



Introducing the  
**Ignatian  
Advocacy  
Network**

Social Justice Secretariat  
Society of Jesus

January 2010



Together with this booklet, which we hope you will find informative and helpful, we send you our very best wishes for this New Year, 2010. May it be full of blessings for you, your family and your community.

*A number of people have contributed to this endeavour to provide a comprehensive overview over the Ignatian Advocacy Network. It is impossible to name them all, but our special gratitude goes to José Ignacio García SJ, Xavier Jeyaraj SJ, Frank Turner SJ, Jim Hug SJ, José Ignacio Eguizabal, Luis Arancibia, Valeria Méndez de Vigo, Daniella Persia, Christian Uwe and Sara Pettinella.*

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# Introduction

Uta Sievers



*"There is no question that's the way the system works... those with money are likely to be much better off in advocating many issues than those without it. ... I wish poor people could afford to hire professional lobbyists too. But that's the way our system works. I don't know how you resolve this."*  
(Lobbyist, Washington, D.C., USA)<sup>1</sup>

The Society of Jesus has been, and still is, one of the most widespread grassroots organisations in the world in contact with low-income, disadvantaged and otherwise marginalised people. It also has one of the largest pools of knowledge and research facilities, and is in contact with many people in decision-making positions. The creation of the **Ignatian Advocacy Network (IAN)** is an attempt to solve the problem of disconnectedness between these three major assets of the Society. The Network hopes to use the Society's untapped capacity to influence public policy in favour of the common good and of those rendered weak and voiceless, in the conviction that "whatever you do to the least of them you do to me." (Mt 25, 40).

The growing river of the Ignatian Advocacy Network has been fed by waters coming from many sources, some of

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<sup>1</sup> Arroyo, Edward: The Ethics of Lobbying. Washington DC, 2002.

them mere brooks, some of them streams in their own right. Among these may be mentioned the two-week *Workshop on Violence and War*<sup>2</sup> which was organised by the Social Justice Secretariat (SJS) in September 2005 at the Santa Severa retreat house near Rome, and a discussion at a one-week workshop on Common Apostolic Discernment at the Drongen retreat house in Belgium in June 2007. This last led to a meeting of Jesuit NGOs and institutions close to the social apostolate in November 2007. These international gatherings, together with the annual meetings of social apostolate coordinators at the Jesuit Curia, led to a growing sense among decision-makers in the social apostolate that global issues and challenges need global (as well as local) responses.

The 35th General Congregation in early 2008 gave the all-important impulse with its explicit mention of advocacy<sup>3</sup>. With its emphasis on the six Jesuit Conferences as decision-making regional entities as well as instruments of apostolic planning, GC35 also created a structure within which advocacy at an international level can and must be anchored in the Society of Jesus.

Great inspiration came from the growing Jesuit presence at World Social Forums, especially the experience of the

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2 Seeking Peace in a Violent World: *Promotio Iustitiae* 89, Rome, 2006.

3 Decree 3, no. 28: "The complexity of the problems we face and the richness of the opportunities offered demand that we build bridges between rich and poor, establishing advocacy links of mutual support between those who hold political power and those who find it difficult to voice their interests."

Decree 3, no. 35: "This Congregation urges all Jesuits and all partners engaged in the same mission, particularly the universities and research centres, to promote studies and practices focusing on the causes of poverty and the question of the environment's improvement. We should find ways in which our experiences with refugees and the displaced on one hand, and people who work for the protection of the environment on the other hand, could interact with those institutions, so that research results and advocacy have effective practical benefits for society and the environment. Advocacy and research should serve the poor and those who work for

Ignatian Family Encounter at the Nairobi Forum in January 2007 and the Pre-Foro *Fe'namazônia* at Belem in January 2009. These events helped those actively involved in the social apostolate to realise the importance of networking around specific advocacy topics with each other and with other organisations on the same path. These include some that are closely linked to the Society of Jesus, like the Jesuit Refugee Service<sup>4</sup> and Fe y Alegría<sup>5</sup>. Both organisations have over the last 20 years developed substantial advocacy activities, from lobbying governments to running campaigns on the ground.

Advocacy within the Society of Jesus however also happens, though on a much smaller scale in the many different works, projects and enterprises that Jesuits undertake around the world. When indigenous people in Brazil were driven from their land by rich farmers in 2008, the *equipo itinerante* (travelling team), led by Fernando Lopez SJ, mounted a campaign in their defence. Two members of the *equipo* travelled to Europe and used video footage to raise awareness of the armed attacks on the indigenous, asking people to send letters to the Supreme Court of Brazil. The campaign was successful, and in March

the protection of the environment. This ought to shed new light on the appeal of the Holy Father that costs should be justly shared "taking due account of the different levels of development" ."

4 The Jesuit Refugee Service (JRS) is an international Catholic organisation with a mission to accompany, serve and defend the rights of refugees and forcibly displaced people. Founded in 1980, JRS undertakes services at national and regional levels with the support of an international office in Rome and currently has a presence in over 50 countries.

5 Fe y Alegría is was founded in Venezuela, in 1955, to combine efforts in the creation of educational services for deprived areas. It provides education to close to one million pupils of all ages. The Movement has spread to Ecuador, Panama, Peru, Bolivia, El Salvador, Colombia, Nicaragua, Guatemala, Brazil, Dominican Republic, Paraguay, Argentina, Honduras and most recently to Africa (Chad).

2009, through a decision from the same Supreme Court, the indigenous won the right to their land<sup>6</sup>.

Other examples of activities by Jesuits and Jesuit-inspired organisations include the struggle of the indigenous people (Adivasis) to protect their land against multinational and national mining agencies (India), lobbying for an urban land reform law and the repeal of the anti-squatting law (Philippines), and Jesuit Shareholder Advocacy (USA). These are only three of nineteen examples of advocacy in the spirit of St Ignatius that participants brought to the **Ignatian Advocacy Workshop** in El Escorial. This event in November 2008 proved to be an important tributary through which the foundation for reflection on the Ignatian Advocacy Network was laid.

The 45 participants, comprising Jesuits, religious of other congregations, directors of Jesuit works and lay collaborators, women and men from 22 different countries, had been chosen by their respective Conferences or Assistancies or organisations because of their involvement in advocacy in different works of the Society. For two days they listened to each other's big and small advocacy efforts, presented in the plenary and shared in small groups. The learning from these experiences falls into five groups: Start from the people; Use different methodologies; Follow a process; Be aware of your context; and finally, Show your passion for the cause.

Hearing about the different experiences, together with a helpful concept paper by Frank Turner SJ (an edited version may be found on page 27) helped them understand better what *Ignatian* advocacy means - what it is, and why it is distinct from other ways of doing advocacy. A presentation by an external expert about what works in advocacy and

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<sup>6</sup> The newsletter of SJS, *Headlines*, reported several times on the events.



what does not also contributed to their understanding. Finally, they undertook some thorough soul-searching about why so many Jesuit networks failed within a few years of their creation and by examining how both Jesuit (e.g. JRS, Fe y Alegría) and non-Jesuit networks are succeeding.

With a concept and many *caveats* in mind, they set out to find common issues to do advocacy on, to discern the frontiers to which the Lord was sending them. One of the fundamental questions they asked themselves at this point was “Does common action really benefit all involved?” and the answer was a cautious “yes” with some serious reservations that were turned into recommendations. The Conferences, which had been surveyed before the workshop, yielded a list of advocacy priorities from which to begin. In a first step, the participants decided on the issues they would concentrate on: migration, peace and human rights, education, poverty and development, the environment. Through a process of discernment in small groups, they then clarified the issues and came up with a final list: migration, peace and human rights, education, international aid for development, alternative models of development, governance of natural resources, ecology and environment, and religious fundamentalism (see page 53 for an explanation of each issue).

What happened next was described later as a true moment of *kairos* by people who had seen a lot in their many years in the Society. One after the other, or sometimes at the same time, participants raised their hands to commit themselves, their works or their Conferences to one, two, sometimes three of the issues. The enthusiasm was palpable, people said; it was as if the room was on fire with passion for what they had set out to do.

Ever since, the river has kept getting wider and deeper. First the social apostolate coordinators of the Assistancies and Conferences (at their annual meeting in May 2009),

and then Father General himself approved the IAN in principle. He and his Council expressed some specific concerns that we should address as we continue on our journey. For example, he asked whether we have the necessary leaders for the networks in the Society. In September, the IAN was presented to the Presidents of Conferences, who were grateful to have first-hand information about the initiative. They were of the opinion that the apostolic priorities of each Conference should be seriously considered before any global or universal planning is undertaken. Since Conferences, according to the new model established by GC35, are instruments of regional planning, they need to be consulted on the matter of international networks. In the meantime, one of the newly created 'groups of common interest' Governance of Natural Resources (not yet a network), has decided to hold its first meeting with exclusive participation by, and of course leadership from, Jesuit Conferences/Assistancies in the global South.

The next few months will be a time of reflection and discernment on the general plan of action for the IAN as well as individual plans of action for each thematic network. The overall IAN plan could possibly provide a framework, organisationally as well as financially, to support the IAN over the next two years. As the thematic networks start to discuss their individual plans of action, their members are also learning how to communicate best with each other, while leaders, social apostolate coordinators and staff at SJS are preparing to meet in April 2010 in Rome for the annual Conference/Assistancy coordinators' meeting in which leaders and coordinators will have a chance to interact for five days. A set of propositions and the plan of action mentioned above are the expected outcomes of this meeting.

On a very different level, the *Jesuit Commons*, an international initiative sponsored by the Association of



Jesuit Colleges and Universities in the United States aimed at using the internet for the benefit of marginalised communities, might become a partner for the IAN as its structures lend themselves to networking among the members and leaders of the networks. It may also prove useful (after careful consideration) in connecting with people who interested in any of the thematic networks around the world.

The texts that follow this introduction are another proof of how far things have progressed since those days at El Escorial. The Social Justice Secretariat has taken on a coordinating role in the process, but the real work was done across the world; the authors of the documents are just the tip of the iceberg. Behind each and every document are ten or more people who have written parts of it or contributed their energy to the process, and another ten who have reviewed it and offered helpful comments.

Following this introduction, you will find the *Characteristics of Ignatian Advocacy* by Xavier Jeyaraj SJ (p. 17), which will give you a succinct overview, even quoting Saint Ignatius on advocacy! Frank Turner SJ's paper titled *A Model of Ignatian Advocacy* (p. 27) follows immediately after and is meant for 'further reading' on the same topic. *A Shared Vision of Ignatian Advocacy: advocacy themes and their linkages* is José Ignacio García SJ's essay explaining how the issues that the participants have identified in El Escorial are interlinked. A very different (and equally successful) attempt at linking the issues was made by Jim Hug SJ together with a number of participants of El Escorial: *An Ignatian Family Contemplation for Advocacy in Our Times in Three Movements*, which we suggest for you not just to read but actually to use in your own setting, parish, university, retreat centre, wherever you are. A list of *Frequently Asked Questions* that explain the *Why*, the *How* and the *Who* of the IAN conclude our New Year's offering to you.

We encourage you to use this document to tell Jesuits and other members of the Ignatian family at different levels, in works, provinces or conferences, about this new initiative. Depending on the setting, one suggestion would be for people to reflect on the following questions:

[1] Which of the **documents** has caught my attention? Which one has moved me? Which of the **networks** am I interested in? Which one can I envision best as having a concrete impact on the lives of marginalised people and communities?

[2] How can I contribute to making this an effort by the *whole* Society? How can my province/work/community contribute?

[3] What further information do I want? Where can I get it? How can I be better connected to the universal Society? How can I use the tools of modern communication better to be in touch with members of other provinces/works/communities?





Sara Pettinella



# Characteristics of Ignatian Advocacy

Xavier Jeyaraj SJ



## Introduction

The term "Ignatian Advocacy" was coined for the purpose of the international workshop organized for the Jesuits and collaborators in El Escorial, Madrid in November 2008. Starting with the experience sharing by four Jesuit movements and NGOs<sup>7</sup> who are involved in advocacy, the participants of the workshop reflected on 'What is Advocacy' and what does 'Ignatian' add to the form of advocacy that Jesuits and Jesuit-related organizations are involved in.

This document is the outcome of that workshop in Madrid as well as the Annual meeting of the Conference/Assistancy Coordinators of Social Apostolate in May 2009. It is a synthesis of the reflection shared by Frank Turner SJ, José Ignacio Eguizabal, John Kleiderer, Jenny Cafiso, Jacques

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<sup>7</sup> CINEP in Colombia on cases of 'false positives'; CEPAS in Congo on natural resources; SAPI in India on Peoples' Movements and JRS on the international Campaign about landmines.

Haers SJ, Mauricio García Durán SJ, Daniel Izuzquiza, Julie Edwards and others.

## Defining Advocacy - Key Features

It is essential to note that it not easy to define 'advocacy' as it is still an evolving term and understood differently by different people<sup>8</sup>. From our experience and our deliberations, the following definition may serve as a helpful starting point.

"Citizen centered advocacy is an organized political process that involves the coordinated efforts of people to change policies, practices, ideas and values that perpetuates inequality, prejudice and exclusion. It strengthens citizens' capacity as decision makers and builds more accountable and equitable institutions of power."<sup>9</sup>

The above perspective implies: a) Engaging institutions of governance to empower the marginalised; b) Creating and using spaces available within the system; c) Using knowledge strategically, and using skills and opportunities to influence public policy; d) Bridging the gap between micro-level activities and macro-level policy initiatives; and e) Adopting non-violent and constitutional means.

The key features in Advocacy are: a) it is rooted in a vision of the world: **a just, sustainable, dignified, inclusive, vision of the world that points to life together**; b) it is deeply grounded on the broken reality of the poor and excluded; and c) it is a process as well as a tool for social

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8 Since this difficulty would have multiplied when translating the term 'advocacy' into other languages, the Social Justice Secretariat has decided to use the same (English) word in all translated texts of the Ignatian Advocacy Network (French: *advocacy ignatien*; Spanish: *advocacy ignaciana*, Italian: *advocacy ignaziana*).

9 VeneKlasen, Lisa; Miller, Valerie: *New Weave of Power, People and Politics* Oklahoma City, 2002.



transformation towards equality and justice.

To achieve the needed social transformation advocacy works must work towards transforming the unjust laws, policies, practices, ideas and attitudes and the power relations that maintain a system which are oppressive or unequal.

### Challenges in Doing Advocacy

History has shown that real change comes from below through mass mobilization and other forms of outside pressure exerted on the institutions or systems that need change. But mass mobilization alone is not enough. While grassroots groups and leaders (advocates) are engaged in reality checks and policy analysis with the people, there is a need for engaging experts, socio-political thinkers and public leaders for influencing the decision makers through raising critical questions, presenting possible alternatives policies based on the universal values of justice and equality and to make the voice of the voiceless heard at the 'quarters of power'.

Some of the challenges of doing advocacy identified by the participants at El Escorial are: a) to interact (dialogue and/or confrontation) with decision makers; b) to analyze the power relations in every concrete situation or reality; c) To recognize that it is a process and a struggle that one has to go through, with no easy results; d) to believe that this engagement is a process of empowerment of the poor and giving voice to the voiceless and e) to acknowledge that it is embedded in an advocacy community, which articulates different levels of interactions and networking at various levels locally, nationally, regionally and internationally.

### Doing Advocacy: Methods and Strategies

There are different modes of doing advocacy: public interest advocacy, policy advocacy, social justice advocacy,

people-centred advocacy, participatory advocacy, feminist advocacy etc. We do not describe each one of these but only highlight the common elements that are necessary for a sustainable change/ transformation. They are: a) Intense and broad public support; b) Appropriate legal, institutional and political structures; and c) Decision makers convinced of the need to change.

Among the strategies necessary for developing advocacy actions are the following: a) research and documentation - analysis of the situations of poverty and injustice which includes direct field work with people and communities; b) developing relationships with key decision makers and centres of power and creating opportunities for direct interaction between people and power holders; c) the definition of policies - based on the problems and the possible alternatives, d) lobbying - direct action aimed at influencing companies, politicians and public focussing on specific aspects and concrete themes; e) media work - testimonies, facts, reports, proposals, readiness to name and shame; and f) narratives/stories - personal stories, case studies and victims telling their stories.

To these basic elements other methods should be added when the idea is to develop a formal advocacy campaign, such as demonstrations, marches, alliance building, use of mass media and communication, social mobilisation, public education, and monitoring/evaluation using specific indicators.

Developing a particular strategy is at the heart of effective advocacy work. Such a strategy will help to: a) **assess the situation** of power, the available capacity and resources and possible point of departure; b) **select achievable goals** to start the work; c) develop **an action plan** including how to use the available resources and capacities of the people and identify actions, tactics and tools; and d)



record small successes, unexpected opportunities emerged, tensions and difficulties etc.

In developing a strategy for action, advocacy workers will have to keep in mind 5 basic elements or ask 5 basic questions: a) **Objectives** - what do we want? b) **Public** - who has the power to make this possible? c) **Diagnosis** - What is possible? d) **Action Plan** - how do we get started? and e) **Evaluation** - How do we know if the plan is working correctly?

While these basic elements are needed for a proper strategising of advocacy action, a genuine advocacy activist should be open, creative and flexible enough to search, plan, adapt and find new strategies based on our fundamental aims, objectives and capacities and the opportunities, challenges and the signs of the times.

### Defining 'Ignatian' Advocacy

A way of doing advocacy can be called 'Ignatian' when the works (centres, institutions) and/or platforms share Ignatian characteristics of advocacy. Hence, any work that a) intentionally seeks God in all things; b) practises Ignatian discernment and c) engages the world through a careful analysis of the **context**, in dialogue with **experience**, evaluated through **reflection**, seeking right **decision** for the sake of **action** with openness to **evaluation**<sup>10</sup> can be called Ignatian.

But to be a Jesuit advocacy work, an activity or organization must have a clear relationship with the Society of Jesus and must collaborate in its mission, that is, commitment to a faith that does justice through inter-religious dialogue and cooperation, and creative

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10 GC 35 D 6 [Collaboration for Mission] n 9

engagement with cultures. All Jesuit works are ultimately accountable to the Superior General through appropriate lines of authority<sup>11</sup>. Hence not all Ignatian advocacy can be called Jesuit advocacy.

### Key Elements of an Ignatian Way of Doing Advocacy

These key elements have been drawn from the Spirituality of the Exercises, the reflections of the recent General Congregation on Jesuit identity and way of acting, and the experience of Jesuit organizations engaged in advocacy. Here are the eight key elements of an Ignatian way of doing advocacy<sup>12</sup>.

#### **In solidarity with the poorest and most marginalized:**

Ignatian Advocacy (IA) respects the experiences and perspectives of the people and groups most affected by injustices. It stands with the poorest and most marginalized seeking to enable their participation and to make their voices heard. It will analyse the structures, laws, policies and institutions by their impact on the poorest and most marginalized. At the same time IA engages critically and constructively with centres of power<sup>13</sup> to promote more just and inclusive relationships. IA recognizes that suffering, frustration and vilification are not risks to be eliminated but are the cost of our following of Jesus the poor and humble.

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11 GC 35 D 6 n 10

12 For more information on this theme refer Chapter 3 of "Ignatian Advocacy and Spirituality" in *Promotio Iustitiae* 102, 2009.

13 Sp.Ex. 22 "Every good Christian should be more ready to save his neighbour's proposition than to condemn it. If he cannot save it, let him inquire how he means it; and if he means it badly, let him correct him with charity. If that is not enough, let him seek all the suitable means to bring him to mean it well, and save himself."

**Intellectual Rigour and Competence:** IA is grounded in an honest study, research and analysis of the reality in all its complexity based on experience. Such analysis will be done at various levels - local, national, regional and international - based on their contexts and their interconnectedness.

**Loving and World Affirming:** IA is inspired by love of God and love of neighbour. It is not simply against any particular group, authority or thing but it is always *for* right relationship built on justice and the reign of God in this world<sup>14</sup>. IA identifies the positive signs of the times, holding up what is good and sharing it with others. It seeks to reconcile the rich and the poor, powerful and powerless in right relationship of justice, love and peace.

**Contemplatives in Action (Discernment):** IA is a love response to our contemplation of God's creation and ongoing action in the world. It recognizes God's call deep within each one of us to respond effectively and compassionately through concrete action. The practice of personal and communal discernment underpins our decisions, strategies and priorities. Our advocacy strategies are the result of a prayerful discernment of how best to love and to serve in the concrete circumstances of time and place. Our priorities are guided by the greater need, where others are less apt to help; issues where the greater or more universal good may be served; and service where those served may in turn help others. IA pays attention to the interplay between experience, analysis, reflection, decision, action and evaluation and making sure that we keep the right intention - to serve the oppressed and not

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<sup>14</sup> Sp.Ex. 15 Ignatius tells that the person accompanying the process "should not turn or incline to one side or the other but, standing in the centre like a balance"

our own glory and success. It acknowledges our own complicity in injustice and our own constant need for personal conversion<sup>15</sup>.

**In the Church for the World:** IA is rooted in the Catholic tradition and is guided by Catholic Social Teaching. It draws on and contributes to extensive Church networks. IA is of one heart and mind with the Church and is part of the mission of the Church, locally and globally. Being an insider it also critiques when needed for the greater universal good of all.

**Open to Partnership with Others and Practiced in a Communitarian Environment:** IA seeks to collaborate with others who share our values, participate in networks and coalitions in order to advocate more effectively together. IA positively values the diversity of cultures, religions, contexts, perspectives and experiences rather than proposing universal approaches and actions. It promotes interfaith dialogue and desires to learn from all people of good will with an open mind and spirit. Hence IA is practised in community, facilitating the building up of a just community, involving personal encounter with allies as well as opponents, sometimes across borders. IA believes that "Full human liberation, for the poor and for us all, lies in the development of *communities of solidarity* at the grass roots and non-governmental as well as the political level, where we can all work together towards total human development."<sup>16</sup>

15 An example taken from the life of Ignatius himself, after he had already had much experience on governing, expresses well the method, the process and the need for right intention: "he grew in devotion with the post he held; otherwise he would not have held it, because he thought God would not have wanted it. His way of proceeding is: first - stripping oneself; second - asking assistance, third - thinking, fourth - presenting the matter to God" (source unknown; this quote has been attributed to both Luis Gonzalez da Camara and Pedro Ribadeneira).

16 GC 34 D 3 n 10



**Adaptable, Creative and Responsive:** IA does not cling to one method, one strategy or one approach even if it had served successful in the past. It constantly seeks to adapt and to respond creatively to new needs, situations and opportunities.

**Always seeking to be of Greater Service:** IA reaches beyond the known, tried and already existing, crossing frontiers in order to be of greater or more universal service. IA includes participatory evaluation along with those whom we seek to serve, in order to continually learn without deviating from its common mission.



Sara Pettinella



# A MODEL OF IGNATIAN ADVOCACY<sup>17</sup>

Frank Turner SJ



I am invited to offer a draft model for, and overview of, 'Ignatian advocacy': advocacy in an Ignatian spirit, therefore relying on the 'way of proceeding' developed by St Ignatius Loyola that should permeate all Jesuit activities and apostolates: in this case, the practice of advocacy<sup>18</sup>. What is presented here is a 'model', a framework for a wide range of possible particular advocacy efforts. As such it is intentionally abstract and simplified, tidy, whereas life is not tidy. Models are an aid to reflection, no more: complexities arise as soon as they are applied.

Advocacy is part of a broader process. The work of the Jesuit Refugee Service (JRS), for example, includes not only advocacy but primarily the accompaniment of people in urgent need. It is the commitment to **accompaniment and service** that gives JRS's advocacy its credibility. For my own organisation, the Jesuit European Office (OCIPE), advocacy is one element of a mission that includes a general engagement in and around the institutions of the European Union, the relationship between Christian faith and political responsibility. This note, however, focuses

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17 The full version of this document can be found here. [Editor's Note].

18 This text draws on a long process of collective reflection. The fuller version of the paper makes appropriate acknowledgements. Responsibility for the text remains mine.

specifically on advocacy itself, not on its broader institutional context or its necessary complements.

I shall identify six fundamental elements of Ignatian advocacy.

1. It is a critical and constructive engagement with centres of power

### In its content

It is **critical**: something needs changing, or we would not be taking the trouble to do the work. Advocacy is more than 'comment', and it is not an entirely open, exploratory conversation, of theoretical interest only: it is directed towards the achievement of some social change deemed necessary. Further, advocacy aims not only at behavioural change on the part of individuals (e.g. those with decision-making authority) but also at a certain transformation, even though always inevitably partial and selective, of political structures. Advocacy is part of a search for justice, usually starting with the struggle against manifest **injustice**.

It is **constructive**: we are familiar with protest campaign slogans at public events and demonstrations. Such condemnatory expressions may have a limited value in mobilising a mass movement: but they are not themselves advocacy. The organisations that used the tag 'Make Poverty History' were simultaneously in dialogue with governments and with the international financial institutions about how this objective might realistically be achieved.

### In its process

Advocacy is a form of **conversation** or **dialogue**: it seeks to include those people we challenge in the conversation, not to reject them. Sometimes, sheer tyrants may refuse to negotiate; or the overriding need to defend people under



threat must be secret. We may still then need to **confront** oppressors, and protest might have a worthwhile, long-term effect: but confrontation as such is not advocacy. (Advocacy is not everything!) There seems often to be a rhythm between cooperation and confrontation - always accompanied by **clarification**. It is important that advocates "never break the bridge."<sup>19</sup>

It engages **with the structures of power and decision**, at appropriate, perhaps multiple levels - international, national, local; both political and commercial.

Advocacy promotes the equitable sharing of power. The advocacy dialogue seeks not only to rectify some specific wrong, but also to build mutual recognition and respect, and to include those groups (or their representatives) which have suffered from the bad situation but have previously been excluded from negotiations.

Early drafts of this paper proposed a distinction between 'advocacy' (the promotion and defence of **principles**) and 'lobbying' (the application of pressure in order to promote or defend **interests**). However this advocacy-lobbying distinction cannot bear much weight. The usual French term for 'advocacy' is '*le lobbying*'! Even in English, different people simply use the terms in different ways. In the USA, for example, 'lobbying' is synonymous with 'advocacy at the governmental level'. It may be less useful to distinguish advocacy from lobbying than to commend an 'Ignatian practice' of **both** advocacy and lobbying.

Instead, a somewhat different distinction may be helpful. Lobbying is the direct processing of addressing parliamentarians, officials, executives, and such. This role

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 19 However, we heard in El Escorial of a case where confrontation was essential in order to win the right to dialogue in the first place. I refer to SAPI, the South Asian People's Initiative: a growing mass movement was denied any access to decision-makers till it had demonstrated its strength and popular support.

will often be limited to a few practitioners, and is rarely possible for those at the grassroots. Advocacy is the whole matrix of activities that enable and support such lobbying, including some of the elements discussed below: research, analysis, media communication. In this paper, therefore, 'advocacy' refers to the whole infrastructure of activities supporting the direct 'conversation' that engages with decision-makers.

## 2. Advocacy is done from the perspective of the oppressed and excluded, but in an open spirit

Ignatian Advocacy is grounded in fundamental ethical convictions, as an element of the search for justice. These convictions may apply at two levels; foundational moral principles (solidarity, economic and social justice) and juridical principles (national laws, international norms and standards).

It includes an ecclesial perspective - the 'option for the poor'. When we represent those who have little public voice, we need clarity about the positions of those for whom we advocate, as well as about our own convictions (and we must especially be clear where these two perspectives differ). We need therefore to stay in touch with value-based local leadership, to ensure that our analysis fully takes account of theirs. The further aim is to enable communities most affected to **make their own case**. For the principal good being sought is not the reversal of some particular pattern of dominance, but the establishment of a more equitable set of relationships, in which appropriate decisions are made through fairer, more participative process.

Nevertheless, as argued above, advocacy promotes, or sometimes consists of, a real **conversation**. We have clear views, purposes, allegiances of our own, but we need also to respect our opponents and be open to their views. Only



in this way can something new emerge, perhaps some richer and therefore more truthful understanding of the situation.

### 3. It is a communitarian process

Ignatian advocacy is practised in community, facilitates the building of community, and involves personal **encounter** with allies as well as with opponents, sometimes across borders. To speak of community here means two things. At the operational level, Ignatian advocacy is a collaboration among different partners: more deeply, it is directed at that overcoming of injustice that allows the building of more inclusive communities. The interaction of, say, a business corporation with its neighbours may itself amount to a denial of true relationships: for example, a mine that discharges poisonous waste into the local water supplies, and thus damages the health and agriculture of local people. Therefore advocacy is not only an 'issue-based process'. Community is **itself** an intrinsic value that requires deepening.

Operationally, this community dimension entails:

**information-sharing:** in the age of the internet, certain types of public information are more widely available than before. But 'inside information', by definition, is not! Which politicians are more reliable partners than others is not disclosed on the websites of any parliament.

**campaigning:** this may be understood as public (as opposed to secret) lobbying. Campaigning naturally entails close attention to the use of the media. Effective media work can be an instrument of persuasion, even of 'pressure'. Campaigners need a clear, even simple, public message, no matter how careful the analysis must be that underlies and justifies the message. But 'Ignatian advocacy' implies that we are as truthful as possible, that we serve truth as well as justice.

in a globalised world, **networking**: the various actors pool expertise and complement each other by working on different elements of a situation.

agreement about **focus**: each group in a healthy network recognises the relative autonomy of other groups'. Willing agreement may sometimes be difficult to achieve.

#### 4. It involves contemplation, self-awareness

In the Ignatian 'way of proceeding', advocacy is 'spiritual', animated by a contemplative view of the world and its people (contemplative, in that people are appreciated for their own sake and not only for their usefulness to us). The ultimate motivation of an Ignatian practice, inspired by the Gospel, is the good of the other, whom we are called to 'amar y servir', just as we love and serve God.

A contemplative approach to situations is also **reflexive**: that is, it will be aware of our own share in the responsibility for social injustice, so that we do not project all criticism outwards. For we all are involved in injustice, and may gain from it whether we like it or not. The Buddhist writer David Brandon, who wrote a book called *Zen and Social Work*, recalled that his social worker colleagues liked to think of themselves as 'catalysts'. He commented wittily that they spoke more truly than they knew. A catalyst is an agent that brings about change in chemical processes without being changed itself. In justice work there are no catalysts!

The commitment to social justice may reflect some previous degree of personal 'conversion' - that is, in this case, liberation from individual or collective selfishness - but can also **result** in conversion, through the encounter with colleagues of manifest courage and integrity, and through the element of suffering that often touches those who face squarely the evil of the world and their own part



in it. The Jesuit network in Latin America, *Fe y Alegría*, writes of 'personal and institutional testimony': in this phrase the idea of 'testimony' unites **communication**, together with the commitment to ensure that our practice is coherent with that proclamation.

Contemplation is never an escape from realities and facts; instead, it empowers us to face them without being dominated by fear. Even animated by contemplation, advocacy nevertheless involves hard work and competence - for example, in the analysis of situations, theories and (not least) the ideologies, the world-views that underlie specific political positions.

#### 5. It has a clear framework of reflection and purpose

Ignatian advocacy is rooted in the principles of Catholic social thought: notably of 'common good' (the sum of those social conditions that enable persons and communities relatively thorough access to their own fulfilment) and of the 'universal destination of the goods of creation'. This latter principle undermines any notion of a 'right to private property' on a scale that dispossesses others.

Such advocacy will take seriously the various analytic dimensions appropriate in any given context - sociological, economic, political, but also moral, philosophical and theological. It also requires reflection on **personal experience**, since our own lives, too, are sources of theology and of political insight.

We analyse the **situation that concerns us**, in as much complexity as we can grasp, given the necessary time frame of our action, and the limits of our resources. Since advocacy seeks to be practical, to rectify injustice and suffering, there may well be tension between the refinement of the analysis and its urgency. Advocacy may

focus on structural injustice, with a correspondingly long-term perspective, highlighting the need for 'quality' research even at the expense of rapid results; or it may respond to immediate threats to people and their rights, in which case speedy work is essential even possibly at some cost in nuance or comprehensiveness.

'Ignatian advocacy' is rooted in, and directed towards, the apostolic action of Ignatian associations, lay movements and religious congregations. Naturally, those engaged in 'the advocacy dialogue' itself will not always be involved in practical measures like solidarity, fund-raising, or pastoral care. If advocacy is Ignatian it is thereby 'ecclesial'; and part of the point of being 'Church' is that no one can, or need, do everything.

#### 6. It involves discernment

The Ignatian tradition embodies not only reflection directed towards action, but also **feeling**. We believe that when we face significant life choices, God's Holy Spirit can enlighten us at the level of feeling about the decisions to be made, and their likely effects. 'Feeling', here, refers not to casual preference or whim, but to the deeper desires and passions of our hearts. The Ignatian tradition dwells on the **sustained quality** of these feelings in order to 'discern' which are of God, and which genuinely enrich our lives and unite us with others. Whereas Ignatius himself, in writing of discernment, primarily envisaged the specific life-choices facing an individual, our method assumes that the process is no less valuable when the 'decisions' facing us concern the service of justice.

Experience shows that in matters of justice, such feelings usually need to be nourished and tested by personal encounter with the oppressed. It is quite difficult to sustain long-term motivation in the struggle, from a distance, without such personal experience.



It will often also be necessary to discern what level of social remedy we seek to commend. The two poles of this tension are:

'prophetic' advocacy, that holds up some ideal state of affairs: even if this is not readily attainable the ideal must be stated, so as to serve as a compass for the direction of current policy;

'pragmatic' (but still principled) advocacy, seeking certain measurable, incremental changes in specific policies or practices.

This tension is intrinsic. It is important to reject facile attempts, to reject specific attempts at advocacy by criticising **what they are not**. The 'prophetic' stance can always be criticised as 'naïve' or 'impractical', the 'pragmatic' stance condemned as 'compromised' or 'short-sighted'. In any given case the challenge might or might not be fair: discernment is required.

Advocacy on justice issues will quickly bring the advocates into potential conflict with vested interests that appear to sustain injustice. Discernment needs to be applied to our own capacity to handle negative or hostile reactions, to our own attitude to conflict and to our 'enemies'.

Recent Jesuit documents have urged us to see justice as **reconciliation**, to become instruments of God who "in Christ reconciled the world to himself, not counting their trespasses" (2 Corinthians 5:19). This is a key challenge. But the more elevated the spiritual language the more there is need for discernment to ensure that it is not betrayed. We must ensure that reconciliation is directed towards a deeper justice instead of denying the claims of practical justice.

## 'Summary of the Summary'

This advocacy is:

**'Qualified'** - it is competent, supported by sufficient study and research, self-aware

**'Relational'** - it is focused on people, not just on issues, and goes by way of encounter

**'Ignatian'** - it is spiritual, attentive to deep feeling, intellectual, oriented to action.





Sara Pettinella



# A Shared Vision of Ignatian Advocacy: Advocacy Themes and Their Linkages

José Ignacio García Jimenez SJ



The workshop on Ignatian Advocacy (IAW) held in El Escorial, Madrid (November 2008), was followed by a discussion on the need for a document to reflect the "shared horizon" or the "common issues" uniting the various networks suggested at this seminar; networks that have been followed-up since then, especially at the meeting of Social Apostolate Coordinators at Assistancy and Conference level (May 2009). In fact, it was not well defined what the purpose of this document should be. There were two possible objectives: the first was to identify a "shared horizon", that is a vision of the direction our efforts should take to build up a more just society. If we are able to define our "dream for the whole world", we can then guide our advocacy towards it. The second objective would start from the options and priorities proposed in El Escorial, trying to identify "common issues", cross-cutting or transversal issues, that might affect the various networks and initiatives. These are clearly two different objectives. This document is only the beginning of a response to them.

From comments received on the draft of this document, it is clear that not all the Social Apostolate Coordinators share what is said in here. As mentioned above, this is a

beginning, a contribution to a search that the social apostolate is engaged in and also a reflection of the point we have reached, which is by no means the end-point. The reader is asked to bear this in mind when studying the document, which wants to be a platform for dialogue<sup>20</sup> rather than the final result of a discussion.

### The need for advocacy

The General Congregation 35 (D.3 n.28, 29) introduced the notion of "advocacy" as one of the appropriate actions of the Society in the exercise of the ministry of reconciliation in which we are invited to participate<sup>21</sup>. How was this concept forged within the Congregation and the Society? When did this awareness appear - that we are called to "build bridges between the rich and the poor", in other words, establish ties of advocacy among those with "political power" and those "for whom it is difficult to make their voice heard and to defend their own interests" (GC35 D.3 n.28)? How did the awareness emerge that new technologies strengthen networks that promote our work in education, the transmission of our faith, and "advocacy" itself (GC35 D.3 n.29)? Or the affirmation that our advocacy "should have effective practical benefits for society and environment" (GC35 D.3 n.35)?

Advocacy already has a long tradition (for example, the involvement of Social or Human Rights centres in the United States, Latin America or Asia); it has moved quickly in some of our institutions (JRS, Fe y Alegría, several Social Centres in Africa; the participation of the Ignatian family in

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20 Please send your comments on this and the other documents to [ajs-com@sjcuria.org](mailto:ajs-com@sjcuria.org) as we may produce a second edition at a later time.

21 This notion was already present in GC 32 D 4, n 2: "The mission of the Society of Jesus today is the service of faith, of which the promotion of justice is an absolute requirement. For reconciliation with God demands the reconciliation of people with one another."



the WSF<sup>22</sup>), and taken shape in recent years in different places (with the phenomenon of migration in Europe and the people's movements in India and South Asia, for example). The many efforts to make the case of advocacy in our engagement to transform structures has been channelled through the Social Justice Secretariat of the Society of Jesus and reached the General Congregation, an impetus that explains the birth of the Ignatian Advocacy networks, also coordinated by the Social Justice Secretariat in Rome.

While coherence and structure in the advocacy activities of the Society are still to mature, "advocacy" itself is hardly something alien in the life of the Society. Saint Ignatius was deeply involved in works of social and political mediation<sup>23</sup>. The history of the Society shows apostolates that were close to social reality and certainly close to decision-makers. This tradition, with its mounting inbuilt tensions, animated GC 35 when it proposed activities to act as a bridge between those who have power and those with too little to defend their own rights. But on no account should our 'service of reconciliation' undermine the right of the poor or oppressed to speak for themselves (the GC's text deliberately disallows expressions such as "give voice to the voiceless"). The logic of advocacy grants to the authentic stakeholders in each situation access to the dialogue.

Advocacy entails our participation in "civil society". This is not a debate restricted to political parties and trade unions as was traditionally understood. Women, students,

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22 At the World Social Forum in Nairobi (Kenya, 2007), the first pre-Forum of the Ignatian Family was held (called the "Ignatian Family Encounter"), and with this positive experience, a second one was organized in Belem (Brazil, 2009). However, Jesuits and their partners have participated in big numbers in World Social Forums since 2004 at least.

23 Bertrand, D.: *La politique de Saint Ignace de Loyola*. Paris, 1985.

indigenous people, consumers, single-issue lobby groups and the like - the number of actors has grown exponentially as all kinds of groups and collectives burst into the public sphere. The result is a multifaceted and fascinating image of social dialogue in which the churches too are engaged. The entire broad advocacy exercise aims to ensure that access to public goods is a recognised right that can be monitored.

### The need for a "shared horizon"

The more necessary our advocacy, the greater the need for coherence. This is why we search for a shared horizon. Initially, this "shared horizon" was imagined as a "common dream". Several participants in the El Escorial workshop were invited to open their hearts and express in brief texts the "possible world" they dreamed of. Obviously the perspectives differ according to place of origin of the participants.

In sum these contributions stressed the perspective of compassion (the compassion of Jesus himself). Against a picture of millions who are victims of an economic and social model that condemns them to poverty and marginalisation, we need the dream of a just, inclusive, sustainable, reconciled and peaceful society<sup>24</sup>.

But an exercise like this is limited, because our projections, even though legitimate, are too simple. Inevitably we will leave out of our analysis issues of great importance. Everyone may accept the fundamental goal of "the common good", but what of the differences in how this common good is to be achieved? It was recently suggested<sup>25</sup> that

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24 I have followed the resume prepared by Alfredo Ferro SJ (CPAL) for this group.

25 González, Raul: Jesuit Social Apostolate: Some Intellectual Questions, in: *Promotio Iustitiae* 101 (2009).

we in the social apostolate (and probably in the whole Society) lack a shared concept of justice that goes beyond the remedies we propose to concrete, local situations and is sufficiently operational for us all. If this suggestion is accepted, global approaches will remain out of our reach, also because we lack a unique shared tool for social analysis<sup>26</sup>. This view may be disputed but I suggest we need to take this fundamental perspective in order to clarify our proposals.

At the same time, there are at present numerous proposals, imbued with many of our concrete aspirations: the Human Rights declarations have been expanding beyond individual to collective rights<sup>27</sup>; the "Earth Charter" aims to integrate the 'rights' of the Earth with those of human beings; the Millennium Development Goals with their concrete proposals to reduce or eradicate poverty; these and many other global initiatives highlight that kind of "shared horizon".

The Church and the Society participate in this reflection on rights and values to generate a conception of social justice for believers. The stress on authentic development for every person and for all persons as they move from less to more human living conditions (*Populorum Progressio*<sup>28</sup>); the priority given to labour over other economic factors (*Laborem Exercens*<sup>29</sup>); the understanding of "how justice

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26 This is not only a lack among Jesuits, it stems from the explosion of trends and methodologies in the social sciences.

27 They cover three "generations" of human rights: the civil and political rights (first generation); economic, social and cultural rights (second); the third generation gathers a great variety as the right to peace, the quality of life or the protection against the misuse of science and technology, or the protection of the rights of the consumer.

28 *Populorum Progressio* 20.

29 *Laborem Exercens* 12.

pervades the whole of economic activity"-these are some of the insights gathered. Morality and justice bear not only on the point of distribution (policy action) but on the whole economic cycle, whether it be the logic of exchange and of politics, or the logic of gift and gratuity (*Caritas in veritate*<sup>30</sup>). Our latest General Congregations have also called us to recognise that the service of faith requires the promotion of justice, a requirement that arises from that very faith (GC 32). GC 34 highlighted the intimate interconnections between the service of faith, the promotion of justice, the cultural realities in which we are immersed, and the relations with other religious traditions.

GC 35, in defining our mission today, also attempts to articulate a shared vision. Globalisation, with all its ambiguities, emerges as the "greatest fact" of our time: while it promotes more universal relations, it triggers sometimes violent local reactions. Speaking into this reality, the Congregation conceives of individuals, nature and God as inseparable. This whole system of relations is to be **just**, marked by the sign of reconciliation.

What, then, constitutes our specific difficulty of defining this "common horizon", this "shared dream", this shared vision of "social justice"? The difficulty is that we have multiple and varied references, from many different sources (lay, religious, specifically Ignatian), indicative of the complexity and diversity of economic and social relations across countries today. But diversity and fragmentation are not the only forces of our time. There has developed, in addition, a global sensitivity towards solidarity, to human rights and to environmental issues. These positive forces of our time, as well as the logic of our own mission, are posing a challenge to our apostolates to incorporate global convergence, not local effectiveness alone.

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 30 *Caritas in Veritate* 37, 38.



## The legitimacy of our advocacy

As members of the civil society, an important issue in public debates is that of legitimacy. We propose three areas that could legitimate our participation as members of civil society - in different degrees and always in dialogue with other social actors.

First, our legitimacy comes by way of the role of religion in public life. The Buddhist monks in their vivid orange habits facing the troops of the military dictatorship in Myanmar challenge the image that religions seek only the spiritual well being of their faithful. Faith is clearly a personal commitment, rooted in experience rather than in 'legal' obligations. Yet we can hardly deny that Christianity, by its very nature, seeks to operate in the *areopagus* of our time, offering alternatives to the prevailing understanding of reality. This confrontation seeks not to impose but to reveal what "true life" is. In this sense the Christian message, requiring personal conversion, also dialogues with cultures, and therefore with the structures they generate: social and economic structures, as well as structures of ideas and power. In addition Christianity is a personal allegiance that is lived in community (*ecclesia*) so that it appears in the world as a social institution. The Church, in its double reality as social organisation and spiritual reality, is part of the social order. The churches (and within them bodies such as religious congregations) are agents that provide social meaning and contribute to the general ethical debate.

A second track of legitimacy for the Society of Jesus lies in its presence as a social actor. Our task of advocacy is derived from our presence and commitment among suffering people. We can accompany because we are there, close to the victims of injustice. And we can mediate because we reach those who can decide how to create different conditions. In this sense the Jesuit Refugee

Service is a remarkable testimony to the Society. The credibility of its advocacy, and the credit and the undeniable reputation that it has with international bodies and institutions working for refugees, comes from its presence in many different countries, accompanying and serving forcibly displaced communities. The same criterion of presence and commitment can be applied to that "formidable network" of institutions (in the words of Fr. Kolvenbach) that comprises the Society of Jesus worldwide. The legitimacy is obviously due not to the mere fact of presence but derives from "how" we are there. In the El Escorial workshop we learned of the interesting role that SAPI plays as an institutional mediator for marginalised groups in India through its work of accompanying and facilitating the self-expression of these groups. In this matter, GC 35 recognises the importance of new forms of government, in particular the new role for Conferences of Provincials, as a type of supra-provincial relationship. The advocacy networks reinforce this view of a much more universal form of government.

A third way that legitimises our participation in the public sphere comes from our contribution to research and social reflection undertaken in Universities or social centres. Research and social analysis are privileged instruments that are richly useful if there is a deep engagement with social reality: conversely, without close engagement, the research and the quality of analysis are questionable. Analysis and social reflection need to feed public debate. Knowledge is not merchandise; it relates to social reality and can be transformed by it. The experience of CINEP in Colombia and its inquiries regarding human rights violations (the case of the "false positives") is paradigmatic; as is that of CEPAS and its involvement in the review of mining contracts in the Democratic Republic of Congo.



## Our way of doing advocacy

This issue was discussed extensively at the El Escorial Workshop on Ignatian Advocacy. Theoretical contributions were combined with the analysis of experiences to constitute an "Ignatian model" of practising advocacy. A detailed document has been written on the issue by Xavier Jeyaraj SJ (see the chapter "Characteristics of Ignatian Advocacy" above).

It was recognized that advocacy covers a wide range of possible actions ranging from social mobilisation to direct dialogue with decision-makers. Public advocacy is part of a long process that establishes stable commitments with affected communities, sets up alliances and builds up citizenship in a participatory civil society. The aim is ultimately to promote critical and constructive engagements with the centres of power, and the perspective should always be that of the oppressed and excluded. Advocacy in the Ignatian perspective incorporates elements of contemplation and knowledge of oneself; it is not conceived as a way of acting from outside the subject, but as a process in which our involvement transforms us. Learning how God loves this world, we love it in the same way. All this calls for discerning our objectives, measuring forces, and living out the tension between prophecy and pragmatism. As Turner suggests (see above), our advocacy should be: *qualified* (competent, helped by research, self-conscious); *relational* (centred on people, not only on issues, and practised through encounters); and *Ignatian* (spiritual, attentive to the presence of God).

## The themes and their linkages

One aim since the El Escorial meeting has been to identify common issues or themes for advocacy, and how they are linked among each other. Advocacy actions were identified as a good way of developing collaboration between sectors and within sectors.

Development and Migration are closely linked. For example, there are attempts to measure the effective impact on development caused by the remittances sent home by migrants. Again, education is relevant, since a good system of education and vocational training is one of the best assurances of a population's stability. And while migration is an effective poverty alleviation mechanism, one negative effect is the social cost that stems from millions of children growing up in insecure family settings. It is a challenge for schools to accompany those students whose parents have left for a foreign country. In some Latin American countries the huge migration of teachers has significantly weakened the educational system.

A move towards interconnection and future synergy could also come from those working in the areas of development, ecology and governance of natural resources. Our conception of justice is now deeply interlinked with what is happening to the environment. Climate change, natural disasters, the pollution of water, soil and air, the huge accumulation of waste, the uncontrolled exploitation of marine and forest resources - all these are critically important issues and points for connection.

The interlocking issues of religious fundamentalism, peace and respect for human rights also call us to search for integrated positions. Here, too, education is relevant. We cannot propose educational models that lack a broad vision of religion, or which fail to promote reconciliation and mutual respect.

The focus on development models raises far-reaching questions. Our understanding of such development - again bringing up the question of shared vision - will necessarily influence our development agencies' policies. This understanding in turn will orient the position of these agencies towards the development policies of governments and international bodies. Ecology and governance of natural resources issues are related. To propose alternative



development models which respect the land itself is crucial to the sustainability of the social and natural environment. These brief indications merely point to the numerous interconnections between the different lines of action in our social apostolate. We are already aware of many of them; others, we are discovering; the dimension of advocacy reinforces this interest in interconnections. If we want to participate in the public sphere then our positions must be inclusive and ethical. We cannot avoid the question of the good, despite the fact that we cannot ignore the possible, the useful or even the 'less bad'.

Many questions remain open: questions of what anthropology we share; the place of religion in the public debate; our engagement with reality, and within that reality with the more disadvantaged; our ability to generate processes - all rooted in our spirituality and in the Spiritual Exercises of St. Ignatius. Then there are questions addressed to our analysis of reality, the presuppositions for this analytical exercise (from what stance do we do it? with whom?), our community orientation, and our special bond with the Church.

As said previously, we do not currently have a coherent conception of social justice applicable to all realities. We formulate formal principles (the common good) and share ethical visions and projects with many others. But undoubtedly we are quite conscious of injustice at the local level, and we are aware of the situations that require deep transformation; from here, from situations in which we are already involved, we should shape our global options. The primacy, in any case, must be in our engagement with local communities, from which global visions and global actions derive. This commitment should be characterised by the service to reconciliation, particularly where it is most urgent<sup>31</sup>.

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31 GC 35 D 2, n 20-24: Proposed "new frontiers" to our mission: the proclamation of

## Advocacy as a new dimension of our social apostolate

We should recognise that our desire moves much faster than our capacity for action, although we have successful examples that greatly encourage us in this work. The determination of JRS to produce changes in worldwide legislation concerning the manufacture of anti-personnel mines acquires full meaning in the light of accompanying the victims of these weapons from day to day. This experience casts the light of *truth* (to use the terminology of Benedict XVI in his last encyclical) on the hypocritical network that has given legal cover to the interests of the weapon industry.

We have to learn how to take this effort forward. Participation in civil society is nothing new to us. What is new is that we want to do it as an Ignatian network for which we will have to develop shared agendas. These must include not only responses to immediate emergencies but also to long-term and global challenges that require immense commitment.

We will need to choose forums in which to participate: international movements and conferences which are clearly geared to analysis and global responses. We will feel our limitations in responding, for instance financial shortages and the limits of our human resources. We need people trained in languages and in social analysis. We will need to demand still more efforts from our teams, usually already overburdened. All this will require adequate planning. The networking model appears attractive. We need also to recognise its limits and potential weaknesses<sup>32</sup>. Networks are agile, flexible, and enriched by multiple affiliations. But

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the Gospel in multicultural and multi-religious societies, where the questions of meaning remain, but where responses require much more creativity.

32 Kolvenbach, P. H.: *Networking in the Social Area*. Rome, 2003.



they need energy in order to be sustainable, and energy is a cost. The co-ordination, the maintenance of the network, and active participation may well end up with such heavy demands as to cause the network to collapse. We must establish mechanisms that link a healthy realism (what we can do) with a never finished horizon (what we are called to). For this, we must live immersed in Christian hope so that we can proceed in the necessary common discernment.

It is not always obvious what we gain. What we gain directly may be prestige, strength, money; the gains of those we work for may be access to public participation, resources, and changes in their life. In the case of the Ignatian advocacy networks, there is a new variable: we are also trying to strengthen the general apostolate of the Ignatian family. This is not always an obvious choice, since we may be able to build more effective networks if we do not try to involve the Ignatian family. However, what is at stake is that those networks formed by the whole Ignatian family enable us to figure out our particular (Ignatian) way of looking at the world, and to articulate our specific way of collaboration for "another possible world". In this process, advocacy brings a dimension of universal horizon, and long term commitments that can give consistency to our local efforts and strengthen our sense of the Society as a universal apostolic body.

### Open questions

This is a list of issues that we hope to be dealing with as we go ahead, with the help of the whole Social Apostolate:

- a. Clarifying the role of the social movements with whom we are working and the empowerment and capacity building of those on the behalf of whom we are doing advocacy.

- b. Developing the notion of 'shared horizon', specifying the underlying assumptions and backgrounds to our thinking and way of proceeding.
- c. Articulating better our conceptions of justice, in the awareness of the common ground we share.
- d. Unwrapping the notion of 'common good', possibly in the light of Catholic Social Teaching and what General Congregations have said.
- e. Studying the relationship between reconciliation and justice, as outlined at the Synod for Africa.

**Annex: The Ignatian Advocacy Network and its networks at the time of writing (November 2009)**

At the close of the El Escorial workshop a series of networks was proposed to articulate advocacy activity in a global perspective. While the active and committed presence of Jesuit and Ignatian institutions at the local level was recognized, the lack of action and presence at the global level was also noted. This concept of "global" may intuitively be described as everything that goes beyond the local domain; it often conditions or even determines the local. It is clear that many situations we observe at the local level have their origin beyond our borders; or, at the very least, are reinforced by forces beyond those we confront directly. Solutions can come surprisingly from outside our local area, and external pressure is often an indispensable assistance in reaching local goals. In the case of anti-personnel mines only international pressure enabled the signing of agreements affecting the situation in Cambodia.

Networking, it was palpably clear to us, is the most effective way to be present in the global scenario. We recognised both the versatility and the fragility of networks.



Potential networks would be formed by institutions linked to the social sector - including people working both at the local level and in public advocacy.

Neither the networks nor the institutions they link are homogeneous: they reflect the variety within the social sector in the Society. Some are already operational, in other cases, they have sprung up more recently in response to changing social realities such as migration. In fields such as development or religious fundamentalism, the experience of the Society naturally focuses on certain specific places (Europe and India, respectively) - yet these phenomena have a global scope. Clearly, education is a field where the Society has a wide international presence. This has stimulated the proposal for a network that promotes a kind of education capable of generating opportunities and reducing global social inequalities. In other issues we recognise that our activity is still weak and fragmented, yet potentially important. Ecology is one such issue.

To talk of "networks" as such is probably premature but we can say that we have identified "areas" of interest where we would like to have a significant presence. A brief description of these areas can help us envisage the social commitment of the Society and the possible fields for future advocacy.

**Migration:** protection of fundamental rights: issues of multiculturalism and social integration.

**Peace and human rights:** protection of fundamental rights and the implications of this protection.

**Education:** to promote actions in favour of the universal right to quality education; this entails the financial commitment of governments to infrastructure and staff.

**Governance of natural resources:** the importance of land as habitat for (indigenous) people, the displacement of people due to extractive and mining activities, pollution of water, soil, air etc., deforestation, labour conditions, transparency in corporate contracts.

**Ecology:** especially linking environment and poverty.

**Alternative models of sustainable development:** especially integrated in the territory and oriented to people and communities in their specific contexts.

**Religious fundamentalism:** tracking its dangers and consequences while promoting respect for religions and their role in the public sphere.

**Overseas Development Aid:** intended to study advocacy of policies on development in the northern countries and its impact in the populations of the South.

Naturally these networks do not cover all of social reality any more than the Society is present in all situations of poverty and marginalisation. Our presence results from historical options, continuous searches and engagements (new and old) established when we follow Jesus the Lord who calls us to share the life with these favourites of his Kingdom.





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# That all may have Life - and have it to the Full

## An Ignatian Family Contemplation for Advocacy in Our Times in Three Movements

Written by Jim Hug SJ  
with contributions from  
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Ferdinand Mugihirwa SJ  
and Alfredo Ferro SJ



### I. We Look upon the Earth God Sees Today

*The Three Divine Persons look down on the  
whole surface of the earth  
And behold all nations in great blindness  
Going down to death and descending into hell . . . .  
(Spiritual Exercises, #106)*

Contemplate billions of women, men and children struggling  
to survive in debt and devastating poverty

- in nations whose wealth was long ago stripped away by the  
imperial greed of countries now heralded as models of  
development for them to emulate.

Contemplate lavish wealth taken for granted - side by side  
with devastating poverty:

- Dives still blind to Neighbor Lazarus.

Observe the empires of corporate power plundering the

wealth of the poor and vulnerable, helped by corrupt national leaders

- treasures of coltan and water, land and energy, food and brainpower, indigenous knowledge and local livelihoods. . . .

Look down the violence, armed conflicts and wars for resources, wealth, power, or the righteousness of religious fundamentalism,

- seeing the millions of dead, wounded and maimed innocents in their wake.

See tens of millions driven from their homes

- on the move within countries and across borders, desperate for food, security, peace for their families.

Reflect on the systems of exchange and communication stretching around the earth,

- designed to favor the strong and the wealthy in a competitive contest for the resources God creates for all peoples to use and enjoy.

Contemplate our planet - a endangered by our very ways of living on it and by our distorted dreams of what will bring fulfillment

- alarmingly looking for new balances, threatening human life.

See how crisis feeds on crisis: witness the collapse of a fundamental view of how to organize life, a dogma that governed political and economic decision-making for nearly three decades:

- the faith that everyone will be better off if societies give priority to market values, dynamics and institutions.



Reflect on the fact now clear

- that when markets are the most powerful societal institution with few social constraints, their dynamics will eventually override treasured values of human rights and community wellbeing at great cost and threaten the survival of the economic system and the very planet itself.

**The underlying dynamic of the evil we are witnessing is classic:**

- *Seek wealth and riches!*
- *Embrace the honors and power that come with them!*
- *Pride and arrogance will guarantee the ensuing spiral of destruction.*

(Adapted from Spiritual Exercises, #142)

**Notice the Three Divine Persons watching you as you contemplate the world today . . . .**

**Speak to them from your heart . . . .**

\* \* \* \* \*

## II. We Recall God's Response in Love

*Since the Three Divine Persons see that all are  
going down to hell,  
They decree in their eternity that the Second Person  
should become human  
To save the human race. . . .  
(Spiritual Exercises, #102)*

**We believe** that Jesus, the Christ, embodies God's healing outreach to the human family.

**We believe** that this world is the place in which we discover God's active, life-giving commitment to us and to the community of creation we are part of.



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**We believe** that Jesus invited us into his company, shares with us this sacred mission, and energizes us with the life of his Holy Spirit.

**We are becoming aware** that today's threatening crises are also the spaces in which God's Spirit of life-giving love is moving and inviting us to transform our present journey into sacred history.

**We recognize that** powerful Spirit in the tremendous energies generated in the Ignatian family and in the world around us: a growing solidarity of hopes,

of thoughts,  
of alliances and networks,  
of actions, struggles and sacrifices  
to bring to birth another world in which

**"all may have life, and have it to the full."**

*(John 10:10)*

### III. Standing together in that Spirit, we Respond

**Transformed by God's Love, we say with no ambiguity:**

***ENOUGH IS ENOUGH.***

***We will not work to restore life as we knew it  
before the graced convergence  
of the many global crises erupting in these times  
opened the way to a new world order.***

The vision of God's Reign offers a far more attractive future for the community of creation.

Trust in God has become in us a thrust for commitment and transformation.

With passion and responsibility,  
transparency and professionalism,  
we join hands to build  
a just, inclusive, sustainable, reconciled and peaceful  
planetary community.

Hopeful dreamers, visionaries, communities grounded in a reality beyond what we see and taste today or may even see in our lifetimes, we are working to build a global community in which -

the sacred dignity of every person, community, and culture will be honored and their best potentials nurtured and drawn forth,

every person will have his/her material, social and spiritual needs fully met, will be free and will enjoy equal rights and opportunities without discrimination,

the planet's resources will be shared by all, there will no longer be great disparities between wealthy and poor, and peoples today will not consume the heritage of future generations,

people who lived in poverty will not depend on aid but will exercise their right to full and integral development,

women will have the power and opportunity to participate fully in shaping the life of their communities at all levels,

all people will enjoy work that enhances their dignity and serves the community,

great diversities will be embraced as rich resources making possible creative breakthroughs for the common good of all,

food, health, education and a healthy environment will be recognized as human rights for all people,

quality health care will be available to every person and epidemics such as HIV/AIDS and malaria will be eradicated,

education for everyone will end poverty and discrimination against anyone,

people will be free to move within nations and across borders, but not forced to move - and will find welcoming new home communities as citizens of the earth,

people will understand systems and structures and will know how to make them just,



governments will monitor and regulate these systems so that they serve the common good of all peoples,

leaders and politicians will see themselves as servants of their communities,

the international community and its institutions will work to prevent war and build peace, resolving differences through dialogue and mediation,

all will embrace reasons for self esteem that do not require the accumulation of material things, and

all peoples will have the internal and social freedom to discover the divine, the holy, the sacred - and their faiths will draw them all together in mutual respect and love.

**Joining hands with people around the planet energized in the Spirit and drawn to universal solidarity,**

**we align ourselves with the poor, marginalized,  
and exploited of creation,  
inviting the rich, powerful and dominating**

**to join us in the new creation being held out to us all.**

The Way is unusual, but proven:

***Embrace poverty in solidarity.  
When people look down on you and consider you a  
failure in their world,  
You will be blessed with the humility that enables  
you to see how in each person God speaks to all  
people, and from that openness and wisdom will  
evolve the Reign of God we long for.***

*(Adapted from Spiritual Exercises, #146)*

**Notice the Three Divine Persons watching you as  
you contemplate the world today . . . .**

**Speak to them from your heart . . . .**





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# Frequently Asked Questions: A Quick Guide to the Ignatian Advocacy Network

Uta Sievers



## **IAN = Ignatian Advocacy Network of thematic networks**

*Thematic networks are engaged in advocacy on Ecology, Migration, Governance of Natural Resources, Education, Peace & Human Rights (more may be added in the future)*

### Who does what?

#### Who are the members of a network?

Any Jesuit institution can become a member of any of the thematic networks by contacting their own Coordinator, or Delegate as he is sometimes called, at Conference level in the Social Apostolate<sup>33</sup>. The institution chooses one person who will participate actively in the thematic network

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33 Contact SJS ([sjs-com@sjcuria.org](mailto:sjs-com@sjcuria.org)) to find out how to get in touch with the Social Apostolate Coordinator for your Conference (or Assistency in Europe).

according to the objectives and guidelines approved by the leader and members of the network.

### **What about the leadership of each network?**

The leading institution of the thematic network is normally a Jesuit social institution entrusted with the direct responsibility of managing the network. The daily management of the thematic network will be carried out by a person within the institution who becomes the leader of the network.

The leader's tasks are: to stimulate the exchange of information within the network; to present a plan of action in consultation with the members; and, as spokesperson of the network, to interact with other institutions and networks.

### **What role does the Coordinator play?**

Each Social Apostolate Coordinator or Delegate of the Conference in which the leading organisation of a network is located is responsible for that thematic network. He may, in consultation with the President of his Conference, propose a leading institution, and must be consulted regarding the person to be appointed leader. He ensures the general orientation and smooth running of the network, reviews the network during the annual meeting of Coordinators and makes executive decisions together with the other Coordinators (e.g. starting/closing a network). He also approves, in consultation with the President of his Conference, the members of any network coming from his Conference. In addition, the President may approve or mandate a Coordinator to become member of one or more thematic networks.



## What role does the Social Justice Secretariat (SJS) play?

SJS facilitates the functioning of the networks by creating a shared global vision and providing services such as training and communication facilities. It fosters and supports the networks in their development and helps with such management issues as may arise. It also promotes coordination and communication between the various networks and with other apostolic sectors and helps monitor and evaluate the work of the networks. By connecting IAN to Fr. General, it provides legitimacy for the overall structure and individual thematic networks. SJS has no direct authority over the functioning of any thematic network.

## Who has the overall responsibility?

### Who runs IAN?

IAN as a 'network of networks' is approved and mandated by Fr. General and the Presidents of Jesuit Conferences. The group of Coordinators, as a body, together with SJS, have joint responsibility for the functioning of IAN. This responsibility implies providing orientation and direction to IAN, reviewing the functioning of IAN at the annual meeting of Coordinators and taking decisions that affect the nature and functioning of IAN.

### Who creates new networks in IAN?

Each President of a Conference may give a specific mandate to the Coordinator to start or develop a particular thematic network. It is suggested that a new thematic network needs to be approved by the appropriate Major Superior according to the following criteria. It would also need to have clear objectives and lines of action and

engage in advocacy at an international or inter-regional level. The leadership of the network should be open to different approaches while keeping a concrete focus. The members should represent (as far as possible) all Jesuit Conferences and should participate actively in the thematic network.

## How do the networks operate?

### What are the requirements for becoming a network?

In order to be considered part of IAN, a thematic network needs to be composed of Jesuit and Jesuit-inspired institutions sharing a similar vision and representing geographically (as far as possible) the whole Society of Jesus. The network must be firmly rooted in the governance structures of the Society of Jesus. It has to be designed with the principle of subsidiarity in mind, i.e. in coordination with other networks and institutions, especially those from other sectors (e.g. pastoral, higher education).

### How do the networks conduct their business?

After its formal constitution, which calls for approval by the Jesuit government and definition of its leadership and membership, each thematic network will discuss and approve its plan of action.

The plan of action contains a set of objectives chosen by the thematic network; concrete advocacy actions and strategies to be put into action and their projected results; a suitable timetable for such proposed actions and strategies; an assessment of human and economic resources; and other relevant elements depending on the particular needs of each thematic network.

The leader, together with the members, decides on the most efficient way of internal communication (for example,



a public web page, a password-protected forum, a mailing list, Skype conferences). The way chosen needs to facilitate the decision-making process and ensure a quick and effective sharing of information and material among members and with interested people outside the network.

### **How are the networks funded?**

Finding the necessary resources for the functioning of each network will be the responsibility of the network itself, though a certain amount of start-up money may be available for individual networks through SJS.

### **Why IAN?**

#### **Why have an Ignatian Advocacy Network?**

The Society of Jesus is one of the most widespread grassroots organisations in the world in contact with the poor. It has one of the largest pools of knowledge and research facilities. It is in contact with people in decision-making positions.

By linking these three assets, IAN hopes to use the Society's untapped capacity to influence public policy in favour of the common good and of those rendered weak and voiceless. IAN aims at responding to the effects of globalization and at facilitating the implementation of the universal mission of the Society as one apostolic body.

#### **What is the "N" in IAN?**

IAN as NETWORK is a coordinating entity for thematic networks that advocate on Ecology, Migration, Governance of Natural Resources, Education and Peace & Human Rights (more networks may be added in the future).

## What is the "A" in IAN?

Helped by scholarly research and the living experience of Jesuit and Jesuit-inspired institutions, we use the term **ADVOCACY** as meaning actions that aim to change a present situation of injustice and inequality that has a negative effect on the weak and marginalised. The actions attempt to remove the root causes of that situation.

This aim can be achieved through the combination of several means, such as dialogue with decisions-makers, informative campaigns, narratives and stories, and marches and demonstrations. These proposed actions operate at different levels, such as information directed at the public opinion on specific and sensitive issues; changing cultural patterns (values, ideas, practices) thanks to long term awareness-raising; exerting influence at the political level in order to obtain legislative improvements and changes of policies; and using courts to promote systematic change.

## What is the "I" in IAN?

There are some elements proper to doing advocacy in the spirit of Saint Ignatius, following the 'IGNATIAN way of proceeding', that have the power to transform our advocacy into one that is inspired both by Christ and by our friendship and closeness with the marginalized. Ignatian advocacy has a positive outlook on the world that comes from Ignatian Spirituality and selects issues through discernment. The discernment is based on the principles for choosing a mission found in the Constitutions of the Society.

Ignatian advocacy also includes an element of capacity-building, empowerment and organisation of the people, so as to "give voice to the poor" and not just "speak for them". And finally, it is based on rigorous research and



objective analysis, as well as dialogue with other people and institutions, inside and outside the Church.

### The full Manual

... can be downloaded here.



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