“Our commitment to reconciliation demands that we promote justice and peace…”

JUSTICE PEACE / GS MISSION

Justice Peace(JP) for new members - Curriculum Outline, Part 2

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The Congregation of Our Lady of Charity of the Good Shepherd is
an NGO in special consultative status with ECOSOC, UN / www.buonpastoreint.org/jp
Introduction:

This curriculum outline, part 2 of 3, was designed in response to the GS Chapter Direction Statement of 2009 which recognised the “urgency to nurture new life through holistic and relevant formation that prepares, renews and sustains us for the challenges of today’s realities.”

Part 2, following the foundation of JP given in Part 1, represents a fuller integration of GS Justice with Mission. It is envisioned as a guide to develop justice training in the novitiate stage of GS orientation. It may also be adapted for training of any person linked with GS mission. Justice is a core aspect of a new member’s commitment to GS mission; this outline is designed to deepen the understanding and practice of Justice within the context of GS mission.

Part 3 will be geared toward living justice with a full insertion into ministry.

The goals (based on the guidelines of GS Formation Principles, 2001 and the Rome UISG JPIC Guide Us in Your Justice, 2010) of this curriculum are based on the objective that, upon completion of a program using Part 2, each person will have:

- An understanding of spiritual commitment in relation to biblical solidarity and compassion within the current socio-political reality;
- An ability to apply a theological/biblical understanding of justice to direct service work within GS mission, constantly evaluating and seeking to move toward integration;
- An ability to use human rights tools to influence structures and systems;
- An understanding of globalization within the context of divine incarnation;
- An ability to apply critical awareness and social analysis within social systems and structures of today;
- A deepening of personal prayer and spiritual experience as it is applied to solidarity and the call to go to the margins;
- An ability to view their individual and their Unit’s contributions to GS global mission within the communion of all persons of good-will working to express the reconciliation and mercy of God;
- A motivation to integrate care for the earth with all aspects of ministry, community and prayer;
- An ability to do gender critique of social systems;
- A consciousness of themselves as women, part of a group historically denied human rights.
The curriculum is outline and suggestion. Each topic and unit will be used, adapted, and developed in creative ways according to local reality and culture. It is intended that each formater will expand this outline to include more comprehensive topics, as determined by local reality, learner readiness, and inclusion with other thematic areas of formation.

**Curriculum Organization:**

Twelve topical units are included in Part 2. The trainer is encouraged plan these over a period of two years, side by side with other areas of formation. Unit time lines will be determined by the formator, according to local needs and programming. While there is important content with each topic, the essential processes of engagement, participation, building knowledge through experience and co-learning, integration of personal growth with greater knowledge of GS mission, and exploration by the trainee will be supported by the understanding and attentiveness of the formation guide. The relational aspects of this role are of utmost importance.

Each unit includes a list of resources, following the outline page. *Note:* all resource material is limited in its preparation by a Western, English speaker; it is expected that formaters will supplement the included suggestions with better contextualized and culturally relevant material. Please share any such material with the GSIJPO training facilitator and formators in your region; you can be a source for relevant and updated material.

Not included in Part 2 are articles in journals of religious life, theological study and social justice. These are invaluable sources of current input that should be used. Trainees may have readings to suggest as well. Many suggested readings can be purchased at a low cost over the Internet. Selected chapters of suggested books can be used for assignments. Biographical readings of persons involved in social justice are very useful at this stage of learning. It is expected that the formator will help the trainee select appropriate readings to be used with each unit during this stage. Each trainee will be responsible for organizing a presentation / sharing / discussion and critique of readings with each unit.

Each unit resource page includes “starter ideas” for experiential activities or projects. The formator can be creative in developing activities, especially shaping some longer term activities over a period of time in which the trainee will participate in collaborative JP networks. Each trainee will be responsible to report and critique her activity/ project, including a sharing of theological reflection.

While working with this manual, the formator should be developing experiences and activities with local communities. Such experiences should be designed for the trainee according to Unit JP Goals and to enhance both community values and community sharing. They should be planned with clarity of goals and with guidance of the formator.
In using this outline, we strongly suggest that each Formator, Trainer, or Group Leader take responsibility for creative curriculum development:

- Obtain local experts/speakers/facilitators in each field;
- Design supplemental intern or research activities that will be practical in the local ministries of the GS Unit;
- Encourage the trainees to share their learning in creative ways with local communities and GS people;
- Incorporate participation of trainees in local workshops on related topics; integrate learning within the locally available social-political-religious spheres;
- Encourage the trainees to take part in local action for justice, peace, and human rights at levels that are personal, systemic and structural;
- Encourage GS communities, Units/districts/sectors, sisters/associates/friends to participate with the trainees in discussion of justice themes, especially those groups related and linked with GS ministries;
- Integrate each session with biblical sources;
- Keep an eye constantly focused on structures, systems, and human rights.

**Use of the GSIJPO training facilitator:**

The GSIJPO Training Facilitator, Clare Nolan, is happy to suggest/locate documents or material for your use with this curriculum, if requested. She will be as available as possible to help you adapt and develop JP training according to specific goals that you would like to meet. We hope that this curriculum, Part 2, will be a useful resource and we welcome your comments so that we may continue to develop, update, and improve it.

Please note, this manual and other JP training resources on the GS International Website:

http://www.buonpastoreint.org/jp-en/training-resources

*Original manual in English
Translated into Spanish by Victor Carrasco
Translated into French by Virginie WOO

**Please note:**

*Resource for Readings and Websites are not translated.
Some readings are not available in other languages or have different titles.
Authors’ names can be looked up locally to find out availability.
Websites often have language links available on the English page.
Please do the search to access your own language.
General Resources for Trainers

General Principles for Formation
The Congregation of Our Lady of Charity of the Good Shepherd, Rome, 2001

Guide us in your Justice, a formation itinerary for a prophetic Religious Life
JPIC Commission of USG/UISG, 2010

A Compendium of Catholic Social Teaching

Get content online at: http://en.ismico.org/content/category/5/36/30/

GS Position Papers, 2011 - Priorities for Ministry and Mission
http://www.buonpastoreint.org/jp-en/training-resources

Formation Manual, JP for new members, Part 1, 2011:
http://www.buonpastoreint.org/jp-en/training-resources

GS international Website:
http://www.buonpastoreint.org/jp-en/
http://www.buonpastoreint.org/jp-en/training-resources

Bible Gateway
WWW.BIBLEGATEWAY.COM
Search the Bible in English, German, French, Spanish, Portuguese, Italian, Tagalog...

UN Website
see also : UN Cyber Schoolbus, http://cyberschoolbus.un.org/

Orbis Books
http://www.orbisbooks.com/  (Primarily English. Some Spanish)
International Shipping Available
Justice Peace (JP) for new members Curriculum part II
(These units are expected to be completed over a two year period. Each training guide will prepare time frames according to local program and circumstances.)

Units for Part 2

UNIT 1, part 2: - Solidarity and the Prophetic Role of Religious
UNIT 2, part 2: - Social Analysis
UNIT 3, part 2: - Understanding NGOs and the UN system
UNIT 4, part 2: - Understanding GS call to Justice as a Journey of Mission and Spirituality
UNIT 5, part 2: - The Place of Women in Theology and in Society
UNIT 6, part 2: - Human Rights, Convention on the Rights of the Child, CRC
UNIT 7, part 2: - The Call to Networking and Partnership
UNIT 8, part 2: - Integrity of Creation / Inclusiveness of all Creation
UNIT 9, part 2: - Human Rights, Convention on the Elimination of all forms of Discrimination against Women, CEDAW
UNIT 10, part 2: - Justice in Action: Advocacy and Policy
UNIT 11, part 2: - Economic Systems
UNIT 12, part 2: - Cultures of Peace
UNIT 1, part 2: Solidarity and the Prophetic Role of Religious Goals:
- To understand the biblical call of solidarity
- To understand solidarity as dynamic relationship
- To examine the demands of solidarity
- To evaluate one’s own life in light of solidarity

Definitions of Solidarity & Prophecy
Understanding history, background, and meaning

Solidarity as a Spiritual Relationship based on biblical mandates
Hebrew scripture sources of solidarity
Jesus and solidarity

Solidarity in Modern Social Movements
The Church
- Rerum Novarum, 1891; Populorum Progressio, 1967; Laborem Exercens, 1981
- History of National Movements, British, North American, your region
- Union as non-violent, anti-communist, social movement
- Solidarnosc, Polish non-governmental trade union
- Jerzy Popieluszko, murdered priest beatified in 2010

Concepts of Collective Bargaining, Fair Working Conditions, Wages, Safety
Current status of International Labor (International Labor Organization, ILO)

Current Global Movements
Jubilee 2000
- Biblical History of Jubilee
- Jubilee Movement to End International Debt
- Catholic Jubilee Year 2000

World Social Forum
- History, purposes, participation, critique

United Nations
- Millennium Development Goals (MDGS): History, implementation, evaluate
- Social Protection Floor Campaign: History, implementation, evaluate

Prophetic Role - Solidarity
Jeremiah – the call / Jonah - the sending / Amos – the message

Examination of one’s own personal life in light of Solidarity and Prophecy
Review thoughts and feelings
Review of actions and behavioural growth in relation to solidarity
Resources for UNIT 1 part 2: Solidarity & the Prophetic Role of Religious 

Materials included in this Manual:

Solidarity: A Spirituality for Our Time: A Feminist Theological Reflection, Maria Riley, OP

The Role of the Prophet, notes adapted from the JPIC UISG manual for Justice Promoters, 1997

Supportive Materials to access:

GS JP Power Point on Solidarity - on thumb disc material given to all formators
(or request resource from Clare Nolan, cnolan8345@aol.com)

Video: Nine Days That Changed the World, Pope John Paul II and Solidarity
Various trailers of the video can be seen on Internet YouTube. See:
http://www.youtube.com/watch?v=av5rc51Pavs&feature=related

Reading:

Readings from the Edges: The Bible and People on the Move, Jean-Pierre Ruiz

You Will Be My Witnesses: Saints, Prophets, and Martyrs, John Dear s.j.,
William Hart McNichols

Mothers, Sisters, Daughters, Standing on Their Shoulders, Edwina Gateley, Sandra Mattucci

Cloud of Witnesses, Jim Wallis, Joyce Hollyday (Editors)

Gustavo Gutiérrez: Spiritual Writings, Daniel G. Groody

Websites:
Gateway to the UN Millennium Development Goals, MDGs:
http://www.un.org/millenniumgoals/
Social Protection Floor Campaign:
Jerzy Popiełuszko
http://simple.wikipedia.org/wiki/Jerzy_Popie%C5%82uszko

Activity-starter suggestions:
Prepare a project comparing modern prophetic figures with biblical prophets.
Prepare a project comparing Social Movements in my country/region with other global movements of solidarity. Include any action of GS in such movements.
UNIT 2, part 2: Social Analysis

Goals:
- To be able to observe and critique social situations with systematized methodology
- To be able to move from analysis toward planning for program implementation
- To apply social analysis to ministry evaluation

A 5-step Process of Social Analysis: understanding and practicing each step of the process
  Insertion
  Knowledge, information
  Theological Reflection
  Planning
  Evaluation

Critical thinking

Viewpoint and Listening in Social Analyses
  Standing with the poor – (solidarity)
  Listening skills
  The importance of participation
  Signs of the Times: The many faces of poverty in a globalized world

Practical Application
  Apply critical thinking and analysis to:
    a common national or regional social reality
    a major international organization familiar to the region
    a local community or village reality
    a local Good Shepherd ministry
  Compare results of your analysis and thinking with official reports of a larger organization done about the same entity
    a common national or regional social reality
    a major international organization familiar to the region
    a local community or village reality
    a local Good Shepherd ministry
  Review all work to ensure both theory and practical application is understood.
Resources for UNIT 2, part 2: Social Analysis

Materials included in this Manual:

Love and Solidarity in an Economic World, Pope Benedict: 2011 Vatican Radio

Introduction to Social Analysis, Based on work by Joe Holland and Peter Henriot, S.J.

World Café as a Method of Participation

Elements of Critical thinking required for Social Analysis

Reading:

Social Analysis: Linking Faith and Justice, Joe Holland and Peter Henriot, S.J.

The Pastoral Circle Revisited, A Critical Quest for Truth and Transformation, Frans Wijsen, Peter Henriot, Rodrigo Mejía, editors


Websites:

Introducing Students to Social Analysis and Theological Reflection: (English) http://www.mercyhighered.org/documents/guide3.pdf

Activity Starter Suggestions:

Organize a “World Café” about a selected local social problem and gather creative solutions; evaluate the effectiveness of the World Café experience.

Do exercises in deep listening: schedule a series of visits to local community, home visits, or participants/clients in a Good Shepherd program. In each series of visits, seek and gather the opinions, insights, and suggestions of the local population. Summarize and critique the information that you have and pass it on to local decision makers.


Make a YouTube video that will demonstrate the steps of social analysis - present it to a local community.
UNIT 3, part 2: Understanding NGOs and the UN system

Goals:
- To understand the purpose, function & structure of the UN system
- To understand the function and dynamics of NGOs within the UN system and structures
- To apply local and regional functions of NGO-UN to GS ministries

History / Goal / Philosophy of the UN

Structure of the UN
Gen Assembly/ Security Council/ ECOSOC and ECOSOC Subsidiary Bodies/ Human Rights

Global Conferences of the United Nation
Decade of the 1990s -
World Summit for Children, New York, 1990; Education for All, Thailand, 1990;
Sustainable Development, Rio, 1992; World Summit for Social Development, Copenhagen, 1995; Fourth World Conference on Women, Beijing, 1995;
Modern world through the lens of global movements of UN conferences and documents -
Millennium Development Goals, 2000; Racism, Xenophobia and Related Intolerances, Durban, 2001; World Summit for Children, New York, 2002;

NGOs at the UN
History
Current Function

GS at the UN
History
Structure and function of GS Congregation for Justice - NGO and GSJPO
Regional NGO presence -
Addis Abba, Bangkok, Beirut, Santiago
GS Grassroots participation -
CEDAW; Human Rights; Commissions; Internships; World/Regional Conferences
Resources for UNIT 3, part 2: Understanding NGOs and the UN system

Materials included in this Manual:
General Organization and Roles of GSJPO

NGOs and Civil Society

Supportive Materials to access:
Working with ECOSOC: an NGO guide to Consultative Status
<http://csonet.org/content/documents/Brochure.pdf> (downloadable)


Reading:
Kofi Annan: A Man of Peace in a World of War by Stanley Meisler

Shake Hands with the Devil: The Failure of Humanity in Rwanda, Roméo Dallaire, Samantha Power

We the Peoples: The Nobel Lecture Given by the 2001 Nobel Peace Laureate Kofi Annan, Kofi Annan, David Finn

The United Nations: A Very Short Introduction, Jussi M. Hanhimäki

An Insider's Guide to the UN, 2nd Edition, Ms. Linda Fasulo

Working with ECOSOC: An NGOs guide to Consultative Status,
Downloadable from: http://csonet.org/content/documents/Brochure.pdf

Websites:

NGO branch Department of Economic and Social Affairs (DESA) < http://csonet.org/>


Activity Starter Suggestions:
- Contribute and Article to the JP journal Embrace the World.
- Write to a member of the GSJJP team with questions you may have and ideas you may suggest.
- Research local NGOs; learn how they function and how their mission compares to GS mission. Note any opportunities for collaboration.
UNIT 4, part 2: Understanding GS call to Justice as a Journey within Mission and Spirituality within a response to the Signs of the times

Goals:
- To understanding the call to Justice in light of the Signs of the Times
- To understanding the spiritual dimensions of Justice
- To explore advocacy as a prophetic call

The Call of Justice in the church
1971 World synod of Bishops Justice in the World

GS identity as women called to a spirituality of Justice
GS Constitutions, on mission
GS 1985 Declaration on Social Justice
GS Chapter Direction Statements: 1997, 2003, 2009 (and most recent...)

Evaluation SJE and SME in terms of actions of inclusivity
SJE moving beyond preaching to respond to women of his times
Explore historical situation of women
SME moving beyond France to other continents
Explore social political and economic realities of migration to the Americas, and effects of Western colonization in Asia and Africa

GS Position Papers, Priorities for Ministry and Mission -2011 (or most recent update)
Examination of priority areas
Orientation to service delivery
Advocacy and Policy elements
Resources for UNIT 4, part 2: Understanding GS call to Justice as a Journey within Mission and Spirituality within a response to the Signs of the times

Materials included in this Manual:

A Brief and Broad history of Religious Life in Relation to Social Reality (signs of times)

1971 World Synod of Catholic Bishops – The spiritual call to the signs of the times

Supportive Materials to access:


Good Shepherd Position Papers <http://www.buonpastoreint.org/jp-en/recursos/good-shepherd-congregational-material->

Reading:

Catholic Social Teaching in Global Perspective, Daniel McDonald, S.J., editor

Globalization, Spirituality and Justice, Daniel G. Groody, Peter C. Phan, Editor

Martyr of the Amazon, the Life of Sister Dorothy Stang, Roseanne Murphy

The Jesus of Asian Women, Muriel Orevillo-Montenegro

Reconciliation, Justice, and Peace: The Second African Synod, Agbonkhianmeghe E. Orobator, S.J.

The Soul of Politics A Practical and Prophetic Vision for Change, Jim Wallis

What Is the Mission of the Church?, Roger P. Schroeder

Activity Starter Suggestions:

Make a “mural” of the historical time-line of Religious life, including SJE, SME and today within the context of church and political life of the times; extend the line 100 years hence, using imagination of future developments.

Use the topics of GS Position Papers to explore the signs of the times. Note the relevance of each topic today and how it was thought of 50 or 100 years ago. Analyze influences.

Examine the topics of GS Position Papers to explore spirituality of mission; prepare a presentation to share in local community.
UNIT 5, part 2: The Place of Women in Theology and in Society

Goals:
- To understand gender in a theological context
- To link women’s movements with the call to justice
- To apply women’s empowerment and spirituality within mission in a political and patriarchal world

History of women’s movements
Movements toward equality
Obtaining the vote
Industrialization and World War
   Work outside of the home vs. in-home work and caretaking
Emergence of modern feminism
   Strengths and shortfalls
Women seeking Human Rights
   Women’s World Conferences: 1975, Mexico City to 1995 Beijing
   CEDAW
   Issues of reproductive rights, domestic violence, maternity leave, equal pay, women's suffrage, sexual harassment and sexual violence
International Women’s Day

Feminism in religion
   Women’s emerging theology
   Mujerista / Womanist / Feminist

Basics of Women’s Empowerment
   Education/ Economic Justice/ Participation/ Safety/ Self-esteem/ Access to Resources/ Voice/ Health/ Human Rights
Resources for UNIT 5, part 2: The Place of Women in Theology and in Society

Materials included in this Manual:
- International Women's Day
- Expressions of Feminist Theology
- Empowerment

Supportive Materials to access:
Video: Undesired, India infanticide and male preference, Ruchira Gupta, 13 mins
http://www.mediastorm.com/publication/undesired

Video: The Girl Effect: The Clock is Ticking, 3 min
http://www.youtube.com/watch?v=WlvmE4_KMNw
http://www.youtube.com/watch?v=QnD0Z4WJ5LA&feature=related

Women’s Empowerment Principles

Reading:
Introducing African Women's Theology, Mercy Amba Oduyoye

She Who Is: The Mystery of God in Feminist Theological Discourse, Elizabeth A. Johnson

But She Said: Feminist Practices of Biblical Interpretation, Elisabeth Schussler Fiorenza

Sacred Longings: The Ecological Spirit and Global Culture, Mary C. Grey

Websites:
UN Women <http://www.unwomen.org/> (links to Spanish and French)

Gender Equality, United Nations Population Fund
<http://www.unfpa.org/gender/empowerment.htm>

The Circle of African Women Theologians
http://www.thecirclecawt.org/index.html?PHPSESSID=a796b0ed0a4552e2e85a53799b655ec1

Activity Starter Suggestions:
Do a project demonstrating how women are portrayed in the media in various cultures.

Interview your mother, grandmother, aunts etc. on the role of education in their lives (or of the lack of education). Use your finding for a presentation and community discussion.
UNIT 6, part 2: Human Rights, application of the Convention on the Rights of the Child, CRC

Goals:
- To understand concepts of Child Rights in individual and societal contexts
- To be familiar with all articles of CRC
- To be able to evaluate programs in light of children’s rights
- To know the mechanisms of CRC reporting in Geneva

CRC the Convention and its articles
The Convention within UN Human Rights Treaty Bodies, government reporting
The Process of CRC in Geneva
The role of NGOs in relation to CRC

CRC Principles and articles
Non-discrimination
Adherence to the best interests of the child
The right to life, survival and development
The right to participate

Articles of the convention

CRC Preparing a CRC Report
Research information on my government
Research NGOs in my country who submit CRC reports
How GS mission would respond to the government on any selected article
Focusing structure, scheduling, content, and preparation of a CRC report
Resources for UNIT 6, part 2: Human Rights, application of the Convention on the Rights of the Child, CRC

Materials included in this Manual:

About the WGG, Working Group on Girls

Theological Reflection – Jesus and inclusive justice for children

Supportive Materials to access:

UNICEF World Report on Children, published every two years; look also for regional reports from UNICEF

Reading:

The Impact of War on Children, Graca Machel, UNICEF 2001


The Challenge and Spirituality of Catholic Social Teaching Revised Edition, Marvin L. Krier Mich

Websites:

UNICEF – Convention on the Rights of the Child
http://www.unicef.org/crc/ (Links to languages can be accessed from this site)

A Global Child Rights Information Network
http://crin.org/ (language links available: Arabic, French Spanish)

Office of the UN High Commissioner for Human Rights,

Activity Starter Suggestions:

Work with children from a local GS program to teach them their basic rights and guide them in preparing a YouTube Video on their rights.

Sponsor a Child Rights Poster contest in which children make a poster expressing the largest challenge of children in their country/culture for the 21st century.

Look up the status of the Convention with their own government and follow the issues and the reporting process.
UNIT 7, part 2: The Call to Networking and Partnership

Goals:
- To understand structures and functions of Networks
- To initiate participation in networks
- To be able to effectively participate in Networks
- To be able to strategize and evaluate how specific networks can serve GS mission

The Nature and Characteristics of Networks
History of social communication forms
- Nomadic Age/ Agricultural Age/ Industrial Age/ Information Age

Living in an Age of Communication
- Technology and communication
- Digital Age and Social Media

Characteristics of Networks
- Unifying purpose/ Members of independent and of equal standing/ Voluntary membership/ Linkage of people and groups through initiative/ Multiple leaders

Benefits of Network communication
- Speed of communication/ Not limited by borders and divisions/ Promote organizational strength/ Bring together diverse elements/ Strengthen and deepen relationships/ Inclusion of all.

Demands of participation in networks
- Constant change/ Continuous learning / Initiation of responsibility required /
- Tolerance of some chaos, lack of clarity/ Constant expansion

Network for Mission
- GS JPContact Network: Purpose, Structure, Function
- GS Mission Partners
- NGO & Professional Networks
- Social Media: Face-book, Linked-in, Twitter, Blogs, etc.
- Review of basic communication skills, personal and professional

Practical Promotion of Networks
- A culture of communication/ Empower participation and decision making/ Constantly learning new technology/ Practical access to technology/ Participation
Resources for UNIT 7, part 2: The Call to Networking and Partnership

Materials included in this Manual:

Networking - A Tool for Mission Response

Network Mapping – a worksheet

Reading:

Networking for People Who Hate Networking: a Field Guide for Introverts, the Overwhelmed, and the Underconnected, Devora Zack

Messages: The Communication Skills Book, Matthew McKay PhD, Martha Davis PhD, Patrick Fanning

PeopleSmart: Developing Your Interpersonal Intelligence, Melvin L. Silberman, Freda Hansburg

Activity Starter Suggestions:

Do research on how:
1. The NGO the International Campaign to Ban Land Mines (ICCB) [or choose another group such as Wangari Maathai’s Green Belt Movement] organized themselves and grew to a network that changed international law and/or practice.
2. Regional anti-trafficking [or any issues such as migration, etc.] groups have networked to enhance their individual mission and work.

In your research, tell the story of what happened; name the individuals who took responsibility; name some persons or groups who took a less active but supportive role; name the strategies used to gather and create the network; tell how public awareness was done; tell how communication was done. Give a concluding evaluation.

Watch any TV show or serial drama. Map out the networking of the characters involved.

With guidance and review of a professional, do a personal assessment on the Myers-Briggs scale (or some other personality/communication style tools.) This can best be done in a group and reviewed with a guide experienced with the tool.

Do a self-evaluation on personal participation in various professional and social networks. Evaluate activity in GS networks. Review the evaluation with the formator and set goals for coming months.
UNIT 8, part 2: Integrity of Creation / Inclusiveness of all creation

Goals:
- To be aware of and be able to articulate the New Creation story developing in science and theology
- To look at the universe anew
- To initiate and take responsibility for actions that integrate respect for all creation

Review of the Earth Charter

The New Universe Story, a developing theology and spirituality

History of human concepts of the universe
Creation stories of various religions
Developments in science
  - Sun displacing earth as “center” of the universe
  - Industrial age and how spirituality became mechanical / dualistic
  - Modern physics informing a unified concept of the universe

Spirituality as a transformative process
  - The call of the prophets to transformation
  - The call of Jesus to transformation
  - The call to transformation as taken up across religious congregations today

Sustainable Development

UN World Conference on Sustainable Development: Rio & Rio +20

Current global movements on ecology and sustainability related to poverty

Action and Responsibility

Pathways for new action in caring for the earth

Pathways for new action in prayer within awareness of the integrity of creation

Pathways for interfaith contemplation of the universe
Resources for UNIT 8, part 2: Integrity of Creation

Materials included in this Manual:
- Quotes on the Integrity of Creation, Gathered by Oblate Ecological Initiative, Rev. Darrell Rupiper, OMI
- A Global Call: Eco Warriors, Arise! ahead of the Rio+20 Earth Summit, a call for a paradigm shift, by Vandana Shiva,
- Looking at the universe anew – quotes for reflection

Supportive Materials to access:
- Earth Charter
- Journey of the Universe, an Epic Story of Cosmic, Earth, and Human Transformation, DVD

Reading:
- Environmental Science and Theology in Dialogue, Russell A. Butkus, and Steven A. Kolmes
- The Holy Web, Church and the New Universe Story, Cletus Wessels, O.P.
- The Christian Future and the Fate of Earth, Thomas Berry
- Embracing the Spirit, Womanist Perspectives on Hope, Salvation, and Transformation, Emilie M. Townes, editor(s)
- Solidarity Will Transform the World Stories of Hope from Catholic Relief Services
- Violence, Transformation, and the Sacred "They Shall Be Called Children of God," Margaret R. Pfeil, Tobias L. Winright
- The Tao of Physics an Exploration of the Parallels between Modern Physics and Eastern Mysticism, Frifjof Capra
- The Emergent Christ Exploring the Meaning of Catholic in an Evolutionary Universe, Ilia Delio

Websites:
- Center for the Story of the Universe <http://www.storyoftheuniverse.org/>

Activity Starter Suggestions:
- Develop a section of GS property or local community space that is unused and untended, create a garden, grow vegetables or create a contemplative space.
- Organize a sustainable composting project in your own or a neighbouring community.
- Participate in a tree planting project or organize a community garden for children.
- Host a showing of the Journey of the Universe, an Epic Story of Cosmic, Earth, and Human Transformation. Include facilitated discussion and refreshments.
- Evaluate the “green practices” of several GS communities in your Unit; share results.
UNIT 9, part 2: Human Rights, application of the Convention on the Elimination of all forms of Discrimination Against Women, CEDAW

Goals:
- To be familiar with principles and articles of CEDAW
- To understand concepts of Gender Equality and Equity
- To be able to participate in the preparation of a CEDAW NGO report

CEDAW
The convention and its articles
The Convention within human rights bodies and government reporting
The CEDAW expert panel and how they operate
The role of NGO reports (also referred to as shadow reports or alternate reports)

CEDAW Principles and articles
Principle of equality
Principle of non-discrimination
Principle of state obligation

Preparing a CEDAW Report
Research information on my government and government reports to CEDAW
Research NGOs in my country who have submitted CEDAW reports
Consideration of how GS mission would respond to the government on any selected article
Preparation for CEDAW reporting, include scheduling, content topics, personnel needed, etc.
Resources for UNIT 9, part 2: Human Rights, application of the Convention on the Elimination of all forms of Discrimination Against Women, CEDAW

Materials included in this Manual:
THE CEDAW PRINCIPLE of Equality
Theological Reflection on Equality of Women - John 4: 3-42

Supportive Materials to access:
Beijing Declaration and Platform for Action & Beijing +5 Political Declaration and Outcome Document, Department of Public Education, UN, NY, 2001

Reading:
The Circle of Empowerment, Twenty-five years of the UN Committee on the Elimination of Discrimination against Women, Hanna Beate Schopp-schilling, ed., Cees Flinterman, assoc Ed, 2007

Women Hold Up Half the Sky, Nicholas D. Kristof & Sheryl WuDunn

Websites:
Office of the UN High Commissioner for Human Rights, Committee on the Elimination of Discrimination against Women,
<http://www2.ohchr.org/english/bodies/cedaw/index.htm> (language links available)

International Women's Rights Action Watch Asia Pacific
http://www.iwraw-ap.org/ (English)

CEDAW online knowledge resource,
http://www.iwraw-ap.org/knowledge/index.htm (English)

Activity Starter Suggestions:
Randomly select different articles of CEDAW for discussion and opinion, consider both government side and NGO side of opinion.

Complete research of one’s own country history of CEDAW and CEDAW reports.

Explore local organizations that have done CEDAW reporting. Interview them or work with them. Critique the mission of other organization and the mission of GS in the approaches to preparing a CEDAW report.

Prepare and present a teaching session on CEDAW to a community, a girls’ school, or some community organization. Include men and boys in the audience.
UNIT 10, part 2: Justice in Action: Advocacy and Policy

Goals:
- To understand advocacy and policy in a political context
- To apply critical thinking and spirituality of justice to policy formation
- To discern actions of advocacy in favor of mission and prophetic witness

What is Advocacy?
Definition
Various means and methods of advocacy
Advocacy promoted by GS in GS Position Papers

What is Policy?
Definition
Examining effectiveness of various policies
Policy promoted by GS in the GS Position Papers

What does GS say and do about Advocacy and Policy?
GSIJPO - Actions and Initiatives
GS NGO - Regional Designate roles - UN Regional Commissions
GS Mission Development Office, MDO - examining projects of the MDO in relation to advocacy and policy

Practical Application
Organizing and participating in local advocacy actions
Participation in GSIJPO initiatives and regional actions
Evaluation of local GS programs for policy
Resources for UNIT 10, part 2: Justice in Action: Advocacy and Policy

Materials included in this Manual:
Some Beginning Thoughts on Advocacy, for further research and reflection

Some Beginning Thoughts on Policy, for further research and reflection

Supportive Materials to access:
A Citizen's Guide to Advocacy, Downloadable (20 pages ENGLISH)
<http://www.worldvision.org/content.nsf/learn/globalissues-advocacy-handbook>

Be Equipped! – Volume 2 tools to explore poverty-related issues. Video-based learning and discussion guides. Can be ordered through World Vision website:

Reading:
A Brief Guide to Understanding Policy Development (English), Steven Dukeshire & Jennifer Thurlow; online at:

Websites:
WORLD VISION, explore for ideas and resources on advocacy (English)
<http://www.worldvision.org/?lpos=top_drp_HomeButton>

Activity Starter Suggestions:
Review local community policies - formal and informal - and evaluate effectiveness of them. What policies are stated but not implemented? What policies are not well accepted? What policies require rules for implementation?

Use the GS Position Papers to name and evaluate the policies GS supports internationally on each priority area in mission.

Research the policies of at least two major political parties in your government on health, education, immigration, economics, ecology, and women’s right. Compare both sets of policies in light of GS mission and ministries.

Have the group draft a “policy manual” for initial formation in GS.

Do a policy project that researches the death penalty in your region. Select up to 6 countries. Track any changes in the policy over the past century. Demonstrate the relationship of any changes to social attitudes, economic realities, philosophy of those in high level political office.

Prepare an Advocacy statement to your local government about a critical issue.

Write a “letter to the editor” of your local newspaper on some news topic relevant to GS mission.
UNIT 11, part 2: Economic Systems

Goals:
- To understand the basics of economic systems
- To be able to relate economic issues to the reality of today’s mission in the lives of those who live at the margins of society

Economic Systems - production, distribution & consumption of goods and services
History of economic systems
   Ancient barter, Agrarian economy, Industrial economy, Global economy
Socialist systems
   Basic philosophy
   In practice
Capitalism systems
   Basic philosophy
   In practice
Neo liberal capitalism
   Basic philosophy
   In practice

Issues of current world economy
Trade/ Consumerism/ Interdependence in a globalized era/ Sustainability/ Debt/ Money and Finance/ Privatization vs. Public responsibility/ Taxation

Institutions and structures of economy
   World Bank, WB
   International Monetary Fund, IMF
   World Trade Organization, WTO
   Global Protest of Institutions: WTO Protests / Occupy Wall Street Movement

Alternate economic visions
   The Grameen Bank
   Social Entrepreneurship
   World Social Forum, “Another World is Possible”

Seeing economics from the “side of the poor”
   Increase in global poverty rates
   The feminization of poverty
   Race, Class and Poverty
Resources for UNIT 11, part 2: Economic Systems

Materials included in this Manual:

Basic definitions of economy

The Preferential Option for the Poor and Vulnerable

Supportive Materials to access:

Video: Basic Economics, Thomas Sowell (English)
<http://www.youtube.com/watch?v=bOMksnSaAJ4>

Video: Is There a Path to Sustainable Development - and Can the World Get on It?, Jeffrey D. Sachs, Director of the Earth Institute & Special Advisor to UN Secretary General Ban Ki-moon. (English) (1 hour, 20 mins)
<http://www.youtube.com/watch?v=udIVIEE0t5A>

Reading:

When Corporations Rule the World, David C. Korten

The End of Poverty: Economic Possibilities for Our Time, Jeffrey Sachs

Voices of the Poor, Crying out for Change, Narayan, Chambers, Shah, Petesch

Websites:

World Social Forum Charter of Principles, links to languages available

Activity Starter Suggestions:

Analyze a budget of a local community, novitiate, or ministry program. Each one is to present their findings about what budget allocations reveal about the values of the group.

Do research on the “Feminization of Poverty.” Describe it; give causes and consequences in a prepared report; note any impacts in local GS programs; discuss strategies for change.

Follow the meeting of a major economic meeting that is occurring (G-20, World Bank, WTO, etc.) Compare what governmental powers decide with what civil society & NGOs are recommending.

Compare the Acts of the Apostles with the Capitalistic Economic system; prepare a report and presentation.
UNIT 12, part 2: Cultures of Peace

Goals:
- To understand peacemaking as a positive effort entwined with Justice
- To identify positive social means to promote human dignity
- To understand the power of interfaith and peacemaking initiatives
- To consider implementation of positive peace actions

Global history of wars
Ancient Empires
Nation States
Colonial dominance & Independence movements
Just War theory of the Church / Conscientious objection to war
Social Attitudes: racism, xenophobia, cultural or minority discrimination, violence and trauma

Broad History of Peace Movement within the context of recent centuries
After the World Wars, 20th Century
League of Nations, United Nations, Hague Appeal for Peace
Encyclical, Pacem in Terris, 1963
Anti-war global movement, 1960s
Explore: protests/ music/ popular culture
Recent national democracy movements, 1990 and beyond
East Timor, Balkans, Middle East states, etc.
Truth and Reconciliation movements - So Africa / Chile / Sri Lanka / Nicaragua

Expressions of Peacemaking
Pacifism/ Quakers / Nobel Peace Prize / Pax Christi/ International Day of Peace/
International Cities of Peace

Elements that support a Culture of Peace
Interfaith/ Peace Education/ Conflict Resolution/ Restorative Justice/ Dealing with Trauma/ Forgiveness/ Non-cooperation/ Resistance to the military state/ Civil Disobedience/ Pacifism/ Spiritual Practices

Lives of some modern peacemakers
Mohandas Karamchand Gandhi / Maxmillium Kolbe/ Martin Luther King jr./ Franz Jägerstätter/ AJ Muste/ Dorothy Day/ Anne Frank/ Miriam Makeba/ Peace Pilgrim (Mildred Lisette Norman)/ Sayadaw U Thila Wunta/ Samuel Ruiz/ Krishna Ahooja-Patel/ Bishop Desmond Tutu/ Ellen Johnson-Sirleaf/ Óscar Rafael de Jesús Arias Sánchez/ Jody Williams/ Shinzo Hamai/ Aung San Suu Kyi/ Wangari Maathai, etc.
Resources for UNIT 12, part 2: Cultures of Peace

**Materials included in this Manual:**
- Educating for Peace
- Peacemaking is a Journey

**Supportive Materials to access:**
Newsletter Pax Christi Int. <http://archive.paxchristi.net/NEWSLETTER/2012-0175-en-gl-GE.pdf> (*Links to French, Spanish & German*)

**Reading:**
- *Christian Peace and Nonviolence a Documentary History*, Michael G. Long, editors
- *The Road to Peace* Writings on Peace and Justice, Henri Nouwen
- *Jesus and the Nonviolent Revolution*, André Trocme
- *Peace Is the Way*, Writings on Nonviolence from the Fellowship of Reconciliation, Walter Wink, editor
- *Justice Rising*, a New Vision of Biblical Peacemaking, John Heagle
- *Gandhi and Jesus*, the Saving Power of Non-Violence, Terrence J. Rynne
- *In the Spirit of St. Francis and the Sultan: Catholics and Muslims Working Together for the Common Good*, George Dardess, Marvin L. Krier Mich

**Websites:**

PeaceWomen <http://www.peacewomen.org/>

Violence is NOT our Culture, Strategising Online Activism: A Toolkit, (*English*) <http://www.violenceisnotourculture.org/files/Strategising%20Online%20Activism.pdf>

**Activity Starter Suggestions:**
Do a project on local or regional history of conflict and peacemaking.

Prepare a project on Resistance and Civil Disobedience, internationally and locally. Describe some major movements and give analysis of effectiveness.

Write a curriculum for Peace Education to use in a Good Shepherd ministry or local community.
Materials included in this Manual, to accompany each unit:

**Unit 1**
- Solidarity: A Spirituality for Our Time: A Feminist Theological Reflection
- The Role of the Prophet

**Unit 2**
- Love and Solidarity in an Economic World
- Introduction to Social Analysis
- World Café as a Method of Participation
- Elements of Critical Thinking required for Social Analysis

**Unit 3**
- General Organization and Roles of GSIJPO
- NGOs and Civil Society

**Unit 4**
- A Brief and Broad history of Religious Life in relation to social reality
- 1971 World Synod of Catholic Bishops – The spiritual call to the signs of the Times

**Unit 5**
- International Women's Day
- Expressions of Feminist Theology
- Empowerment

**Unit 6**
- About the WGG, Working Group on Girls
- Theological Reflection – Jesus and inclusive justice for children

**Unit 7**
- Networking - A Tool for Mission Response
- Network Mapping – a worksheet

**Unit 8**
- Quotes on the Integrity of Creation
- A Global Call: Eco Warriors, Arise!
- Looking at the universe anew

**Unit 9**
- The CEDAW Principle of Equality
- Theological Reflection on Equality of Women - John 4: 3-42

**Unit 10**
- Some Beginning Thoughts on Advocacy, for further research and reflection
- Some Beginning Thoughts on Policy, for further research and reflection

**Unit 11**
- Basic definitions of economy
- The Preferential Option for the Poor and Vulnerable

**Unit 12**
- Educating for Peace
- Peacemaking is a Journey
The word solidarity has a long rich history in Catholic Social Theology. In its original meaning, solidarity identifies the two-fold reality of the human:

-our unique individuality &
-our essential social nature.

It challenges the inadequacies of both individualism and collectivism by insisting that the human person is a social being and the goal of the social order is not only the highest good for each person, but also the common good of all. As such, solidarity is a key principle of social order.

Theologically speaking, solidarity rests on the reality that each person is created in the image of God and we are all sisters and brothers in the family of God, redeemed by Christ…

The Medellin documents (1968) of the Conference of Latin America Bishops call for solidarity with the poor… “Solidarity means that we make the problems and the struggles [of the people, the poor] our own struggles and problems…” (Poverty of the Church, #10).

In 1987 John Paul II identifies solidarity as a virtue and defines its works: "The exercise of solidarity within each society is valid when its members recognize one another as persons. Those who are more influential because they have a greater share of goods and common services should feel responsible for the weaker and be ready to share with them all they possess…

What is striking is that solidarity is understood in the context of a love and justice that reaches out to include all.

A FEMINIST THEOLOGICAL REFLECTION
A feminist reflection on solidarity would be shaped by three key feminist moral insights:

The centrality of relationship. While feminists cannot and do not claim these insights exclusively, their unique contribution is defining them specifically through women's experiences of relationship, wholeness and mutuality.

The holistic nature of human experience. In naming relationship as central to the human experience, we are insisting upon the deep and total relationality of all things. All things cohere. Nothing living or non-living is self-contained. Ecologists call this understanding the "web of life." For women, this wisdom is deeply rooted in their life-sustaining roles as mothers, homemakers, and community sustainers. In repudiating the artificial dualisms that have shaped western thinking, feminists have recognized the holistic nature of the human experience. Beyond the intellectual dualistic constructs of body vs. soul; sacred vs. secular; spirituality vs. materiality; reason vs. emotion; knowledge vs. intuition; and church vs. world is the reality and experience that the spirit (soul) informs the body; creation and the world are infused with Divine; reason and
emotion, intuition and knowledge interface; and the church and world share the same spaces.

**Mutuality.** Mutuality insists on the continuum and interrelatedness of giving and receiving, caring and being cared for. If our relationships lack mutuality, they will result in responses from benign maternalism/paternalism to various forms of nonviolent and violent domination. When these insights inform the meaning of solidarity, we discover that solidarity is more than a political force, an identity with the suffering of the poor, a virtue rooted in helping others. It is at the center of our salvation as individuals, as communities and as people.

**THE SPIRITUALITY OF SOLIDARITY**
A spirituality of solidarity enters into the struggle for justice clearly recognizing that we, all of us, are interconnected in both social sin and social grace.

For example, racism is not only unjust to the person of a different race, it destroys the soul of the racist; sexism is not only unjust toward another person, it destroys the soul of the sexist; and the current economic and political domination of regional minorities and marginalized peoples in various countries is not only imprisoning those peoples in poverty and deprivation, it is eating away at the soul of the nation. Similarly our patterns of overproduction and over-consumption are depleting the very source of our common life and our common future - the earth. Solidarity is not an act of altruism; it is participating in our own redemption as individuals, as communities and as a nation.

Moreover, a spirituality of solidarity knows that the depths of human suffering in the world can only be redeemed by God's loving solidarity with the human community in its struggle to create a more just and peace-filled world for all. The passion and death of Jesus is not only an historical event; it is lived daily in the bodies, spirits, and lives of people all over the world, from the impoverished and violent cities of rich nations to the slums of Rio de Janeiro, Calcutta, and Johannesburg.

Likewise, the resurrection is realized daily as people take steps to affirm their own dignity and rights or to open their spirits beyond the walls of racism, sexism and all other forms of domination and control. The resurrection is the ground of our hope for each other and the future. A spirituality of solidarity grounds us in the sense of relationship, mutuality and wholeness - with God, with each other and with the earth - It offers energy for the massive task of envisioning and developing relationships that liberate both It can answer the pitfalls and the world that characterizes our alternative structures and the oppressed and the oppressive. oppressions of the globalization of era.

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UNIT 1, part 2: - Solidarity and the Prophetic Role of Religious

**The Role of the Prophet**
*Notes adapted from the JPIC UISG manual for Justice Promoters, 1997*

Prophets are central to Jewish history. They were “called” and “sent” to play a significant role in Israel’s history and in the development of Israelite thought and tradition.

Social justice was at the very heart of their message.

The role of the prophets can be summarized in the following way:

→ They scrutinized the Signs of the Times, at the economic, political and religious levels.

→ They addressed their message to all:
  - to those in political leadership;
  - to those in religious leadership;
  - to the community of God’s people.

→ They announced, denounced, warned:
  Before the exile, their message was particularly one of warning;
  During the exile, their message was one of hope;
  After the exile, it was one of fidelity.

**The Call of a Prophet: Jeremiah** -
The call is a dialogue between God and the prophet. God is intimate and personal: *Before you were born, I called you.*… The prophet is reluctant: *I do not know how to speak … I am too young*… God is insistent: *What do you see..?* Trust your sense, trust yourself… you will go beyond yourself… get ready, stand up… do not be terrified.

**The Sending of a Prophet: Jonah** -
The prophet was reluctant to go as God directed… this caused great distress but God insisted. The prophet has many emotions, recognizing guilt, anger, and relief, finally acquiescing to God but still not relieved of human emotions.

**The Message of a Prophet: Amos** -
God expresses great anger at the sins and infidelity of Israel, threatening many ills on them… upon the pleading of the prophet, God relents. Despite all, God in the end promises to restore the people; in the end God’s mercy cannot give up on the people.

See also Hosea – God’s anger at the infidelity of the people but God’s readiness to restore intimate relationship, unbounded mercy.
Pope Benedict: love and solidarity in an economic world

2011-12-10 Vatican Radio

In a world that has been battered by the global economic downturn Pope Benedict stressed the duty the Church has at this time to proclaim with renewed vigor the message of Christ which is hope. The Holy Father was speaking to members of the Confederation of Italian Cooperatives and the Federation of Italian Co-operative Banks in the Vatican.

The Pope recalled how the Church down through the years has encouraged the prolific presence of Catholics in society through the promotion of cooperative institutions, the development of social enterprises and many other works of public interest, characterized by forms of participation and self-management.

What has prompted members to join in co-operative-type organizations, said Pope Benedict was not only economic reasons, but also the desire to live an experience of unity and solidarity.

The Pope also noted the fact that these institutions had a valuable role to play in promoting evangelical ideals and the culture of life and family.

Taking inspiration from his encyclical Caritas in Veritate, the Holy Father said that even in the field of economics and finance “right intention, transparency and the search for positive results were mutually compatible and must never be separated.”

Drawing his address to a close the Holy Father urged those present to remain faithful to the Gospel and the teaching of the Church which encourages “social development, experiences of microcredit and an economy driven by logic of communion and fraternity.”

Even in the world economy, said Pope Benedict, it is necessary to draw on our relationship with God, in order to live in love and solidarity.
Introduction to Social Analysis
Based on work by Joe Holland and Peter Henriot, S.J. - Social Analysis: Linking Faith and Justice

Social analysis is part of an ongoing circular process of fulfilling the mission...
It is a discernment process that leads to planning and action.

Why do we choose to do what we do?
How do we do what we do etc...?
When do we change what we do?

We can think of a connected circle

Note that Experience is the center of this process...

Social analysis is not a theoretical thing; it is reality based.
Social analysis process steps

1. insertion,
Insertion implies that those doing analysis examine the situation – peoples, relationships, cultures, structures and systems – the context of those living the situation.

This would mean going to and having a living experience of the places where people migrate or are trafficked or are in conditions of extreme poverty, etc.

It requires monitoring MY experience –
Start, slowly, with sensory experience –
What do I smell? What do I taste? What do I see? What do I hear? What do I touch?
These sensory experiences lead to a feeling… Be aware of feelings: Revulsion? Tenderness? Anger? Curiosity?

2. knowing,
Analyze the “bigger picture” -
Gather Information, Ask questions, Do research, Connect networks, Listen.
Learn causes, consequences, stakeholders, power holders, structures and assumptions that influence the situation.
WHO is involved? What information can I gather? In what way do I listen?
What more do I need to know? Is there anything that International Human Rights can offer to inform the situation? Who else has information?

3. theological reflection,
Theological Reflection is “an effort to understand more broadly and deeply the analyzed experience in the light of living faith, scripture, church social teaching, and the resources of tradition.”
What scripture comes to mind? What Catholic Social Teaching is relevant? How is my heart moved? (not emotional reaction but response within a spiritual knowledge and discipline)

4. planning,
Planning leads to decisions and actions by individuals and communities in light of the insertion, information gathering and theological reflection.
This is never done in isolation…. Bring others into the experience or work with those already in the experience and start, maybe with a big vision, but with very small steps.

5. evaluation,
Evaluation requires monitoring, judgment, participation of all and readiness to make adjustments toward primary goals.
There should be a structured plan for evaluation.
World Café as a method of Participation

The World Café is a method which uses a café-type setting to explore an issue by discussion at small table groups. Discussion is held in multiple rounds of 20-30 minutes. The event is concluded with a plenary. The process can deliver new thinking, meaningful conversations, an inclusive and relaxed atmosphere, deeper relationships and mutual ownership of outcomes in the group.

World Café is a creative process set in a site resembling a café. Participants are seated around small tables with tablecloths and beverages. The ambiance allows for relaxed and open conversation. Participants are encouraged to draw and record their conversations on paper tablecloths to capture free flowing ideas as they emerge.

Participants discuss the issue agreed to around their table; at regular intervals they move to a new table. One participant (the table host) remains and summarizes the previous conversation to the newly arrived participants. By moving participants around the room the conversations at each table are enriched with ideas from other tables. At the end the main ideas are summarized in a large session and next-step possibilities are discussed.

The choice of question(s) for conversation is crucial. It is useful to phrase the questions in a positive way and in an open ended manner to allow a constructive discussion. It can be good to develop the question together with some of the intended participants.

World Café IS useful when:
- You desire to engage large groups in an authentic dialogue process;
- You want to generate input, share knowledge, and stimulate innovative thinking;
- You want to creatively explore action possibilities around real life issues and questions;
- You want to conduct in-depth exploration of key strategic challenges or opportunities.

The process can give a group a sense of their own competence, creativity, intelligence and insight that is larger than each of the individuals.

World Café is NOT useful when:
- You have a predetermined solution or answer you want to reach;
- You want inform your participants rather than have a two way conversation;
- You are looking for very detailed and focused discussions about a particular plan.

The World Café process cannot deliver clear and accountable direct decisions, detailed plans or a statistical view of different opinions.

Strengths:
- Creative process for developing new ideas
- Informal and inclusive
- Has the potential to be cheap and easy to organize

Weakness:
- Requires a clear and relevant question
- Cannot be used to make direct decisions

Strengths:

Weakness:

Strengths:

Weakness:

Strengths:

Weakness:
Elements of Critical Thinking required for Social Analysis
A method of examining the signs of the times / A demand of a globalized era / A response to attention to the signs of the times

- Do something (Concrete Experimentation)

- Think about the experience you have had in doing something (Reflection)

- Do some research on what you are thinking about (Gather new Knowledge)

- Talk with others and apply what you already know and what others are thinking about to the situation (Abstract Conceptualization)

- Compare what I am learning to what I know of other similar situations (Build on past Knowledge)

- Do something new or do the same thing in a new way based on your learning (Active Experimentation)

- Make a Judgment, form your opinion or take a course of action (Decision Making)
UNIT 3, part 2: Understanding NGOs and the UN system

General Organization and Roles of GSIJPO
(as of 2012)

Good Shepherd International / Regional Justice Peace Office

Roles Organization Issues

- **NGO Representative, NY**
  - Economic and Social Issues, 1996

- **NGO Representative**
  - Geneva
  - Human Rights, 2007

- **Communications Coordinator, 2010**
  - Formerly JP Secretariat, Rome

- **Training Facilitator, 2010**

- **NGO Representative Vienna**
  - Human Trafficking, 2012

The Good Shepherd International Justice Office is directly accountable to the Congregational Leadership Team.
UNIT 3, part 2: Understanding NGOs and the UN system

NGOs and Civil Society

“... Consultative arrangements are to be made, on the one hand, for the purpose of enabling the Council of the UN or one of its bodies to secure expert information or advice from organizations having special competence in the subjects for which consultative arrangements are made, and, on the other hand, to enable international, regional, sub-regional and national organizations that represent important elements of public opinion to express their views”. ECOSOC resolution 1996/31, part II, paragraph 20

“One cannot overestimate the contribution that civil society has made towards the development of international human rights standards. ... Today, civil society’s views, practical knowledge and scholarship are as crucial to the human rights movement as ever in the pursuit of justice and equality for all.” Navanethem Pillay, UN High Commissioner for Human Rights, 2008

In the era of globalization, Non-Governmental Organizations have a great opportunity to implement the vision of Catholic Social Teaching, since they can serve the needs of the poor in a way that involves participation at the grassroots level. NGOs are both service organizations, meeting immediate needs, and advocacy organizations, promoting change in policies and structures. In both functions they should be guided by a commitment to social justice.

Excerpt from Conference on Social Responsibility in the Age of Globalization ’97 on the 10th Anniversary of U.S. Bishop’s Statement: Economic Justice for All

"The Universal Declaration of Human Rights (of the United Nations) is one of the highest expressions of the human conscience in our time.” Pope JPII, ’95

It is, then, the privileged task of the nongovernmental organizations to help bring [global concerns] into the communities and the homes of the people, and to bring back to the established agencies the priorities and aspirations of the people, so that all the solutions and projects which are envisaged be truly geared to the needs of the human person. Pope John Paul II, at the UN

We cannot wait for governments to do it all. Globalization operates on Internet time. Governments tend to be slow moving by nature, because they have to build political support for every step. Our enemy now is indifference, the belief that there are many worlds, and that the only one we need to care about is our own. That belief is false... There is one world, one humanity. Kofi Annan, 1997

“We the Peoples of the United Nations...”
UN Charter (the UN is intended to represent citizens)
Christian religious orders are almost as old as the church itself.

In the early centuries of the church, two clearly defined roles for women were virgins and widows. They committed themselves to a celibate way of life "for the sake of the Kingdom," which was expected to come soon.

As church persecutions came to an end and the church became accepted in the Roman Empire, recognizable religious orders emerged in the form of the holy ascetics who escaped to the desert to pray and do penance, a response to Church and Empire merging.

By the fifth century Western Roman civilization began to weaken with invasions from foreign tribes. Monasteries and convents became refugee cloisters where the treasures of civilizations were protected and literacy was taught.

The majority of orders in the early medieval church of Europe and North Africa were contemplative in nature. Women in these contemplative orders were called nuns.

The Age of Monasticism (500-1200 C.E.) can be dated to St. Benedict in 529. As the West moved into a system of feudal kingdoms organized around lords and serfs, Benedict established a parallel structure, with the abbot or abbess serving as the feudal lord who protects, cares for, and guides his or her servants.

By the 17th Century semi-contemplative orders emerged, combining good works with monastic prayer forms. This characterized convent living from the seventeenth century to the beginning of the Second Vatican Council in the early 1960s.

Active orders date to the founding of the Daughters of Charity in 1633. Women gave up the idea of monastic life so as to respond to the needs of the sick and the poor in the emerging cities of industrializing Europe. Active orders relaxed physical structures, monastic isolation, and solemn prayer in order to provide services to the poor, uneducated, sick, and needy.

The evolution of the teaching orders in Europe in the late 1700s and throughout the 1800s were part of the new apostolic direction for religious women. About 600 new religious orders were founded in Europe during the nineteenth century. These orders were dedicated to building and staffing parochial institutions to assist the poor and give physical witness to the power of the church. Many of these orders followed European emigration and colonization patterns to other continents.

As a response to Vatican Council II (1960s) women’s congregations evaluated their mission, rewrote constitutions, and defined themselves as fully apostolic. Many moved from institutional centers to works defined by Solidarity and Justice (World Bishop’s Synod call of 1971) within a rapidly globalizing modern world.
UNIT 4, part 2: Understanding GS call to Justice as a Journey of Mission and Spirituality

1971 World Synod of Catholic Bishops – A spiritual call to heed the Signs of the Times

“The Church is called to be present in the heart of the world by proclaiming the Good News to the poor, freedom to the oppressed, and joy to the afflicted.”

“Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the Gospel, or, in other words, of the church’s mission for the redemption of the human race and its liberation from every oppressive situation.”

Throughout the Synod document, Justice in the World, the bishops seek a reading and a response to the signs of the times. They implore us to:

✚ Scrutinize the Signs of the Times
✚ Be fully aware of the situation of the world
✚ Consider the innermost stirring of the world in its depths
✚ Explore the meaning of emerging history
✚ Listen to the cry of the world around us
✚ Come to know all history as Sacred History, incarnation
✚ Find God within our own and our recent history
✚ Look into new modes of understanding
✚ Be a part of and understand the situation of the modern world
✚ Discern the power of the Spirit at work in the world
✚ Participate in the radical transformation of the world (God’s Reign here and now)
✚ Build a world... support a world of people for people
✚ Be always present to the situation and circumstances of the world

* * * * *
International Women's Day

International Women's Day (8 March) is an occasion marked around the world. It is commemorated at the United Nations and, in many countries, it is a national holiday. When women on all continents, often divided by national boundaries and by ethnic, linguistic, cultural, economic and political differences, come together to celebrate they are united with decades of struggle for equality, justice, peace and development.

International Women's Day is the story of ordinary women as makers of history; it is rooted in the centuries-old struggle of women to participate in society on an equal footing with men. In ancient Greece, Lysistrata initiated a sexual strike against men in order to end war; during the French Revolution, Parisian women calling for "liberty, equality, fraternity" marched to demand the vote. The idea of an International Women's Day first arose at the turn of the last century, which in the industrialized world was a period of expansion and turbulence, booming population growth and radical ideologies.

Following is a brief chronology of some important events:

1909
In accordance with a declaration by the Socialist Party of America, the first National Women’s Day was observed across the United States on 28 February. Women continued to celebrate it on the last Sunday of that month through 1913.

1910
The Socialist International in Copenhagen established a Women's Day, international in character, to honor the movement for women's rights and to assist in achieving universal suffrage for women. It was greeted with unanimous approval by the conference of over 100 women from 17 countries, which included the first three women elected to the Finnish parliament. No fixed date was selected for the observance.

1911
As a result of the decision at Copenhagen, International Women's Day was marked for the first time (19 March) in Austria, Denmark, Germany and Switzerland, where more than one million women and men attended rallies. In addition to the right to vote and to hold public office, they demanded the right to work, to vocational training and to an end to discrimination on the job.

Less than a week later, on 25 March, the tragic Triangle Fire in New York City took the lives of more than 140 working girls, most of them Italian and Jewish immigrants. This event had a significant impact on labor legislation. The working conditions leading up to the disaster were invoked during subsequent observances of International Women's Day.
1913-1914
As part of the peace movement brewing on the eve of World War I, Russian women observed their first International Women's Day on the last Sunday in February 1913. Elsewhere in Europe, on or around 8 March of the following year, women held rallies either to protest the war or to express solidarity with their sisters.

1917
With 2 million Russian soldiers dead in the war, Russian women again chose the last Sunday in February to strike for "bread and peace." Political leaders opposed the timing of the strike, but the women went on. The rest is history: Four days later the Czar was forced to abdicate and the provisional Government granted women the right to vote. That historic Sunday fell on 23 February on the calendar used in Russia, which was 8 March on the calendar used elsewhere.

Since those early years, International Women's Day has assumed a global dimension for women in developed and developing countries alike. The growing international women's movement, which has been strengthened by four global United Nations women's conferences, has helped make the commemoration a rallying point for efforts to demand women's rights and participation in the political and economic process.

Today
Increasingly, International Women's Day is a time to reflect on progress made, to call for change and to celebrate acts of courage and determination by ordinary women who have played an extraordinary role in the history of women's rights.

The Role of the United Nations
Few causes promoted by the United Nations have generated more intense and widespread support than the campaign to promote and protect the equal rights of women. The Charter of the United Nations, 1945, was the first international agreement to proclaim gender equality as a fundamental human right. Since then, the UN has helped create internationally agreed strategies, standards, programs and goals to advance the status of women worldwide.

UN action for the advancement of women has taken four clear directions: promotion of legal measures; influence on public opinion and international action; training and research; and direct assistance to disadvantaged groups. A central organizing principle of the work of the United Nations is that no enduring solution to society's most threatening social, economic and political problems can be found without the full participation, and the full empowerment, of the world's women.
UNIT 5, part 2: The Place of Women in Theology and in Society

Expressions of Feminist theology
The term feminism originated from the French word “feminisme,” coined by the utopian socialist Charles Fourier. It was first used in English in the 1890s, in association with the movement for equal political and legal rights for women. Feminist theology is a movement found in several world religions that reconsiders the traditions, practices, scriptures, and theologies from a perspective of gender justice.

Feminism, thoughts from Mercy Amba Oduyoye
Mercy Amba Oduyoye is an African theologian who defined feminism as follows:

Feminism has become shorthand for the proclamation that women's experiences should become an integral part of what goes into the definition of "being human." It is to highlight what the world view looks like as woman struggles side by side with man… Feminism is an emphasis on the wholeness of the human community so that male-female humanity is shaped and balanced within experiences of fullness of Being…

Christian feminist theology, thoughts by Elizabeth A. Johnson, PhD.
Catholic feminist theology believes it is possible to redeem Christian tradition and make it more inclusive:

All-male images of God are hierarchical images rooted in the unequal relation between women and men; such images maintain the exclusion of women.

Womanist theology, thoughts from Delores Williams
Womanist theology is emerging among Afro-American Christian women:

It is a religious framework which reconsiders and revises the traditions, practices, scriptures, and biblical interpretation with a special lens to empower and liberate African and other women of color. The womanist theologian must search for the voices, actions, opinions, experience, and faith of women whose names and actual stories remain remote. For the womanist, mothering and nurturing are vitally important.

Ecofeminism, thoughts from Rosemary Radford Ruether
Ecofeminism seeks to keep the reality of disadvantaged women in our mind's eye:

She who holds the child dying of dehydration from polluted water, trekking long hours to fetch basic necessities, as she continues to struggle to defend life with a tenacity that refuses to be defeated and celebrates with a spirit that belies the seeming hopelessness of their situation: Ecofeminism explores the socio-economic underpinnings of how the domination of women's bodies and women's work links with the exploitation of land, water, and animals… How have women as a gender group been colonized by legal, economic, social and political systems of patriarchy?

Mujerista theology, thoughts from Ada Maria Asisi-Diaz
Mujerista theology is being formulated out of the daily voice of the Hispanic women seeking liberation, with Christianity as an intrinsic element of Hispanic culture:

Mujerista theology uses a liberating lens, which requires placing oneself at the core of the struggling community, the pueblo. It focuses the point of view of the poor, pierced by suffering and attracted by hope, visualizing another reality. The poor, suffering the weight of alienation, can provide dynamism to a new way of organizing human life…
Empowerment:

A full understanding of empowerment stimulates change in 3 main areas. Improvement of conditions such as the physical, economic, political or social well-being of women will not be sustained unless there is:

(This material is taken from CARE, an organization committed to improving the lives of poor women, men, girls and boys in some 70 of the least developed countries in the world.)

Since women are becoming ever more conscious of their human dignity, they will not tolerate being treated as mere material instruments, but demand rights befitting a human person both in domestic and in public life.

Pope John XXIII, Pacem in Terris, 1963
About the WGG, Working Group on Girls

The Working Group on Girls (WGG)

is a coalition of over 80 national and international non-governmental organizations with representation at the United Nations dedicated to:

→ promoting the human rights of the girl child in all areas and stages of her life,
→ advancing the inclusion and status of girls, and
→ assisting girls to develop girls’ full potential as women.

Activities of the WGG support the following aims:

1. Advocating for the ongoing inclusion and development of girls’ rights in the work of the United Nations system and structures and in international agreements;
2. Promoting the active participation of girls as agents of change in their own lives, families, communities, and societies;
3. Ensuring that member States successfully implement their commitments to implementing girls’ rights, through monitoring national action plans, policy statements, program development, and resource allocation.

News of Girls’ Rights

The Working group on Girls publishes a Newsletter, Action for Girls.
Go to: <http://girlsrights.org/action-for-girls/> to find the newsletter in English and Spanish.

International Day of the Girl:

A UN observance held every October 11, initiated in 2012;

Everyone can participate in The International Day of the Girl by honoring and celebrating girls around the world – elevating the status of girls in our local and global communities, and addressing key issues related to girls’ empowerment, leadership and success.

The Good Shepherd NGO representative in New York is an active member and leader of the WGG. For further information, a membership application, or to be added to the Network’s mailing list, please contact: <http://girlsrights.org/> Follow WGGs on Face book, Twitter, etc.
UNIT 6, part 2: Human Rights, application of the Convention on the Rights of the Child, CRC

Theological reflection – Jesus and inclusive justice for children
Matthew 19:13-14

Structure the reflection:
- Ask for openness to the work of the Spirit
- Selection of scripture reading; (Matthew 19:13-14) read quietly or in group; re-read slowly.
- Personal time in prayer: Set aside 30 to 60 minutes for personal silence with scripture;
  This prayer time may be repeated over some days. Enter scripture as a living experience that speaks here and now.
- Sharing insights: set a place and time and designate with whom you will share your experience.
- Movement toward action: write journal notes of how your heart is prompted to act. (Actions may be toward more reading, study on scripture, exploring others insights, or toward practical service response, etc.)
- Engage in longer conversations: consider more conversation and plan for actions, deeper reflection.

Some Questions that might emerge from Scripture or/
Create your own questions to pursue:

- How do you imagine the children experienced Jesus’ inclusion of them?
- Have you ever been excluded due to your status as a child? What was your experience? How might Jesus speak to you about it now?
- Do I hear a call about how I behave and respond toward children?
  In my: Community? Society? World?
- Can you see yourself as the disciples, rebuking Jesus’ inclusive actions?
- Can you image the parents in this scene, those who brought the children...? What might they be experiencing as they: brought their child... experienced Jesus... and experienced the disciples?
- How do Good Shepherd programs behave toward children?
UNIT 7, part 2: The Call to Networking and Partnership

Networking - A Tool for Mission Response

Networking Basics

Concepts of networking
Democratic - everyone has a voice
Non-hierarchical - circular, inclusive, informal,
Voluntary - leadership for mission / invitational.

*Not because one "should" but because the mission impels.*
- They depend on the initiative of those participating for effectiveness.
- The leader’s role is one of engagement and coordination.
- Communication is consistent with inclusive models, responsible leadership, and modern media (internet, etc.)
- They connect persons who share a common purpose, even if they disagree on other issues.

Strategies & Skills of networking
Take Initiative - Proactive / out-reaching
Listen - because agenda flows from consideration around others’ concerns
Frequent but Focused Communication - don't let people get overwhelmed
Small bits of communication (e.g. e-mail) keep people engaged
Delegation - (Handing over assignments) those who work within the network must have a strong sense of mission so that delegation can be effective – don’t take on that which is not yours…. But make sure someone is taking it on. Follow up on others - ensure that someone is taking responsibility

Often requires a designated coordinating role - “directing traffic”

Issues of Networks (benefits and drawbacks)
Clarity - focus toward purpose
Speed - has potential for rapid movement
Leaving someone out - exclusion / all are invited but have choice to participate
Need to take responsibility - not everyone does it
Lack identifiable structures - confusion

Transformative power of networking
- Breadth, openness to the world:
  See the issue from many angles - challenges you get un-stuck
  Creative
- Strength:
  Through clarity of focus and strength in numbers
  Growth in confidence to put forth one’s own strengths and try new roles
Consider the networks you are involved in; choose one network. Draw the links in that network in picture form, using the above grid as a pattern but making it very personal. Be realistic. Name the network and name each link. Evaluate. Set goals for stronger networking.

Thick lines are strong links; dotted lines are weaker links, etc. Arrows show the direction of communication.

Consider the networks you are involved in; choose one network. Draw the links in that network in picture form, using the above grid as a pattern but making it very personal. Be realistic. Name the network and name each link. Evaluate. Set goals for stronger networking. Keep yourself in the center!
UNIT 8, part 2: Integrity of Creation

Quotes on the Integrity of Creation, Gathered by Oblate Ecological Initiative, Rev. Darrell Rupiper, OMI

Be the change you want to see in the world. \textit{Gandhi}

Anytime, day or night, at home or in the street, wherever we are, we are bathed in God.

\textit{Dom Helder Camara, Bishop of Recife Brazil}

Wonder and awe lead to reverence and reverence leads to responsibility. Reverence for and responsibility to the natural world are intimately connected to each other and to authentic religious experience. \textit{Heather Eaton}

Every tradition has an awareness of the natural world as a primary place of revelation and religious experience, a place of beauty, elegance and inspiration. \textit{– Heather Eaton}

We must extend our circle of community to include all that lives. Can we ever reach the point where our sensitivities to the loss of a species will be felt as the loss of a family member? When you realize that you have enough, then you are truly rich. \textit{Tao te Ch'ing}

Every being has its own interior, its self, its mystery, its numinous aspect. To deprive any being of this sacred quality is to disrupt the total order of the universe. Reverence will be total or it will not be at all. The universe does not come to us in pieces any more than a human individual stands before us with some part of his/her being. \textit{Theologian Elizabeth Johnson}

We stand at a critical moment in Earth’s history, a time when humanity must choose its future. As the world becomes increasingly interdependent and fragile, the future at once holds great peril and great promise. \textit{Preamble to Earth Charter}

This we know, the Earth does not belong to us; we belong to the Earth. We did not weave the web of life; we are merely a strand in it. Whatever we do to the web we do to ourselves. \textit{Chief Seattle}

There are two ways to get enough. One is to continue to accumulate more and more. The other is to desire less. \textit{GK Chesterton}

The desire for continued accumulation is a flawed path to satisfaction. \textit{– Peter Sawtell}

Contemporary society has become dry, not for lack of wonders but for lack of wonder. \textit{GK Chesterton}

Every being has its own interior, its self, its mystery, its numinous aspect. To deprive any being of this sacred quality is to disrupt the total order of the universe. Reverence will be total or it will not be at all. The universe does not come to us in pieces any more than a human individual stands before us with some part of his/her being. \textit{Theologian Elizabeth Johnson}

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Those of us who contemplate the world soon come to have a great sense of wonder. The perfection of the stars, the beauty of the mountains and streams, the invigorating quality of clean ocean air fill us with feelings of celebration and reverence. We must be responsible and at the same time express the wonder of all that we know as humans. \textit{A Taoist}
The Earth Summit Rio (1992) was based on values of ecological sustainability, social justice and economic equity - across the world. It was shaped by ecological movements, ecological science and sovereign governments. ...The world has changed radically since 1992 and, sadly, not for the better. Ecological sustainability has been systematically sacrificed for a particular model of the economy, which is itself in crisis. A paradigm of global corporate rule changed the values and the structures of governance and decision making.

Conservation of the Earth's resources, and equitable sharing was replaced by greed and the grabbing and privatization of resources. Sustainable economies and societies were replaced by non-sustainable production systems, and a relentless drive to spread the virus of consumerism. Decision making moved into the hands of global corporations. It is therefore not surprising that in 2012, at Rio +20, the ecological crisis is deeper than what it was and the will and capacity of governments is weaker... While the corporations wrote the rules of WTO and global free trade, they have also subverted the environmental rules... They have subverted the Climate Treaty and the Biodiversity Convention of Rio1992. ...Climate chaos is worse today than it was in 1992.

None of us are immune to the crisis, or the response to it. None of us are bystanders. We are all immersed in the processes that are either threatening the planet and our own future or finding creative ways to shape a sustainable and just future." ...the economic paradigm is itself in deep crisis. Look at the farmers’ suicides and hunger and malnutrition crisis in India. Look at the protests in Greece, Spain or the Occupy movement of the 99% in the US. As the Spanish indignados said: 
"... We want human dignity back again.” ... it's we who have to decide what world we want. We know we can change it...

A paradigm shift is desperately needed. Movements for ecological sustainability, social justice and deep democracy will come to Rio+20 with a paradigm centered on the Rights of Mother Earth, the rights of future generations, of women, indigenous communities and farmers. It is this epic contest between a destructive and dying outmoded paradigm and a life enhancing emergent paradigm that will be the most significant aspect of Rio+20; it will determine the future of humanity. This contest will continue beyond Rio, in every country, in every village and town, every farm and workplace, every home and street.

None of us are immune to the crisis, or the response to it. None of us are bystanders. We are all immersed in processes that are either threatening the planet and our own future, or finding creative ways to shape a sustainable and just future. Every day is an earth summit in our lives. And each of us is negotiating our collective fate on the earth.
Looking at the universe anew – quotes for reflection

Pope Paul VI (1975)
One cannot dissociate the plan of Creation from the plan of Redemption. The latter plan touches the very concrete situations of injustice to be combated and of justice to be restored.

Pierre Teilhard de Chardin
It is our duty as men and women to behave as though limits to our ability do not exist. We are collaborators in creation of the Universe.

Arundhati Roy
Another world is not only possible, she is on her way. On a quiet day, I can hear her breathing.

Vandana Shiva
The primary threat to nature and people today comes from centralizing and monopolizing power and control. Not until diversity is made the logic of production will there be a chance for sustainability, justice and peace. Cultivating and conserving diversity is no luxury in our times: it is a survival imperative.

Thomas Berry
The present urgency is to begin thinking within the context of the whole planet, the integral earth community with all its human and other-than-human components

John Maynard Keynes
The decadent international but individualistic capitalism in the hands of which we found ourselves after the war is not a success. It is not intelligent. It is not beautiful. It is not just. It is not virtuous. And it doesn’t deliver the goods.

Mary Coelho
Profound changes in our understanding of matter and of the earth offer an opportunity to heal the largely unconscious, dangerous Western estrangement from the earth. Within the “New Story” our deepest spiritual aspirations and many central Christian insights can find a vast, full expression enabling us to embrace a deep belonging within the Earth community, and a caring, loving relationship with our home.

Wangari Maathai
In the course of history, there comes a time when humanity is called to shift to a new level of consciousness, to reach a higher moral ground. A time when we have to shed our fear and give hope to each other. That time is now.

Pierre Teilhard de Chardin
Driven by the forces of love, the fragments of the world seek each other so that the world may come into being. Love alone is capable of uniting living beings… it alone takes them and joins them by what is deepest in themselves.

Rabindranath Tagore
We live in the world when we love it.
The Convention on the Elimination of all Forms of Discrimination against Women (the CEDAW Convention) is a comprehensive bill of rights for women in the international treaty bodies of Human Rights.

While the CEDAW Convention does not detail exhaustively the specific types of discrimination that women may face in different cultures, it provides a framework within which a range of issues may be addressed, based on its core understanding of non-discrimination and equality.

The substance of the CEDAW Convention is based on three core interrelated principles:

- Principle of substantive equality
- Principle of non-discrimination
- Principle of State obligation

These principles provide the framework for formulating strategies to advance the human rights of women and give meaning to the articles of the convention. All articles of the CEDAW Convention are premised on an understanding of equality and non-discrimination as they are conceptualized in the treaty.

**THE PRINCIPLE OF EQUALITY**

The principle of equality is central to the CEDAW Convention. The concept of equality has been problematic because the term “equality for women” is traditionally understood to mean "the right to be equal to men." The basis for this understanding came from the fact that women faced gross inequalities in relation to employment opportunities, wages, access to and enjoyment of health, rights within the family, citizenship, etc.

The problem arises when it is thought that women must be treated exactly like men if they are to gain equality with men. The implication of this is that women must be treated according to male standards. This denies the ways in which women are different from men. If rules of procedure, expected behavior, processes by which a task is carried out, institutional arrangements etc. are the same for women and men, then women will be disadvantaged because of the differences between them.

In substantive equality, being equal to men is understood to mean having equal rights to those of men. The CEDAW Convention promotes the substantive model of equality and consolidates two central approaches to equality.

-First it stresses the importance of **equality of opportunity** in terms of women's entitlements on equal terms with men to the resources of a country. This has to be secured by a framework of laws and policies, and supported by institutions and mechanisms for their operation.
Second, the CEDAW Convention emphasizes that the measure of a State's action to secure the human rights of women and men must ensure equality of results.

This recognizes that formal equality, often manifested in a gender-neutral framing of policy or law, may not be sufficient to ensure that women enjoy the same rights as men. That is to say, framing a policy for "people" implicitly including women and men, while not excluding women per se, may result in actual discrimination against women. This is because of the fact that women and men are not the same. Not only is there a significant biological difference between women and men, but gender differences (socially-created differences between men and women upheld by ideology and perpetuated by culture and socialization) also result in norms and assumptions made about what women and men's roles in society are, what their capabilities, needs and interests are, which influence both policy-making and its implementation. Differences between women and men whether based on biological (sex) difference or socially created (gender) differences results in women's experience of exclusion and of disadvantage. (disparity and disadvantage)

Initiatives towards women's rights need to compensate for (or cater to) the difference, disparity or disadvantage. This means taking into account the ways in which women are different from men, and ensuring that these differences are acknowledged and responded to by policy or legal interventions and programs.

This requires a social and gender analysis to inform the content of policy and programs. All approaches that take into account differences between women and men are not immediately favorable to women - in fact they could be discriminatory in effect, if not in intention. To be able to intervene effectively in favor of women's equality, it is important to have a conceptually sound understanding of what or why differences exist between women and men.

There are two ways of responding to gender differences in policy or approach.

1) A protectionist approach recognizes the differences and seeks to curtail or curb women's activities or freedoms with the rationale that the aim is to "protect" women from harm or wrongdoing. Protectionist approaches are inherently limiting in that they do not challenge gender discrimination, but reproduce it in the garb of protecting women.

2) The second approach is a corrective or substantive approach that recognizes that in order to redistribute benefits equally between women and men, approaches to promoting women's rights must transform the unequal power relations between women and men in the process. For this to happen not only should there be equal opportunities for women but there should be equal access to the opportunities. Hence, policies, laws and programs must aim to provide:

- enabling conditions with basic social and economic support services so that women can access the opportunities provided (article 3).
- affirmative action in the form of temporary special measures where women's needs are specially recognized and catered for in the context of employment, education, financial services, etc., in order to enable women to overcome structural or cultural barriers.

See more at: http://www.iwraw-ap.org/convention.htm
Theological Reflection on Equality of Women - John 4: 3-42

...urge that women should have their own share of responsibility and participation in the community life of society...

Bishops of world Synod 1971

Structure the reflection:
- Ask for openness to the work of the Spirit.
- Selection of scripture reading (John 4: 3-42): read quietly or in group; re-read slowly.
- Personal time in prayer: Set aside 30 to 60 minutes for personal silence with scripture; This prayer time may be repeated over some days. Enter scripture as a living experience that speaks here and now.
- Sharing insights: Set a place and time and designate with whom you will share your experience.
- Movement toward action: write journal notes of how your heart is prompted to act from your prayer (Actions may be toward more reading, study on scripture, exploring others insights, or toward practical service response, etc)
- Engage in longer conversations: Consider more conversation and plan for actions.

Some Questions that might emerge from Scripture or/
Create your own questions to pursue:

What social roles does Jesus have? What social roles does the woman have? What assumptions might I make? How am I like Jesus? How am I similar to the woman?

What social inequality existed between Jesus and the woman?

What social inequalities exist for women today?

Notice the behavior of Jesus, the behavior of the woman.

In what ways do I act (or not) like Jesus, or like the woman?

Do I allow social inequality to affect my feelings about myself or others? Do I allow social inequality to limit my behaviors?

How does the acceptance of (not questioning) social roles impede the work of the Spirit in the coming of the reign of God?
Some Beginning Thoughts on Advocacy, for further research and reflection

Advocacy calls for right actions in favor of Human Dignity and Mercy

In biblical times, Advocacy was done by the prophets who called for Right Actions in relation to the Covenant with God. Explore Nathan’s rebuke of King David when David had forsaken the covenant to exploit a woman sexually and to commit murder. Nathan served as God’s spokesperson to David, was always willing to speak the truth, even when he knew personal pain would result. (Nathan’s story is told in 2 Samuel 12)

GS has called us to Advocate in relation to our own Charism with the world reality about us. We are to call for Right Actions in the globalized world, especially when power and riches exclude the beloved of God. Even when personal pain may result. GS has said:

- Participate in actions and organizations that favour social Justice, 1985;
- work for change in structures of society, 1997;
- work for change in systems that are oppressive, 2009;
- take a corporate stance, 2009.

ADVOCACY is:

Action that aims to influence public-policy and resource allocation within political, economic, and social systems, structures, and institutions.

“Whom shall I send?”

Then I said, “Here am I. Send me!”

...to be a voice for the voiceless
Some Beginning Thoughts on Policy, for further research and reflection

**Policy** is -

- A definite course of action
  
or
- A statement of a consistent course of action adopted
  
in order to achieve a particular end or goal.

Good Shepherd's goal of any policy

is to achieve our mission of

Justice,
Reconciliation,
Mercy & Human Dignity.

Policies are best formed when based on

experience, knowledge & expertise.

Using group discussion, dialogue and participation of those involved, moving toward consensus can result in the best policies.

Policies are Effective when they are

accepted and implemented /acted on/

Acceptance of policies often requires education.

Implementation often requires local and national laws & regulations (as well as international conventions and treaties.)

GS has a role in Policy formation

To achieve our mission of Justice, Reconciliation, Mercy and Human Dignity, GS seeks, supports, and helps to form policies that will best reveal

God's mercy

and will influence the transformation of our world.

*Policies are formed from our deepest beliefs and express our world view.*
Basic Economic Definitions

Production (Supply)
The processes and methods employed to transform tangible inputs (raw materials) and intangible inputs (ideas, information, knowledge) into goods or services.

Economy
The management of the resources of a community, country, etc., especially with a view to productivity.

Economic System
An economic system is a specific set of social institutions that provide the economic structures that defines the social community.

Labor
All the human physical and mental effort used in creation of goods and services. Labor is a primary factor of production.

Capital
Wealth in the form of money or assets, taken as a sign of the financial strength of an individual, organization, or nation, and assumed to be available for development or investment.

Distribution
The movement of goods and services from the source to the final customer, consumer, or user, and the movement of payment in the opposite direction, to the Supplier.

Regulation
Principle or rule used to control, direct, or manage an activity, organization, or system.

Consumption (Demand)
The process in which the substance of a thing is completely destroyed, used up, or transformed into something else.

Manufacturing
The process of converting raw materials, or parts into finished goods that meet a customer's expectations or specifications.
The Preferential Option for the Poor and Vulnerable

From An Introduction to the Principles of Catholic Social Thought

Positive signs in the contemporary world are the growing awareness of the solidarity of the poor among themselves, their efforts to support one another, and their public demonstrations which, without recourse to violence, present their own needs and rights in the face of the inefficiency or corruption of public authorities. By virtue of her own evangelical duty the Church feels called to take her stand beside the poor, to discern the justice of their requests, and to help satisfy them, without losing sight of the good of groups in the context of the common good (Sollicitudo Rei Socialis, para. 39).

As followers of Christ, we are challenged to make a preferential option for the poor, namely, to create conditions for marginalized voices to be heard, to defend the defenseless, and to assess lifestyles, policies and social institutions in terms of their impact on the poor. The option for the poor does not mean pitting one group against another, but rather, it calls us to strengthen the whole community by assisting those who are most vulnerable.

From the Scriptures we learn that the justice of a society is tested and judged by its treatment of the poor. God’s covenant with Israel was dependant on the way the community treated the poor and unprotected - the widow, the orphan and the stranger (Deut. 16.11-12, Ex. 22.21-27, Isa. 1.16-17). Throughout Israel’s history and in the New Testament, the poor are agents of God’s transforming power. In the gospel of Luke, Jesus proclaims that he has been anointed to bring good news to the poor (4.1-22). Similarly, in the Last Judgment, we are told that we will be judged according to how we respond to the hungry, the thirsty, the prisoner and the stranger (Matthew 25.31-46).

Therefore, the preferential option for the poor is not optional. The Bishops’ conferences at Medellin (1968) and Puebla (1979) aimed to emphasize the use of option as a verb rather than as a noun. As such, each Christian must make a choice to lift up the poor and disadvantaged in very real and concrete ways. Preferential option for the poor means that Christians are called to look at the world from the perspective of the marginalized and to work in solidarity for justice.

Economically speaking...

When I give food to the poor, they call me a saint. When I ask why the poor have no food, they call me a communist.

Archbishop Dom Helder Camara, Brazil

Following Jesus means walking side by side with the poor or nothing at all.

Bishop Luís Flávio Cappio, Brazil

The right to have a share of earthly goods sufficient for oneself and one’s family belongs to everyone. ...[w]e are obliged to come to the relief of the poor, and to do so not merely out of superfluous goods.

Vatican II, Church in the Modern World
Building on principles and practices that have evolved over time and responding to different historical circumstances, peace education aims to cultivate the knowledge, skills, and attitudes needed to achieve and sustain a global culture of peace.

Peace is understood not only as the absence of traditional forms of direct violence, but also as a positive presence. Educating for and about all aspects of peace constitutes peace education.

from UN Cyber School Bus
Peacemaking is a journey

True peace is not simply the absence of hostilities or agreements to end the violence. True peace requires a change of heart, openness to understanding the life context and suffering of the other, a willingness to see the humanity in one's adversary. Politicians can end the violence through peace agreements and disarmament. Only former enemies and combatants can build peace within their communities through human encounter, dialogue, and tolerance.

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An International Resource Center in Support of Restorative Justice Dialogue, Research and Training

A statement of purpose for a Peacemaking Journey

As a Peacemaker, I intend to recognize the essential unity of all creation and join with others to explore the power of love and truth for resolving human conflict. My effort will be based on a commitment to the achieving of a just and peaceful world community, with full dignity and freedom for every human being.

I seek the company of people of faith who will respond to conflict nonviolently and seek reconciliation through compassionate action. I seek to integrate my faith into daily experiences. I seek to extend the boundaries of my community and affirm the diversity of religious traditions as I seek the resolution of conflict through the united efforts of people of many faiths.

I desire to:

- Be in relationship and solidarity with those of every nation, race, gender, sexual orientation and religion who are the victims of injustice and exploitation, and seek to develop resources of active nonviolence to transform such circumstances;
- Refuse to participate in any war or to sanction military preparations;
- Work to abolish war and promote good will among races, nations and classes; build a social order that will utilize the resources of human ingenuity and wisdom for the benefit of all, where no individual or group will be exploited or oppressed for the profit or pleasure of others;
- Advocate fair and compassionate methods of dealing with offenders against society who can serve in processes of restitution and reconciliation to help in healing both of victims and offenders;
- Show respect for different personalities and reverence for all creation;
- Avoid bitterness and contention in dealing with controversy, and to maintain the spirit of self-giving love while engaged in the effort to achieve these purposes.

This statement is adapted from the Statement of Purpose of FOR, Fellowship of Reconciliation, an ecumenical peace group 1914: <http://forusa.org/about/sop> (English only)