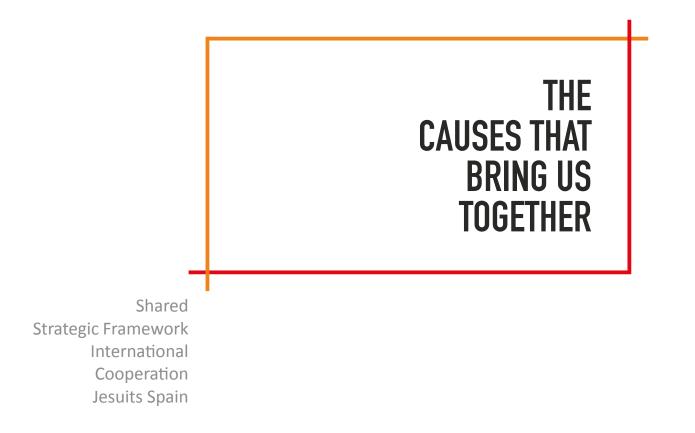


THE **CAUSES THAT BRING US** TOGETHER

Shared Strategic Framework Jesuits Spain International Cooperation





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Letter from the President

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LETTER FROM The president

The Shared Strategic Framework (SSF) of Alboan and Entreculturas represents an important step in these extraordinary times we are living in. Our two Jesuit international cooperation organisations in Spain are culminating the process of strategic alignment in pursuit of

an integration of great symbolism and missional force as we face the unprecedented uncertainty the COVID crisis has brought. The Province hopes that this consolidation will bring further integration of all missional energies in the different sectors and platforms.

The international cooperation and the global citizenship work promoted by Entreculturas and Alboan are of special relevance at this time of growing awareness about the universality and collective building of the mission of the Society of Jesus and a society that is increasingly internationalised. I am excited to see this framework align with the Sustainable Development Goals and especially with the framework of the Universal Apostolic Preferences, which will open us up to a stage of collaboration and cooperation such as has never been seen before in our history as an international body with a universal mission.

Without question, we need your cooperation projects to help us in this alignment, which is not just international, but also happening at Province level. This integration is especially important in the Society of Jesus in Spain in the process of apostolic planning. Your work is crucial given the territorial presence of Alboan and Entreculturas and the structuring of your work teams across the board in the social and other sectors.

I appreciate that it is not easy to pinpoint what works in terms of missional options, especially when they lead us to new organisational frameworks. This is why I am not only grateful for this framework, but I am also encouraging you to implement apostolic creativity and innovation: challenge yourselves to try new things, and experiment with new alternative structures to our classic institutional format. Do not hold back in this

shared endeavour, but rather put the best of your energy into it. Dare to build upon this shared space from which the Company dreams of nurturing the new to emerge. May it grow as much as possible, let it be where you dare to experiment, to grow, to create... The Province learns, grows and is renewed with you.

I invite you to continue on this path with great "encouragement and freedom", with the dynamic indifference of those who enter Spiritual Exercises in search of the will of God in their lives. Do not forget the transcendent dimension of the entire process, be discerning and look deeper at what is seeking to emerge in our coming together, not without pain or without effort, but is waiting there beyond institutional "love itself, desire and concern".

I encourage you to build sustainable, diverse Province and Company structures and processes that are rooted in the local realm while increasingly crossing over into the sector and the Province and that are, paradoxically, becoming more universal and open to the new international networks in which you are represented and linked.

The SSF has been completed, but its audacity will be seen in the intensity and reach of its implementation over the next six years. This framework spreads over two strategic plans and significant shared actions that we hope will bring forth, nurture and bear the fruits that flesh out and solidify this integration.

I think that with our work and commitment, as Arturo Sosa said, the Company "is visiting the future". Together with Entreculturas and Alboan we can dream up new ways of working and building up the apostolic body locally and internationally, breaking our traditional schemes and challenging ourselves to build new relationships and take on new challenges.

I would like to thank you for your effort and commitment to the mission we share. You have all our support in the implementation of this Shared Strategic Framework.



Antonio España, SJ Provincial of Spain Society of Jesus



Reading activities with Fe y Alegría students in Uruguay. Fe y Alegría Uruguay.

INTRODUCTION TO THE 2020-2025 SSF

- 1.1. International Cooperation of the Province of Spain
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This shared strategic framework of Alboan and Entreculturas is part of the consolidation process of the Province of Spain of the Society of Jesus. As part of this reorganisation process, both our International Cooperation entities in the Social Sector of the Society of Jesus in Spain have designed a strategic framework to enable us to explore and progress together towards a shared mission purpose, from a perspective of greater impact and transcendence.

As we strive to attain the Ignatian *magis*, recognising the wealth of experience accumulated by both institutions and also our diversity, we are called to join forces, skills and resources to contribute to our mission, achieving greater social transformation for those who live in a situation of exclusion; fostering a more human, fair and sustainable development model.



Women at the door of a church in Bukavu. D.R. Congo María del Mar Magallón.

1. INTRODUCTION TO THE 2020-2025 SSF

1.1. International Cooperation of the **Province of Spain**

The International Cooperation of the Jesuits in Spain forms part of the Social Sector and is thus called upon to clarify the apostolic project of the Province of Spain in the field of social promotion and assisting "people who are marginalised, disabled, manipulated, exploited, impoverished, oppressed, victims of violence, poor constitute a rosary of names and faces that we can no longer disregard".1

Specifically, our International Cooperation projects aim to encompass the activities in the Province "in the field of cooperation, international solidarity and promoting the comprehensive development of disadvantaged people and communities in the countries of the South", through "development activities and humanitarian action, social awareness and education for solidarity and development both in formal and informal settings, research and public advocacy and the promotion of national and international voluntary work.".2

Many Jesuit projects form part in this type of strategy, however, the Company in Spain formally develops this work through the Province's two international cooperation NGOs. Alboan (Basque Country and Navarra) and Entreculturas (rest of Spain). This nucleus liaises with the rest of the projects at all levels, but especially with regard to four thematic spaces that fall within our remit but are shared with other areas or sectors:



Figure 1. Scopes of Work included in the Area of International Cooperation.



Thus, at Entreculturas and Alboan we put down our roots deep in the mission of the Society of Jesus and we are invited to bring it to fruition, in the Province of Spain, framed within the Social Sector and joining forces within the International Cooperation arena. From here, we open up beyond the borders of the Province to the Universal Company which we feel we are a part of and with whom we collaborate closely in several different locations and circumstances.

2 Ibid.

Figure 2. Spaces of Coordination of the International Cooperation Area.

EFFICIENCY - IMPACT INNOVATION - IDENTITY -

Figure 3. Background assumptions of the Integration of Alboan and Entreculturas.

1.2. Integration for the Mission

Scarcely one year after the integration of the Province of Spain in 2014, the two Jesuit NGOs began a process of integration outlined in *a shared strategy, by virtue of which we will gradually pool our resources and thereby confirm the joint team.* This is all based on a shared identity nurtured by the cultures of each organisation and especially valuing the wealth of diversity in terms of cultures, traditions, presences, topics and skills. This document forms part of the discernment process undertaken by both organisations, together with the Province, with the aim of defining the integration timeline.

The drafting procedure was fundamentally open and participatory and this document has been discerned, agreed upon and drawn up by our two institutions jointly. Thus, we have sourced various elements: the shared identity and spirituality that sustain us and unify us in our mission and procedure, the shared diversity; the talents skills and experience of the people in each organisation, and what each one contributes to building the joint project; the shared work experience over many years; and the challenges we share with each other and the rest of the social organisations. We are driven by the desire to make a greater impact, serve better and increase our capacity to face new challenges. And also the possibility of taking part more harmoniously and actively in the new province and being able to contribute with joined forces to the strategies of international cooperation and global citizenship in our country.

To this end, we have drawn up this document which outlines our identity, mission and shared strategy, with the aim of delving deeper and extending our work further over the next six years.

1.3. A sector in constant flux

Through this integration, we not only want to collaborate to do what we are already doing more efficiently and with greater consistency and impact. We also want to join our energies and capabilities to more successfully tackle any new challenges we share.

Accelerated changes in the context are forcing social organisations to face profound transformations to become significant in this new setting. Separately, each of us may not always have sufficient capabilities to tackle them; we want this integration process to help us to join forces and be able to face them head-on, together.

The recent global COVID-19 pandemic has brought great uncertainty to our sector and the future in general. Its impact on the people we work to assist, on development processes, on growing inequality and also on our usual sources of funding and our structures and teams, put us in a new situation in which it is even more necessary to tackle these challenges together. Although the dynamic nature of reality will demand that we constantly adjust how we identify these challenges, we can already recognise some of the issues we want to face together:

1. The increasing complexity of the problems suffered by excluded people around this increasingly interconnected world, which calls for integrated actions throughout the entire mission process: simultaneous action in the North and the South, capacity to develop complex proposals and a comprehensive look at our action.

2. Positioning of International Cooperation. Faced with the urgency of the local needs that the COVID crisis has brought about, there is a risk that humanitarian emergencies outside of our borders may be overlooked. It is essential that we continue to advocacy for international solidarity in order to combat global inequality.

- **3.** Access to new sources of funding. In the context of the reduction, transformation or slowdown of funding for international cooperation, it is necessary to access new sources of funding, both international ones, arising from the emergence of new global public players, and private ones, such as foundations, corporations or private individuals.
- **4.** The challenges these new technologies involve

require us to make an effort to constantly innovate in our actions and our way of organising ourselves.

5. The dynamic of increasing internationalisation

of the main players in development, which is shifting towards the global scenario of opportunities for public advocacy, social mobilisation or generation of resources and which is prompting us to collaborate together to access this setting.

6. The emergence of new players in international cooperation.

- 7. The need to be capable of generating knowledge based on evidence and gathering, interpreting and using data.
- 8. Faced with a social crisis characterised by greater inequality, shortfalls in citizen participation and true democracy, increased social fragmentation and individualist narratives that devalue work for the common good, we are challenged to bring alternative, hopeful responses that contribute to making the change that our humanity needs

For each one of these challenges, or others that have been identified, the joint management team will identify the people and teams best equipped to design and carry out a shared strategy for the two organisations, joining forces to take advantage of the opportunities opened up and stay significant.

Group photo of the 7th Entreculturas Global Youth Solidarity Network, held in Madrid, Spain in 2020. Daniela Morreale.





Meeting of education centres of the Pan-Amazon Network of Fe y Alegría in Ecuador.

SHARED IDENTITY AND SPIRITUALITY

- 2.1. The world, our home
- 2.2. Our Response: Global Citizenship
- 2.3. Our intervention model: the process of the mission
- 2.4. Our View: Rooted in the Ignatian mission

2.1. The world, our home

If we undertake to diagnose the current state of the world, we will find many wounds and abundant shadows, but there is also plenty of light; small or big glimmers that encourage us to keep delving deeper into the reality around us.

From our viewpoint we can discern a number of realities that must be taken into account when finding our place in this world, at this specific moment in time, in order to offer a more adapted response.

2.1.1. Unfulfilled dreams of God

a) Crisis of an unsustainable development model that generates exclusion and inequality.

The current economic model based on unlimited growth comes up against the finite nature of the planet's resources and is especially harsh on collectives that are already excluded. Although the macroeconomic indicators of many countries are improving and we celebrate the fact that millions of people have left the category of "person living below the poverty line" behind, extreme poverty continues to exist.

The economic model generates a clear issue of inequality. The gaps between people who are getting richer and those marginalised and excluded from economic progress, political participation and welfare, are getting bigger. Here in Spain, there is a perception among the general public of a certain impoverishment and decline in the quality of life compared to the past. This prompts many to focus their concerns more inward than outward.

Beyond the unsustainability of the economic model which generates exclusion, the current development model raises a profound ethical and social crisis regarding the concepts of the individual and society. Not everyone has equal access to the same rights, which is a clearly unfair situation; we are especially concerned about violations of the right to education because it increases the risk of other rights being infringed.

b) Political and governance crisis: corruption and impunity.

The current political system is subject to the dictates of the economy. The power of the markets and finances is on the increase. There is a globalised elite business class that shares interests and exercises a strong influence over States and international bodies. Governments pursue the interests of the markets more than the citizens. Alongside this, the corruption of the political classes and a select few placing the search for individual gain above the common good is cause for social alarm.

As a response to this political disrepute, a climate of uncertainty is forming, one of fear of the future and of what's different, wrought with tensions and divisions. Particularly worrying are the proposals for simple, selfish and short-term solutions that promote authoritarian and populist leaderships which, surprisingly, are being broadly welcomed among the discontent sectors of society that support them with their votes.

c) Environmental crisis.

This development model based on unlimited growth and abusive consumption is causing irreparable damage to nature on a worldwide scale (global warming, "natural" disasters, extreme environmental degradation, loss of biodiversity). The effects are particularly painful because the people suffering the consequences of this type of development model are precisely those who do not benefit from it. It is the vulnerable collectives that end up being victims of the unsustainable lifestyles of other groups. Pope Francis' encyclical "Laudato Si" addresses the situation: "We are faced not with two separate crises, one environmental and the other social, but rather with one complex crisis which is both social and environmental. Strategies for a solution demand an integrated approach to combating poverty, restoring dignity to the excluded, and at the same time protecting nature³".

"The planet as a whole is under threat and only a response given by all can be really effective. What is under threat is the dream of God himself as creator. The world that God placed in the hands of mankind for it to safeguard and preserve⁴."

d) Crisis of violence and human mobility.

There are still too many armed conflicts happening on our planet. Even though the figures we set forth below may become obsolete soon, we feel they are worthy of reporting: there are 79.5 million people in situations of forced displacement ⁵ (45.7 million displaced in their own countries, 29.6 million refugees and 4.2 million asylum seekers), 70% of whom are women and children. This situation has increased considerably in recent decades in a clearly rising trend that seems to have no end in sight.

The situations of violence deriving from the unequal development model are the main forces driving human displacement in search of a life of greater dignity and quality. The fight for access and control of natural resources is at the base of many of the armed conflicts that spur these displacements. These conflicts linked to extraction practices and land exploitation worsen the environmental crisis and affect the more vulnerable communities (drought, famine, natural emergencies, etc.) who are forced to migrate.

3 LS 139. 4 LS 25-27. 5 Data from ACNUR at 31/12/2018.

e) Crisis of exclusion and marginalisation of women.

Despite the numerous advances reached in legislation and the signing of national and international agreements on women's rights, the gap between what is legal and what is real continues to be vast. Many women and girls are suffering from systematic discrimination that is structurally rooted, and prevents the acknowledgement of their dignity:

- Women are excluded from the education system: of the 61 million children that do not attend primary school, 53% are girls, and in terms of the world rate of illiteracy among adults, which is 15% (758 million people), two thirds are women, a proportion that has not changed since 1976, when this data was recorded for the firs time globally⁶.
- Poverty has a greater impact among women and children, a phenomenon referred to as the feminisation of poverty: 70% of the 1,200 million people living with 1.25 dollars or less per day are women⁷.
- Women continue to be prevented from participating under equal conditions in decision-making processes: According to the PNUD⁸, women hold an average of 23% of the seats on national assemblies.

These are just some of the many data that clearly show the gender inequality existing in the world. This marginalisation is especially delicate in the case of women facing situations of extreme vulnerability, such as refugees, people in war conflict, migrations, humanitarian catastrophes, etc.

6 UNESCO. Global education monitoring report 2016. 7 PNUD. 2016 Human development report 8 PNUD. 2016 Human development report

UNFULFILLED DREAMS Of 60D	Crisis of an unsustainable development model that generates exclusion and inequality.	Political and governance crisis: corruption and impunity.	Environmental crisis.	Crisis c violence a humar mobilit	and n	Crisis of exclusion and marginalisation of women.
SEEDS OF HOPE	Emergence of education: An international Technologies Thirst for consciousness global right and tool of transformation. equality.					
THE CHALLENGES OF JUSTICE	WILL EXCLUDE Spaces to Liv		WILL WE BE AB Live together in reconcilia	R AND		ILL OUR WORLD E Sustainable?
RESPONSE	GLOBAL CITIZENSHIP <i>Eigure 4. The world, our home.</i>					

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2.1.2. Seeds of hope

There are, as we can see, many powerful negative forces in the world, but there are also many signs of hope. Our spirituality helps us to see God's presence in this injured world, inspiring people of all cultures and religious traditions to promote reconciliation and peace, the path towards a more fraternal society.

a) Emergence of a responsible global citizenship.

Faced with the problematic situation, there is a growing awareness of global interdependence and a new critical global citizenship is forming. From social movements and networks of organisations, proposals are being articulated locally around the globe, pointing towards different social models, incorporating innovative



Student of Fe y Alegría El Salvador in the Colonia las Flores school, in Tonacatepeque. Serai Cámara. elements such as degrowth, the economy for the common good, living well, social "happiness", fair trade and sustainable manufacturing, the control of illicit streams of financing and tax havens, etc.

These are new and fragile initiatives and, for the most part, they are still in the minority. Their main virtue is that they are interrupting the discourse of helplessness that permeates all realms of public and private life. These proposals may hold the seeds that grow into alternative personal and social projects to replace habitual practices that only aspire to meet individual needs and that assume new cultural codes based on rampant consumption, the value of the image, and scarcely questioning the means of attaining fast profits.

b) Quality education: fundamental right and tool of transformation.

These days, education is increasingly recognised as a key tool in societal transformation and enabling us to move towards a more just global society. There is also a growing consensus that education is a right in which quality is an essential condition to be considered. Although the reality is still scandalous in data terms, we recognise and celebrate the real progress that has been made through this acknowledgement, such as for instance the number of unschooled minors being reduced by half in a little over a decade. This is not only positive news, but it is an example of how, with political will and the commitment of the people, reality can be transformed.

c) An international development agenda.

We must highlight the shared alignment process brought about by the Millennium Development Goals (MDGs), further updated, expanded and bolstered with the Sustainable Development Goals (SDGs). It is a sign of the growing social awareness that these goals have managed to get new topics such as gender, ecology, migration and the promotion of global citizenship onto the agenda, thereby enriching the perspective from which the fight against poverty is being tackled.

This new international agenda is driving an unfinished process to rethink and relaunch international cooperation policies. In Spain, it is evident that these are suffering a crisis of support from public administrations, but there is still a high level of acceptance among the citizenship and there is a growing interest in improving the quality and efficiency of cooperation to guarantee its impact.

d) Technologies and speed of change.

We are living in a society undergoing ever faster and deeper changes. The speed at which society takes new technologies on board is the most evident sign of a more profound cultural shift. Resistance to change has gradually decreased among the new generations, meaning innovations of all kinds are being welcomed more easily. These changes represent an opportunity to transform ourselves into increasingly flexible organisations, that facilitate the mobility of their members and the socialisation of ideas and experiences. We perceive in them an invitation to creativity and imagination, taking advantage of the opportunities to boost the impact and scope of our actions.

e) Thirst for spirituality.

Spirituality is a dimension that affects all areas of life and yet it is not always valued in our time. The fast pace of western life hinders the chances of living a more holistic life that leaves space for the spiritual dimension. However, the thirst for transcendence is still present and manifests itself in different ways and with multiple spiritual searches. This search mobilises and can thus be a seed of transformation. At Alboan and Entreculturas we see this search as a seed of hope and a force driving us to give witness and share our Ignatian-rooted Christian spirituality to all we come in contact with, remaining open to other spiritual traditions with whom we share the construction of a more just and humane society.

f) Growing consciousness of gender equality.

Equality between women and men is a question of human rights, a condition for social justice and also a fundamental requirement for equality, development and peace⁹. This stance is being more and more clearly accepted by international governmental forums, the church and civil society. Although great gender inequalities continue to exist, we believe that this growing awareness constitutes an opportunity to progress towards the equality we are committed to as organisations and as people.

> Central-American migrants walk beside train bound for Mexico. Central America. Jesuit Network with Migrants.



2.1.3. Synthesis: the challenges of justice

From this compassionate, grateful and dream-filled view of our world, we have identified some key challenges for our mission in the document "Invited to collaborate with the present and active God in the world¹⁰". These key challenges for justice enable us to formulate our mission's end goals: the dreams that move us and guide our action.

WILL EXCLUDED PEOPLE FIND SPACES TO LIVE HUMANLY?

ABLE TO LIVE TOGETHER AND IN RECONCILIATION?

WILL WE BE

We want our place in the world to be from the partiality of proximity with the vulnerable and, from there, to promote personal, community and social transformations that contribute to combating poverty and exclusion from a rights perspective. In a world fragmented by division among people, wounded by growing inequality and seeking to recognise diversity, we want to contribute to promoting global changes in order to advance in processes of reconciliation that contribute to social cohesion, living together in diversity, and building a citizenry committed to the common good.

WILL OUR World Be Sustainable?

We are part of a world wounded by the socio-environmental crisis and we feel called upon to push forward with environmental justice processes.

WILL THERE BE PEOPLE WHO UPHOLD FAITH AND SOLIDARITY?

We form part of a society that has lost hope and this is why we feel called to promote communities of solidarity capable of sustaining processes of personal and community growth to promote faith and justice.

10 We have taken the three challenges from the document and added an additional one relating to sustainability

2.2. Our Response: Global Citizenship

As we have just seen, our world is currently experiencing a profound and accelerated transformation. Never before has humanity reached the current levels of prosperity and welfare and, yet, our world is suffering serious harm caused by unjust social, economic and gender structures. It is exciting to know that these problems have a solution. Putting care for life at the centre is an urgent matter, improving the situation of millions of people on the edge of exclusion from the global South, and working to redistribute power more fairly: another national and international governance, another economy, and new relations between peoples.

The suffering and the hopes that remain present are undeniable. Nothing that happens is separate.

This context needs a global citizenship that will defend the major causes of humanity. People who can hold onto the hope that another world is possible and are committed to building it. Women and men driven by a spirit of global citizenship that gives them the awareness of belonging to a single, diverse and plural humanity, tied together in solidarity.

This harm causes suffering for millions of people and communities. Large movements of people fleeing from violence, poverty or environmental degradation are multiplying. Humanity's problems are accumulating and seem to be out of our control.

The roots of these issues are man-made. They are due to production, consumption and the management of shared assets benefiting a small few sectors only, to the detriment others. Injustice, the desire for power, and the domination of capital over dignified life, which prevails in relations, cause unnecessary exclusion and suffering. These problems are intensified by a profound crisis of democracy, which is apparent in the form of populisms, impunity and corruption. *Citizenship with spirit* is also what is needed, that is to say, citizens fuelled by the desire to protect the rights of the victims of exclusion from welfare and democratic participation. A citizenry that denounces the structures that lead

to exclusion and injustice. Creative in its capacity to develop new ways of living, economic relations and ways of participating that promote the common good, inclusion of vulnerable communities and care for our Common Home.

Today, this citizenship is being built around the world. This is why Alboan and Entreculturas, as part of organised civil society and present at the borders, are joining this process to create a world where human dignity is respected: a more humane, just, equitable and sustainable world.

2.3. Our intervention model: the process of the mission¹¹

Together with the Social Sector of the Company, we are learning to work for justice integrating different components and connecting the universal to local commitment and roots. Promoting justice, as we understand it is a process that covers different areas:

1) Accompaniment. Accompanying others "is founded in the nakedness of the human encounter, when people find themselves in their shared humanity and celebrate knowing each other. This is how we forge symmetrical relationships with our brothers and walk together on the path of life. We accompany others and we allow them to accompany us." For us, accompanying excluded persons is a constant challenge that we take on with the mediation of the organisations we work with. In our society, we understand that accompanying others needs to be rooted in the locations we are in. In our organisations this means steadfast relations with the organisations in the South; in joining forces with people who commit alongside us; or holding ongoing relations with the centres and groups we walk alongside in our society.

2) Service. Services "comes about when we realise that we have resources that we can put at the disposal of others to improve their living conditions". Our service is carried out through international cooperation projects, humanitarian action; our educational and training activities for personal transformation to promote solidarity.

11 This section shows the content approved in the 2017 integration document which, in turn, includes the reflection set forth in the document "Renewing our commitment to a faith that does justice" coordinated by the Secretariat for Social Justice and Ecology and published in the Promotio Iustitiae nº120 2015/4

2. SHARED IDENTITY AND SPIRITUALITY

3) Reflection. Research, "which takes as its starting point the experience of doing service and the point of view of the poor, shining upon it the light of academic knowledge and theological profoundness". It is reflection that stems from action and presence and seeks ways to impact on reality to enhance these. In our case, this stage is largely developed through research for advocacy and assessing and generating knowledge.

4) Awareness-raising, education and training for personal change. "Awareness-raising and personal transformation in order to raise awareness among people and communities. Ideas, talents, attitudes and symbols are used to spread the developments we are called to introduce. Awareness-raising is geared towards attaining a transformation of the culture in which we are immersed. It builds bridges of friendship between different social groups. It grows with contact and within the relationships cultivated". It is a central area for our organisations, which we develop through our transformational education and global citizenship activities; social mobilisation; communication; volunteering;... **5)** Advocacy. Public advocacy and structural transformation enable our work to have a lasting effect and generate models that are sustainable over time. Political advocacy is particularly important "for collaboration between those that wield the political power and those that find it difficult to have their interests heard"¹². In our case, it is developed through social mobilisation, advocacy, networking and dialogue with decision-makers (public and private).



12 CG 35, d. 3, n. 28.

Institutional sustainability. These five areas, in our case, are only complete if they are accompanied by institutional sustainability. For this process to work properly, we need to have adequate institutional capacities that give support and foundations to these five phases. We are referring to attention to identity, planning and monitoring, obtaining and managing resources, developing people and teams, use of technology... All of these are crucial actions for developing this mission cycle.

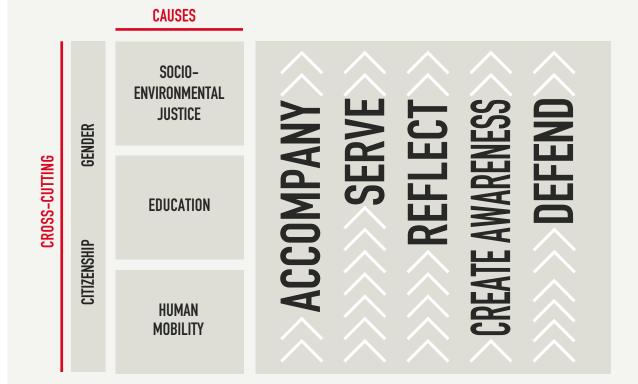
This mission process constitutes a way of going forward together, a shared way of understanding and organising our action and undertaking to roll out the agenda we are defending.

We understand these six dimensions as a comprehensive process in which the different areas are connected, interrelate and complement each other.

Close collaboration helps us to strengthen this cycle of the mission, aware that each person has especially developed strengths and skills in some of these areas. In the same way, we believe that collaborating with other institutions and sectors is an essential addition in order to tackle this overall proposal.

This "process articulates the local and the global", action in the North and work in the countries of the South; our local roots in the territories in which we are present and our desire for universal transformation. Some of these areas (for example accompaniment and service) are particularly local, while the areas of awareness-raising and structural transformation require a concerted action to achieve a broader impact in order to have an effect.

THE DEPLOYMENT OF JUST CAUSES THROUGH THE MISSION PROCESS



INSTITUTIONAL SUSTAINABILITY

Figure 6. Deployment of the Just Causes through the Mission Process.

2.4. Our View: Rooted in the Ignatian mission

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Our view of this world, as described herein, has a twofold perspective: one the one hand we see it in terms of humanism and human rights; and on the other, from the perspective of Jesus of Nazareth, specifically from the Ignatian spirituality embodied by the Society of Jesus. It is clearly a specific view which we do, however, wish to ensure is inclusive and always embraces other spiritual sensibilities, religious traditions and cultures that identify with the same image of injustice and hope as we do; since we firmly believe in, and are committed to, the wealth of diversity. We set forth below the key characteristics of this way of viewing reality:

We want to see the world through the eyes of Jesus. This way of seeing is not a cold sociological analysis, but rather it urges us to take up our space in the world; to live in it accepting its reality, being in the world without being of the world¹³. In the Gospel, we find clarity in Jesus' way of seeing things. His eyes look with special attention to those more impoverished and excluded from society. Also,

in his way of seeing and treating women, Jesus fully restores their dignity, stolen from them by the system of power and property of the Hebrew and classical culture of that time. From his freedom, Jesus' gaze also falls upon the rich and powerful, rejecting power and money as "idols" and inviting them to free themselves and make a commitment to those who are excluded. This allows us to recapture the dream of God for the world and each of its creatures, and be conscious that, despite our limitations, God calls on us to build this Dream with Him. We also see the world from the Ignatian spiritual perspective. This way of looking is described by Saint Ignatius of Loyola upon undertaking the second week of Spiritual Exercises,¹⁴ in what he refers to as the Contemplation of the Incarnation: he shows us how God, out of love for his creation, contemplates the great diversity of the world: people of all colours, cultures and countries of origin; some in peace, others at war, some weeping, others laughing... He empathises with their pain, he embraces them, he sends his Son to heal them. The gaze of God brings salvation, full of love, pardon and mercy; never condemning. It is inclusive, it does not reject or marginalise anyone. From this gaze, God commits to healing the world. The Society of Jesus, and those of us that form it, have always wanted to know and follow "what is right and favourable in the eyes of God"¹⁵. Rather than asking ourselves what we should do, we want to understand the way that God invites us -alongside many others in good faith- to take part in his great enterprise, his mission¹⁶.

To take a more in-depth look at our Ignatian roots, we have included Annex III to this document, which further develops these and other inputs that qualify our particular perspective as works of the Society of Jesus.

> Secondary school pupil of the Jesuit Refugee Service in Nimule, South Sudan. Sergi Cámara.

14 EE 101-109.

15 Rm 12, 2.

16 CG 36, 3 (The CG is the supreme governing body of the Society of Jesus and sole legislative body, as well as the channel of participation and representation of all clergy in the life of the institute).

2. SHARED IDENTITY AND SPIRITUALITY







Students of Fe y Alegría Haiti attentive in class at their school in Canaan. Sergi Cámara.

MISSION, VISION AND STYLE

3.1. Our Shared Mission3.2. The vision that moves us3.3. Our Institutional Style

3.1. Our Shared Mission

Alboan and Entreculturas are the two Jesuit international cooperation NGOs in the Province of Spain of the Society of Jesus. Heirs to a rich tradition of solidarity and mission work, we are striving to update with new forms of international cooperation in Latin America, Africa and Asia, complemented with action around social awareness, global citizenship, research, public advocacy and the promotion of national and international volunteering. We feel an affinity to all groups that act in favour of a more just and humane world and especially to excluded and marginalised people. We work to achieve social change and promote justice in our world through personal, community and social transformation. We are convinced that education and participation are powerful instruments for change. Alboan is the Jesuit international cooperation NGO in the Basque Country and Navarra. It commenced its work in 1994, taking on international volunteering initiatives that were already under way, but it was in 1996 that it was legally incorporated as a Foundation.

Entreculturas is the Jesuit cooperation NGO operating in the rest of Spain. It began its work in 1985, under the name Fe y Alegría España and was later incorporated as the Entreculturas Foundation in 1999. Together, these two Jesuit NGOs form the cooperation area of the Social Sector of the Society of Jesus in Spain. From a shared identity, and aiming to achieve a greater impact with our action, gain efficiency and promote our capacity of creativity and innovation, both organisations have aligned our work around five key causes:

- **1.** Guaranteeing the universal right to a quality education
- 2. Defending a dignified life for migrants and refugees
- 3. Promoting Socio-environmental justice
- 4. Strengthening participation and global citizenship
- 5. Promoting gender equality

We will develop these causes in greater depth in the next chapter of this document since the main strategies of this shared framework derive from this analysis.



3.2. The vision that moves us

In six years, at the end of the rollout of this Shared Strategic Framework, Entreculturas and Alboan aim to jointly embody a more impactful, efficient and innovative development cooperation strategy for the Society of Jesus. To do this, we will have strategies, skills and resources integrated around a shared mission and we will work as a single, cohesive, welcoming, harmonious, integrated and specialised team based on a clear, shared proposal, articulated for social change and the promotion of justice in our world.

This framework forms the groundwork for this proposal and, to do so, we are going to work for our integration to be recognised for:

WHO WE WANT TO BE

In terms of the contents of our work, the vision that emanates from the just causes that we defend, over the coming six years we want to be

- Organisations that together promote a model of quality transformational education, with an innovative proposal that builds a global citizenship and responds to the challenges that the new borders of exclusion present. We build our educational intervention proposal and develop the social and political advocacy in favour of the more vulnerable collectives in alliance with Fe y Alegría and other organisations.
- 2. Organisations with a proposal to promote dignified life and defend the rights of people in states of

forced displacement and develop lasting solutions. Through networking with SJ organisations and other players, we promote cooperation and global citizenship actions that foster understanding the reality and culture of hospitality within host communities.

3. Organisations that promote personal and institutional, sustainable and solidarity-based

lifestyles both within and outside our institutions, and participate in alternatives to the current economic model in their interaction with businesses and other social and economic players, by advocating for economic policies that protect the human rights of vulnerable peoples and join the fight of the communities, especially indigenous groups, in defending their territory and way of life.

- 4. Organisations that adopt a stance and strategy to place global citizenship on the educational, political and social agenda. We channel and promote socio-political participation with a local and global dimension and we welcome people in an inclusive, intercultural and horizontal manner. We are a benchmark of global citizenship building in the fields of voluntary work, formal, non-formal and informal education; and in socio-community development in contexts of exclusion.
- 5. Organisations that reveal, create awareness and advocacy for gender inequalities globally and locally. With a stance on gender equality that focuses on rights and caretaking as the foundation of a transformation towards a just, equitable and reconciled society. In the educational arena, these are recognised as organisations with a co-educational proposal, promoting work as a bridge to experiences that, alongside our partner organisations, build and support actions to protect and empower women, young people and girls.

THE TYPES OF WORK WE WANT TO EXPAND

This vision is developed integrally and aims to ensure these causes are brought to the forefront. This is why, from the work assumptions that we put in place when tackling this organisational change, in 6 years the integration will help us to be:

- 1. Organisations that drive personal, community and social transformation processes, offering viable and specific proposals linking the local and global dimension. With special emphasis on accompanying the young people in creating a hopeful future.
- **2.** Organisations that reveal, denounce and communicate with hope to promote these changes in favour of justice.
- **3.** Being present and working on the main borders of exclusion.
- 4. We will be able to measure and increase our impact by the scope, depth or scale of our proposals and increase our joint notoriety, with new public advocacy tools and new models of international cooperation that can also come into play in policies.
- 5. We will be fearless in our internal configuration, designing a joint and innovative organisation chart that really provides a response to the processes of the mission as opposed to institutional dynamics.
- 6. We will be institutions characterised by our support for organisations as a means of empowering communities and the people they serve. With a specific value contribution in institutional reinforcement and clearly committing to an international approach between players and creating frameworks and shared strategies.
- 7. Organisations specialised in networking, being the bridge and link, capable of conducting dialogue and connection in different contexts, inside and outside the Company. Working as active members of the platforms in which they participate, promoting

new institutional alliances, offering our experience as catalysts of processes and putting our skills at the service of processes that are broader than ourselves.

- 8. Institutions that are sustainable for the mission with diversified financing backed by a renewed and active social base, with tools and systems of financing that enable us to uphold our proposals.
- 9. Organisations aligned with the priorities of the Society of Jesus, but also with a mission that reaches beyond the Jesuit world. Our mission leads us to work more and more with others, creating alliances and opening the networks of the Company to local and international dynamics with multiple players.
- **10.** Institutions that are coherent, efficient and innovative in our way of doing and being, in our way of implementing our mission, and our own institutional practices.
- **11.** Having teams that are motivated and excited about the mission and that have a shared identity that is nourished by the cultures and specific elements of both institutions.
- **12.** We emphasise taking care of the volunteers (welcoming, empowering, training them...) which is reflected in the caring for recruits and social organisations and partners. Promoting participation and volunteering as an expression of more just, democratic and committed societies.

WHAT OUR JOINT WORK WILL LOOK LIKE

In functional terms, our joint work over the 6 years will be as follows:

- Our two organisations will be recognised by our joint work in cooperation and citizenship through networking with SJ and non-SJ organisations, especially focused on education and participation as instruments of social change.
- 2. We will promote strategies of global citizenship with Spanish society with a specific emphasis on the network of SJ schools and universities in Spain and worldwide.
- **3.** We will work more comprehensively with the Social Sector of the Spanish Society of Jesus, with whom we share cooperation, citizenship and migration strategies and we will promote the inter-sectoral work with the rest of the projects run by the Society of Jesus in the Province of Spain.
- 4. Alboan and Entreculturas' strategies are aligned with JRS, Fe y Alegría and Social Centres in such a way that our skills are at the service of the mission and value creation through these three major networks.
- **5.** We manage emergencies and large strategic programmes of the Xavier Network, linking up with international and local Mission and Development players in sustainable background processes of the Society of Jesus.
- 6. We promote volunteering as a tool of personal and community transformation, encouraging changes of lifestyle and creating channels for commitments of solidarity, mainly in Spain and at international level through the Xavier Network.

3.3. Our Institutional Style

Our shared identity is inspired in by the actions of Jesus of Nazareth and his Gospel, grounded in human rights and rooted in the Jesuit mission that promotes faith and justice. And so we aspire to attaining a brave, committed and coherent response, centred around the dignification and reconciliation of people and nature.

With a hope-filled view of the world, we want to offer society alternatives that focus action on persons subjected to exclusion. To make this Mission a reality, we intend to cultivate, in particular, the following approaches:

- **1.** Excluded communities and vulnerable people on the borders of exclusion will take centre focus in our actions and we aim to be close to them in both affective and effective terms.
- 2. Our actions will be characterised by mutual accompaniment, both with the people on our team and with the partner organisations we work with. We see this accompaniment as a shared path of continuously listening, engaging in dialogue and supporting, in which both parties are enriched and become implicated in what they are and what they are doing.
- 3. We channel spirituality and the dimensions of meaning that inspire us, since we are aware that these convictions are what gives rise to and motivates us to collaborate in building a culture of solidarity and justice. We open our spaces up to people of diverse religions and cultures. From the tradition of the Society of Jesus, we practice common discernment in decision-making, following the "greater necessity", "more fruits", and "more universal" criteria.

4. We actively work to keep hope alive, both in prophetic denunciation and in the search for creative and innovative alternatives. We want to live with joy, celebrating and being grateful for all the good received at a personal and institutional level. We are committed to promoting transformational communication which transcends the instrumental and aspires to configure new realities and open up paths forward.

- 5. We strive for the utmost quality and professionalism in our work through critical assessment, training, continuous learning, reflection and in-depth analysis. We develop a culture of transparency that, beyond the legal reporting obligations, entails communicating policies, strategy, activities, results and assessments arising from the entity's activities.
- 6. In order to carry out this mission, we see ourselves as a Community of Solidarity that strives to attain an internal consistency between what it does and what it is, cultivates spirituality, solidarity and trust with a simple lifestyle and in harmony with its surroundings. Diverse and welcoming community, inviting participation and volunteering in the building of societies grounded in democracy and solidarity. Committed to the people and communities living on the borders of exclusion.

With what Content	What we Seek	What we will Work on	Features
From the Just Causes we Defend	From the Hypothesis of Integration	From the Significant Actions	From our Institutional Styles
1. Promotion of transformational education and global citizenship	1. Transformation processes.	1. Cooperation and citizenship	 Vulnerable people in the centre
2. Work for a dignified life	 Highlight, report, communicate 	 Citizenship with SJ networks 	2. Mutual accompaniment
and the rights of persons in forced displacement	3. Work on the main borders of exclusion.	3. Work with Social Sector	3. Spirituality and dimension of meaning
3. Promotion of personal and institutional lifestyles	4. Measure and increase	4. Strategies with the three SJ networks	4. Holding on to hope
grounded in	impact		5. Maximum quality
sustainability and solidarity.		5. Xavier Network	and professionalism
	5. Innovative joint	Emergencies	
4. Discussion and	organisation	and international solidarity	6. Community
participation strategy and citizenship.	chart	6. Volunteering Proposal	of Solidarity
entizensnip.	6. Accompany	6. Volunteering Proposal	
5. Highlight, create awareness and advocacy	organisations		
for gender inequalities globally and locally	7. Networking		
	8. Sustainability		
	9. Coherent, efficient, innovative		
	10. Motivated and driven teams.		
	11. Caring for volunteers		

Figure 8. Vision and Style of Integration Table



Students of the Jesuit Refugee Service in Bar Elias, Lebanon. Kristóf Hölvényi.

OUR JUST CAUSES

- **4.1. Right to Education**
- 4.2. Dignified living in situations of human displacement
- 4.3. Socio-environmental Justice
- 4.4. Citizenship and participation
- 4.5. Gender

GUARANTEEING THE UNIVERSAL RIGHT TO A QUALITY EDUCATION

Contributing to putting an end to breaches of the right to lifelong education and learning for all. We are working to guarantee schooling from early childhood and promote meeting lifelong learning needs with an focus on quality, inclusion and equanimity, fostering transformational education and education for global citizenship with a co-educational approach.



DEFENDING A DIGNIFIED LIFE FOR MIGRANTS AND REFUGEES

Accompanying and defending forced migrants and refugees at points of origin, transit, destination and return. This also includes fighting to eradicate the causes of these processes of forced displacement. Lastly, contributing to create a culture of hospitality and reconciliation that facilitates the adequate welcoming of these peoples into our own societies.



PROMOTING Socio-Environmental Justice

Committing to life as a whole in a context of socio-environmental crisis, of unjust economic and social relations and gender inequality. This is aimed at empowering the more disadvantaged people and communities on the planet in order to cultivate a human lifestyle that guides us towards the common good, solidarity, caring for nature's resources and working towards renewed intergenerational justice.



STRENGTHENING PARTICIPATION AND GLOBAL CITIZENSHIP

Developing a global citizenship that is equipped for socio-political action; promoting processes of social transformation from the bottom up by empowering the collectives that remain on the outskirts of citizen spaces; promoting voluntary work as a path of participation and personal and social transformation, training conscious, critical and committed individuals; and promoting a spirituality that enables personal growth and the search for meaning.



PROMOTING GENDER Equality

Promoting equality between men and women by empowering women, transforming the patriarchal culture, education and changing the roles associated to gender, so that everyone recognises the richness of each gender and respects their diversity.

In building our Shared Strategic Framework, our aim was to move forward together towards a shared end goal for the mission and so, from our view of the world, based on the reality of our two institutions and with this end goal, we aimed to find shared strategic priorities that answer the question: What just causes do we defend and support? agenda of the civil society and international institutions, which are highly focused on the Sustainable Development Goals (SDGs)-.

Figure 9. Icons and Description of the Just Causes

Based on the above, we identified the five major just causes on which our missional work will focus on the coming years.

These causes are not self-contained areas. As set forth in the Sustainable Development Goals Agenda 2030, all of these are interrelated. None is more important than the other. We must advance in each and every one in order to achieve the comprehensive development we are after. The gender and participation causes are especially crosscutting with the other three, giving their deployment a thematic and cross-sectional dimension.

This chapter sets forth the definition of each of the 5 causes and the strategies and priority lines of intervention that make up the framework of action for the next 6 years. This reflection is the foundation of the framework of shared strategies we present in the next chapter.



"Education is the most powerful weapon which you can use to change the world" Nelson Mandela

4.1.1. Conceptual framework

a) Education in the world today

An estimated 258 million children, teenagers and young people, i.e. 17% of this total cohort, do not attend school, according to the latest report by the UNESCO¹⁷. This figure includes:

- 62 million children of primary school age (i.e. between 6 and 11 years of age) do not attend school;
- 60 million teenagers of secondary school age (i.e. between 12 and 14 years of age) are not registered with schools or colleges; and
- 136 million young people between 15 and 17 do not attend class.

The number of children, teenagers and young adults without access to formal education was steadily reduced in the decade after 2000. However, recent data does not show a very hopeful trend: the total number of children and young people not attending school has fallen by little more than 1 million per year since 2012.

Violations of the right to education disproportionately affect communities in more impoverished regions,

according to the report¹⁸. The percentage of primary school-aged children not attending school in low-income countries is 19%: whilst in high-income countries it stands at 3%.

Similarly, in the majority of countries around the world, with the exception of the high-income countries of Europe and North America, only 18% of poorer young people finish secondary school for every 100 of their richer counterparts. And in over 20 countries, mainly Sub-Saharan Africa, practically no young people in poor rural areas finish their secondary education.

Furthermore, violations of this right largely occur in contexts of humanitarian crisis, specifically in situations of forced displacement. Displaced communities often come from the poorer, more neglected regions of the world and their vulnerability is exacerbated when the displacement deprives them of their education. There are 19.9 million refugees under the protection of ACNUR, approximately 52% of whom are under 18. It's difficult to determine the state of education of displaced persons, however ACNUR estimates that the rate of school attendance among the refugee population was 61% at primary school level and 23% at secondary level. In low-income countries, the rates were below 50% in primary and 11% in secondary. Globally, almost 4 million refugee minors aged between 5 and 17 did not go to school in 2017.

Despite humanitarian aid increasing in 2018 for the fourth consecutive year, the percentage allocated to education is still far below the target minimum of 4% established by UNESCO, currently standing at 2.1%. However, the 2016 World Humanitarian Summit included a new commitment in favour of education in situations of emergency, through the creation of the multilateral fund "Education can't wait" (ECW), which is currently at the fundraising stage.

Children and particularly girls in vulnerable collectives

-from marginalised families, ethnic minorities, persons with refugee status or displaced from their regionssuffer the lack of access to quality education to a greater extent. Inclusive education is even more relevant in these situations. In general, girls and young women encounter more obstacles than boys and young men in terms of accessing or continuing education.

18 UNESCO, Ibid.

UNESCO, World education monitoring report, 2019: Migration, displacement and education: Migration, displacement and education: building bridges, not walls" 2019

17 UNESCO, "Global education monitoring report, 2020: Inclusion and education: all means all", 2020.

In this regard, there are some hopeful trends: the latest UNESCO report¹⁹ states that gender inequality has decreased significantly in recent decades. However, the disparity is heightened in impoverished regions or cases of conflict because of roles that continue to be assigned to girls whereby their parents prioritise their involvement in domestic tasks over education and also because of the lack of safety when travelling to school, among other issues.

The education crisis caused by COVID-19. The

unprecedented health, social and economic crisis caused by the COVID-19 pandemic has highlighted the fragility and interdependence of our world, disproportionately affecting historically marginalised communities and intensifying situations of difficulty in rural or more impoverished areas, as well as for more vulnerable people, particularly girls, persons with disabilities, migrants and refugees.

The fact that over 90% of the student population has been affected by school closures (over 1,500 million people), and that these closures have lasted in many countries and regions for almost a full school year, may have detrimental consequences on learning processes and in terms of personal and socio-emotional development.

Some organisations have calculated that almost 10 million children in vulnerable countries may be unable to attend classes this year -permanently- due to cutbacks and poverty caused by the pandemic²⁰.

This situation will require all states to increase spending on education and on educational support in order to curb a learning crisis that could get even worse in a context of economic crisis. In its evaluation of the repercussions of COVID-19. UNESCO²¹ estimates that the pandemic is likely to have an even more harmful impact than the 2007-2008 financial crisis, since the recession affecting the top ten bilateral education donors is expected to be more than twice as harsh and it is estimated that world aid will be reduced by up to 2.000 million dollars between 2018 and 2022 as a result of the recession. This means that, without additional measures, aid for education will not reach the levels of 2018 until 2024, which is a serious threat to the recovery of education after the unprecedented disruption caused by the pandemic.

b) Education, catalyst for other Sustainable Development Goals (SDGs)

As the Incheon Declaration states, inclusive and equitable quality education for all is the main driver of development and plays a key role in achieving the SDGs²².

In the majority of diagnoses carried out on the poverty situation in the world, both regional or worldwide, poor educational and occupational opportunities are highlighted as one of the structural factors for analysing the distribution of wealth and social inequalities. Thus, a quality education can reduce poverty and inequality and increase productivity and promote economic growth²³ (SDGs 1, 8 and 9).

22 Incheon Declaration https://unesdoc.unesco.org/ark:/48223/pf0000245656 spa.

increase in the annual per capita gross domestic product (GDP) from 2% to 2.5%.

23 According to the UNESCO, an increase of one year in the average level of

education reached by the population of a country translates into an average

21 Op. Cit.

Furthermore, it leads to better nutrition, health and welfare (SDGs 2 and 3). If parents receive a quality education, they will know what nutrients their children need and what hygiene habits to follow²⁴. Moreover, they will recognise symptoms of illness sooner, both in themselves and in their children and will seek advice on how to act and heal²⁵.

An inclusive and equitable education contributes to greater gender equality and empowering women

(SDG 5). Children and young people who have received education are more likely to know their rights and be confident enough to assert them²⁶. At the same time, boys who learn alongside girls begin to see them as "equals" and many gender stereotypes are removed.

Progress in gender equality is very important in terms of securing the right to education. As the Incheon Declaration acknowledges, it is necessary to have policies, plans and learning contexts that take gender issues into account, as well as incorporating these issues into teacher training, plans and study programmes, and eradicating discrimination and gender violence at schools.

24 UNICEF, "Child malnutrition Causes, consequences and strategies for its prevention and treatment", 2011: https://www.unicef.es/sites/unicef.es/files/ Dossierdesnutricion.pdf

25 According to the UNESCO, if all the women in impoverished countries finished primary school, child mortality would be cut by one sixth, which would mean almost one million lives per year would be saved. If they all completed secondary education, this would be cut by half, which would save three million lives. The report also states that, if all these women completed primary education, maternal mortality would be reduced by two thirds, which would save 189,000 lives per year

26 UNESCO, Ibid.

19 UNESCO, op. cit.

20 Save the Children, "Save our education: Protect every child's right to learn in the COVID-19 response and recovery", 2020.

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The higher the education level, the greater the likelihood of people expressing concern for the environment and acting respectfully (SDGs 6, 7, 11, 12, 13, 14 and 15). In 47 countries that took part in the 2005-2008 World Survey of Values, the likelihood that a person with secondary education would express concern in this regard was 10 percentage points higher than in the case of persons with only primary education²⁷.

Lastly, education promotes personal development and skill strengthening, helps build a critical citizenship, improves democracy and strengthens tolerance and understanding towards others (SDG 16). In addition, the forecast risk of conflict is higher in countries that have lower education levels among men and a very large population of young people²⁸.

c) The cause of a right to lifelong education for all

Without a doubt, the role of education as a tool of personal and collective transformation justifies its configuration, not as a service or an opportunity, but as a fundamental, universal and inalienable human

right. It is recognised as such in numerous international conventions and internal legislation, such as the Universal Declaration of Human Rights (1948), the Convention on the Rights of the Child (1989) or the International Covenant on Economic, Social and Cultural Rights (1966) of the United Nations.

The SDGs and Agenda 2030 -the roadmap outlined for the international community to achieve sustainable development over the coming years- recognise the fundamental nature of education in a twofold dimension: as a through line and catalyst for achieving the SDGs and as a specific goal, number 4, which is concerned with "Guaranteeing an inclusive, equitable quality education and promoting lifelong learning opportunities for all".

According to the Incheon Declaration, the vision of which is outlined in SDG 4, "it is inspired in a humanist concept of education and development based on human rights and dignity, social justice, inclusion, protection, cultural, linguistic and ethnic diversity, responsibility and shared accountability". In this same Declaration, certain key aspects of the aforementioned Education for All frameworks are reaffirmed: education as a "public asset, fundamental human right and foundation for guaranteeing the achievement of other rights", as well as the need to focus efforts on equity, inclusion, quality, from a lifelong learning approach²⁹.

Entreculturas and Alboan are firmly committed to defending the right to education for all with the characteristics set forth in SDG 4. So, what do we mean by inclusive and equitable quality education?³⁰:

- A quality education is a way of integrating people, promoting their full development, valuing their uniqueness and their sociocultural belonging.
 One that fosters appropriation and the building of personal and collective knowledge, attitudes and skills; that equips us for a better quality of personal and community life, and commits us to building a more just and human society.
- An equitable education is one that leaves no-one behind and that takes into account each person's starting point in order to tackle inequalities and disadvantages traditionally suffered by some excluded collectives: children and girls in all

29 Incheon Declaration and Framework of Action for attaining SGD 4 (2015) 30 ENTRECULTURAS, "Inclusion and Equity. An education that multiplies opportunities", 2014: https://www.entreculturas.org/sites/default/files/ inclusion_y_equidad.pdf contexts, impoverished families or ethnic minorities, communities in rural areas, in countries affected by armed conflicts or refugees and displaced persons, as well as persons with special educational needs, among others.

 An inclusive education is one that values diversity as a richness and adapts to the specific needs of children and young people, particularly the more vulnerable, instead of driving them out of the system.

It is an education that involves lifelong learning and goes far beyond basic education and the formal education system. An education that does not perpetuate the existing inequalities, but rather offers development opportunities for all individuals. It responds to the goal of comprehensive personal development and building more just, peaceful and sustainable societal models and, in this sense, building a fundamental engine to drive the changes that societies need to tackle in the world of today and the future. PAGE 35

27 UNESCO, Ibid.

28 According to the UNESCO, in a country with a population with a high proportion of young adults, e.g. 38%, doubling the proportion of young people with secondary education, going from 30% to 60%, would cut the risk of conflict in half.

The right to education cause is about contributing to ending violations of the right to education and enabling lifelong learning for all. Hence, we are working to guarantee education from early childhood and promote meeting lifelong learning needs with quality and based on principles of inclusion and equality, fostering transformational education and education for global citizenship with a co-educational approach.

Lastly, we believe that effectively guaranteeing the right to an education of these characteristics is a positive way of exercising other rights and moving towards a better and more just world, in which all persons can develop their own life projects with dignity.





4.1.2. Strategic challenges

We have identified the following strategic challenges for our organisations in response to this cause:

- **1.** Accompanying Fe y Alegría in the internationalisation and the search for new frontiers.
- 2. Influencing the international education agenda with a clear and consolidated stance, spotlighting the testimony of the people we work with and the tried and tested practice and knowledge we have.
- **3.** Educational innovation (pedagogical, technological, etc.). We know the context and we have the resources and capacity to mobilise key players (FIFYA, SIET, EDUCSL), and we are also generating knowledge based on practice.
- Generating knowledge, measuring impact, assessing our practices, replicating and scaling our own experience.
- **5.** Young people. Increasing work in the different areas of the two organisations with collectives of young people promoting an active and participatory citizenship.
- 6. Education in emergency situations.
- Educational quality: how to incorporate coeducation, participation, interculturality and sustainability as the through lines of our proposals.
- 8. Training for employment and adaptation to ICT advancements.
- Inclusive education. Promoting the right to education for the more vulnerable collectives, with special attention to girls/young women, indigenous populations and disabled persons.
- **10.** Developing the narrative and contents of the transformational education concept for the global citizenship.
- **11.** Heeding the concerns of teachers: negative social discourses (racist, sexist, classist); reviewing educational assessment processes; initial teacher training; workloads.

4.1.3. Strategies and lines of intervention

a) Strategy 1: Transformational education

Promoting and implementing a model of education for social transformation, building a global citizenship, fostering a model of sustainable development and promoting peaceful and reconciled societies.

The priority lines of intervention for rolling out the shared strategy are:

- **1.1.** Contributing to the definition and preparation of curricular proposals for education centres with contents defined in an agreed conceptual framework (Movement for Transformational Education for the global citizenship).
- **1.2.** Accompanying our partners (both in our local contexts and in the countries with which we cooperate) in the generation and development of **new educational initiatives,** actively participating in dialogue on what kind of education we propose in our networks.
- **1.3.** Accompanying education centres and teachers to move forward in the building of transformational education centres.
- 1.4. Accompanying and participating in the initiatives of Pillar 1 of the priorities plan of FIFYA (Fe y Alegría International Federation): popular education: citizenship, quality, gender, innovation, special education...
- **1.5.** Promoting participation and exchanging educational experiences of our joint networks and processes.
- **1.6.** Promoting a youth that is participatory, critical and committed.

b) Strategy 2: Inclusive education

Encouraging educational inclusion and the empowerment of the most excluded collectives from the perspective of the right to a quality education from our partner organisations and our contexts of direct socioeducational intervention.

The priority lines of intervention for rolling out the shared strategy:

- **2.1.** Preparing comprehensive educational proposals that enable full social and workplace integration.
- **2.2.** Promoting proposals to ensure women and girls access and remain in education systems, and also that their rights and participation is recognised in education systems and in their communities.
- **2.3.** Facilitating access and educational quality for the refugee and displaced population.
- **2.4.** Supporting and accompanying school integration initiatives for students with special educational characteristics, capabilities and needs.
- **2.5.** Promoting education initiatives that provide a response to the diversity of cultural identities of indigenous people and ethnic minorities, as well as positioning existing cultural identities in our society in terms of interculturality.
- **2.6.** Seeking new sources of financing for particularly vulnerable population groups

c) Strategy 3: Education quality and innovation

Contributing to the development and implementation of quality, equitable educational proposals through which people will acquire knowledge, skills, values and attitudes that promote global citizenship.

To achieve this, we will focus on the following lines of intervention:

- **3.1.** Promoting actions for better teacher training and more dignified working conditions through ongoing training proposals, initiatives that foster strategic participation in the management of education systems, and actions to improve the social recognition of their educational work.
- **3.2.** Accompanying and promoting innovative education practices in schools, as well as processes to improve institutional capabilities among ourselves and our partners to encourage innovation.
- **3.3.** Prioritising ideas that promote **co-education** and equality between men and women, **participation** of the different educational players and **interculturality**.
- **3.4.** Generating knowledge by evaluating and systematising significant educational practices, that will enable us to build intervention model proposals of our own and with our partner organisations.
- **3.5.** Incorporating ICTs into teaching, learning and adaptation processes and adapting the curricular proposal to the challenges of the technological "revolution", paying special attention to the gender divide and the digital gap.

d) Strategy 4: Education at the borders

Accompanying the new challenges that our partner organisations face in contexts of greater exclusion and in countries embarking on new transformational education developments, fundamentally in Africa and Asia. Also, promoting the right to education in situations of humanitarian emergencies.

Our priority lines of intervention for rolling out the shared strategy are:

- **4.1.** Driving and accompanying the geographical expansion of our partner organisations towards new realities, mainly in Africa and Asia, strengthening and improving capacities.
- **4.2.** Promoting, within Fe y Alegría and other partner organisations that work in the education field, new work areas and practices geared towards the borders of exclusion.
- **4.3.** Promoting a quality education in contexts of humanitarian emergency alongside JRS and other partner organisations.
- **4.4.** Analysing and reflecting on the right to education in new intervention realities.
- **4.5.** Contributing to improving the skills of new partners that enable their sustainability to promote transformational education.

e) Strategy 5: Social and political advocacy

Contributing to the mobilisation of the citizenship in order to secure the right to education for all people, especially for the more vulnerable collectives; improving and transforming public education policies at state and autonomous community level in terms of equity in education, the educational model we want and cooperation policies in education. To achieve this, we will focus on the following lines of intervention:

- **5.1.** Generating advocacy proposals, alone or in networks or alliances with other players, based on the work carried out -both in our context and in the countries in which we work- and using the voice of advocacies to influence in local, national and international education agendas.
- **5.2.** Supporting the initiatives and processes of advocacy of the organisations we work with on the agendas in their contexts, strengthening their capacities for advocacy.

- **5.3.** Promoting social mobilisation campaigns, incorporating, where appropriate, the work coordinated with other players in networks and partnerships.
- 5.4. Generating opinion based on communication strategies focused on the themes we wish to advocacy for and which enable the messages of the advocacies to be amplified on social media.
- **5.5.** Accompanying and participating in initiatives of Pillar 4 of the FIFYA priorities plan (public action).



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4.2. Dignified living in situations of human displacement

"May humanity be reborn with all the faces, all the hands and all the voices, beyond the borders we have created" Fratelli tutti by Pope Francis

4.2.1. Conceptual framework

a) A world in movement

Human mobility is a global dynamic of our time, which is on the rise and takes up increasingly more space on the international agenda and in the internal policies of states.

According to data from the OIM and ACNUR, in 2019, 271.6 million people are international migrants, 19.5 million have been forced to leave their homes³¹; 26 million crossed an international border and gained refugee status under the mandate of ACNUR, over 45.7 million were displaced internally within their countries of origin and a little over 4.2 million sought asylum. Furthermore, 4.2 million stateless persons living in 75 countries were registered, although ACNUR estimates this figure could be up to 10 million.

Far from slowing down, this situation is on the rise and is becoming increasingly complex. In 2019, the highest forced migration figures were recorded since World War II, with the migrant population growing at a faster rate than the world population. In addition, we are not only facing an increasing number of migrants but also more violations of their human rights. The forecast for the coming years indicates that migration figures will continue to rise and we must address the fulfilment of the human rights of the people forced into these processes since they are being violated more and more.

These are people, families and communities who are directly suffering the consequences of social, political, economic and environmental conflicts in our world, forcing them to abandon their homes.

Furthermore, the United Nations Office for Disaster Risk Reduction (UNDRR) alerted that 17.2 million people are forcibly displaced from their homes each year due to natural disasters. The main cause of these displacements are floods, followed by tropical cyclones, which wreak harsher effects on communities that are already living in impoverished states before these disasters. Along these lines, the likelihood of migrations provoked by climate change are today much higher than just four decades ago and this will continue to rise in the years to come.

b) The need to broaden the refugee concept

The 1951 Geneva Convention is clear in its definition of the conditions that must concur in order for a person to gain refugee status: persecution on the grounds of race, religion, ethnicity, political ideology, nationality or membership of a specific social group. In these cases, the person who receives refugee status is, supposedly, granted total protection by the host state, equivalent to the protection given to any local national.

The 1984 Cartagena Declaration expanded some of the grounds for persons to achieve refugee status. However, it does not apply to those forced to migrate due to famine, the economic tyranny of the system in which they can see no future for their family, or due to environmental changes that are ruining their crops. On top of this, migrants in many cases do not experience a straight-forward mobility process, instead they become victims of human trafficking perpetrated by criminal organisations, are often rejected by authorities in transit, or persecuted and discriminated against in the country of arrival.

Moreover, in the case of internal displacement, the fact of not having crossed a border means they cannot be considered refugees under the Geneva Convention.

We must mention the 2012 Kampala Convention (signed by 40 countries in the African Union) as the first regional instrument to legally enforce governments to protect the rights and well-being of persons who have been forced to flee within their own countries. This is a clear example of how it is necessary to broaden the conditions of conventions for the protection of persons in situations of human mobility other than the Geneva Convention

Due to these limitations, in the Society of Jesus the *de facto* definition of a refugee is "all persons persecuted on the grounds of their race, religion, social or political

group; all victims of armed conflict, flawed economic policies or natural disasters, and, on humanitarian grounds, all persons displaced internally, meaning, any civilian forcibly uprooted from their home due to the same type of violence that generates refugees, but without crossing national borders".

c) The human mobility cause

We tackle this cause from a position of justice, hospitality, reconciliation and co-responsibility, aiming to counteract fear and hate speech. We also want to highlight that 84% of the people seeking refuge are "hosted" by impoverished (or low-income) countries, close to the countries of origin: Turkey, Pakistan, Lebanon, Iran, Uganda, Ethiopia and Kenya.

We take our inspiration from the Universal Declaration of Human Rights and especially articles 13 and 14, which state that "all persons have the right to move freely and choose their place of residence within the territory of a State", "all persons have the right to leave any country, including their own, and return to their country", "in the event of persecution, all persons have the right to seek and receive asylum in any country".

We feel it is important to take into account the recommendations given by the humanitarian community after the 2016 World Humanitarian Summit to tackle the main challenges for persons suffering the consequences of armed conflicts and natural disasters: (1) promote political leadership to prevent and put an end to conflicts; (2) defend the rules that protect humanity; (3) strengthen our commitment to not leaving anyone behind, reaching all persons in situations of conflict, disaster and vulnerability; (4) reinforce local humanitarian aid systems and the importance of the human-development link; (5) for the development of these shared responsibilities, political, institutional and financial investment is required. We share with the 2017 New York Declaration the need to (1) protect the human rights of refugees and migrants, regardless of their status, (2) improve humanitarian aid and aid for development in the most impacted countries, (3) offer a comprehensive response for the refugee population, based on a new framework (4) broaden their opportunities to settle in other countries.

The international community needs to advance towards a global governance of the migratory flows and put human rights above the current security-centred approach. The Global Compact on Refugees and the Global Compact for safe, orderly and regular migration were agreed in 2018. Despite not being binding agreements, they are an important step and constitute a framework for a better distribution of responsibility, recognising that a sustainable solution to situations of forced human mobility cannot be achieved without international cooperation.

d) COVID and human mobility

Regarding COVID, some of the WHO recommendations which may seem simple are actually impracticable in contexts of displacement and refugee situations. Handwashing or social distancing are proving very difficult in many refugee camps.

In terms of education, the digital divide is preventing students from receiving classes, since they lack the basic devices or necessary connections to do so.

Furthermore, border closings have added even more difficulty to people's movement and asylum seeking. Many collectives have ended up locked down in refugee camps under insanitary conditions, where resources are scarce and there is overcrowding. In addition, many people in situations of forced displacement who are located in cities survive thanks to small-scale informal trading and so, the lockdown measures imposed in the majority of countries have made it impossible for them to obtain the necessary income to guarantee their accommodation and feed their families.

In this regard, the serious socio-economic impact that COVID has had on families and communities, especially in the more vulnerable contexts, is expected to create a significant increase in forced displacement internally from the countryside towards the cities, and also between countries, in the short and medium term. In addition to the need to find work and new sources of income, another reason for displacement is to flee tensions and conflicts caused by the greater difficulty of accessing basic resources and essential goods.

e) The human mobility cause

The human mobility cause is about accompanying and defending forced migrants and refugees at points of origin, transit, destination and return. This also includes fighting to eradicate the causes of these processes of forced displacement. Lastly, contributing to create a culture of hospitality and reconciliation that facilitates the adequate welcoming of these peoples into our own societies.

Students of the Jesuit Refugee Service in Chad attending a field lesson for refugees from Djabal. Sergi Cámara.

4.2.2. Strategic challenges

We have identified the following strategic challenges for our organisations in response to this cause:

a) Addressing the causes that drive communities out of their land.

Our partner organisations work in close contact with the population they serve and, thus, the actions we support from our organisations, address their actual situation and needs. We cannot tackle this cause solely by seeking solutions to the situation of violations of the rights of displaced persons, but rather it is necessary to address the causes that are forcing them to embark on these processes. The comprehensive work on the causes and the displacement they generate should allow us to put into place investigations, awareness-raising, education, communication, reporting and advocacy.

b) Coordinating the work with other active organisations in this field.

Human mobility is an increasingly global phenomenon that challenges us to work in a more coordinated manner with other organisations working in this area of our society. Hence, we are challenged to reflect together with the Social Sector of the Society of Jesus, and especially with the SJM, on the scope of our mission from our own identity as international cooperation organisations.

At international level, the JRS, our main partner organisation in this cause, is in the process of reorganising internally and has a new 2019-2023 strategic framework, in which our challenge is to jointly identify the priorities in which we can best contribute, with our skills and institutional experience, and establish how we relate to each other in this new structure.

c) Introducing new worldviews on migration.

We must contribute to the transformation of social views on migrations in order to facilitate an inclusive and respectful understanding of these realities and promote a positive management of diversity.

d) Institutionally reinforcing the organisations we partner with.

We must continue to institutionally strengthen the organisations we partner with as a strategy for their growth and consolidation and also with the support of their own networks.

4.2.3. Strategies and lines of action

a) Strategy 1: Accompanying persons in situations of forced displacement.

Accompanying people and communities who are in situations of forced displacement with an approach of connection between humanitarian work and development.

The priority lines of intervention for rolling out the shared strategy are:

- **1.1.** Accompanying our partner organisations through the process of institutional strengthening and channelling resources for setting up processes that contribute to: a quality education, sustained income generation, empowering women, psychosocial care, legal aid, information/awareness-raising and protecting and defending displaced communities.
- **1.2.** Promoting processes articulated between humanitarian organisations and development organisations, through:

- integration proposals that allow positive management of migrations (e.g. integration of communities from Central America in Mexico) and
- interventions in collaboration with our partner organisations that promote the participation, resilience and empowerment of refugees and migrants.
- **1.3.** Assessing and measuring the impact of our actions on the situation of vulnerability of the people assisted.

b) Strategy 2: Promoting a culture of hospitality.

The priority lines of intervention for rolling out the shared strategy are:

- **2.1.** Promoting an intercultural global citizenship through formal and non-formal educational proposals.
- **2.2.** Driving connections with people in forced displacement, e.g. through international volunteer work.
- **2.3.** Communicate, identify, raise awareness, denounce, report.

c) Strategy 3: Analysing the situations.

Here we refer to the analysis of the situations and causes of vulnerability in the different stages of the migratory cycle, at source, in transit and at destination.

The priority lines of intervention for rolling out the shared strategy are:

3.1. Investigating, together with partner organisations, the causes underlying the displacement, such as violence, control of natural resources, climate change and policies.

- **3.2.** Investigating violations of rights during transit.
- **3.3.** Giving priority in investigations to the situation of women and girls in situations of force displacement.

d) Strategy 4: Advocating for changing policies and structures that lead to forced displacement.

The priority lines of intervention for rolling out the shared strategy are:

- **4.1.** Prioritising certain lines of monitoring and advocacy and networks in which we should participate for greater impact.
- **4.2.** Drawing up, together with our partner organisations, proposals that deal with the causes of vulnerability at source.
- **4.3.** Strengthening the capacities of our partner organisations for local-global advocacy.
- **4.4.** Denouncing political and corporate practices that create vulnerability at source, in transit and at destination.

Indigenous people crossing river in boat. Porto Nariño in Colombia at the Amazon triple border. María del Mar Magallón



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e) Strategy 5: Coordinating with other players

The priority lines of intervention for rolling out the shared strategy are:

- **5.1.** Establishing the Entreculturas-Alboan organisational framework to put the shared strategy into action.
- **5.2.** Establishing the collaboration framework with the International Office of JRS and its regional and national offices.
- **5.3.** Establishing the coordination with SJM Spain in the framework of the Social Sector.
- **5.4.** Promoting collaboration by different players in the Company (JRS, RJM, Social Centres, Fe y Alegría, and others) connected to the cause.
- **5.5.** Setting up collaborations or participation in networks connected to the lines set out in the previous 4 pillars, according to the annual rollouts established.





4.3. Socio-environmental Justice

"We are faced not with two separate crises, one environmental and the other social, but rather with one complex crisis which is both social and environmental" Pope Francis, Laudato Si

4.3.1. Conceptual framework

a) The current perspective of Sustainable Development

The agenda of the international bodies is currently organised around the Sustainable Development Goals (SDGs), approved by the United Nations in 2015³².

Without needing to go into detail about each of these 17 goals³³ which, in short, set forth that mankind is currently striving to attain a human and sustainable development for all -paying special attention to the poorand, at the same time, protecting nature which is under threat.

The opinion of most of the international community is that to achieve this twofold purpose of human and sustainable development, progress must be made on four objectives:

- economic prosperity,
- social inclusion and cohesion,
- environmental sustainability and
- good governance by states and corporations³⁴.

32 These can be found at http://www.un.org/sustainabledevelopment/es/ objetivos-de-desarrollo -sostenible/, viewed in October 2017.

33 Although there is global consensus regarding the SDGs, certain criticisms have been voiced, with which we concur, particularly those that point out that this framework maintains the same view of development, of what is good for life within the same paradigm that got us to this socio-environmental crisis point in the first place, and of the means to achieve it.

34 Cf. Jeffrey Sachs, The age of sustainable development, Ediciones Deusto, 2015.

Economic prosperity which creates decent jobs for all active persons and guarantees access to basic goods in all communities. It is poor countries that need this economic prosperity most urgently, in order to avail of the necessary means to live with dignity today.

Social inclusion and cohesion which eliminates extreme poverty and reduces inequalities. The fight against inequality stands out as one of the greatest challenges of today, since it has been increasing in recent decades, and states have been unable to tackle it. It is fiscal policies for revenue redistribution within the states that can balance out the dynamics of economic divergence.

This element requires a particular gender focus, since it is women that suffer most from poverty and exclusion. There are, in fact, active dynamics that are particularly damaging to females and which need to be combated.

Environmental sustainability covers many complex, intertwined aspects: slowing down global warming and adaptation to climate changes, protecting biodiversity, limiting air pollution, reducing waste and water management, among others. Environmental sustainability is a local, national and international issue since, given that the planet constitutes a single, interconnected system, environmental impacts in one part of the globe can affect nature as a whole. This is why regulation is needed at both national and international level, governing the use of natural assets, which are universal. These three goals are essentially interrelated and progress needs to be made in these areas simultaneously. The origin of this interrelation lies in the fact that what happens with one of them, and the way in which it happens, has an impact on the other two. This is why progress needs to occur all at once, striving for an economic prosperity that gives rise to greater inclusion and protects the environment at the same time. The three aforementioned objectives also call for the fourth: good governance by states -separately and in collaboration, as a community of nations-, and by corporations. States are responsible for managing shared resources, allowing the legal recognition and facilitating their protection and distribution. Corporations, on the other hand, generate consumer goods and are privileged drivers of development in the societies in which they are established, but when they only pursue economic gain and are not properly regulated, they can harm not only their workforce, but also society and nature. This is why there is a need to regulate and ensure good governance and advocacy for the promotion of socially and environmentally responsible enterprise.

There is a strong consensus at international level regarding the need to address these four elements -four goals to pursue-, although neither separate countries, nor the world as a whole, has the right answers to the challenge of sustainable human development.

b) Need for socio-environmental justice

In practice, the dynamics currently in play prioritise the goal of economic prosperity ahead of inclusion and sustainability, which are overlooked in favour of generating wealth. This occurs because it is safe to say that economic prosperity will generate development for poorer people and because prosperity will also allow the necessary technology to be created to combat serious harm caused to nature.

The current reality shows that the prevailing means of generating economic prosperity causes inequality and harms the environment. There is something radically wrong about our model of production, consumption and our lifestyles that needs a transformation.

More importantly, the same logic permeates the way in which economic profits are generated simultaneous to the environmental and social degradation taking place³⁵. On one hand, there is a culture of *instant consumption* which has been deliberately injected into our culture, removing responsibility around the craving to spend, devaluing the morals of saving and depreciating domestic production throughout the 20th century. This way of consuming is not spontaneous in the least. Mankind nowadays often feels "incapable of resisting both external and internal temptations"³⁶, and a culture based on the *throwaway* concept renders both goods and persons superfluous... extra.

Thus it can be said that there is a single logic that is causing exclusion and harming the environment, and it is characterised by a development model spurred on by unsustainable and exclusionary consumption³⁷.

The situation caused by the outbreak of COVID-19 brings the foundations of the current economic development model into question. Since the global emergency was declared, we have witnessed the weaknesses of this model.

More than just a health crisis, we are facing a multi-dimensional crisis of great complexity and transcendence.

The global health crisis we are currently in the midst of highlights the root causes that are causing a serious social impact. These causes are the structural, ecosocial crisis that has been dragging on for many years now. A few months after the start of the pandemic, we see the serious effects caused by the "shutdown" of the economic-manufacturing machine upon which the development model is based, revealing the unfeasibility of our lifestyle.

COVID-19 has uncovered and exacerbated the atrocious inequalities that plague our world. This is having more ravaging effects on poorer countries, whilst the richer ones have better healthcare and economic capacity to deal with it. In reality, it has come at a time in which inequalities are progressively growing in the world, within countries themselves and at global level. The virus is just making the situation worse.

35 As the encyclical "Laudato Si" states, "the same mindset which stands in the way of making radical decisions to reverse the trend of global warming also stands in the way of achieving the goal of eliminating poverty" (Laudato Si, n. 175).
36 Gilles Lipovetsky, 2007, Paradoxical happiness – Essay on the society of

hyperconsumption, Anagrama, 121. This author offers an incisive analysis of the introduction and development of consumerist practices in western societies.

37 The Laudato Si encyclical goes even further, asserting that this development model uses tech-science to impose dominance and lies in the hands of the powerful. It constitutes a system that "has imposed the logic of gains at any cost without thinking about social exclusion or the destruction of nature" (Pope Francis, 9 July 2015. Speech at the World Meeting of Popular Movements, Santa Cruz de la Sierra, Bolivia). This is why talk of justice in our time must entail promoting a change of eco-social model to one in which caring for the vulnerable and for nature is the centre focus. The crisis we are facing must be tackled simultaneously, bringing systemic changes into play with justice as the end goal.

This crisis makes working towards and committing to socio-environmental justice even more urgent. It grants us the opportunity to rethink our ways of life and care for the common home. Despite currently going through painful moments, with an uncertain future, we have the conviction that this situation can be transformed, that we can take advantage of the opportunity to rethink our world, the values that sustain it and make changes towards ways of life that are more grounded in solidarity and sustainability.

c) The socio-environmental justice cause

It is in this context that Alboan and Entreculturas establish the cause of socio-environmental justice, to which they wish to contribute:

The socio-environmental cause is about committing to life as a whole in a context of socio-environmental crisis, of unjust economic and social relations and gender inequality. This is aimed at empowering the more disadvantaged people and communities on the planet in order to cultivate a human lifestyle that guides us towards the common good, solidarity, caring for nature's resources and working towards renewed intergenerational justice.



It includes, at the least, the following elements:

- Supporting initiatives that centre their focus on the care of the Common Home, life and the human rights of all persons, especially those more disadvantaged, and achieving dignified means of living for the communities and collectives we support in a context of increasing economic and social inequality.
- Strengthening initiatives with an integrated perspective, where the economic is just one element among other dimensions, such as social, environmental and cultural. Initiatives that prioritise the incorporation of local resources to promote the development of individual and collective capacities. That these initiatives have at their core the goal of social inclusion and cohesion.
- Promoting the good governance of nature's resources which means developing and/or reinforcing the political dimension of the processes we support.
- Addressing the severe social unrest (in the communities of the South) which arise or remain due to the appropriation of natural resources, particularly conflicts relating to extractivism.
- Incorporating the gender perspective in diagnostics, looking at reality and building the proposals that nurture this cause.
- Promoting new lifestyles among the citizenship (personal and in organisations) that encourage us to consume more consciously and responsibly in our society.
- Constructing discourse and taking part in discussion forums on production, consumption and investment models.
- Influencing the good governance of the States and economic entities that have a major impact on economic-social development and the reduction of inequalities.



4.3.2. Strategic challenges

We have identified the following strategic challenges for our organisations in response to this cause:

1. Fostering the good governance of natural assets

In recent years, we have seen an increase in social conflicts due to the appropriation and governance of natural assets: water, minerals, land, etc. Our partner organisations, in many areas, have spoken out clearly in defence of their territories, in favour of the right to decide, and have denounced the violation of human rights in these contexts.

We wish to accelerate global change towards a postextractivist global economy and a society that consumes less resources and distributes them more fairly in social and environmental terms.

Suvusama participates in

business initiatives in the

Suvusama Foundation.

We identify the impact that large industries and extractivist processes have on indigenous communities, as well a their crucial role in combating this. We wish to make a greater commitment to working with the indigenous world. It is necessary to dialogue more with the communities and support their demands.

We also highlight the role of women, the effects of these conflicts on their situation and the proposals that women's movements make on their territories and the types of participation they propose.

2. Promoting new lifestyles

We are talking about solidarity-focused and sustainable lifestyles that make defending life and supporting sustainability the centre focus, as a starting point and path towards personal and collective transformation.

These lifestyles start with the person themselves and by organising groups that are ready to take on the challenge. Three areas are crucial (Cf. LS 220):

- Gratitude for the good we have received. Gratitude expands us inside and frees us of worries. Fear, on the other hand, urges us to protect ourselves and only look out for ourselves. Gratitude leads to gratuity.
- Feeling like part of one big family where everything effects everyone. We are mutually responsible for the others.
- Enthusiasm about resolving the world's drama. A task we feel fortunate to carry out, that brings the joy of contributing to a worthwhile cause and the hope of believing that another model is possible.

3. Promoting a new economic model

We want to highlight that there are viable economic alternatives to the development model prevailing in different areas. To do this, it is necessary to review the core references of our society and our future: what we understand by development, well-being, or happiness.

We accept the challenge of continuing to support and promote alternatives that show it is possible to function from other economic logics, that have their own narratives and allow for a local-global approach on the ground, something that we can only do in conjunction with the partner organisations. A key element is to promote the development of local production and consumption circuits. We can support the creation of responsible manufacturing, marketing and consumption systems among players associated with the Society of Jesus (social centres, education centres of the Company and Fe y Alegría, universities, pastoral centres, etc.) and other players in the local and regional contexts.

4. Contributing to the transition of the current business model towards sustainable development

Enterprise is a fundamental factor in the development of the communities we support. Business practices can have positive and negative impacts on them. It is fundamental to work towards changing practices that are harmful to dignified living, planet sustainability or that generate inequality and exclusion.

We want to reach a collaboration with the corporate world -without ruling out advocacy actions- that gives rise to initiatives promoting socio-environmental justice, equality and social cohesion.

We also aspire to promoting socially responsible investment (SRI), which is profitable and appealing to the conscious investor, as an alternative to investments that do not consider ethical criteria.

4.3.3. Strategies and lines of action

a) Strategy 1: Good governance of natural resources

This strategy aims to promote and influence the governance of natural assets, especially addressing vulnerable communities suffering from the effects of the appropriation and pillaging of these resources. The priority lines of intervention for rolling out the shared strategy are:

- 1.1. Participating in reflection, discussion and mobilisation actions regarding corporate regulations in the framework of businesses and human rights (e.g. on the binding Treaty on Business and Human Rights), as an opportunity to advocacy and create structural changes.
- 1.2. Following the debate on extractive industry and mining alongside partner organisations in the South and the global, regional and state networks we belong to (Justice in Mining, Iglesia y Minería, etc.). Continuing with the awareness-raising campaigns and advocacy that address this area, such as Conflict-Free Technology.
- 1.3. Keeping up the work and strengthening our action in the development of skills and supporting partner organisations regarding monitoring and advocating on public regulatory policies, defending human rights and citizen participation in defending their territories and natural assets.
- **1.4.** Strengthening the proposal of Fe y Alegría and other partner organisations involved in education in the indigenous world, enhancing and restoring education for environmental and cultural sustainability.

b) Strategy 2: Alternative economic initiatives

Promoting and supporting economic production initiatives in our partner organisations through knowledge generation, accompaniment and by being a bridge to generate new collaboration schemes with other players.

To achieve this, we will focus on the following lines of intervention:

- **2.1.** Exploring new alliances and synergies between Fe y Alegría (work training) and COMPARTE in order to strengthen new entrepreneurship and workplace integration initiatives from a social economy and solidarity standpoint.
- **2.1.** Creating new spaces for strengthening the alternative economic experiences that we have been supporting in the South, e.g. with Universities, companies, networks, etc.
- **2.2.** Supporting pilot initiatives at the seedling stage, for example the Participatory Guarantee System³⁸ or the creation of the COMPARTE cafés in UNIJES.
- **2.3.** Strengthening alternative economic initiatives of our partner organisations with greater coordination and complementarity between Alboan and Entreculturas.

c) Strategy 3: Sustainable lifestyles that are grounded in solidarity and protecting life

Promoting lifestyles (personal and institutional) that are more sustainable, grounded in solidarity and committed to defending life.

The priority lines of intervention for rolling out the shared strategy are:

- **3.1.** Offering training and knowledge to the Entreculturas and Alboan teams regarding alternative and solidarity economics, generating a shared language.
- **3.2.** Attaining a shared reflection in the two organisations on our consumer habits and environmental impact, in order to generate internal policies and personal and institutional commitments.

38 Promoted by COMPARTE, it involves creating alliances, local productionconsumption systems and could be a benchmark experience within the world of the Society of Jesus due to the level of collaboration and visibility it requires.

- **3.3.** Developing an education proposal (in the formal and non-formal setting) to promote processes of personal and social conversion towards environmental justice.
- **3.4.** Promoting fair and responsible consumption by the teams, our social base, education centres, etc.

d) Strategy 4: Transformation of business practices

Contributing and supporting changes of business practices to facilitate a social transformation that enhances inclusion, equity and sustainability.

The priority lines of intervention for rolling out the shared strategy are:

- **4.1.** Generating a shared reflection between Entreculturas and Alboan on how to proceed with relation to companies and exploring the possibility of having a shared Corporate Social Responsibility proposal.
- 4.2. Developing a shared investment policy.
- **4.3.** Promoting Socially Responsible Investment.

- **4.4.** Holding discussions, outreach and advocacy about Divestment of fossil fuels, especially in collaboration with networks and organisations linked to the Company and the Church.
- 4.5. Strengthening, sharing and creating synergies on the Occupational Training proposals we have under way with key partners, such as: Fe y Alegría, JRS, Fiare, COMPARTE, UNIJES, etc. to facilitate access to dignified work and improve living resources, including advocacy and support in the different sectors (public, private and social).
- **4.6.** Promoting agreements with companies and other similar organisations, that enable collaboration in the broader sense for the purposes of our mission and dealing with the needs and interests of our partner organisations.
- 4.7. Generating collaborations with the Society of Jesus, especially with the Social Sector, and with other sectors of civil society on joint advocacy campaigns, awareness-raising and/or dissemination of good practices in the corporate realm, with the aim of speaking out for social change.



The Amazon María del Mar Magallón

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4.4. Citizenship and participation

"We have an enormous capacity to awaken hope in our world, contributing to the educating of men and women who are fair, true citizens of the world, able to generate dialogue and reconciliation between peoples and with creation." Arturo Sosa, General Superior of the Society of Jesus

4.4.1. Conceptual framework

a) Citizenship as a right

Citizenship rights arise from the dignity of the person and their fundamental rights. They are above other considerations such as nationality or country of residence. All persons must have the same opportunities to exercise them. This is why particular consideration must be given to inclusion and empowerment of the more vulnerable and excluded collectives and persons, since they are often marginalised from participation in economic, social, political and cultural processes.

It is especially relevant to address equal opportunities between men and women, since these are even more relegated in the public space, which is where citizenship comes into play.

b) Citizenship as a responsibility

The theory of change in our organisations is based on building a citizenship capable of transforming reality at local and global level. We want to take special care regarding the participation of more excluded and vulnerable persons and collectives. This is why this cause intersects with all the others. It materialises in both the orientation of our interventions and the methods we apply. Thus, the participation of the people we work with, directly or through our partners and allies, constitutes a distinctive element of how we do what we do. This cause entails specific actions to promote sociopolitical participation and connect the communities we work with. This makes it both a cross-cutting and a sectoral cause, since it requires its own efforts that do not fully fall within the rest of the causes, although often the other causes will provide the content that will allow us to work on citizenship building.

Participation is geared towards social transformation for building more just societies. Our starting point is a human rights approach, by virtue of which participating is a fundamental right that enables other rights, and at the same time is a shared responsibility that entails duties. It requires empowering all persons, especially those who are more excluded, and establishing horizontal relationships, avoiding any type of paternalism. The gender perspective is particularly relevant and leads us to implement strategies to highlight women and girls, and also to facilitate tools for ensuring gender equality is promoted.

c) Global citizenship in Covid times

The pandemic caused by Covid-19 has highlighted both the world's interdependence and the inequalities that already existed. In an unprecedented manner, a light has been shone on the challenge of governance on global issues. The pandemic has also accentuated examples of mankind's capacity for solidarity, creativity and resilience. But it has also contributed to exacerbating some trends of polarisation and populism that were already on the rise.

In this context, the citizenship and participation cause has become even more pertinent. It is fundamental to open up paths of socio-political participation from local to global level, from the values that promote our causes; encourage an authentic democratic culture based on constructive dialogue and service, far from polarisations and ideologies, as Pope Francis proposes in his encyclical Fratelli Tutti; attain the conditions that allow the people most affected by the pandemic -and by the inequalities it has revealed-, whose interests fail to reach the political agendas, to actively participate in exercising their rights; and contribute to the local and global connection of civil societies in such a way that they can claim spaces of participation in the governance of global issues.

d) The cause of citizenship and participation

The cause of citizenship and participation is about developing a global citizenship that is equipped for socio-political action; promoting processes of social transformation from the bottom up by empowering the collectives that remain on the outskirts of citizen spaces; promoting voluntary work as a path of participation and personal and social transformation; training conscious, critical and committed individuals; and promoting a spirituality that enables personal growth and the search for meaning.

Indigenous craftswomen from a cooperative in Sololá, on the shores of Lake Atitlán in Guatemala.

The citizenship we promote has the following features:

- Local and global. A universal citizenship that transcends borders, whilst also being "situated" within its context.
- Intercultural. Made up of personal and social identities that are rooted in different traditions and cultures, as well as by inclusive, diverse and horizontal communities.
- Earth-connected. Aware of its responsibility with the Common Home and with the future generations, tackling social, political, economic and environmental issues comprehensively and promoting alternative lifestyles based on fair and sustainable relations.
- Promoting living together peacefully and in reconciliation. It understands that conflicts are something inherent in diversity and makes them into opportunities for improvement.
- Coordinated in movements of top-down transformation. It facilitates conditions wherein people empower themselves and collectives organise themselves in the exercising of their citizenship.

In order to foster this citizenship, participatory processes need to be promoted:

- Participation as a continuous learning process which includes personal and social competencies. This occurs all throughout life, both in the dayto-day, and in training programmes and specific experiences of daily practice. What are necessary are integrated and experiential processes that are connected to the social reality.
- Participation as a practice, since discourse is built from the systematisation and shared reflection with the people and organisations we work with, grounded in practice.

- Participation in which the personal dimension is the starting point, since participation is always an exercise in freedom and autonomy in which people put critical thinking into play and discernment in decision-making with a dimension of profound meaning. It is in this way that they become aware of being agents of change. In its collective dimension, it must be geared towards designing a civil society that is organised horizontally and is inclusive of global and local spaces of participation.
- Internal and external participation in our organisations. To achieve this, it is crucial that our internal dynamic is consistent with these principles, and that it offers real possibilities of participation to the people that comprise them and with whom we work.

4.4.2. Strategic challenges

We have identified the following strategic challenges for our organisations in response to this cause:

1. Establishing a socio-educational intervention that entails:

- Educating in alternative values, in which the community and public dimensions gain significance.
- Cultivating solidarity, generosity, responsibility and caretaking.
- Proposing and building alternatives in relation to rhythms, styles and life projects from our socio-educational interventions.
- Promoting inclusive and fraternal communities of solidarity. Building co-living and social participation from an intercultural model.

- Adopting an inclusive approach to building belonging and awareness of rights and responsibilities, bringing people from different geographical and socio-economic contexts together, breaking down vertical and paternalistic thinking, and enhancing a model of fraternal and horizontal relationships.
- Working with a gender approach that recognises women as political subjects, identifying the existing disadvantages and promoting strategies to offset them.

2. Promoting citizen involvement in networks

Networking with organisations from different sectors, integrating analyses, narratives and proposals. Also aiming to contribute to connecting the citizenship and weaving local and international networks among the people and communities we work with.

3. Promoting processes of political advocacy

Identifying initiatives and public or private policies that have an impact on the communities we work with. This can be done by documenting information and evidence, identifying alternative proposals, gathering social supports and/or discussions with public or private posts.

4. Disseminating new narratives

Alternative narratives are needed that promote dignity, equality, justice and solidarity, based on thorough readings of each reality and pedagogically adapted to the different audiences. Narratives that explain the decline of democratic quality, integrating the realities we see in the countries in which we work and that of our own country. Narratives that question the concept of citizenship associated to nationality as the only way to guarantee rights and freedoms.

5. Generating a citizen-based participatory organisational culture in our organisations

Providing the resources so that we can develop participation and profundity within our organisation, despite the cultural trend pulling us in the opposite direction, by doing things that make participation compatible and decision-making more agile.

4.4.3. Strategies and lines of action

a) Strategy 1: Generating conditions for exercising global citizenship and democratic, equitable, sustainable, inclusive and intercultural participation.

To achieve this, we will focus on the following lines of intervention:

- **1.1.** Offering training with a pedagogical proposal that incorporates creating alternatives relating to styles and life projects connected to the causes we work with. Incorporating in this proposal, as our own approach and methodology, the pedagogy of encounter and spirituality, a key dimension for comprehensive training.
- **1.2.** Raising awareness, communicating and generating new narratives in relation to the five causes and disseminating them with the intention of connecting with the majorities, and not just with audiences who already have awareness, through transformational communication.
- **1.4.** Engaging in political advocacy and mobilisation in defence of excluded persons and the values of democratic culture.
- **1.5.** Developing research-action processes to systematise and learn from our practice.

b) Strategy 2: Promoting the articulation of global citizenship in networks

The priority lines of intervention for rolling out the shared strategy are:

- **2.1.** Participating in and/or promoting international networks for advocacy and mobilisation. Delving deeper into this concept and reinforcing the articulation of citizenship, both in terms of its purposes and how it works.
- **2.2.** Generating spaces for meeting and learning with organisations, social movements and citizens. This means driving the local connection with social movements, in our close surroundings and in the countries in which we work, with the intention of contributing to the articulation of the local civil societies from a global standpoint.
- **2.3.** Promoting networks of young people and educators. This line of work has huge transformational potential, it characterises us and differentiates us from other development organisations.

c) Strategy 3: Promoting international and local volunteering

To achieve this, we will focus on the following lines of intervention:

- **3.1.** Further examining the organisational model for volunteer participation, generating paths of participation in line with the rhythms, modes and time of the volunteers.
- **3.2.** Contributing to generating structural conditions to promote volunteering. Recognising volunteering both locally and internationally in the field of cooperation for development is a key element. In this regard, it is especially relevant to

engage in political and social advocacy to achieve a commitment to international volunteering, which would include self regulation that acknowledges the idiosyncrasy and contribution of this modality to cooperation as a whole.

- **3.3.** Promoting volunteering as an agent of change and a relay body. Volunteers bring the mission of our organisations to almost the entire territory of the Province. The socio-educational process that is experienced by the volunteers in their participation involves a significant personal transformation. And at the same time it helps to find the "cracks in the walls" of our society, to gradually transform reality from the local and familiar, but always with a global outlook.
- **3.4.** Collaborating with other organisations in the realm of the Company (local and global) to promote volunteering. Volunteering is the hallmark of many of the projects of the Society of Jesus, especially in the Social Sector of the Province of Spain and in the global dimension of Fe y Alegría or JRS. Relying on the promotion of volunteering to strengthen and build bridges between the different projects will help promote and strengthen the shared values.

d) Strategy 4: Promoting citizenship and participation in contexts of exclusion

The priority lines of intervention for rolling out the shared strategy are:

4.1. Generating strategies for interculturality, inclusion, equity and living together. In many of the contexts in which we work in the Province (mainly education centres, non-formal education organisations and the towns and neighbourhoods in which they are located), over these years of crisis, we have seen a decline in social relationships and living conditions, together with an increase in exclusion. In addition, we have also noticed now education for the global citizenship promoted by our organisations has had an impact on improving social relationships and the inclusion of the young people who have taken part in our projects. We believe that we should reinforce the intentionality and intensity of this line of work.

- **4.2.** Prioritising projects that incorporate the construction of citizenship as the end goal or as the through line in the cycle of direct intervention or through our partner organisations.
- 4.3. Working in partnership with the Social Sector and other projects for social intervention. The work of the Social Sector in the Province is mainly involved in contexts of exclusion affecting migrant children and teenagers. Its scope of activity and that of the cooperation organisations is complementary and mutually reinforcing, most particularly, but not exclusively, in those places in which we share a context of intervention. It is fundamental to reflect together and promote partnerships in this regard so that our capacity of transformation, both locally and globally, can grow.

e) Strategy 5: Promoting communication as a pedagogical and political option in the service of justice, the voice of vulnerable communities and the hopeful vision of the world.

In this way we aim to promote communication, not just as a necessary dissemination tool, but as a mission and social transformation strategy across the board of all the mission process stages and all the causes.

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Two-way communication that contributes to generating new deeper thought frameworks, as an alternative to the traditional hegemonic-welfare discourse, that are in favour of universalism and the sentiment of the global community, as well as opening up active listening channels in our organisations that enable a more horizontal relationship to be forged with our partner organisations and promotes an in-depth transformation in pursuit of the commitment of the citizens.

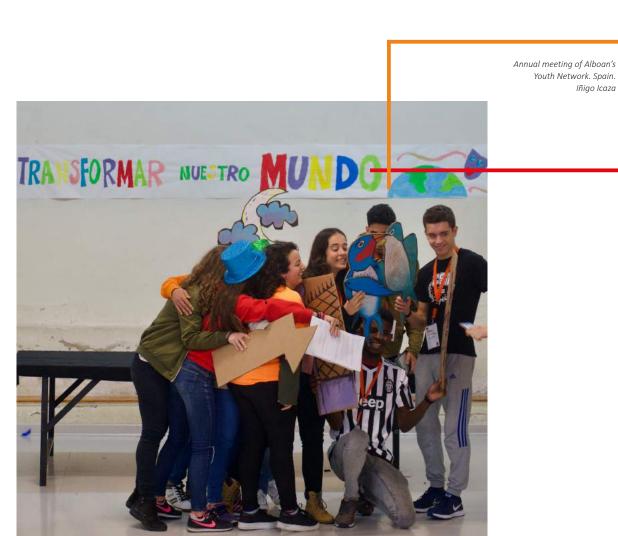
Some priority lines of intervention for rolling out the shared strategy are:

5.1. Building a global corporate story.

The communication of Entreculturas and Alboan takes an integrated approach and we are committed to a story and corporate image while also being rooted in the wealth of diversity of our organisations. Planning and agreeing on our communication milestones throughout the year allows us to tackle subjects as part of a global story, highlighting our theory of change and getting the different teams involved.

5.2. Designing campaigns for social participation.

From Alboan and Entreculturas we want to make proposals for social involvement. To do this, we strive to propose actions and campaigns that have a holistic aspiration from their conception. In this way we propose campaigns that connect awareness-raising actions and calls for support, economic adhesion, political advocacy, educational materials, impact assessments, indepth articles or possibilities of spokespersons on the ground and at the offices, that are capable of connecting and getting up close with global realities.



5.3. Collaborating with our partner organisations and other strategic players.

When designing campaigns and content, we have the opportunity to work in conjunction with many of the networks and coalitions we are a part of. Most notably, Fe y Alegría, the Jesuit Refugee Service and the Social Centres, with exceptional access to contexts of extreme exclusion. Our communication aims to be clear in attributing authorship and recognising the leadership of these networks, while at the same time we feel that we can be of use in replicating their campaigns, designing joint actions and initiatives in the global context. We also feel it is strategic to generate increasingly greater synergies with all of them in shared communication projects as well as supporting them in sustaining their own. We consider it equally strategic to form more synergies with the different projects of the Social Sector and with the other sectors within the Province on shared communication projects.

5.4. Use of new technologies and knowledge of the digital environment for transformational communication that promotes transparency, accountability and two-way dialogue with the social base and the citizenship.

We recognise the citizenship's right to know and stay informed about what is going on in other places on the planet and their connections with our local reality. At the same time, it is our responsibility to include them in processes and results in response to the trust they place in our institutions. Therefore, during the year, we propose different accountability mechanisms that are open to the specific social base and the public in general. The annual reports, accountability exercises, institutional documents, governing bodies, quality seal compliance, assessments and audits, are available and can be downloaded from our website. In this way, we aim to meet our goal of being transparent.

But in an increasingly global reality, we recognise that it is strategic to progress in the digitalisation of our organisations, taking care of the different communication channels we offer to our social base, the citizenship and other stakeholders, and promoting interaction and active listening. Online communication channels are a growing reflection of our globalised world which transcends geographical borders and connects us to global networks, facilitating the participation of the citizenship. Its suggestions and contributions help make our organisations a place that is open to participation. We are challenged to incorporate these inputs into our communication more effectively.

5.5. Strategic collaboration with the media and culture makers.

Communication for change aspires to propose critical thinking and offer alternative elements of analysis to the more dogmatic and simplistic communications. To offer non-simplistic views of the realities we work with and for, mediating agents (journalists, creators, artists, publicists) are key because their products are in permanent contact with the citizenship. They not only convey information, but they also generate and shape debates, create public opinion, consolidate views, strengthen and deactivate values, and it is fundamental in our communication strategy to advance in strategic collaboration frameworks with these agents. To tackle this task, it is fundamental to include them in the design of our informal education strategies for social transformation and global citizenship.

5.6. Promotion of inclusive language, bilingual communication, attention to diversity and with a gender perspective. Intercultural education is a global education approach that promotes diversity as a value and is committed to plurality as a dynamic and creative element of society. In the framework of this approach, bilingualism is a reflection of this inclusive effort, inculturation and local roots and the respect for the diversity of identities.

Co-education is a tool that facilitates educating everyone equally within a system of values, behaviours, rules and expectations, one which is not subject to gender-based hierarchy. Language is a crucial aspect for constructing the reality and adopting these two approaches, a reflection of what we are and what our dreams are. At Alboan and Entreculturas we understand that every time we write an article, create educational material, press releases or emails, we are conveying our way of being and thinking. We achieve fair communication when we use language, images and contents that are equitable between men and women, have inclusive discussions and pay special attention to diversity and the intercultural approach.

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"Equality between women and men is a question of human rights, a

condition for social justice and also a necessary and fundamental

4.5. Gender

4.5.1. Conceptual framework

a) A reality affected by discrimination

In the current development model, based on cultural values that promote unequal power relationships, the dominion of men over women prevails. It also subordinates both sides to roles, rules, expectations and gender stereotypes that limit a person's opportunities based on their gender. This system of values and beliefs undermines justice, dignity and human rights and leads to discrimination and various types of gender-based oppression, mainly impacting women and girls.

For this reason, equality between men and women is an essential requirement for socio-economic and environmental justice, in order to achieve the right to education, the rights of displaced people, and foster citizen participation.

Hence, this cause, as well as being sectoral, is also crosssectional throughout the rest of the causes, meaning that it can only be addressed by focusing efforts on gender equality in the other causes.

b) Finding the right approaches

The gender cause addressed by our organisations adopts a series of approaches that must be incorporated to prepare the suitable response:

• Gender equality approach: equality between men and women requires incorporating specific measures of female empowerment that compensate historical and social disadvantages that date back centuries. To do this, the different starting conditions of men and women must be considered and the effects any measure would have on each of the groups, opting for those possibilities that enable both sides to develop equally and under the same opportunities.

- Gender and Development Approach (GAD): the mainstay of this approach is the analysis of gender relations and the way in which power is distributed, in order to understand the inequalities existing between women and men. All forms of intervention in the development realm should take into account the power imbalances between women and men and offer alternatives that allow them to be overcome.
- Caretaking approach: In the context of promoting new development models, eco-feminist and feminist economy currents are committed to placing sustainable living as the centre focus, questioning socio-economic structures that place life at the service of capital. These structures correspond to a symbolic patriarchal order which creates a situation of dominance and exploitation towards women and nature. In response to the current global sustainable living crisis, both human and environmental, these

currents assert the value of the reproductive realm, associated to caring for people and nature, as opposed to the predominant productive realm, associated to dominance and control both of people and environment.

IV World Women's Conference (1995)

requirement for equality, development and peace"

Caretaking, which has been historically performed by women and relegated to the non-economic realm, therefore plays an essential role in sustaining the socio-economic systems themselves and life as a whole. This area has gained special relevance in the current pandemic situation, which has rocked the foundations of our precariously balanced sociooccupational systems.

• Intercultural and intersectional approaches:

the gender construct is eminently cultural and, therefore, gender identities have been configured by different cultures in different ways. From the different contexts and cultures, this inequality has been embodied in different ways, which has caused several feminist proposals to emerge. These proposals challenge us due to their variety and wealth of visions.

The concept of intersectionality is also raised, revealing the different types of discrimination and disadvantages arising as a result of the different combinations of marginalised identities. This perspective allows us to take into account the different configurations and degrees of intensity in the exclusion experienced by women and men based on their gender, sexual identity, social class or ethnic origin. • Co-education approach: this is the education process in which the comprehensive development of all people is fostered, overcoming gender conditioning and encouraging the merging of cultural patterns that were previously considered specific to each of the genders.

Co-education aims to do away with the discriminatory mechanisms present in schools, both relating to its formal structure and its ideology and educational practice. The ultimate aim of a coeducational school is to generate citizens capable of taking responsibility for their reality, both in the productive realm and in social and family settings. People capable of choosing their life project freely and taking care of themselves, of their fellow humans and their natural environment.

- Egalitarian masculinities approach: these are proposals put forward by different groups of men who, concerned by the imposition of relationships of domination over women, have begun to group together to join women in their fight. These groups of men reject the hegemonic model of patriarchal masculinity and seek to broaden the gap between the historically stereotypical roles in order to encourage egalitarian relationships between men, women and other sexual identities.
- Formal and substantive equality approach: in recent decades, significant advances have been made in certain aspects relating to equality between women and men, particularly in the formal sphere. These advances have managed to convince a significant portion of society that equality between women and men is a goal that has already been reached and, therefore, no great effort is needed to continue progressing. On the contrary, reality shows us that the progress made in equality in the formal realm has not translated into de facto equality between men and women (substantive equality).

Approach of the social doctrine of the church:

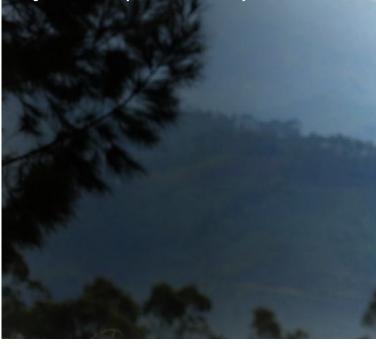
the church's social doctrine reflects its position in favour of dignity and radical equality for all persons, men and women, as subjects and key players of social and economic development. In different documents, the church insists on equality of men and women and in the need to promote and commit to its equitable contribution, striving to move past practices that have caused and continue to cause discriminatory and exclusionary treatment for women.

As organisations of the Society of Jesus, we are especially inspired by the reflection set forth in Decree 14 of General Congregation 34 (1995) which determines and denounces the existence of multiple expressions of unfair dominance of men over women as a result of systematic discrimination, structurally rooted and culturally conditioned all over the world.

• Feminist theology approach: we are inspired by approaches of feminist hermeneutics in theology, which bring to light certain forgotten or silenced aspects in the traditional interpretation -largely created from the spiritual experiences of men- and which open us up to the experience of a God with the womb of a Mother and to rediscover the role of the woman in the movement of Jesus of Nazareth, which carried with it an ethical and spiritual approach.

c) The gender cause

The gender cause is about promoting equality between men and women by empowering women, transforming the patriarchal culture, education and changing the roles associated to gender, so that everyone recognises the richness of each gender and respects their diversity.



Tumusifu takes part in the hairdressing workshops of the Jesuit Refugee Service in Masisi, D.R. Congo. Sergi Cámara.



This shared starting framework includes two fundamental dimensions for working in the field of gender equality:

- The justice dimension, given that the situation of subordination that women all over the world experience is unfair, undignified and contrary to human rights.
- The dimension of cultural change, given that it is necessary to transform culture and favour some of the values traditionally linked to "the feminine" and situated in a realm considered to be private, of caring and reproduction -empathy, cooperation, prioritising sharing... –, as opposed to the preeminence of other dominating values linked to "the masculine" and that come into play in the public and productive realm –competitiveness, strength, power, social success...–.

4.5.2. Strategic challenges

We have identified the following strategic challenges for our organisations in response to this cause:

a) Highlighting the problem of gender inequality

Broad sectors of our society do not perceive that we are experiencing a gender inequality issue at all, despite different social indicators proving this is the case and considering our laws recognise the formal equality of women and men (a mirage of equality). The gender inequalities identified are restricted to other cultures that are stereotyped as "backward". Many of the inequalities present in our society are so normalised that we don't notice them, which is why it is essential to actively exercise "denormalisation".

b) Empowering women, young people, teens and girls

The progressive conquering of equal rights, freedoms and real opportunities for women throughout all life stages still has a long way to go. Empowering women, key players and agents of the changes achieved to date continues to be a necessity, a right and a necessary strategy.

c) Include men in their responsibility with equality

Including men can help accelerate processes and generate egalitarian relational frameworks. To achieve this, it is important that men analyse and question the values and attitudes linked to their gender identity that counter the values we want to promote for all. This means changes that will call on them to take on different tasks and responsibilities relating to caretaking and to their commitment to equality, instead of taking on traditional forms of leadership.

d) Question the centrality of the masculine

It has traditionally been assumed that equality between women and men consists of women, in a position of disadvantage, progressing towards a similar position to men. In other words, that they acquire "male" capacities, renouncing their own. The challenge consists of questioning this centrality on the masculine and promoting cultural changes that encourage values traditionally considered as feminine, particularly relating to caring for life, to acquire a central role in our society. 5. Introduce the question of gender in education and the partner organisations

This is about putting gender equality on educational agendas and in the strategies of partner organisations. The challenge lies in showing the importance and urgency of this issue and offering reasonable paths forward.

6. Generate own discussions

Gender equality matters can generate controversy and confrontation due to resistance to changing deep-seated issues. To the extent that, as church institutions, we are developing our own discussion, we will have the opportunity to include in this just cause persons and sectors that have traditionally viewed it with distrust. In this sense, we face the challenge of joining forces in favour of this cause and striving not to create fractures, while also not shying away from a healthy debate and promoting spaces of constructive discussion.

7. Live coherently

Attention must be given to the inertias and assessing the consistency of our institutional policies, discussions, sensitivities, structure and internal institutional culture.

4.5.3. Strategies and lines of action

When prioritising strategies, we must strive to include those aspects in which Alboan and Entreculturas are already working, those in which joint action can generate more synergies and those that offer us greater potential for transformation.

a) Strategy 1: Highlight, create awareness and advocacy on gender inequalities globally and locally.

The priority lines of intervention for rolling out the shared strategy are:

- **1.1.** Creating awareness and advocating on gender inequalities, both globally (feminisation of poverty, predator economic model) and in our local surroundings (on the mirage of equality).
- **1.2.** Generating debate around gender and equality from a rights and equity standpoint (formal and substantive equality) and caretaking (life as centre focus), through spaces of shared reflection and exchanging experiences between partner organisations.

b) Strategy 2: Promotion and development of Coeducation in the education field

The priority lines of intervention for rolling out the shared strategy are:

- **2.1.** Researching and generating a pedagogical proposal.
- **2.2.** Self-diagnostics and generating co-education plans for schools.
- **2.3.** Methodological and curricular proposals to include co-education in education centres.
- 2.4. Accompanying youth groups.
- **2.5.** Prevention of violence from a gender perspective (masculinities).
- **2.6.** Training and supporting education centres, youth groups and partner organisations in their co-educational work.
- **2.7.** Generating spaces for exchanging experiences and engaging in joint reflection between education centres and partner organisations.

c) Strategy 3: Prevention of violence against women and girls

The priority lines of intervention for rolling out the shared strategy are:

- **3.1.** Protecting and empowering women and girls in contexts of Human Rights violations.
- **3.2.** Raising awareness and advocating on violence against women and girls in contexts of Human Rights violations.

d) Strategy 4: Empowering women and young girls

The priority lines of intervention for rolling out the shared strategy are:

- **4.1.** Improving the economic-productive capacities of women and girls to generate socio-economic alternatives that place life at the centre.
- **4.2.** Training and supporting groups of women and girls to strengthen their political skills to engage in transformational leadership.
- **4.3.** Enhancing the skills of women and girls for their effective participation in spaces of pacification, reconciliation and rehabilitation.
- **4.4.** Getting involved in mixed youth groups for young people's empowerment and leadership, establishing egalitarian relationships, including young people in reproductive and caretaking roles and in models of horizontal leadership from a gender perspective.

e) Strategy 5: Driving processes of personal and institutional transformation, as well as the crosscutting dimension of this cause

The priority lines of intervention for rolling out the shared strategy are:

With partner organisations and allies:

- **5.1.** Accompanying processes of institutional self-diagnosis and gender plans.
- **5.2.** Creating a tool box for institutional reinforcement around gender.
- **5.3.** Exchanging experiences between different organisations, both at discussion level (meetings and networks), and in practices and methodologies (visits).

With our own organisations:

- **5.4.** Analysing organisations with respect to culture, practice, internal coherence and the generation of new models of leadership.
- **5.5.** Empowering women in the entities and promoting female leaders.
- **5.6.** Reflecting on and analysing hegemonic leadership models and the need for changes from a perspective of deconstructing the masculine.
- **5.7.** Designing training itineraries and exchanges between both organisations.

All these strategies have two cross-cutting elements:

- 1. The need to work on the emotional, affective and experiential. We need to work not just the intellect, but also the experience, leading with the heart and the gut.
- **2.** The importance of systematising learning and experiences and the importance of sharing them.

Young farmer and her son in the Adivasi village of Suryabarda in the Dangs region. India. Paulo Teja sj.





Promoting autonomy through support and training is essential for personal and professional business start-ups. Burundi.

STRATEGIC FRAMEWORK AND LINES OF ACTION

- **5.1. Shared Strategic Framework**
- 5.2. Shared Lines of Action: The Significant Actions
- 5.3. Aligning this Framework with other institutional agendas

In the previous chapter, we outlined the detailed analysis of each just cause and the design of the most suitable strategies for contributing to this cause from our capacities and institutional reality. In the design of this framework, we have decided to keep these causes as the top five strategic objectives and added three more objectives that address the components of structure, internal team and plan sustainability.

Each strategic objective is broken down into its corresponding strategies and these elements configure the shared Strategic Framework for both entities. This Framework is embodied in the Strategic Planning of each of the entities in which, based on this shared Strategy, each entity defines its Lines of Action over two-year periods. For the first two-year period, it has been agreed that 23 shared lines of action will be rolled out, which we refer to as the Significant Actions. This chapter develops both elements.



Students take part in the co-education project in the Flor de Campo school of Fe y Alegría in Cartagena, Colombia.

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5.1. Shared Strategic Framework

The Shared Strategic Framework (SSF) establishes the strategic objectives and the strategies that configure the strategic planning of both entities.

Strategic Objective	Announcement of the Strategic Objective	Strategies it comprises				
S.O.1. Contributing to guaranteeing access to the right to lifelong education and learning for all.	Guaranteeing the right to education from early childhood and promote meeting lifelong learning needs with an focus on quality, inclusion and equity, fostering transformational education and education for global citizenship.	 1.1. Promoting a transformational education model for social change. 1.2. Inclusive education. 1.3. Education quality and innovation. 1.4. Education at the borders. 1.5. Social and political advocacy on the right to education. 				
S.O.2. Defending dignified living and ensuring the rights of people in situations of forced displacement.	Promoting the accompaniment, service and defence of forced migrants and refugees at points of origin, transit, destination and return. Helping to eradicate the causes of these processes of forced displacement. Creating a culture of hospitality and reconciliation that facilitates the adequate welcoming of these peoples into our own societies.	 2.1. Accompanying people in situations of forced displacement with an approach of connection between humanitarian work and development. 2.2. Promoting a culture of hospitality. 2.3. Analysing the situations/causes of vulnerability in the different stages of the migratory cycle. 2.4. Advocating for changing policies and structures that generate forced mobility. 2.5. Coordinating our work with JRS, RJM, SJM and other players connected to this cause. 				
S.O.3. Promoting a Socio-environmental Justice that enables us to progress towards economic and social relations that are just, equitable and sustainable.	 Social justice is justice aimed at: Empowering the world's more disadvantaged people and communities to defend their rights. Cultivating a lifestyle that leads us to the common good and to solidarity. Caring for natural assets. Working towards fair development that incorporates a renewed intergenerational solidarity. 	 3.1. Advocating for the governance of natural assets, especially addressing the defence of vulnerable communities suffering from the effects of the appropriation and pillaging of these resources. 3.2. Supporting economic production initiatives in our partner organisations through knowledge generation, accompaniment and by being a bridge to generate new collaboration schemes with other players. 3.3. Promoting lifestyles (personal and institutional) that are more sustainable, grounded in solidarity and committed to defending life. 3.4. Contributing to and supporting change in corporate practices towards social transformation. 				

Strategic Objective	Announcement of the Strategic Objective	Strategies it comprises
S.O.4. Promoting the building of global citizenship and democratic participation for the common good.	 Contributing to the development of a global citizenship organised for socio-political action, promoting social transformation processes through: Empowering the collectives that get excluded from citizen spaces. Volunteering as a path to participation and transformation. Coordinating the citizenship into networks. Educating conscious, critical and committed individuals. Promoting a spirituality that enables personal growth and the search for meaning. All with special emphasis on young people and from an gender perspective. 	 4.1. Generating conditions for exercising global citizenship and democratic equitable, sustainable, inclusive and intercultural participation. 4.2. Coordinating the Global Citizenship into Networks. 4.3. Promotion of international and local volunteering. 4.4. Promotion of citizenship and participation in contexts of exclusion. 4.5. Promoting communication as a pedagogical and political option in the service of justice, the voice of vulnerable communities and the hopeful vision of the world.
S.O.5. Building equitable relationships between men and women and contributing to reduce gender violence	 Promoting a stance on gender equality that focuses on rights and caretaking as the foundation of a transformation towards a just, equitable and reconciled society. The work on this cause is addressed from two dimensions: Justice: that the situation of subordination that women all over the world experience is, above all, unfair, undignified and contrary to Human Rights. Cultural change: we need to build a culture of justice and equity that integrates values associated to the feminine with other currently dominant values that are associated to the masculine. 	 5.1. Highlight, create awareness and advocacy for gender inequalities globally and locally. 5.2. Promote co-education proposals in the realm of education. 5.3. Prevent violence against women and girls 5.4. Empower women and young girls. 5.5. Drive processes of personal and institutional transformation, as well as the cross-cutting dimension of this strategic objective.
S.O.6. Articulate and promote networking around the Mission of the Society of Jesus.	 Contribute to the Mission of the Society of Jesus: In global spaces (Universal Apostolic Preferences and international networks) In the Province of Spain (Province Project, development of the Social Sector and contributing to inter-sectorality and promoting territorial dynamism) Deepening the process of Integration of Alboan and Entreculturas. 	 6.1. Strengthening our presence and contribution to international projects and structures for the global mission of the Society of Jesus. 6.2. Participating in an active and committed way on the Apostolic Platforms. 6.3. Contributing to the Apostolic Project of the Province from the specifics of the Social Sector and promoting inter-sectoral work. 6.4. Promoting the organisational work of strategic integration and encouraging a culture of collaboration and networking.

Strategic Objective	Announcement of the Strategic Objective	Strategies it comprises
S.O.7. Building ourselves as Communities of solidarity that are cohesive and nurtured by a shared identity.	Developing competent, coherent, cohesive and committed teams. Developing ourselves as a place of transformation, coming together and caring, going deeper into the identity, mission and spirituality in the	7.1. Making our institutions into welcoming meeting places, delving deeper into a shared identity inspired by Ignatian spirituality.
	institution and the people.	7.2. Promoting the development of the team's competencies and skills for a positive rollout of the mission and caring for people.
		7.3. Promoting and ensuring the institutional coherence of the causes.
		7.4. Promoting a culture that ensures minors and vulnerable persons are protected and guarantees safe workplaces, putting adequate policies and protocols in place.
S.O.8. Guaranteeing institutional sustainability in service of the Mission	Strengthening financial and institutional sustainability to develop the mission, with an integrated and coherent vision that promotes	8.1. Promoting institutional plans that guarantee diversification of partnerships and institutional sustainability.
	transparency, innovation and evaluative culture.	8.2. Promoting new strategies that broaden and encourage loyalty in the social base, and also a strategy that diversifies and expands streams of income.
		8.3. Measuring and assessing the impact of our actions in all the lines of work as a tool of learning and improvement.
		8.4. Advancing in our policies of ethical and socially responsible investment.
		8.5. Enhancing transparency and accountability.
		8.6. Progressing towards an innovative, efficient and flexible organisation that is updating how it does things.
		8.7. Developing the rollout of the organisation with local roots and sustainability.

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The development of the Strategic Framework covers a six-year period (2020-2025), which is broken down into three two-year sub-periods for implementation. Thus, every two years, the significant actions considered suitable for development over this sub-period are selected, along with the goals and strategies defined in the Framework.

For each significant action, the indicators that will allow the degree of development to be assessed are identified, and their contribution to the rollout of the Shared Strategic Framework. The significant actions for the first two-year period are particularly relevant since in many cases they are arranged as pilot trials that will contribute to confirming the assumptions of greater efficacy, impact, sustainability and innovation capacity that the integration process pursues.

The actions we refer to as Significant Integration Actions are those joint or delegated actions that contribute ostensibly to increasing the synergies and the value input of the integration of both organisations. Specifically, the main criteria for identifying these significant actions have been:

- **1.** Actions that can better highlight or portray the contribution of the joint mission we wish to pursue as organisations
- 2. They are more transformational, will contribute to generating more change in the reality, they go further, create cultural transformations, are more effective for the mission

- **3.** They can hep us to progress more in our collaboration, they represent cultural changes that allow us to pinpoint new ways of working together.
- **4.** They improve the effectiveness of the procedures in our organisations

Each significant action is allocated to a mixed team (made up of persons from both entities) that is tasked with its implementation. This team has clear leadership (one leader, or two in cases of particularly complex SAs) with the necessary autonomy to fulfil the responsibility assigned, easily and effectively facilitating the development of his/her team's work.

To see a list of the SAs in the first two-year period of the Strategic Framework, see Annex I.



Annual meeting of Alboan's Youth Network in Orduña. Spain. Iñigo Icaza The development of the SAs is diverse and may include the following possibilities:

- Joint strategy: Actions designed jointly (e.g. a mixed team based on the skills in each organisation and the effective use of resources) and executed by the two organisations in a connected and coordinated manner in their corresponding territories.
- Delegated strategy: Actions in which both entities design the strategic framework jointly, agreeing the goal of the action and contributing economic resources in order for a team from one of the institutions to develop it. Execution can be by one of the institutions on behalf of both or implementation can be based on territory. (In reality, there is a continuous line from A to B)

The strategic integration also includes another way of working, which we refer to as:

 Own strategy: Those projects developed by one of the entities alone, which are distinguished because they deal with a specific theme, their own approach, a casuistry of their own pertaining to a specific territory, a specific demand by a funding agency.

As one might assume, this does not apply to the case of significant actions, but it can be used in other areas of action of the entities.

Since the strategic framework has a 6-year term, the list of SAs is defined every two years based on the current results and the rollout of the SSF.

5.3. Aligning this Framework with other institutional agendas

The exercise of aligning and synchronising the agendas proposed by this strategic framework is very thoughprovoking. (1) Sustainable Development Goals, (2) Apostolic Preferences of the Society of Jesus, (3) Apostolic Plan of the Province.



	1 POVERTY	2 ZERO HUNGER	3 HEALTH AND WELLNESS	4 EDUCATION	5 GENDER EQUALITY	6 CLEAN WATER AND SANITATION	8 AND ECONOMIC GROWTH	10 REDUCED	12 RESPONSIBLE PRODUCTION AND CONSUMPTION	13 CLIMATE	15 LIFE ON	16 PEACE JUSTICE AND STRONG INSTITUTIONS	17 PARTNERSHIPS FOR THE GOALS
O.E.1. EDUCATION	~	~	~	\checkmark	\checkmark			\checkmark				~	~
O.E.2. MIGRATION And Refuge	~			~	~		~	~				~	~
O.E.3. JUSTICE Socio-environmental	~			~	~	~	~	~	~	~	~		
O.E.4. PARTICIPATION And Citizenship				~	~	~		~	~	~	~	~	~
O.E.5. GENDER	~			~	~		~					~	~
OE 6. WORK IN Society Network	~			~	~						~		~
OE 7. COMMUNITY of solidarity	~			~	~			~					~
OE 8. INSTITUTIONAL Sustainability												~	~

Figure 11. Alignment of the SSF with the SDGs

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THE COMPANY OF JESUS HAS CHOSEN 4 APOSTOLIC PRIORITIES

The universal Apostolic Preferences were identified through a fruitful process of discernment lasting almost two years. They provide an outlook, a reference point for the entire Company of Jesus. The unite us in the mission. The new preferences are as follows:

		RELATIONSHIP BETWEEN SHARED STRATEGIC FRAMEWORK AND UNIVERSAL APOSTOLIC PREFERENCES								
		O.E.1. Education	O.E.2. Migration And Refuge	O.E.3. Socio- Environmental Justice	O.E.4. Participation And citizenship	0.E.5. Gender	O.E 6. Work in Society Network	O.E 7. Community of Solidarity	O.E 8. Institutional Sustainability	
AIIUN	1- SHOWING THE PATH TO GOD THROUGH SPIRITUAL EXERCISES AND DISCERNMENT. We want to share with others the most fundamental discovery of our lives, how the descent and the spiritual exercises of Saint Ignatius show the path to God in order to help people find Jesus Christ and follow him.	~					~	~		
CUKKENI WUKLU SIIUAIIUN	2- WALKING ALONGSIDE THE POOR, THE DISINFRANCHISED, THE VULNERABLE IN THEIR DIGNITY AND ON A MISSION OF RECONCILIATION AND JUSTICE. The path we wish to take alongside the poor is that of promoting social justice and change in economic, political and social structures that create injustice, as a necessary dimension of reconciliation for mankind, its peoples and cultures among themselves, with nature and with God.	~	~	~	~	~	~			
KEY AKEAS IN THE UL	3- ACCOMPANYING YOUNG PEOPLE AS THEY CREATE A HOPEFUL FUTURE. It is the younger generations, with their perspective, that can help us to better understand the change of era we are living through and its hopeful newness. Accompanying young people calls for consistent living, spiritual depth, openness to share the life-mission in which we can give meaning to what we are and what we do.	~	~		~	~				
4	4- COLLABORATING TO HELP THE COMMON HOME. Collaborating with others to build alternative life models based on respect for creation and a sustainable development capable of producing wealth that, if fairly distributed, will ensure a dignified life for all mankind on our planet.	~	~	~	~				~	

THE COMPANY OF JESUS WILL BE PLACING SPECIAL EMPHASIS ON THESE PREFERENCES FOR THE NEXT 10 YEARS. WE INVITE EVERYONE TO TAKE AN IN-DEPTH LOOK AT THEM AND PUT THEM INTO PRACTICE WITH US. OUR WISH IS FOR THEM TO MARK A TURNING POINT IN THE DIRECTION OF THE GOSPEL.

Figure 12. Aligning the SSF with the Universal Apostolic Preferences

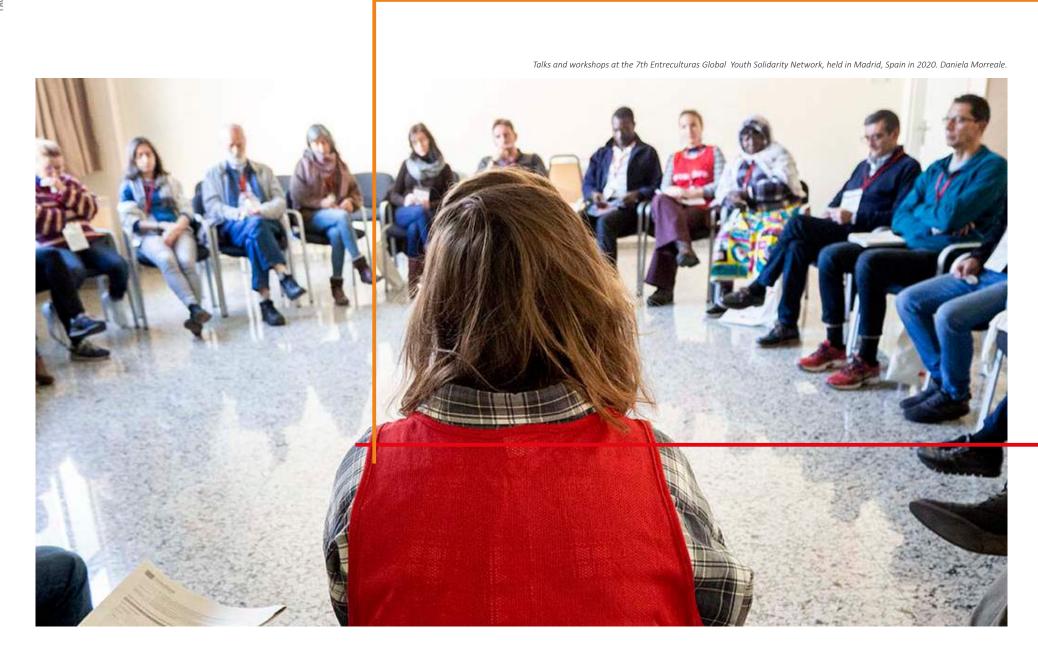
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	IDENT	ITY AND LIFE IN COM	IMUNITY		WAY FORWARD		MISSION					
	1. DEPTH IN The Christian, Ecclesiastical, Ignatian and Jesuit Identity	2. GOOD Governance And Leadership OF Apostolic Work	3. JESUIT Communities	4. SHARED Mission	6. APOSTOLIC Platforms	7. SHARED Projects of the sector and platforms	5. EFFECTIVE AND AFFECTIVE Proximity To the poor AND the victims	8. UPDATING HOW THE CHRISTIAN FAITH IS EXPERIENCED AND CONVEYED	9. HUMAN AND Christian Growth of Children, Teens and Young People	10. CHRISTIAN LIFE AS A VOCATION AND VOCATION OF THE COMPANY		
O.E.1. EDUCATION						~	\checkmark					
O.E.2. MIGRATION And Refuge						~	~					
O.E.3. SOCIO– Environmental Justice		~				~	~					
O.E.4. PARTICIPATION And Citizenship						~	~			~		
0.E.5. GENDER		~					~					
O.E.6. WORK IN Society Network	~	~		~	~	~		~	~	~		
O.E.7. COMMUNITY of solidarity	~	~		~	~	~		~	~			
O.E.8. INSTITUTIONAL Sustainability		~			~	~						

Figure 13. Aligning the SSF with the Apostolic Plan of the Province



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- **6.1. Governance**
- 6.2. Internal Structure
- **6.3. Resources**
- **6.4. Monitoring and Assessment**
- 6.5. Networking

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Identity, strategy and structure are three central elements of this collaboration model we are designing, which is why it is important to also clarify how we are organised, what structures and governance models we are rolling out to make the implementation of this Shared Strategic Framework possible and optimal.



Syrian children playing in the playground of the JRS school Frans Van Der Lugt in Beirut, Lebanon. Iván Benítez.

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6.1. Governance

This integration is guided and headed up by the governing body of the Province of the Society of Jesus in Spain, the trustees and management teams of the two organisations.

To safeguard the governance of the process, the procedure was as follows:

- Creation of the post of Executive Vice-President, which, together with the Presidency, is shared by both organisations. The EVP is tasked with looking after the institutional governance of the two organisations. At the same time, this post is assigned, by delegation of the President, an ultimate executive responsibility for the functioning of each of the organisations.
- 2. Ensuring a similar composition of the boards of trustees of both foundations so that at least 50% of the members are shared by both institutions.
- 3. Creation of a Shared Management Team comprising the EVP and the Directors of each organisation. This is the body in charge of leading the development of this shared strategy, assigning responsibilities and resources, monitoring and assessing priorities. This team can be periodically extended, including the management teams of both entities (Extended Shared Management Team).
- 4. Creation of a committee for monitoring the shared integration process of both boards of trustees with the task of closely monitoring the process of integration and the implementation of this Shared Strategic Framework.
- Creation of a shared economic monitoring committee for both boards of trustees, tasked with ascertaining in-depth the economic-financial situation of both entities and supporting their economic sustainability processes.

In addition to creating these 5 leadership spaces for joint governance, the scheduling of the meetings of the boards of trustees will be coordinated to ensure one of the annual meetings is held jointly.

6.2. Internal Structure

As stated above, the joint management team is the body in charge of leading the development of this strategy, assigning responsibilities and resources, monitoring actions and assessing priorities.

In order to move forward with rolling out the SSF, mixed operating teams have been set up in two categories:

A. Causes Teams:

These are the teams that have performed the strategic reflection regarding the themed priorities (causes) and, in the implementation phase of the SSF, they are tasked with safeguarding its rollout within the framework of the shared strategy. The composition of these teams will depend on the degree of involvement of each of the organisations in each cause and the type of collaboration defined: joint or delegated.

Each causes team has a coordination function. This leadership is understood to be a service and responsibility, within a team and a shared strategy. The aim is not to distribute themes, projects or institutional relations, and therefore it does not constitute a loss for the party that holds it. This coordination function entails the following responsibilities:

- Making the preparation and development of a joint strategy for both organisations around this cause more dynamic
- Coordinating and encouraging the joint work of the mixed team that participates in this priority.

- Holding discussions with other players on behalf of the two organisations in related strategic processes. For the more operational level (at country/organisation/specific process) a series of discussions will be held by other members of the mixed team. Therefore, the strategic leadership of a priority will not be the sole discussion with all related players, thereby ensuring leadership is shared.
- Combining and giving coherence to the annual planning of this priority and highlighting the resources allocated.

In this SSF, Entreculturas coordinates the causes of the Right to Education and Participation, and Alboan the causes of Socio-environmental Justice and Gender, while Human Mobility is jointly addressed.

B. Significant Actions Teams:

As stated above, these are the teams tasked with undertaking the significant actions.

6.3. Resources

Economic resources will be pooled for the development of the strategic priorities. This economic management will be adjusted to the reality and possibilities of each priority and to the possible alternatives identified by the management teams.

6.4. Monitoring and Evaluation

This Strategic Framework is new and requires monitoring, support and assessment, in order to ensure its proper implementation and correct the possible adjustments that may arise. We are aware that this is a new experience, which is why it is essential to incorporate the capacity to learn from practice, have flexibility and be willing to experiment with creativity. To this end, we have proceeded to:

- Create an ad hoc committee of trustees to monitor the integration, including the EVP and the Sector Delegate, and to which the directors of both organisations will be regularly invited. This committee will draw up an annual report for the trustees on the progress of the integration.
- 2. Prepare an Integration scorecard which enables us to measure the progress of this organisational commitment based on the initial assumptions that led us to seek this organisational development. This is why we have organised a series of indicators for measuring efficiency, impact, innovation and identity. We have also added an additional group of indicators relating to measuring both the in-house climate and our relationship with other partner organisations and allies. Many of these indicators for the Significant Actions.³⁹

6.5. Networking

We are organisations that understand and roll out our action in collaboration with others and work in networks. We collaborate with other persons and institutions and feel we belong to a community of solidarity that is striving to grow a transformational society. Practically all our lines of action are carried out in collaboration with a wide variety of other organisations and people.

In our practice, we experience what the CG says about working in networks: "Networking [...] is built up when a common vision is shared and it posits a culture of generosity, open to collaboration with others and the desire to celebrate its wins. Networks also depend on people being capable of bringing their vision and leadership for a collaborative mission."⁴⁰

Hence, as projects of the Social Sector of the Jesuit Province of Spain:

- 1. We coordinate with the rest of the cooperation area and the work of the Social Sector as a whole. We also collaborate with other sectors of the Society of Jesus (Education, Universities, Pastoral, etc.) and its institutions.
- 2. We work closely with our partner organisations in Latin American, Africa, Asia and the Middle East; mainly with Fe y Alegría, the Jesuit Refugee and Migrant Service, and the Jesuit Social Centres.
- **3.** And we participate in global networks (Xavier network, GIAN Networks, etc.) for promotional education, global advocacy, defence of natural resources and social transformation.

As members of the global citizenship we promote:

we also feel called to work alongside many other civil society organisations and people with whom we share our vocation of service to the excluded, fostering alliances and networking.

As part of our shared strategy, we want to have an integrated relationship with the partner organisations and allies we collaborate with, in order to facilitate, simplify and strengthen these relations. In collaboration with others, we will seek greater simplicity, avoiding duplications and also achieving more coordination by taking advantage of the specifics of each one.

This is why we define leadership positions to coordinate discussions with the main partner organisations. Leadership entails the responsibility to coordinate and encourage joint work on this priority and hold talks with other players on behalf of the two organisations around this priority. Leadership does not mean exclusivity in relation to this partner, but rather coordination and discussion on behalf of both.

Some criteria and elements we must take into account when specifying our network articulations are:

- **1.** In relations with partner organisations and allies in the South, we will work jointly with the network principles as follows:
 - Alboan will coordinate the relationship with the social centres of the Society of Jesus.
 - Entreculturas will do it with Fe y Alegría.
 - With the JRS, we will begin with a joint coordination.

With each of these large partner networks, a shared strategy will be defined for the coming years.

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- **2.** Relations with partner organisations and allies in Spain's geographical areas:
 - The fundamental criteria will be territorial in accordance with the geographical presence of each of the organisations. Relations with organisations, education centres, groups, public institutions and other entities will be led by the organisation present in this area.
 - With regard to state-wide organisations (in the civil realm) or at provincial level (in the Jesuit realm), discussions will be coordinated and the most convenient strategy determined on a case by case basis.
 - Relations with partner organisations and international allies. Collaboration on international networks will be defined progressively based on the theme specialisation and relations with partners in the South.

SYNTHESIS OF JUST CAUSES AND PARTNERS/ALLIANCES IN THE SOUTH

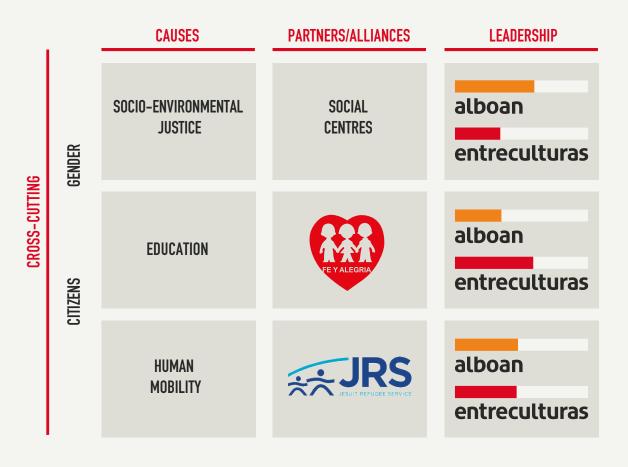


Figure 14. Synthesis of Just Causes and Partners in the South

Dalit and Adivasi children in one of the Gujerat schools in India.



THE CAUSES THAT BRING US TOGETHER SHARED STRATEGIC FRAMEWORK INTERNATIONAL COOPERATION JESUITS SPAIN

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ANNEXES

Annex I. Significant Actions 2020–2021 Annex II. Integration Scorecard Annex III. Our Ignatian Roots

Annex I. Significant Actions 2020–2021

According to these criteria, the significant actions identified for the first two years of the SSF 2020-2021 are as follows:

Significant Action

		Leader Ship
1	Assessment, Development and Implementation of New FIFyA Programme	EC
2	Promote the relationship and exchange of experiences between FIFyA and EDUCSI	EC
3	Strategic relations with EDUCSI in education for the global citizenship	EC
4	Pilot Experience Connected Process Development / Humanitarian	AL/EC
5	Connect Hospitality with a joint education and awareness proposal on human mobility and interculturality	AL/EC
6	Development of joint Campaign for Amazonia	AL
7	Coordination, accompaniment and joint planning of the work with social centres that form the COMPARTE network	AL
8	Shared proposal for responsible and environmentally-friendly use of resources	AL/EC
9	Joint response protocol with CPAL to the democratic crises in LAC	EC
10	VOLPA as a joint coordinated programme	AL/EC
11	Rollout of the volunteering policy and execution of the action plan	AL/EC
12	Joint Commitment to co-education	AL
13	Pilot experience of coordinating Luz programme for girls and women under way	AL/EC
14	Coordination and Strategies model with Fe y Alegría, JRS and Social Centres	AL/EC
15	Joint planning process for cooperation areas and pilots of mixed teams with delegated leadership	AL/EC
16	Commitment with the PAP and involvement in the Social Sector to improve sustainability	EDC
17	Planning, Monitoring and Learning A.S. Roadmap	EDC
18	Organisational development of the strategic integration	EDC
19	Development and implementation of the Safe Environment policy	AL/EC
20	Coordinated Work on Identity, Training and Spirituality	AL/EC
21	Joint Corporate Identity Framework	AL/EC
22	Shared Emergency Communication and Fundraising Protocol	AL/EC
23	Joint Analytical Accounting of Economic and Activity Indicators	AL/EC

Leadership

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Annex II. Integration Scorecard

1. Efficiency

- A. Volume of projects that form part of shared strategies (SA15).
- **B.** % increase of people involved in shared actions.
- **C.** Increase in number of institutional relations with shared dialogue.
- **D.** Volume of significant actions developed optimally.
- E. Volume of funds invested in shared actions.

2. Impact

- A. Number of joint communication campaigns and fundraising achieved (SA22).
- B. Strategies defined and under way (JRS, Fe y Alegría, CCSS) (SA14).
- **C.** Improved quality of citizenship proposals and involvement of educational players in the design and implementation of proposals (EDUCSI, UNIJES). Number of education proposals drawn up jointly. Number of beneficiaries of education proposals drawn up jointly.
- **D.** Increase of social base and volume of funds (both organisations).
- E. Brand recognition and linking to the local and global Company realm.

3. Innovation

- A. The organisations progress in the designing of new organisational models (creating trustee committees, monitoring trend reflection, dialogue and positioning on networks, etc.).
- B. Volume of funds in hybrid projects as a sector.
- C. Volume of innovative pilot experiences in both organisations.⁴¹
- **D.** New financing tools and increase in volume of funds from new sources.
- **E.** Increase of educational innovation work with EDUCSI and Fe y Alegría (pedagogical innovation, edu-tech, etc.). Number of teachers involved in innovation projects.

4. Shared identity

- **A.** Volume of people participating in events, Number of training projects and products with shared identity and mission (SA20).
- B. Number of actions/year in which the joint image appears (SA21)
- **C.** Number of institutional relations held in the name of both organisations.
- D. There is an aggregate annual report for the joint narrative.
- **E.** Number of actions of the cooperation area designed and rolled out with other sector projects and other areas.

5. Internal Measurement

- A. General satisfaction of the teams with their work and working atmosphere.
- B. Satisfaction of each organisation's counterparts.
- C. Improved Work-Life Balance and Care.



Children at school n⁰9-40 El Amparo de Ciudad in Guatemala. Fe y Alegría.

41 Entrepreneurship platforms, impact investment funds, technology in the classroom, alternative manufacturing, product marketing, new COMPARTE network models





Annex III. Our Ignatian Roots

A parallel can be drawn between the time of crisis experienced by Ignatius of Loyola and our own⁴². His environment raised questions that found a response in his profound knowledge of the world, where he felt intensely rooted; and in his experience of God, particularly seduced by the way in which he saw the world.⁴³ As a result of these two experiences, the Society of Jesus was born. Created to defend and spread the faith; and to "…reconcile discord, assist mercifully and serve the imprisoned and the sick through works of charity"⁴⁴. Both lines of reflection: the analysis of the reality and the relationship with a Father-Mother God, are key elements of our institutional life from which the commitment to faith and justice blossom.

1. Faith and Justice at the heart of the mission

Now in our time, the new airs brought in by the Vatican II Council impelled the Company to go back to its early sources and bring them up to date. The Company updated the mission it had been assigned by St. Ignatius of Loyola with a new wording⁴⁵: "The mission of the Society of Jesus today is the service of faith, of which the promotion of justice is an absolute requirement. For reconciliation with God demands the reconciliation of people with one another⁴⁶".

It is not about spreading the faith on one hand and justice on the other, as though they were two different endeavours; but instead they are two inseparable realities in our work⁴⁷, one single option that must become the starting point and arrival point of all decisions, the integrating factor of all our work, the music that sets the rhythm of our inner life, as people, as communities and as institutions⁴⁸.

42 In the transition towards Rebirth, the person, in addition to becoming the centre of art and culture, is the leaven that, through their enterprising intelligence, cancels out the obscurantist inertia of the Medieval. The Protestant Reform creates a crisis in the unit of the Church in the Schism of the West and the Catholic counter-reform breaks the political balance between the great empires.

43 Exercises of St. Ignatius nº 101.

44 Formula of the institute approved by Pope Julius III in 1550.

45 Formula: being a companion of Jesus means committing to "fight for the faith and fight for the justice that same faith requires"

46 CG 32, d. 2, n. 2. 47 CG 32, d. 2, n. 8.

48 CG 32, d. 2, n. 9.

ANNEX III. OUR IGNATIAN ROOTS

This mission is shared by Jesuits and laypeople alike, we recognise it as inherent in our own identity; it is not an exclusive heritage of the Company; it is a mission shared with other people who may take it on just as fully from other cultures⁴⁹, and other sensibilities, religious and spiritual experiences.

2. Faith, Justice and Dialogue with Culture and other religions

The dynamism of the Company was not lost then, instead true to its way of approaching reality through the eyes of God, as Jesuits and collaborators we have been perceiving other realities, other challenges that embody this first fundamental vision. CG 34 (1995) broadens its horizon, opening up its windows to dialogue with diverse cultures, Christian confessions and religions that carry the seeds of humanisation and are infused with great potential to liberate; capable of creating, through intercultural and inter-denominational collaboration, a more human and dignified world. "Faith that seeks justice is, inseparably, faith that dialogues with other traditions, and faith that evangelises culture.⁵⁰"

3. Sent to the borders and invited to build bridges

If the first Jesuits considered the "world was their home", in recent times, we Jesuits and our collaborators now feel that the privileged place of our work are the borders: "those geographical and spiritual places where others do not reach or find it very difficult to get to"; those places where "faith and human knowledge, faith and modern science, faith and the fight for justice" go hand in hand. The "nations" where the mission needs to be developed go beyond those outlined on maps; they are, rather, those places where impoverished and displaced people can be found; those isolated and profoundly alone; those who ignore the existence of God and where God is used as a tool for political ends. And it is at those borders, where unrest prevails, that we continue to be invited to build bridges, as our tradition dictates.

4. Leaven for reconciliation

In recent years (CG 35 in 2008 and 36 in 2016), the calling to participate in the work of reconciliation that God is doing in our injured world has gained force as an inherent part of the mission.

- Reconciliation withGod making us present on the borders of culture and religion; where fundamentalism, moral relativism and practical materialism deform the faith in God, cause tensions that divide communities and shake the foundations of society.
- Reconciliation among people. We are called to build bridges that reduce inequality among the poor and the wealthy and create fair alternatives that defend human rights and opt for lifestyles of healthy austerity.
- Reconciliation with creation, because the cries of those who suffer the consequences of environmental destruction are made louder still by the cries of an assaulted and abused Creation. Everything is connected, as Pope Francis affirms in Laudato Si, which is why there is no possible life for people without a living Planet, which is our home.

5. Our Specific calling

Entreculturas and Alboan feel deeply rooted within this tradition and committed to this shared mission, which is why we feel called to:

- OBSERVE Creation, the people and beings that inhabit it with eyes that seek to give life and save.
- HEAR the moans of so many people who find themselves in the depths of dehumanisation to emerge with them into a more dignified and human world.
- BE CONSCIOUS that the best way to bear witness to the God of Jesus of Nazareth, who is Father and Mother, is to commit to respecting his Creation and the dignity of his sons and daughters.
- BE PRESENT at the borders where the broken dignities lie, to piece them back together, as behoves all the daughters of the same Father and Mother.
- BUILD with other people and organisations a New World with alternative ways of living in dignity and solidarity.
- FACILITATE dialogue with cultures, other religions and spiritual experiences, which also carry the seeds of humanisation.
- BUILD bridges in situations of conflict and discord.
- BE instruments of reconciliation, with God, people and Creation.









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