demands;” Identify 5 organisations in the country and two outside the country with whom we could collaborate.’

Objectives determine our efforts and are result oriented. A statement such as ‘better quality medicines for the community’ constitutes an aim whereas ‘getting good quality medicines for HIV/AIDS in the dispensary in 2 years time’ is an objective. Measurable objectives are used as assessment tools. Once the objective is defined, it becomes the foundation for your evaluation.

### Objectives must be SMART: Specific, Measurable, Attainable, Relevant, Time-Bound

Tableau 1 - Smart Objectives

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<th>OBJECTIVES</th>
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#### 3.4.1. Specific

Objectives should be straightforward and emphasize what you want to happen. Specifics help us to focus our efforts and clearly define what we are going to do. Ensure the objectives you set are very specific, clear and easy for all to understand. Develop objectives that answer what, who and when as well as why and where, e.g. WHAT are you going to do? Use action words (verbs) such as direct, visit, organize, coordinate, lead, develop, plan, build etc. WHY is this important to do at this time? WHAT do you want to ultimately accomplish? HOW are you going to do it?

Instead of setting the objective ‘to create awareness’; be more specific, e.g. ‘to present the problem to 10 people.’

#### 3.4.2. Measurable

Choose an objective with measurable progress, so you can see the change occur. Use numeric or descriptive parameters such as quantity, quality or cycle time to measure objectives. If you can’t measure it, you can’t manage it. Be specific, then you will be able to see when you reach your objective! E.g. ‘We will write 5 letters to the 5 companies involved in the problem, before the 1st July.’ Establish concrete criteria for measuring progress toward the attainment of each objective you set. When the group is able to measure progress, the members can see that they are on track and this will motivate them to reach the target dates. Experiencing the joy of achieving the objective will encourage them to persevere.
3.4.3. Attainable

It means that the action can be done with the capacities and resources the group has. To keep motivation high, an objective needs to be realistic in its demands for effort and commitment, to push the skills and knowledge of the people working on it but it shouldn’t break them.

For instance, if you aim to make a closed cement well with a pump in two weeks starting from nothing, everyone will know that is not achievable. But if the group sets the objective to collect money for 6 months before building the well, then to buy and install the pump within 18 months, that could be achievable and the group will remain committed to the project.

Finding objectives of the right level of difficulty is important. Setting the bar too high sets the stage for failure, but setting it too low sends the message that you do not have much confidence in the group. Set the bar high enough for a satisfying achievement!

3.4.4. Relevant

Define objectives that help achieve your goal. Devise a plan or a way of getting to the goal with realistic objectives. The objective needs to be realistic for you and where you are at the moment. Be sure to set objectives that you can attain with some effort! Too difficult and you set the stage for failure, but too low sends the message that you aren’t very capable.

For instance change the way the company will act regarding the indemnities may not be realistic. But that ‘the company accepts the community project as a way of paying the community indemnities‘ is more realistic.

Objectives need not only to be relevant to the goal, but also seen to be relevant. If members of the group do not believe an action is important, they will not be able to commit themselves to it for more than a short time. When drawing up objectives, therefore, the time the group spends discussing how the action contributes to achieving the vision is well spent.

3.4.5. Timely

Set a timeframe for the completion of the objective. By when should the team complete this task? This gives the group a clear target to work towards. Develop timeframes in the form of specific dates or calendar months or years or in relation to the completion of another target as in linked projects.

If a beginning and end time is not set, the commitment is too vague. It tends not to happen because people feel they can start at any time. Without a time limit, there is no urgency to start taking action now. Time must be measurable, attainable and realistic.

3.5. Tasks

To reach an objective you need to do a series of TASKS. So you will have to set tasks associated with each objective, or divide each objective in tasks (the steps that will lead you to the realization of the objective).

Once you have your Goal and your Objectives, writing out the tasks is quite easy as now all starts to make sense. If we take the example of the objective “getting good quality medicines for HIV/AIDs in the dispensary in 2 years time,” some of the tasks could be: a) getting in touch with AEFJN Secretariat to ask for the names of the Pharmaceutical Distributing Centres that have good quality medicines for HIV/AIDs; b) deciding with which ones to get in touch; c) writing to them to get their conditions (price, transport, delivery delay, information on the quality); d) ……

Write everything down. When you write it down, you become accountable for it.

3.6. Short and Long Term Plans

Social change takes time and requires sustained or ongoing social action. We need to make both short-term and long-term plans. The Vision, the Aim and the Goals are long-term. They help us to focus and to go in the right direction.

Long term plans are essential to transforming the situation and getting closer to the vision. They are more difficult to attain, but they are essential to bringing about lasting change.

Our objectives are short-term and medium-term. Our goals can also be medium-term. Short-term plans include the actions we will
take in the next few months or year. Medium-term plans include the actions we will take over the next two to five years. To bring about lasting social change we will need long-term action.

We need to make sure that we do not do too much too soon. We must be realistic and only take on actions we are capable of implementing.

4. TOWARDS CHOOSING THE GOAL AND THE ACTION

4.1. Recalling the Conclusions of the Previous Steps

Tell the participants that what you are doing now and in the next meetings is leading up to choosing a GOAL and OBJECTIVES that will bring a positive change in the situation. Ask them to keep this in mind throughout the process of choosing the GOAL.

In ‘Knowing the Situation’ (Step 1), we chose a ‘vision,’ the way we would like the situation to be in a certain period of time (10, 15, 20… years). Bring back the newsprint (flipchart) where you drew it.

In the early steps, there was a summary of the most important information in the ‘Conclusion.’ Look back at the conclusions in each step: 1. Knowing the situation; 2. Analysis and 3. Faith Reflection and put each one of them on a Newsprint. In all you will have 4 Newsprint charts.

Hang the Newsprint on different parts of the wall Npr1, Npr2, Npr3, Npr4.

Divide the whole group of participants into 4 groups. Each group goes to a different newsprint. They read it and allow 5 to 10 minutes for a discussion.

Then ask each group to divide into 3 and each part of the group goes to one of the other newsprint. Allow them to read and to discuss with those at the same newsprint. Again the groups divide into 3 and they go to see the third newsprint. They read it and allow 5 to 10 minutes for a discussion. Do the same for the 4th Newsprint. This allows each person to read all the Newsprints and hear the comments of different people at each of the newsprints.

4.2. Brainstorming to Find the Goal

Brainstorming consists of gathering and listing ideas that come spontaneously from the group. A brainstorming session requires a facilitator, a space and something on which to write (black-board, Newsprint, flip chart). The facilitator guides the session, encourages participation and writes ideas down.

The facilitator must have some experience of the technique. The group needs to accept the process. If the group is very big divide it. It should not be more than 30 persons to allow the expression of all.

4.2.1. Brainstorming Rules

The ideas receive no criticism or discussion. The group simply provides ideas that might lead to a solution and apply no analytical judgment as to their feasibility. No matter how daft, how impossible or how silly an idea is, it must be written down. Laughing is to be encouraged. Criticism is not. Creativity is encouraged. The judgments are reserved for a later on.

Fix a time for the brainstorming (30 minutes is usually enough). If the group is very big, more time will be needed.

4.2.2. Steps

The animator writes down the question on the board for everybody to see “What change do we want to bring about in the situation?”

The answers will always start by “We want to…”

Everybody is asked to write down as many answers as come to his/her mind. Give maximum 5 to 10 minutes.
Each person says only one idea at the time (to allow all to speak). The animator writes it down on the board and can rework the wording for clarity's sake. Each one listens, no questions are asked and no comments made. One idea can lead to another one, so each participant can write down on his paper his new idea while the facilitator writes it down on the board.

The animator makes sure that all participants have expressed their ideas. He gathers ideas that are similar. Ask the group to help you in doing that. He makes a list with the ‘gathered ideas’ (it should not be more than 10). Make sure the participants agree with them. Then number them.

4.2.3. Criteria for Scoring the Ideas when Choosing the GOAL

Once the ideas for goals have been listed, it is time to set criteria for judging the ideas. Ask the group for ‘criteria’ to measure how feasible the ideas are for the group to carry out. The criteria should include the word ‘should’ e.g. it should remain within our means and possibilities; it should be finished in X years time; it should be legal and peaceful; it should bring no harm to anybody; it should bring a change in the situation; etc.

The animator writes down the criteria proposed. About five criteria should be chosen for judging which ideas can best improve the situation. The animator needs to consider some criteria before the brainstorming in case none are proposed!

Rate each idea with a score from 0 to 5 points depending on how well it meets each criterion (5 means the idea is excellent and fulfils the main criteria. 0 means the idea is either not good or not feasible). Score the ideas one by one. When all participants have scored all ideas, add up the scores.

The idea with the highest score will become your GOAL. But it is important to keep a record of all the best ideas and their scores in case you need to come back to it.

4.3. Working on the two Main Ideas to Define the GOAL

Take the two ideas with the highest scores. Do this with the whole group or divide it in small groups (between 6 and 8 persons). Look at the main idea or the two main ideas from the Brainstorming.

For each one of the two ideas, ask the questions:

1. What change do we want to bring about in the situation?
2. What do we hope to achieve?

Working again on question 1 will bring the group to become more concrete and more realistic.

The answer to question 2 will give you the GOAL. Work with the group to reduce the different answers to ONE short sentence. The role of the animator or coordinator will be very important at this moment to bring things together to guide the group towards a GOAL.

Write down the goal or goals the group has decided on. Make sure your goal is written in the present tense and that it is just one sentence. Keep it positive. Make sure everybody understands it.

5. PLANNING

The planning process takes the group from a broad-based vision to specific actions and action plans. The planning process links vision, objectives and action into a logical and inter-related structure. A community plan is a written document created by community or group members that outlines the way and the means to reach the GOAL through different OBJECTIVES.

Once the Goal has been chosen and agreed upon by the community/group, the next step is to plan the practical steps to improve the situation: i.e. to plan the action.

Planning effective social action takes time. The plan must be done in a temporal and progressive manner. The group will probably not finish the planning in one session. More sessions will be needed. Planning is a process that helps your community/group
members to translate knowledge, concerns and hopes into action.

The time for planning is useful because it brings the group or community together to find solutions. Planning promotes realism and therefore gives the group a better chance of being successful. You need to establish the best possible objectives and the steps (tasks) in order to achieve the identified goals.

Developing an Action Plan involves assessing alternatives and making choices in the context of a community/group.

**5.1. Planning Process**

Be specific and concrete in the planning process. Planning has to be specific, detailed and concrete if we want to be successful. Just having a general idea of what we want to do is not good enough. During our planning and implementation of the action, we need to check: “Are our plans specific and concrete?”

To be concrete we must begin by breaking down the whole into the many parts that logically flow one into the other.

We have already found our AIM-VISION (the vision of what we want to realize): ………………………….

We have decided on one (or more) GOALS (what we want to achieve, the change/transformation we want to bring about).

Now we have to divide this GOAL into OBJECTIVES (what we want to achieve, in a certain period of time). The Objectives have to be SMART: ‘specific’, ‘measurable’, ‘attainable’, ‘realistic’ and ‘timely.’

We will break up each OBJECTIVE into TASKS (WHAT we are going to do) WHICH steps to take to realize these actions. HOW are we going to organize ourselves? WHO is responsible for what? WHO is doing WHAT? WHEN? WHERE? WITH WHOM are we going to work? (allies). TO WHOM is our action directed? (target groups). WHEN to evaluate? RESOURCES needed: Tools, persons, know-how, money… how and where to get them?

**5.2. From the Goal to the Objectives**

Make a summary of the part in this chapter dedicated to Objectives (2.4). Remind the group that the objectives have to be SMART (Specific, measurable, attainable, relevant and timely).

Write down the Goal or Goals chosen. The first time you follow the process of the Pastoral Circle, it is better if you decide only on ONE GOAL, to facilitate the learning and the building up of the group.

Tell the group that they are going to choose the OBJECTIVES.

Ask people to buzz for 5 to 10 minutes with the person next to them about: What can we do to realize the GOAL we have chosen? Ask each pair to share their ideas. Capture the ideas on newsprint.

Gather the ideas that are similar. As we are choosing the OBJECTIVES they have to be SMART and answer to the questions: What? When? Where? Who? With whom? … Ask the group what they need to change to make them SMART objectives.

Put the answers in order of importance and relevance to reach the goal.

Discuss the group’s ideas until there is consensus on 3 or 4 clear objectives for each goal.

Create a set of objectives that can be easily measured. This will help you to know when a goal has been achieved. Record the goals in the project plan.
Write the goal and objective on newsprint in a table similar to this one and put it up where everyone can see it. Explain that you will keep this objective on the wall during the planning as a reminder of what you all want to achieve.

5.3. From Objectives to Tasks

The easiest way to assist a group to develop an action plan is to use a table.

Once you have the SMART objectives, do a brainstorming session (or write them down on small note cards or stick-on papers and stick them under the objective they are related to).

Mention all component tasks needed to complete each objective. Discuss them. Clearly define the concrete steps (tasks) for each objective. Identify all tasks needed for each objective.

Write them on the Table.

For each task identify exactly what will be done; start and end time; who will be responsible; who will do it; where; the resources/means needed; when and how each task must be delivered. If possible name indicators that will tell you when the task will be finished.

To identify what information you need to know, you need to establish indicators. You can do this by asking the questions you would want to be able to answer with the data you have gathered. What questions would you need to answer in order to know how well you are doing with the objectives and the tasks?

Choose some ‘indicators’ that will help you to see if the task has been complete and then move on to the next task and do the same.

5.3.1. Table for the Plan of Action

On the next page you will find a Planning Chart that can help you with your planning.

In ANNEXE 8 you can find this same Planning sheet and a similar one with some examples (ANNEXE 9).
<table>
<thead>
<tr>
<th>GOAL</th>
<th>Name the GOAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Objective 1</td>
<td>Name OBJECTIVE 1</td>
</tr>
<tr>
<td>Task 1.A</td>
<td>Name it</td>
</tr>
<tr>
<td></td>
<td>Date</td>
</tr>
<tr>
<td>Task 1.B</td>
<td>Name it</td>
</tr>
<tr>
<td></td>
<td>Date</td>
</tr>
<tr>
<td>Task 1.C</td>
<td>Name it</td>
</tr>
<tr>
<td></td>
<td>Date</td>
</tr>
<tr>
<td>etc.</td>
<td></td>
</tr>
<tr>
<td>Objective 2</td>
<td>Name OBJECTIVE 2</td>
</tr>
<tr>
<td>Task 2.A</td>
<td>Name it</td>
</tr>
<tr>
<td></td>
<td>Date</td>
</tr>
<tr>
<td>Task 2.B</td>
<td>Name it</td>
</tr>
<tr>
<td></td>
<td>Date</td>
</tr>
<tr>
<td>Task 2.C</td>
<td>Name it</td>
</tr>
<tr>
<td></td>
<td>Date</td>
</tr>
<tr>
<td>Objective 3</td>
<td>Name it</td>
</tr>
<tr>
<td>Task 3.A</td>
<td>Name it</td>
</tr>
<tr>
<td></td>
<td>Date</td>
</tr>
<tr>
<td>Task 3.B</td>
<td>Name it</td>
</tr>
<tr>
<td></td>
<td>Date</td>
</tr>
</tbody>
</table>
Create a list of Objectives. Ask members of the group to gather in threes and write down on sticking papers each of the tasks needed to reach the objective.

Write the tasks on the planning chart. If some people do not know how to read, you can replace the words by a drawing.

**5.4. Time-Line Chart**

You can do a Time-Line Chart that will help you to see the tasks that have to be done at the same time. This will allow you to see if the group has the capacity to do all those actions at the same time.

The Time-Line Chart is a graphic representation of a project’s schedule, showing the sequence of tasks, which tasks can be performed simultaneously and the most critical tasks to monitor. The plan/chart can be used for an entire project or for a key phase of a project.

<table>
<thead>
<tr>
<th>Date</th>
<th>Tasks</th>
<th>2014</th>
<th>2015</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jan</td>
<td>Feb</td>
<td>Mar</td>
<td>Apr</td>
</tr>
<tr>
<td>Task1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Task2</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Task3</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Etc.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

List tasks in the order they need to be done in a vertical column on the left side of the plan. Divide the right side of the plan into a time line that spans the total required time to complete the project. For each component task, draw a horizontal bar spanning the time from the task’s anticipated start date to its end date. If new tasks need to be added later, discuss this with the group and decide on them together.

Identify the first task to be completed. Place the appropriate card at the extreme left of the working surface.

Identify any other tasks that can be started simultaneously with task 1. Align these tasks below task 1 on the working surface.

Identify any other tasks that can be started simultaneously with task 2. Align these tasks either above or below task 2 on the working surface.

Continue this process until all component tasks are sequenced.

Identify task durations. Using the knowledge of team members, reach a consensus on the most likely amount of time each task will require for completion.

The plan/chart helps the group to avoid unrealistic timetables and schedule expectations, to help identify and shorten tasks that are bottlenecks and to focus attention on most critical tasks. This will help the evaluation.

**5.5. Plan the Resources**

Planning also entails identifying the means (human, legal, financial, material) needed to carry out our action and reach our objectives. Many things can be done without financial aid. The lack of finance must never be given as a reason to sit back and wait, or not to initiate new projects.

What resources are needed to ensure the successful implementation of the plan?

**5.5.1. Human Resources**

Identify by name, the individuals and groups that will play a leading role in the project. For each, describe their roles and responsibilities on the project. Create a single sheet containing this information.
5.5.2. Material Resources

Planning also takes into account the use of material means (financial and others). Even if not much, the project will need some finances. As soon as possible, a way of financing the current work should be found. The project should have its own sources of income and seek out its own resources. See the congregations, individuals and groups that could give financial support, however small. There needs to be a ‘transparent’ and efficient use and stringent control of the resources.

At the beginning of your project, you will need to establish a provisional budget. You will have to compare the forecast budget with the actual financial statements on a regular basis, so as to target any apparent discrepancies.

5.5.3. Communications Plan

Create a document showing who needs to be kept informed about the project (provinces, bishops, priests, parishes, groups, individuals, etc) and how they will receive the information (email, news-sheet, phone). The easiest is a monthly or bimonthly progress report, describing how the project is performing, milestones achieved and work planned for the next period.

5.5.4. Risk Management Plan

Identify possible risks and write down what you will do to prevent it from occurring and what you will do in the event it occurs. Review your risk log on a regular basis, adding new risks as they occur during the life of the project. Remember: when risks are ignored they don’t go away.

It is important to take all necessary legal precautions to resolve the question of the independence and the relationship of a Justice and Peace project with the community, the Province and the Congregation. Must the project be institutionally autonomous? How can we simultaneously ensure a certain degree of independence and still maintain a common level of interest?

5.5.5. Decide When to Evaluate

Decide when you will evaluate your action, who will be responsible for it and who will prepare it.

5.6. Setting the Basis for the Evaluation

The work you have done till now in planning is already preparing and facilitating your evaluation once the Objectives and Tasks have been implemented.

The following triangle can help to visualize it. In it we use the terms output, outcome and impact. These relate to the Aim, Goals and Objectives – what you plan to do.

Inputs are all the resources you put into the accomplishment of the project (people, technical resources, time, money, expertise, techniques, premises, etc.), for example, the budget, person to do a data base, etc. The inputs directly affect the quality and level of your outputs.

Outputs are all the products and services you deliver as part of your work. Examples of outputs are: training courses support sessions, publications, advertising.

An Outcome is the change occurring as a direct result of project outputs e.g. ability to know where the weapons come from, awareness of the quality of medicines, family farmers’ awareness of the negative impacts of land grabbing.

Impact refers to the broader or longer-term change or effects of a project’s activities, outputs and outcomes. It can be difficult to assess this level of change in the short or middle term.
5.7. How to Obtain Support from Religious Leaders and Institutions

To obtain this support, everyone will need to be kept up-to-date and well informed about the progress of the various activities. By bringing people together in this way, many of them will develop solidarity with what is happening. However, even without this solidarity the project in itself has a life and logic of its own.

6. A FORCE FIELD ANALYSIS

Once we have our Plan of Action we need to see the factors that will help us and those that will hinder us from reaching the goal. You can expect opposition to your action. Any change faces resistance. It is natural! When faced with opposition, remember you have the backing of other JPIC groups and networks to which you belong and (hopefully) the Church and congregation leaders. The facts and information you have gathered till now will be on your side when you need to respond to those who oppose you and the group.

Do not avoid opposition and awkward situations. Sometimes it is easier to choose the ‘safe’ option that will not be opposed and will not make our lives difficult. This is a temptation. We must always choose the most effective option that will best address the issue. We must ask, “Are we choosing the safe option? Or are we choosing the most just option?”

A method to identify the factors involved in the social change processes is the Force Field Analysis. This helps identify the factors that must be addressed and monitored if change is to be successful. It helps us to see the factors that will discourage change (Hindering forces) and those pressures that support change in the desired direction (Helping forces). A factor can be people, resources, attitudes, traditions, regulations, values, needs, desires, etc.

When foreseen the action towards the Helping and Hindering forces It is generally better to start by working to weaken or reduce the hindering forces.

We can move towards our goal either by increasing the helping forces or by weakening the hindering forces. In general, it is better to start by working to weaken or reduce the hindering forces. If we begin by increasing and strengthening the helping forces, we may just end up making the hindering forces stronger. People usually become very resistant if they think they are being forced to change or to do things.
Use the graphic below to do the Force Field Analysis.

<table>
<thead>
<tr>
<th>Forces FOR Change = HELPING Forces</th>
<th>Score</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Total X</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Forces AGAINST Change = HINDERING Forces</th>
<th>Score</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Total X</td>
<td></td>
</tr>
</tbody>
</table>

Draw on the newsprint a table like the one above. Column one is called ‘Helping Forces’ – the forces that will help to achieve the goal. Column two is the Score for each Helping Force. Column three is the ‘Present Situation’ – the situation as it is now. Column four is called ‘Hindering Forces’ – the forces that will get in the way and hold the action back. Column five is the Score you give to each of the hindering forces. Column 6 is the ‘Goal’, the change proposed – what we aim to achieve through the social action.

Write down all the people and groups who will support our social action. These are called the ‘Helping Forces’.

You can do the Score either by a number from 0 to 10 (10 being the most help). Instead of a number, you can draw an arrow at the right of each ‘Helping Force’. If the person or group helps you a lot, draw a long arrow to show that they will give much help to achieve the goal. If they only help a little, draw a shorter arrow.

Under the ‘Hindering Forces’ write down all the people and groups who will probably not support the social action.

You can do the Score either by a number from 0 to 10 (10 being the greatest hindrance). Instead of a number you can draw an arrow at the right of each ‘Hindering Force’. If the person or group holds us back a little, draw a short arrow. If the person or group hold us back greatly, draw a long arrow to show that they may give much trouble and make it very difficult to achieve our goal.

In the ‘Present Situation’ column fill in the issue the group has identified and wants to address.
In the GOAL write down the goal the group has chosen.

### 6.1. Doing the Force Field Analysis

1. Do a brainstorming to find out the factors (people, groups and structures) that will support the action and help them achieve their goal. Write them (names of people, groups and structures) in the ‘Helping Forces’ column.
2. Go through each one in the list in the ‘Helping Forces’ column and decide with the group how much help they can and will be able to give. Draw an arrow or write a number in the score to express this.
3. Do a brainstorming to find out the factors (people, groups and structures) that will not support the action and will prevent them from achieving their goal. Write the names of these people, groups and structures in the ‘Hindering Forces’ column.
4. Go through each one in the list in the ‘Hindering Forces’ column with the group and decide how much trouble they will be and how strongly they will oppose the group's social action. Draw an arrow or a number to show the resistance and opposition foreseen.
5. If you have put numbers in the score add the scores of the Hindering forces and of the Helping forces.
6. The Force-Field Analysis will help you to see if your Goal is viable. If the hindering forces are much bigger than the helping forces, it could be you have to start by choosing a more realistic goal.
6.1.1. Examining the Force Field Analysis to Draw Conclusions

- Divide people into small groups and ask each group to study the force field analysis and discuss how their group should work with the helping and hindering forces. *Where should they start? How can they reduce the hindering forces? How can they increase the helping forces?*

- The groups report back. Discuss the ideas with the group and agree on an initial plan of action about how to reduce the hindering forces and increase the helping forces.

If you can alter the forces, the situation will change. Examine the diagram and evaluate those forces that are most notably impeding progress. For example, which hindering force(s) seem(s) to have the most significant effect? If it were removed, would the situation change enough to enable you to meet your goal? If so, how can you remove it? If it cannot be removed, would removal of several other forces provide the desired outcome?

Next, examine the driving (helpful) forces. What can be done to increase the power of the driving forces that would offset the hindering forces? Can new driving forces be created to shift the balance?

Select three or four strategies that would shift the balance in favour of the achievement of your goal. Discuss and develop strategies to address each. Eliminating or mitigating unhelpful forces will enable the driving forces to push through the status quo, making achievement of the goal possible.

6.2. Strategies

Strategies are the methods by which objectives are expected to be achieved. E.g. how we will work with the Helping groups; how we will deal with the Hindering groups; how can we raise the awareness of the public; how to influence the Company that is affecting the issue. The Force Field Analysis helps us to decide the “strategies” of the team. These will affect the achievement of our goals.

6.3. Partnerships

Partnerships are a very useful vehicle for sharing the load, for implementing community development plans and for carrying out some of the possible roles.

Often in the same town, province, country, region or even internationally we can find groups that, though having a different orientation, have the same interests as we have in our project. If both of us have some common goals or objectives, then we may be able to form a partnership. There can be different forms of partnership, ranging from finding/sharing information to forming common platforms. We can come to an agreement to share part of the work, risk, results or proceeds.

Partnerships help us to build our organization, to have access to more resources and to enjoy mutual benefits. If we are a group of organizations with a common goal or objective we can form a platform to undertake certain actions in common. Then we could share our resources to get to our goal.

A platform of organizations can help us to be more credible (because it is more representative) and also more efficient because we put certain resources in common.

Partnerships have certain benefits:

- They are means for finding solutions to complex issues.
- They enable groups to do more with less by sharing costs, resources and skills.
- They eliminate overlap and duplication of effort.
- They integrate ideas, activities and goals with others.
- They make good use of shared knowledge and ideas.
6.3.1. Steps for Building Strong Partnerships

Strong viable partnerships don't just happen. Skills, knowledge and experience are required when we bring people together to form useful and productive partnerships. To have an effective partnership you must:

- Know what you want to do as partners.
- Decide who will do what.
- Make a plan and follow it and
- Evaluate the results and make adaptations as you go along.

The logic and skills used in the community planning process are similar to the logic and skills used to build and maintain effective partnerships. The more effort you put into the front-end development of the partnership, the stronger the partnership will be.

Key questions to be asked are:

- What is our vision and what are the common goals we want to achieve?
- What will each party contribute to the partnership?
- How will we make decisions in our partnership?
- What processes will we use to resolve disagreements or conflicts?
- How are we going to share the benefits or proceeds of the partnership?

Organizations or groups entering into partnerships usually have their own identity and work, in addition to what they undertake as part of a partnership. As a result, not all partners need to be involved to the same extent in the partnership. The key is that the role and responsibilities of each partner are identified, understood and agreed to in advance.

6.3.2. Factors for Successful Partnerships

Successful partnerships have the following characteristics:

- A shared vision, goals and objectives for the partnership.
- Clearly-defined membership with roles and responsibilities.
- Strong commitment to the vision and goals.
- Detailed action plans.
- Effective communication processes.
- Adequate resources.
- A commitment to evaluation and adaptation.

Effective partnerships are built upon a clear understanding and respect for one another. Partnerships change and grow over time. Make sure each partner is comfortable with participating in and growing with the partnership, and that the group stays inclusive and flexible.

Having a clear and common understanding of roles and responsibilities, the way decisions are made and the way decisions are communicated to others can make your partnership successful. The lack of any of these elements can break your partnership. Ask for help and assistance when you need it. An objective third party can often see the heart of the concern or issue far more easily than those at the centre of the partnership.

6.4. Form a Support Network

We form a support network by informing the people who are in favour of our social action, like Justice and Peace structures, the Bishop, the Parish Priest and Parish Pastoral Council, of what we plan to do and ask for their support and backing should we meet with opposition.
7. SWOT ANALYSIS

SWOT analysis is a strategic planning method used to evaluate the Strengths, Weaknesses/Limitations, Opportunities, and Threats involved in a project or in a group or organisation. It involves specifying the objective of the group or project and identifying the internal and external factors that are favourable and unfavourable to achieve that objective.

The following table presents an easy way of doing it.

<table>
<thead>
<tr>
<th>HELPFUL</th>
<th>DETRIMENTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>INTERNAL ORIGIN</strong></td>
<td></td>
</tr>
<tr>
<td>STRENGTHS: what in the group helps to achieve the objectives</td>
<td>WEAKNESS: what in the group makes it difficult to achieve our objectives</td>
</tr>
<tr>
<td><strong>EXTERNAL ORIGIN</strong></td>
<td></td>
</tr>
<tr>
<td>OPPORTUNITIES: conditions that help the group achieve its objectives</td>
<td>THREATS: conditions which could hinder the group’s performance</td>
</tr>
</tbody>
</table>

8. ADVOCACY AND LOBBYING

Advocacy is a broad term covering a range of activities that seek to bring about systemic social change. Advocacy often seeks to address the root causes, as well as the symptoms, of social and economic problems. To do this, it tries to influence and affect policies, attitudes, and social and power relationships. So, advocacy may include lobbying. Some examples of excellent advocacy are: the Jubilee 2000 debt campaign and the campaign to ban land mines.

8.1. Differences Between Advocacy and Lobbying

Lobbying and advocacy are processes of influencing what other people feel, think, and believe so that changes can happen the way the influencers want them to happen. Sometimes there is confusion between the words ‘lobbying’ and ‘advocacy.’ Lobbying generally involves attempts to influence specific legislation. Advocacy may include lobbying but covers a much broader range of activities such as creating awareness, building support for action, concrete actions to influence, etc.

8.2. Lobbying

Lobbying attempts to influence legislation. It can be as simple as ‘telling a story’ and being persuasive to make a difference in a legislator’s position on an issue. Lobbying tries to influence policy, positions, and programmes of the government and other official institutions.

Policy makers need your expertise. Legislators (parliamentarians, civil servants preparing the drafts, commissioners, etc) depend on solid information to help make their decisions regarding legislations or regulations. Often they are open to hear from those they represent and from groups and organizations that are concerned with the issue. Once you are known, you can become a reliable source of information for your legislators and carry weight in their decision-making. For that you need to know the issue well. But your personal experience, as someone affected by the issue or close to the affected community, is also important.
8.3. How to do Advocacy and Lobbying

Lobbying and advocacy should take place systematically and simultaneously at national, regional, district and local/community level. Lobbying and advocacy must be constructive. If they are negative or cause embarrassment to those concerned, they will not succeed.

The work done so far, will help in the work of advocacy and lobbying. You have seen what you want to change and how to bring about this change. In the force-field analysis you have seen the particular people and organizations that are open to change and those opposing it. You have decided on a strategy and you have seen the need to adapt your planning to the changing situations.

Target particular people or groups that are in key decision-making positions. Build a relationship with them as individuals rather than with institutions. To build these relationships you need time, patience and know-how. Have a gradual and constructive approach. Start trying to influence specific programmes or projects at the local and district levels. You can start working with those who oppose the change you aim to bring in. Then you can work with those who support the change.

For successful lobbying and advocacy it is important to involve people and have a reactive agenda ready - but at the same time advance/promote a pro-active agenda. Information and data generated must be disseminated so that people are aware what is going on. Make sure to keep in touch with and inform relevant authorities.

8.4. Planning Advocacy Activities

When planning advocacy activities, experience and knowledge of the subject/issue and its policy environment are crucial. In your planning you must take account of your advocacy and lobbying activities. You have done a lot of work preparing this. In the analysis, you have analysed the policies relating to the issue. You have also looked at your organisation’s relative strengths and weaknesses (SWOT analysis) and you have seen if you have the capacity to go ahead.

Identify the people you want to lobby (stakeholders, decision makers and influencers). Identify the key people by NAME so that you can start building a relationship with them for effective advocacy work.

8.4.1. Define the Target Groups

Place your targets in different categories.

**Stakeholders** - individuals and groups who do, or will have an interest in what you advocate and want to change. They can be organizations working towards, or interested in, the same aim, the population affected by the issue, families of the victims, etc.

**Decision makers** - key individuals who will bring about some of the changes you want to achieve.

**Influencers** - people who can influence decision makers (media). Influencers can act on your behalf or against you.

Aim at people in Institutions, not the Institutions themselves. In lobbying, institutions like a Ministry do not exist. What does exist, and what should be targeted, are key individuals who have influence in your area of concern. Identify them by name and position e.g. Hon. Joseph Mungai (Minister), Mrs. Mwamtumu Malale (Permanent Secretary); Mrs. Eva Traore (director of the department preparing the legislation), etc.

When you have done this, clearly determine what you need to know or achieve from the identified person. Use what you have learned from past experience about what worked or did not work or help to achieve a desired goal.

In our advocacy and lobbying activities we should not forget the Church at all levels from the parishioners to the leaders of the community, priests, religious, bishops, and nuncio. We should also target professionals and influential people in companies, trade unions, international institutions, etc.

8.4.2. Define your Messages

Identify appropriate media channels
8.4.3. Advocacy Tools

Advocacy tools include short messages, fact sheets, media, meetings, personal visits, telephone calls, video, written correspondence, electronic communication, use of influential persons, etc.

8.4.4. Advocacy Messages:

Relevant messages that catch the eye and the ear are helpful for further lobbying and advocacy. The short sentence (message) will pass easily as a message. Some examples: Drinking water for all; Our country is not for selling; Family farmers need their land to live; Increase the price of cotton; HIV/AIDS patients life is important: give them ARVs.

8.4.5. Write a Fact sheet (One A4 page, Maximum Two Pages).

A fact sheet is a presentation of data in a format which emphasizes key points concisely and, in this case, the information that you are presenting to the person you are lobbying. The layout is simple and often standardized and is usually on a single printed page.

Fact Sheets should include the following:

- A bolded easy-to-read title identifying your organization.
- The title and number of the legislation.
- Your attitude towards the legislation that you are targeting. (Are you for or against it? Are you looking for an amendment? Are you asking for new legislation?)
- Present BRIEFLY what you are lobbying for (one sentence) e.g. AEFJN calls for an EU Directive regulating the quality of medicines exported to Africa from the EU.
- Explain the situation/problem. Use brief, concise bullet points.
- Discuss the solution and the impact that it will have.
- Include a final statement tying your issue back to your representative’s constituency and stating what you expect him/her to do.
- Include contact information for the sponsor of the draft bill (the person or party supporting it).
- Name other supporters of your demand, and identify any members of a coalition that you are a part of.
- Include your organization’s mission statement.
- Always include contact information.

8.4.6. Mapping Exercise of Key Actors on Policies Influencing the Issue

It is also important to make a mapping exercise of key actors who have a bearing in influencing policies. You have seen many of them in the Force-Field Analysis. Add the new ones you discover during your advocacy and lobbying.

8.4.7. Media Articles, Radio and TV Interviews

These are very important means to create awareness in the public; often the media have a big influence on policy makers. Do what you can to get them on your side.

8.5. Manuals and Documents on Advocacy and Lobbying

There is a series of Manuals on Lobbying on AEFJN’s website that could help you in this work:

http://www.aefjn.org/index.php/advocacy.html
020101 AEFJN Advocacy Lobbying Handbook AEFJN 2002_eng updated.doc (385.0 kB)
CHAPTER 7
IMPLEMENTING THE ACTION

1. FROM PLANNING TO ACTION

With the first community project, the steps of knowing the situation, analyzing it, doing the Christian reflection and, finally, the planning may take a lot of time and seem never-ending. Remember that in the Pastoral Circle one of the important things is the learning process of all participants. All this time has been very important for learning how to work together, for finding out more about what is going on and for starting to ask the question ‘Why?’ It has also helped to increase the group’s ability to analyze and to see events with God’s eyes. Be patient. Don’t rush the front end of the process. Getting the involvement of a broad section of community members is essential to your long-term success. Community activities and opportunities are occurring concurrently with the planning process.

If you find that you are getting bogged down in planning and frustrated by a lack of concrete action, then:

- Prioritize your goal and objectives and focus your energy and capacity in those areas.
- Ask yourself if the focus of your activity needs to be narrowed in order to make it manageable and in keeping with the present capacity of the group.
- Ask those involved in the process for ideas and suggestions on how to move forward.
- Review the situation and see if bringing in people with certain expertise and capacity can help you to move forward.

Change and adjustments are an ongoing part of the community process. Do not be afraid to re-define your original approach if you find it is not working. However, balance this with the necessity to take the time to do the hard front-end work that is needed to create a group/community plan.

Remember to use your project plan as a basis for activities and encouraging participation. To maintain enough energy and enthusiasm to get others interested and involved, it is important that all participants keep the vision and goals clearly in sight.

2. IMPLEMENTING AND ADJUSTING THE PLAN

While carrying out the plan of action, you will meet with difficulties and obstacles as you introduce changes, etc. All this must be done together in the team. Note down what provokes the problem and what improves the situation. This will be a help for the evaluation.

Doing inclusive community planning can be a time-consuming process. The reward for investing this time and energy comes as you begin to implement the plan. Implementation, however, has its own challenges. The implementation process must be well-planned and well-managed if it is to be successful.

Successfully managing of the activities requires strong leadership and a structure to support implementation. At this stage more than at any other you will need a coordinator (leader, animator) a person who makes sure that each person responsible for a task is doing it.

3. LEADERSHIP

As we saw, the leadership of the group can be shared by a number of persons (the core group). Each one of them according to his/her capacities can exercise an aspect of leadership. It is important that the leaders get together and agree on certain issues. The role of the leader is, over time, to build the group and the community capacity and to help the group to be committed and open to change and adaptation. The leader has to promote the empowerment of each member of the group and of the community, not have control over it.
Openness is a key ingredient for leadership. This means that the leaders must be visible and accessible to group members. Below, is a reminder of some thoughts on leadership given in the 'Introduction to the Manual:'

Some roles of the leader:

- Effectively communicating the vision of the group. Helping individuals keep focused on the big picture and making sure that vision, goals and objectives of the project plan are clear and well-understood.
- Integrating and coordinating tasks and activities.
- Being a good steward of resources.
- Motivating individuals to act together for the common purpose.
- Identifying and building on community capacity.
- Keeping community members motivated and connected.
- Ensuring community ownership of the projects remains strong.
- Focusing energy on results and inclusion.
- Remaining positive and not getting discouraged by the unexpected or by things not being working out as envisioned.
- Timing actions so they build upon rather than compete with the actions of others.
- Making hard decisions when resources are limited.
- Communicating and celebrating results, acknowledging successes and discussing what may not have worked out and why.
- Working through issues of concern and conflict.
- Providing constructive feedback to those accomplishing the tasks.
- Developing ongoing leadership capacity in the group or community.

It is beneficial if not only the core group, but also most members develop these leadership attitudes. In this way the group will function more easily.

### 3.1. Roles of the core group members

As you move to the implementation of the plan, the level and the nature of the activities may demand a certain structure or organization of the group in order to be more efficient and supportive. This will allow for the sharing of responsibilities and so make some tasks more manageable. Seek out individuals who have leadership skills and abilities. Ensure that those in leadership roles have a clear understanding of what is expected of them and what can be delegated to others.

Failing to have a solid structure can lead to: burnout of community leaders; wasted effort; confusion in the members; conflict and/or loss of credibility and legitimacy.

Identify the leadership skills required for the project. You will need different qualities and capacities. This is why a leadership group can be easier and more adapted to the needs. There are different roles of leadership needed. Some examples of these roles are:

- The facilitator or coordinator who brings together and coordinates the group/community.
- The resource manager that manages the resources that are needed to implement the project.
- The prime implementers who are responsible for the design and implementation of the different tasks.
- Some partners who are organizations with whom we collaborate for certain activities.
- The congregations, JPIC groups, Church groups and organizations that support our project and activities.

### 3.2. About implementation

- The Action Plan is a guide, not a detailed blue print. When implementing action in an environment of change, stay true to the principles, values and purpose of the plan, but make adaptations as required.
- Make sure the Plan and implementation activities are connected in a way that ensures all those involved understand the goal. Make sure everyone knows the goal of the project, the expected outcomes and the link between their task and the goal. It is important that each participant in the project keeps in mind the ‘big picture.’
- The old example shows well the importance of seeing the ‘big picture.’ A visitor arrived in a town where there was a big construction site. He met a man carrying bricks in a wheel-barrow. What are you doing? He asked. I am carrying bricks. A bit further away he met another man with a wheel-barrow. What are you doing? He asked. I am carrying bricks to build
Communication is essential for maintaining the momentum of a group project. However, like so many other aspects of the process, effective communication takes time and effort. Communication is a two-way process that involves the exchange, transfer and understanding of information. Although by email and internet we can communicate across the globe instantly, effective communication depends on more than technology. It requires:

- An understanding of the people and groups with whom we wish to communicate.
- Clarity of thought and word.
- The creation of opportunities for input, and our willingness to hear and respond to this input.
- The selection of an appropriate mix of communication methods.

Communication is a primary mechanism for building continued support for group/community JPIC project. Encourage group/community members to become involved and to ask questions. Never assume everyone knows what is going on or that communication is unnecessary. Time spent on communication is never wasted. Use a variety of communication modes so as to be as clear and as straightforward as possible.

Communication is an important tool to:

- Create awareness of community development and encourage participation.
- Develop support and momentum for the activities.
- Enable community members to contribute their knowledge, skills and abilities.
- Advocate for a particular option or decision.
- Receive information and feedback.
- Avoid and resolve conflict.

If you find that the group/community or supporters’ perceptions about the project and its results differ from those of the group, this is a clear signal that communication has not been effective. Usually a lot of energy is put into communication during the initial stages as support is built and a plan developed. Often, however, as implementation takes up more and more energy, the emphasis placed on communication decreases. Failure to sustain good communication throughout the whole process is a common mistake that can undermine the efforts towards transformation.

Effective communication requires us to:

- Listen.
- Be aware of non-verbal ways of communication.
- Speak and write effectively.
- Facilitate conversation and discussion.
- Be open and respond to feedback.

For an effective communication process, the group needs to be clear about who to communicate with.

4.1. Communication Strategy

Why do we communicate?

What do we want to communicate?
How will we create an open process so that others can be involved?
Discuss the answers to these questions in the group and develop a strategy for communication.

- Communication that is not clear can undermine the credibility of the group. Think carefully about what you want to communicate and the best method to use.
- Make sure the group is communicating with present and future allies.
- Clear and simple communication requires work. Take the time to be clear about what you are saying and then say it simply.
- Listen to and respect the opinions of others.
- Always build feedback loops into your communication processes.
- Balance formal and informal methods of communication.
- Communication is a two-way dialogue, not just a downloading of information.

What communication approach or strategy is the group currently using?
How can this approach be improved?
Does your approach include both formal and informal methods of communication?

5. BUILDING GROUP CAPACITY

Group capacity building is multi-faceted. All these need consideration: skills, knowledge, ability, access, leadership, infrastructure, time, commitment and resources.

Developing group capacity means taking risks, improving things and sharing control. It involves change, training and the sharing of power. Give people time to express themselves, to adapt to change and to learn. This is best done when the group/community members have a voice and are in charge of the process.

Some of the keys to success in the capacity-building process are:

- Assess everything required to carry out the plan, role or action.
- Understand the skills and knowledge required for the various roles or action.
- Identify the gaps, the lacks.
- Develop strategies for filling the gaps, what is wanting.
- Develop strategies to support individuals while they learn to apply new skills and knowledge.

Try to use community members and organizations as a resource for skill development. You may be surprised at the range of skills, knowledge and abilities that individuals and organizations possess.

Building on the strengths, skills, abilities and knowledge that already exist in your group/community will be an ingredient for in the project's success. People do not participate if their contributions are not valued and recognized, or if the participation does not improve their particular situation. Don't ask for the involvement and help of community members if you are not willing to give them a meaningful role or address their interests and needs.

All group/community members have skills to offer. The challenge is to organize and support individuals so that they can make a meaningful contribution to the process. To increase capacity, you must first understand the current capacity of your group/community (knowledge, skills and abilities, etc.) and those needed at the different phases of the project.

Sometimes we fail to identify and build on capacity because, initially, it seems to be a daunting and somewhat complex task. Link capacity building to the goals and objectives of your group/community project plan.

The process of the Pastoral Circle and the implementation of the action are powerful tools for the support and development of young people and those who are marginalized. Young people may have skills but little work experience. Find ways to let these individuals become involved in the process and gain this needed experience.
CHAPTER 8
MONITORING AND EVALUATION

1. THE CHANGES OUR ACTION HAS BROUGHT TO THE SITUATION

The role of the Evaluation is to assess changes in the situation which are due to our action, to find out what could be improved and how, and so steer the group towards new adventures. Our group’s actions and those of other actors have brought about changes, and thus a new situation… Because the situation changes continually, we have to keep on looking at it, doing further analysis, faith reflection and planning. The more we know about the situation and the more we analyse it, the better we can tackle it and therefore the more effective our action will be.

Thus, the Pastoral Cycle continues getting closer and closer to the VISION without ever reaching it. The PROCESS of the Pastoral Circle continues.

Pastoral action brings about transformation of the community even more than change in the context. Only when both people and communities are transformed, is the pastoral action effective. People and communities will be transformed by engaging in the struggle to establish peace and justice in the world. An important part of the Evaluation is to evaluate the process lived by the group: the learning, the experience, the consolidation of the group, the difficulties met and overcome.

‘Monitoring and Evaluation’ is an important step in the Pastoral Circle process. Present it in an attractive way and rotate the people gathering the data, so that many can participate in the process.

Make sure that everyone responsible for monitoring has clear and consistent guidelines and that monitoring records are completed fully and accurately. Give people collecting the information feedback on the results of their monitoring and how they are being used. Publish the results regularly to give encouragement to the members of the group/community.

The indicators will help to monitor some of the outcomes on a regular basis. Actions often produce unexpected outcomes, as well as planned changes, so it is important to collect information in a way that will show kinds of outcomes.

2. MONITORING AND EVALUATION

Monitoring means examining regularly whether we are doing the tasks according to the plan or not. It is about systematically collecting information that will help with the evaluation. At the same time, monitoring is an encouragement for those participating in the transformation, as it allows them to see progress in the tasks that are being done. It is important to keep good records, both for regular up-dates and for use when evaluating later on and to specify how regularly this information is to be collected, e.g. daily, monthly or quarterly.

Evaluation helps us see if outcomes of what we have been doing correspond to our objectives and goals and are effective. It will guide changes and improvements for the future. If we have not achieved our objectives, evaluation will help us know why, and what we need to do to overcome the problems or constraints. This could mean adjusting certain tasks and objectives. Everybody in the group/community can participate in monitoring and evaluation, but there needs to be someone responsible for it.
### 3. STEPS IN MONITORING

<table>
<thead>
<tr>
<th>Steps</th>
<th>Monitoring</th>
<th>Evaluation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Understand project details</td>
<td>Examine the details of the work plan and see: What tasks are to be done. Where the tasks are taking place. When the tasks begin and end. Who will do them. How they were done.</td>
<td>Study project activities</td>
</tr>
<tr>
<td>2. Identify monitoring and evaluation methods</td>
<td>On-site observation, interview, discussions, and/or self-report by the people concerned</td>
<td>Observation, interview, discussion, and/or self-report by the people concerned</td>
</tr>
<tr>
<td>3. Produce evaluation instrument and materials.</td>
<td>Can be in the form of observation checklist, questionnaire, interviews, etc.</td>
<td>Can be in the form of questionnaire, interview, daily self-record, etc.</td>
</tr>
<tr>
<td>4. Make a monitoring and evaluation plan</td>
<td>Where and when to do the monitoring, duration, who will be involved. Have everything prepared in advance. Have the Plan of work at hand.</td>
<td>Identify the time frame for the evaluation</td>
</tr>
<tr>
<td>5. Undertake monitoring and evaluation</td>
<td>Collect data whether the activities of your plan have been successful or not. If the outcomes were not totally reached search for the reasons why.</td>
<td>Do it as planned</td>
</tr>
<tr>
<td>6. Assess the learning and community building experienced by the group in the process of the PC.</td>
<td>Gather the whole community (work first in small groups) to see the learning, the difficulties, the joys, the community building, the resolution of conflicts etc.</td>
<td>Evaluate the process, the learning, the community building. Keep a record of it.</td>
</tr>
<tr>
<td>7. Summarize data and results of monitoring and evaluation in a report to share with others.</td>
<td>Summarize the outcomes and write the monitoring report.</td>
<td>Summarize the outcomes and report back</td>
</tr>
</tbody>
</table>

In monitoring as in evaluating we have to be accurate and avoid bias. That’s why the indicators are so important. Make sure the roles of the monitor and evaluator are clear and also the purposes of the monitoring and evaluation.

An important aspect of the monitoring and evaluation is the reporting back. Decide how often you will provide information on the outcomes of the actions. Make sure the message is clear for the audience. You can give written reports – quarterly, mid-year or annual newsletters or progress reports. You can also do it by oral presentation, informal discussions, radio programmes, plays, stories and role playing, etc.
3.1. Outcome Monitoring Sheet

It can simplify the task of monitoring and of collecting and working on the information later to have model sheets to record the information. Here are some examples. Give a page to each person monitoring one aspect of the whole.

<table>
<thead>
<tr>
<th>Outcome: Create awareness about the lack of quality of certain medicines</th>
</tr>
</thead>
<tbody>
<tr>
<td>Date</td>
</tr>
<tr>
<td></td>
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<tr>
<td></td>
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<tr>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Outcome: Family farmers discuss with the community re offers received to sell their land</th>
</tr>
</thead>
<tbody>
<tr>
<td>Date</td>
</tr>
<tr>
<td></td>
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</tbody>
</table>

4. EVALUATION

If Monitoring has been well done the Evaluation will be easy to do. To evaluate you need to go back to your Plan of Action.

The evaluation shows the changes that our action has brought to the situation. What have we achieved? What remains to be done? How can we improve our action? What is our impact? What worked and why? What did not work and why? What could have been done differently? What adjustments and changes are required now? Do we need a change of strategy? Evaluation supports the community’s commitment to stay on track and achieve results.

Concrete information about what has been undertaken is important but so too is information about community members’ perceptions of the process, the results achieved and the overall benefits of community development.

Acknowledge that risks will be taken and that most likely mistakes will be made. Evaluation enables the community to learn from these mistakes. Ensuring that this information is available means that the activity can be adapted and any risk minimised.
5. MONITORING AND EVALUATION FRAMEWORK

5.1. Monitoring our Goals

<table>
<thead>
<tr>
<th>Specific GOALS</th>
<th>Outcomes (changes observed)</th>
<th>Outcome indicators</th>
<th>Information collection methods</th>
<th>When and by whom</th>
<th>How to report and use</th>
</tr>
</thead>
<tbody>
<tr>
<td>Goal 1 To increase awareness on quality of medicines</td>
<td>Many people try to know where the medicines come from</td>
<td>How many people buy medicines in pharmacies? The number of medicine sellers in the market</td>
<td>Questionnaire to pharmacies. Observation</td>
<td>Every month by group members (X, A, B…)</td>
<td>Annual evaluation</td>
</tr>
<tr>
<td>Goal 2 Facilitate access to good quality medicines</td>
<td>More pharmacies sell the exact amount of medicines needed</td>
<td>Number of pharmacies selling part of the box of medicines</td>
<td>Interview and checking</td>
<td>Every month by group members (Y, Z, …)</td>
<td>Annual evaluation</td>
</tr>
<tr>
<td>Goal 3...</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

5.2. Monitoring our Objectives

<table>
<thead>
<tr>
<th>Objectives</th>
<th>Outputs</th>
<th>Output indicators</th>
<th>Information collection methods</th>
<th>When and by whom</th>
<th>How to report and use</th>
</tr>
</thead>
<tbody>
<tr>
<td>Objective 1 Write simple articles re the danger of medicines bought in the market</td>
<td>Articles written in the Parish newsletter. Articles written in the local newspaper</td>
<td>Number of articles written. Number of articles published. Medias publishing the articles</td>
<td>Collect the articles and keep track of the writer and the publication</td>
<td>On the date by the writer</td>
<td>At the monthly meeting to encourage others to do the same, and at an annual evaluation</td>
</tr>
<tr>
<td>Objective 2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

5.3. Steps in Strategic Planning

Once we have the data we need to analyse it, to assess the strategic options and to agree on the future strategy.
Effective monitoring and evaluation will help your group/community to work towards transformation and justice. It will also help to embody integrity, credibility and accountability of the group and its members and facilitate effectiveness and efficiency, and above all, ensure that the work you do will make a real difference.

6. THE FIVE PILLARS OF EVALUATION

The Objectives: the evaluation is an opportunity to re-state the original objectives of the project and to measure the changes that have occurred.

What were you expecting to achieve through this project? Were your goals met? Why is there a discrepancy? Was this discrepancy anticipated? Was there a possibility of reducing it? How do you want to re-define your action now?

The Means: assess the human and material means that were used to reach your goals. Look at the use of available resources (accountability) and future needs (forecast). This can help you to do a budget to develop the activities. It can be the moment to ask for contributions from the community, the congregation, the parish, the members, etc.

What is the relationship between the goals and the means? Are you using all the means? What are the difficulties due to the lack of means? What are the resources you will need for the future? Where should you invest more resources to make the project easier and to increase its efficiency?

The Results: what have you learned from doing this? How did you communicate the results? To whom? What impact did it have on the society? On those directly concerned? On others? What has happened to the group/community because of the process followed? What were the reactions of the media? Has the milieu developed a greater sensitivity to issues of Justice and Peace and is it more humane as a result? What has really been accomplished? What has this changed in your environment and in your neighbourhood?

The Relationship with the Gospel: sometimes there are no direct links between our concrete achievements and the Gospel. However, it is important to see how the Faith reflection has guided us during our journey towards transformation. What Gospel values are accentuated? What signs of hope does the project present?

The Future Phases: the evaluation report will present elements allowing us to overcome the weak points and to consolidate the strong points of the project. Favour the elements that appear to be the most appropriate, but do not do it too hastily or too slowly... What can you do to be more efficient? How will you go about doing this? With whom? What will be your schedule? What procedures will you use?

This is also an invitation to review the strategies implemented in the different aspects of the project, the communications, the management of resources, the pedagogy used to create awareness and the types of interventions. The review needs to be open and inclusive. It is an ideal time to celebrate successes and accomplishments, as well as to make adjustments and changes.

The group/community plan must adapt to take into account major changes that occur within the community. An annual review of the plan brings communities and organisations together to reinforce the vision they have for the community and to see how well all the pieces are fitting together.
7. EVALUATION SHEET

You may like to produce a list from the following questions that will allow you to see the changes in the situation and the learning process of the group.

7.1 About the Achievements

What has been achieved over the last year (or chosen time period)?

Are we closing the gap between where we were when we developed our plan of action and where we want to be?

What changes have occurred in the last year (impact), and how has our community/group plan effectively respond to them?

What remains to be done? How can we improve our action?

What are the strengths we should continue to build upon?

What are the challenges to which we need to respond?

Are our goals and objectives still meaningful?

Are there new actions we should take to reach our vision and goals?

What are the questions for which answers must be sought?

What additional skills and resources do we need to be effective?

What strategies should we use?

How could we involve more people? Who (else) should be contacted in the community?

7.1.1 About the Process

People and communities are transformed by their engagement in the struggle to establish peace and justice in the world. As mentioned earlier, Pastoral Action is as much about community transformation as situational change. Only when both individuals and communities are transformed and adopt a ‘justice is possible’ mentality, can their chosen action be effective.

Some questions worth asking while evaluating the process:

What have I learned during the process?

What have we learned as a group?

What should we be doing about community development?

What skills or knowledge do I, or the group, need to implement the project towards transformation more effectively?

What should be my/our next steps?

What will be done to maintain commitment and motivation?

8. THANKS TO ALL THOSE PARTICIPATING IN THE PROCESS

The time of doing and presenting the evaluation results is an appropriate moment to celebrate success, to thank all involved and to invite new people and organisations, thereby expanding your energy pool and sharing the load. It is a time to create opportunities for individuals and organisations to recommit; for leaders and activists to take a break or take on a new role within the process.

To maintain motivation, avoid relying on the same small group of individuals each time. They may burn out and no longer be able or willing to make a contribution. New blood brings fresh energy and motivation.

Equally important is enabling individuals or organizations to change roles or take a break from the process. This allows them to renew their commitment and contribute as their personal circumstances permits.

When the group/community feels ownership and is committed to a course of action the result will be a change in the situation and a greater commitment of individuals and the community.
ANNEXE 1 – THE BOAT CODE
ANNEXE 2 – HAPPY VILLAGE, SAD VILLAGE

Happyvillage was on the riverside. Its villagers were hardworkers and prosperous. One day a shout woke up the village: a baby is carried out by the waters! The villagers run to the river bank and the few wble to swim jumped into the water to rescue the infant. The child was saved and several families offered to raise the child. One was chosen. The next day another a simiar cry was heard, another child was taken by the river and the same action was taken. People saw that the babies were still alive because they were inside a kind of raffia basket. The following day, two more babies came down the river, then three more, then seven. Soon there were so many babies coming down the river that the village leaders had to organize themselves for the rescue. Those who knew how to swim taught the others and soon a swimming school came to existence. Then the families had to organize themselves to welcome the saved children. Yet babies continued to come down the river. Some time later a new school had to be opened as children increased. The children were so numerous that the villagers had less time to farm and food started to be scarce as more and more babies came down river. Yet the people of Happyvillage felt well because they were saving so many children. One day, Questioner, a villager who had gone to work in another region came to visit his family. Seeing what was going on he asked: “Where are these babies coming from?” Nobody knew the answer. “We should gather a party to go up river to find out what is happening.”

Despite the opposition early morning Questioner took some food for the road and started his way up-river. After three days walk he reached the next village Sadvillage. People were sad because they were loosing their babies. They were falling into the water and they were unable to save them. He asked why the children were falling into the river. They took him to the riverbank. Two years ago there was a very strong storm, the waters of the river grew terribly and they took the bridge and a little beach where women used to go to draw water. Since then women had to go down the stiff cliff to fetch water. The children carried on their back started falling down the river. Then they thought to wrap them in a raffia basket to protect them in case they would fall. But they went on falling, women were unable to save them but they saw them floating on the basket and hoping somebody will take them down the rivre. When they heard Questionner they were very happy. Questioner went on asking: “why didn’t you do something about it?” “Most of our valid men are abroad to get some money.” Those in the village don’t know how to swim and they cannot go to fetch the stones on the opposite bank of the river. He asked if they would accept their help to solve the problem. They answered they would be glad…

Questioner went back to his village to tell them of his discovery and to ask for strong young men to help upriver. The decision was difficult. Children continued to appear in the river. They needed the strong ones to swim. But a few young people started seeing the incoherence of saving children while not doing anything to attack the root cause of the problem. Questioner form a small team and went upriver to Sadvillage, to discuss with the population what could be done. They planned to do the easiest work now and let the building of the bridge for the time men will come back. The women organized a rotation to keep the babies in the village while their mothers would go to fetch water. The able men and those from Happyvillage started building steps in the cliff to facilitate the descent. Down the cliff they build a sure wooden deck from where women could fetch water in security. When the men came back from their seasonal work, the Questioner team that had become part of the village helped them to fetch the stones and to build a new bridge that would allow reaching the beach on the riverside, that was a secure place for women and men.

Do we not have sometimes the attitude of Happyvillage in front of the situation? We are so busy answering the “immediate” needs that we are unable to ask the right questions, to look at the causes of the problem and to free some persons and resources to go up-river to discover the cause why those babies were falling into the water.

Are we ready to start asking the question: WHY IS THIS HAPPENING? to go up river to determine why so many children are falling and drowning in the river? Only when we know what is happening, the cause of the problem we are working at, we could start planning what to do and initiate the necessary changes to transform the situation.
ANNEXE 2 – HAPPY VILLAGE, SAD VILLAGE (PAGE 2)
ANNEXE 3 - THE HEADACHES

You can ask 4 people to represent the following sketch. 2 persons will be doctors and 2 patients.

**Day 1**

Patient 1 goes to see doctor A.

Patient 1 has a very strong headache. He/she wants something to cure him from his headache. Doctor A asks him to some questions and tells him/her that he is sending him to have some tests. The following day he must come back with the results of the tests.

Patient A is not very happy to have to come back and to go now to do the tests. He asks for some pain killers. Doctor A tells him to be patient and to take a very soft painkiller only after doing the test. Patient A goes out crossed because he has to lose his time going to the lab and coming back next day.

Patient 2 goes to see doctor B.

Patient 2 has a very strong headache. He/she wants something to cure him from his headache. Doctor B asks him some questions. He thinks it is just a headache and he gives him some strong pain killers. He tells him to come back a week later if the pain persists. Patient 2 goes out with hope that his pain will be finished once he takes his strong painkiller.

**Day 2**

Patient 1 returns to see doctor A.

Patient 1 brings the result of the lab-test to doctor A. Doctor A sees he has meningitis, a very serious sickness. But he prescribes the adequate medicine and gives some advice to take it and what to do the next time.

**A week later**

Patient 1 is recovering and feels better.

Patient 2 he is buried. He also had a meningitis but doctor B didn’t ask him to do a test (analysis) and the result is that the patient became worse, didn’t have strength to go back to the doctor and he died 3 days later.

**Personnal and Group Reflection**

What is the difference in the attitude of the two doctors? Finally, who had the right attitude?

Do we too sometimes act like doctor ‘B’? What are the difficulties we experience when we act like Doctor ‘A’?

What can we do to have the attitude of Doctor “A”? What should I change, personally when I analyse situations?

How should we act as a group when we intend to solve a problem?
THE ICEBERG

Within a single situation of injustice there are numerous issues we have to deal with. It is very much like an iceberg.

An iceberg has a visible section above the waterline and a larger, invisible one below it.

Many sides of a problem may be observable but other aspects are only detected after thorough searching and a deeper analysis.

Moreover, the less obvious sides of a story usually cover a much larger area. We will have to make a greater effort, therefore, to analyse and unravel these hidden elements.
<table>
<thead>
<tr>
<th>ANSWERS given</th>
<th>1 - WELFARE</th>
<th>2 - CHARITY</th>
<th>3 - DEVELOPMENT</th>
<th>4 - LIBERATION</th>
<th>5 - JUSTICE &amp; PEACE</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>A. CAUSES of the Problem</strong></td>
<td>Circumstances beyond the control of Local people. Natural Disasters Bad Luck</td>
<td>Situations of poverty, distress, calamities, wars, etc.</td>
<td>Lack of Education Lack of Resources causing low standard of living</td>
<td>Inadequate Structures, Exploitation, Domination, Oppression</td>
<td>Unjust Structures (laws, traditions, practices, agreements). Situations of injustice</td>
</tr>
<tr>
<td><strong>B. GOALS</strong></td>
<td>To Relieve Suffering</td>
<td>To Relieve Suffering</td>
<td>To improve people’s life and bring development, To Raise Production To Subdue Nature</td>
<td>To Challenge and Overcome. Exploitative Structures. To make existing structures work more fairly.</td>
<td>To build more just structures: a new economic, political, legal and education structures based in justice.</td>
</tr>
<tr>
<td><strong>C. AGENT</strong></td>
<td>NGOs, Charities, associations, governments… Caritas at different level, well-being societies: St. Vincent of Paul societies; the legion of Mary</td>
<td>Funders, Non-Governmental Organizations (NGOs), Community Base Org. (CBOs), Faith Based Org. (FBOs)</td>
<td>Trade Unions, Political Parties and movements, Small Christian communities.</td>
<td>Justice and Peace Commissions and groups Churches Justice Committees, Committed groups.</td>
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<tr>
<td><strong>D. Type of CHANGE</strong></td>
<td>NO long-term CHANGE Non-Confictual Models</td>
<td>NO long-term CHANGE Non-Confictual Models</td>
<td>FUNCTIONAL CHANGE Non-Confictual Models</td>
<td>STRUCTURAL CHANGE Conflictual Models Sustainable</td>
<td>STRUCTURAL CHANGE TRANSFORMATION Conflictual Models Sustainable. Finds out people and structures responsible and works towards changes structures</td>
</tr>
<tr>
<td><strong>E. PEOPLE’S INVOLVEMENT</strong></td>
<td>Passive or no consultation</td>
<td>Passive, little or no consultation</td>
<td>Passive or active. It depends on the agent and how they see development.</td>
<td>People’s involvement.</td>
<td>People’s involvement.</td>
</tr>
<tr>
<td><strong>G. EXAMPLES</strong></td>
<td>Famine for lack of rain. R/ Famine Relief, distributions by rich countries. Refugee Centres Care of Disabled Child Care / Clinics</td>
<td>Refugees due to fighting. R/ Distribution of food by Caritas Int. with money collected by Christians.</td>
<td>Lacking formation, or structures. Technical Training in agriculture, home industries, income producing activities, health care, savings and credit.</td>
<td>Awareness Programs. Advice De Organized to reform structures Education, Health, Agriculture Services e.g. Extra classes, Legal Aid, Citizen’s Dismissal of factory workers to find cheaper labour.</td>
<td>Ex. Unjust Economic Agreements- R/ Lobbying, Networking to transform unjust laws. Alternative Structures, co-ops, workers councils, New forms of Education.</td>
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<tr>
<td>Unjust Situations in our world</td>
<td>Welfare &amp; charity Answer</td>
<td>Development Answer</td>
<td>Justice and Liberation Answer</td>
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<tr>
<td>The situation of poverty of 2/3 of the humanity. The difference in standards of living between</td>
<td>Care of the poor. Distribution of goods &amp; food.</td>
<td>Development projects: Building of schools, agricultural, leadership, etc</td>
<td>See what is causing the poverty and work to change the laws and situations. E.g. the external debt (18 countries); the trade agreements (change), the agricultural subsidies, the dumping etc. The GCAP (Global Coalition Against Poverty) demonstrations; public events; lobbying governments and International Financial Institutions (IMF, WB, Af. Bank)</td>
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<td>rich and poor.</td>
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<td>The degradation of the agriculture in the developing countries. Agricultural dumping and</td>
<td>Distribution of seeds &amp; food. Distribution of agricultural machines, animals, etc.</td>
<td>Formation of farmers; development of organic agriculture; formation of cooperatives; new markets: poultry, fish, etc.</td>
<td>Lobby the governments; the WTO, the WB &amp; IMF. FAO &amp; governments for Food Security.</td>
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<td>commodity prices plunging; devastation of rural communities; Food insecurity;</td>
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<td>The degradation of the conditions of trade in the developing countries and the International</td>
<td>Help to poor people affected by this.</td>
<td>Fair-trade; cooperatives; associations of sellers;</td>
<td>New International legislation; lobbying governments to join forces at Int. meetings of the WTO. REPAS &amp; EU.</td>
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<td>agreements on trade.</td>
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<td>The trafficking of human beings: child labour; prostitution; emigration; labour;</td>
<td>Welcoming those who come back, giving them protection &amp; covering their basic needs.</td>
<td>Organizations to help women, children, people affected.</td>
<td>SOYWALD (Germany) changing legislation on women in prostitution; raising the age in the army at 18 (UN); lobbying for fair conditions of employment; campaigns against buying articles made by children (China, South Asia); campaign to restrain articles from “exploitation of labour” at the WTO.</td>
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<td>The death penalty.</td>
<td>Priests, ss, people visiting &amp; assisting the prisoners. Help to prisoners to study, to</td>
<td>Associations of prisoners and their families. Associations / campaigns asking for forgiveness of</td>
<td>Groups working towards a change in legislation: to forbid the death penalty. In some states of USA, those who were under 18th when committed the crime cannot be taken to death.</td>
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<td>defend themselves.</td>
<td>particular prisoners.</td>
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<td>The war crimes: rape; kidnapping of children (child soldiers and “wives”), cutting of body</td>
<td>Welcoming, caring basic needs and giving Psychological help in refugee camps and in special</td>
<td>The International Criminal Court (to judge and punish those having committed war crimes and protecting the victims. Development Programs for victims.</td>
<td>Justice and Peace processes of reconciliation, peace education; work against proliferation of weapons.</td>
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<td>parts, killing.</td>
<td>centers.</td>
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<td>Proliferation of small weapons in Africa</td>
<td>Taking care of the victims, those injured.</td>
<td>Teaching how to use weapons; to change weapons by instruments of work. E.g. South Africa, Mozambique.</td>
<td>Nainbi Protocol (11 countries to fight the proliferation of small arms); Cross-border Peace processes; Inter-Church peace processes (traditional + Christian) in S. Sudan.</td>
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<td>New liberal economy and the free trade philosophy.</td>
<td>Help the victims mainly the poor. Social salary for the poor.</td>
<td>Education to get good job and to be able to spend.</td>
<td>Transformation of the unjust system. Change of legislation and working towards a new economic and social system.</td>
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<td>Globalization (good for a few, but many bear the consequences. It improves life but also</td>
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<td>destroys it.</td>
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<td><strong>Unjust Situations in our world</strong></td>
<td><strong>Welfare &amp; charity Answer</strong></td>
<td><strong>Development Answer</strong></td>
<td><strong>Justice and Liberation Answer</strong></td>
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<td>Unequal distribution of water and lack of drinking water. e.g. privatization of water in Ghana (Accra). Kenya privatization of water going on.</td>
<td>Building wells, putting taps in villages. The example of “Manos Unidas” building wells not fighting water privatization.</td>
<td>Bringing the community together to solve the problem of water: the community builds access to water and cares for quality of water. Formation of technical people.</td>
<td>Work against the privatization of water by big companies. Lobbying and advocacy for laws against privatization, looking for better options to keep the “water for all.” e.g. Ghana National Coalition Against the Privatisation (CAP) of Water. Reform of the public sector water utility, greater local management and local community accountability.</td>
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<tr>
<td>External Debt</td>
<td>Helping people who suffers the consequences of the debt.</td>
<td>Education &amp; Formation on Economic issues</td>
<td>Lobbying the Financial Institutions to cancel the Debt of developing countries. Kenya – KENDREN: Global week on debt – Part of the GCAP (towards the G8).</td>
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<tr>
<td>HIV/AIDS</td>
<td>Taking care of sick/ providing medicines.</td>
<td>The sick take care of their sick &amp; family. Education of orphans. Prevention; Youth alive, etc</td>
<td>Advocacy to change laws to allow free import &amp; export of essential medicines; e.g. Kenya law on imports; Advocacy at int. level to change the Intellectual Property Agreements (free reproduction of medicines) at WTO; lobby at the pharmaceutical companies and the WHO to lower price of ARV.</td>
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<tr>
<td>Crisis of the textile &amp; shoe industry in the developing world due to dumping of “second hand articles”</td>
<td>Provides help for buying second-hand articles to poor people.</td>
<td>Formation to trade business; loans;</td>
<td>Working towards a change of policy. Creating awareness of the number of jobs lost due to “second hand articles”; the change in approach to clothing (too many);</td>
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<tr>
<td>Refugees &amp; migrants</td>
<td>Centres to welcome them, giving food, shelter, basic needs. Associations to welcome refugees.</td>
<td>Creating awareness in the Christian communities &amp; in society on the reality of the immigration. Education of refugees. Helping the integration of refugees.</td>
<td>Advocacy to change the laws of accepting refugees &amp; migrants at UN and at the EU and governments. Campaigns to change the mentality of people about refugees.</td>
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<tr>
<td>GMO’s Genetically Modified Organisms invading the market with patents attached and all in hand of the Agrobusiness.</td>
<td>Doing nothing. Sometimes distributing seed that is GMOs</td>
<td>Awareness of what GMOs are and some actions against the introduction of GMOs in the market.</td>
<td>e.g. the refusal of Zambia to accept Food Aid with GMOs. Fruit of a formation and action towards the government &amp; international community.</td>
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<tr>
<td>Situations of war</td>
<td>Covering basic needs</td>
<td></td>
<td>Conflict resolution. Peace Education. Peace Negotiation processes. Advocacy towards govt. &amp; Int. community.</td>
<td></td>
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<tr>
<td>The conditionalities of the Structural Adjustment Programs and the Poverty Reduction Strategies</td>
<td></td>
<td>Different groups contribute to choose the needs to be tackled. Formation on the reality of the help.</td>
<td>Lobbying towards elimination of certain conditionalities and strengthening local participation.</td>
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</table>
## ANNEXE 6 – THE STOREY BUILDING ANALYSIS

<table>
<thead>
<tr>
<th>Category</th>
<th>Details</th>
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<tbody>
<tr>
<td>ECONOMIC &amp; SOCIAL</td>
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<tr>
<td>SAFETY</td>
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<tr>
<td>RELATIONSHIPS</td>
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<tr>
<td>POLITICAL &amp; DECISION-MAKING</td>
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<tr>
<td>CULTURAL</td>
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<tr>
<td>ETHICAL-MORAL</td>
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<tr>
<td>STEPS/TASKS</td>
<td>Start</td>
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<tr>
<td>AIM of the Action</td>
<td>Name the AIM of the Action</td>
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<tr>
<td>ACTION to undertake</td>
<td>Name the Action you intend to do</td>
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<tr>
<td>Objective 1</td>
<td>Name it</td>
</tr>
<tr>
<td>Task 1.A</td>
<td>Name it</td>
</tr>
<tr>
<td>Task 1.B</td>
<td>Name it</td>
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<tr>
<td>Task 1.C</td>
<td>Name it</td>
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<tr>
<td>etc.</td>
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<tr>
<td>Objective 2</td>
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<td>Task 2.A</td>
<td>Name it</td>
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<tr>
<td>Task 2.B</td>
<td>Name it</td>
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<td>Task 2.C</td>
<td>Name it</td>
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<tr>
<td>Objective 3</td>
<td>Name it</td>
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<tr>
<td>Task 3.A</td>
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<td>Task 3.B</td>
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</table>
## ANNEXE 8 - PARTIAL EXAMPLE OF A PLANNING

<table>
<thead>
<tr>
<th>STEPS/TASKS</th>
<th>Start</th>
<th>End</th>
<th>Who is responsible</th>
<th>Who is doing what</th>
<th>With whom</th>
<th>Resources needed</th>
<th>Where</th>
<th>How</th>
<th>When</th>
<th>Indicators to evaluate</th>
<th>% done</th>
<th>Current end date</th>
</tr>
</thead>
<tbody>
<tr>
<td>AIM of the Action</td>
<td>That the village community gets from the oil exploitation Company the compensation in infrastructure they asked for: building of a school and payment of teachers for 5 years</td>
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<tr>
<td>Objective 1</td>
<td>Gather information on the land taken by ESSO from village XX: communal land, forest and bush and the indemnities paid</td>
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<tr>
<td>Task 1.A</td>
<td>Measure the land taken in the village</td>
<td>1/01/2013</td>
<td>31/06/2013</td>
<td>Mr X</td>
<td>Mme. A, Mr. B, Mr. C…</td>
<td></td>
<td>meter, bycicle during the days of</td>
<td>In village XX</td>
<td>the number of Ha. Measured</td>
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<td>Task 1.B</td>
<td>Write a letter asking for a meeting with gov. Administr.</td>
<td>1/01/2013</td>
<td>15/01/2013</td>
<td>Mme. BB</td>
<td>Mme. BB writes it &amp; Mr. X posts it.</td>
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<td>Date and %</td>
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<td>Task 1.C</td>
<td>Write a letter to ESSO asking to know the extension of land taken from village YY.</td>
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<td>Date and %</td>
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<td>etc.</td>
<td>Prepare a paper with the information obtained to present to ESSO.</td>
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<td>Date and %</td>
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<tr>
<td>Objective</td>
<td>STEPS/TASKS</td>
<td>Start</td>
<td>End</td>
<td>Who is responsible</td>
<td>With whom</td>
<td>Resources needed</td>
<td>Where</td>
<td>How</td>
<td>When</td>
<td>Indicators to evaluate</td>
<td>% done</td>
<td>Current end date</td>
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<td>Objective 2</td>
<td>Evaluate the value of the land taken by ESSO and the long-term prejudice suffered by the community</td>
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<td>Task 2.A</td>
<td>Gather information on the number and kinds of trees lost by the community</td>
<td>1/01/2013</td>
<td>31/06/2013</td>
<td>Mr X</td>
<td>Mme. A, Mr. B, Mr. C, …</td>
<td>with the owners of the land, the chief, the district officer</td>
<td>In village XX</td>
<td></td>
<td>the number of Ha. Measured</td>
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<tr>
<td>Task 2.B</td>
<td>Evaluate the cost of each kind of tree</td>
<td>1/02/2013</td>
<td>31/06/2013</td>
<td>MR. WYU</td>
<td>Mme. XRB (mangues); Mr. Tree Z, etc.</td>
<td>agronom from XX; lodging for the agronom; etc…</td>
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<td>Date and %</td>
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<td>Task 2.C</td>
<td>Discuss what we consider &quot;fair community indemnities&quot;</td>
<td>1/08/2013</td>
<td>31/12/2013</td>
<td>Mr. KOU</td>
<td>Mr. KOY + Mme. MOP + …</td>
<td>with the whole community</td>
<td></td>
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<td>Date and %</td>
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<td>Task 2.E</td>
<td>Prepare a paper with the information obtained to present to ESSO.</td>
<td>1/01/2014</td>
<td>15/01/2014</td>
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<td>Date and %</td>
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<td>Objective 3</td>
<td>Name it</td>
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<td>Task 3 A</td>
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<td>Task 3 B</td>
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