

2021



# European Solidarity Framework



**EUROPEAN SOLIDARITY TEAM**

REGIÓN MARISTA EUROPA

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## INTRODUCTION

The European Solidarity Team has drawn up this document in order to clarify the way in which we understand Marist solidarity. It sets out the rationale for our action, as well as the areas in which it is carried out.

The European framework is intended to be a reference point for planning and developing solidarity work in Marist Europe and is the fruit of the joint reflection of the solidarity teams of the five Marist Provinces present in Europe.



# SUBSTANTIATION

## OUR IDEA OF MARIST SOLIDARITY

Recent General Chapters have taken up the reflections of the Institute's Document on Marist Solidarity in order to "unfold a programme of life for our personal and institutional projects, to be faithful to the Spirit of God and to the reality of the world". "We are Champagnat" for children and young people and this makes us work for the human dignity of the most vulnerable.



The XXII General Chapter invites us to...

- Being bridge builders "Abandoning the culture of egos and promoting ecos (ecology, ecosystem, solidarity economy...) that reduce the scandal of indifference and inequalities";
- Walking with children and young people on the margins of life by "Opening the eyes of our hearts and listening to the cries of children and young people, especially those who are voiceless and homeless", "Being creative in responding decisively to their needs", "Shunning paternalistic approaches and empowering the voiceless", "Increasing a meaningful presence among children and young people on the margins of the world".
- Responding boldly to emerging needs by "Converting our hearts and making our structures more flexible, without fear of taking risks, to reach out to the peripheries, in defence of the poorest and most vulnerable", "Committing ourselves firmly to the promotion and defence of children's rights".

## DYNAMICS OF TRANSFORMATION OF THE CONCEPT OF SOLIDARITY

Today Solidarity is present in the provincial reality in its social works, in response to poverty and injustice, and in schools.

Solidarity offices are opened in the AUs. There are paid educators and not only volunteers in the social works.

The "Marist Foundation for International Solidarity" < FMSI > Onlus is present in Geneva to work with the High Commissioner of the United Nations in the promotion and guarantee of Human and Children's Rights.

The 22nd Chapter, in its fifth call, continues to challenge us to commit ourselves to the promotion and defence of children's rights.

## TOWARDS A GLOBAL FAMILY

The traditional organisation by "Provinces" is giving way to a more global vision; it is betting on Regionalisation, but above all on "Walking as a global family".

As Marists of Champagnat, we are a charismatic global family, living an integrated spirituality and passionately committed to an innovative mission without borders, serving children and young people, especially the most vulnerable.



Internationality and interculturality must generate a new awareness and commitment to greater social justice, to the defence of children's and young people's rights.

### **1. Multiple forms of Marist solidarity**

With long experience in the field of education, we can contribute to the transformation of the world by developing mechanisms of social engagement.

There are many places where there are high drop-out rates and difficulties in accessing school, and it is here that Marists bring our educational activity to young people who are marginalised or excluded from the formal education system. In addition, a commitment to children's rights has been growing in many Marist environments as an essential part of the Marist mission in today's world. It is worth mentioning the ...

- ✦ Expressions of solidarity in Marist Schools and Universities.
- ✦ Social work in poor environments.
- ✦ Marist organisations for solidarity.

### **2. La Solidarity in the Bible and in the Christian tradition**

As such, the word does not appear, but there are references above all to God's love for mankind. God conceives humanity as a family. Solidarity breaks down and creates conflicts with the sin of Adam and Eve, with the Tower of Babel... But God returns through alliances to help mankind with the liberation from slavery in Egypt. The God of solidarity is fully manifested through the incarnation and death of the Son.

#### **2.1. Solidarity in the Old Testament Biblical Tradition**

##### **a) Moses is the expression of God's solidarity with the Hebrew people.**

God calls this "quasi-pharaoh" to deliver his people, and he becomes the leader and mediator of God and his people; God acts in Moses.

b) La Solidarity becomes law

God, with the Covenant, gives mankind the Law.

**b.1 A defence of the poor:** God is with the stranger, the orphan, the widow, the Levite...these had no rights and were subject to injustice, mistreatment and poverty.

**b.2 You shall love your neighbour as yourself:** this places the emphasis on solidarity, on love.

**b.3 Sabbatical year and Jubilee:** every 7 years there is a time of remission, and the demands of others are no longer made on what they owe. In the sabbatical year, relations of equality were to be established: the fruits of the earth were to be left to the poor.

c) Prophets: sentinels of solidarity

The prophets knew their reality and the Law well. They were able to criticise religious and political leaders. They can be defined as the sentinels of solidarity because they denounced the abuses of their time and defended the fundamental rights of the human being: equality, fraternity and solidarity.

Amos defends justice and threatens the rich for oppressing the poor. He opposes land grabbing: the land belongs to God.

Micah denounces the fraud of the traders.

Isaiah advocates sharing, "The Lord does not want an outward fast".

**2.2. Solidarity in the New Testament**



Jesus' first form of solidarity is with the Father and in relationship with people: the poor, the humble, the marginalised and sinners. Jesus "gave himself" in his Passover, in his "death" and "resurrection".

The human being cannot become one with others until he empties himself of himself. To "become one" with the "Brother" is the expression of faith in Jesus Christ and

makes us faithful to the Gospel and to today's world. There are many examples of Jesus in relation to the neighbour, we highlight:

**The parable of the "Good Samaritan:** "And who is my neighbour", the end invites us to imitate the Samaritan: "Go and do likewise". The attacked person (or people) represents so

many other people who go through dramatic situations, and it is necessary that someone listens, shares and serves.

**The final judgement: judged by love:** our life will be judged by the love we give to the poor, there is Christ, solidarity with the needy.

**The Last Supper: service and sharing of bread:** Jesus puts life into practice by serving others. For Jesus, certain values have priority: love, solidarity, justice and sharing.

**The figure of Mary:** A close, attentive and welcoming presence, with the heart of a Mother who gives us the best example of welcoming Life, fraternal, inspiring confidence, a companion on the way, who builds and makes community by spreading the Good News.

Mary and Jesus are the clearest examples of an incarnated spirituality that stands by the side of the poorest and announces to them the good news of the God of Jesus.

### 2.3. Solidarity in the Social Doctrine of the Church (SDC)

The Marist Institute has taken on the study, discussion, dissemination and implementation of the principles of the DSI. The process begins with the pastoral formation of the socio-educational community, incorporating the children and young people of our works, closely linked to this is our motto: "To form good Christians and honest citizens".

The aim of the ISD is to propose principles and values that can make society worthy of human beings. Solidarity is the principle that encompasses all the others.

Through love will come "social charity" or "political charity". This idea is opposed to the selfishness and individualism that mark today's society.

The **principles of the ISD** are:



*of the inalienable dignity of the human person:* when the centrality of the human person is taken into account; it excludes any discrimination.

*the common good:* it differs from the general interest and the particular interest which sometimes excludes the weakest. The reconciliation between the common good and the particular good is found in the practice of

charity and justice.

*of subsidiarity:* citizens and political organisations have to be encouraged to play their own roles in order to fulfil responsibilities and enforce rights.

*of solidarity:* each person grows in value and dignity to the extent that he or she invests his or her abilities and dynamism in the promotion of the other. It is the determination to seek the common good, so that all are responsible for all.

The **Social Encyclicals** are the Pope's official pronouncements on social issues addressed to bishops, believers and the whole of humanity. Together they form the social doctrine of the Catholic Church. The first is Leo XIII's Rerum novarum (On New Things) on the social question in 1891 and is still referred to by popes.



### **Rerum novarum (1891)**

*It is the first social encyclical of the Church. It was promulgated in 1891 by Leo XIII in response to the problems posed by the Industrial Revolution. It deals with the conditions of the working classes, recognising the right to form workers' unions, defending private property. It advocated corporatism (socio-economic organisation).*

*With this encyclical the Church intended, among other things, to paralyse the "de-Christianisation" of the masses of the people.*

### **Gaudium et Spes (1965)**

*It deals with the economic issue and the main problems from the family to the whole of humanity. It mentions the imbalances that the market economy is creating in the world and tries to outline criteria for a fair and balanced economic development. All economic and social inequalities between people and nations are contrary to social justice.*

### **Populorum Progressio (1967)**

*Promulgated by Paul VI. It deals with development and cooperation between peoples and the problems of developing countries. It criticises neo-colonialism, affirming that all peoples have the right to well-being. It criticises capitalism and Marxism and proposes the creation of a world fund to help developing countries.*

*It was heavily criticised by conservative sectors because it spoke of the right of peoples to rebel, even by force, against their oppressors. It concludes that private property does not constitute for anyone an unconditional and absolute right. There is no reason to reserve for one's own exclusive use what is more than one's own need, when others lack what is necessary.*

### **Sollicitudo rei socialis (1987)**

*It is published by John Paul II and affirms the continuity of social doctrine together with its constant renewal. Indeed, continuity and renewal are proof of the perennial validity of the Church's teaching. It is a document that applies the conclusions of the Second Vatican Council to the problems of our time (social and economic inequality, the universal destination of goods and the advantages and dangers of development).*

### **Evangelium vitae (1995) The Gospel of Life.**

*It wants to be a confirmation of the value of human life and its inviolability, and at the same time an appeal to each and everyone in the name of God. He criticises the fact that democracy is currently turning into totalitarianism, as the right to life (abortion) and death (euthanasia) are being denied. These rights are being subjected to the will of the strongest.*

### **Caritas in veritate (2009)**

*It is the most economic Encyclical of all, reminding us that the economy and the market are not independent of personal or family relationships; that mismanaged globalisation produces poverty and inequality. It emphasises the most disadvantaged. It appeals to work as an activity for human growth.*

**Laudato si (2015)**

*This is Pope Francis' encyclical on the environment, the environmentalist encyclical par excellence. It appeals to everyone on the planet about man's misuse of nature's resources. Progress destroys, we must be responsible in our way of consuming. The evil of this world, increased by technology (which has achieved marvellous things) has led us to selfishness, consumerism, throwaway culture and relativism. It invites us to consider the family as the basis of society.*

**Fratelli tutti (2020)**

*The Encyclical aims to promote a worldwide aspiration to fraternity and social friendship, rejecting war. It starts from a common belonging to the human family, from the fact that we recognise each other as brothers and sisters because we are children of a single Creator, all in the same boat and therefore need to be aware that in a globalised and interconnected world we can only be saved together. He criticises liberal and totalitarian political regimes. Focusing on the Parable of the Good Samaritan, on contemporary social and economic problems, and on universal brotherhood.*

**3. La Solidarity in the Marist tradition**



**3.1. In Champagnat's life**

Marcellin Champagnat was above all a man of action, who knew how to respond creatively to the needs of his time with an open, critical and committed attitude. He felt called to form religious to educate in a Christian way the children for whom no one was caring. According to him, the mission of the Marist was to help children and young people to become, above all, "good Christians and good citizens". The foundation of the Marist Institute is an ever-present proof that faith allows for all audacities; it is an act of profound solidarity. Marcellin's encounter with young people in need of religious knowledge, symbolised in the young Jean-Baptiste Montagne, shook him to his core and moved him to do something: to found the Little Brothers of Mary.

As Marists, we are disciples of Champagnat. From the very beginning of our journey as Marists, many brothers and lay people have been challenged by the historical circumstances in which they lived and, above all, by the faces and cries of children and young people living in situations similar to those symbolised by the young Montagne. As Marists, we have a long and deep experience as educators. It is in this field of education that our solidarity is primarily expressed and it is in this area that we can make our most genuine contribution to the transformation of the world.

Our mission as educators of youth commits us to work for the promotion of justice. (Constitutions, 34). In formal or non-formal educational works and in social works dedicated to young people who are marginalised or excluded, on the frontiers, brothers and lay people, like Marcellin Champagnat, "we are ready to bring the gift of Marist education and presence to places and situations that may require us to abandon all security and even risk our lives". (AR, 155)

### 3.2. In the Institutional Documents

Since the Second Vatican Council, the Marist Institute has taken steps to recover the charism of Father Champagnat: spirituality and apostolic mission; increased participation of the laity; the displacement of brothers in support of the poor; the expansion of apostolic actions.

**The XVI General Chapter (1967)** which continued in the **XVII (1976)** is where the lines of action were drawn up:

- *Poverty and Justice Document: a* call to dedicate ourselves more to the poor, oppressed or marginalised; to defend human rights at local, national or international level.
- *An urgent call:* in line with the Social Doctrine of the Church following the encyclical *Sollicitudo Rei Socialis* which commits the Church, together with the peoples, in the struggle for human development.

Thus, educational and ecclesial projects must manifest our concern for the poor and materialise in the structure of the Provinces and in the life of the Brothers.

**The XVIII General Chapter (1985):** calls us to develop our solidarity ("ad intra" and "ad extra"). (Br Benito Arbués)

**The XIX General Chapter (1993):** in its conclusion it says "We believe that Mary offers us a unique example of life in solidarity with her Son and with those most in need. ...] As pilgrims, accompanied by her, we set out on the path of solidarity.

**The XX General Chapter (2001),** which calls us to respond to diversity and to promote presence among the poorest. To this end, it gives us recommendations:

- Responding to the needs of neglected young people.
- Educating for justice, peace and solidarity.
- Strengthen the projects of the International Solidarity Secretariat (BIS).
- Let the brothers move towards works for the poor.

The **VII General Conference (2005)** reflects on the leadership of Brothers and Lay Marists, whose competence is to help *others to dream* in order to make *dreams come true*. Helping those living on the margins of society to have a strong voice. Out of this Conference came the **Mission Ad Gentes Project** to prepare and send brothers and lay people to missionary regions to bring the Marist charism, especially to Asia.

**The International Marist Mission Assembly (Mendes, 2007)**, for the first time, brothers and lay people from all over the world reflected on the Institute's mission, present and future, and also on its own identity, where they highlighted:

- Commit ourselves to an education committed to solidarity and social transformation, attentive to cultures and respect for the environment
- Intensify the defence of the rights of children and young people, attending to those who have no voice. This was the strong point, we must open our hearts and our Marist presence in the poorest regions.

**The XXI General Chapter (2009)** calls us to establish bonds of solidarity:

- Be bold in mission to the disadvantaged.
- Create the Solidarity Secretariat in the General Administration.
- Raise awareness of the evangelical use of goods.
- Inserting the theme of solidarity in educational projects.
- Defending human rights, focusing on children, adolescents and young people.

All of us, Brothers and lay people, must be close to the poorest and most excluded, through education, evangelisation and solidarity.

The closing Message urges the Institution to "*be experts in evangelising and experts in defending the rights of children and young people*".

The "**Charter to the ends of the earth - International missionary collaboration**" (2013). It recalls the experience of the Mission Ad Gentes project: a commitment to poor children and young people. It also launches the new Secretariat for International Missionary Collaboration to respond to the challenges raised at the XXI Chapter.

**The II Marist International Mission Assembly (Nairobi, 2014)** in its final message tells us:

- We go out with determination to build the Kingdom of God; to meet the new Montagne.
- We promote the rights of children and young people with our global missionary availability.

And as a challenge, he proposes: "Overcoming fears and resistance to go out to the peripheries and to promote and defend the rights of children and young people".

The Letter "**The future has the heart of a tent**" (2014) offers us the synthesis of Marist solidarity: "Hope, indignation, courage".

In preparation for the Bicentenary, "a new beginning", Emili Turú, in the year Montagne, writes in the Letter "**The Dance of the Mission**" (2015): What would you do if you were not afraid?

**The XXII General Chapter (2017)** in its fundamental calls, asks us:

- "To be the face and hands of your tender mercy",
- "Being prophets of mercy".
- "To be a fraternity to walk with children and young people on the margins of life".

- "Responding boldly to emerging needs",
- "Reaching out to the peripheries in defence of the poorest and most vulnerable".

And other Marist publications:

**Water from the Rock (2007)**

**128.** Our Marist charism\* urges us to **be attentive to the calls of our time**, to the longings and concerns of people, especially young people. Across cultural and religious boundaries, we seek equal **dignity for all**: human rights, justice, peace, and equitable and responsible enjoyment of the planet's wealth.

**147.** ...] Marists find ourselves in a variety of pastoral fields working with other committed people, giving **a face to compassion, and hands and voice to the promotion of justice.**

**Around the same table (2009)**

**38.** For our baptismal commitment:

As prophets, **we proclaim a world of peace based on justice**, and we **denounce the causes of exploitation and exclusion** experienced by millions of people, **generating hope that *another world is possible*.**

**58.** **God's love** kindles in our hearts a **passion** to reach out to more **children and young people**, and to bring them to **fullness of life**. Especially, **we listen to their voices** asking us:

- **Denounce** and **commit ourselves to fight** against **new forms of poverty**;
- **Educate** the new generations in **love and respect for creation**;
- **Educate** in **gender equality, cultural, religious and ethnic diversity**, embedded in the worlds of youth;
- To **eradicate the causes of exclusion and exploitation** of children and young people, through our **socio-political commitment**; to **be in solidarity with the reality of peoples beyond our own borders.**

**4. The future of Marist solidarity today in a rights perspective**



Our Marist praxis already expresses many of the objectives of international documents. Children can no longer be understood merely as recipients of aid, but as holders of rights. Children must be recognised as agents and protagonists of their own development. Solidarity understood in terms of human rights implies recognising that education is the essential tool for

their empowerment. The educational process aims to ensure that children learn to be honest citizens. This means not only knowing their rights but also promoting their commitment to defending the rights of others in order to make the world a fairer, more humane place.

Solidarity education in schools and action in social works and projects must be underpinned by the four principles that inspire the Convention on the Rights of the Child (1989)

### **Non-discrimination**

Children cannot be discriminated against on the basis of their nationality, sex, ethnicity, religion, physical or mental disability, or age, or any other source of diversity whether geographical, rural-urban, status, class or occupation.

### **Best interests of the child**

It requires that the best interests of the child be a primary consideration in all actions and decisions affecting children. It also requires an analysis of the potential impact (positive or negative) on children of all decisions and actions taken.

### **Right to life, survival and development**

It requires that our intervention is aimed at guaranteeing, to the maximum extent possible, the survival and physical, mental, spiritual, moral, psychological and social development of children. Ensuring the reporting of situations of mistreatment or that impede the proper development of children.

### **Participation**

It implies the right of children to express their opinions and to be taken into account in all matters that affect them. It also requires children's active participation in the planning, implementation and evaluation of actions that directly or indirectly affect them.

It is also essential to understand human rights as an integrated whole. In which rights influence each other and are interrelated in such a way that they form a unit. It is common to differentiate between three main blocks of rights:

### **To survival and development**

These are the rights that imply access to and enjoyment of the conditions necessary for the survival and full development of children. These include the right to adequate food, the right to housing, to drinking water, to education, to live in a healthy environment. We also find here the right to health, to free time and play, to participate in cultural life and to receive information about their rights. These rights require not only that the means exist to ensure that they are fulfilled, but also that they are equitably accessible.

### **To protection**

These rights include protection from all forms of ill-treatment, neglect, exploitation and cruelty, including the right to special protection in times of war and protection from abuse by the criminal justice system.

## Participation

Children have the right to freedom of expression and to express their views on matters affecting their social, economic, religious, cultural and political life. Participation rights include the right to express their views and have them heard, the right to information and the right to freedom of assembly and association. The enjoyment of these rights as they grow up helps children to promote the realization of all their rights and helps them to play an active role in society.

## 5. The pillars of Marist solidarity

### A) Towards a New Earth!

*Principles that refer to the construction of innovative itineraries of solidarity, of new utopias and presence in new spaces.*

### B) With today's Montagne

*Principles that refer to the conception of children and young people as subjects of rights, to listening to their voices and to the commitment to those in situations of personal and social vulnerability.*

### C) With the peoples of our regions

*Principles that recognise the richness of cultural diversity, the plurality of contexts in each of our regions and the challenge of overcoming social inequalities and eradicating poverty.*

### D) We promote "Life in Abundance" (Jn 10,10)

*Principles relating to the centrality of Jesus in the mission; to solidarity as a Gospel value and commitment, to the defence of life in all its forms.*

### E) With Mary, we sing the Magnificat

*Principles that highlight the prophetic and Marian dimension of solidarity.*

### F) In solidarity networks

*Principles that refer to action and advocacy in public policies for the promotion and defence of the rights of children and young people.*

### G) We are Champagnat in today's world

*Principles that refer to a style of solidarity faithful to the dream of Saint Marcellin.*

## 6. Horizons of action for Marist solidarity

The persons of Jesus, Mary and Champagnat are our references of solidarity and service for human dignity.

Protagonism of children and young people. Articulation with other actors, organisations and networks. Structure and dynamics of Marist Provinces and Districts. Interprovincial and international collaboration. Our Marist Europe on the way.

***We define solidarity in terms of a mission to transform society. It proposes solidarity as a value that implies a firm determination to commit ourselves to others, to nature and to society. It implies the development of a conscience where we "take charge" of social realities, exercising our co-responsibility and commitment in the construction of a more just and fraternal society.***

Solidarity is, therefore, a personal attitude, a concrete lifestyle that begins with personal change, which leads me to relate to others and the world in a certain way and from there to become involved in social transformation.

The configuration of this "being in solidarity" is the result of a process of change, of personal conversion, which, in our case, finds its roots in Jesus and, as Marists, in Mary and Marcellin. They are our example to follow and the basis on which our understanding of solidarity is based.

Solidarity behaviour must be based on cognitive and affective aspects if we want it to be more than a mere one-off action, but to become an attitude towards life, a way of relating to others.

This understanding of solidarity should challenge us about the way in which we see ourselves in relation to others and about our position on the problems of others and of the world. Solidarity is the path that, from love and universal brotherhood, must lead us to justice. It implies being aware and sensitive to the reality of others and motivating an attitude of service, listening and commitment towards others.





# FIELDS OF ACTION

Marist Europe's SOLIDARITY initiatives are organised in 5 Action Areas:

- ⇒ **CHILDREN RIGHTS**
- ⇒ **SOCIAL CENTRES AND PROJECTS**
- ⇒ **EDUCATION FOR SOLIDARITY IN SCHOOLS**
- ⇒ **INTERNATIONAL COOPERATION AND EMERGING NEEDS**
- ⇒ **VOLUNTEER WORK**

Each field of action is based on a motivating quote. We start from a definition that can frame the concept of the field. The criteria are principles by which we are guided when intervening with specific target groups and actions.

Solidarity is interrelated in these 5 fields where education for solidarity is worked on both in school and social work. The work with volunteers is essential to carry out work in international cooperation and to carry out projects and programmes in social work. All of this always in favour and defence of children's rights.

CHILDREN RIGHTS

*"We believe that God is calling us to be a strong, determined and prophetic voice for the defence and promotion of the rights of children and young people"*

[1st Marist International Mission Assembly, Mendes (Brazil), 12 September 2007]



**Definition**

This field of action includes all the initiatives developed by Marist agents to make the Convention on the Rights of the Child a reality, both in its educational aspect (whether to make minors aware of their own rights, to promote experiences in which the skills and abilities that make the exercise of these rights possible come into play, or to facilitate the mechanisms of participation and decision-making), or in its defensive aspect (to denounce any situation of violation of the rights of children and adolescents in our environment)

**Criteria**

- Educational strategies based on "**good treatment**".
- Alternating awareness-raising activities on IRRDs (**advocacy**) with activities to denounce the violation of IRRDs (**advocacy**).
- Adoption of the 4 **basic principles** of the Convention on the Rights of the Child (1989): 1) Best interests of the child; 2) Integral development; 3) Non-discrimination; and 4) Participation.
- Promoting structures for the **participation** of children and young people in all Marist works, empowering them to have a voice.
- Commitment to **policies to protect** children from all types of abuse.
- Participation in child protection **networks**.

**Addressees**

- All children and young people in Marist works.
- All the professionals of the Marist works.
- Society at large.

**Actions**

- Celebration of International Children's Rights Day.
- Knowledge and critical reflection activities on the Convention in schools and social work.
- Gestures and symbolic actions in social networks (RRSS).
- Development of awareness-raising materials (teaching resources, videos, exhibitions, books, stories) on IDRL.
- Monitoring of compliance with the DDII in our cities (observatory).
- Participation in the preparation of reports for the Universal Periodic Review (UN) of European countries, and collaboration with FMSI-Geneva for their submission.
- Internship at the FMSI-Geneva office (internship).
- Development of protocols for prevention, detection and action against child abuse.
- Management activities related to the theme (experience exchange system).
- Training: in collaboration with the European Team for Minors.
- Evaluation of children's participation in our works.

**SOCIAL CENTRES AND PROJECTS**

*"Our dream is that Champagnat's Marists will be recognised as PROPHETS because (...) we go out with determination to meet the new Montagnes and we are a significant presence among them and with them"*

[II Marist International Mission Assembly, Nairobi (Kenya), 27 September 2014].



**Definition**

We call Marist Social Work any project, programme or presence that develops a social intervention among the poor, especially children and young people, carried out by Marist people and which is integrated into the mission project of their Province.

**Criteria**

- It is aimed primarily at children or young people living in "marginalised" or "at risk" situations, "in neglected areas" or "at the frontiers of our society".
- Its objectives and contents are framed in social and non-formal education programmes, works and/or projects.
- Its actions are aimed at human promotion, especially from the educational point of view.
- Its action is carried out in the non-school environment.
- The agents of our own works, contracted professionals or volunteers identify themselves with the Marist charism.
- They are involved in a defined social project.
- These are initiatives that have continuity over time or are planned to have it.
- These are works/projects whose sustainability is guaranteed by self-financing for the most part or is on the way to being so. It is not excluded that some projects could be financed by the Province.
- In order to attend to the needs of the environment, social/solidarity action foresees forms of collaboration with other entities, associations, parishes... Collaboration with non-Marist institutions should be regulated by some kind of agreement or convention.
- Collaboration in non-Marist social works must be based on shared common values, which fit with those of the Marist charism.
- Social work is supported by plural and interdisciplinary networks of social intervention.

**Addressees**

- All children and young people in Marist social works.
- All Marist social work professionals.
- All the professionals of the Marist social works in charge of management.
- Marists in areas of reflection and provincial government.
- Public administrations and private entities that can finance the works.
- Collegial educational communities.

**Actions**

- Strategic planning of Marist social action in assemblies, chapters, meetings: new projects and programmes, new target groups.
- Technical formulation of social intervention proposals to apply for concerts, agreements and subsidies from public and private entities.
- Coordination meetings between workers of different Marist social works.
- Training courses for educators.
- Fundraising activities.
- Publicising Marist social action in the media and social networks.
- Collaboration between schools and Marist social works (campaigns, voluntary work, etc.).
- Management activities related to social works and projects.

## EDUCATION FOR SOLIDARITY IN SCHOOLS

*"Inspired by Mary, we feel that Jesus calls us to (...) be agents of change, builders of bridges, messengers of peace, committed to transforming the lives of young people through an evangelising education"*

[Message of the XXII General Chapter, Rionegro (Colombia)].



### Definition

This field of action brings together all initiatives aimed at cultivating the solidarity dimension of the individual through formal education. Education in Solidarity is understood as a dynamic, interactive and participatory process, aimed at the integral formation of people, their awareness and understanding of the local and global causes of inequalities in the world, and their commitment to participatory and transformative action.

### Criteria

- Inclusion of the solidarity dimension in a **comprehensive educational proposal**.
- Cultivation of **critical awareness**.
- **Experiential and active** methodology, among others, Learning and Service and Project Based Learning.
- **Respect for people's dignity** when local or international situations of inequality arise.
- Respect for the historical, cultural and religious traditions of other communities, peoples or countries.
- **Unmasking prejudices and stereotypes** in educational actions.
- Presentation of the **potential of people** on the geographical and existential peripheries.
- Implementation of **codes of conduct** on the use of images and communication on networks.

### Addressees

- All children and adolescents belonging to Marist schools and works, as well as other non-Marist schools with which we collaborate.
- All school teaching staff.
- Students' families and society in general.

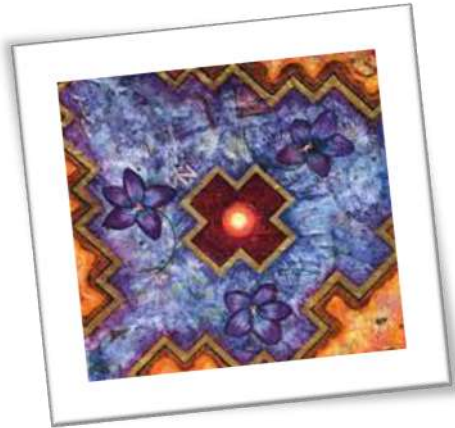
### Actions

- Development of awareness-raising materials (teaching resources, videos, exhibitions, books, stories) on solidarity.
- Coordination meetings of school solidarity delegates.
- Support for thematic campaigns that are integrated into the school curriculum (SDGs, fair trade, responsible consumption, citizenship and global justice).
- Training courses for "Marist educators".
- Experiences of service-learning and initiation to Christian commitment.
- Collaboration of Marist schools with social entities in the surrounding area.
- Proposals for social advocacy and demands for global justice.
- Research activities on solidarity issues accompanied by the school.
- Management activities related to solidarity education.
- Specific activities involving the whole educational community.

## INTERNATIONAL COOPERATION AND EMERGING NEEDS

*"All the dioceses of the world are part of our plans"*

[Marcellin Champagnat]



### Definition

This field of action includes all the initiatives of collaboration between countries, taking as a framework the "international cooperation for human development" promoted by the United Nations and taking up the spirit of the former missionaries, and is developed on the basis of projects supervised by Marist NGOs. These are also initiatives that have arisen especially for refugees arriving in Europe.

### Criteria

- **Protagonism** of the population of impoverished countries: always take into account the priorities and the protagonism of the beneficiary population.
- **Partnership** relations that do not promote paternalism or the imposition of criteria from countries with greater resources.
- NGOs act as **mediators/facilitators**, rarely as direct implementers of programmes.
- The NGOs will work on the basis of **initiatives** arising from the **beneficiary population** itself.
- **Peer-to-peer exchange**, mutual and enriching for all.
- Actions in accordance with NGO **codes of conduct**.

### Addressees

- Human communities in impoverished countries, which we reach through local partners.
- Managers and technicians of local partners and counterparts.
- Partners and volunteers of Marist NGOs.
- Society in rich countries in general, which is targeted by awareness-raising campaigns, fair trade, fundraising...
- Public administrations and private entities that can finance projects.

### Acciones

- Technical formulation of international development cooperation projects to apply for grants from public and private entities.
- Fundraising actions.
- Collaboration between Marist NGOs to address emerging realities.
- Publicising Marist international cooperation in the media and social networks.
- Collaboration with FMSI-Roma, SED, Fundação Champagnat, MSI, Miseen Cara, Kindermissionswerk and other Marist NGOs.
- Management activities related to international cooperation and emerging needs.
- Actions from impoverished countries (leadership, empowerment, participation).
- Social and political advocacy.
- Participation in NGO and inter-congregational platforms.

VOLUNTEER WORK

*"Faithful to our mission to evangelise through education and in order to help students harmonise faith, culture and life, we seek explicit ways to nurture their personal faith and social commitment"*

[Marist Educational Mission (1998), no. 144].



VOLUNTARIADO  
*Marista*

**Definition**

This field of action includes all the initiatives related to the management process of social voluntary work carried out in a Marist work or accompanied by a Marist entity, covering the phases of incorporation, training, accompaniment and evaluation of the voluntary work.

**Criteria**

- 7. Focus on **social action**.
- 8. Promotion of a **critical attitude** in volunteers (personal and social).
- 9. Immersed in a plan of **formation and accompaniment** under the guidance of a Marist work.
- 10. Integration of voluntary action in a **personal itinerary/life project**.
- 11. **Keys to volunteer training:** self-knowledge (strengths and limitations), analysis of the reality, viable responses, organised action (process)...

**Addressees**

- 12. People in a situation of social exclusion identified by a recognised social entity (congregation, parish, NGO).
- 13. People from the Marist sphere who are thinking of volunteering locally or internationally in Marist works, or in non-Marist works but accompanied from a Marist platform (NGO, religious community, educational community).

**Actions**

- 14. Procedures for incorporating, accompanying and monitoring volunteers in accordance with European legislation.
- 15. Dissemination of Marist volunteer camps.
- 16. Communication of proposals for the incorporation of Marist volunteers.
- 17. Training courses for volunteers.
- 18. Animation of local voluntary groups.
- 19. Collaboration with CMI, LaValla200, SED, Marist social works...
- 20. Management activities related to volunteering.
- 21. Training actions on child protection protocols for volunteers.



# FINAL CONSIDERATION

This framework document has been drawn up taking into account the different realities of the European Region, its points of connection and its peculiarities. It has also been based on the Institute's existing documentation in this field and has been aligned with the guidelines of the General Administration's Solidarity Secretariat.

Therefore, without losing sight of our mission:

***"We are called to be experts in the evangelisation of children and young people.***

***and in the defence of their rights".***



To all the people who have dedicated time, effort and enthusiasm in the realization of this European Framework of Solidarity, contributing your experience:

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Thank you.

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