

**Spiritual principles, changing realities: Can Christian Values inform  
social change?**

Research Paper for PECO 5501 F, PSCI 5501F, SOCI 5504F

Other Worlds, Other Globalisations

Ana Maria Vega Baron McTavish

Student # 100628938

avbmctav@connect.carleton.ca

Carleton University, Ottawa

December 1<sup>st</sup>, 2005

The past cannot be changed but it should not be forgotten, especially when the future is at stake. A future that is imagined and reinvented every day by a multiplicity of experiences and understandings, but that is, nonetheless, highly shaped by present day realities. Although, viewing the current state of the world from a Hobbesian perspective overlooks positive developments and numerous efforts and initiatives to creating a better tomorrow; violence, poverty, and inequality are widespread and devastating in an age in which old-rooted political and socioeconomic problems have led to globalized inhumanity. In light of this, this paper investigates ways in which spiritual principles and values can be applied to social change. Contrary to the predominant view in main-stream academic inquiry, it will be argued that in the search for a better world, the spiritual realm of faith cannot be ignored, not only because by doing so it fails to include many for whom religion is part of their everyday lives but also because faith holds practical expressions of spiritual guidance and wisdom that are fundamental in the restoration of human welfare. By exploring the voice of faith within politics and the manner in which spiritual values inform and shape alternative responses that challenge the dominant paradigms driving globalization, this paper shows ways in which people of faith create and live in other than the dominant worlds. Along these lines, this paper relates to the theme of Other Worlds, Other globalizations.

It is recognized that a rich contribution is to be made from the wide spectrum of the world of faith. Yet, this paper focuses on Christianity to avoid generalizations and appropriation of others' voices. Therefore, the main argument is that Christian principles can inspire and promote tangible transformations to current patterns of political, economic and social exclusion and marginalization. To many, it would seem quite unlikely to search for alternatives and possible solutions within Christianity, and in fact, within any religion. However, to insist that the solution to humanity's infirmities lies solely and completely within humanity's rational capacity is less convincing, particularly as societies have reached higher levels of information and technological advances, and yet have failed to ensure justice, equality and security for all. Conversely, if faith continues to be excluded from the public realm it can easily fall prey to monopolization and misuse, reinforcing a lack of openness, scrutiny and questioning. In turn, this could translate into dangerous dogma, as seen by the manipulation of many religions. Thus, the alienation and demonizing of religious beliefs and of those who hold such convictions, only fuel fundamentalist sentiments.

For these reasons, a place for considering and discussing the contributions of spiritual teachings is of much need. With this in mind and in order to explore the potential of Christian teachings, this paper is organized within four main sections. First, attention will be devoted to the moral and prophetic zeal of the church, not as an archaic institution driven by the ambitions of a few men but as the expression of God's will for a just, peaceful and loving world, which implies a practical manifestation through the lives of the believers. Consequently, the connection between faith and politics is discussed.

Second, a different vision of economic and social practice is explored as alternative to the neo-liberal ideology of “trickle-up” effect: the transfer of wealth from the increasingly poor to the increasingly rich. Third, a look to Christian principles informing the politics of non-violence and its applicability throughout history serve to demonstrate that there is better way to the might of the gun. Finally, the role of the church as an active agent of social change will be assessed.

### The soul of politics.

Do nothing out of self ambition or vain conceit, but in humility consider others better than yourselves. Each of you should look out not only to your own interests, but also to the interests of others. Philippians 2:3-4

While, a historic analysis is outside the scope of this work, it is imperative to recognize and denounce that religion became a façade for immoral enterprises in which unscrupulous minorities profited from the subjugation and exploitation of entire populations. Colonialism and Christianity worked hand in hand in many parts of the world and the power exercised by this disastrous merge justified and legitimized crimes such as slavery, racism and oppression. Although colonialism is neither inherently Christian nor intrinsically European, the colonial history of Europe and the part played by Christianity in both, the process of colonization and decolonization, remain an objective fact.<sup>1</sup> Even though, the involvement of Christian missions in colonialism cannot be generalized, as Jean and John Comaroff point out in *Christianity and Colonialism in South Africa*<sup>2</sup>, forced evangelization made the name of Christian synonymous with fiend.

---

<sup>1</sup> Robert Delavignette. *Christianity and Colonialism*. 1964. pp. 11

<sup>2</sup> Jean & John Comaroff cite Beidelman to explain that “the missionary project was everywhere made particular by variations in the structure of local communities, the social and theological background of the evangelists and the wider politico-economic context and precise circumstance in which the encounter took place” (1982:30) in *Christianity and Colonialism in South Africa*. 1986. pp.1

In *The Wretched of the Earth*, Frantz Fanon criticizes religion and theology by suggesting that the church establishes a sophisticated system of political oppression within the colonized land. Michael Lackey in his article *Frantz Fanon on the Theology of Colonization* notes that there are two separate types of atheists: epistemological skeptics and socio-cultural critics of faith.<sup>3</sup> Fanon, like writers such as Ludwig Feuerbach, Friedrich Nietzsche, Virginia Woolf, Nella Larsen, and J. Saunders Redding, belongs to the latter tradition.

According to Lackey, Fanon makes two significant contributions. “First, instead of suggesting that colonization appropriates theology in order to justify and enforce its ideology, he claims that colonization is at the service of theology, that theology is the parent and original.”<sup>4</sup> It is important to note, however, that even though from Fanon’s view it would follow that without the sophisticated structures of theology, colonization would not exist, he makes an important distinction which supports the claim of this paper. “The church in the colonies is the white people’s church, the foreigner’s church. She does not call the native to God’s ways but to the ways of the white man, of the master, of the oppressor.”<sup>5</sup>

Similarly, William Howitt in *Colonization and Christianity* criticizes the Christian pretence of Europe as a mere assumption “that after upwards of a thousand years of the

---

<sup>3</sup> Epistemological skeptics consider the God-concept an incoherent proposition, an ‘idea’ for which there can be no truth—or assertability—conditions. Socio-cultural critics of faith, by contrast, are less interested in the possibility of verifying God’s existence than they are in the devastating consequences of legitimizing a faith epistemology. For this tradition, the epistemological and psychological system of belief makes atrocities against humanity not only possible but probable. For this reason, socio-cultural critics of faith claim that we should not believe.

<sup>4</sup> Michael Lackey. Frantz Fanon on the Theology of Colonization. *Journal of Colonialism and Colonial History* 3:2. 2002.

<sup>5</sup> Frantz Fanon. *The Wretched of the Earth*. 1963. pp. 45

boasted possession of Christianity, Europe has not yet learned to govern itself by its plainest precepts.”<sup>6</sup> Not only Howitt denounces the atrocities committed in the name of God but also accurately questions its legitimacy.

Is it fit that this horrible blending of the name of Christianity and outrage should continue? Yet it does continue, and must continue, till the genuine spirit of Christianity in this kingdom shall arouse itself, and determine that these villanies shall cease, or they who perpetrate them shall be stripped of the honoured name of –Christian! If foul deeds are to be done, let them be done in their own foul name; and let robbery of lands, seizure of cattle, violence committed on the liberties or the lives of men, be branded as the deeds of devils and not of Christians.<sup>7</sup>

The previous observations capture the practices of a corrupted religion that saw no incongruity between Jesus’ command “to love one another as it is by this that all men will know that you are my disciples” (John 13:35) and the brutal oppression, massacres and wars perpetuated for the faith and in the very name of God. Such embracement stands in opposition to the very foundations of the Christian faith which proclaims a gospel of love and redemption. Christianity, more than a rigid code of conduct, is a way of life as a result of the revelation of who God is. The relationship with a living God causes the believer to do justice, and to love kindness, and to walk humbly in life. (Micah 6:8). That these traits have been far from being the hallmark of some Christians throughout history does not mean that as a faith Christianity should be doomed to the garbage can.

As the pendulum swings from one extreme to the other throughout history, the Dark Ages and its traditions of superstition and tyranny was replaced by the Enlightenment or Age of Reason. Since then, reason has been established as supreme and

---

<sup>6</sup> William Howitt. *Colonization and Christianity*. 1838. pp. 3

<sup>7</sup> *Ibid.* pp.10

as the means to obtain objective truth about the universe. For the realm of governance, it has meant that religion should not be brought into politics. Unfortunately, such system instituted what Anila Daulatzai criticizes as a secularistic culture of politics and its authoritative tendencies to exclude faith. In her article *A leap of faith: thoughts on secularistic practices and progressive politics* she states:

Secularistic ideologies have come to be assumed to be neutral, value-free, and uncharged with historical contingency, whereas everything else is considered loaded, biased, and non-objective. As a consequence of this hierarchy, which normalises certain affects and dismisses others people of faith are expected to contain their religious sentiments. This is an impossible task to perform – one cannot distil one's politics as such so that what is informed by gender, culture, historical, and class sensibilities is completely isolated from the politics informed by religious sentiments.<sup>8</sup>

Daulatzai's call to address the failures, not only of religious dogmatism, but also the limits and incongruities of secularistic politics is a specific appeal to the counter-hegemonic movements, nonetheless, her urge applies beyond the politics of resistance to the entire political arena.

In *God's Politics* author, theologian and activist Jim Wallis argues that “too often politics and spirituality have been separated, polarized, and even put into competition with one another”<sup>9</sup> and he compares the religious right, who would impose the doctrines of a political theocracy on their fellow citizens, and the secular fundamentalists, who would deprive the public square of needed moral and spiritual values often shaped by faith. He sees no value in such polarization and instead, he believes that commitment to

---

<sup>8</sup> Anila Daulatzai, “A leap of faith: Thoughts on secularistic practices and progressive politics” in *International Social Science Journal*, December 2004. Issue No. 182, pp 565-576. <http://www.blackwell-synergy.com/servlet/useragent?func=showIssues&code=issj&open=2004#C2004>

<sup>9</sup> Jim Wallis, *God's Politics*. Pp. xxii

pluralistic democracy and support to the separation of church and state without segregating moral and spiritual values from the political life is possible.

"God's politics" are therefore never partisan nor ideological. But God's politics challenge everything about our politics. God's politics remind us of the people our politics always neglect - the poor, the vulnerable, the left behind. God's politics challenge narrow national, ethnic, economic, or cultural self-interest, reminding us of a much wider world and the creative human diversity of all those made in the image of the creator. God's politics remind us of the creation itself, a rich environment in which we are to be good stewards, not mere users, consumers, and exploiters. And God's politics plead with us to resolve, as much as possible, the inevitable conflicts among us without the terrible destruction of war. God's politics always remind us of the ancient prophetic prescription to "choose life, so that you and your children may live," and challenge all the selective moralities that would choose one set of lives and issues over another.<sup>10</sup>

Wallis is not only critical of the "privatization of faith [that] has weakened its impact on critical public issues and opened the door for a right-wing "Christian politics," which both narrows and distorts a biblical agenda"<sup>11</sup> but also, challenges the monopoly held by the religious conservative on political and God talk in the U.S. His work and that of faith-based organizations such as Sojourners and Call to Renewal<sup>12</sup> have been instrumental in deconstructing misnomers deeply entrenched in the American ethos. Currently, a different kind of conversation on faith and politics is emerging and as result, it has encouraged a movement of Christians to raise a prophetic voice that reminds the public that God is non-partisan and that Christian values go beyond abortion and gay marriage to address issues of justice, mercy, and humility. "After all, the Bible has far more to say

---

<sup>10</sup> Ibid. Pp. xv

<sup>11</sup> Ibid. pp. xx-xi

<sup>12</sup> For further information see [www.sojo.net](http://www.sojo.net) and [www.calltorenewal.org](http://www.calltorenewal.org)

about poverty, economics and war than it does about the two right favorite wedge issues.”<sup>13</sup>

Worldwide a prophetic movement of Christians, informed by a new vision of faith and politics has emerged as a voice of political conscience and opposition in recent history. Earlier signs where the church became a critical public voice for both political challenge and change can be traced to the struggles against apartheid in South Africa, against oligarchy in El Salvador during the 1980s and in the people power revolution that ousted dictator Ferdinand Marcos of the Philippines, Similarly, in New Zeland during the conservative reign of the 1990s, the church, in partnership with the indigenous Maori people ignited public protest to restore key social programs and services. During the Thatcher years in Britain and the current government’s pro-war stand, the church has echoed the nation’s cry to its politicians that their responsibilities is to impoverished urban communities, to the ethics of the common good over private gain, to social justice, and to peace.<sup>14</sup>

The shift in the political role of the church in Latin America since the late 1960s with the emergence of the Liberation Theology movement serves as a case of analysis to further investigate how the spiritual informs the political of both, the believer and society. The next section of this paper will include this study. For now, it is important to conclude that to insist that faith should be shut down from the public sphere is to minimize and restrict politics. Particularly, as it “will both fail to address the needs of vast majorities of

---

<sup>13</sup> From the review in The New York Times cited in Sojourners Magazine [http://www.sojo.net/index.cfm?action=special.display&item=050111\\_godspolitics](http://www.sojo.net/index.cfm?action=special.display&item=050111_godspolitics)

<sup>14</sup> Jim Wallis, God’s Politics. Pp. 77-78.

the planet's inhabitants and continue to provide opportunities for more fundamental and violent alternatives to flourish.”<sup>15</sup> Moreover, to interpret the Christian faith as something personal and concerned solely with individual spirituality creates a separation that “clearly produces a dualism in which one set of principles applies at the level of personal relationships and a different set at the community level.”<sup>16</sup> However, believers do not live in a social vacuum, so they are shaped by and help to shape the social world that they inhabit.

As it has been shown in this subsection, God is personal but not private so for the believer there is no separation between faith and his/her daily life. Then, politics, as the domain in which *who gets what* is determined and contested, is not mutually exclusive to faith. In fact, faith raises important moral questions that are necessary in an ethical society. Otherwise, a soulless predatory system that bears no responsibility to those who it profits from, is allowed to prevail, just like the current global political economy. Yet, for the world of faith to realize its potential, it must overcome the limitations seen in the past. In those places where the church has had an established status within the state, Michael Pacione notes that “rather than being a source of strength from which the church can influence social policy [it] may well represent a position of co-option which constrains its ability to question the justice of state action.”<sup>17</sup> Therefore, the church needs to re-define its relationship with the state if it is to serve the purposes of God. Just as

Martin Luther King’s cautions:

---

<sup>15</sup> Anila Daulatzai, *A leap of faith: thoughts on secularistic practices and progressive politic*. December 2004 in *International Social Science Journal*, Issue no 182, pp 565-576

<sup>16</sup> Michael Pacione, *The Ecclesiastical Community of Interest as a Response to Urban Poverty and Deprivation* (1990). Pg. 200

<sup>17</sup> *Ibid.* Pg. 197

The church must be reminded that it is not the master or the servant of the state, but rather the conscience of the state. It must be the guide and the critic of the state, and never its tool. If the church does not capture its prophetic zeal, it will become an irrelevant social club without moral or spiritual authority.<sup>18</sup>

Furthermore, the church can only become an agent of social change if it is actively engaged with the social realities of a globalized world in which the interplay of paradoxical processes of continuity and change, integration and disintegration, liberation and shackles have not affected all the world's people in the same ways and to the same extent.<sup>19</sup> To the point which this is accomplished by the church will determine its success in demonstrating that a viable, sustainable and practical alternative is possible and workable.

#### Economic justice - God is not biased but neither neutral

When Jesus landed and saw a large crowd, he had compassion on them and healed their sick. As evening approached, the disciples came to him and said, "This is a remote place, and it's already getting late. Send the crowds away, so they can go to the villages and buy themselves some food." Jesus replied, "They do not need to go away. You give them something to eat." "We have here only five loaves of bread and two fish," they answered. "Bring them here to me," he said. And he directed the people to sit down on the grass. Taking the five loaves and the two fish and looking up to heaven, he gave thanks and broke the loaves. Then he gave them to the disciples, and the disciples gave them to the people. They all ate and were satisfied, and the disciples picked up twelve basketfuls of broken pieces that were left over. About 5,000 were fed. Mathew 14: 13-21

When talking about security, a holistic approach must prevail. Security cannot be understood only as the absence of warfare, but as the presence of the conditions for human dignity. Therefore, poverty and its vicious cycle need to be addressed and

---

<sup>18</sup> Cited in "Quote of the day" in Sojourners magazine, Sept. 2006 [www.sojo.net](http://www.sojo.net)

<sup>19</sup> Jan Art Scholte, Globalization: A critical Introduction. New York: St. Martin's Press, 2000. Pg. 51

economic justice must become a priority in order to assure a more egalitarian society. Unfortunately, in today's era of globalization, polarization and extreme unequal distribution of wealth continue to prevail.

Back in colonial times the search for El Dorado (the land of gold) enticed conquistadores to lead expeditions around the world for two centuries. With the bible on one hand and the sword on the other, they advanced their theology of expansion and exploitation. Today, through "its invisible hands," the almighty market (hipper liberalized and unregulated) continues the quest for capital accumulation and profit maximization. The result is a global economy that resembles a Darwinian jungle where only the survival of the fittest is guaranteed. Not surprisingly, every individual is left to fend for him/herself within a paradoxical coexistence of excessive wealth and extreme poverty. This is the picture of a society suffering from two different yet related diseases: *Affluenza*<sup>20</sup> – a social disease caused by consumerism, commercialism and materialism- and *Privation* – a disease caused by the lack of access to resources and opportunities.

Jesus was not afraid to break down systems of oppression. In fact, "everywhere he went he broke vicious cycles of poverty, bondage, fear and death; he healed, transformed, empowered and brought new life."<sup>21</sup> He practiced and taught justice by making right relationships with those who were despised by society (lepers, tax collectors, sinners, aliens, the possessed, widows, the unclean, the poor and powerless) and by confronting the rich and powerful, those who oppressed and excluded. Jesus' call to his followers is to challenge the standards of the world and transform public life. Author Ched Myers

---

<sup>20</sup> A groundbreaking film on the diagnosis of a serious social disease that has a devastating impact on families, communities and the environment. For further information see [www.pbs.org/kcts/affluenza](http://www.pbs.org/kcts/affluenza)

<sup>21</sup> The Liturgy of Abundance, The Myth of Scarcity by Walter Brueggemann published in Religion Online <http://www.religion-online.org/showarticle.asp?title=533>

synthesizes in *The Biblical Vision of Sabbath Economics* that “God’s people are instructed to dismantle, on a regular basis, the fundamental patterns and structures of stratified wealth and power, so that there is enough for everyone.”<sup>22</sup>

The role of the church in Latin America since the late 1960s is a case to ponder as it was confronted to exist within the realities of a continent engulfed in poverty, inequality and violence. The emergence of the Liberation Theology movement demonstrated a growing understanding of the spiritual and material implications of being a believer. Thus, the church, historically conservative and either silent or compliant to the preservation of the establishment of the region, underwent a shift towards becoming an active agent in pursuing social justice during the 1970s and 1980s. This entailed that priests opposed and denounced the legitimization of terror and human rights violations by oligarchic and dictatorial rule. Furthermore, the church became the embodiment of the economically poor and oppressed who organized and met periodically in small, grassroots groups known as Comunidades Eclesiasticas de Base (CEBs) -Ecclesiastical Base Communities- “to pray, conduct Bible studies, and wrestle concretely with social and political obligations in their settings.”<sup>23</sup> These practices resemble those of the early Christians in the Roman empire who met in homes to fellowship together and exercised responsibility towards others by making sure that the needs of the community were met, even if it meant that personal possessions were sold to be shared with those in need.<sup>24</sup>

---

<sup>22</sup> Ched Myers, *The Biblical Vision of Sabbath Economics* cited in *Why Sabbath Economics Newsletter of Peace and Justice Support Network*, Mennonite Church USA 2005: Vol.3 No.1 Pg. 3  
[http://peace.mennolink.org/resources/newsletter/dt\\_3\\_1.pdf](http://peace.mennolink.org/resources/newsletter/dt_3_1.pdf)

<sup>23</sup> Harvie M. Conn, “Liberation Theology” in *New Dictionary of Theology*, ed. Sinclair B. Ferguson and David F. Wright (1988) Pg. 389 quoted in “Christian Revolution in Latin America: The Changing Face of Liberation Theology” by Ron Rhodes.

<sup>24</sup> Acts 2:42-47

Thus, the members of the Jerusalem church shared their wealth according to the principle “from each according to his ability to each according to his need.”<sup>25</sup> Both of the previous examples demonstrate a deep commitment with the poor and their plight and to the creation of a new model of church participation and pastoral work.

Although, the organization, composition and development of the CEBs vary within and between countries in Latin America,<sup>26</sup> these groups became the catalyst for translating faith into concrete political action. Moreover, as popular religious groups, they facilitated both, the resistance to hegemonic and exploitative powers in Latin America and the creation of “another world,” one in which people are agents not mere subjects.

As Leonardo Boff explains:

...In the form in which they organize themselves, divide tasks, circulate information, and internally democratize power, they [the CEBs] establish the miniature model of a new society. This in turn translates itself into a generalized feeling of respect for others, a spirit of collaboration, a sense of permanent solidarity, a recognition of the value of the lower-classes, and support for the poorest of the poor.<sup>27</sup>

This was apparent in urban CEBs in Brazil, where communal accomplishments display practical impacts in concrete settings. The city of Sao Paulo is Brazil’s largest, wealthiest, and fastest growing metropolitan area yet, as many other urban centres in Latin America, suffers from inadequate housing and high rates of criminality and has largely been unable to reduce glaring socio-economic inequalities. In his study of CEBs in Sao Paulo, W.E.

---

<sup>25</sup> Griffiths, 1989, p.79 quoted in *The Ecclesiastical Community of Interest as a Response to Urban Poverty and Deprivation* (1990). pg. 198 by Michael Pacione.

<sup>26</sup> Daniel H. Levine, “Assessing the Impacts of Liberation Theology in Latin America.” (1988) Pg. 251

<sup>27</sup> L. Boff, “CEBs: a Igreja inteira na base.” *Revista Eclesiastica Brasileira* 43: 469. 1983 quoted in *Strategies for Social Change Change Employed by Comunidades Eclesiais de Base (CEBs) in the Archdiocese of Sao Paulo* by W.E. Hewitt

Hewitt notes that it is the sprawling poor suburbs, the city's peripheral area, which is the breeding ground of CEBs and where they have shown to be successful in enhancing the quality of neighbourhood life. When describing the projects undertaken by one of the communities he notes:

The Comunidade Sao Jose launched its first project only 8 years ago. At that time, group members confronted the local city hall in an effort to regularize the status of hundreds of land plots in the area which had illegally been transferred to their present owners. This accomplished, the CEB then petitioned, some 4 years later, for running water and sewers, which were subsequently installed. Next, in 1981, came the battle for street lights, and in 1982, for a pedestrian walkway over a nearby busy highway. Both of these projects were realized. Currently, in cooperation with other parish groups, the Comunidade is fighting for paved streets, day-care facilities, a first aid station, and improved bus service in the area.<sup>28</sup>

Although, as it was previously mentioned, the activities and projects undertaken by CEBs throughout different parts of Latin America vary depending on concrete circumstances and needs, they all serve as spaces for civil engagement and empowering of the poor. However, despite the achievements experienced by the CEBs in a number of localities, the overall structural hierarchies and inequalities that first inspired the creation of these communities continue to persist. Moreover, the CEBs' development is limited and conditioned by the very realities in which they exist<sup>29</sup> and the transformation of society as a whole is yet to be seen. These, in turn, raise questions of scale and impact, not only as to what can be done in the short term to aid the disadvantaged but also how to

---

<sup>28</sup> W. E. Hewitt. "Strategies for Social Change Employed by Comunidades Eclesiais de Base (CEBs) in the Archdiocese of Sao Paulo" (1986) Pg. 21.

<sup>29</sup> In the case of Brazil they CEBs' members, leader and other religious personal working with such groups identified lack of community recognition and government cooption as the most frequently problems they confronted. Ibid. Pp.22-23. In other context, however, it is the lack of resources (including time) and allies, severe repression from the establishment and spread violence that constrain the success of CEBs as agents of social change. See Lavine (1988)

overcome the underlying structural causes of such problems. They need to be addressed as the church is not only concerned with, but is the embodiment of the poor, persecuted, exploited and excluded. God clearly declares that theirs is His kingdom (Luke 6:20-21) and commands his followers to amend their ways and seek justice and correct oppression (Isaiah 1:17) (Jeremiah 7:5-7).

In short, Liberation Theology and the CEBs stress the value of seeing the world with "the view from below" -the perspective of the poor and oppressed- which consequently informs how faith is put into action. In this regard, Williams F. S. Miles notes that:

Persons themselves grounded in religiously-inspired political activism will deny that a meaningful politics/religion distinction can be made. Christian liberation theology, for instance, claims that political neutrality legitimates the suffering of the oppressed, the very people whom Jesus sent to serve and save... It is in Latin America that liberation theology has had the greatest political impact, with Catholic priests and laypersons lending explicit support to opposition movements.<sup>30</sup>

Within the predominant neo-liberal market ideology freedom becomes an illusion conditional upon wealth.<sup>31</sup> The increasing gap between rich and the poor testifies that the prevailing political economy not only leads to social and economic injustices but it fails to secure welfare for humanity. Therefore, what is needed is an alternative framework of thought and work that challenges the foundations of the capitalist mode of production and encourages different standards. The Christian faith compels members of society to "look upon one's neighbour as another self [which] carries with it social and political

---

<sup>30</sup> Williams F S Miles, "Political para-theology: rethinking religion, politics and democracy". Pg. 4

<sup>31</sup> Note that both, the rich and poor have the choice to sleep under the same bridge but guess who will end up spending the night in the cold.

implications that focus attention on the uneven distribution of resources and opportunities in society.”<sup>32</sup> Thus, the moral compass inherent in faith can prompt a re-examination of the goals of a profit-driven society and press for “an economic strategy which balances the demands of wealth creation and wealth distribution, of personal initiative and collective provision, and of private profit and public good.”<sup>33</sup> Only then will the well-being of humanity, particularly the disfranchised and marginalized be realized.

### Security for all – The Potential of the Politics of Non-violence.

If anyone strikes you on the right cheek, turn the other also; and if anyone wants to sue you and take your coat, give your cloak as well... Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you.” Matthew 5: 38-47

Faced with the current military occupation of Iraq and Afghanistan, the persistent threat of nuclear hostilities and the numerous civil wars around the world, peacemaking measures are to be seriously considered. Christian principles of loving your enemies and return evil with good could not be more fitting to the current patterns of global hatred and military might. Theologians John Howard Yoder was a strong advocate for radical Christian pacifism. Yoder’s work on Christian ethics points at the person of Jesus and his teachings to conclude that radical Christian pacifism is the most faithful approach for the disciples of Christ. In *The Politics of Jesus* he calls the believers to follow Jesus’ willing servanthood and to refuse both, violence and passive withdrawal from the problems of the world.<sup>34</sup> The life of Jesus and his teachings demonstrate that He came to contest the

---

<sup>32</sup> Michael Pacione, “The Ecclesiastical Community of Interest as a Response to Urban Poverty and Deprivation” (1990). Pg. 196

<sup>33</sup> Ibid. 203

<sup>34</sup> For a simplified summary of John Howard Yoder’s *The Politics of Jesus*, visit [http://www.geocities.com/savageparade/poj#\\_Toc93340371](http://www.geocities.com/savageparade/poj#_Toc93340371)

status quo and to offer a whole new order. In Luke 4:18-19 Jesus declares: “the Spirit of the Lord has anointed me to preach the good news to the poor, to proclaim freedom for the prisoners and recovering of sight for the blind, to release the oppressed, to proclaim the year of the Lord’s favour.” Furthermore, his death on a cross not only demonstrates his unwavering obedience to God but also the mark of a peacemaker by laying down his life not only for his friends but also for his enemies (Mark 10-45, John 10:11).

Unfortunately, more than often the use of force and violence is preferred to those of non-violence in domestic and international conflicts. The “war on terror” and the military occupation of Iraq are recent cases that demonstrate that violence creates more violence and that today’s misuse of God to justify wars and invasions is not any different from the 19<sup>th</sup> century crusades. Jim Wallis denotes the current U.S. foreign policy as Bush’s theology of empire, and denounces it as bad and dangerous religion.<sup>35</sup>

God has not given the responsibility for overcoming evil to a nation-state, much less to a superpower with enormous wealth and particular national interests. To confuse the role of God with that of the American nation, as George Bush seems to do, is a serious theological error that some might say borders on idolatry or blasphemy. It is easy to demonize the enemy and claim that we are on the side of God and good. But repentance is better. As the *Christian Science Monitor* put it, paraphrasing Alexander Solzhenitzyn, “The gospel, some evangelicals are quick to point out, teaches that the line separating good and evil runs not between nations, but inside every human heart.”<sup>36</sup>

Similarly, Yoder argues that the primary responsibility of Christians is not to take over society and impose their convictions and values on people who don't share their faith. Instead, they are to "be the church" by living in peace, refusing to be overcome by

---

<sup>35</sup> “Dangerous Religion: George Bush’s theology of Empire.” Discussion Guide: Christians and Politics, Sojourners on the issues 2006.

<sup>36</sup> Ibid. Pp. 39

evil, but overcome evil with good, by sharing goods, and showing compassion and generosity as opportunities arise. In this way the church witnesses to the fact that an alternative to a society based on violence or the threat of violence is possible.

Our God who has been made known in Jesus Christ, is a reconciling, forgiving God. If, to paraphrase what the apostle Paul said, it is no longer I who love, but Christ who loves in me, my life must bear the marks of that revelation (Galatians 2:20). No individual created in God's image and for whom Christ died can be for me an enemy whose life I am willing to threaten or to take, unless I am more devoted to something else - a political theory, a nation, the defence of certain privileges, or my own personal welfare - than I am to God's cause and God's loving invasion of this world through the prophets, God's son, and the church. One of the most difficult things to understand in the history of the Christian church is the haste with which preachers and others have labelled the selfish interest of their class, race, and nation with the name of Christ, making a holy cause of the subjection, or even the destruction, of those whom Christ came to save and bless with abundant life. In any kind of conflict, from the fist fight to the labor dispute, from the family quarrel to the threat of international communism, the Christian sees the world and its wars from the viewpoint of the cross. "*When we were God's enemies, we were reconciled to him through the death of his Son*" (Romans 5:10). The Christian has no choice. If the Lord's strategy for dealing with his enemies was to love them and give himself for them, it must be ours as well.<sup>37</sup>

Quite clearly, this writing is an exhortation to believers, however, non-violent principles embodied in the life of Jesus and captured in the bible, have practical manifestations regardless of religious affiliation or lack there of.<sup>38</sup> Their applicability also demonstrates

---

<sup>37</sup> Living the Disarmed Life, article adapted from presentations in 1961 on The Mennonite Hour broadcast in Harrisonburg, Virginia.

<sup>38</sup> Nonviolence has been embraced by a number of activists throughout history. The anti-imperialist, non-violent Khudai Khidmatgar (Servants of God) movement in the North-West Frontier Province of present day Pakistan inspired by Islam and led by Abdul Ghaffar Khan, friend and companion of Mahatma Gandhi, who was inspired by Hinduism and pioneered non-violent mass civil disobedience in India in opposition to British rule, are examples of active pacifist endorsements in societies dominated by violence. For further information see Anila Daulatzai, "A leap of faith: Thoughts on secularistic practices and progressive politics" in International Social Science Journal, December 2004. Issue No. 182, pp 565-576. <http://www.blackwell-synergy.com/servlet/useragent?func=showIssues&code=issj&open=2004#C2004>

that there are alternatives to militarism and that peacemaking works. Minister Martin Luther King Jr. once wrote that:

The ultimate weakness of violence is that it is a descending spiral begetting the very thing it seeks to destroy. Instead of diminishing evil, it multiplies it. You may murder the liar, but you cannot murder the lie, nor establish the truth. You may murder the hater, but you do not murder hate, nor establish love. Returning violence for violence multiplies violence, adding deeper darkness to a night already devoid of stars. Darkness cannot drive out darkness: only light can do that. Hate cannot drive out hate: only love can do that. Hate multiplies hate, violence multiplies violence, and toughness multiplies toughness in a descending spiral of destruction.... The chain reaction of evil - hate begetting hate, wars producing more wars - must be broken, or we shall be plunged into the dark abyss of annihilation.<sup>39</sup>

In the struggle for equality and freedom in the United States during the 50s and 60s, the black churches provided the moral foundation and social infrastructure for the powerful civil rights movement, which embraced the politics of non-violence against racism and discrimination of African-Americans. Martin Luther King Jr. gave his life for what he believed in -justice and peace- and demonstrated that he understood what implied commitment to a politics of non-violence:

Non-violence is not sterile passivity, but a powerful moral force which makes for social transformation. Sooner or later all the people of the world will have to discover a way to live together in peace, and thereby transform this pending cosmic elegy into a creative psalm of brotherhood. If this is to be achieved, man must evolve for all human conflict a method which rejects revenge, aggression and retaliation. The foundation of such a method is love.<sup>40</sup>

Throughout history, there have been many cases of groups and even instances of whole nations that confronted and overcame ruthless tyranny by non-violent means. From

---

<sup>39</sup> Martin Luther King, "Strength to Love" (1963) Quoted in the Fellowship of Reconciliation website [http://www.forusa.org/nonviolence/mlk\\_day\\_resources.html](http://www.forusa.org/nonviolence/mlk_day_resources.html)

<sup>40</sup> Martin Luther King's Acceptance Speech on the occasion of the award of the Nobel Peace Prize in Oslo, December 10, 1964.

Hungary's battle against Austrian rule in the mid-1800s to assertive non-violent instances throughout Europe in the mist of the Second World War and the holocaust, many people of faith united in non-military strategies of absolute resistance.<sup>41</sup> This is not to suggest that some religious people failed to speak or act against Hitler's genocide, as most non-Jews in Europe did at the time, but to recognize those who resisted and in most cases paid a heavy price for their convictions. Nonetheless, their actions helped saved thousands of lives.

The International Fellowship of Reconciliation (INFOR), an international spiritually based movement composed of people committed to active non-violence was founded in 1919 with a vision of "the human community based upon the belief that love in action has the power to transform unjust political, social and economic structures."<sup>42</sup> With branches throughout the world, IFOR members have been influential in promoting non-violent strategies in areas of conflict and seeking to establish a foundation for sustainable peace. Hildegard Goss-Mayr is the honorary president of this organization and she was one of the 1000 women proposed for the Nobel Peace Price in 2005. Her efforts and training, along with those of her husband Jean Goss, have been influential in the 1986 non-violent People Power Revolution in the Philippines to overthrow Marcos dictatorship, in the Liberation Theology Movement in Latin America, and the peaceful overthrow of tyranny in Madagascar.<sup>43</sup> In 1974, Goss-Mayr co-founded Service for Peace

---

<sup>41</sup> For an account of such cases, see article *Fighting Fire with Water* by Richard Taylor and Ron Sider in the April 1983 issue of Sojourners magazine.

<sup>42</sup> Mission statement, International Fellowship of Reconciliation, <http://www.ifor.org/>

<sup>43</sup> For further information on Hildegard Goss-Mayr's work visit: <http://www.1000peacewomen.org/eng/html/nominierte/treffer.php?ID=91> and <http://word.world-citizenship.org/word/index.php/wp-archive/715>

and Justice (Servicio Paz y Justicia, SERPAJ) a human rights organization inspired by a Christian ecumenical devotion. This initiative collaborates with clergy critical of present-day conditions in Latin America and its chief task is to promote respect for human rights, including social and economic rights, and on the practical level, to provide assistance to rural workers in their struggle for land, and to trade unions in their struggle to protect the rights of their workers.<sup>44</sup>

Numerous peaceful initiatives have taken place in Latin America. One that is of personal interest is the Colombian peace communities, an initiative formed by internally displaced, mostly campesinos, Afro-Colombians and Indigenous people, who have chosen to return to their communities of origin and to declare the neutrality of their community in the mist of the civil conflict. These communities take a non-violent stand against all armed groups-guerrillas, paramilitaries and the state security forces- in an attempt to challenge the social control exercised by a conflict that spreads terror and fear. Community leader Renato Araiza states: "Each side suspects us of helping the other one, and that's why they all want us to leave, but we are trying to change the logic of armed groups who think guns solve anything."<sup>45</sup>

Even though some of the communities have been attacked by the different armed groups and some have even disintegrated, many others have flourished and strengthen from within and from outside support by "creating security procedures, generating

---

<sup>44</sup> Labor por la paz en Latioamerica. Pensamiento y compromise por los derechos humanos, por los oprimidos, por los pueblos by Adolfo Pérez Esquivel, leader coordinator of SERPAJ  
<http://www.adolfoperezesquivel.com.ar/>

<sup>45</sup> Village's Unarmed Rebellion, article in Los Angeles Times by Chris Kraul, September 18, 2006  
<http://www.latimes.com/news/nationworld/world/la-fg-peacetown18sep18.0.182011.story?coll=la-home-world>

sustainable agriculture projects, and developing ties to other peace communities and the national and international community.”<sup>46</sup> The Christian Peacemaker Teams, Fellowship of Reconciliation, American Friends Service Committee, Catholic Relief Service, Presbyterian Peace Fellowship, Church World Service, Witness for Peace and JustaPAz are among many inter-faith organizations and networks that have supported peace communities in matters of accompaniment, education and training on non-violence strategies, planning and cooperation.<sup>47</sup> One of such grassroots peace efforts is the mobile School for Peace and Co-Existence which “prepares community leaders as trainers of trainers to multiply the capacity of local church representatives to work for peace.”<sup>48</sup> Undertakings like this by the faith community have been instrumental in supporting the peace communities, especially in their goal towards unity. Maria Teresa Pinto, a community leader in the municipality of Los Palmitos on the Pacific Coast of Colombia declares:

Unity is risky, because a united community is an obstacle for the armed actors. They are interested in natural resources and biodiversity-things we may not even know to put a price on! But through our unity, we prevent the armed actors from staying in the area and seeing what's there. So, we are an obstacle, and they want to get rid of us anyway they can. You see, unity is risky. But we think it's easier to take out one than to take out one hundred. If we are united, it's harder for them. <sup>49</sup>

---

<sup>46</sup> *What is a “Peace Community?” Understanding Grassroots Resistance in Colombia* by Gretchen Alther in American Friends Service Committee website <http://www.afsc.org/colombia/peace-communities/default.htm>

<sup>47</sup> For further information on Christian initiatives responding to Colombia’s crisis visit the Church World Service’s website <http://www.churchworldservice.org/news/Colombia/index.html>

<sup>48</sup> Colombian Churches targeted for promoting and defending human rights. Pg.4 [http://www.churchworldservice.org/pdf\\_files/EA/ColombiaResource2.pdf](http://www.churchworldservice.org/pdf_files/EA/ColombiaResource2.pdf)

<sup>49</sup> For Maria’s full testimonial and others, visit <http://www.afsc.org/colombia/peace-testimonies/voices-for-peace2.htm>

In addition, other peace initiatives have emerged among youth and women groups against a culture of violence.<sup>50</sup> The Medellin Youth Network, a youth organization that started in 1990 by young people who had lost loved ones to the armed conflict, promotes respect for human rights, trains youth on principles of non-violence and supports young men who refuse to serve with the police, military or illegal armed groups. The Network's activities have included evocative and powerful sidewalk theatre performances, public draft-card burning, and the leafleting of induction lines under the gaze of soldiers.<sup>51</sup> Similarly, the Women's Path of Peace—*La Ruta Páccifica de las Mujeres*, is a movement that seeks to strengthen non-violent action against war by assisting women to reach places where other women are living the horrific realities of war and accompany them in body and spirit. It calls for women to take the step beyond being victims of war to being social and political actors in a struggle for non-violent change.<sup>52</sup> Their course of action includes mobilization of women by launching nation-wide marches, caravans to some of the most heated spots of the conflict, usually marginalized in peripheral areas of the country. Their struggle for peace, justice and equality was recognized in 2001 with the Millennium Peace Prize for Women awarded by the United Nations Development Fund for Women (UNIFEM) and the British organization International Alert.

---

<sup>50</sup> For a brief summary of the civil war in Colombia and the initiatives for peace that have emerged as a response to this conflict see "Building from The Inside Out" by Amanda Romero, a preface for *Changing from the Inside Out: Peace Initiatives in War-Torn Colombia* written by Gretchen Alther, John Lindsay-Poland and Sarah Weintraub <http://www.forusa.org/programs/colombia/Buildingfrominsidefinal1.html> and also found in <http://www.peaceincolombia.org/peaceinfo.htm>

<sup>51</sup> Taken from "Building from The Inside Out" <http://www.forusa.org/programs/colombia/Buildingfrominsidefinal1.html>. For information in Spanish on the Youth network visit [www.redjuvenil.org](http://www.redjuvenil.org)

<sup>52</sup> Ibid. "Building from The Inside Out."

The multiple non-violent endeavours in Colombian reflect the tenacity and determination of those who believe that a peaceful resolution is the only way out of 50 years of civil war. Father Leonel Narvaez, founder of the schools of peace and reconciliation summarizes this sentiment:

Against the irrationality of violence it is necessary to propose their irrationality of forgiveness, as well as demonstrate that cities are built from inside out, that forgiveness is not forgetting but rather remembering with different eyes, that without reconciliation there is no future, that hatred and resentment have grave psychological effects, that truth and justice are indispensable elements of reconciliation, and, finally, that compassion and tenderness must be reinstated as basic elements of the culture of peace.<sup>53</sup>

This section of the paper depicted the stories of those who have embraced the politics of non-violence despite the harsh realities of a world in conflict. They testify in favour of the recognition that violence is neither a viable nor a sustainable solution. Even though, the alternative of peacemaking may seem idealist compared to the power of the gun “the way to reconciliation, while long and very demanding - passing as it does through the stages of speaking the truth, standing up for justice, and practicing the gift of forgiveness - is the only real and sound basis for a new life in peace. Only reconciliation heals the wounds of individuals and makes new politics possible”.<sup>54</sup>

### Spiritual values and social change

This paper has recognized the contradictory outcomes of a dogma that has used the name of Jesus and God to force processes that contradict the very nature and

---

<sup>53</sup> Quoted from “Building from The Inside Out” by Amanda Romero, a preface for *Changing from the Inside Out: Peace Initiatives in War-Torn Colombia* written by Gretchen Alther, John Lindsay-Poland and Sarah Weintraub. <http://www.forusa.org/programs/colombia/Buildingfrominsidefinal1.html> and also found in <http://www.peaceincolombia.org/peaceinfo.htm>

<sup>54</sup> Deepening the Work, by Hildegard Goss-Mayr. September/October 1999 From the Fellowship of Reconciliation Archives [http://www.forusa.org/fellowship/sep-oct\\_99/deepeningwork.html](http://www.forusa.org/fellowship/sep-oct_99/deepeningwork.html)

teachings of Christianity. Either in the form of colonization or neo-imperialistic ambitions, Christianity has been associated with other than God's purposes for humanity, which in turn makes it no more than a cruel and irrelevant theology. However, to view faith as monolithic is to miss its dynamic dimension. Throughout the world and in different generations, a renewal movement of Christians has emerged to take on God's prophetic vision and influence the world they live in. Thus, being a believer is a political standpoint in itself.

The biblical principles that inform and are reflected in the politics of non-violence and the embrace of a fair economic system demonstrate that spiritual teachings can offer wisdom and practical expressions towards social change. But as Michael Paccione accurately notes, "it would be naïve, however, to maintain that prosecution of these social objectives will occur merely because the principles are enmeshed in the theological literature."<sup>55</sup> Therefore, for the church to become a force that advances the purposes of God in extending justice, it has to confront existing division within its own, between progressive and conservative circles "between those who see the church as a community committed to the struggle for justice and change in the world and those who see it as a preservative force, a ritual enactment of the stable order of the past"<sup>56</sup> This contradiction has hindered the mission of the church which is "evidenced by their limited achievement in actively prosecuting the cause of the poor and disadvantaged in the past."<sup>57</sup> However, this shortcoming cannot continue and the basis for resolving it is found more than two

---

<sup>55</sup> Michael Pacione,

<sup>56</sup> Leech, 1988 p. 128, quoted in Michael Pacione, *The Ecclesiastical Community of Interest as a Response to Urban Poverty and Deprivation* (1990). Pg. 199

<sup>57</sup> *Ibid.* Pg 199

thousand years ago. Jesus called his disciples to be the church and that lives no room to pursue selfish, personal ambitions.

There has always been Christians that understood this call and have committed their lives to social justice. Early monks, medieval communitarians, radical Reformers; those like Thomas Spence, who stood against enclosures (i.e. privatization) of the Commons in early industrial England or abolitionists like Lloyd Garrison who opposed slavery and racism; Christian grassroots mobilizations in the 1970s and 1980s throughout Latin America; the worldwide efforts to forge non-violent paths as alternative to political violence; the movement to challenge hegemonic stands within Christianity and the political economy. These and numerous initiatives that remain in the quite are pressing towards a future with new possibilities. For example, existing church initiatives include involvement with community ventures, food and shelter provision, housing projects, financial systems, income distribution schemes, international campaigns in support of debt relief and the eradication of poverty, war and genocide. They testify of a growing move of political critique and social action and a genuine commitment with disadvantageous group in society. Therefore, applicable and creative alternatives that are sensitive to the needs of the most vulnerable and to the diversity of the multiple worlds within a globalized era are indeed possible.

#### BIBLIOGRAPHY

Comaroff, Jean & John. "Christianity and Colonialism in South Africa."  
American Ethnologist. Vol. 13. No. 1. (Feb., 1986) : 1-22.

Daulatzai, Anila. "A leap of faith: thoughts on secularistic practices and progressive politics." International Social Science Journal. (Dec., 2004) Issue No. 182 : 565-576. <<http://www.blackwell-synergy.com/servlet/useragent?func=showIssues&code=issj&open=2004#C2004> >

Delavignette, Robert. Christianity and Colonialism. London : Hawthorn Books Inc., 1964

Fanon, Frantz. The Wretched of the Earth. Preface by Jean Paul Sartre. Broadway, NY : Grove Press, 1963.

Goss-Mayr, Hildegard. Deepening the Work. Fellowship of Reconciliation Archives. September/October 1999 <[http://www.forusa.org/fellowship/sep-oct\\_99/deepeningwork.html](http://www.forusa.org/fellowship/sep-oct_99/deepeningwork.html) >

Hewitt, W. E. "Strategies for Social Change Employed by Comunidades Eclesiais de Base (CEBs) in the Archdiocese of São Paulo" Journal for the Scientific Study of Religion. Vol. 25, No. 1. (Mar., 1986) : 16-30.  
<<http://links.jstor.org/sici?sici=0021-8294%28198603%2925%3A1%3C16%3ASFSC%3E2.0.CO%3B2-N>>

Hobby, Nathan & Patton, James. Jesus had radical social ethics and so should his followers: a simplified summary of John H. Yoder's classic book The Politics of Jesus. [http://www.geocities.com/savageparade/poj#\\_Toc93340371](http://www.geocities.com/savageparade/poj#_Toc93340371)

Howitt, William. Colonization and Christianity: A popular history of the treatment of the natives by the Europeans in all their colonies. London: Longman & Co., 1838

Lackey, Michael. "Frantz Fanon on the Theology of Colonization" Journal of Colonialism and Colonial History. 3:2 (2002) < [http://muse.jhu.edu/journals/journal\\_of\\_colonialism\\_and\\_colonial\\_history/v003/3.2lackey.html](http://muse.jhu.edu/journals/journal_of_colonialism_and_colonial_history/v003/3.2lackey.html)>

Levine, Daniel H. "Assessing the Impacts of Liberation Theology in Latin America" The Review of Politics. Vol. 50. No. 2. (Spring, 1988) : 241-263. < <http://links.jstor.org/sici?sici=0034-6705%28198821%2950%3A2%3C241%3AATIOLT%3E2.0.CO%3B2-%23>>

Myers, Ched. "Why Sabbath Economics? The Biblical Vision of Sabbath Economics." Newsletter of Peace and Justice Support Network, Mennonite Church USA. Vol. 3. No. 1 2005 : 1-6 <[http://peace.mennolink.org/resources/newsletter/dt\\_3\\_1.pdf](http://peace.mennolink.org/resources/newsletter/dt_3_1.pdf)>

Miles, Williams F. S. "Political para-theology: rethinking religion, politics and democracy." Third World Quarterly. Vol. 17. No 3. (1996): 525-53 <<http://www.jstor.org/view/00202754/ap020091/02a00050/0>>

Pacione, Michael. "The Ecclesiastical Community of Interest as a Response to Urban Poverty and Deprivation." Transactions of the Institute of British Geographers New Series. Vol. 15. No. 2. (1990) : 193-204. < <http://links.jstor.org/sici?sici=0020-2754%281990%292%3A15%3A2%3C193%3ATECOIA%3E2.0.CO%3B2-5>>

Rhodes, Ron. Christian Revolution in Latin America: The Changing Face of Liberation Theology. . <<http://home.earthlink.net/~ronrhodes/Liberation.html>>

Smith, Christian. The Emergence of Liberation Theology. Radical Religion and Social Movement Theory. University of Chicago Pres, 1991

Pérez Esquivel, Adolfo. “Pensamiento y compromiso por los derechos humanos, por los oprimidos, por los pueblos.” Labor por la paz en Latioamerica.  
<<http://www.adolfoperezesquivel.com.ar/> >

Romero, Amanda. “Building from The Inside Out” preface for Changing from the Inside Out: Peace Initiatives in War-Torn Colombia written and edited by Gretchen Alther, John Lindsay-Poland and Sarah Weintraub. Published by the Fellowship of Reconciliation and American Friends Service Committee.  
<http://www.forusa.org/programs/colombia/Buildingfrominsidedefinal1.html>

Scholte, Jan A. Globalization a critical introduction. New York, NY. : Palgrave, 2000