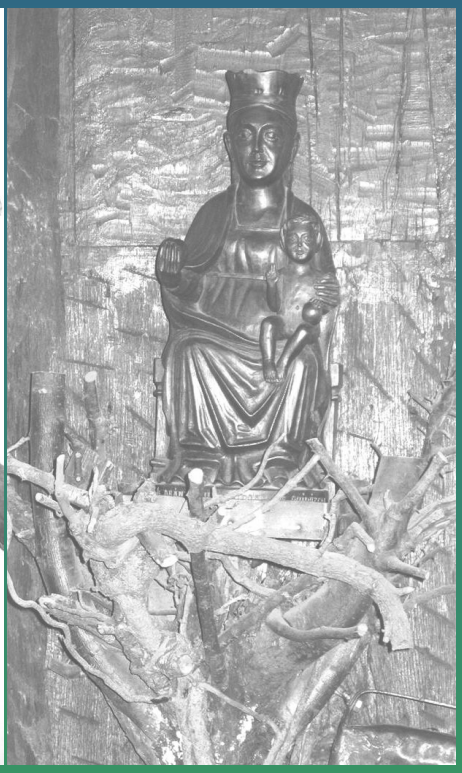
Social Justice Secretariat

GLOBALISATION AND MARGINALISATION



OUR GLOBAL APOSTOLIC RESPONSE

February 2006
Rome

GLOBALISATION AND MARGINALISATION

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REPORT OF THE TASK FORCE
ON
GLOBALISATION AND MARGINALISATION

February 2006
Rome

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FOREWORD

It is with great joy, humility and hope that I send to all of you, partners in the Jesuit apostolate, this document on our global apostolic response to the twin phenomena of globalisation and marginalization. Joy springs from the satisfaction of having completed a challenging, at times staggering task, and at having shared exhilarating and trying moments with a group of very competent and committed Jesuits; humility comes from the knowledge that the document represents a limited and tentative step, in line with many significant steps taken by others, towards addressing a very complex issue. And finally, hope rises from the sense that we have picked up the challenge of universality thrown up by GC 34 and opened up some avenues for discernment and reflection. We trust that this will help the new approaching GC 35 to face the apostolic global challenges of this new age courageously.

With a view precisely of taking up this challenge of GC 34, the Task Force (TF) on Globalisation was constituted in March 2004, with the ***objectives*** of gathering the collective learning from various Jesuit and non Jesuit experiences at the local level; analysing them in the context of broader realities; suggesting an apostolic plan of action; and proposing a restructuring of our apostolic activities to make them better equipped to deal with this global phenomenon. The TF had its first meeting in Rome from in the first week of November, 2004 to set out the broad guidelines of the future document; in June 2005 a smaller group at Leuven (Belgium) analysed the six regional reports and roughly 30 narratives that had been received; during the last two weeks of August, 2005 the first draft of the document was prepared, and at the last meeting in November 2005, the TF approved the final text.

In accordance with the suggestions of many who participated in the discussion following a presentation of this document during the last 'Tempo Forte' at the Curia, I have placed at the beginning an 'Overview' which may function as a pedagogical tool, enabling the reader to browse through the document and perhaps also to help in the preparation of some discussion and reflection in small groups. Readers accustomed to corporate language may want to call it an executive summary. This pedagogical overview includes a set of questions which are a modified version of the ones used in the discussion held at the Curia.

It goes without saying that a careful reading of the Annexure containing the Regional Reports would enhance the understanding of the global context that serves as the basis of the document and throw some light on authors' choices to select certain themes and highlight certain topics. The footnotes accompanying the Regional Reports provide an initial bibliography for those who wish to understand better the political economy of each region.

The cover page of this publication brings together the well-known statue of Ignatius recovering from his wound, which dominates the Conversion Chapel at Loyola, and the small statute of Our Lady of Aránzazu decorating one of the walls of the same chapel. It is not by accident that the two figures seem to have been placed close to each other. In fact, from an angle, it looks as if Ignatius' upward gaze is directed at the statute of Our Lady in a silent prayer often repeated at various instances of his life: 'to put him with Her Son'. It shows us the image of an impeded and grounded Ignatius who will, nevertheless, decide soon to take an enormous and mysterious jump in the void to follow the Lord. This was to be a leap into the unknown, the start of a pilgrimage in search of the will of God in a world that was experiencing a new globalising modernity.

The back page closes with a stylised painting of the Last Supper, the Banquet of the Kingdom *par excellence*. The Gospels often speak of the 'Banquet' as the sign and expression of a new reality: the establishment of a new type of relationship between God and the entire human family based on love and solidarity. Jesus refers often in his public discourse to the promise that "many will come from east and west…and will eat in the kingdom of heaven" (Mt 8, 11). The parable of the banquet is played out in the Gospels in different settings all of which have an important characteristic in common: the inclusive invitation to all, including sinners and tax-collectors, to sit down at table with Jesus. This will always remain a message full of hope for some and threatening for others.

The symbol of the banquet reaches its climax in the last Passover, the feast of the Unleavened Bread, that Jesus celebrated with his disciples (Mt 26, 20). As the first Eucharistic celebration, the Last Supper becomes both a banquet and a sacrifice. A call to celebrate with all women and men the gift of life and love spread abundantly on this planet, as well as to become the symbol of a self-gift, an offering of one's life for the salvation and well-being of all. By sitting at the table and dying outside the limits of the city of Jerusalem, by sharing bread and wine with the one who was going to betray Him, and by being crucified between two criminals outside the pale of Jewish civility, He shares through the sacrifice of His life the fate of those who are marginalised and excluded.

We are called to follow Ignatius and walk with faith as pilgrims into this new world offering immense possibilities of a better life for all, but showing simultaneously signs of growing strife, inequalities, unfairness and exclusion. We have been called to be servants of His mission, and we feel, especially in our weakness and sinfulness, the comforting strength of the Risen Lord. He celebrates the Banquet of Life with us and continues to die with those who are unjustly sidelined, excluded and pushed from their homes, brutally set adrift from their moorings and their livelihoods. He dies, like them, with them, deprived of dignity and human companionship.

Fernando Franco SJ

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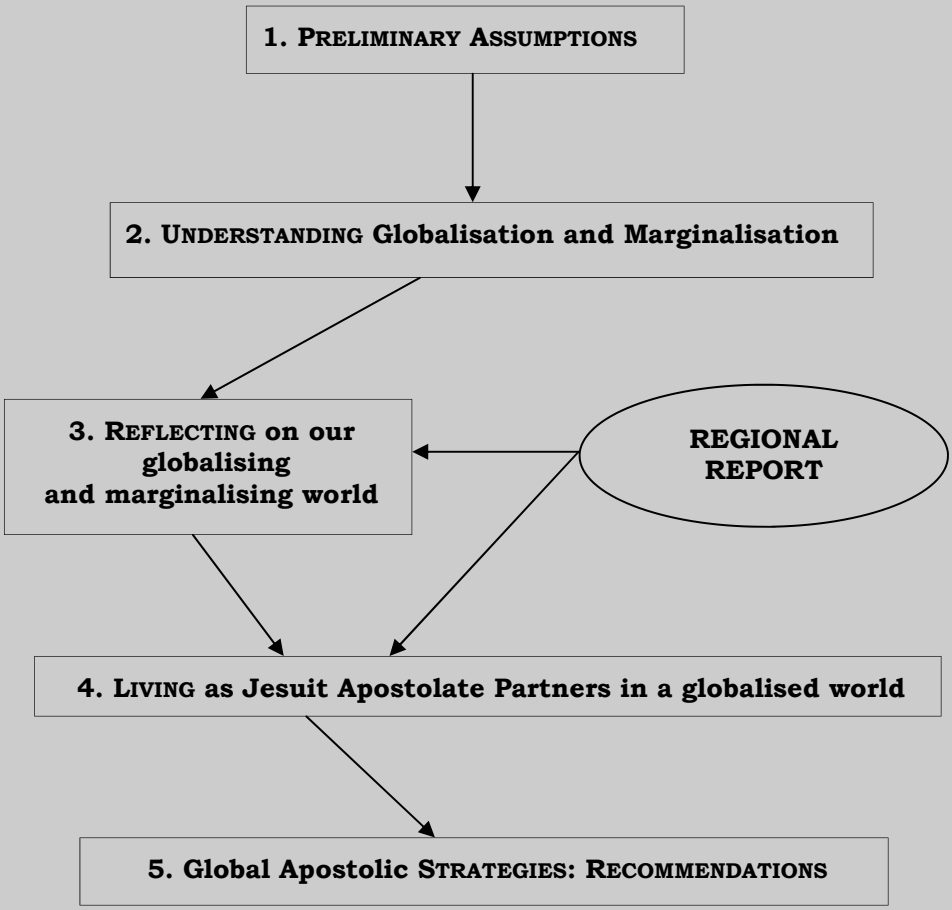
OVERVIEW

This Summary prepared by the Social Justice Secretariat in consultation with some members of the Task Force, is a pedagogical tool for reading and discussing the document at various levels, rather than a mere executive summary. There is at the end a set of questions that may facilitate comprehension and discernment. Numbers in round ( ) brackets refer to the paragraph numbers of the document.

Box 1 provides a simple scheme of the entire document.

Box 1
STRUCTURE OF THE DOCUMENT



1. PRELIMINARY CONDITIONS

The objectives, premises and the addressees of this document are presented in **Box 2.**

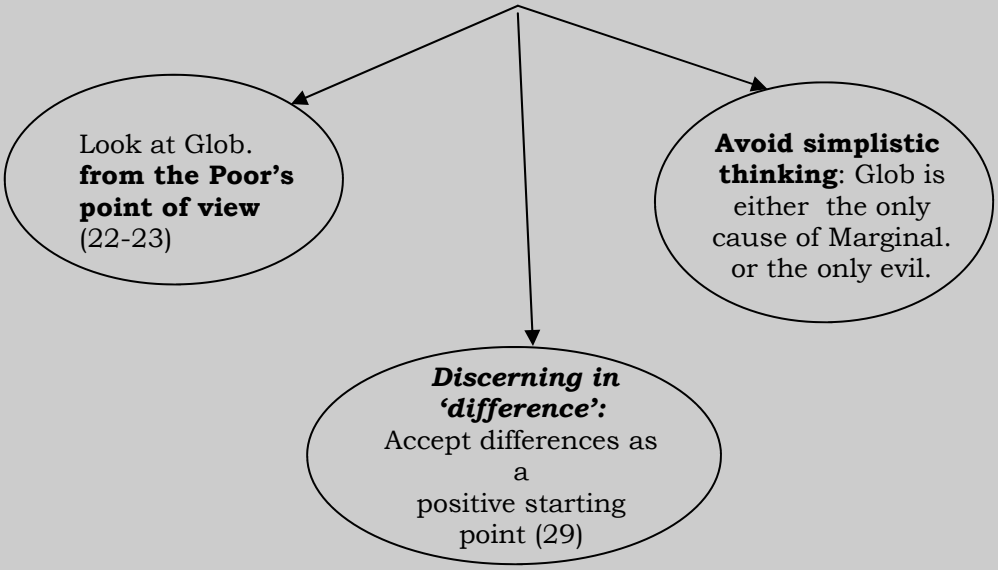
Box 2
PRELIMINARY CONSIDERATIONS

Addressed to whom? Jesuit Apostolate Partners [JAPs], Jesuits and lay persons engaged in any apostolate inspired by the Jesuit charism.

Nature and scope: invitation to JAPs to act and reflect together on the processes of Globalisation and Marginalisation. Not an academic treatise or a set of directives (10; see also 21).

Motivation: in spite of differences in interpreting these phenomena we need to respond, following GC 34's call to universalism and our commitment to our friends: the "poor"((4-9; 14-15).

Principles Guiding the Task Force (Hermeneutics)



2. UNDERSTANDING GLOBALISATION AND MARGINALISATION

As Jesuit Apostolic Partners we share the Ignatian experience of the contemplation on the Incarnation, and we know we are part of a complex social reality. We are aware, today more than ever, that we all share life and that everyone's survival depends on others (11-15). Our first step is to **characterise** (define) these phenomena (**Box 3**) and **understand** their newness (**Box 4**).

BOX 3

CHARACTERISING THE PHENOMENA OF GLOB AND MARG

GLOBALISATION (25-31)

A process of accelerated growth in the interconnectedness of the relationships among ourselves and with the whole planet.

An old phenomenon and yet ***new*** (25)	***Experienced differently***: the 'place' you are determines your understanding (26)
With an ***economic and technological*** base:	Has important ***cultural*** and ***political*** effects (30)
Generates ***tensions*** (31)	Offers immense ***opportunities***

MARGINALISATION (33-34)

A process of denying opportunities and outcomes to those living '***ON THE MARGINS'*** and enhancing opportunities and outcomes of those who are ***'AT THE CENTRE'*** (33-34)

EXCLUSION (33-34)

An institutional attempt to keep or '***CAST OUT***' a segment of the population from social interaction.

BOX 4

WHY IS IT A NEW PHENOMENON? (35-44)

[1] ***Intensity and scale of interconnectedness***: extended to the whole earth, penetrating institutions and lives of individuals. (See examples 37).

[2] The ***new 'fluidity' of modernity***:

- The 'solidity' of traditional relationships (and meanings) replaced by a constant reshaping (38).
- Fluidity of borders for capital and hardening of borders for people (39).
- Promotion of cultural hybrid forms and as well as new forms of xenophobia, casteism and racism (39).

[3] ***Structures and hubs***: traditional social structures replaced by complex interrelated structures often hidden to the human eye. Central devices (hubs) connect various lines (channels) of information and knowledge. The opening and closing of the channels determine transmission of knowledge (power). The Marginalised are de facto to be excluded from participating in this web of relationships (40-44).

3. REFLECTING ON OUR GLOBALISING AND MARGINALISING WORLD

In the light of the Regional Reports (see Annex) and the study of the narratives received, our reflection/discernment was guided by four principles, which become **criteria** for apostolic discernment (**Box 5**).

There are **five areas** where our apostolic response calls for careful discernment; they become the **content** of our discernment.

(1) The '**logic of the market**', that is, the ideas, practices and institutional behaviour that absolutise profit, making it the primary value of humankind. Discernment is required as we face new tensions between market and society (55-57).

(2) **Cultural erosion** and the issue of **inclusion**. The erosion of traditional cultures and religious beliefs is common in all regions of the world. There are powerful reactions and radical assertions of primary identities. Cultural exclusion linked to the debates on identity has become decisive in plural societies. Discernment is required on processes pretending to affirm identities and contributing to the exclusion of many (58-61).

(3) **Violence** affects the quality of our human relationships and is often inflicted on individuals and communities that are forced to remain silent. There is need to recognise hidden causes and set up mechanisms to prevent violence and walk together the path of **peace** (62-64).

(4) The **abuse of the environment** has probably reached the stage where we have crossed points of no return. Existing levels of consumption cannot be replicated in all countries of the world (65).

(5) **Politics and governance**. We have witnessed unprecedented signs of solidarity, together with a growing disaffection with politics and the failure of political institutions to manage the common good. We need to discern the most appropriate way to empower the marginalised to have a voice in decisions that affect life together (66-69).

4. LIVING AS JESUIT APOSTOLATE PARTNERS IN A GLOBAL WORLD

As JAPs inspired by the Ignatian ideal of love as 'interchange' wanting to be simultaneously mystics and prophets in this new world, we need to examine **four areas of apostolic life**: our spirituality, our charism, our intellectual life, and our forming of ourselves into one apostolic body.

(1) **Our spirituality**: in our globalising world the core challenge is sustainable life together. Our response needs to be based on credible personal and institutional lives. Two important ways are suggested (72-75): ***living the three religious vows*** as concrete expressions of core Gospel values, expressing both, a mystique of being united to Christ and a prophetic stand against the logic of an unbridled market; and the development of ***communities of solidarity*** (see **Box 6**).

BOX 5
PRINCIPLES/CRITERIA FOR DISCERNMENT

Positively	Stand against
[1] ***Subjecthood of all***: all individuals and groups are historical subjects of their destiny. Respect Dignity	Paternalism, colonialism, arrogance, dependence, uninhibited individualism,
[2] ***Inclusive Relations***: inclusion of all, the 'other', the 'different', the excluded.	Fundamentalism, xenophobia, narrow nationalism, casteism, environmental degradation, demonising the powerful.
[3] ***Transforming relationships***: healing from within to achieve peace and reconciliation based on justice, dialogue and respect.	Separating dimensions (faith, justice, culture, inter-religious dialogue) of our Jesuits charism. Conflict and war.
[4] ***Acting in Synergy***: Looking for alternatives, acting in partnership, accompaniment.	Individualistic spirituality; relying on pioneering efforts, unconnected sectoral approaches, destructive competition and duplication.

BOX 6
CHARACTERISING COMMUNITIES OF SOLIDARITY (76-78)

[1] Communities formed with Jesuit Apostolate Partners. Networks of relationships [Principle of synergy]
[2] Open to all subjects (global actors) committed to the common good [Principle of inclusion]
[3] Sharing the concerns and perspectives of the marginalised. [Principle of subjecthood]
[4] Looking forward to a transformed reality[Principle of transformation]

Some may be communities of insertion

(2) **Our charism**: in rich and poor countries the marginalised look at the world across a violent divide. Looked at from their perspective, our mission is actively transforming this situation, taking seriously the task of healing and reconciliation. To this end, all our ministries need to be permeated by faith, based on justice, rooted in culture and open to dialogue. Faith for us cannot become a kind of narcissism. The hidden structures supporting the web of unfair relationships need to be detected and religious fundamentalism analysed and avoided (79-82).

(3) **Our intellectual life**: there is need of serious reflection on the quality of our intellectual life. Broad knowledge or intellectual life aims at relating knowledge to reality. Changes in the 'knowledge business' demand today a change of paradigm. The promotion of education by the Society has always been an important way of creating and transmitting knowledge. Our educational institutions have been severely hit by the logic of education as a profitable commodity. Jesuit formation structures and curricula, as part of our intellectual apostolate, need to promote a critical global outlook and communal discernment (83-95).

(4) **Forming ourselves into one body**: building on the need to develop an attitude of universality (GC 34) and on the substantial progress made in finding new ways of partnership and collaboration, we need to respond creatively to some problems that are global in nature and require global solutions. For this we need to develop accountable and responsible structures of governance (flexible, transparent and accountable); adopt apostolic discernment and planning; and broaden the concept of a 'body' by developing in practice an apostolic subject sharing the same Ignatian vision and mission expressed in various cultural and religious forms. Finally more apostolic efficacy can be brought through more professionalism and seriousness in apostolic planning and fostering an inter-sectoral approach (96-109).

5. NEW GLOBAL APOSTOLIC STRATEGIES: PRACTICAL RECOMMENDATIONS

In the light of this vision we, as servants of Christ's mission, first propose some general strategies (**Box 7**) and then offer some practical recommendations.

BOX 7
GLOBAL APOSTOLIC STRATEGIES (112)

[1] Strengthen an individual and corporate **global outlook** rooted in our local commitment.
[2] Adopt an **inclusive approach** involving all actors (stakeholders)
[3] Stress '**mutual accompaniment,'** supporting choices of the marginalised.
[4] Explore Ignatian principle of **communitarian discernment**.
[5] Promote publicly an overall **ethical, human and interior** perspective.
[6] Design **structures of governance** that equip us better to face these twin challenges of globalisation and marginalisation.

(1) **Spiritual life** (114-118):
- retrieve the more communitarian aspects of all religious traditions;
- be more attentive to the transcendent;
- incorporate popular religiosity as well as the religious traditions of the marginalised communities;
- develop procedures for common apostolic discernment and concrete counter-cultural examples of lifestyle and work.

(2) **Intellectual Life** (119-126):
- Develop concrete areas of theological reflection on faith, justice, and inter-religious dialogue.
- Engage in research and social advocacy on good 'governance', devise global systems of checks and balances, empower the marginalised and respect the integrity of the earth.
- Start Open Universities for the excluded and an African University acting as a broad umbrella of existing centres.
- Influence policy, working together from inside with university researchers, local community, professionals, politicians.
- Build transversal communities of solidarity working across apostolic sectors.
- Network to produce new relationships

(3) **Our charism and mission** (127):
As an example see the 9 concrete actions suggested in number 127.

QUESTIONS TO HELP GROUP DISCUSSIONS

"Think about the questions from the point of view of your region and your apostolic experience"

(1) The document takes up certain basic positions:
- analyses the phenomenon of globalisation from the perspective of the poor and excluded;
- acknowledges the complexity and varied reading of this phenomenon (globalisation);
- imagines our apostolic role as one of building '*bridges*';
- suggests that solutions to today's problems require the constant search for the collaboration of all actors (stakeholders).
- Do you agree? What is the most important and more problematic position?

(2) The document offers 5 apostolic themes/challenges for our common discernment (nn. 55-69)
- *The logic of the market*
- *Cultural erosion and the issue of inclusion*
- *Violence and conflict resolution*
- *Unsustainable environmental degradation*
- *Politics and governance*
- Which is the most urgent theme/challenge to be considered in our apostolic discernment? Is any important theme missing?

(3) One of the main global apostolic strategies offered is "to strengthen a global outlook" (112). This may be understood as an indication that the relationship between global and local within the Society may be biased in favour of the local, and demands, in order to achieve balance, greater attention to the global. Do you agree?

(4) Our charism (Faith-Justice in a cultural and inter-religious context) is expressed as a mission "of joining with others in actively transforming this situation of marginalisation…in an effort to create a new global interconnectedness and solidarity" (79) . Any comments on this approach?

(5) The document speaks of communities of solidarity (and communities of insertion) as evangelical models today for Jesuit apostolate partners. What do you think?

Report of the Task Force on Globalisation and Marginalisation

PROLOGUE

This document is addressed to all Jesuit apostolate partners, i.e. those persons engaged in any apostolate inspired by the Jesuit charism. Some parts of the document will focus specifically on those partners who are Jesuits, on their communities and on their system of internal governance. But the whole document is intended to assist Jesuit apostolate partners, whether Jesuit or not, to live and work more effectively as part of the extended Jesuit network in our globalising world.

2. No matter where we live, no matter what our ministry, we Jesuit apostolate partners, like all our fellow human beings, are affected by globalisation and marginalisation. There has been much discussion and debate about these phenomena. Many of us feel apathetic, powerless, ignorant and even suspicious about such discussion and debate, though we may be relieved that there are some Jesuit apostolate partners informed and active in this field. Some of us feel depressed, angry and weighed down by a globalised world that we cannot change and in the face of marginalised people who seem to be without hope. These marginalised ones include persons, communities and whole societies that suffer poverty and discrimination. Some of us feel excited, empowered and enthusiastic about our globalised world and the increased opportunities it grants us.

3. Those of us who feel engaged by the challenge of a world of growing marginalisation in the context of globalisation are in a position to provide some focus, support and legitimacy for our passion, imagining a better world in which everyone will enjoy a place at the table. We must start by understanding the processes and outcomes of globalisation and marginalisation.

4. Jesuit apostolate partners formed and animated by the insights of GC 32 are committed to the faith that does justice. Over the last decade, we have attempted to respond to the challenges put to us by GC 34, which called us to be "*friends of the Lord*" and "*friends with the poor.*"[1] Many times the documents of GC 34 urged us to participate in communities of solidarity. At GC 34 we renewed "*our commitment to the promotion of justice as an integral part of our mission.*"[2] We have also become more aware of the challenges entailed in adapting our identity and mission to the complexities of inter-religious dialogue and cultural variation.

5. Father General has never tired of reminding us, and GC 34 affirmed "*we do not exploit all the possibilities given to us by being an international apostolic body.*"[3] GC 34 could not have been more specific in its declaration:[4]

> "Today, more than ever, the needs of the world constitute an urgent call to put our Ignatian universalism into practice. Growing consciousness of the world has given us a deeper realisation that some problems are global in nature and therefore require global solutions."

6. The Congregation stipulated problems such as "*the division between rich and poor and the consequent need to seek an alternative socio-economic world order.*"[5]

7. There will continue to be radical and genuine differences amongst Jesuit apostolate partners about the effects and inevitability of globalisation. But we need to be united in our commitment as an international order and global institution that has been one of the beneficiaries of the process of globalisation.

8. Due to our mission, identity, apostolic commitments, and way of proceeding, we must respond to these processes of globalisation and marginalisation. The many, and sometimes strong, tensions amongst us regarding this issue must be acknowledged as a grace, not an impediment. GC 34 reminded us, "*To live this tension between the local and the universal is not easy; our universal consciousness needs to be nourished, expressed and challenged.*"[6] Today this can only be done faithfully by Jesuit apostolate partners committed to a mission and identity shaped by a just response to globalisation and marginalisation.

9. We come to these problems and challenges wanting to support the marginalised in their situation, respecting their capacities to create a true human life within their own cultures and in

the global context, and joining in their projects and initiatives. We can facilitate the building of existential bridges joining people in their diverse experiences of globalisation and marginalisation. By promoting local communities of solidarity, we can help connect people in global networks. Our mission is to inspire these communities and their networks to build rich, just, cooperative, integrative social relations that denounce and fight against unjust, exclusive relations.

10. This document is neither an academic treatise nor a set of directives. It is an invitation and guide for Jesuit apostolate partners wanting to contemplate and act together countering marginalisation and enhancing the benefits of globalisation for all.

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CHAPTER 1

UNDERSTANDING GLOBALISATION AND MARGINALISATION

"Seeing… hearing…and looking at what the persons on the face of the earth are doing…in order to draw some profit"
(Spiritual Exercises, 106, 107,108)

11. As Jesuit apostolate partners we share the common experience of the Spiritual Exercises. We commence the second week with the contemplation on the Incarnation when Ignatius invites us "*to see the various persons: and first those on the surface of the earth, in such variety, in dress as in actions: some white and others black; some in peace and others in war; some weeping and others laughing; some well, others ill; some being born and others dying etc.*" He also invites us "*to look then at what the persons on the face of the earth are doing, as for instance, killing, going to Hell, etc.*" As we contemplate our present world displayed to us each night on our television screens and confronting us in the most marginalised parts of our globe we also see those who are being killed and those who are living a life of Hell here and now.

12. As we contemplate our world today, we know that we are part of a complex social reality. The spiritual motions in us are complex and deep as we consider our response. In the face of the enormity of the task, we can return with fruit to the contemplation on the Incarnation and contemplate the Three Divine Persons seeing the state of the world and determining "*that the Second Person shall become man to save the human race.*"[7]

13. We are inspired by the vision of Ignatius, the holistic and cosmological perspectives of creation and the Reign of God, our sense of ecclesial catholicity, and the theological understanding of the eschatological dimension of Christ's resurrection.[8] We also find inspiration in those other religious traditions that express oneness of the whole creation.

14. The process of globalisation has made us aware that we all share life on this planet up to

the point that everyone's survival depends on others. The challenge is to develop a new civilisation so that we can relate to one another in a non-destructive, life-giving, sustainable way. We are aware that the opposite has often happened: human relationships have been destructive, at times devastating, and often unhelpful in establishing harmony, expanding the realm of fairness and creating peace.

15. We have started our apostolic journey in this new 'globalised' millennium not wholly unprepared. We carry with us the recommendation that, 10 years ago, GC 34 had prophetically made to the Society of Jesus. Emphasising the "*growing consciousness of 'interdependence' of all peoples in one common heritage,*"[9] the Congregation went on to say: "*while this phenomenon can produce many benefits, it can also result in injustices on a massive scale.*"[10] Our future mission is "*to build up a world order of genuine solidarity, where all can have a rightful place at the banquet of the Kingdom.*"[11]

OUR HERMENEUTICS AND METHODOLOGY

16. Taking up this challenge of GC 34, the Task Force (TF) on Globalisation and Marginalisation was constituted by the Social Justice Secretariat at the request of Fr. General in March 2004, with these ***objectives:***

- clarifying the impact of globalisation and marginalisation on all Jesuit apostolate partners;
- indicating responses to this new challenge;
- continuing the search for alternatives;
- initiating dialogue and action;
- inspiring Jesuit apostolate partners to commitment, by providing elements of vision and direction.

17. The TF gathered the collective learning from various experiences at the local level by analyzing narratives from Jesuit apostolate partners from all over the world, and by entrusting to each of its members the task to produce a report on the processes of globalisation and marginalisation in his home region, based on statistical data and a selected bibliography. All these materials were reflected upon and synthesised into this document by the TF in November 2005, and subsequently presented to Father General and to the whole Society.

18. The TF was a group of 8 Jesuits from various cultures and regions of the world. No doubt our deliberations would have been greatly enhanced if we had been joined by non-Jesuit partners. As Jesuits we came to the task sharing much in common. But our diverse cultures, countries of origin, apostolic networks and academic disciplines brought with it agreements and disagreements about the reality of globalisation and its effects. Though it was sometimes painful, we realised that our task was not to reach agreement about the effects of globalisation. We needed to find a vocabulary that allowed us respectfully to share our diverse experiences of globalisation and marginalisation.

19. Even when we acknowledged the same interconnected reality of globalisation, some of us presumed that the constraints on human creativity could outweigh the possibilities. Others of us presumed the contrary. It is not that one group was more or less hopeful. Being differently positioned in our world, we have experienced different parts of the same multi-faceted reality. Coming together to share these varied experiences and wrestling with the task of producing a document on the apostolic challenges of globalisation and marginalisation, we came to appreciate that the reality of each of us is so complex that it cannot be described in binary terms of north-south, rich-poor, western – non-western, included-excluded, winners-losers. Wherever we live and with whomever we work, we all confront the constraints and possibilities of a world which has and continues to suffer the dehumanising effects of colonisation and exploitation.

20. Working through the pain of disagreement we came to the acceptance of a text which often contains internal tensions which are not to be resolved by sharper definitions and better understanding, but which are to be lived faithfully so that the urgency of our apostolic task can find some practical expression. We hope this document opens up creatively some of the ambiguities and tensions so that Jesuit apostolate partners are better situated in the diverse Jesuit

apostolates to respond to the reality of globalisation, trying to reduce the marginalisation of those with whom we live and work.

21. This document will achieve its purpose if it helps Jesuit apostolate partners:

- build trust in the network of international Jesuit apostolates across cultural, national and academic boundaries
- respond globally from within our ministries and assist in the essential advocacy with those who are the primary beneficiaries of globalisation
- constitute communities of solidarity with those most marginalised who are mobilising against the constraints of globalisation.

22. GC 32 stressed that our mission is the service of faith of which the promotion of justice is an absolute requirement.[12] GC 34 emphasised that to be friends of the Lord is to be friends with the poor. The writing of this document has been an exercise of common global discernment at the service of those marginalised amidst our global reality. The process has opened up ways for concrete strategies and tactics being together discovered precisely in the process of a discernment that builds up communities of solidarity. This is an experience of emergence of a new form of commitment amidst and precisely occasioned by our differences.

23. Taking seriously both the recommendation of GC 34 to build communities of solidarity with the poor,[13] and the Church's constant reminder that the "'*preferential option for the poor' should be reaffirmed in all its force*", because this option has a "'*special form' of primacy,*"[14] we have looked at the phenomenon of globalisation ***from the perspective of the poor***, forging an alliance with them.[15] From the standpoint of those who have not benefited from globalisation, even seeing their lot deteriorate, we perceive this phenomenon as accompanied by a process of marginalisation and exclusion. This is the reason for our decision to ***include the term 'marginalisation'*** in the title of this document. The historical process of marginalisation is in different circumstances accelerated or arrested by globalisation. Globalisation is neither the single cause nor the all pervasive evil behind the situation of the marginalised. We must avoid the fallacy of attribution.

24. We need to understand ***the newness*** and complexity of these twin phenomena and of the implications for our apostolic endeavours. We need to appreciate ***the acceleration of marginalisation that globalisation has caused to already marginalised people and the urgent necessity of our response at the local, national, regional and global levels.***

CHARACTERISING GLOBALISATION

25. The phenomenon of globalisation, understood as the dynamic that expands interconnectedness in the world is quite old. Commercial enterprises through land and sea were known from time immemorial. The colonial expansions of the 16th and 17th centuries were well known to a number of Jesuits who travelled far and wide. Later colonial expeditions during the 18th and 19th centuries connected many more countries of Africa, Asia and Oceania to various metropolises in Europe. In the 20th century external colonialism was often replaced by internal colonialism.

26. Globalisation ***is experienced differently***. The 'subject's locus', the geographical, cultural, political, economic and social place determines whether this process is perceived mainly as an opportunity or a threat. Even the same person can experience globalisation differently. For example, European textile workers may have their jobs threatened by cheap imports from China while at the same time they benefit as consumers of other cheap Chinese goods.

27. There is no one conclusive and comprehensive description of the phenomenon. The process is also extremely ***complex*** in itself, resulting in varied and often contradictory explanations.

28. One reason for this complexity is the manner in which interconnectedness today embraces the areas of economic, cultural, political, social, legal, and religious life. All these aspects are affected, interact with each other, and exhibit various feedback loops provoking unexpected and contradictory effects.

29. A common but limited understanding of globalisation interprets the phenomenon in purely economic terms and links it to the development of neo-liberal capitalism helped by technological and informational changes, including aspects like liberalisation of international trade, expansion of foreign investment, cross-border production systems, privatisation of the public sector, liberalisation of labour laws, and other government regulatory systems.[16]

30. There are international institutions like the World Bank, the International Monetary Fund, and the World Trade Organisation that have increased the effects of globalisation by encouraging and supporting the implementation of market-driven economic policies across the globe. Pope John Paul II constantly reminded us that globalisation was an economic process, based on technological progress that makes communication (electronic and conventional) easier and cheaper together with relevant **cultural and political** consequences.[17]

31. The process of globalisation has produced many '***tensions***'. To cite just a few:

1. openness and universality *versus* neo-colonialism and imperialism;
2. the expanded freedom of the individual *versus* the resurgence of new communitarian projects;
3. the tendency to 'homogenise' cultures *versus* the strong emergence of individual and group-identities;
4. consumerism *versus* sustainable development;
5. local *versus* global citizenship; and finally
6. a guarded attempt to downplay institutional religion *versus* the rise of neo-conservative religious expressions.

32. Certain values and attitudes promoted by globalisation have undermined traditional Christian and humanistic values. Religious life has been badly mauled by cultures tending to emphasise wealth, power and prestige, aggressiveness, sexual freedom and extreme individualism. In the name of religion, violence has acquired new lethal forms. Globalisation has also made inter-religious dialogue easier and more necessary, has favoured both the formation of broad religious alliances against poverty and the recognition that religion and values need to play an active part in shaping our world.

MARGINALISATION AND EXCLUSION

33. Marginalisation like globalisation has always affected humanity but in the last decades this has taken new forms, acquired new depth and become more paradoxical. In the context of a global world apparently promising prosperity to all, marginalisation appears as a process ***denying opportunities and outcomes to those living 'on the margins' and enhancing the opportunities and outcomes of those who are 'at the centre'***. Combining discrimination,[18] and social exclusion,[19] marginalisation[20] offends human dignity and involves the denial of human rights, especially the right to live effectively as equal citizens. Despite their large contribution to economic growth through cheap labour, the marginalised of today often remain invisible and voiceless.

34. While those at the centre have benefited from globalisation, the already marginalised have often been left further behind. While some of the poor have been able to enjoy the new benefits of globalisation, many others have been further disadvantaged by the entrenched social, cultural, political and ethnic divisions which increase their marginalisation and exclusion.

GLOBALISATION: A NEW PHENOMENON

35. Rather than engaging ourselves in putting forward another definition of the twin processes of globalisation and marginalisation, we need to reflect on the characterising elements that make what we call 'globalisation' a ***new phenomenon*** and a new challenge for us as Jesuit apostolate partners.

36. The newness of this process today is that life together has become more complex, while the threats to break and destroy it have also acquired a new plausibility. The hopes of a new humanity appear closer than ever before, but the price paid

by many of the poor is intolerable. The ***newness*** of this situation may be explained by the following three ***characteristics***:

(a) The intensity and scale of interconnectedness.

37. Human beings and institutions are capable today of entering into new relationships and of changing present relationships between space and time. This web of relationships has a ***holistic*** trait: it has been extended to the whole earth. It is not only the reach of this web of relationships that has been dramatically enlarged. The web can also touch and penetrate the intimacy of individuals and institutions. It also exhibits a ***complex and interacting*** character. Economic, political, social, cultural, religious and military aspects are mixed in myriad patterns. This deepened and widened interconnectedness can be both a harbinger of hope and solidarity and a powerful instrument for marginalisation and domination. A few examples indicate the scale of the changes taking place:

1. Significant political, religious or sporting events can relate together simultaneously millions of people around the world.
2. Libraries can be visited virtually by all those accessing the internet.
3. While consumers and producers have been brought together across the world, producers have spread various production activities across the globe, and consumers can buy almost any product anywhere in the world by pressing a button.
4. While in the past we could deal discretely with the economic, social, political and cultural aspects of society as separated from each other, today's interconnectedness affects all those aspects simultaneously, making them difficult themes for analysis and reflection.
5. The speed at which relationships are created and altered makes it more difficult to distinguish the cause from the effect. Rather, we seem at times to be involved in a new circular flow where cause and effect tend to merge with each other.
6. The relationship between the 'global' and the 'local' is not unidirectional. Though the impact of the global on the local seems to be more important and decisive, the local does exercise considerable impact on global forces.
7. Relationships between humans and the earth have changed dramatically and today, unfortunately, we stand at the threshold of serious threats to the life we hold in common.

(b) The new 'fluidity' of modernity

38. This web of new and changed interrelationships is also characterised by a certain 'fluidity', and 'liquidity' both at the conceptual and institutional levels.[21] The 'solidity' of traditional relationships with its corresponding universe of meanings has been replaced by a constant melting and reshaping that bring a sense of 'relativism' increasing the gap between individual and collective political action. One of the consequences of this fluidity is the constant ebb and flow capable of throwing masses of individuals to the margins and creating a huge mass of human and non-human waste.[22]

39. Paradoxically while some borders become more fluid, others solidify. Accompanying the promises to create open ***frontier spaces*** of encounter allowing communication on a far broader scale than before, there is a hardening of borders to stop the increasing flows of migration. On the one hand, the 'fluidity' of borders has allowed for new kinds of imperialism and colonialism, and for rapid movements of financial capital; on the other hand, security considerations have made travel abroad for people coming from poor countries difficult, and at times, demeaning. While this borderless world seems to promote various forms of cultural hybridisation (*mestizaje*[23]), cities in affluent countries develop new forms of xenophobia, casteism and racism.

(c) Structures and hubs

40. Interconnectedness, even if it is fluid, creates a web (or community) of interdependence which results in a set of structures that holds this web together. Rather than doing away with the traditional 'social structures', this new phenomenon has created ***very complex interrelated structures*** that are often hidden to the naked eye. These structures are not self-created

and autonomous. They are the result of human and institutional agency, however complex and intricate. Transnational organisations, like multinationals, have the capacity to use them to their advantage. These structures can also be used to promote solidarity.

41. ***Emergence*** is the process of complex pattern formation from simpler rules. Taken from the realm of biology, the term describes the way in which new and more complex webs of interconnectedness develop. New 'bodies' appear, some of them virtual, that have more or less stable features and develop interests, goals and actions of their own. By setting new patterns of interaction they develop new 'rules of the game'.

42. A new community of relationships comes into existence being maintained by new ***channels*** which transfer information and knowledge. This web or community becomes a powerful new reality, greater and different from its constituting parts. The web has a ***systemic character*** and develops new laws that govern a certain transient cohesion and consistency.

43. Communication in this web of relationships takes place increasingly through the new ***channels*** which have been created. These channels are particularly influenced, and in some cases determined, by the existence of '***hubs.***'[24] They have the capacity to configure and reconfigure the web and to determine the laws (opening and closing of gates) that govern the transmission of knowledge, meaning and, ultimately, power.

44. The process of marginalisation also partakes in this systemic development of relationships. On the one hand, illiteracy, and the 'digital divide' exclude a large part of humanity from access to an important set of relationships, especially those deriving from the use of the internet and other modes of information technology. On the other hand, the opportunity to utilise this web advantageously is in the hands of large institutions and corporations. It is then used for generating quick and speculative profits. Greed and corruption can be carefully hidden under the veil of 'inevitable processes'. At times, the poor may get the impression that a new world is being developed independently of the hard realities that engulf them.

THE URGENCY OF THE TASK

45. The direction that the twin phenomena of globalisation and marginalisation have taken raises urgent questions for the future and the sustainability of the human family. These same questions touch the heart of the Society's identity and mission. Unless they are squarely faced by all peoples together, our world will not be headed on the path of equality, peace, and sustainable development.

46. As Jesuit apostolate partners in a globalising world, we need to affirm our commitment to the catholicity of our mission so that we might play our part in the Church in the modern world. Catholicity is the contemporary mark of our Church corresponding to humanity's new situation of interconnectedness in which locally inculturated, global citizenship is the *sine qua non* for universal justice and peace.

47. The catholicity of the Church, as we experience it today, reflects a new awareness of the globally interconnected character of our human interaction and the need for institutional cooperation across disciplines, cultures, religions, geographical boundaries, and economic interests. In responding to this need, we are at a crossroads. Do we as Jesuit apostolate partners sense the urgent need for our inculturation of the Gospel to become global in character as well as local in action?

CHAPTER 2

REFLECTING ON OUR GLOBALISING AND MARGINALISING WORLD

"To ask for what I want … for knowledge of the deceits…and for knowledge of the true life which the supreme and true Captain shows and grace to imitate him…"
(*Spiritual Exercises*, 139)

48. The Ignatian meditation on the Two Standards teaches us that in human history the tension between good and evil is always present. We must all discern together because we are all parts of the same web of human relations in which this tension is present. We need to take account of all perspectives, each with its contribution of knowledge and values. If we all discern together, we can then act together to change the structured patterns of social relations so that they include those who have been marginalised. Thinking, discerning and acting together opens the way to a cultural change, to the conversion of each of us to a universal outlook, the expression of a new level of humanity. In this chapter we set out some guiding principles before then considering common challenges confronting us as we reflect on our globalising and marginalising world.

GUIDING PRINCIPLES

49. In the light of the regional reports (see Annex) and narratives, ***four guiding principles*** (Box 1) may help us reflect on the manifold reality of globalisation and marginalisation all over the world. These four principles express both the challenge raised by Pope John Paul II to "globalise solidarity" and Ignatius' insight contained in the overarching movement of the *Spiritual Exercises* from the 'Principle and Foundation' to the 'Contemplation to attain Love': *"It is necessary to make ourselves indifferent to all created things"*[25] and *"in all things to love and serve the divine Majesty."*[26]

50. The ***first principle (Being as Subject)*** refers to ***human dignity*** and to the fact that people and groups are ***historical subjects of their destiny***. The term 'subject' needs to be understood here not in a one-sided liberal individualistic sense, but in the fuller sense of Christian personhood. The subject's full dignity is experienced in the encounter with others. This principle denounces all form of discrimination, exclusion and oppression. It also denounces all forms of paternalism and neo-colonialism, and proposes the path of joint responsibility, and respectful dialogue. It runs counter to an individualism that shuts off the individual and the group from their vocation to relate to others in new and different ways.

51. The ***second principle (Inclusive Relations)*** concerns ***inclusion*** against all forms of exclusion as the true means of attaining the common good as well as justice and reconciliation. It denounces all forms of fundamentalism. It rejects also narrow nationalisms that discriminate among persons, increasing xenophobia and racism, the various forms of cultural, ethnic, gender and caste projects that enhance 'own-identities' in a move that excludes the identity of the other.

52. The ***third principle (Transforming Relationships)*** expresses anew our Jesuit apostolic charism. Given the reality of perverted and broken relationships, there is a need for transforming ***from within the web of relationships that constitutes global reality***. The courage to transform requires a vision of a healed world, and a commitment to basic human values, including fairness and justice. This transforming of relationships takes place in dialogue with various cultures and religious traditions. It demands today a humble dedication to healing the wounds of hatred and division, finding concrete ways to establish peace based on justice.

53. The ***fourth principle (Acting in Synergy)*** indicates a mode of action based on ***synergy***, that is, strengthening, creating and developing webs of relationships that build up reality. This new world calls us to build bridges; to create partnerships with all actors; and to network with other institutions. It calls us to develop ***apostolic partnerships*** not only with those who share our Christian faith, but with people of other cultures and religions who share similar values and strategies, across all economic sectors.

54. In light of the four guiding principles, this chapter, drawing from the narratives and regional reports, proposes for ***common discernment*** some

challenges that require the building of relationships at the global level. We are able to gaze upon certain features that may create life-giving conditions and reflect on others that marginalise, divide and shatter our 'life-together.' We engage in a discernment of the 'deceits' and the 'true life' that this global world holds.

CHALLENGES FOR DISCERNMENT

The logic of the market

55. Markets are human institutions and they need rich institutional contexts (State, laws, civil society, trust etc.) to work properly. When they behave accordingly, markets are an ***instrument for efficient allocation of resources*** for production, minimizing waste. On the other hand markets show well-known insufficiencies with regard to key issues for human life. As fair competition is possible only within an institutional framework of cooperation, adequate institutionalization must guarantee that markets remain under control of society at large. In order for this kind of social control to exist ***a strong and organized civil society is needed***, one that can hold the State accountable. This is especially needed at the international level, taking into consideration the different weight of the actors involved.

56. In this document the term 'Logic of the Market' refers to a set of ideas, practicies and institutional behaviours that absolutise profit, making it the primary value of humankind. The imposition of such logic as the principle governing every aspect of human life has caused great pain and suffering. For the sake of human dignity and care of the environment, it is

BOX 1
GUIDING PRINCIPLES

Principles	Evils to avoid
1. **BEING AS SUBJECT** **Subject hood of all**, including the marginalised, co-responsibility, based on human dignity	☑ Paternalism ☑ Colonialism ☑ Arrogance ☑ Dependence ☑ Uninhibited Individualism
2. **INCLUSIVE RELATIONS** **Inclusion of all**, especially the 'other', the 'different', the excluded and the other species on earth	☑ Fundamentalism ☑ Narrow nationalism ☑ Xenophobia / racism ☑ Chauvinism ☑ Gender exclusion ☑ Casteism/ethnicity ☑ Environmental exploitation and degradation ☑ Demonising the powerful
3. TRANSFORMING RELATIONSHIPS **Transforming and healing from within** to achieve peace and reconciliation, based on justice, security, dignity, equality, dialogue, respect (for faith, culture, religions	☑ Understanding the dimensions (faith, justice, inculturation, and inter-religious dialogue) of our Jesuit charism independently ☑ Living in disharmony ☑ Conflict and war ☑ Substitution of ethics and politics with economics
4. ACTING IN SYNERGY **Looking for synergies** and creating alternatives for understanding/acting/being together/teams/partnership/accompaniment/liturgies and symbolic actions	☑ Individualistic spirituality ☑ Relying on individual-driven pioneering efforts ☑ Maintaining unconnected sectoral (pastoral, educational, social) approaches ☑ Destructive competition/unnecessary duplicating action

necessary to ***keep the 'logic of the market' within the field to which it is appropriate by putting it under the control of a set of regulative mechanisms***, policies and institutions.

57. Pope John Paul II cautioned: *"The market as an exchange mechanism has become the medium of a new culture. Many observers have noted the intrusive, even invasive, character of the logic of the market, which reduces more and more the area available to the human community for voluntary and public action at every level. The market imposes its way of thinking and acting, and stamps its scale of values upon behaviour."*[27] Raising general economic patterns to the level of absolute, 'quasi-physical' laws blurs ***the role of politics as a space for human liberty*** to design the way we want to live together in society. Discernment is required as we face new forms of tension between market and society.

Cultural erosion and the issue of inclusion

58. We all ***live our interconnectedness enmeshed in culture***. It is culture that gives meaning to our interconnectedness and sustains it. Culture makes us what we are, and explains what we do. We have the power to re-shape and change the way we live our life-together, and hence culture.

59. While this global world allows for the creative encounter of various cultures and religions, numerous facts of daily life point in the direction of ***chaos, division and disintegration***. The erosion of traditional cultures and religious beliefs is common in all regions of the world. However, there are also powerful reactions asserting ethnic, caste, linguistic, territorial, religious or political identities. A certain homogenisation of cultural mores has been accompanied by radical assertions of primary identities. In both processes new identities are created and re-created. Affirmation of cultural identities needs to be complemented by **a critical reflection from within** to avoid the destructive dynamic that can occur in local cultures.

60. The problem of ***cultural exclusion*** linked to the debates on identity has become decisive in plural societies. Cultural exclusion occurs, first, when a person or group is not allowed to participate in society in the way that others are allowed and encouraged to do; second, when society's dominant group or majority denies recognition of a lifestyle that a group would choose, and this intolerance can include the insistence that members of the group must live exactly like others (the majority).[28] In a globalised world in which all cultures are included and respected, there ought to be an interconnectedness in which every culture is enriched.

61. We need to discern together our attitudes to cultural change, and to processes that, pretending to affirm identities, contribute to the exclusion of many. A serious reflection is required to discern practical ways of upholding cultural liberty in plural societies. We need to be vigilant against the 'tyranny of identity' and against 'cultural determinism'.

Violence and conflict transformation

62. ***Violence includes much more*** than physical violence. Non-physical violence often affects the quality of our mutual relationships. A great deal of violence is hidden or not perceived as such, a fact that does not diminish its force and destructive capacity. Violence is often inflicted on individuals and communities that are forced to remain silent. In some cases, violence is exercised in ways that not even the victim is aware of. The very act of being marginalised is an act of violence.

63. Conflicts are part of life, but violence leaves permanent scars both on the perpetrators and the victims, and its effects are difficult to eradicate. We need to understand the cultural differences that may lead to clashes, the injustices that funnel grievances which then lead to sudden eruptions of indiscriminate violence. When the real causes of violence are hidden and unrecognised, people often respond to conflict only with further violence.

64. Our common discernment must address the question of how to deal with violence. An effective way of dealing with that bleeding web of interconnectedness that represents our life-together today demands the setting up of mechanisms to prevent violence. We must engage all concerned parties in dialogue. Walking together the path of peace, reconciliation and forgiveness, we can be committed to justice for all.

Unsustainable Environmental Degradation

65. The ***abuse of the environment*** affects our life-together and especially the lives of the poor and marginalised. Violence to the earth has probably reached the stage where we have crossed some points of no return. The worldwide ecological degradation and its complexity patently show the negative impact of our current model of interconnectedness. Existing first world levels of consumption and use of natural resources cannot be replicated in all countries of the world. Exercising self-restraint in consumption and internalising the environmental costs of production become imperative as a first step towards a new sustainable way of living together. Without common discernment of environmental tensions, we risk overlooking an essential ingredient of our interconnectedness.

Politics and governance

66. Over the last two decades the world has witnessed ***unprecedented signs of solidarity***. By a skilful use of the global web of interconnectedness, peace processes have been initiated and some conflicts resolved. Local communities have been able to voice their grievances at international fora. Most governments have banned the military use of landmines, and a campaign to achieve the Millennium Goals is developing. Multilateral institutions and some creditor countries have forgiven -however imperfectly- bilateral and multilateral debt owed by very poor countries. Many enterprises have begun to take corporate social responsibility seriously. These campaigns have been able to make effective use of the synergy principle. Fighting discouragement and failure, many civil society organisations and cooperating governments and enterprises have made a significant difference in re-configuring the pattern of global relationships in favour of all.

67. It is no longer viable to think about the political process only in terms of national societies. Ongoing global economic and cultural processes require that we all ***understand ourselves as world citizens***, members of a global civil society. As global citizens we need corresponding political institutions with a global scope, so that the common good of humanity is taken care of in the emerging world. Only with the deepening of the political conscience of each person and the setting up of new political institutions at the regional and the global levels, will it be possible for all of us, as global citizens, to decide how we want to live as the interconnected human family.

68. The ***disaffection with politics*** felt by many, especially the poor, is a symptom of the failure of existing political institutions to govern and manage the common good. In order to synergise all actors of society, the nation State ought to take on, rather than give up, social responsibilities, while new international political institutions create new forms of global participation in decisions for those locally affected. We are called to create, with and for the poor, mechanisms for wider political participation in and control of the political process, both at the national and the global levels. We are thus called to discern the most appropriate way to cooperate in empowering the marginalised to have a voice in decisions that affect our life together.

69. This chapter has touched upon five areas of our common global life. Each area carries a unique set of tensions and challenges to discernment. The Appendix provides summaries of the reports on globalisation and marginalisation that came from the different regions represented by TF members. These summaries carry ample matter for our discerning together.

CHAPTER 3
LIVING AS JESUIT APOSTOLATE PARTNERS IN A GLOBAL WORLD

"Love consists in interchange between the two parties… so that if the one has knowledge, he give to the one who has it not, the same of honours, of riches; and so the one to the other"
(*Spiritual Exercises*, 231)

70. The ideal of interchange and sharing, of giving life, and of life together, expressed in Ignatius' understanding of love as 'interchange' (*Spiritual Exercises*, 231), constitutes the essence of ***being simultaneously mystics and prophets in this new world***, or as Ignatius says 'contemplatives in action.' By being mystics we underline the necessity of strengthening our union with God, and of living in a way that is credible and challenging to the 'logic of the market' as a governing principle for all human relationships. By being prophets, we associate our apostolic action with the mission of Jesus Christ: a mission of denouncing selfishness and injustice and proclaiming a new set of values and action plans that can benefit from the immense opportunities provided by this new world.

OUR SPIRITUALITY IN A GLOBALISING WORLD

71. In our globalising world the core challenge is sustainable life together. Life together, in communion, is the Gospel challenge expressed by Jesus Christ in his call for the Reign of God. The mystery of the Trinity reveals the essence of God as life-together. We are called to be one in many, to include rather than exclude.[29] The same concept of one in many or oneness in diversity is the foundation of many religious traditions. Such life together presupposes a view of reality that integrates global and local aspects. It demands a complex anthropology of human dignity in which human beings are considered subjects committed to the common good of all.

Living the 'logic of the Gospel'

72. The significance of the ***three religious vows*** as concrete expressions of core Gospel values touches the heart of Jesuit commitment to God and to the building of God's Kingdom. The three vows promote a set of values, attitudes and behaviour, a ***Gospel culture***, which stands counter to the forces resulting in marginalisation. The values inherent in them express both a mystique of living in union with Christ and a prophetic stand against the logic of an unbridled market. The living of the values enshrined in the three vows is not limited to those who freely decide to embrace them; rather, keeping in mind the different charisms, it is extended to all those who want to share in the Jesuit spirit and apostolic commitment.

73. The ideal of evangelical poverty expresses "***our solidarity with the poor***,"[30] our desire to live in communities of insertion. Following Jesus in poverty also becomes a ***powerful counter-cultural sign*** against the culture of 'consumerism', of affluence and waste.

74. The apostolic[31] vow of chastity expresses the choice to follow the Lord in the service of the Kingdom.[32] Upholding freely the values of evangelical chastity we reject those relationships that enslave and dominate, and that 'logic' which manipulates human beings for personal satisfaction, considering them in some extreme cases as mere commodities that can be traded for personal use and abuse. It is important to build interconnectedness on the basis of dignity and respect.

75. The ideal of obedience proposed by Ignatius and rooted in the Gospel contains a prophetic appeal to discern not our own interest but the will of God who wants life-for-all in abundance. It is ***through obedience that a Jesuit receives and lives his mission to the whole body of the Society***. The 'logic of obedience' challenges excessive individualism and lack of apostolic availability.

Sharing the 'logic of the Gospel'

76. Given the apostolic rootedness of religious life, the ideal described above ought to be translated and incarnated into concrete ways of living and acting. The logic of the Gospel must be lived and shared with all those with whom we struggle to bring God's Kingdom. The development of ***communities of solidarity*** proposed by GC 34 can become a very significant instrument in sharing the logic of the Gospel.

77. '***Solidarity***' is intimately linked to a "*commitment to the common good,*" to a practical acceptance that "*we are all responsible for all*", and it must be understood and rooted in "*the sphere of justice.*"[33] According to the Church tradition, ***solidarity is a form of reciprocity*** between God and human beings that is extended to relationships among women and men.[34] We can appreciate the profound connections between this understanding of solidarity and the term 'interchange' used by Ignatius in the Contemplation to Attain Love. Understood in this sense, 'solidarity' also implies a close commitment to those suffering marginalisation. Communities of solidarity should be open to all global actors committed to the common good, sharing the concerns and perspectives of the marginalised and looking forward to a transformed reality.

78. We need to find practical ways of taking forward the recommendation of GC 34 to develop communities of solidarity at three levels: at the grassroots, with civic organisations, and at the political level. This "*must be done in the context of a sustainable, respectful interrelation between diverse peoples, cultures, the environment, and the living God in our midst*."[35]

OUR CHARISM IN A GLOBALISING WORLD

79. From the perspective of the marginalised, the possibilities offered by globalisation are mainly perceived through their experience of a world torn by violence and division. Even in rich countries, marginalisation occurs, often as a result of growing income inequalities. Whether in rich or poor countries, the marginalised look at the world across a violent divide. It is from this perspective that our task and mission can be described as one of joining with others in ***actively transforming*** this situation of marginalisation and exclusion from within, in an effort to create a new, global interconnectedness in solidarity. This transformation will have to take seriously the ***task of healing and reconciliation***. To this end, it is absolutely imperative that all our ministries are permeated by faith, based on justice, rooted in culture and open to dialogue with other persons of goodwill.[36] We may fruitfully reflect in common on some of the ***effects*** that this new interconnectedness may have ***on the dimensions of the Jesuit charism***.

80. Certain expressions of faith reveal a fear of accepting uncertainty and diversity. This leads people and institutions to become self-centred, inward looking and protective of truth rather than instruments of solidarity. For us, faith ***cannot become a purely individual experience***, a kind of narcissism. Similarly, shopping for religious experiences or accommodating religion to one's needs conceals the seed of relativism.

81. The ***consequences of unjust or unfair relationships*** between people and the earth have much greater impact on the poor today than before. The integrated structures that support this web of relationships are difficult to detect and appear as 'natural and given.' Great effort is required to analyse them and discover both their possibilities and destructive potential. In this regard, we need to be acutely aware of the manner in which cultural and religious differences are blamed for the deep conflicts besetting us, and often used to cover other larger economic and political conflicts.

82. ***Religious fundamentalism*** of all hues has succeeded in polarising communities and entire countries. In all its various forms, religious fundamentalism shuns true dialogue, and cultural and political freedom. The role of religion in public life has become a subject of intense debate. On the resolution of these debates depends, to a great extent, the socio-cultural and political stability of many countries all over the world. Through constant dialogue and openness to 'difference,' we will be able to find ways of reconciling the autonomy of public life and the public character of religion.

OUR INTELLECTUAL LIFE IN A GLOBALISING WORLD

83. Recent developments of the last decade, both positive and negative, point to the need for a ***serious reflection on the quality of intellectual life*** in the Society of Jesus.[37] The dramatic changes in the 'business' of knowledge constitute an urgent call to advance further in defining our intellectual vocation more clearly, particularly

towards developing a view on dismantling narrow understandings of knowledge and on creating a knowledge of knowledges.

84. What we understand as 'intellectual life' however is something broader than the concept of knowledge. There has been a tendency to narrow knowledge down to scientific, technical, so called 'objective knowledge'. Broad knowledge or intellectual life ***aims at relating knowledge to reality*** in a hermeneutical process, and at acquiring meta-knowledge, that is, an ability to evaluate knowledge and its processes. Intellectual life must ultimately uncover, analyse and denounce the power structures that are engendered by knowledge and that marginalise millions. Knowledge in this broad sense encompasses also the capacity to integrate experience into larger frameworks as well as the aesthetic and playful aspects of life. We may also speak of the biblical sense of 'knowing' referring to a certain 'intimacy' with the whole reality. This aspect is important since it puts us in contact with the reality of those who suffer.

85. The ability to be immersed in and contribute to the generation and transmission of this broad spectrum of knowledge ***requires today a change of paradigm and methodology***. Interconnectedness lies at the core of knowledge management. The need for multi-, inter- and ultimately, trans-disciplinarity demands that those engaged in these processes ***operate in teams,*** where new types of knowledge can be elaborated. It also means that no individual alone is able to oversee the knowledge required even for some of our daily instruments and procedures. The time of the "*homo universalis*" has past. New forms of knowledge (i.e. hyperlink and web types of knowledge) have become very important.

86. Many of these teams have developed new forms of 'horizontal leadership' and 'lateral thinking'. We need to ***explore alternative methods,*** to bring a certain freshness to our intellectual life. Some methods have emerged from the use of the internet. There are newly developed practical methodologies to help us learn from our past experiences (including analysis of 'best practices'). Narratives and symbolic forms may help us to develop new meta-narratives. We need closer articulation and coordination of key activities like field experience, reflection/analysis and advocacy.

87. Never before has the dictum 'knowledge is power' been more relevant than in today's knowledge economy. Never before has knowledge been so much protected and controlled. Knowledge has also become an extremely ***valuable commodity*** in the neo-liberal market subject to strict property laws.

Our educational task

88. The Society of Jesus has always promoted education, understood in a broad sense, as an important way of creating and transmitting knowledge and of shaping the socio-cultural universe of our time. GC 34 bears witness to this thrust in its two decrees on 'Jesuits and University Life'[38] and 'Secondary, Primary and non-Formal Education'.[39] The rapid changes that have taken place in this area have exceeded all expectations. The logic of the market has turned quality ***education into a profitable marketable commodity*** and this has hit severely, and in multiple ways, our educational institutions. In this global world it is, therefore, necessary to develop a critical global outlook both in the people we educate and in our educational institutions.

89. Efforts are under way to break the ***isolation of various Jesuit educational institutions*** within a province or a region.[40] The idea of an educational 'continuum' linking various stages and various types of education has made limited progress. The lack of synergy among our educational institutions renders them unable to respond to the issues raised by interconnectedness.

90. The same ***lack of synergy between universities and the social centres*** highlights vividly the narrow apostolic approaches we pursue. On the one hand, universities and other institutes of higher learning are increasingly incorporating the social dimension; and on the other, social centres find it more prohibitive to engage in social science research.

Challenges to Jesuit formation

91. While reflecting on the 'education' of Jesuit scholastics, the elements highlighted above

should be taken into consideration. The central question is whether Jesuit formation structures and curricula are fully adapted to the world we live in today, promoting a critical global outlook and communal discernment.

92. The changing nature of the world demands a serious reflection on the spiritual tradition of Jesuit formation. Does it foster the formation of ***over-individualistic Jesuits?*** The relational aspect in spiritual and apostolic life must be considered. Particular attention needs to be paid to the capacity to work in teams, to the willingness to work with non-Jesuits and in non-Jesuit contexts.

93. One of the greatest dangers in Jesuit formation today is the tendency to look at it ***only from the academic point of view***. There have undoubtedly been reasons for tightening the academic component of formation, but the danger is that the valid experiences undertaken with the marginalised remain unaccompanied and disconnected from the formal curriculum.

94. While the international character of Jesuit formation houses is a positive sign, the issues of ***cultural identity*** and the ***experience of trans-culturality*** may not always be present at the level of academic discussion and reflection.

95. The efforts to introduce trans-disciplinarity, teamwork and critical thinking into the curricula must continue and be expanded. When deciding the type of candidates to be accepted and while granting them permission to move to a subsequent stage, their capacity to deal with an interconnected and complex cultural world needs to be taken seriously. The younger generation is generally familiar with the use of the internet to gather and transmit information. The danger of living in these virtual spaces is that some may become ***insulated from the realities of suffering*** and marginalisation.

FORMING OURSELVES INTO ONE BODY

96. Insisting on the need to develop an "***attitude of universality,***"[41] GC 34 took important steps to make the governance of the Society of Jesus truly global and yet rooted in the local situation.[42] There is a compelling felt need for adequate structures of governance to respond to this challenge.

97. Over the last 10 years the Society of Jesus has made ***substantial progress in functioning as a universal body***. Partnership and collaboration have taken new forms. New structures of regional governance have been developed. Provinces and Assistancies have fostered bilateral and multilateral apostolic projects. The sharing of finances among Provinces and Regions has been intensified. This movement seems to indicate that we are moving towards becoming truly universal. We need to go further in responding creatively and concretely to the challenge that some problems are global in nature and, therefore, require global solutions. There are some areas of apostolic governance that require common discernment to move ahead quickly and decisively.

Mission and governance

98. If we are faithful to this tradition we will develop ***accountable and responsible structures of governance*** to make our governance more universal and effective at all its interconnected levels (personal, communities, provinces, regions, universal).

99. In reflecting on ways to make our government more attuned to apostolic needs in the complexity of today's world we may keep in mind some general ***principles of governance*** that may be applied at all levels (local, provincial, regional, universal) of government in the Society of Jesus.

1. ***Flexibility*** refers to the ability of our governing structures to change and adapt our instruments of governance according to the needs of the mission. It refers not only to the way in which we communicate but also to the mechanisms used for deliberation, discernment, decision-making and evaluation. The participation of all Jesuit apostolate partners in mission can be enhanced, and synergies among different institutions achieved through various appropriate organisational structures.
2. ***Transparency*** is not related merely to the provision of timely and adequate information, but rather to dispelling the

perceived feeling that governance does not communicate the whole message, or sequences the release of information, or is not consistent in the information it sends. It is equally important that governance is perceived as protecting the right of the individual to the norm of secrecy regarding the account of conscience.

3. ***Accountability*** of those in governing positions is two-fold: to the immediate superior, and to individual Jesuits, communities and the province. Setting criteria of accountability (and evaluation) for certain plans and projects, and clarifying the persons and bodies to whom 'government' is accountable will ensure that the fulfilment of our mission does not depend only on personal charisma. Provincial Congregations and Conferences need to find ways of exercising accountability through co-responsible forms of government.

Apostolic Discernment and Planning

100. The central question that governance in the Society of Jesus must address has been formulated by Ignatius in his description of the third type of person, the one who engages in a proper election: "*so that the desire of being better able to serve God our Lord moves them to take the thing or leave it.*"[43]

101. An exercise of collective discernment that glosses over difficulties and finally blesses all works or avoids questioning controversial works is not compatible with good governance in the Ignatian sense. Our apostolic planning cannot be effective if it limits itself to re-ordering present activities, or doing the same thing under a different name. Apostolic planning needs to form part of an Ignatian 'strategic discernment' that persuades the Society to discard some of the personal and institutional brakes that restrain its mobility.

The apostolic subject

102. As Jesuit apostolate partners, each of us is an apostolic subject. The concept of the apostolic subject is related to our first transversal principle (Box 1) and has semantic and conceptual affinities with the often-used term of 'historical subject.'[44] The connotation of the term calls up two important elements that constitute such a subject:

1. ***Sharing the same Ignatian vision,*** which needs to be interpreted and clearly defined in the light of different cultures and religious experiences; and
2. ***Sharing the same mission*** as defined explicitly by our charism of being for, and with, the marginalised of this world and transforming the complex structures of socio-cultural, economic and political domination.

103. The first element is based on a vocation, a call to be at the service of the Lord, and hence is the development of an Ignatian mystique among those from different walks of life and from different cultures who want to live it. The second calls for a commitment to be 'sent on mission' and consequently it implies the capacity to discern, and accept a mission. All Jesuit apostolate partners who follow this call become, at various levels, jointly responsible and accountable for the mission. Depending on the call and on the circumstances, the degree of co-responsibility and accountability will depend on the degree of 'availability' for mission.

104. Put this way, the ***change of paradigm implies a broadening of the concept of a body,*** not in a classical or static way, but in the way in which a web of interconnectedness develops. What remains essential in this new Ignatian web is the sharing of a call to carry out the mission of the Society at the service of the Church.

105. The provision of adequate and graded formation for Jesuit apostolate partners who are not Jesuits has been universally felt. Without a planned strategy at the Province and regional levels it may not be realistic to expect that they share the Jesuit vision and mission. It is imperative that we avoid this type of 'marginalisation' within our own apostolic ranks. Formation plans need also to be based on the design of concrete mechanisms through which, at various levels, all Jesuit apostolate partners can participate in the common apostolic mission.

106. For this change of paradigm to become a universal way of conceiving our apostolic mission, it needs to be expressed in various cultural and religious forms, so that the new 'expanded' body of the Society remains faithful to the three dimensions of our service of faith: justice, inculturation and inter-religious dialogue.

Bringing apostolic efficacy into our activities

107. Great apostolic achievements in the Society have shared a certain spirit of unplanned freedom. A new paradigm of interconnectedness has now set in. Dwindling human resources have to be carefully managed. Providing direction and singleness of purpose require ***careful apostolic planning***.

108. Respecting local conditions and differences, we need to bring ***more professionalism and seriousness to our apostolic planning*** at provincial and regional levels. Strategic planning, setting clearly the future goals and objectives, becomes an important instrument to put into practice our choices and priorities. Mechanisms of monitoring and evaluation are useful for learning from our mistakes and becoming responsible to the poor and marginalised. Plans at lower levels of government and strategic vision developed at higher levels need to be in harmony.

109. In evolving time-bound programmes or projects focused on achieving very concrete goals, keeping ***an inter-sectoral approach*** (that is, including the pastoral, socio-cultural, and educational actors) will take us on the road of building up more linkages and loops among the various apostolic sectors. These types of projects should become more common in the future.

CHAPTER 4

NEW GLOBAL APOSTOLIC STRATEGIES

"And this to reflect on myself, considering with much reason and justice, what I ought on my side to offer and give to His Divine Majesty, that is to say, everything that is mine, and myself with it, as one who makes an offering with much feeling"
(Spiritual Exercises, 234)

110. Servants of Christ's mission, we are committed to the service and communication of our faith, the promotion of justice, entry into all cultures, and openness to other religious traditions. This mission is more urgent than ever. Only faith can bring hope to our divided world. Only justice for all, including the marginalised, can assure peace and security for all who depend on a sustainable universe and social stability for life to the full. Only intercultural appreciation and the preservation of local cultures can assure all persons their identity and dignified inclusion at the table. Only true religious dialogue can bridge the chasms of misunderstanding which threaten personal freedom and social harmony.

111. In light of this vision and convinced of the urgency to respond to the new challenges we propose some apostolic strategies and practical recommendations to guide our way of proceeding.

OUR GLOBAL APOSTOLIC STRATEGIES

112. As servants of Christ's mission in a globalised and marginalised world, we should:

1. Strengthen an individual and corporate global outlook which is rooted in our local commitments. At all levels, pay greater attention to the global common good that conditions a dignified human life for all.
2. Adopt an inclusive approach which involves all actors (stakeholders) in transforming concrete situations of marginalisation. Build alliances and bridges, providing spaces for interaction and dialogue.

3. Stress 'mutual accompaniment' in our apostolic initiatives supporting the conscious choices of the marginalised in their struggles.
4. Explore the Ignatian principle of communitarian discernment in apostolic decision-making. This process is characterised by inclusive participation of all actors no matter what their differences, prayerful discernment of internal movements, and a clear final choice for action.
5. Promote publicly an overall ethical, human and interior perspective that is indispensable for all knowledge contributing to the good and the true.
6. Design structures of governance which equip us better to face the challenges of globalisation and marginalisation

RECOMMENDATIONS FOR JESUIT APOSTOLATE PARTNERS

113. Here are some practical recommendations for Jesuit apostolate partners to consider.

Our Spiritual Life

114. We are the biblical "people of God". In our globalised world we are reminded that in the Judeo-Christian as well as in other traditions, faith is not just a personal and uprooted experience. God, the people and the land are the three poles of the Covenant. We need to ***retrieve the more communitarian aspects of all religious traditions***.

115. We have the rich spiritual traditions of the Society of Jesus, the Church, other Christian communities, as well as the spirituality of our own communities and families and our personal spirituality. While these are wellsprings from which we draw our spiritual strength, Jesuit apostolate partners need to ***be more attentive to the transcendent in our individual and collective spiritual experiences and practices***. This will contribute to greater unity of minds and hearts so that we might start communal discernment together.

116. In a globalised world, spirituality has become a marketable commodity. GC 34 has reminded us[45] that an elite form of spirituality is presented as our spirituality while the people's spirituality is relegated to the background. We Jesuit apostolate partners, while being inspired by the Ignatian tradition, should explore the possibilities of ***incorporating popular religiosity as well as the religious traditions of the marginalised communities***.

117. We need to respond more globally and collectively in discerning the Jesuit mission in the world. We would be pleased to see the secretariat for spirituality initiating a project on ***common apostolic discernment*** that results in a procedure for common apostolic discernment by Jesuit apostolate partners locally, regionally and globally.

118. We need to rekindle the Gospel values expressed in our religious commitment (including the vows of those religious who live and work as Jesuit apostolate partners) as an affirmation of the Gospel. To be credible global citizens countering marginalisation in the name of the gospel, ***we need concrete counter cultural examples of lifestyle and work.*** We need to be more reflective contemplatives in action. We need to share our vision and values with all those who share our apostolic mission.

Intellectual Life

119. GC 34 re-affirmed the importance of ***theological reflection***[46] according to our charism and suggested we address the issues regarding "*the contemporary understanding of the promotion of justice, including inculturation and religious dialogue.*"[47] Here are some concrete areas for theological reflection.

1. As regards ***our service of faith***, we need to develop a new interpretative philosophical and theological ***framework*** that emphasizes togetherness and interdependence.
2. ***Reflections on justice*** may balance our present focus on the individual as the holder of rights and the Christian understanding of the 'justice of the Gospel' with a compassionate and sensitive

approach to the '***right relationships' required to build the Kingdom of God.***

3. The issue of ***culture*** touches on the issue of how knowledge and its use define and form identities, a process intimately linked to power-relations. Though globalisation has sometimes been defined as the disappearance of (cultural) borderlines, this tendency often entails a cultural homogenisation, resulting in a form of imperialist domination of the stronger culture over the weaker. More promising is an approach of reflection on, and analysis of, globalisation as a process universalising the '***frontier spaces of encounter***', a process creating more and more spaces where cultures find a new mix (hybridisation). In these spaces that are at the margins, so to speak, cultural diversities meet and new hybrid forms are created.
4. ***Interreligious dialogue*** needs to move more decisively into a reflection on the issues of fundamentalism. Closely related to this is the tendency of religions to 'take flight from reality' and look at it only in terms of 'good' and 'evil', black and white. This tendency may well be the result of fear. Interreligious dialogue is often thick with issues of religious identity – identities in which we find ourselves at ease, as they provide us with secure beacons for our daily life. Interreligious dialogue, however, may explore the need to develop new religious identities resulting from genuine encounters at all levels. We need to explore the ways in which a certain 'fluidity' of religious identity may be allowed to enrich us all and preserve our interconnectedness.

120. In our research and social advocacy, we need:

1. Actively to contribute to ***good government ('governance') and the legal protection of human rights and the environment*** at the national and the global levels.
2. ***To promote a global system of checks and balances*** in which the power of every single actor (private or public) can be restrained from oppressing others.
3. ***To empower marginalised persons collectively to become actors in the new global context*** by becoming an integral part of the decisions that affect them.
4. ***To promote a culture that respects the integrity of the earth*** in which there is a reasonable, limited level of material consumption available to all, and an unlimited creation of non-material wealth by all.

121. The voice of the landless, resourceless and powerless masses is now being heard more readily in all parts of the world. Jesuit apostolate partners at their local, national, regional and international levels need to ***identify those people on the margins, understand their struggles for citizenship and personhood, and build alliance and networks*** to respond to their issues.

122. With the new technologies of communication, we can now explore the possibility of starting ***Open Universities at the Regional/Conference levels to provide opportunities of education***, especially technical education to those denied education. *In the context of the Assistancy of Africa and Madagascar, we recommend exploring ways of establishing a Jesuit University that may act also as a broad umbrella to existing centres of higher education, and formations houses.*

123. We need more ***research, both theoretical and empirical, on models of interaction between communities and institutions***. In particular, the emergence of macro-social phenomena from micro-social strategic interactions deserves more attention from the point of view of justice and solidarity. It may also be time to draw conclusions from our experience in the intentional building of justice by networks of Jesuit works and communities of solidarity. That experience has to be projected from the local or national space (where it has mainly taken place) to the global one.

124. We can ***influence policy and institutional designs from inside***. GC 34 reminds us, "*Our commitment to social justice and ongoing human development must focus on transforming the cultural values which sustain an unjust and oppressive social order.*"[48] Committed researchers of a Jesuit university could profitably work together with a local faith-based community, a youth project,

professionals and politicians in order to address marginalisation in a given neighbourhood. Together they could know better the reality, share the social struggle, mobilise the youth in the neighbourhood, put pressure on the institutions, reach the mass media, and incorporate people who were previously apathetic. Working together for justice and the common good, they might then pray and celebrate together, coming to share much more than their work in the evolution towards a better society.

125. The social apostolate has worked hard for decades in promoting communities based on the struggle for justice. The educational apostolates have had a major role in forming the person able to live in community with others, and in providing the first experiences of community to the youth. The challenge now is to join with others to ***build 'transversal' communities of solidarity that include people with whom we work in different apostolates*** and who have different and even perceived divergent interests, helping them to network with other like communities around the world.

126. Instead of speaking as if 'the System' were an immovable, imposed-from-above design that must be accepted or overthrown, we can look at the current state of affairs as the result that emerges from the strategic interaction among many different actors. We Jesuit apostolic partners could now network with others and ***become producers of social relations that contribute to build the world***. We are able to undertake partial objectives around specific projects in the fight for justice, knowing that this is not an all-or-nothing game.

Our Charism and Mission

127. To adapt our charism to the mission demands of a globalised and marginalised world, all Jesuit apostolate partners are encouraged to examine the following, sample check-list of activities and dispositions which indicate our real willingness to move into this new world:

1. Espouse and cherish differences amongst Jesuit apostolate partners as a privileged means of addressing the divisions in our marginalised and globalising world.
2. Presume that God's self-revelation will be disclosed amidst differences and not just in the resolving of difference.
3. Adopt one justice issue, inform yourself, and after close contact with the marginalised, take some political action (no matter where you live nor what your work).
4. Ask yourself, when you consume resources, if similar consumption by all is sustainable. If it is not, ask yourself what you will do to make up or put right your excessive consumption of limited global resources.
5. Be an advocate for at least one culture different from your own.
6. Acquire an appreciative and advanced knowledge of at least one religion not your own.
7. Be involved with a community of solidarity i.e. a community which links the marginalised with the decision makers through shared relationships with Jesuit apostolate partners.
8. Occasionally visit a community of insertion where Jesuit apostolate partners share the life of the marginalised.
9. Ask your Jesuit Province to establish an accessible community of solidarity or a community of insertion if you cannot find one.

CONCLUSION

128. We Jesuit apostolate partners together are blessed by our connectedness with each other, with the marginalised, and with the global actors. We are called to be bridge builders. With our personal vocations, our institutional apostolic bases, and our networks, we are well positioned to answer that call, bridging global chasms and local divisions. These bridges can be built only if we give all that is ours, and even our very selves to the task. In an age of globalisation and marginalisation, we still dare to pray for the coming of the Kingdom.

129. Pope John Paul II reminded us at the commencement of GC 34, that Jesuits have long been committed to "*missionary outreach and the promotion of a dynamic ecclesial communion that*

extends into ecumenism, directs inter-religious dialogue, and inspires the service of human rights and peace as foundations of a civilisation of love."[49] With such a commitment, Jesuit apostolate partners can respond faithfully, living together sustainably in the new millennium, identifying with the marginalised, committed to sharing with them the real fruits of the globalisation that promises a place at the table for all. From its very inception, the Society of Jesus has been a universal body. "*For Ignatius, the more universal was the service the more was it divine."*[50] Our challenge in a globalised and marginalised world is not so much to think globally and act locally- we do that already. The new apostolic challenge is for all Jesuit apostolate partners to be adequately formed, networked, and missioned so that we can act globally and think locally.

NOTES

[1]GC 34, D. 2, n. 9.
[2]GC 34, D. 2, n. 14.
[3]GC 34, D. 21, n. 5; see also Peter Hans Kolvenbach, Address to the Congregation of Provincials 1, Loyola, 1990.
[4]GC 34, D. 21, n. 2.
[5]*Ibid*.
[6]GC 34, D. 21, n. 3.
[7]Ignatius Loyola, *Spiritual Exercises*, 102.
[8]This approach has been well developed by GC 34, see especially D. 2, n. 5.
[9]GC 34, D. 3, n. 7.
[10]*Ibid*. We may note that GC 34 had already attempted the following. (i) To establish a link between the positive and negative aspects of this process, though interestingly the positive aspects are not developed. (ii) To draw up a list of the evils caused by the phenomenon: economic adjustment programmes and market forces without care for their social impact; homogeneous 'modernisation' of cultures; and growing inequality between and within nations.
[11]*Ibid*.
[12]GC 32, D. 4, n. 2.
[13]"Being 'friends in the Lord', then, means being 'friends with the poor', and we cannot turn aside when our friends are in need. We are a community of solidarity with them because of Christ's preferential love for them." (D. 2, n. 9).
[14]"Besides being the source of generous initiatives, it also represents a meaningful reading experience of history in the light of the Gospels. Do not forget that for a Christian, the preferential love for the poor constitutes an intrinsic exigency of the Gospel of love and a criterion of pastoral discernment in the Church" (*Radio Vaticana*, CSD 1388, *Intervento del cardinale Renato Raffaele Martini per la Presentazione del Compendio della dotrina sociale della Chiesa*, 18, August, 2005). See also the original references in *Compendium of the Social Doctrine of the Church*, Libreria Editrice Vaticana, Città del Vaticano, 2004, n. 182).
[15]The expressions 'preferential option for the poor' and 'in alliance with the poor' will be used interchangeably in this text.
[16]Group of Experts on "World Economy and Social Ethics" (Research Group on the Universal Task of the Church): *The many faces of Globalization* – Perspectives for a humane world order, German Bishops' Conference, Bonn (January 2000) and *Global Finances and Human Development*, (July 2002).
[17]See John Paul II, *Address to the Pontifical Academy of Social Sciences*, 27 April 2001, in <www.vatican.va> and John A. Coleman, William F. Ryan (ed), *Globalization and Catholic Social Thought: Present Crisis, Future Hope*, 2005.
[18]Discrimination is "the denial of opportunities and rights to certain groups on the basis of race, sex, ethnicity, age or disability" (*The International Encyclopaedia of Sociology*).
[19]Exclusion is defined as an institutionalised attempt to keep out or 'cast out' a segment of the population from social interaction.
[20]Marginalisation is defined as "the process of becoming or being made marginal (especially as a group within the larger society); "the marginalisation of the underclass"; "the marginalisation of literature."
http://www.wordrefreence.com/definition/marginalization

[21]"The 'melting of solids', the permanent feature of modernity, has therefore acquired a new meaning, and above all has been redirected to a new target--one of the paramount effects of that redirection being the dissolution of forces which could keep the question of order and system on the political agenda" (Zygmunt Bauman, *Liquid Modernity*, Polity: Cambridge, 2001, p.6).
[22]Zygmunt Bauman, *Wasted Lives: Modernity and its Outcasts*, Polity: Cambridge, 2004).
[23]The Spanish word 'mestizaje' translates quite accurately the process of hybridisation.
[24]In terms of software engineering, a hub is a central connecting device in a network that joins communication lines together in a star configuration.
http://computing-dictionary.thefreedictionary.com/hub.
In software engineering, where the concept was developed, a hub is a central connecting device in a network of communicating lines that can actively generate data, even become functionally intelligent.
[25]Ignatius Loyola, *Spiritual Exercises*, 23, d.
[26]Ignatius Loyola, *Spiritual Exercises*, 232.
[27]Pope John Paul II, Address to the Pontifical Academy of Social Sciences, 2001.
[28]*Cultural Liberty in today's world*, *UNDP Annual Report*, New York, 2004.
[29]Paul refers to the same unity through the symbol of the mystical Body of Christ.
[30]"It is the third criterion that should govern our actual poverty in the mission that is given to us: evangelical solidarity with the poor." (Peter-Hans Kolvenbach, S.J., *On Poverty*, Rome 2003).
[31]"Accordingly, in our Society, not only poverty and obedience, but also chastity is essentially apostolic" (GC 34, D. 8, n. 9).
[32]"Those founders' mind was that those received into [this Society] should be persons already detached from the world and determined to serve God totally…"(*Examen*, 5).
[33]*Compendium of the Social Doctrine of the Church*, *ibid*. 194.
[34]The concept of solidarity emerges in continuity with the terms 'friendship' used by Leo XIII, 'social charity' used by Pius XI, and 'civilisation of love' of Paul VI. It has been frequently used by John Paul II (*Compendium*, *ibid*. 103).
[35]GC 34, D. 3, n.10.
[36]See especially GC 34, D. 2, n. 15.
[37]See especially GC 34, D. 16, n. 1; GC 34, D. 26, n. 19; and Peter-Hans Kolvenbach, Letter to All Major Superiors, 1 January 2003.
[38]GC 34, D. 17.
[39]GC 34, D. 18.
[40]As an example the recently published document of CPAL *Proyecto educativo comun de la Compañía de Jesus en America Latina*, 27 April, 2005.
[41]GC 34, D. 21, n. 6.
[42]GC 34, D. 21; and GC 34, D. 22.
[43]*Spiritual Exercises*, 155 c.
[44]"To speak of an 'apostolic subject' can take us to revisit the old discussion on the 'historical subject'….The historical subject is conceived as something collective, but as Ellacuría pointed out, it does not do away with individual subjectivities to constitute itself as a real subject whose task would be to make history more human" (Carlos Rafel Cabarrús, 'Nuevo sujeto apostólico, ¿Un modo nuevo de ser jesuita?, *Diakonia*, XXIX, abril-junio, 2005.
[45]"We have sometimes sided with the 'high culture' of the elite in a particular setting: disregarding the cultures of the poor and sometimes, by our passivity, allowing indigenous cultures or communities to be destroyed" (GC 34, D. 4, n. 12).
[46]GC 34, D. 16, n. 7.
[47]*Ibid*.
[48]GC 34, D. 4, n. 28.3.
[49]Allocution of Pope John Paul to GC 34, 5 January 1995, n. 6.
[50]GC 34, D. 21, n.1.

Annex

Regional Reports

The **Regional Reports** presented in the main text of the Annex represent the final outcome of a long process. Each member of the Task Force (TF) wrote an original regional report that was subsequently discussed at a meeting held in Leuven in June 2005 attended by some members of the TF. Revisions and modifications were made during the final meeting in November 2005. Thereafter, the final version of each region appearing in the text (and called simply **Regional Reports**) was approved by the corresponding member of the TF coming from that region.

To make sure that the **Regional Reports** that form the main text of this Annex are not confused with the original regional reports written by each member and quoted in the footnotes of this Annex, we have titled the latter differently, for example, 'African Regional Report' and added the name of the author. These original reports and the narratives (quoted in the footnotes as 'Regional Narratives') were sent specifically to the TF to be used as inputs for our work.

The presentation of these **Regional Reports** in the main text of the Annex is meant to provide the reader of the main document a glimpse of the rich, though limited, material of data and experiences that helped in working out many of the ideas developed in the main document. We are grateful to all, lay persons and Jesuits, who sent the narratives and to the TF members who wrote the original reports.

AFRICA

In 'Ecclesia in Africa', Pope John Paul II affirms that "*Africa, in spite of its great natural riches, remains in an economic situation of poverty. Nevertheless, it is gifted with a vast range of cultural values and of inestimable qualities which it can offer to the Churches and to the whole of humanity… Some of these cultural values, certainly, constitute a providential preparation for the transmission of the Gospel; these values can bring about positive evolution of the dramatic situation of the continent, something which would facilitate the general recovery on which is based the development expected or hoped for each nation.*"[1]

The Gospel symbol of the ***banquet of the Kingdom***, (Mt 22, 1-14; Lk 14, 15-24) expresses two contradictory states: first, the hopes of people from Africa to share the meal of life with the rest of the world; and second, their despair and despondency in the face of famine, illness and war, excluding them from the world's banquet. For the majority of Africans, globalisation seems to be a repetition of that process which unseated them from the table and robbed individuals and groups of human dignity. The promised interconnectedness that globalisation is supposed to bring about seems to have bypassed Africa. She has become the symbol of all marginalised and excluded, and hence prophetically the most telling starting point, the key, the vantage point from where to reflect on the twin processes of globalisation and marginalisation. The number of those excluded from the 'banquet' for various reasons increases in number and degree and renders the struggle to overcome the global forces that tend to marginalize the whole continent more and more difficult.[2]

In the hearts of people one finds a deep incertitude and lack of meaning[3] and a sense that, such benefits as may be derived from globalisation in Africa, will only be secondary. Our commitment to sustaining 'life-together' continues to be dramatically challenged by the sombre scenario in that continent.[4]

That is the case for malaria (it kills more than HIV/AIDS)[5] and infant mortality.[6] Sub-Saharan Africa currently accounts for 43 million of the 115 million children out of school, or just over one third of the total. That share is rising over time.[7]

There is also a sense of being **invaded, pillaged and plundered**. Conflict and violence fuelled by a profiting arms trade has ravaged entire countries.[8] According to the report of the UN on the illegal exploitation of natural resources and other riches in the Democratic Republic of Congo (DRC), formerly Zaire, these "*wars are nourished by opportunist alliances and mercenaries, by the damaging effects of globalization with its political-financial mafias, the constitution of the association of criminals.*"[9]

Conflict in Northern Uganda is costing the Ugandan economy at least US$ 100 million every year. Sudan's military budget has more than doubled since construction began on the Red Sea pipeline in 1998, rising from US$ 94,5 million in 1997 to US$ 327 million in 2000.[10]

Natural resources like oil (Angola), timber (Liberia), diamonds (Angola, DRC, and Sierra

Leone), coltan, gold, and other minerals in DRC have been exploited and traded by multinationals (26 in 1998), governments, armed opposition, and local military commanders in exchange for military supplies and personal financial gain.[11] According to the International Rescue Committee, three million and half civilians have been killed or died of hunger and disease as a consequence of the conflict in the DRC since August 1998.[12] Arms were freely imported from many countries in the European Union (EU), Eastern Europe, Russia and China. Internal forces, especially the lack of good governance and the existence of a corrupt political elite, has played an important role. Democratic political activity is breaking down and this makes international political interference easy.

Some voices speak of the need to go back to traditional values of sharing and solidarity, to building new relationships: "*separated from its cultural contest, economic and political development is a growth without a soul*."[13] Religion, at times in contradictory ways, continues to give meaning to most people in the continent. There is also a growing recognition that global solidarity has helped and that civil society efforts have promoted the introduction of the rule of law. Many believe that the strength of Africa lies in its human and material resources, and in a communitarian sense of independence and dignity. The efforts of NEPAD to present a model of sustainable development truly African[14] and the role that African Union and the Council for Peace and Security[15] are increasingly playing in bringing peace, are signs of a new sense of belonging together and new international interconnectedness.

In the African culture and tradition, values such as hospitality, the sense of the family and of the sacred, a deep religious sense, the love and respect for life, a great veneration for their ancestors and elders, the sense of feast and of sharing, parental solidarity, are profoundly rooted in the African people.[16] This cultural vitality is the greatest support of the African people in their struggle for the total liberation and the building up of a society capable of facing the problems of our time in a globalised world.

EAST ASIA AND OCEANIA

The countries[17] of East Asia and Oceania are characterised by great cultural and economic diversity. A classification of these countries according to the HDI[18] or the globalisation index[19] underlines the economic differences existing among them. Keeping in mind certain geo-political considerations and the HDI rankings, we may venture the following classification: (1) China; (2) countries with a relatively high HDI (New Zealand, Australia, Japan, Hong Kong, Singapore and South Korea); (3) countries with medium HDI (Malaysia, Thailand, Philippines, Indonesia); and (4) countries with a low HDI including Timor Leste and the former communist countries that have started, each at its own pace, a process of economic liberalisation: Vietnam, Cambodia.

The metaphor of '***caged tigers (or dragons) breaking free again***' conveys the new dynamism of some of these economies, especially the fact that China has become the new engine of the world economy.[20] The region may be said to display the various stages of neo-liberal capitalism, symbolised perhaps by ***Putrajaya***, the administrative capital of Malaysia, as a symbol of the region. The city, set in a valley, is dotted with futuristic and dazzling buildings, and in turn is surrounded by a perimeter of wooded hills where the migrant workers who helped build the city live but without adequate water, light and shelter. One cannot talk of globalisation without talking about marginalisation.

China could become the embodiment of a new 'knowledge economy,' capable of becoming the producing centre of the whole world. What is amazing is not only the continuous growth of GDP,[21] the massive inflows of FDIs,[22] the growth of foreign trade,[23] but also the fact that China is already the largest holder of US treasury bonds,[24] and has started investing abroad.[25] The underside of this massive industrial development is the large urban migration to coastal China that has taken place. Inequality in China is on the rise.[26]

Globalisation has brought ***great and varied opportunities*** to the region. Unprecedented global solidarity helped the victims of the tsunami especially in Aceh.[27] Various factors including global political pressure played an important role

in the independence process of Timor Leste.[28] Most countries of the region,[29] even those belonging to the last group, have experienced during the last years an increase in FDI, exports, technical innovation, introduction of new skills and high levels of government involvement. The result has been a generalised rise in wages and living conditions.[30]

Access to new information technology is particularly relevant in China (generating fears in Japan, USA and EU), Malaysia and Vietnam. The transition from communism to a market economy in Vietnam, and to a lesser extent, in Cambodia has reduced absolute poverty and brought some religious freedom.

On the socio-cultural side, there is a growing assertion of indigenous identities in Malaysia and the Philippines, a return to traditional culture in Micronesia, and a search for ethical values in China. Meanwhile, traditional religions (Confucianism, Taoism, and Buddhism) are losing their hold and many are searching for new religious identities, including a Christian one. The effects of globalisation on cultural identities remain somewhat ambiguous.[31]

Globalisation has also brought **new threats** and an increased awareness that "there are winners and losers." The Asian financial crisis (1997-98) had a strong negative social impact cutting public social expenditure in Malaysia, Indonesia,[32] South Korea,[33] and Thailand. According to one well-informed Jesuit, the intervention of the IMF in Indonesia contributed to marginalisation by "the weakening of the state."[34]

International ***migration movements have increased sharply in the region***: from Indonesia, Philippines, Micronesia, and Vietnam to Malaysia, Japan, South Korea and Australia.[35] These movements have exacerbated discrimination, racism and religious tensions. Migration within national boundaries has increased due to urbanisation and displacement of indigenous communities (Thailand and Myanmar), and has resulted in ongoing conflicts between local and migrant workers (Malaysia, South Korea[36]). The ecological impact on indigenous communities has been felt in Malaysia, Myanmar, Thailand, Indonesia, Philippines, and Vietnam.

Relocation of workers and capital plant by multinationals[37] has produced sweat and cheap labour,[38] unbalanced (rural-urban) economies, the marginalisation of local industry, the absence of labour laws, the repression of trade unions,[39] and in some cases has increased child labour. Production is increasingly geared for export and not to satisfy the basic needs of the population (China, Vietnam, Cambodia, Philippines, Indonesia).

There has been a negative impact on the agricultural sector. The introduction of cash crops and the rapid commercialisation of agriculture have led to the disappearance of small farmers (Vietnam, South Korea, Micronesia, Indonesia[40]). The tendency to commercialise education and research leads to specialised technological areas, a focus that seems geared to produce "modern slaves" (Vietnam)[41].

There has also been an increase in social insecurity in highly developed countries like Japan. This is due to aggressive competition, a trend to cut down or exclude weak people, and an insistence on self-help, effort and responsibility. For example, there were 30.000 suicides in Japan in 2004; and suicide is on the increase in South Korea. Forced out by increasing unemployment, 30.000 people are homeless in Japan.[42]

The 'illegal' economy continues to grow with illegal trafficking in capital, drugs, women and children (Vietnam, Thailand, Cambodia, Philippines). As a consequence, levels of corruption are rising. This is accompanied by a weakening of traditional religious systems (Shintoism, Confucianism) and the absence of a new system of ethical values. There has been a rise of fundamentalist forces and ethnic inter-religious violence and war in Indonesia, Malaysia, and the Philippines.

Countries in transition, like Vietnam moving from communism to a market-economy, experience increasing inequalities: only a section of the population has the opportunity to become richer. In some cases (Timor Leste, Micronesia) the people become objects of international 'benevolence' rather then the subjects of their own history.

EUROPE

Two metaphors may express the reality of the new Europe. The first, '***borders and frontiers***', symbolises the political move towards European unity and integration, including the inclusion of new members. At the same time, it also refers to the problem of migration and the manner in which new barriers are created at the frontier. Integration and separation seem to merge in the same metaphor. The second is expressed by the terms '***decline and decadence***', over-emphasizing the negative aspects: the demographic transition (an inverted pyramid due to the ageing of the population), an economic recovery that takes time to start, and a cultural and religious decline in (Christian) values where transcendence seems to have lost its meaning.

The ***opportunities and threats*** created by new levels of interconnectedness may be usefully described by a set of 'keywords'.

Europe, and more concretely the European Union[43] (EU), represents an effort[44] towards the socio-political and economic unification (understood in a variety of ways) of European countries that have decided to put an end to violence and wars.[45] As one of the main centres of globalisation, the EU consists of 25 countries enjoying the world's highest HDI levels.[46] This model of integration and interconnectedness embodies one of the positive sides of globalisation and may become an asset in future world politics.[47]

At the same time ***migration***[48] into the EU has been accompanied, especially after September-11, by the raising of a 'neo-liberal fortress.'[49] The process of interconnectedness brought about by immigration brings with it sizeable pockets of anti-immigrant groups and racist elements. Relationships with Muslim communities are tainted by fear and suspicion. Pressures to build solidarity face movements that stress nationalistic identities. The whole issue of identity-formation with exclusivist tendencies has made a strong appearance.

Accompanying this process of unification has also been the ***rise of a technocratic and bureaucratic elite*** that seems to rule over the lives of people from a distance. It appears as if the state has abdicated its responsibilities and allowed technocrats to take over. The result is that people feel disempowered and there is a decline in civic sense and political participation. The economic and the socio-political visions of Europe do not often coincide. After the negative vote in France and Holland on the referendum to ratify the European Constitution, the role of the States in the Union needs redefinition.

The process of globalisation and marginalisation in the EU may also be seen in terms of the ***European colonial past***. Both the positive and negative experiences of colonisation contribute to today's understanding of these twin processes.[50] Colonial expansion and globalisation were an integral part of the European capitalist world-system.[51] Certainly from the part of the 'two-thirds-world' (the excluded and poorer world), these twin processes are interpreted in the light of colonial history: the selfish motivation of securing access to resources and trade remains the same, but the mechanisms to cover it up have been refined. This is done, they point out, by underlying the inevitability of globalisation and the opportunities it offers. This does not mean that globalisation is merely a form of marginalisation and exploitation, but that globalisation is an ambiguous reality and that one has to take into account the tensions generated by this reality. To allow globalisation to become an opportunity, one will have to fight –using the very possibilities generated by itself– the marginalisation that it produces. Globalisation also needs to leave behind the depressing relics of its colonial history and reinvent itself as a positive force opening possibilities to all.

The processes of ***secularisation***[52] ***and modernity*** have reached a degree of maturity in the EU, providing an atmosphere conducive to the expansion of human creativity. At the same time, this has contributed to a loss of both, values and a sense of the transcendent. Simultaneously, various forms of 'religious shopping' all over the world have become a fad. This decline in traditional values accompanied by the spread of new sexual mores has had devastating effects on the family. The Church's relevance and credibility as an institution has suffered.[53] The rise of a small core of fundamentalist groups may constitute a reaction, searching for identity and certainty[54] as they move away from traditional centres of authority.[55]

Demographic changes in Europe are in some way connected to socio-economic and cultural changes.[56] In the demographic context of Europe, migration is a critical issue that impinges on social cohesion, which is at the heart of Europe. People, however, are aware that there are new models, like the one in Finland, where a 'partnership approach' is helping to build a new society.

These changes are closely related to ***socio-economic opportunities and threats***. There has been a huge effort at developing information technology and at strengthening large multinationals through mergers and acquisitions.[57] There has also been increasing delocalization of companies/firms, that is, shifting them overseas to countries (including Eastern Europe), where labour is cheaper and social-environmental regulations looser. Global competition produces war among the poor. Cheaper products from overseas, though beneficial to consumers, have a negative impact on job-security. With marked differences, ***economic inequality persists.***[58] The post-war period experienced greater move towards equality, but now it seems that this issue is no longer on the political agenda. There are many in Europe[59] who blame international competition and trade as well as capital liberalisation for growing inequalities. From a social point of view, capital mobility has favoured tax evasion. Even tax competition within and outside Europe, that is, offering new 'tax havens,' threatens the welfare state.

The ***conditions of labour have experiences profound changes***: labour has become more precarious. Flexibility in the labour market has brought more uncertainty. Budget cuts have reduced the availability of safety nets and social services. Young people delay marrying and the number of children per family decreases. The fragmentation of the labour force between qualified/skilled workers and unskilled workers, local and foreign, has reduced considerably the bargaining power of trade unions. Poverty is on the increase, leading to family ruptures, major health problems and higher social tensions.

Former communist countries in Central and ***Eastern Europe,*** called economies in transition during the 90s, have experienced the full impact of a transition from a closed to an open and globalised (capitalist) economy.[60] The transition from a centrally planned to a market economy was characterised by liberalisation (allowing prices to be determined by the market), macroeconomic stabilisation (especially the control of inflation), restructuring and privatisation, and legal and institutional reforms. The reforms contained inflation, but were implemented too quickly, and consequently had a very high social cost in terms of a fall of output and employment.[61] Inequality of incomes increased and many old members of the 'apparatchik' were the recipients of the disposal of state enterprises. The lack of institutional basis for private property left many countries without an industrial base.[62] Under the new neo-liberal regimes, mafia-type organisations have found a favourable environment in which they can prosper.

There is, however, at the origins of Europe, a dream, a desire for greater solidarity[63] and a holistic interpretation of life.[64] The danger lies in the temptation of practising this solidarity predominantly *intra muros.*[65]

Europe's temptation to look predominantly at itself may also be an effect of the new condition of the continent in global geo-political terms: with the emergence of the new East Asian powers and the new unilateral stance of the US, Europe is becoming more and more peripheral. European peoples and governments need to adjust to the new situation, and may find it difficult after centuries of European dominance over the world.

LATIN AMERICA AND THE CARIBBEAN

The region known as Latin America and the Caribbean (LAC) comprises 33 countries of ***enormous diversity***, cultural[66] (religious and ethnic) as well as economic.[67] Though "from the point of view of people's opinion, democracy is not faring well in Latin America,"[68] we find a great diversity of democratic regimes: those that meet basic democratic requirements, others with non-democratic characteristics, others with 'conditional democracies', and some with authoritarian regimes.[69] The reason adduced is that the "*democratically elected governments are incapable or not ready to face basic issues of development, social inequality, not even violence*."[70]

The cultural diversity of LAC may be symbolised by the ambiguous word '*mestizaje*' or

'hybridisation'. On the positive side, the word reflects a new phenomenon of interconnectedness. While dialogue is always understood as an I-Thou relationship, '*mestizaje*' points to relationships based on a 'WE', since both the I and Thou seem to be mixed. On the negative side, the metaphor evokes the painful experience of ***colonisation,*** which "***was not an experience of the humanising*** *effects of globalisation although it is supposed to have established relations between the American Continent, Europe and Asia."*[71]

The processes of Globalisation and marginalisation in LAC may be better understood if looked at from a ***historical perspective***. Emancipation of the colonised countries opened the doors to new relations with the rest of the world as well as new ideas and alternative contemporary social models.[72] Most Latin American elites agreed to change their countries so as to make them 'industrialised and modern'. There existed in the first half of the 20th century a consensus about the type of society they wished to build. Democracy, as a political ideology, formed part of the modern aspirations. Governments controlled by armed forces were explained away as necessary to secure the 'order' required for progress. Political confrontation was understood as a clash between "*the forces representing 'backwardness' and those who proposed 'progress.'*"[73]

The existing web of relationships needs to be understood in relation to the decade of the 80s, known as the 'lost decade', the time of an unprecedented crisis.[74] Following the 'Washington consensus', the prologue of a new set of interconnectedness, the medicine which was applied with the intention of curing, almost killed the patient.[75] The beginning of the 90s saw a small[76] recovery[77] confronted by two new financial crises, caused by external shocks and the contagion of financial crisis originating elsewhere in the world. At the end of 1994 and the beginning of 1995 the 'Tequila' crisis shocked Mexico and Argentina, and in 1998 the Asian and Russian crises affected Brazil. The continent has somewhat recovered, but these economies remain exposed to financial vagaries. Income distribution did not improve enough during the 90s to be able to offset the losses of the 80s.[78] The process of liberalisation is associated with an increasing inequality in worker's income (between skilled and unskilled, formal and informal).[79]

Appearing as a historical continuum with the long process of modernisation, ***globalisation has thrown up a number of opportunities***. At the economic level, it has paved the way for the emergence of leading economic powers (Brazil, Chile and, to some extent, Argentina) in the *Cono Sur*. In later years, international organisations have been forced to revaluate the past: there is a general consensus that the IMF policies have failed, that more socially oriented economic policies need to be adopted, and the realisation that pure neo-liberal policies have not succeeded. "*In many LAC countries society and the people have reacted to the application of these [neo-liberal policies] by replacing governments and choosing leaders or parties with reformist social proposals.*"[80]

Witnessing to a long-sustained tradition of struggling for human dignity, ***political participation at the grassroots level has shown great variety and intensity***: the formation of a broad platform of civil society exemplified in the World Social Forum; new attempts at strengthening regional integration to deal collectively with the USA; finding new ways of strengthening the local economy within regional eco-systems; pushing indigenous movements from the local to the national and global platforms – exemplified by the new assertive power of indigenous movements as in the Andean region and Chiapas (Mexico).

At the socio-cultural level, the ***'love of life'*** remains the centre of a mixed culture that keeps evolving and hence bypasses the threat of cultural homogenisation.[81] This will to live and love is symbolic of that indomitable spirit to struggle for life and enjoy the fruits of this world, especially the love shared in a myriad different communities spread across the entire continent. Religious (Christian faith) plays an important role in the life of people.

Marginalisation and poverty seem to accompany globalisation inexorably. ***Poverty still afflicts a large number of people*****:** 96 million persons, or 18.6 percent of the total population of Latin America, are ***extremely poor***, while the number of poor people (including those 96 million) is estimated at 222 million, or 42.9 percent of the region's population.[82] LAC holds the dubious distinction of being the ***most inequitable region in the world.***[83]

There are ***other economic signs of marginalisation***. According to neo-liberal logic, small farmers, indigenous people and small producers all over the continent are destined to disappear. There is fear of financial crisis and debt, for example in Argentina. Inequalities are on the increase and the contrasts are staggering. Immense ecological and human losses are predicted in the entire Amazonian region; some even feel that it may become, in a not-so-distant future, a focus of international struggle for resources. There is an immense drain of persons, though this is also an important source of foreign exchange in, for example, Ecuador. Urban poverty is on the increase.

More crucially, at a political level, there is ***a generalised crisis of 'democracy'*** and the rule of law, the continuation of patronage under new and subtler forms, and the installation of globalised local elites (military and economic), creating what has been called the "*brown zones of democracy*."[84] There is a certain cynical pessimism about the possibility of political reform, the loss of sovereignty especially vis-à-vis the USA, the substitution of the Free Trade Area of the Americas[85] (FTAA) for bilateral treaties, and the rise of violence. We may finally note that a new phenomenon is on the rise: the suppression of social protest by civil society under the guise of fighting terrorism. Links between the political class and the military remain.

NORTH AMERICA

Individual freedom (symbolised perhaps by the ***Statue of Liberty***) may be an adequate expression of what North America, particularly the United States,[86] stands for a positive symbol of the exercise of personal freedom and responsibility, its negative aspect points to a tendency to become unilateral, exclusive and arrogant.

We may enumerate some ***characteristics that constitute the cultural framework*** of the country. (i) With the history of immigration and slavery, race and ethnicity matter, and hence the dynamics of Globalisation and marginalisation have an accentuated and differentiating impact on African Americans, Latinos, and other groups. (ii) In recent years one senses a pervasive fear and insecurity, fear of losing a particular lifestyle and fear of being attacked by "outsiders" who are "inside." (iii) A culture that stresses efficiency and productivity as the conditions for economic success, it simultaneously stresses time limits and disrupts human relations. The impact of globalization in the context of this cultural tendency is the increased stress that many people experience. (iv) A culture of materialism, in which people are valued based on their patterns of consumption.

The impact of globalization is shaped by the ways institutional arrangements allow people to deal with it. On the positive side there is a ***strong civil society*** that can bear the stress of very rapid change. Institutionally**,** a strong civil society, coupled with great ethnic, cultural and religious diversity, serves as a cushion for the shocks of globalization.

The US has ***high levels of human development and income***, with an HDI rank of 8 and national income per capita higher ($37,610) in 2003 than the average ($28,550**)** for countries classified by the World Bank as high income. In the enormous changes in the US economy resulting from globalization, there have been winners as well as losers. Generally, the winners in business have been those companies most engaged in international trade – exports as well as imports, but also foreign investment and outsourcing – which were able to increase their productivity. The losers in business tended to be more focused on domestic operations and their productivity sagged.

The various opportunities and threats associated with globalisation and marginalisation are connected and hence may be treated together. The phenomenon of ***increased immigration*** of people (chiefly from Mexico and East Asia) has resulted in the introduction of multiple cultures, which in turn brings about identity issues among migrants. It is also changing the life and composition of many parishes in Canada and the US. It generates remittances that help the countries of origin but has created competition in the US among lower income workers whose conditions of work and insecurity have worsened.

September 11 marks an important point in the political history of the US. It created a sense of solidarity with the victims, but has also served to harden the US attitude to migrants and other issues.

Political alliances between some Catholic and fundamentalist Christians are based on an approach to moral standards that pits cultural values (sex-related matters such as abortion, birth control, homosexual unions) over against social values (related to war, capital punishment, poverty and human rights).

Urban areas have been revitalized but market-driven city planning has given developers power to drive lower income residents out of city centres. The result is the reverse of what it used to be: middle class and white people are moving to the town and poor people have to move outside the city (and must bear the increased costs of transportation and commuting).

The ***role of religion in politics has become more explicit***. This allows people to express religious values in relation to civil society, but new forms of political polarization can arise from this phenomenon. Differences between political parties fragment social harmony, affect civility, divide Catholics and others, and cause religious disharmony, a phenomenon that has been called 'the loss of civility'.

The privatization of social goods and services related to human rights fosters creativity but can also result in social exclusion. The market culture (or mentality) is ingrained in the legal system. Laws can be changed easily, but the pace of institutional change outstrips human capacity for adjustment.

At the ***economic level*** there has been a massive import of goods which has lowered prices, fuelled consumption, and provided other countries like China with incentives to continue with an 'export-led growth' policy. But the US trade deficit may have a destabilizing effect on the international economy.

One of the features of the American labour market is its great flexibility.[87] This great flexibility ***benefits*** those who are able to move from lower to higher productivity jobs and so obtain a higher pay. People working in companies more exposed to the international markets have also done well.[88] Even in export-oriented companies, the demand is for skill up-gradation, and downsizing has affected the less skilled.

Workers' ***losses*** have been largest in 'extremely import sensitive industries' such as the apparel, textiles, and footwear industries. These industries account for 6 to 10 percent of US manufacturing jobs and the workers tend to be older, less educated, often mostly female, and longer tenured (i.e., more immobile) than the typical American worker. Labour unions have lost effectiveness and the power to protect workers.

The ***benefits of globalization have not been equally shared***. Historically, the lowest fifth of the US population, with 20 percent of the population, has received less than 5 percent of the total income; while the top fifth, with also 20 percent of the population, has received over 40 percent of the total income. **During the market liberalization period of the last 30 years, this income inequality increased.** By 2003, the top fifth received 50 percent of the total income, which represented nearly 15 times the income received by the bottom fifth. Behind this increase in inequality are, at one end, the relative decline in wages for low-skilled jobs together with higher immigration, but also the rising share of births going to female-headed households (single mothers) which tend to have a much higher rate of poverty; and, at the other end of the income spectrum, the sharp increases in the compensation of top executives and professionals, along with gains from the soaring stock market during the 1990s. Even when the income of the bottom poor increased in absolute terms, when compared to the income of the richer population, it deteriorated.

When speaking of the impact of globalization in the United States, some speak of what is known as the '***Wal-Mart effect.***' This widely used cost-cutting practice refers to pressuring suppliers to continually reduce costs (through re-location, outsourcing anywhere outside the country) and expanding the size of operation in selling markets thereby driving out small producers and traders. It has also been called the 'race to the bottom'.

Associated with globalization are ***fiscal policies*** that lead to cuts in social services and the tendency towards privatization of housing, healthcare and social security. This effect is exacerbated by tax cuts to spur investment.

Dependence on oil runs deep in the ordinary American's way of life. This leaves people more vulnerable to decisions made by oil-producing countries and multinational energy companies and has a negative impact on ecological issues.

SOUTH ASIA

The ***banyan tree***[89] has always been considered as a symbol of Indian tolerance since it can shelter many and diverse people. Using this symbolism, the processes of globalisation and marginalisation in South Asia may be imaginatively described as a fast growing banyan tree with aerial TV branches and roots, that are like tentacles spreading globalisation everywhere.[90] This 'modern' banyan tree is seen by others as a potential volcano ready to erupt into caste, ethnic and religious divisions.

Though quite diverse in size and population, South Asian countries[91] share a relatively low Human Development Index.[92] South Asia, in particular, India,[93] appears as one of the battlegrounds (the other being China) where the fate of globalisation may be decided.

The process of globalisation is commonly associated in India with a set of economic reforms- liberalisation of markets and privatisation of the state sector- that began during the decade of the 90s. ***Opening up the Indian economy has been accompanied by considerable gains***: the HDI moved from 0.302 in 1981 to 0.472 in 2001, the number of poor people has declined,[94] impressive progress has been made in certain areas of technology (informatics, bio-technology), the democratic process has opened up avenues for participation to many excluded groups, immunisation programmes have been effectively carried out, there exists now a technological know-how capable of solving many developmental issues, increased access to communication has facilitated travel overseas, a sizeable army of skilled persons have found attractive employment abroad and are available in India at world-competitive wages.

The story of globalisation in South Asia needs be looked at from the viewpoint of the poor. When we take this viewpoint, the ***spread and intensity of marginalisation*** stares one in the face. The fruits of human development during these years of liberal policies have been unequally shared.[95] While a select elite have benefited from globalisation, the vast majority has paid a heavy price.

The reason for this unequal distribution of benefits is widely accepted. Social discrimination based on caste, ethnic, gender and communal differences has always been present in India. Globalisation, and more concretely the access to the new opportunities offered by this interconnectedness, has been ***refracted*** through these layers of marginalising differences. Globalisation, in general, seems to have accentuated the process of marginalisation between urban-rural, men-women- upper-lower caste (especially dalits), tribal-non-tribal.[96] In South Asia, ***social location determines your ability to benefit or to be excluded from development***.[97] This multi-layered pattern of social discrimination creates a system of multiple 'marginalisations': a rural,[98] dalit, woman is likely to be most affected by this syndrome.[99]

Violence pervades and permeates various aspects of life in South Asia.[100] The use and abuse of religion by political parties has strengthened fundamentalist forces. The widespread aspiration for a better life cultivated by the spread of TV and other media has fuelled an internecine struggle among various caste, ethnic and linguistic groups to command a limited pool of resources (education, health, employment): to control the hubs of this amazing web.

It is not as if the process of refracting globalisation is a totally naturally determined phenomenon. The situation of subalterns in general, and the tribals living in the new state of Jharkhand in particular, points to ***the phenomenon of intense exploitation of people, and natural resources*** by multinational and large Indian companies. Social and ethnic divisions are used to divide and fragment the poor. One of the richest states[101] in India is home to one of the poorest group of people. Of all development-induced displaced persons in India, 40 per cent have been tribals.[102] Traditional tribal values like solidarity and communal property are threatened.[103]

The ***complex and differentiated nature of the effects of globalisation*** makes it difficult to arrive at a clear evaluation of its net gains. Increasing political awareness of the poor fostered by interconnectedness has challenged traditional power equations, but it may have also hastened the rise of fundamentalism (Hindu and Muslim). Market freedom appears to some dalits as a way to break down local labour-market segmentation due to caste prejudices; but lack of education and skills keeps them from having access to

technological change and entrepreneurship. Of the approximately 80,000 domestic workers of Delhi, 90 per cent are young tribal women. Though forced by extreme poverty to migrate, they are happy to earn an unfairly low salary to buy new cosmetics and send money home to repay perennial debts. Their traditional values of honesty and docility become the reason for being employed and abused. They are sent to earn money, but when they return to their villages, local young men refuse to marry a seemingly alienated and often morally suspect tribal girl. ***Women are caught in a new interconnectedness*** called the 'globalisation of mothering':[104] poor women take up mothering roles (housewife or domestic help), freeing rich women who can now enter the global market. With the earning of husband and wife, a middle class lifestyle and values dominate these families, while the domestic workers get further marginalised from their society, from education, from gainful employment and livelihood.

NOTES

[1]Pope John Paul II, Apostolic Exhortation, *Ecclesia in Africa*, Mediaspaul, Kinshasa, 1995, n.42.
[2]GC 34, D.2, n.2.
[3]Ferdinand Muhigirwa, *African Regional Report*, p.7.
[4]Ferdinand Muhigirwa, *African Regional Report*, p.6.
[5]Child mortality trends raise particularly grave concerns. Currently, 4.8 million children in Sub-Sahara Africa die before the age of 5 every year (*Human Development Report, sub-Saharan Africa, The human costs of the 2015 business-as-usual' scenario*, p. 22).
[6]Sub-Saharan Africa currently accounts for 43 million of the 115 million children out of school, or just over one third of the total (*Human Development Report, sub Saharan Africa the human costs of the 2015 business-as-usual scenario,* p. 24).
[7]Just under half of Sub-Saharan Africa's population-some 313 million people survive on less than $1 day. Poverty incidence today is roughly the same as in 1990, reflecting a protracted period of stagnation.
[8]Conflict in northern Uganda is costing the Ugandan economy at least US$ 100m every year, according to research conducted by civil society organizations. This is clearly an amount that the country cannot afford to lose (*Guns or Growth? Assessing the Impact of Arms sales on Sustainable Development*, Amnesty International and Oxfam, June 2004, p.24).
[9]Security Council, Group of Experts, *The illegal exploitation of natural resources and other riches of the DRC*), Report of November 10, 2001, vol. 1, p. 223-224.
[10]"For a country as poor as Sudan, this is a huge amount. Profits from oil exports are estimated at approximately US$ 400m a year, enough to pay the costs of the war in the year 2000. Shipments of weapons have arrived regularly in Sudan, mainly from China and Eastern Europe" (*Guns or Growth? Assessing the Impact of Arms Sales on Sustainable Development*, Amnesty International and Oxfam, June 2004, p.26).
[11]"Parallel examples are to be found in many parts of the world : the extraction of diamonds in Angola and Sierra Leone; oil in Angola; copper in Papua New Guinea; timber in Cambodia and Liberia; coltan, gold, and other minerals in the Democratic Republic of Congo (DRC). These resources have been exploited and traded by governments, armed opposition, and local military commanders in exchange for military supplies and personal financial gain" (*Guns or Growth? Assessing the Impact of Arms sales on Sustainable Development*, Amnesty International and Oxfam, June 2004, p. 26).
[12]"More than three million civilians have been killed or have died or have died from hunger and disease as a consequence of the conflict in the DRC (formerly Zaire) since August 1998. This conflict has been characterized by illegal killings, torture, and rape of civilians by forces on all sides. Despite this catalogue of human misery, many countries have continued to supply arms to the DRC. The former Zairian government received arms from many countries, including Belgium, China, France, Germany, Israel, Spain, the United Kingdom, and the USA. Deliveries of light weapons and associated military equipment from Albania, China, Egypt, Israel, Romania, Slovakia, South Africa and other countries, to the governments of Rwanda,

Uganda, and Zimbabwe, have also been used in the conflict. In November 2001, around Kisangani, the scene of intense fighting involving many civilian deaths, Amnesty International found evidence of foreign military supplies in the form of ammunition cartridges for the following weapons: North Korean , Chinese , and Russian heavy machine guns, Russian revolvers, South African assault rifles, Chinese anti-aircraft weapons, and Russian, Bulgarian, or Slovak automatic grenade launchers. Supply routes and methods vary. British pilots and air cargo companies are not banned by the UK government from supplying weapons from overseas to armed forces in the DRC responsible for mass abuses of human rights. In addition, between 1993 and 1998, a time of rapidly escalating violent conflict and grave violations of human rights, Italy exported and gave arms, munitions, and explosives worth nearly US$ 10m to the DRC (*Shattered Lives: The Case for tough international Arms Control*, Amnesty International and Oxfam International, 2003. p. 10).
http://www.controlarms.org/documents/arms-report-full.pdf

[13]Ferdinand Muhigirwa, *African Regional* Report, p.10.

[14]For the New Partnership for African Development (NEPAD) see http:/www.nepad.org/

[15]For the African Union launching of the ECOSOC see http://wwww.afica.union.org/organs/ecosoc/home.htm.

[16]SCEAM, *The Church and human promotion in Africa today*, Pastoral Exhortation, Epiphany, Kinshasa, n. 12.

[17]According to the Human Development Report (2004), the region 'East Asia and the Pacific' comprises 28 countries or areas: Brunei, Darussalam, Cambodia, China, Hong Kong, China (SAR), Indonesia, Kiribati, Korea Dem Rep, Korea Rep of, Laos, Malaysia, Marshall Islands, Micronesia,. Mongolia, Myanmar, Naomi, Palau, Papua New Guinea, Philippines, Samoa (Western), Singapore, Solomon Islands, Thailand, Timor-Leste, Tonga, Tuvalu, Vanuatu, Viet Nam.

[18]There are 7 countries that have a high rank level of human development index: Australia (3), Japan (9), New Zeeland (18), Hong Kong , Singapore (25), Korea (28), and Brunei (33). There are 15 countries that have a medium human development index: Malaysia (59), Tonga (63), Samoa (75), Thailand (76), Fiji (81), Philippines (83), China (94). The rest have a low medium HDI comprising Indonesia (111), Vietnam (112), Solomon Islands (129), Vanuatu (129), Cambodia (130), Myanmar (132), Papua New Guinea (133), Laos (135), Timor Leste (158) (*Human Development Report*, UNDP, 2004).

[19]The Globalization Index, a composite index measuring economic integration, technological connectivity, personal contact, and political engagement presents the following ranking of countries. High level of globalisation: Singapore (2), Hong Kong (10), Malaysia (15), Taiwan (31), and New Zeeland (39). Middle level of globalisation: South Korea (50), Fiji (62), Australia (67), Thailand (82), Japan (88), and Papua (95). Low level of globalisation: Philippines (102), Samoa (132), Indonesia (143), Laos (144), Vietnam (146), China (160). (*G-Index: Globalisation Measured*, World Markets Research Centre, August 2001)
www.worldmarketsanalysis.com/pdf/g_indexreport.pdf

[20]The emergence of China as a world economic power has been widely recognised: "China's growing influence stretches much deeper than its exports of cheap goods: it is revolutionising the relative prices of labour, capital, goods, and assets in a way that has never happened so quickly before" (*The Economist*, July 30-August 5, 2005, p. 13).

[21]China's real GDP annual growth rate was 9.35 per cent in the 1980s and 10 per cent in the 1990s (*China, Economic and Social Country Report*, GEC Project p. 2).

[22]While the annual flow of FDI in 1984 was US$ 1.42 billion, by 2001 it had reached 46.84 billion. From 1983 to 2001 China received more than US$ 390 billion. By 2003 the annual flow had surpassed US$ 50 billion
(http://www.rediff.com/money/2003/jan/14china.htm)

[23]China's rise of the annual goods traded has been phenomenal. In 1997 the value of imports and exports was US$ 150 and 200 billion respectively. In 2003, the values of imports and exports converge to the incredible figure of US$ 400 billion (N. Gregory Mankiw, 'China's Trade and US Manufacturing Jobs', Washington, 2003, p. 2).

[24]In April 2005, the US trade deficit rose to US$ 50 billion. It was simultaneously announced that China's surplus with the US was US$ 14.7 billion, by far the largest of any single country included the EU.
http://www.finfacts.com/irelandbusinessnews/publish/article_10002182.shtml
The Chinese holding of US Treasury bonds have tripled since 2000, to $172 billion. It is rumoured that they have already begun buying more euro-denominated assets.
http://resist.ca/story/2004/10/21/55850/026

[25]More Chinese enterprises had begun to explore business opportunities on the overseas market. China had over 30,000 enterprises with businesses in foreign countries and a combined investment topping 10 billion US dollars (Forbes 2003).
http://www.chinaembassycanada.org/eng/xwdt/t37579.htm

[26]From 1980 to 2003 inequality in China has more than doubled. This was acknowledge by Prime Minister Wen Jiabao who raised the issue in his Report on the Work of the Government to the National People's Congress as follows: "The development gaps between urban and rural areas and between different regions and the income gap between some members of society are all too wide." (*China Quarterly Update*, World Bank, Beijing, April 2005, p. 9).

[27]In Aceh, Indonesia, people for the first time met soldiers from foreign armies who came not to terrorise them or to impose national unity but who came to deliver humanitarian relief. The tsunami and the response it has evoked highlight how interconnected our world is, how interdependent we are, and how human solidarity can transcend all political, economic, social and cultural boundaries (Frank Brennan, *East Asia and Oceania, Regional Report*, p. 1).

[28]"But for the resignation of President Suharto in Indonesia and the accompanying currency crisis there, there was little prospect that Timor Leste would have been offered the possibility of independence. But for President Clinton's attendance at an APEC meeting in New Zealand at the time, there would have been very little chance that the Timor Lesteese leaders and their international supporters would have reached the willing ear of the US president. But for rapid co-operation between governments in the region, there would have been little prospect of a prompt deployment of a peace-keeping force. But for the

intervention of the UN, there would have been little chance of the popular consultation being followed by a wholesale operation in national reconstruction after the senseless violence of the militia and the Indonesian army. But for the sustained activity of NGOs and citizens in countries such as Australia, there is little prospect that governments would have been moved to prompt action when the emergency arose. But for 25 years of intense diplomatic work by exiled Timorese leaders meeting government officials from New York to Lisbon, the prospect of local villagers in Timor Leste being able to vote for their own self-determination would have been very slight.

A Jesuit mission has now been established in Timor Leste with Jesuits from Portugal, Indonesia, Japan, Vietnam, China, Philippines, and Paraguay joining their brothers from Timor Leste. The main language in daily use is Tetum. The official language is Portuguese. Most of the people in the country can speak Indonesian. Many young people are anxious to learn English" Frank Brennan, *East Asia and Oceania*, Regional Report, pp. 1-2).

[29]The exception is the Japanese economy. During 2001-2 growth in real GDP was negative, and unemployment was up (Economist.com, 1 July 2005).

[30]In Indonesia the Human Poverty Index (HPI) indicates a slight improvement from the position at the height of the crisis – falling from 25.2 percent to 22.7 percent. This reflects improvements in all the component indicators, except for the proportion of people without ready access to health facilities, which rose slightly. Note that this is not a head-count measure and hence it cannot be interpreted as the number of people living under poverty. From 1997, as a result of the crisis, poverty rose steeply – reaching 23 percent in 1999. By 2002, however, the level had fallen back to 18 percent – 38 million people. It should also be emphasized that income poverty has been consistently higher in the rural areas than in the urban areas: in 2002 the rate was 21 percent in the rural areas but only 15 percent in the urban areas (*Indonesia Human Development Report*, 2004, PS-Statistics Indonesia, BAPPENAS, UNDP, pp. 13, 15).

[31]A Jesuit who has been working since long in Micronesia writes. "I have plenty of thoughts on globalization as it touches on these islands. In fact, I've spent most of my life pondering the impact of modernization, in some form or other and during different periods, on island life. I've even reflected on my reflections on all of this, recalling how indignant I was years ago when considering the cultural loss that accompanied modernization, but gradually becoming more tolerant and finally almost embracing the modernization – not because I lost my respect for the traditional, but because I began to realize how the assimilation process that so often goes on allows people to maintain a manner of cultural uniqueness. I've learned to be wary of the speeches of the opponents of WTO and the like. For one thing, I've seen the impact of a three year contract in the textile mills on Chinese women making considerably less than a US minimum salary and have come to the conclusion that it looks much better than not having a job. Ditto for the girls who make Nike shoes in Indonesia" (Frank Hazel SJ, quoted by Frank Brennan, *East Asian Report*, p. 33).

[32]As a result, Indonesia suffered the worst economic crisis in its history. Its GDP contracted by an unprecedented 13.7 percent in 1998. This economic contraction was much worse than in 1963 when the Indonesian economy contracted by nearly 3.0 percent. (*World Bank*, 1998). This was followed by a large numbers of workers being laid off, particularly in the labour-intensive construction, manufacturing and modern services sectors. The last but not the least, the severe contraction of the economy led to hyperinflation which, in turn, unavoidably hurt the poor because food prices rose more rapidly than non-food prices. (Howard Dick et al. 2002 in Ignatius Wibowo, *East Asian Narratives*, p. 59).

[33]"The Asian economic crisis of 1997– 98 and the subsequent IMF's program of 'structural adjustment' left the irretrievable mark in Korea. As I was in the US when it took place, I could not feel what actually happened. However, at present, I can see clearly what happened and how it transformed the Korean society. The crisis and its follow up caused not merely a transformation of economic structures, represented by deregulation, flexible labour market, and the WTO, but also a spread of the neo-liberal vision of globalization, embodied in the primacy of market over society" (Denis Kim, *East Asian Narrative*, p. 48).

[34]A very lucid explanation of the Indonesian crisis in provided by Ignatius Wibobo SJ, 'Globalisation and Marginalisation the Case of Indonesia', *East Asian Narrative*.

[35]In Australia we have our own third world economy within a first; we have our own domestic 'race to the bottom'. This economy is fuelled by increased migration from Asia and the Pacific, which creates a pool of unskilled, unprotected non-English speaking outworkers in suburbia. The vast majority of these workers are women (Minh Nyuyen, *Asian Narratives*, Australia, p. 72).

[36]"The influx of migrant workers, who are mainly from other parts of Asia, has rapidly increased from about 6400 in 1987 to about 350,000 in 2003. Not surprisingly, the rapid influx into such a homogeneous country was accompanied by labour exploitation, human rights violations and discrimination. This discriminative and exploitative situation was dramatically expressed in the sit-in strike of the 13 Nepalese trainees organized by a NGO led by Protestant ministers in January 1995. It was held at the *Myungdong* Cathedral, the cathedral of the Seoul Archdiocese and the symbolic site of labour and democracy movement demonstrations. Their pickets were effective enough for Koreans to know about what took place at their workplace and what their Korean fellow employers did to the migrant workers: 'Do not hit us'; 'Pay us our wages'; 'Return our passports'; and 'We are not animals'" (Denis Kim, *East Asian Narrative*, p. 47).

[37]It seems important to recognise the role that East Asian multinationals are playing on the global scene.

[38]"Khmer women who came to work in the garment factories, which had sprung up all around Phnom Penh, wanted to know about the Christian religion. Their lives were very hard with long hours in stuffy working conditions. I was amazed to find how they considered themselves lucky to have such jobs, which meant that their lives in the countryside were even harder (Ashley Evan, *East Asian Narratives*, Cambodia, p.81).

[39]When Chea Vichea, the leader of the Free Trade Union in Cambodia was shot dead in broad daylight…, I had had enough. I walked in the funeral cortege among 30,000

young poor Cambodian workers (Ashley Evan, *East Asian Narratives*, Cambodia, p.82).

[40]The problem of marginalization in Indonesia, indeed, cannot be more evident in the area of agriculture because the majority of its population reside in the countryside. Being the majority of the population, farmers should have a better say in terms of national policies. The IMF, however, thinks otherwise; they refuse to see the fact that the free trade policy that they advocate everywhere could have such a frightening "snowball effect." Although according to standard economic text-book, free trade would benefit the whole world, they never realize that such policy could also bring disastrous effect to the farmers. They are so marginalized in the process of national decision-making that they are all basically thrown out of the society. Farmers who turn street vendors, cheap labourers, prostitutes, beggars, gangsters, etc. are blatantly removed from the "mainstream" society (Ignatius Wibowo sj, *East Asian Narratives*, p. 59).

[41]Frank Brennan, *East Asia Report*, p. 41.

[42]Frank Brennan, *East Asia Report*, p. 42.

[43]We are aware that this classification of Europe is quite restricting since it leaves out, for example, Russia. The lack of substantial Jesuit presence in these areas may justify this omission.

[44]Jacques Haers gleans two EU perspectives on worldwide globalisation. (a) A brochure on globalisation published by the European Union, defines globalisation from the perspective that it affords the opportunity of taking part in the world economy and it shows sensibility for the negative effects of globalisation. Therefore a policy of international regulation is suggested. (b) In one of its presentation videos, ECHO (European Commission Humanitarian Aid Office) places solidarity at the heart of Europe. The solidarity that builds Europe, is also the solidarity with which it approaches the rest of the world. Indeed, the efforts at European integration were born out of a reaction against the slaughter of two world wars in the first half of the 20th century. By linking up economically with one another and creating first, economic and later, political and social interdependencies, people hoped to avoid future wars in Europe. Those who depend upon one another will not easily wage war against one another. (Jacques Haers, *European Regional Report*).

[45]"European integration was aimed at making war among Europeans impossible" (Paolo Foglizzo, *European Regional Report*).

[46]Among the first ranked 20 HDI countries in the whole world, 12 belong to the EU. Sweden (2), Netherlands (5), Belgium (6), Ireland (10), UK (12), Finland (13), Austria (14), Luxembourg (15), France (16), Denmark (17), Germany (19), Spain (20). Among the next 20 countries ranked by HDI, 10 are from the EU: (Italy 21), Greece (24), Portugal (26), Slovenia (27), Cyprus (30), Malta (31), Czech Republic (32), Estonia (36), Poland (37), Hungary (38). The remaining 3 members of the EU fall between the 40th and 50th ranks: Lithuania (41), Slovakia (42), and Latvia (50), (*Human Development Report*, UNDP 2004).

[47]"Europe's history of integration and the process of building the EU is an asset in global world policies. As they struggle for integration and for the discovery of new ways of belonging together, Europe's politicians also develop a sensitivity for the world as whole. This explains, to my view, the support given by Europe to international institutions, particularly when they emphasize global togetherness: these institutions are seen as reflecting not a conjunction of independent states, but rather a worldwide society. Therefore, Europe will – often against the interests of the United States of America –support international agreements, for example, on the environment (Kyoto agreements) or on international justice (International Criminal Court)" (Jacques Haers, *European Regional Report*).

[48]"In 2000/2001 approximately 22 million foreign nationals resided in Western Europe, comprising over 5.5 percent of the total population. The Western European situation is unique because these were generally not countries of immigration (in dramatic contrast from the United States and Canada). The uneasy encounter between immigrants from developing countries and people unaccustomed to immigration was heightened by the provenance of the predominantly Muslim newcomers. Arab Muslims, who comprised the bulk of immigrants in countries such as Belgium, France, the Netherlands, and Spain, appear to be especially retentive of their original cultures, especially of certain religious practices which set them apart" (Robert S. Leiken, 'Europe's Mujahideen. Where Mass Immigration Meets Global Terrorism', *Backgrounder*, April 2005-07, p. 3).

[49]For an evaluation of this term see, Andrew Geddes, 'Fortress Europe: Immigration Policy Fact or Phantom?' in *Multiculturalism and Immigration in Europe.*
http://www.psa.ac.uk/cps/1997%5Cgedd.pdf

[50]Discussion of the European Regional Reports at the Leuven meeting brought forcefully some of these issues. Some asserted that Europe has become rich by colonialism and hence its colonial past is heavy. It may be true that young people feel disengaged from the issue and this may indicate the need to talk about it differently. The issue, however, remains important for many older Jesuits. Some thought that even younger Jesuits will have a residual of the colonial past and this may be expressed in a desire to control. It is, however, evident that we are facing today a new form of market-driven colonialism. This is clearly perceived by people from the 'South' as colonialism. In the end, one suggested, "I cannot get away from the reality that this is the way Europe has dealt with the South, that this is how we are perceived now. I cannot deny my history." This obviously brings the question of reparation. The same persons added: "I do believe that for a European Jesuit this is a peculiar challenge. This is a past that makes me, as European, not wanting to do it again. It would be naïve to say that young people are not feeling it."

[51]During the Leuven discussion one of the members of the group suggested the need to distinguish among the following terms: Colonisation, Christianisation, Imperialism, and Globalisation. All the four have been processes interacting with each other for four centuries. All these processes had elements of inclusion and exclusion and hence there existed a certain similarity between these processes. The terms were used at a particular time, and hence they are not the same. What is important is that the processes of exclusion and inclusion operate in all of them.

[52]During the Leuven discussion, secularisation was described as the fact that religion is not part of public life. Some said that "we can have religious figures that can be

public, but religion has today not place in life." There seems to be a strong anti-religious movement among so-called liberal politicians.

[53]This point was hotly debated. The question was: "Is Christianity dying? Is it scaling down rapidly? For a certain generation concerned with the material sense of life this seems to be true". On the other hand, young people are rediscovering the value of religion. One member stated that "I find difficult to explain transcendence; young students have no idea of what Christianity is." Others felt that this may apply to a relatively older generation. Putting it differently "the middle generation is lost, they have lost everything." Younger people, on the contrary are interested in a new personal view of religion; they are more open to a global religion, to respect difference, but they may lack a sense of who God is. Is this spirituality? An spirituality without religious practices? All were in agreement that there is a widespread distrust of institutional religion. Other pointed out that there seems to be a "disconnect between moral standards and personal life."

[54]There was agreement in our discussion that there is an emergence of a core group of very conservative young people. They seem to be looking for a clear religious identity and a sense of security. They want to stick to some clear values and norms. This seems to make 'life' simpler. It is easier to live in a black and white world.

[55]It was pointed out that there is a tendency to move away from institutional power of (Church, political parties). There seems to be a strong individualism without any point of reference. People feel alone. And this leads to insecurity and social problems.

[56]The EU is facing unprecedented demographic changes that will have a major impact on the whole of society. Figures in the Green Paper on Demographic Change launched by the Commission show that from now until 2030 the EU will lack 20.8 million (6.8 per cent) people of working age. In 2030 roughly two active people (15-65) will have to take care of one inactive person (65+). Europe will have 18 million children and young people fewer than today. (Brussels 17/03/2005).

"The issues are much broader than older workers and pension reform. This development will affect almost every aspect of our lives, for example, the way businesses operate and work is being organised, our urban planning, the design of flats, public transport, voting behaviour and the infrastructure of shopping possibilities in our cities," said Mr Špidla. "All age groups will be affected as people live longer and enjoy better health, the birth rate falls and our workforce shrinks. It is time to act now. This debate on European level is a first step."

http://europa.eu.int/comm/employment_social/news/2005/mar/demog_gp_en.html

[57]"This has resulted in the concentration of real sources of information. There is simultaneously an information-overload that often leads to disorientation and powerlessness instead of commitment to action (Paolo Foglizzo, *European Regional Report*).

[58]The ratio of total income (understood as equivalent to disposable) received by the 20 percent of the population with the highest income (top quintile) to that received by the 20 percent of the population with the lowest income (lowest quintile) is equal to 4.4 for the whole of Europe. It is higher for Estonia (6), Greece (5.7), Italy (4.7), Lithuania (4.7), Portugal (6.7), Spain (5.5) and UK (4.9).

(http://www.eurofound.eu.int/areas/qualityoflife/eurlife/index.php?template=3&radioindic=157&idDomain=3)

It is interesting to note that income deprivation (measured as the percentage of individuals below a poverty line defined as 50 per cent of a country's median income) has increased from 1994 to 2000 in Ireland, Denmark, Finland and Sweden. This percentage remains relatively high in UK (11.7), Spain (10.8), Portugal (11.4), Italy (10.6) and Greece (12.7), (European Foundation for the Improvement of living and Working Conditions)

(http://www.eurofound.eu.int/areas/qualityoflife/eurlife/index.php?template=3&radioindic=159&idDomain=3)

[59]International Labour Organisation, *A Fair Globalisation, Creating Opportunities for All*, pp. 19-20.

[60]These economies comprise the following countries of Europe linked to the former Soviet Union (Albania, Bulgaria, Croatia, Czech Republic, FYR Macedonia, Hungary, Poland, Romania, Slovak Republic, Slovenia), the three Baltic republics (Estonia, Latvia and Lithuania) and the countries comprising the Commonwealth of Independent States (CIS) and a few countries of Asia. *Transition Economies: An IMF Perspective on Progress and Prospects*, November 3, 2000

(http://www.imf.org/external/np/exr/ib/2000/110300.htm)

[61]"One widespread and very damaging mistake was the misconception that the systemic measures that could actually be implemented 'overnight'--such as liberalizing prices and foreign trade, moving to a more realistic exchange rate, or creating market institutions on paper--would mean completion, then and there, of all the necessary institutional and structural reforms. Many analysts now agree that the present difficulties of some transition economies whose economic performance has been unexpectedly slow to catch up stem from their initial misunderstanding of the importance of institutions in a market economy" (Josef Tošovský, 'Some Lessons from the Transition', *Governor Czech National Bank*, September 2000, Prague, Czech Republic).

(http://www.perjacobsson.org/lectures/2000-tosovsky.htm)

[62]"In general, therefore, the widely recognized notion that fiscal consolidation and macro stability are key prerequisites for financial liberalization should be complemented with the notion that the strengthening of institutions in financial markets, together with prudent and pragmatic management of financial liberalization, and management of financial liberalization, are preconditions for effective fiscal consolidation in transition economies" (Fabrizio Coricelli, *The Financial Sector in Transition: Tales of Success and Failure*, University of Siena, CEPR and Central European University).

(http://www.econ-pol.unisi.it/pubdocenti/finlibwbfin.pdf)

[63]"Europeans start organizing themselves in organisations as Gaia and Greenpeace; they also become more vocal at the international level, ever more frequently opposing the US policies on war, terrorism and the environment" (Jacques Haers, *European Regional Report*).

[64]Europe's history of integration and the process of building the EU is an asset in global world policies. As they

struggle for integration and for the discovery of new ways of belonging together, Europe's politicians also develop a sensitivity for the world as whole. This explains, to my view, the support given by Europe to international institution, particularly when they emphasize global togetherness: these institutions are seen as reflecting not a conjunction of independent states, but rather a worldwide society. Therefore, Europe will – often against the interests of the United States of America – support international agreements, as on the environment (Kyoto agreements) or on international justice (International Criminal Court). (Jacques Haers, *European Regional Report*).

[65]At the same time, however, Europeans also tend to want to preserve and defend their way of life, even when this way of life represents an unacceptable burden on this world's natural resources and even when it means imposing Europe's political and cultural views on the rest of the world. (Jacques Haers, *European Regional Report*).

[66]At the same time we can see great ethnic and cultural diversity from those cultures, dating back to the time of the original indigenous groups to present day urban groups which have assimilated post-modern culture –all possible imaginable shades– European, Arab, African and Indigenous – are here in a cultural mix. Is there anything common that affirms the unity of religion and language of the ALC? The reality does not confirm this vision. There are many indigenous languages alive in all of Latin America. To the Spanish that is spoken in many of the countries we can add the Portuguese of Brazil, the English, French and Creole scattered through the Caribbean Islands and some of the continental zones such as Belize, Guyana and Surinam. While it is true that Catholicism is the religion confessed by the majority of the population and that Latin American societies are Catholic in a sociological sense – full of churches or Christian sects, some of the ancestral religions have not entirely disappeared and more than a few of their elements are present in the basic Catholic Rites (Arturo Sosa, *Latin America, Regional Report*, p.2.

[67]There are 11 countries with a high HDI,[Barbados (29), Argentina (34), St. Kitts (39), Chile (43), Costa Rica (45), Uruguay (46), Bahamas (51), Cuba (52), Mexico (53), Trinidad & Tobago (54) and Antigua (55)], 21 with a medium HDI, [Panama (61), Suriname (67), Venezuela (68), Saint Lucia (71), Brazil (72), Colombia (73), Jamaica (79), Peru (85), St. Vincent (87), Paraguay (89), Grenada (93), Dominica (95), Dominican Rep. (90), Belice (99), Ecuador (100), El Salvador (103), Guyana (104), Bolivia (114), Honduras (115), Nicaragua (118), Guatemala (121)], and Haiti is the only country in the region with a low HDI (153) (*Human Development Report*, 2004, p. 166).

[68]Guillermo O'Donnell, *La democracia en América Latina. Hacia una democracia de ciudadanas y ciudadanos. El debate conceptual sobre la democracia*, Programa de las Naciones Unidas para el Desarrollo (PNUD); New York: 2004, p. 48.

[69]From the level of political democracy achieved in LAC, we may distinguish the following four types.

(i) Those countries where the regime and the state required by democracy are basically satisfied (Costa Rica, Uruguay and Chile), though in Chile there remains 'authoritarian enclaves' inherited from the Pinochet regime that raise serious doubts as to whether Chile should be classified in this group.

(ii) Countries that can be classified as political democracies or political democratic regimes: the requirements are satisfied at the national level, but there exist significant discontinuities in terms of the reach of the state's legality (rule of law) to various regions, and include non-democratic characteristics in some sub-national regimes (Argentina, Bolivia, Brazil, Colombia, Dominican Republic, Ecuador, Mexico, Panama and Peru). Colombia may require a special classification because of the decline in the reach of the state and its legal system to all its territory.

(iii) Countries that may be classified as 'conditional political democracies ' because, while fulfilling the characteristics of group (ii), in the sense that the reach of the state is limited, in practice it is not clear that clean and fair elections (for different reasons) have been institutionalised (Guatemala, Venezuela). Unlike in Chile, in Guatemala the armed forces are not formally an important authoritarian enclave.

(iv) Countries that can be defined as authoritarian regimes with a 'democratic electoral base', because, though elections have taken place, they have neither been clean or institutionalised (Paraguay, Haiti) (Guillermo O'Donnell, *La democracia en América Latina. Hacia una democracia de ciudadanas y ciudadanos. El debate conceptual sobre la democracia*, Programa de las Naciones Unidas para el Desarrollo (PNUD) New York: 2004, p. 47-8. See also *Democracy in Latin America, Towards a Citizens' Democracy*, UNDP, New York, 2004).

[70]Guillermo O'Donnell, *Ibid*.

[71]Arturo Sosa, *Latin American Regional Report*, p. 52.

[72]Arturo Sosa, *ibid*.

[73]Arturo Sosa, *ibid*.

[74]"The decade of the 80's, the 'lost decade', was characterised in LAC by the crisis of external debt on the one hand, and by the presence of deep macroeconomic disequilibria, on the other. The crisis of external debt which was the result of an external shock reached extreme dimensions: in 1987, the total external debt reached 378 percent of total exports, 66 percent of GDP, and the servicing of the debt was 37 per cent of all exports" (Enrique Ganuza, *Tendencias del Desarrollo en América Latina y el Caribe en la Ultima Década – Con una Bibliografía Anotada*, p.1)
(http://www.undp.org/rblac/documents/poverty/elena.pdf)

[75]In 1990, the percentage of families under the poverty line reached 41 percent, and those under indigence reached 13 percent the same year (Enrique Ganuza, *Ibid*. pp. 1-2).

[76]From a comparative point of view, the growth of LAC has been poor. The divergence between the growth of LAC and Asia has been widening since the beginning of the 80's to reach a maximum around 1997. In 2003, while the rate of growth of 'developing Asia' was about 6.5 per cent, the rate of growth of LA was slightly above 2 per cent (*The Millennium Goals: A Latin American Perspective*, United Nations, 2005, p. 6).

[77]"After a decade of rising poverty in the 1980's, Latin America has finally begun to make significant progress on poverty reduction in the 1990's" (Samuel A. Morley, *Poverty during Recovery and Reform in Latin America: 1985-1995*', Inter-American Development Bank, December 1997. The same author attributes this reduction to the resumption of growth, to (in most countries) reforms that have helped the poor, to the rise in minimum wages, and the control of inflation. He adds, however, that most of the reduction has taken place in urban areas and that education has also played a positive role.

[78]Enrique Ganuza, *ibid*. p. 4.

[79]Enrique Ganuza, *ibid*. p. 5

[80]Venezuela, Chile, Brazil, Ecuador, Argentina, Panama, Bolivia, the Dominican Republic and Uruguay have all elected governments with electoral manifestos critical of some aspects of neo-liberal policy. Many of these governments have ended up trapped by the dynamics of neo-liberal politics." (Arturo Sosa, *Latin American Regional Report*, p. 54).

[81]Arturo Sosa, *ibid*.

[82]Approximately 52 million of the extremely poor live in urban areas and almost 45 million reside in rural areas. The fact that, in a region in which 75% of the total population lives in urban areas, the two figures are so close to each other that they reflect the existence of higher extreme poverty rates in rural areas (37%) than in urban areas (13%) (*The Millennium Goals: A Latin American Perspective*, United Nations, 2005, p. 25).

[83]Events of the past few decades underscore just how rigid Latin America's highly unequal income distribution pattern is. This severe rigidity clearly diminishes the region's chances of reducing extreme poverty and meeting the Millennium targets. The inequitable distribution of income is a reflection of a highly uneven distribution of assets (land, capital, education and technology) and unequal access to them. In several of the Asian countries that have been growing swiftly in recent years, this surge in growth came after a substantial redistribution of income and, in some cases, of physical assets, combined with broad access to education. These factors not only helped those countries onto the path of economic expansion, but also contributed to a considerable reduction in poverty. Another crucial factor was these countries' success in capitalizing upon their "demographic bonus" (i.e., the momentary concentration of the population in economically-active age groups as a consequence of past reductions in fertility rates). In Latin America and the Caribbean, on the other hand, not only has asset distribution failed to improve, but the countries' slow and volatile economic growth has actually been one of the contributing factors to the worsening predicament of the most vulnerable groups in the population (*The Millennium Goals: A Latin American Perspective*, United Nations, 2005, p. 8).

[84]"Some years ago I called attention on a problem that I found particularly perturbing: the existence of great, and in some cases increasing, areas (not only in the periphery of countries but also in many cities) where the rule of law of the State does not reach, or if it does, it has an intermittent character. In these regions (in an imaginary map I called them 'brown') informal, patrimonial and/or mafia-type legality prevails" (O'Donnel, *op. cit*. p. 18).

[85]The acronym in Spanish is known as ALCA (Área de Libre Comercio de las Américas).

[86]In its present format this section deals with the United States.

[87]As an indication, "between 1992 and 2004, on average, 32.5 million jobs were created each year. Over the same period, on average, 30.8 million jobs were lost each year… so total employment grew by approximately 1.6 million each year." (Lori G. Kletzer and Howard Rosen, "Easing the Adjustment Burden on US Workers," *The United States and the World Economy,* ed. C. Fred Bergsten,Washington, DC: IIE, 2005, pp 313-342).

[88]"Worker wages are 10 to 11 percent higher at American plants that export… and 7 to 15 percent higher at American plants owned by an American MNC than worker wages at comparable plants that are not globally engaged… [This is the case] even though many of these companies 'offshore' 1.5 to 2 times as many intermediate input purchases as comparable non-MNC plants." (J. David Richardson, "Uneven Gains and Unbalanced Burdens? Three Decades of American Globalization," in C. Fred Bergsten, op. cit, 111-120).

[89]A tree of the same genus as the common fig, and called the Indian fig (*Ficus Indica*), whose branches send shoots to the ground, which take root and become additional trunks, until the tree covers some acres of ground and is able to shelter thousands of men.
http://www.biology-online.org/dictionary/banyan

[90]Gaston Dayanad, *South Asian Narratives*, p. 12.

[91]The HDI Report includes the following countries in South Asia: Afghanistan, Bangladesh, Bhutan, India, Iran, Maldives, Nepal, Pakistan and Sri Lanka (*Human Development Report*, 2003, New York, p. 364).

[92]As a region, South Asia's HDI is 0.584: one of the lowest values among countries classified as Medium Human Development. In descending order and with the HDI rank in brackets we have: Maldives (84), Sri Lanka (96), Iran (101), India (127), Bangladesh (124), Bhutan (135), Nepal (140), and Pakistan (142) (*Human Development Report*, 2004, pp. 140-2).

[93]Since Jesuit presence is an important consideration for our study, India will become an important point of reference of this Report.

[94]At the national level, the incidence of poverty on the Head Count Ratio declined from 44.48 per cent in 1983 to 26.10 per cent in 1999-2000. It was a decline of nearly 8.5 percentage points in the ten-year period between 1983 and 1993-94, followed by a further decline of nearly 10 percentage points in the period between 1993-94 and 1999-2000. In absolute terms, the number of poor declined from about 323 million in 1983 to 260 million in 1999-2000 (*National Human Development Report 2000*, Planning Commission, Government of India, March 2002.

[95]Inter-state inequalities in the HDI have persisted. While a state like Kerala (0.638) would occupy the 103 rank alongside Indonesia, Bihar (0.367) and Uttar Pradesh (0.388) –with a population of 83 million and 166 million respectively– would occupy a 156 rank just below Guinea-Bissau.

[96]The Appraisal document states that the Plan had decided "to give greater importance to social sector expenditures as part of the effort to promote development with social justice, in particular for the Scheduled Castes and Scheduled Tribes. It is a matter of deep concern that at the current pace of progress, it appears unlikely that many of these targets will be met" (*Approach to the Mid-term Appraisal of the Tenth Plan (2002-07)*, Government of India, 2004, p. 9). The South Asia Regional report provides statistical evidence of the discrimination suffered by Dalits and tribals in the following areas: education (highest rates of illiteracy, government jobs, poverty, and on the type of employment).

[97]This point is forcefully made by Joseph Marianus Kujur, *South Asian Narrative*, p. 12.

[98]The Mid-Term Appraisal of the Planning Commission notes the sluggishness of the agricultural sector: "The Plan had projected a gradual acceleration of the growth rate of agriculture from about 3 per cent in the initial year to around 5 per cent in the terminal year. After the first two years of the Plan, it is evident that there is no discernible acceleration in agricultural growth" (*Approach to the Mid-term Appraisal of the Tenth Plan (2002-07)*, Government of India, 2004, p. 6). It also notes that employment generation looks dim: "the role of agriculture in providing additional employment opportunities was virtually zero." (*Ibid*. p. 5).

[99]The most striking characteristic of the recent employment experience is the large scale withdrawal of women from the labour force that has been reported (*Approach to the Mid-term Appraisal of the Tenth Plan (2002-07)*, Government of India, 2004, p. 6).

[100]One may note the many and varied struggles for survival, for conserving the access to resources, or simply to maintain the status quo. There are also various manifestations of conflict and strife due to political mobilisation as a means to identity assertion. In Pakistan there are also conflicts in Punjab, Sindh, Baluchistan. The situation in Bangladesh is explosive: the budget of some NGOs is greater than the resources of the government. Nepal is faced with an armed struggle as a result of the establishment of a more authoritarian monarchy. Sri Lanka seems to be again caught up in a spiral of violence. The paradox of a region which has spoken the language of non-violence.

[101]About 40 per cent of the total minerals of the country is available in Jharkhand.

[102]Ekka and Asif 2000: 95, quoted in J. Marianus Kujur, *ibid*.

[103]Joseph Marianus Kujur, *ibid*., p. 26.

[104]"In 1950, 15 per cent of all American mothers of small children worked outside of the home. By now the number has risen to 65 per cent…. In many cases, childcare is imported from overseas. Women from third world countries assume the responsibility of American children…and in that way, they earn the money that in their land of origin will provide a better life for their own children …The import and export of motherly love, as the care chain is sometimes described, is one of the more complex facets of globalisation" (Marjolin Drenth von Februar, *Globalisation and Human Dignity* , Uitgeverij Damon Budel, 2004, pp. 29-32).