Towards Practicing and organizing JPIC at the institutional level

An exploration of how to conceptualize, initiate and sustain JPIC in Claretian Mission in the context of

Africa

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[20 Minutes]

Methodology of Presentation

1. Introduction
2. Objectives
3. Leading questions
4. Four thematic issues on institutionalization of JPIC
    i. Foundational issues that affect the **conceptualization and inception of JPIC**
    ii. Strategic, organizational and structural factors for the **Consolidation** of JPIC
    iii. **Building a sustained JPIC action** and optimizing on its multiplier effect
    iv. **Preparation for the inevitable Organizational decline and strategic regeneration** of JPIC
5. Concluding remarks

❧ **Introduction**

It is a privilege to join the Claretian Family JPIC Team, in the journey in search of clarity for the seemingly ever evolving concept of JPIC. We are acutely aware that the theory and practice of JPIC is greatly influenced by the different experiences and contexts. This explains why there are varieties of approaches, methodologies, attitudes and organizational structure of JPIC initiatives in the church today.

Ξ **Context of JPIC in Africa**

- Africa is blessed continent. Africa is a beneficiary of the blessed light of the Lord. The church in Africa is vibrant and growing. Africa is endowed with vast land areas, vast coastal and fresh water bodies, ecological wealth, mineral resources as well as beautiful culture and human capital in terms of population

- Yet Africa, just like the Cross is a sign of contradiction. Africa has a fair dark and painful experience of injustice and structural evil with many of her countries scoring low on both Human development indexes, as well as on good governance and fragility index. Africa is a home to both celebrated icons as Nelson Mandela and Desmond Tutu but still remains one the painful example of protracted violence , ethnically motivated conflicts and low quality of life

- Therefore, we need to be aware of
    - Ξ The underlying implications of the various names used for JPIC in different countries of Africa [CJPC, CJPD, JPIC]
    - Ξ The impact of pre and post-independence struggle in Africa on the concept and development of JPIC [The three waves of liberation- colonial, post-colonial and economic liberation]
    - Ξ The celebration of Ubuntu / African culture and visible contradicting practices [negative ethnicity and patriarchy]
    - Ξ The tension between the three generations of human rights and its impact on the evolution of JPIC [civil and political rights, economic and social rights
    - Ξ The subtle but powerful growth of evangelicals and the theology of prosperity attitude towards JPIC in Africa

In view of all these, there is need for the be attitudes- the altitudes to be

- ❖ Assets based approach
- ❖ The effort to institutionalize JPIC in the context of Africa is journey and pilgrimage of hope
- ❖ Non-linearity and Non-dualism and therefore, embrace the principle of complexification

❖ Spirit of righteous indignation and prophetic courage [parrhesia]

❖ The Pastoral conversion-

❖ Peter Phan missiological model –Africa is largely at the level of mission ad gentes. The challenge remains how to push a local church that is preoccupied with primary evangelization into the third tier of evangelization Missio cum Gentibus et pauperibus [Structural evil]

❧ **Objectives**

My task therefore today is to:

- Clarify how the evolving conceptualization and   interpretation of JPIC in the context of Africa has influenced   its depth and variations in practice.

- Present how the predominant concept of JPIC has impacted on the organizational structure, efficiency of its programs and quality of impact as well as its capacity for sustainability.

❧ **The Leading questions**

In order to achieve this objective, we shall respond to the following questions;

i.   What are some of the **foundational issues** that affect the **conceptualization and inception** of JPIC programmes in Africa

ii.   What are the requisite **strategic, organizational and structural factors for the Consolidation** of JPIC as an institution in a religious set up?

iii.   How then do we **build a sustained JPIC action and optimize its multiplier effect** in our evangelization efforts

iv.   How do **we prepare for the inevitable Organizational   decline   and staretic regeneration of JPIC** as an institution

❧ **Four thematic issues on efforts to institutionalize JPIC in Africa**

1. What are some of the **foundational issues** that have impacted   the **conceptualization and inception** of JPIC programmes in Africa?

a) **The profile of JPIC animator as the Primary anchor**

i. *Passion for God and passion for ministering to vulnerable communities*
- JPIC ministry is primarily driven by primary anchors. While it is true that JPIC ought to be an integral part of our life and mission and community driven, in reality, the nucleus of JPIC's viability as an institution depends on concrete self-driven individual missionaries who are willing to shoulder the burden of service institutional building. These ought to be driven by passion for God with a conscious and deliberate choice to offer themselves to the services to humanity, especially the most vulnerable.
- Claretian encounters have been instrumental in meeting and identifying potential primary JPIC anchors who have demonstrated passion for JPIC Ministry.
  - Ξ **The 2006 World Social Forum** held in Nairobi provided a platform for 21 African Claretians and lay people including formandi, youths and women to meet for the first time for global social justice issues.
  - Ξ **The , 2014 SoMi encounter in Vic** provided another forum for African Claretian working in JPIC related themes met other experienced JPIC Claretian and benefited from knowledge sharing .
  - Ξ **The Claretian Family JPIC encounter in Bata** Equatorial Guinea provided the space for sharing our common JPIC charismatic rootedness.
    - Φ Religious women
    - Φ Lay person
    - Φ Claretian missionaries
    - Φ We are all protagonists of JPIC ministry
- While we have many Claretian passionate for direct Service of the Word through the parishes, we still don't have sufficient numbers of our missionaries who are disposed for a distinctly JPIC ministry.

ii. *Knowledge and competence on JPIC thematic issues* [thematic knowledge /organizational knowledge structures and personnel/resource mobilization/ networking knowledge
- At a personal level, Passion for God needs to channel through concrete administrative and structured organs to effect social change. This requires reinforcement with high level competence and knowledge about JPIC issues, processes and methodologies .

- While one can serve and animate JPIC, to make from a personal charisma initiative to congregational institution, there is need for some appreciable level of knowledge and specialised skill sets on JPIC strategies, organization, themes, methods, issues networks. These will go a long way strengthen the brand of the organisation and efficiency in service delivery.

iii. *The JPIC approach appealing to the JPIC anchor.*

The predominant approach that JPIC as an institution will eventually take is going to be determined by the lead team [primary anchor's] emphasis. While the organization could be open to take a multipronged approach, the led team's bias/inclination would largely influence the visible and predominant approach of the organism which then becomes the visible JPIC brand of the organization. The organization builds its identity and programmes around this brand and so sustain its existence, relevance, responsiveness , efficiency and calibre of strategic partnership
While different Claretian organisms are slowly building up a JPIC brand and approach, the congregation and Claretians in Africa are still struggling to come out with a working predominant thematic priority

- Miseriocordiae/ charity approach -
- capacity building and training
- Development and research
- Relief and emergency
- advocacy and lobbying in policy framing

b) **Rootedness and support from the existing congregational structures and contexts**

- Φ Charismatic identity and history of the congregation/ founder
  - The life and mission of our Father founder is already replete with disposition towards the service of the vulnerable and JPIC ministry
  - If the JPIC approach and identity that we take doesn't flow from the Claretian identity, while it may work for a while, it would be not find sustainability given that all Claretian projects are run from a Claretian community. So the JPIC anchors need to be grounded on Claretian

community which is the foundation upon which the JPIC as an institution is sustained.

Φ Verifiable Authoritative documents on JPIC in the congregation
- In the context of the congregation, there must be authoritative documented evidence which supports the thesis that JPIC is an integral part of our Charism. This must cascade down to organism documents , ministries and community plans [XXVI Gen chapter and the issue of immigrants]
- There is need for a robust reflection on authoritative JPIC hermeneutics/interpretations which allows for institutional adaptability and evolving into emergent JPIC themes.

Φ JPIC responsive organizational structure in the congregation , congregational resource mobilization framework / congregational teams / intra congregational ministerial link[transversality]
- There needs to be a well nested and linked organizational structure that is responsive to JPIC issues. From planning, formation of JPIC teams resource mobilization, reporting and accountability to the organism leadership and members of the delegation.

❖ **Ad extra**

c) **Leveraging on the existing ecclesial structures and posture towards social justice**
- Ξ The church is our ally in JPIC
- Φ Conformity to the local church approach to social issues [Symbiotic relationship]
- Φ Link the JPIC outfit to the grassroots church and basic Christian communities
- Φ Networking and build strategic social justice coalitions with other faith-justice network [faith for earth Initiative from Laudato Si to Al Mizan]
- Φ Leveraging on prominent, ecclesial documents Africae Munus, Laudato Si, Fratelli Tutti for training , growing of strategic networks
  - Ξ CYNESA-

> Ξ Laudato Si is not a green document but also a social document. [Pope Francis

Φ Leverage on close relationship with the person and status of the local ordinary for adding value to your prophetic voice, brand endorsement and building high value partnerships.

Φ We need to realize that while he church ash immense wisdom as captured in many of her documents , the language of the church struggles to find its equivalent in the social/ political and economic forums where real policies affecting our people are made. There is not for the African church to incarnate even deeper into the social political and economic for a where policies are made so as to learn how to get the appropriate language to use to change policy. For example the word extractivism is so popular in the advocacy on indigenous people. Yet in environmental policy making forums , the concept extractivism could still be address under the
Art 8 of UNFCCC [Paris Agreement] which deals with the subject of of Loss and damage which means that we can have a Claretian working group specializing on Art 8 of the Paris Agreement

d) Situational awareness of the existing   socio/political and cultural context

Φ Aligning the organization to the required statutory standards [registration , employment

Φ Leverage on relationships with key political agents and coalitions [catholic parliamentarians or catholic professionals who have strong links to states and corporate organs for lobbying and advocacy. [Form coalition of change makers]

2. What are the requisite **strategic, organizational and structural factors for the Consolidation** of JPIC as an institution in a religious set up?

    i.   Formation and empowerment of JPIC animators and JPIC teams
    ii. Anchor the JPIC team as significant actors within the organism's structure [remember the phrase budget follows function]

iii.   Recognise JPIC animators and clearly define their roles. Have constant meetings with robust monitoring and reporting mechanism.

iv.   JPIC is not just a spiritual initiative, it is a powerful and strategic ecclesial structure /instrument designed to engage with other actors so as to ensure that dignifying gospel values in defence of the vulnerable are incorporated in policy making. As such JPIC is a brand which we must strive to protect develop and instrumentalize effectively.

v.   Strategic communicating of JPIC's identity, activities and visibility. We must invest in strategic communication. The framing of JPIC activities must take into consideration that there are non-faith actors and potential partners who could have access to our information. Therefore we must from our communication strategically to address non Claretian members and organizations.

vi.   Ensure Routine Formation/capacity building on JPIC themes: Digitization is quickly enabling the developing world populations to interact with highly technical ideas and information yet our evangelization / formation methodology is still designed for primary evangelisation. How is the modern formandi prepared to understand the modern day structures of evil and engage them accordingly?

vii.   Work for a robust resource mobilization. Conversion at both the personal and social and ecological levels is demanding. we must invest in resource mobilisation

3.   How then do we **build Sustained JPIC action and optimize its multiplier effect** in our evangelization efforts

- Long term Evidenced-based Thematic focus
- Transcend from low scale homogenous [faith based only] group reflections-action into broad-based Researched operations. Strong responsive readiness and capacity. This is resource intensive, in terms of high capacity human resource, specialised teams and financial resources. Branding is inevitable here.
- Higher levels of specialization [the laity are our allies not subordinate staff-whose work engagement extents beyond the religious] when we are transferred the laity remain long after and they are therefore important for institutional memory and continuity of organisation culture
- Up-scaling operations to national , continental and international thematic issues

- Long terms Strategic partnerships [long term stakeholders]
    - Ξ   The state
    - Ξ   Non-state actors [national and international levels]
    - Ξ   Other faith based organizations
    - Ξ   Collaboration with Corporate
- Aggressive partnerships with Long term financing partners
- Long term appointment of personell [resource persons

4. How do **we prepare for the inevitable Organizational decline and staretic regeneration of JPIC** as an institution
   - Long Strategic plan anticipating internal and external changes
   - phasing out of long serving members and introducing new trained members
   - re training of mid serving members to assume seniors roles
   - aligning organizational goals to congregation changes