



Our Lady of Charity of the Good Shepherd 2018 Position Papers

**Migration / Economic Justice / Girl Child
Trafficking / Prostitution / Integral Ecology**



*United with St. John Eudes' acute awareness of God's compassionate love
and inspired by the creative audacity of St. Mary Euphrasia,
we seek to give prophetic and radical responses to needs of our time.*

**“We see a world permeated by God’s love,
where justice and human rights support
the dignity of every girl, woman and child.
We advocate to change policies that
exclude and systems that dehumanize.”**

Vision Statement of the Good Shepherd International Justice Peace Office (GSIJPO)

Our Lady of Charity of the Good Shepherd Position Papers

Introduction

Migration / Economic Justice / Girl Child / Trafficking / Prostitution / Integral Ecology

Our Position Papers (PPs) have their source in the spirituality, vision, mission, and heritage of Our Lady of Charity of the Good Shepherd (OLCGS). The congregation and all affiliated with its mission have a history of service commitment that draws on 400 years of compassionate outreach to, primarily, girls, women, and children in the face of social conditions that cry out for mercy and reconciliation.

The 25th Congregational Chapter of 1985 “urged new responses in relation to Social Justice...” and declared “justice is an integral part of our mission of reconciliation...” Additionally, the Good Shepherd International Foundation (GSIF) was established in 2008 to support effective program development in our global era through capacity building, supportive funding and technical assistance. These responses led us to examine practices and policies and alter structures throughout the congregation. In 2011, the congregation disseminated a set of Good Shepherd Position Papers to serve as a tool toward relevant development of programs, policy, and advocacy. This 2018 PPs update encompasses the Congregational Chapter Direction statement of 2015. It integrates insights of Catholic Social Teaching, including teaching of our current Pope Francis; it draws on the international work of our congregational nongovernmental organization (NGO) representative at the United Nations (UN), including the Sustainable Development Goal (SDG) framework of the UN Agenda 2030.

This updated articulation of our PPs renews a common direction for action in our global ministries; we seek to deepen the understanding of God’s mercy expressed in current situations. Our vision of God’s love is expressed in direct service projects characterized by compassionate welcome and relevant program development; it includes vibrant policy and advocacy activities that call for justice in systems and structures of programs, governments, church, and social entities.

The position papers are a reference and resource. They offer a standard from which regional or national adaptations must be discerned for appropriate local strategic planning according to the highest international standards. They also provide an expression of values and orientation for all who support our work.

The PPs have included input from our practitioners across the world and have the affirmation of the Congregational Leadership Team. We offer these papers as helpful guides that can:

- Provide a base for local mission and ministry practice, advocacy, and policy.
- Guide initial and continuing formation for all involved in mission and ministry.
- Inform province priorities and good practices.
- Focus strategic planning for ministry projects.
- Motivate social, political, and economic analysis.
- Serve as a basis for regular evaluation.

We should devote ourselves to Divine Mercy St John Eudes, (adapted)

Contents:

Our Lady of Charity of the Good Shepherd Position Papers on Mission and Ministry

Position on Migration	pg. 4
Position on Economic Justice	pg. 6
Position on the Girl Child	pg. 8
Position on the Trafficking of Women and Girls	pg. 10
Position on the Prostitution of Women and Girls	pg. 12
Position on Integral Ecology	pg. 14
Glossary of Acronyms	pg. 16
Mission Development Process – a diagram	pg. 17

Our Lady of Charity of the Good Shepherd, with an integrated mission vision, considers:
-the central energy of our spiritual heritage,
- the best application of mission development principles,
-the gospel foundation of inclusive justice



Our Lady of Charity of the Good Shepherd Position on Migration



1. Migration is a prevailing movement of our time, although throughout history people have always crossed borders, temporarily or permanently, for many reasons. The critical nature today of people journeying from their country of birth to life in another nation has prompted a global effort, led by the UN, to develop comprehensive, people-centered agreements: a Global Compact for Safe, Orderly and Regular Migration (GCM) and a Global Compact on Refugees (GCR).

2. While migration enriches the social, cultural, and economic fabric of our world, it can be a difficult journey for anyone. For those facing conditions of poverty, food insecurity, degraded environment, natural disasters, chronic armed conflict with violence in civilian zones, inhumane labor conditions, rights violations, or grossly ineffective government, migration is a means to attain freedom and survival, to establish better social and economic opportunities. For those with meager resources, who must separate from families, cannot acquire legal documents or are stateless, have documents taken from them, cannot communicate in a new language, or lack education and job skills, it can be perilous and traumatic. Smugglers, terrorists, traffickers, abusive job recruiters and employers, and corrupt government systems and officials can exploit people in migration. When desperation motivates peoples' movement, grave risks abound and today the world sees a global trail of migratory deaths. Once people have left their countries of origin, they may face severe restrictions in movement, access to work, school, health care or other services. Confinement for long periods in abysmal camps or detention facilities, with little access to legal resources, is now common. Women and children face the most severe hazards during migration, especially unaccompanied or separated children. Likewise, women left in their home country when men migrate are often bereft of any protection or income for themselves or their children.

3. The movement of peoples today includes migrants, temporary workers, refugees, asylum seekers, internally-displaced persons (IDPs) and stateless persons, each defined under separate legal frameworks in national and international law; all are entitled to move in safety and dignity. The categorization of people in migration sometimes condemns them to being objects of suspicion and xenophobia, facing complex bureaucratic barriers to social support or inclusion. Yet realities of today can defy status categories, with situations often ambiguous and overlapping. Persons already suffering exclusion due to gender, race, ethnicity, religion, sexual orientation, disability, illness or age are subject to intensified discrimination when in migration.

4. We stress that all persons, regardless of migratory status, are rights holders whose protection is a moral imperative. The integrity of the family and the rights of children and spouses of migrants merit prominent consideration. People are not to be labeled criminals when they lack legal identification and papers while in movement. Existing barriers to human and labor rights' protection and free movement are to be challenged and changed. We reject xenophobic apprehension of "mass migration" that results in discriminations. While conventions and treaties exist, ratification and implementation lag; those most desperate to find personal and family security in either home or host society are the most disadvantaged.

5. We embrace our Judeo-Christian spiritual foundation that rests on a commitment to "welcome the stranger." Our first response to migrants and refugees is to welcome them as one would welcome the Divine among us. We honor the culture and heritage each brings and

we celebrate the positive contributions newcomers make to the lives and development of host communities. The service needs of persons in resettlement or status regularization are extensive, including language skills, health care, social integration, trauma healing, employment skills, legal help, etc. We listen to their experiences, accompany them, develop programs and work in partnerships to serve complex needs and to facilitate self-empowered social participation.

6. In responding to Migration, it is critical to:

a. Develop human rights-based services with partnerships across all areas of government and society. Creative cross-border OLCGS projects may be required. Give attention to SDGs 3, 4, 5, 8, 11, 13, 16, 17 and particularly 10, all of which highlight the intersections of multiple needs on pathways to safe and sustainable futures.

b. Constantly strengthen knowledge and analysis of migration. Know the laws and agreements that support various categories of persons on the move; be aware of local realities, national and international processes, and implementation efforts and gaps.

c. Educate people on the move regarding their rights, facilitating them to be active social agents. Educate civic communities on the contributions of migrants. Reject xenophobia.

d. Ensure gender analysis in service planning on issues of migration. Give attention to women and children, sustaining family relationships of migrants and refugees, including communication with family in country of origin.

e. Work with long term solutions such as the UN Agenda 2030, the Global Forum on Migration and Development (GFMD), and the GCM and GCR is essential.

f. Advocate, nationally and internationally, for policies and laws that respect human and labor rights, preserve family unity, ensure due-process judicial rights and increase safe and regular pathways for all migrants regardless of status. Seek changes in systems and structures that currently discriminate against those in migration. Speak for national adoption of universal social protection floors. Advocate for generous policies that provide protection for those fleeing oppression, violence, climate change and environmental ruin, food insecurity, etc., no matter the migratory status of the person. If return to one's home country is to occur, we support a process that is planned, dignified, within fair legal rights, with family unity considerations and with supports for reintegration.

g. Oppose efforts to restrict migration. Speak out against the failure to address political, social, and economic inequities that contribute to desperate movement. Work for sustainable local economies, national social protection floors, and accountable authority.

h. Know the 1951 Geneva Convention Relating to Status of Refugees and its protocols. Support ratification of the 1990 International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families; bring light to the International Labor Organization (ILO) C-97 and ILO C-143. Use congregational NGO representatives and include migration issues of women, children and families in reports to the Convention on the Elimination of all forms of Discrimination (CEDAW) and the Convention on the Rights of the Child (CRC.)



Our Lady of Charity of the Good Shepherd Position on Economic Justice



1. Despite the year-2000 Jubilee call for redistribution and inclusiveness, recent decades of global economic expansion have created a privileged group into extreme wealth with a concurrent entrapment of peoples and communities living in conditions of extreme poverty. Global political and economic systems and structures have largely disregarded the calls for the restoration of justice, reconciliation among all humanity, welcome of the stranger, or cancellation of debt burdens. Within the inextricable maze of poverty and of abundance of global resources, the gap between rich and poor continues to grow.

2. The disparity between the accumulation of extreme wealth and the inescapability of extreme poverty offends the dignity of human beings, is an affront to the common good, and tends toward disastrous cyclical misery. Extreme amassment of wealth and refusal to share resources and material goods are both cause and effect of social and spiritual ills. The effects of poverty are both blatant and insidious: malnutrition, ill health, illiteracy, unemployment, homelessness, family rupture, social exclusion, social violence, desperate migration and constant anxiety for children's future. Such degradation violates Human Rights, as attested by articles 22, 23, 25 & 26 of the UN Universal Declaration of Human Rights (UDHR.) Women and children are the ones who bear the heaviest discrimination and burdens of poverty, including victimization in phenomena such as trafficking and the prostitution of women and girls.

3. We have a vision that all persons, with special awareness of women and girls, ought to share in the economic, social and spiritual benefits of our global wealth. This conviction rests on Judaic-Christian Scripture, Catholic Social Teaching, the UDHR, and the universal ethical code to treat others as you yourself would like to be treated.

4. We work to eradicate poverty while supporting decent work, sustainable and environmentally sound economic growth, reduction of inequalities, responsible production and consumption, and human development. We perceive this as a call to personal and communal conversion, aware of our own wealth and privileges. We also understand that there is a prophetic call to stand against systems and structures of economic injustice, some of which we are a part of.

5. As we increase our capacity to understand the dynamics of global economic exclusion and to advocate for economic improvement and social transformation, we are committed to expand programs and initiatives that bring practical relief from poverty. Programs that generate income for women and families and actions that support grassroots civic empowerment of communities and individuals are the focus of many recent initiatives. These include education, development of skills training, personal growth projects, micro-enterprise projects, micro-credit approaches, local co-operatives, international marketing of goods, and a variety of means to join with women and their families who struggle for a way out of poverty. Our projects include many forms of community building, social supports and personal empowerment opportunities.

6. In responding to Economic Justice, it is critical to:

a. Develop sustainable strategies for economic development with local communities, ensuring that income generation is pragmatic and effective for women and families. This will include a diversity of models, responsive to local situations and will move women toward inclusion into mainstream economies.

b. Know the UN 2030 Agenda for Sustainable Development. Use SDG 1 and its targets (especially 1.3), the ILO Recommendation 202 on National Floors of Social Protection, and SDGs 8, 10, and 12 for all planning and education in communities and ministries.

c. Develop programing that uses human rights and empowerment models. Support literacy education, employment skills training, business & finance education for women, and labor rights for families.

d. Educate, in communities and programs, to unmask the systemic roots and discriminatory effects of extreme poverty; this will expose poverty as violence to the human spirit sustained by factors such as greed, inhumanity, and political corruption. Understanding how weak rule of law, inadequate government systems, unethical trade systems and corporate practices underpin and sustain poverty is essential for analysis, education and advocacy. Likewise, it is essential to recognize the abilities and contributions of those in extreme poverty (including migrants) toward human enrichment.

e. Increase awareness of consumerism – individually, communally, and systemically. Link personal purchasing and communal investments with production, labor rights and environmental sustainability. Ensure awareness of the many poor practices of international production and global supply chains as well as support for principles of fair trade are essential to environmental sustainability. Evaluate our own participation in and complicity with unjust structures.

f. Create and/or participate in networks and campaigns that call for economic justice and social responsibility. Support responsible policies such as Social Protection Floors that define national sets of inclusive social security guarantees over the life cycle so that all have access to essential life security: food, water, sanitation, shelter, health, education, and social supports. This may require re-envisioning family bonds to extend beyond currently defined boundaries of kinship.

g. Study and apply the economic principles of Pope Francis’ exhortation, *Evangelii Gaudium* and encyclical *Laudato Si* to all aspects of life and ministry.

i. Use the provisions of Human Rights - the Universal Declaration of Human Rights (UDHR), the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), the Convention on the Elimination of All Forms of Racial Discrimination, and the Convention on the Rights of the Child (CRC) - to increase public awareness of injustice. Do advocacy and lobbying based on the UN Guiding Principles on Business and Human Rights that support fair trade, rights of laborers, migrants’ rights, sustainable environment, and gender justice. Include gender and economic analysis in all human rights reporting about the conditions of girls, women and families.



Our Lady of Charity of the Good Shepherd Position on the Girl Child



1. In our time, across the world, children suffer severe violations of their human rights in unconscionable numbers. Throughout human history, the girl child has been subject to disproportionate discrimination and abuse. OLCGS has always been attentive to the social disadvantage of women and girls, while sharing concern for her family and boy siblings.

2. For many girls, fundamental rights are denied and violated from before her birth and continue across her life cycle as an adolescent, adult, and female elder. The exclusion of girl children and girl adolescents is rooted in systemic injustice, structural gender inequality, targeted gender violence, and dominant systems of patriarchal power. Across the globe, low value placed on the girl child subjects her to specific forms of violence: prenatal sex de-selection, infanticide, disregard for birth registration, denial of nutrition, genital mutilation (FGM), sexual harassment, denial of education, sexual abuse, use as objects in prostitution, forced and early marriage. Violations occur with impunity often accepted as cultural, religious, and/or traditional norms. Lack of maternal prenatal care, lack of social protections for families, lack of access to adequate health care and education, child labor, forced marriage and too early child bearing are some obstacles that impede development and deprive millions of girls of childhood. Girls in indigenous communities are particularly vulnerable. Global threats such as HIV/AIDS, environmental depletion, human trafficking, and war destroy the future of girls, increasingly and disproportionately. In situations of armed conflict, girls forced into combat become deliberate targets of systematic rape, abduction and murder. Migration heightens vulnerability for girls, especially unaccompanied or separated girls. In refugee camps where girls seek protection, they face sexual exploitation. When parents migrate, many children are left without adequate parental care. Likewise, girl children are the most adversely affected when their families and nations are immersed in poverty. Across the world, it is common that girls are subject to suicidal thoughts. Humanity suffers when societies deny girls the opportunity to grow into valued, productive and equal persons.

3. We recognize that every girl is born with dignity, possess the inherent rights of all humans, and ought to be assured the unique rights of childhood to enable them to reach their potential as individuals, as women, and as members of society. When the value of girls is recognized, when their needs are met, and their voices amplified, girls contribute to positive change in their families, local communities, nations, and the world.

4. Our first response to the girl child is to accept and cherish her, affirming her immeasurable worth as a human person. OLCGS develops, with participation of girls and their families, social service programs to empower the girl child, to support her resiliency, to educate her about her rights, to promote safety and protection both within her home and within social institutions such as schools. We support universal education for all children, knowing it to be the most effective avenue to realize individual capacity while being the surest path out of cyclical poverty. We develop enrichment programs for self-esteem, pride in culture, play, and expression of each girl's highest potential; we support social benefits for parents and support all forms of extended families that care for children. Our programs advocate for the above principles.

5. In responding to the needs of the girl child, it is critical to:

- a. Develop supportive social programs that welcome and value each girl, respecting her spiritual, human, and child rights. Support girls' participation in defining needs and

shaping responses. Locate programs in a girl's home community as far as possible and include family integration. Ensure OLCGS programs, while prioritizing educational opportunities, are rich with social supports and social interaction

- b. Develop specialized gender sensitive responses for children who have suffered traumas related to abuse, deprivation, family loss, all forms of sexual exploitation, armed conflict, etc. Such programs will provide gender-sensitive, community-based reintegration, sensitive to each child's readiness. Each girl will participate in defining her goals.
- c. Ensure that every OLCGS program has a clear, detailed, and operative Child Protection Policy that promotes positive development and protects from abuse of any kind.
- d. Include families, boys, and men in program efforts that ensure the human rights of all.
- e. Participate in, and lead when possible, networks, campaigns, and public outreach activities for child rights' advocacy to ensure political visibility and voice for girls and all children. Promote community observance of October 11, the International Day of the Girl Child. Empowerment and education about human rights for girls are essential strategies.
- f. Build organizational capacity to know, analyze, and use gender-sensitive research to ensure high standards and good practices in child welfare, appropriate to local context and culture.
- g. Support gender-responsive budgeting in the political arena to allocate monies for girls' education and training as well as for physical, reproductive, and mental health. Support the development of programs seeking to end all forms of violence against girls.
- h. Support the strategic objectives of Section L of the Beijing Platform for Action (UN, 1995); educate girls and communities according to the principles of Section L.
- i. Promote the UN 2030 Agenda for Sustainable Development with central awareness for SDG 5 while incorporating awareness of how each of the 17 SDGs has implications for the welfare of girls.



- j. Use UN human rights tools to advocate nationally and internationally. The UN Convention on the Rights of the Child with its Optional Protocols and the UN CEDAW ought to be a basis for regular reporting, using the OLCGS NGO Office in Geneva. Work for national legislation that incorporates the (Palermo) Protocol to Prevent, Suppress and Punish Trafficking in Persons, Especially Women and Children.



Our Lady of Charity of the Good Shepherd Position on the Trafficking of Women and Girls



1. Human Trafficking is a growing global criminal industry that defies human rights and affronts human dignity. It is a violence based on recruiting, harboring, coercing, deceiving, and/or transporting people solely for the purpose of exploitation, most often labor and/or sexual exploitation. According to UN figures, up to 80 percent of persons trafficked are women and children; girl children and adolescents are of special concern.

2. Trafficking is an injustice rooted in dynamics of our global world and current global economy. Structures and systems that intensify social inequality, support patriarchal power, prioritize economic profit above the value of the human person, and diminish the value of social relationships render untold women and children vulnerable to being trafficked for labor, human organ harvesting, surrogate pregnancy, and/or sexual exploitation. Trafficking is congruent with all forms of gender discrimination and gender-based violence, including the industries and governments that sustain prostitution and pornography. OLCGS stands with all persons who condemn this phenomenon and work to eradicate it and its systemic roots.

3. Our first response is to express solidarity with those who have suffered victimization through this repulsive crime. Second, as we listen to the experiences of persons who have been trafficked, we develop holistic programs to respond to needs. We are especially active in areas of prevention and protection. Our programs support personal advancement toward defined goals and positive outcomes as each person, at their own pace, moves toward reintegration with families and/or society. We support trauma healing and self-empowerment through supportive social relationships, personal growth opportunities, and employable skills leading to secure income. Third, we continually increase our capacity to understand the persistent and complex dynamics of trafficking. Our programs, with an underpinning of spiritual values, are rooted in professional knowledge and best practices. To ensure attention to and effective outcomes in all areas - personal, social, judicial, systemic and structural - we are active partners with governmental and non-governmental groups.

4. We take responsibility to participate in effective advocacy for the implementation of human rights based legislation in national and local governments as well as at regional, international and UN levels. We support policies that will prevent and eradicate trafficking in women and girls by addressing gender discrimination, economic injustice, violence against women, criminal impunity, and government corruption. We raise our voice in favor of policies and adequately funded programs that support families and ameliorate the chronic socio-economic, political and legal disadvantages of women and girls. We urge States to assume their responsibility to protect persons who have been trafficked, prosecute traffickers, and censure pornography and the male demand for prostituted sex.

5. The phenomenon of trafficking converges with current global flows of migration, patterns of armed conflict and war, climate induced displacement and economic supply chains of consumer goods. In all our work, we seek to analyze and address root causes, examining and unmasking links between trafficking and policies of economic injustice, violence against women, discrimination of the girl child, militarization, inadequate migration support, and the social acceptance of the prostitution of women and girls. We encourage participation and leadership in networks and/or campaigns that support an end to trafficking and promote full empowerment of women and girls in all spheres of activity.

6. In responding to Trafficking, it is critical to:

- a. Ensure updated anti-trafficking training in all formation and professional development within our ministries.
- b. Develop program and service capacity to welcome those who have been trafficked into environments that offer access to the full range of required services, including legal services, and provide genuine opportunities for participation, growth, and self-sufficiency. Amplify our voice through participation in local advocacy networks, analysis of legal and social issues, and collaboration with the NGO work of the GSIJPO.
- c. Do strategic program planning that encompasses clarity of goals for aspects of anti-trafficking work such as prevention, protection, reintegration, etc. Awareness of intersectional issues such as adequate legal structures, economic justice, and support for adequate migration policies is crucial in strategic planning.
- d. Integrate the objectives of the UN SDGs 5, 5.2, 8, 8.7, and 16.2 in strategic planning to end trafficking. Participate in local and international campaigns supporting these goals.
- e. Contribute to public policy formation through education, participation and leadership at regional and international conferences and campaigns, articulating OLCGS's position on gender equality, including the harm of pornography and prostitution. Contribute national data to the US State Department annual Trafficking in Persons report (TIP.)
- f. Support legislation effective in anti-trafficking and speak in favor of effective local and international anti-trafficking efforts, including appropriate visas for victims; join networks to support criminal prosecution of perpetrators of trafficking.
- g. Use international human rights tools for education and national and international human rights reporting through the OLCGS NGO Office in Geneva:
 - The 1949 UN Convention for the Suppression of the Traffic in Persons and of the Exploitation of the Prostitution of Others.
 - The 2000 UN Protocol to Prevent, Suppress and Punish Trafficking in Persons, especially Women and Children of the Convention against Transnational Organized Crime (also known as the Palermo Protocol.)
 - The United Nations Global Plan of Action to Combat Trafficking in Persons. (Currently 2017, periodically updated)
 - The CEDAW and the CRC with Its Optional Protocol on the Sale of Children, Child Prostitution and Child pornography.



Our Lady of Charity of the Good Shepherd Position on the Prostitution of Women and Girls



1. The prostitution of women and girls is an ancient form of gender violence that is structurally embedded in societies. Socio/cultural perceptions and attitudes about relationships between men and women reinforce the system's strength. Prostitution is rooted in economic systems, structured within a globalized economy that has seen rapid growth of women in extreme poverty. Political structures and systems that devalue and exclude women and do not evaluate gender outcomes of social policy give prostitution acceptance. The root causes of prostitution are tied to poverty, patriarchy, male privilege, extreme wealth, racist attitudes, militarization, ecological degradation, inadequate family support, and the demand by men for women to be available for sexual purchase. The rapid global expansion of human trafficking as a criminal industry has increased the demand for girls and women to be objects of prostitution. Likewise, lack of people-centered and rights-based migration policies increase the incidence of human trafficking and prostitution.

2. We recognize that the multiple harms of prostitution make it an egregious form of discrimination. Our position on prostitution is rooted in the dignity of the human person. It echoes the UN 1949 Convention for the Suppression of the Traffic in Persons and of the Exploitation of the Prostitution of Others that says, "prostitution is incompatible with the dignity and worth of the human person, and endangers the welfare of the individual, the family and the community..." Prostitution by its nature is exploitative and is never part of a decent work agenda. The idea that women are commodities available to be consumed and exploited has no place in a society striving for gender equality.

3. OLCGS rejects any notion of "child prostitution." Sexual exchange between an adult and child (through age 18) is a form of criminal abuse, affirmed by article 34 of the Convention of the Rights of the Child. Early marriage of a minor is also an abuse. Likewise, we reject the notion that a person in prostitution is a "sex worker"; prostitution is not a profession nor is it in harmony with a view that work is a sacred contribution to human development and the social fabric.

4. Our first response is to express solidarity with those who are vulnerable to being the objects of prostitution. We seek to listen to the experiences of these persons, accompany them in their personal journeys and develop, with them, holistic programs to meet their needs. We support women and girls in healing, self-sufficiency through employable skills, economic and personal growth opportunities, and reconciliation with often-estranged families.

5. We seek to be active in processes of social change. We engage in the international debate on the nature of prostitution; we seek changes in outdated national laws and policies; we support the changes in national laws that have been happening since 1999 when Sweden adopted a policy of zero tolerance for buyers of sex.

6. In responding to Prostitution, it is critical to:

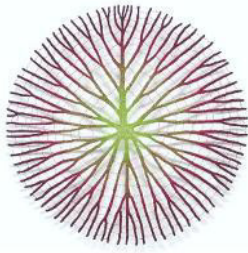
- a. Identify the prostitution of women and girls as a form of gender violence; unmask the lie that it is a profession or can be dignified as an acceptable form of work.
- b. Develop programs, with the participation of those who have been prostituted, that provide holistic social support and empowerment, skills training, and education about human rights.

Trauma awareness practices should be incorporated in programs and working for economic empowerment as a foundational approach.

- c. Condemn state sponsorship of prostitution; reject the legalization of prostitution. Call for laws that do not criminalize a prostituted person but prosecutes those who sponsor commercialized sex and those who purchase sexual acts from other persons (Such laws are referred to as the Nordic model and/or the abolitionist position.)
- d. Be active educators within communities about the dignity of girls and women and promote analysis of attitudes and traditional practices, including the issues of male sexual initiation in one's society. Critique practices such as early marriage and honor marriage; critique sexualized images in advertising.
- e. Ensure good practices for prevention of sexual and gender exploitation. This requires up to date awareness of information technology, on-line practices of ensnarement, acceptance of pornography, and popular proliferation of attitudes that demean women.
- f. Use the SDGs, particularly 5 & 8.3 in program planning and implementation. Promote policies that support results-based gender inclusion, economic opportunities, job creation, entrepreneurship, creative and innovative income generating projects, including women's access to financial services and land ownership.
- g. Contribute to policy formation through participation and leadership in campaigns, and conferences, articulating and clarifying that prostitution is a form of gender violence.
- h. Be conversant with initiatives of UN Women, the UN Global Plan of Action to Combat Trafficking in Persons (2017); support national laws that favor abolition policies. Know recent trends and research on the topic.
- i. Include awareness in educational programs of the cross-sectional issues that influence prostitution: migration realities, gender discrimination, unrestrained consumerism, militarism, economic and patriarchal systems, and feminization of poverty.
- j. Expand capacity for service and advocacy through use of effective networks and initiatives, in cooperation with the NGO work of the GSIJPO.
- k. Support international Human Rights tools, including the UN 1949 Convention for the Suppression of the Traffic in Persons and of the Exploitation of the Prostitution of Others and the (Palermo) Protocol to Prevent, Suppress and Punish Trafficking in Persons, especially Women and Children of the Convention against Transnational Organized Crime.
 - l. Use the OLCGS NGO office in Geneva for human rights reporting for the UN CEDAW and the CRC with its Optional Protocol on the Sale of Children.
Do the same on national level.



Our Lady of Charity of the Good Shepherd Position on Integral Ecology



1. We live in a time when science and theology offer reliable global insights about the interconnectedness of life and matter in all forms throughout the universe. This enriches our understanding of the world as a source of deep contemplation and sacred activity, calling us to the heart of what it means to be inclusive and reconciled in all ways with the Whole. It challenges us to re-evaluate prior perceptions, previous understanding, and unquestioned practices.

2. We also witness in our time an increasing “ill-considered exploitation of nature” (Pope Paul VI) and “ecological catastrophe.” (UNFAO) Not only world peace but the survival of life forms, human communities, and mineral resources - the earth itself - is threatened by an irresponsible and inadequate relationship with our own planet and universe. We cannot ignore that the “dominant patterns of production and consumption are causing environmental devastation, the depletion of resources, and a massive extinction of species.”* We see injustice when “communities are being undermined and the benefits of development are not shared equitably.”* We know that “injustice, poverty, ignorance, and violent conflict are widespread and cause of great suffering.” The discord we experience within the very air we breathe, the water we drink, and among our communities calls for a response consistent with our mission of reconciliation which calls us to “join together to bring forth a sustainable global society founded on respect for nature, universal human rights, economic justice and a culture of peace.”* (*Quotes excerpted from the Earth Charter, 2000)

3. We recognize the importance of Pope Francis’ contemporary focus on integral ecology, expressed in the encyclical *Laudato Si*. Indeed, “we stand at a critical moment in Earth’s history, a time when humanity must choose its future...” (*Earth Charter*) The encyclical is a comprehensive work that includes insights of Saint Francis of Assisi, current scientific knowledge, increasing political resolve, ecumenical sources, as well as concerns stated by every Pope back, at least, to John XXIII, all related to world peace and ecological well-being. Judaic and Christian scriptures have always demanded contemplative respect for the universe, redistribution and restoration of the land, rest from production, and reparation for past harm done. The urgent appeal to sacred relationship with our common home requires work for a sustainable and integral development based on unifying love. We realize that ecological degradation and suffering of peoples and life forms across the globe are entwined; they are one phenomenon.

4. Our first response is to contemplate reality. We learn from the natural world and from groups, such as women and indigenous communities, who are most adversely affected by ecological violence.

5. We admit our complicity in perpetuating dualistic and domineering attitudes about the earth. We understand that reconciliation with our earth calls for a new consciousness, a new identity, and new behaviors centered on the kinship of all creation and the implementation of human rights for all. Interdependence demands inclusion of all – non-living and living, non-human and human – without discrimination.

6. In responding to Integral Ecology, it is critical to:

- a. Activate a transformative spirituality that understands earth science, rights of Mother Earth, insights of cosmology, and knowledge of inclusive and universal rights.
- b. Engage in critical analysis of one's own culture toward awareness of inherited traditions and the possibility for dynamic participation in new forms of incarnational reality.
- c. Convert individual and communal behavior from ecological ignorance to environmental responsibility, evaluating uses of energy, technology, water, diet, practices of waste and consumption, economic investments and political policy.
- d. Study Catholic Social Teaching. Do communal study and apply documents such as *Laudato Si*, The Earth Charter, The Beijing Declaration and Platform for Action, notably section K on Women and the Environment, and the UN SDGs of the UN Agenda 2030, particularly numbers 6, 7, 12, 13, 14, 15.
- e. Ensure strategies for empowerment of women and girls in all our programs, including women's participation in decision-making and advocacy. Environmental sustainability ought to be considered in every strategic plan for mission development.
- f. Advocate locally and internationally with positive movements such as the 2015 Paris Climate Accord and the continuing processes of the United Nations Framework Convention on Climate Change (UNFCCC.)
- g. Engage in political action led by communities and groups, such as indigenous and women, who have been historically dominated and excluded but who hold ancient and sacred knowledge of the earth.
- h. Evaluate our communities, service projects and programs according to principles of respect for the earth, inclusion of and care for all communities, and reverence for the sustainability of future generations.
- i. Evaluate and adjust personal and communal decisions in areas of consumption, production, and use of natural resources in light of the sustainability of the universe. The common good of all is a guiding principle directing actions such as fair trade purchasing, avoidance of non-renewable energy and disposable products, support of local agriculture, home composting, low energy production, land ownership, etc.
- j. Be politically active on issues such as trade, climate, practices of trans-national corporations, harm of military industry and armaments, national energy policies, and sustainable water usage, in order to "eliminate the structural causes of the dysfunction." (Benedict XVI) Any investments held communally require analysis for environmental justice and sustainability.
- k. Use cross sectional analysis to confront economic policies that lead to human, animal, and earth degradation. OLCGS Advocacy in areas such as trafficking in human persons, migration, economics, or the girl child should always include ecological and environmental data.



Glossary of acronyms used in OLCGS Position Papers

Alphabetically listed

CEDAW	Conventions on the Eliminating of all forms of Discrimination against Women
CRC	Convention on the Rights of the Child
FGM	Female Genital Mutilation
GSIF	Good Shepherd International Foundation
GSIJPO	Good Shepherd International Justice Peace Office
GFMD	Global Forum on Migration and Development
GCM	Global Compact on Migration
GCR	Global Compact on Refugees
IDP(s)	Internally displaced person(s)
ILO	International Labor Organization
NGO	Nongovernmental Organization
OLCGS	Our Lady of Charity of the Good Shepherd
PP(s)	Position Paper(s)
SDG(s)	Sustainable Development Goal(s)
TIP	Trafficking in Persons
UNFCCC	United Nations Framework Convention on Climate Change
UDHR	Universal Declaration of Human Rights
UN	United Nations
US	United States
UNFAO	United Nations Food and Agriculture Organization

Mission Development Process –
a diagram for Implementation of OLCGS Position Papers

The implementation of the OLCGS Positions in Mission and Ministry requires effective program development. The diagram below, based on the work of the GSIF and adapted by the GSIJPO, provides interrelated elements necessary for an integrated process of mission development. It can be adapted and enhanced for all levels of programs, communities, and formation. Groups can analyze their own strengths and needs by consideration of the total framework. Development can take any starting point along the schema and will necessarily move to interact with and include all elements, resulting in a dynamic process of ongoing learning, change, and development. Some elements will require technical help and professional training; many will challenge a sense of security or routine. All are critical to meet the mission demands of today.

