

“Qualified Advocacy”

JESUIT ADVOCACY

(March 2006)

The Social Apostolate (SA) & The Jesuit Refugee Service (JRS)

Some Comments on Synergies

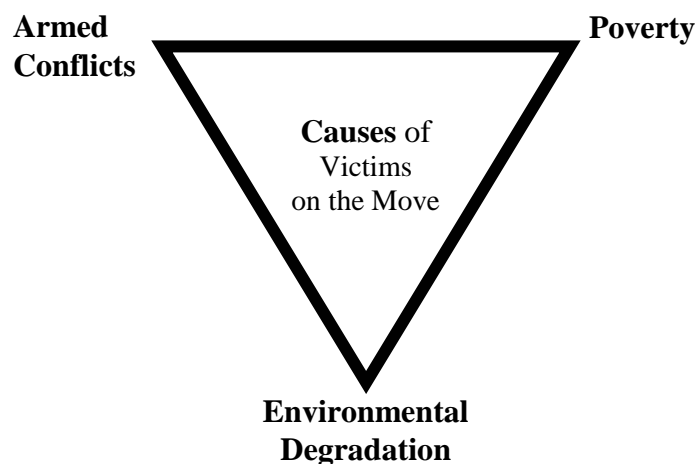
History tells us that JRS is a child of the Social Apostolate. However, the necessary and positive independent development over the years since 1983 of JRS as requested by its mission, should not mean lack of relationship between SA and JRS or multiplication of structures, if both instances can collaborate. This challenge to collaborate becomes even stronger, if we are talking of *qualified advocacy*, a task that requires specific networks and expertise due to the complexity and global nature of today’s world.

This paper is at the service of facilitating discussion and discernment on some points in the topic of *Jesuit qualified advocacy*. I know that there are so many incomplete issues that will need to be addressed by the SA and JRS experts on advocacy. More elaboration is needed in the *Ignatian* dimension of this *Jesuit advocacy*.

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 A. **Shared Urgent Challenges: *At the Root Causes of “Victims on the Move”***

Let us start from the concrete. The social apostolate and JRS share at least one priority area of the Jesuit mission: the concrete *people on the move* because of suffering and injustices. In a globalizing world, apart from unfolding the spiritual dimensions of this suffering reality, the Society of Jesus addresses this priority with both assistance and development work, without forgetting to address the root causes for structural change. Today, analysts (UN, WB, Conflict and Peace Studies, etc.) have difficulty in making a very clear distinction between three main interdependent causes of migrations: armed conflicts, poverty, and environmental degradation. These are different interdependent root causes of violences which strip people of their fundamental rights and the right to justice.¹



Worldwide there are some 40 million refugees, displaced, and asylum seekers escaping from armed conflicts. Around 2 million – out of these 40 million – are escaping right now from an ongoing “genocide” in Darfur. Around 4 million people were killed directly or indirectly (destruction of social support structures: health, food production...) because of the armed conflict in DR Congo since 1996. In the chaos of that war, the possibility to plunder with impunity DRC’s natural resources including green forest timber, has attracted the greed of nationals and transnationals in a vacuum of good governance and a failed state. In several strategic world zones, war economies aim to guarantee access to fossil fuels and a production that sustains an unsustainable development responsible of the already undeniable global warming. UN has forecasted that, within the next 5 years, the world will reach the number of 50 million environmental refugees, more refugees than today’s refugees due to armed conflicts. In a small locality of Kibondo, northwestern Tanzania, (IRIN, 30 March) where JRS works, is a temporary camp which hosts at least 7,000 Burundian refugees who have fled a food crisis in their country due to the prevailing drought. Rising temperatures are a threat, rendering agriculture unviable in a large part of the world; they may also partly explain increasing cases of malaria in regions of Africa (BBC, 20th March, 2006). Malaria kills an estimated 3 million people every year worldwide. “One-fifth of humanity survives on less than \$1 a day and lives in countries where children die for want of a simple anti-mosquito bed-net” (HDI, 2005). Of the 6.5 million people in developing and transitional countries who need life-saving AIDS drugs, only 1 million are receiving them. With 25.8 million people infected in the Sub-Saharan Africa, 3.1 million new infections and 2.4 million deaths occurred in 2005. Africa has more than 12 million AIDS orphans. Sickness, violence, hunger and drought are killing or displacing people in and from Africa. From those displaced Africans more than 1000 have reached the coasts of the Canary Islands during each of the last months. Many die in the boat trip in an ongoing structural violence.

¹ Faith and Justice was linked in the last G.C. to Culture and Inter-Religious Dialogue. Is the coming G.C. going to answer to the current world with an essential link between Faith, Justice and Environment, together with Culture and Inter-Religious Dialogue? Some think that not so much biodiversity is at risk, but the survival of human societies in this century.

B. Jesuit Urgent Answer: *Synergetic Mission in a Shared Identity*

This complex interdependency in root causes of different economic, physical, or environmental violences as a new and major challenge in our more and more “glocal” world, demands from the universal body of the Society a commitment of *mayor estima y momento*: to engage in synergy all its institutions, spiritual assets, human and material resources, searching for and enacting efficient and urgent solutions. It would be a *sin of omission* to avoid such commitment because in the face of so many world threats many brothers and sisters are going to suffer more injustices.² The universal character and presence of the Society of Jesus gives its organization the capacity and the resources to address the globally interdependent causes of violences.

One avenue of opportunity to fulfil our mission is to strengthen the synergies between the Social Apostolate and JRS. That synergy is not a problem but an efficient solution as it is demonstrated in a large number of ongoing cases of organizational collaboration. The synergy has to be seen in the spirit of the *magis* as a win-win opportunity for the major service of the people whom God has entrusted to the Society, especially in these times of major human challenges.³

During the last Major Superiors’ Meeting (Loyola, Dec. 2005), talking about “*De statu Societatis: our ministries*,” under the section of the Social Apostolate, Fr. General said: **“Today JRS is accepted as an authentic Social Apostolate above all because, apart of its work in the refugee camps and with the forcibly displaced people, it has become the refugees’ advocate in the public forum at local, national and international levels.”**

From the recommendations coming out of this meeting Fr. General mentions n° 7 related to the commitment with the poor and marginalized in justice issues like: **Advocacy on external debt cancellation, arms production and markets, just trade. Peace work, mentioned by Fr. General to be also at the heart of JRS (*God in Exile*, 2005), is a shared mission with the Social Apotolate that was addressed by both organizations during the Peace Workshop of Santa Severa (Rome, Sep. 2005).**

During that peace workshop, Social Apostolate together with JRS representatives recommended to improve shared organizational links so as to share assets in insertion, information gathering, analysis, and peace advocacy. Concretely it was said: **“Strengthen existing advocacy agencies and develop appropriate new ones, regionally and globally, that will enable Jesuit networks to bring their analyses and insight to bear on policy issues more effectively.”**

It is clear that there is an increasing awareness of a win-win window of opportunity for both organizations to increase their efficiency in synergy. How to facilitate its progress?

² Time, Special Report Gobal Warming, *Be Worried. Be Very Worried*, April 3, 2006.

³ KOFI ANNAN, *In larger freedom: towards development, security and human rights for all*, 2005. See: <http://www.un.org/largerfreedom/contents.htm>

C. SA-JRS Win-Win Strategy on *Qualified Advocacy*

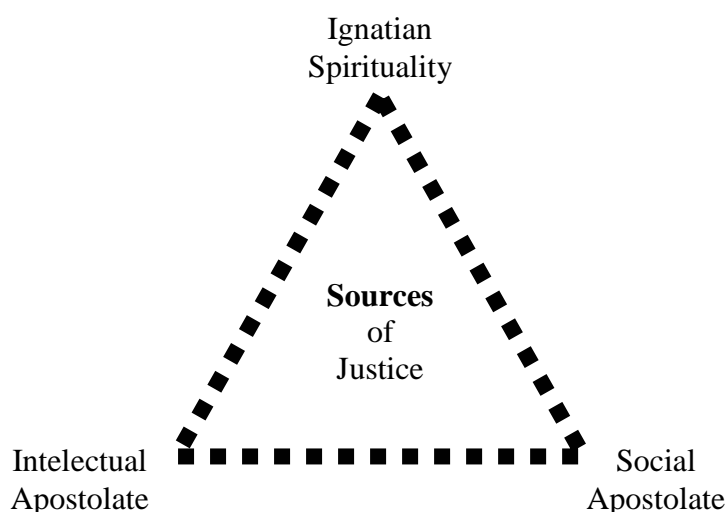
There are several points to be made, so as to develop the synergy between SA-JRS into a win-win strategy in qualified advocacy for *people on the move*. What is this Jesuit Qualified Advocacy?

1. Preventive Advocacy: at the root causes of armed-economic-environmental violence

As we said in point A: At the beginning of the XXIst century, in the global world, these three types of violences are interdependent: 1) world armed conflicts are linked to 2) economic market dependencies which cause 3) environmental degradation without borders. Qualified advocacy is preventive advocacy more than reactive advocacy (assistency).

2. Solution Focussed Advocacy: spiritual-intellectual-social action re-sources

There is no *qualified advocacy* and lobbying in a Jesuit perspective that is not based – not only in the problem analysis but also – in the solution focussed in three re-sources: Ignatian spirituality, intellectual apostolate, social apostolate. Jesuit advocacy appreciates its unique selling points and capitalizes on the assets of its organizational culture. These three related assets which the Jesuit mission brings into synergy in order to become a more efficient source of justice.



The re-sources for justice and durable solutions that the Social Apostolate and JRS share to address the complex interdependent root causes of displacement and other types of violence are (in a simplified three domains model of the Jesuit mission): first, research done by those involved in intellectual work; second, the direct contact and commitment of the social workers with the victims and perpetrators of injustices; and, last but not least, the spiritual sources of the following of Jesus the Christ in the Spiritual Exercises and other spiritual sources of Love in other traditions (interrelations dialogue). **The justice done to *people on***

***the move* which the Social Apostolate looks for is connected intimately with our spiritual sources and with action-research.⁴**

There is no strong *qualified advocacy* and lobbying capable of addressing in an efficient way the structural root causes of violences (economic, physical, environmental...), if it is not articulated in the synergy of the three re-sources of justice: the following of Jesus poor and humble, the intellectual creative analysis of problems bringing about solutions, the inserted social action accompanying and serving – in assistance and development – the poor, the victims, the migrants, the refugees, the marginalized, the insignificant, etc.

3. Accompaniment that becomes Advocacy

There are no durable solutions for *people on the move* if there is no transformation of armed conflicts into sustainable peace, poverty into sustainable development, unhealthy environment into sustainable ecology. The motivation that the Society of Jesus has to facilitate these interdependent transformations is coming from the field from the direct accompaniment of the poor, the victims, the refugees and the insignificant. It is important to keep in mind and heart that the *advocacy* of JRS is one expression of the many *services* coming from *accompanying* refugees. This accompaniment and direct contact with the people whom we serve and for who we advocate, is one of the essential features which makes our advocacy Jesuit: the direct contact with Jesus incarnate in the refugees, poor and marginal. In the very end of the encounter with and service to the poor, victims, refugees and insignificant, Jesus is returned to us. **JRS and the SA share this accompaniment “inspiration” and it becomes one of the values that gives authority when we meet politicians and academicians.**

4. Multi-level Networking Advocacy

In those places where there are JRS and SA human resources, plan regular joint meetings to guarantee synergies of JRS-SA at all levels of the advocacy network: International Level (Rome, Geneva, Brussels, Washington, Addis Ababa...), Regional Level (Nairobi, Bujumbura, Washington, Brussels...), National Levels, Provincial Levels (Centres of Concern, SA and JRS works and projects...).

At the level of political decision making it is important to see the role that Brussels and Washington can play in a concrete advocacy issue. The transatlantic connection in advocacy has to be reinforced if we consider in the current international politics how US (real politics) and EU (alternative model) centres of decision making are influential in most of the local issues with global connections.

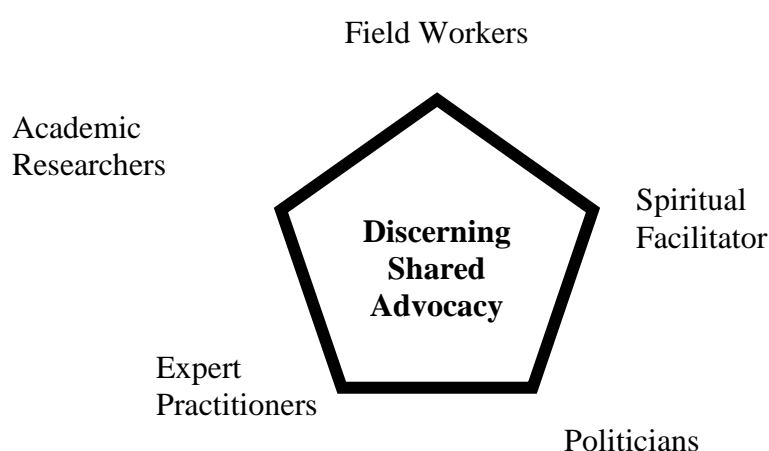
5. Inter-Personal Discernment Advocacy

In this centres of decision making it is important to have shared working groups with “friends”: academic-researchers (ex. Universities), expert-practitioners (ex. JRS, SA, other NGO experts), politicians, *Ignatian* spiritual facilitators, and field workers (beneficiaries:

⁴ This, although in different accents, is true for any Jesuit work: schools, parishes, centres of concern, social works, refugee camps, retreat houses, universities, etc.

refugees, migrants, and direct victims of war, poverty, environmental degradation...). This group of “friends” shares discernment to select priorities of advocacy and follow up implementation. **Two important criteria in the selection of advocacy priorities (apart from those criteria of the Jesuit selection of ministries like most universal, and urgent) are: first, to look at the forgotten issues where other advocates are missing and, second, to look at the strategic catalysts of the next possible step towards durable solutions.**

Qualified advocacy in an Ignatian perspective has to do also with the close contact and personal relations of trust (“friendship”) and community building among multi-track actors:



It is important to realize that Jesuit organizations work with other non Jesuit partners specialized in advocacy issues (universities, centres of research, HR organizations, UN agencies, NGOs...). Always there is a creative interaction when looking for an “**optimal heterogeneity**” (the proper balance between homogeneity and heterogeneity capable of reaching the maximum of goals) in the diverse composition of the members of the group: practitioners/academicians, Jesuits/non Jesuits, field diplomacy/top diplomacy, political actors/spiritual actors, women/men, etc.

6. Interdependent SA-JRS Advocacy

In the line of interdependency, JRS can offer to the Social Apostolate visibility, expertise, organizational insertion, networks and contacts in centres of political decision making especially in the area of advocacy for refugees, internally displaced people, and asylum seekers. The Social Apostolate can offer to JRS a broader scope to support its mission when looking at the interconnection of the violent causes of displacement of population (armed, environmental, economic... violences) and connecting with supportive networks of the social apostolate, research capacities in centres of concern and universities, and spiritual resources of the Jesuits locally and worldwide.

Put in a caricature, JRS cannot fulfil its mission focusing on **legal advocacy** for the refugee or asylum seeker status and respect of their rights, if it does not address the root causes of armed

violence, poverty and environmental threats which make people move. JRS type of advocacy addresses durable solutions in some aspects, for example, the campaign against antipersonnel mines, especially the side on the signing and ratification of the Treaty. The campaign against child soldiers is a felt priority for assistance but, maybe, the line of the Treaty is the most important one for durable and long term sustainable solutions. Existing JRS strong advocacy actions looking for durable solutions are those related with sustainable development and self reliance policies. Extremely relevant to the assistance JRS work – although less strong in addressing the causes to prevent displacement – are the advocacy lines of resettlement and voluntary repatriation, or guaranteeing food security with pipe line from abroad, etc. All of these constitute much needed *assistance* advocacy but they do not go to the roots of armed violence or displacement. A campaign like the abolition of the external debt, the one on just trade, or coalitions against illegal exploitation of natural resources and illegal arms trafficking, or campaigns to remove agricultural subsidies and trade barriers, the promotion of just migratory laws, developing Treaties on environmental protection, promoting clean and cheap alternative sources of energy, etc. constitute *preventive* (not assistance) advocacy that addresses the necessary change impact in the structural root causes of injustices and violences. JRS can work in synergy with the Social Apostolate in these more preventive advocacy issues at the cause of *people on the move*. Given the urgencies of the environmental issues, it is very well possible that assistance advocacy may rapidly gain in importance, blurring the preventive and structural advocacy (the incapacity to focus on the broader picture, because life-death issues are directly pressing, is a form of poverty).

The Social Apostolate can learn (expertise) and get support (human and material resources) from the concrete JRS advocacy network at all levels in the area of refugee work in order to extend it towards addressing structural root causes of injustices. JRS has the strength in assistance as a humanitarian organization that is called to disappear after the emergency, while the Social Apostolate focuses more on sustainable development at more structural levels gives continuation to the JRS work and putting it in the big picture of interconnected causes of violence to be addressed in the long term. **Is JRS addressing more the symptoms when looking also at connecting them with advocacy on causes? Is the Social Apostolate addressing more the causes when in contact with the symptoms and the victims? Theoretically, the JRS' exit strategy can become the entry point for the Social Apostolate's sustained work in the long term.** The Social Apostolate's response directly and rapidly becomes assistance and practical insertion in urgent missions thanks to JRS. (This reflects some reality of both organizations although it is also a caricature because so many times JRS reaches a place thanks to the presence of the Jesuits already in the crisis area, but in other occasions JRS is the first Jesuit presence in a country). **Is JRS the “light cavalry” of the Social Apostolate? Is the Social Apostolate the “stable” (in both meanings of the word) of JRS cavalry, sending and giving sustainability in the long run?**

We loose strength in working out and designing the synergies between JRS and SA, if we do not create powerful **metaphors** to see clearly the articulation and synergy of our institutions. Normally, there is a tendency to think that autonomy and not dependency is what makes an organization strong. We want to go even further than this opposition: the idea is to innovate our organizational culture from one of autonomy or dependency, to one of interdependency. We need metaphors to facilitate the organizational innovative interdependency to be up to the job and challenges in policy-advocacy that delivers sustainable answers. A new level of effective advocacy-policy organizational integration can be achieved by appropriating more powerful and better articulated metaphors. Failure in our organizational interdependent policy may, indeed, be due to failure, or impoverishment, at the metaphoric level to envision our

synergies. **What are the metaphors that JRS and the Social Apostolate possess to articulate all the complexity of the interdependent causes and solutions of displacement from our Jesuit perspective?** What are the metaphors that explain our synergies? “Network”? An “apricot”? Or the “light cavalry”? Normally one metaphor is not enough to express creatively the new reality where we want to head. These shared metaphors have to emerge from the people of both organizations.

Metaphors also serve the development of long-term organizational vision to be more efficient in the mission.

Other Points to Consider in a Win-Win SA-JRS Strategic Planning

- Human and Material Resources

In a win-win strategy, it is important to have mutual consultations about personnel working in JRS and SA advocacy networks, people who can be shared by both organizations in order to economise human resources (this is done already in some places), but also in an effort to insert in both organisations new perspectives and approaches.

Both organizations should think about sharing not only the personal but also the material resources so as to economise these as much as possible if the mission is guaranteed or reinforced. Look for joint financial resources where the advocacy project is shared.

- Research, information, and communication

Network channels of research and information communication at all the mentioned levels. There is no qualified advocacy without research of the root causes and deep solutions of injustices and displacement, neither without the “direct-personal” information from the field.

- Planning and exit strategies

When pertinent, JRS includes in all project proposals the synergic action with the SA, and vice versa. Special attention will be on advocacy issues related to preventive action and durable solutions at complex issues, especially those issues that are not addressed by others. Also special attention will be put on SA as a possible exit strategy for JRS. **Is the SA in that project the best option for sustainability when JRS exits the project?**

- Advocacy Training and formation

Shared practical programs should be organized when needed between JRS and SA (there are ongoing examples of this).

- Win-win strategy in clear distribution of roles and lines of command

It is important that these ideas are shared, discerned and owned by the JRS International Director and the Secretary of the Social Apostolate in order to be promoted in both organizational networks. Also, it is important that we look at experiences where this

collaboration is working positively in order to learn from those best practices and realize in this way its potential benefits for both organizations.

JRS is a Jesuit organization of the social sector of the Society but with a special line of command and management different from the rest of the missions of the Jesuits. In some regions of the world, JRS is directly under the International Director in Rome. In other regions it is ultimately under the governance of the Conference of Provincials of that region. This peculiarity of JRS at the service of its mission has to be properly communicated to facilitate the synergy with the Social Apostolate that is under the traditional way of command in the Society (the obedience to Major Superiors and Superiors in each Province). The concrete lines of command in particular situations are also the result of a open process of shared discernment: what is the best line of command of leadership that can be used in a particular context (ex. different lines of command – Conference of Provincials or JRS Regional Director – according to changing situations and needs in different regions and crisis?)

The global governance of structures in the Society of Jesus has to play a role in the articulation of both: SA-JRS. Concretely, Father General and his close collaborators can be magnificent facilitators.