DEAR READERS,

WELCOME TO THE 62ND ONLINE ISSUE
OF THE VIVAT NEWSLETTER!

FIRST OF ALL, we apologize for not issuing the 61st edition of this newsletter due to the transitional situation at VIVAT Office in New York during these last five-six months. Therefore, this issue will cover stories of six months. A number of major events have taken place at the UN in New York since January this year: the UN Secretary-General, Ban Kin-Moon’s Synthesis Report on the Post-2015 Development Agenda; the 53rd Session of the Committee on Social Development marking the 20th anniversary of Copenhagen Declaration; the 59th Session of Commission on the Status of Women (CSW59) commemorating the 20th anniversary of Beijing Declaration; and the 16th Session of UN Permanent Forum on Indigenous Issues.

In one way or another, VIVAT INTERNATIONAL has become part of the process of deepening, critically examining the concepts and contributing to the sessions in relation to human rights issues and means of implementation for Post 2015 Development Agenda based on our concerns and experiences at grass roots level.

THIS 62nd ISSUE consists of several articles expressing various events, concerns, and commitments both at international and national levels. The first four articles cover the stories from the United Nations in New York; another international event is World Social Forum in Tunis. stories from our members and a documentary not to be missed, a film of outcry and hope.

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On December 4th, 2014 the UN Secretary-General, Ban Ki-Moon, delivered a synthesis report to the General Assembly on the post-2015 development agenda. This report re-emphasizes the need for the 17 development goals recommended by the Open Working Group on Sustainable Development Goals and introduces six essential elements as a means to address the challenges the global community is facing.

The report charts a road map to achieve human dignity in the next 15 years. It proposes one universal and transformative agenda for sustainable development, underpinned by rights, and with people and the planet at the center. The six essential elements are aimed at helping frame and reinforce the sustainable development agenda and ensure that the ambition and vision expressed by Member States and communities and civil society as well at the country level. Those elements are dignity, people, prosperity, planet, justice, and partnership.

The report also emphasizes that for the sustainable development agenda to be integrated, an equally synergistic framework of means for its implementation, including financing, technology and investments in sustainable development capacities is necessary. It also values the importance of a culture of shared responsibility to ensure that the agenda becomes concrete actions. Therefore, there is a need for a framework to monitor and review implementation, based on statistical capacities and tapping into new and non-traditional data sources. Finally, political will and the necessary resources to strengthen the multilateral system and the smaller and less developed nations are of importance.

In collaboration with many other organizations, working groups and major groups VIVAT International participated actively in discussing and critically examining the report. We view this report as a noble exhortation, but it falls short of making a valuable contribution to the wider discussion around the new development agenda, particularly when it comes to navigating the difficult road ahead. VIVAT also finds that this report fails to address the importance of the right to water and sanitation as a substantive element of the report and therefore proposes to recommend to the General Assembly to include such a right to become part of the final statement of this body on SDG agenda in September 2015.
Strengthening Social Development

THE 53RD SESSION of the UN Commission for Social Development took place on 4-13 February 2015 at the UN in New York. As part of this event, a major campaign was launched to commemorate the 20th Anniversary of the Copenhagen Declaration and Programme of Action. It was attended by more than 500 representatives from various ECOSOC organizations. This year’s theme, “Rethinking and Strengthening Social Development in the Contemporary World” was aimed at proposing a new global development agenda to succeed the Millennium Development Goals.

In rethinking and strengthening social development, there was an recognition of some major achievements in many parts of the world during this last 20 years after the Copenhagen Declaration. The sufficient allocation of public resources to critical areas such as health, education, and the provision of social protection were some of the successes.

However, the world is still facing a number of problems, including poverty. Delegations reaffirmed their commitment to eradicate poverty and welcomed the prominence given to eradicating poverty in the post-2015 development agenda. It requires an integrated approach in all fields in which vulnerable groups face disadvantages. Countries also need to focus on the root causes of poverty, paying attention to its impact on women and vulnerable groups.

Employment creation was another issue. With more than 202 million people unemployed globally, creating full employment and decent work remains a top priority. Policies must be coherent and people-centered.

Social protection is a critical aspect of decent work. In order for economic growth to reduce poverty, macroeconomic and social policies should focus on job creation to reduce inequalities and aid social protection.

Promoting social inclusion is also important and must be integral to both national and international efforts to improve people’s lives. It highlighted the focus on inclusive and sustained growth through national programs that enhance the participation of all.

Income and non-income inequalities were mentioned during the session. Both are growing in many countries. The Social Protection Floor initiative is a key opportunity to reduce inequality. To face gender-based inequality, involving women in all aspects of life must be a priority, and laws securing a minimum wage for all people, increased participation of women in labour unions and cooperatives, all provide an opportunity to strengthen gains in women’s empowerment and participation.

The last issue was climate change. The risks posed by climate change have structural socio-economic roots; addressing these risks therefore requires social, eco-

In this two-week process, VIVAT International participated actively in discussing and contributing to the events regarding the six issues above with special attention to the importance of a human rights based approach to the Post-2015 development agenda both in its concepts and implementations at national and local levels.

Source: UN Documents
THE COMMISSION ON THE STATUS OF WOMEN (CSW) held its 59th Session at the United Nations Headquarters in New York March 9-20, 2015. We, Arantxa Martinez, Coordinator of the Domestic Violence Program at the Holy Spirit Life Learning Center (HSLLC), and Sr. Judy Vallimont, Executive Director of the HSLLC, attended as delegates of the Paraclete Province. Arantxa attended some of the Formal Program presentations. Both of us attended selected side and parallel events, basing our choices on what we saw would benefit us in our ministry in the context of the Congregation’s worldwide mission.

Here we group our experiences under three themes:

1. **Violence against women** - The scourge of over-consumption of alcohol contributes to the physical and emotional abuse of many women and to unstable family life. We also learned about the effects of armed conflict in women and children. Some of the ways parents try to protect their children is through arranged marriages, women enter prostitution to save their lives and that of their children by getting “paid” or by simply being “promised” safety. Cultural and religious practices often determine the role of women and what constitutes “violence” against them, and usually it is men who interpret religious and cultural customs.

2. **Promoting human dignity** - We learned that trafficking in human lives included selling eggs extracted from young women and girls. This business of “eggs”ploitation can damage the reproductive health of the young women. We also learned of several different approaches to engaging men in the process of treating women with dignity.

3. **Effecting change** - Our concern as we looked at our own ministry and our work in the area of domestic violence was this: How can we take what we have learned and experienced at CSW and apply it in the context of our ministry?

We are grateful to the Paraclete Province Leadership Team and VIVAT International for providing us this opportunity. Ours is a goal to work together with others to build families and neighborhoods where peace and mutual respect replace violence and disregard for the value of human life.

By Arantxa Martinez & Judy Vallimont, SSpS
A COMBONI NETWORK team of thirty-seven people took part in the World Social Forum (WSF) that took place in Tunisia from 24 to 28 March. The WSF began barely a week after the terrorist attack on tourists at the Bardo Museum in Tunis. For that reason the opening march of the WSF ended at the Bardo Museum as a protest against the futility and insanity of terrorism. The Tunisian people whom they met along the way were thanking the WSF participants for their solidarity with the people of Tunis.

The Comboni Network team members were from 17 countries. We were one of the most international and multi-cultural groups in Tunis. This was a great help and an attraction at the Comboni hospitality tent where we had an opportunity to meet people and explain to them who we are and what we do.

In addition to Comboni Missionary Sisters, priests and brothers, the Comboni Delegation included a retired Xaverian bishop, Monsignor George Biguzzi, who had served in Sierra Leone, two Missionary Sisters Servants of the Holy Spirit (Ruth Mulyani of Indonesia and Carmen Bandeo of Argentina), and lay persons from Italy, Brazil and Uganda, as well as a well-known Brazilian theologian, Marcelo Barros who helped members of the delegation to deepen their reflection on what they were experiencing.

Our team presented seminars on many issues. Most of the workshops were organized in partnership with other religious and civil society organizations. Alfred Avuni, the lay research program manager of the Faith Doing Justice Center in Kampala, Uganda that is partly sponsored by Comboni Missionaries and the John Paul II Justice and Peace Center in Uganda presented on "Combating Human Trafficking, the Uganda Experience". Mabel Mariotti, CMS and Anna Pozzi, an experienced journalist and social activist, made a presentation in English and French on combating Human Trafficking.

Jean Claude Kobo of the DR Congo made a presentation on preventing the illicit trade and smuggling of weapons. Elena Balati, CMS made a presentation on "South Sudan, the World’s Youngest Nation in Desperate Need of Unity, Peace and Development."

Dario Bossi, who cooperates with Justiça Nos Trilhos to oppose mining-related injustices in Brazil, facilitated the workshop, "The Role of the Churches in Mining." Annamaria Sgaramella, CMS led a discussion on "Cultures and Religions: Factors of Conflict or Dialogue for Peace.

The author presented on Global Climate Change which I believe is going to bring devastating consequences during the lives of young people living today and of their descendants if the nations of the world do not choose to act quickly and in a concerted way. I was fortunate that the WSF organizers teamed me up with George "Paz” Martin and Julie Enslow of the Liberty Tree Foundation based in Milwaukee, WI. Both are well known nationally and internationally. They had their own presentation on Militarism and Global Climate Change.

All in all the WSF was a positive experience. The Comboni Missionaries took advantage of being assembled in Tunis to also meet with each other and prepared a letter to our members on the necessity of engaging with the peoples of the world on social justice issues as an essential part of evangelization. A better world is indeed possible, if all of us will do our part to bring it about.

John Converset, MCCJ
THE BRAZILIAN government was strongly questioned during the course of the 14th Permanent Forum on Indigenous Issues (UNPFII), held at United Nations headquarters in New York during April of this year.

This year the aim of the Forum was to discuss human rights violations and the implementation of International Labour Organization (ILO) Convention 169 by the signatory countries. The indigenous peoples of Brazil were represented by leaders, such as Lindomar Terena, representative of the Terena’s Council and of the National Articulation of Indigenous peoples in Brazil APIB; and Elizeu Lopes, representative of the Great Assembly Guarani Kaiowa, Aty Guarani and Continental Guarani Nation Council - CCNaGua; and Soninha Guajarara (APIB); Kotok Kamayurá, representative of the Xingu Indigenous Land Association, an organization representative of sixteen peoples of the Xingu Indigenous Park; as well as Ariabo Kezo and Marcondy Maurício de Souza, representatives of indigenous youth.

Lindomar Terena’s speech caused at least thirty minutes of debate between the President of the Permanent Forum, Dalee Sambo Dorough and the representative of the Brazilian mission to the UN. Complaints about the suspension of the procedures to demarcate indigenous land, a real setback to hard-won indigenous rights, dominated the main auditorium of the Forum. Dorough said it was the second time Lindomar Terena has participated in the annual Forum, and after twelve months, he brought the same complaints; this made him believe that her statements were true. Problems are present in all three branches of Brazil’s government's foreign policy in the Forum was strongly opposed by grass-roots representatives of the indigenous movement, who presented a broad counterpoint to the position on Indigenous Issues that was presented by the government of Brazil at the United Nations.

Representative of about forty-five thousand indigenous, he portrayed the massacre and extermination of indigenous leaders, the record of suicides by young members of his people, children suffering hunger and malnutrition, landless people camped on the fringes of highways and the state's omissions in regard to these problems.

The Special Rapporteur Victoria, Tauli-Corpuz, at a meeting with the indigenous representatives said she has received an informal invitation from Antonio de Aguiar Patriota, Permanent Representative of Brazil to the United Nations and only awaits the official invitation of the Brazilian government to visit the indigenous peoples of Brazil, especially in Mato Grosso do Sul, to assess the real situation in which they live.

In an interview for UN Radio in Portuguese, Elizeu and Lindomar denounced the extermination of indigenous leaders, the State's failure to carry out the demarcation procedures and to protect the land already demarcated, the proposed privatization of Indigenous Health Services and the non-implementation of differentiated indigenous education.

Brazil has over 300 indigenous groups and is far from the implementation of ILO Convention 169 in its most basic aspects. The Brazilian government's foreign policy in the Forum was strongly opposed by grass-roots representatives of the indigenous movement, who presented a broad counterpoint to the position on Indigenous Issues that was presented by the government of Brazil at the United Nations.

By Caroline Hilgert
ON THE SOUTHERN border of Sao Paulo State, Brazil, there is a large valley surrounded by mountains and cut by a major river, Ribeira do Iguape, with an abundance of streams and small rivers forming a large hydrographic basin. The Vale do Ribeira (Ribeira Valley) features some of the planet's highest levels of biodiversity, a cave complex with 253 registered caves and an archaeological site that presents vestiges of human groups living in the area more than 12 thousand years ago. In 1993, the region was declared by UNESCO as a biosphere reserve and world heritage site. It's a landscape of extraordinary beauty that's been threatened by a financial group called CBA: Companhia Brasileira de Alumínio (Aluminum Brazilian Company), a constructor of dams for electrical power generation.

In this valley lives a community whose history goes back to the colonization of Brazil by Portuguese explorers in search for gold in the region. They brought African slaves with them for gold digging and farming. After the supply of the precious metal was exhausted, the Portuguese explorers moved to other Brazilian areas in search of gold, leaving their slaves behind, who then, freed, formed quilombos (African Brazilian communities of former slaves). Runaway slaves also made their escape through the Ribeira Valley's forests to join these settlements and formed new communities, building a network of friendship and family ties. Currently, there are around 60 communities in the Ribeira Valley in Sao Paulo state and over 20 in Paraná state. These communities live in interaction with the white inhabitants of nearby towns and still preserve their customs, language inflections, music, dance, food and culture.

In 1986, nuns from the religious congregation of the Good Shepherd (known as Pastorinhas) came as missionaries. In their visits to these communities, they became aware of the local concerns about projects involving the construction of four dams for hydroelectric power generation in the Ribeira do Iguape River. People and the nuns as well didn’t know what would happen if the projects went through - what would happen with these communities. So they conducted research on the impact of the construction of the dams. From 1986 to 1989, they researched several hydroelectric power dams in different areas of Brazil and came to the following conclusion: the construction of dams in the region would be ultimately a human and ecological disaster, removing people from their land, destroying their heritage and resources, the river, its fauna and flora. The sole objective of the project was to benefit a financial group. Their work resulted in the first demonstration against the construction of the dams, in 1989, and the opinion was unanimous: “We don’t want a dam in the Ribeira Valley.” A commission was created to organize the threatened communities. The nuns, together with the communities, made the commitment to help them form leadership groups, to build awareness and organize people against any projects that may put lives at risk. They started an anthropological study with the communities so that they could be recognized as descending from quilombos and thus have their land legalized, giving them the right to identification if the dams were constructed. At the same time, they began an intense social-political program to raise the awareness of the people in the region.

By Maria Aparecida Mendes Pinto
INTERNATIONAL WOMEN’S DAY
was celebrated in Mysore & Tarikere by gathering more than 3500 women. The team was “unity is strength”. The day was marked by a rally with around 2000 women in the same uniform sari. They walked two kilometers shouting aloud the slogans demanding their rights. In preparation for this women’s day we had conducted different cultural competitions like dances, songs, drama, skits, fancy dress and sports competitions. We also gave them input sessions on capacity building - the importance of women, the role of women in family & society, qualities of women and awareness of harassment and atrocities against women that are happening in society.

The rally commenced at 9.AM and at 10.30 we started with the inaugural function. The chief guest Dr. Pushpa Amarnath spoke on the empowerment of women and their role in the society. She said ‘Behind every successful man, there is a woman’ is by far the most used phrase worldwide. It is true; women play a vital role in every person’s life, be it a mother, aunt or a sister, or your best friend or life partner. This is one of the main reasons behind the celebration of International Women’s Day. The UN theme for International Women’s Day 2015 is “Empowering Women, Empowering Humanity: "A day where you can feel special, a day dedicated to the lively spirit and caring soul of women. So we need to be proud of being women in this world.

There were also many other guests present. Women exhibited their talents in their cultural programmes dance, drama, song etc. The winners of the competitions were given prizes, to encourage and empower them. The programme was concluded at 3.pm with lunch.

By Mini Vadakumchery, ASC

25 years of resistance of MOAB and launching of the Book “THE SAGA OF A PEOPLE” The organization for the fight against the dams included not only the quilombos but also sympathizers from the region’s cities and towns: churches, environmental organizations, various institutions, unions, indigenous groups and caïcaras (groups of native-white people originally from the coast.) It became necessary to have a place that could function as an office and would give support to the movement’s activities.

It gained a name: MOAB – Movimento dos Ameaçados por Barragens (Movement for People Threatened by Dams). As an organized movement, the MOAB grew significantly.

It became nationally and internationally known. It’s an organization that is respected for its policies concerning preservation of the environment, of traditional communities and the entire population of Vale do Ribeira, threatened by construction projects of hydroelectric power dams. It’s formed by people who defend life, preservation of community living and environment, legalization of quilombo land, valuing people and culture, and working to improve health, education, income and economic alternatives.
A Commodity Called Human Being

A MEDIA ANALYSIS OF TRAFFICKING IN PERSONS IN NTT PROVINCE, INDONESIA

There are main ways of trafficking people locally: first, direct recruitment by agencies/companies; secondly, recruitment through intermediaries; and thirdly, recruitment by individuals for their own purposes. Having learned from companies, some individual agents recruit people locally and pay some money to the victims and their families. The next is that once the victims where in the hands of the recruiters, the victims were given new identities with their names, addresses, dates of birth and ages changed. In collaboration with local authorities such as police officers, heads of districts (camat or desa) or local community leaders (RTs) the perpetrators could easily accomplish this manipulation. Meanwhile, the recruitees/victims were prevented from having contact with their families or relatives during or after the process until they were sold either domestically or abroad as cheap and forced laborers or for sex. Finally, this study found that most of the cases exposed in the two newspapers were not prosecuted legally because of the direct or indirect involvement of some police officers and local government officials at every level of government in the province.

This study recommends that the regional and local governments in NTT Province as well as the national government of Indonesia must comply with international conventions and national laws on human trafficking and take serious action to combat trafficking in persons by tackling the root causes of this problem especially when it is related to the social problems mentioned above, including poverty and unemployment.

### Table 1. Number of News and Opinions on Trafficking TIPs in POS KUPANG and FLORES POS, 2010 - 2013

<table>
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<th>Year</th>
<th>Pos Kupang News</th>
<th>Pos Kupang Opinion</th>
<th>Pos Kupang Total</th>
<th>Flores Pos News</th>
<th>Flores Pos Opinion</th>
<th>Flores Pos Total</th>
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<th>TOTAL Opinion</th>
<th>TOTAL Total</th>
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<td>2011</td>
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<td>2</td>
<td>32</td>
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<td>4</td>
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<td>4</td>
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<td>1</td>
<td>25</td>
<td>46</td>
<td>6</td>
<td>52</td>
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<tr>
<td>2013</td>
<td>49</td>
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<td>51</td>
<td>21</td>
<td>3</td>
<td>24</td>
<td>70</td>
<td>5</td>
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<td>206</td>
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ONE HUNDRED and eight leaders participated in the “National Consultation on Migration” 20-22 March 2015 at the Indian Social Institute, Bangalore. The participants reflected on the issues and challenges presented by migration throughout the country and explored possible ways of addressing this complex reality. VIVAT International-India, in collaboration with the Indian Social Institute, organized and facilitated the consultation.

After three days of exchanging ideas and experiences we shared our joint understanding of migration.

We realize that:

1. Migration is inevitable. People migrate for many reasons, among them seeking a better standard of living and opportunities to earn a livelihood.

2. Dalits, Tribals, Women and Children are the most vulnerable populations in the migratory flows.

3. The lack of a national policy on migration makes migrants vulnerable.

We commit ourselves:

1. To grow our commitment of addressing the issue of distress migration both at the source and destination points. We will enter into the lives of migrants, listening to their experiences, documenting their wisdom and reflecting on the lessons learned.

2. To initiate actions to address the vulnerability of tribal and dalit migration, gender migration and children’s issues both at their source and destination places.

3. To explore the possibility of forming solidarity groups of migrants.

4. To establish VIVAT International India, its infrastructural mechanisms and guidelines based on vision and mission with goals and objectives.

5. To network with civil society organizations, government organizations, movements and likeminded individuals.

6. To strengthen VIVAT International, India by sharing of effective best practices and periodic reports.

7. To create a policy formation and service delivery program for migrants at the Congregational level in the Provinces.

By VIVAT International, India
INDONESIA’S Migrant Workers

A STORY FROM SOUTH SUMATRA

This is a story of my involvement in pastoral ministry with migrant workers in Sumatra, Indonesia. For some years I worked among the migrant workers from Timor Island in some palm oil plantations in the southern part of Sumatra Island. Most of them were originally ex-refugees from Timor Leste who fled to West Timor, Indonesia after the referendum in early September 1999. As we know, after Timor Leste gained its independence from Indonesia, the East Timorese were divided into two factions: pro-independence and pro-Indonesia.

One of the push factors of these people’s migration to Sumatra was poverty. They had no land and property as they fled to and settled temporarily in West Timor. Unemployment was another push factor. So, moving to Sumatera was seen as a way out, though in reality it was not really as it was expected. Many of them were trapped into cheap labor force or even unpaid. They were thrown into very poor living conditions: no clean water, poor housing, education and health services.

One of the migrants, Mr. Agus X. Martins, told me about his migration to Sumatra in 2000, one year after the referendum when Timor Leste became an new independent state. In collaboration with the Departement of Work Force and Transmigration of Indonesia he was sent to South Sumatra with his daughter and a hundred other ex-refugees from Timor to work with a palm oil plantation company named PT Citra Futura (Cifu) in Muara Enim, South Sumatera. Other refugees followed him some years later. In fact, these migrant workers move from one place to another to find a decent job and higher wages. Many of them already worked there for more then 13 years without improving their life. This is worsened by three other factors: they have no savings for the future; they mostly have only basic education; and have to pay a high price for the dowry when a man gets married. Therefore, there is a strong desire to go back to Timor.

Most of the migrant workers from Timor are Catholic. So, I was in charge of shepherding them. Though they were devoted enough to the Christian faith, I found some problems related to their religious life. First, some of men left their wives behind and got married to other women. That makes their life as a Catholic more complicated. Secondly, many of them are scattered in many different places/palm oil plantations and that makes it difficult for me to deliver a proper pastoral ministry. However, I proposed some pastoral actions to help solve their problems. One thing I already did four times is to offer marriage and family courses in order to prepare them for a proper marriage. I also helped organize meetings, courses, confessions and Eucharistic celebrations for them and performed baptism and wedding ceremonies.

The future of these migrants, however, is uncertain. There seems to be no willingness among them to stay in South Sumatra as permanent residents, but they are also going to face many potential difficulties when going back to Timor such as lack of income, and having no land or private property to start anew.

By Antonius Dwi Pramono, SCJ
Latin America: Churches and Mining
A VIDEO OF OUTCRY AND HOPE

**OPEN-PIT MEGAMINES**, deforestation, eviction of families and whole communities. Indigenous peoples and traditional communities threatened by those interested in mining their territories. Pollution of the water, the land, and the air.

Mining transportation channels impact hundreds of communities living along the pipelines or railways that export the vast majority of our minerals.

Conflicts and protests, illegal surveillance and criminalization of leaders. Death and persecution of people, families, and entire communities.

Despite all of this, mining in Latin America continues to increase. National governments tied to the interests of big business have proven themselves to be allied with the multinational mining corporations—putting the country’s intelligence systems and security forces at their service and relaxing legislation to facilitate the expansion of these projects.

A number of affected communities are supported, advised, and defended by the churches, which have taken courageous positions in a variety of contexts. Recently they have been able to denounce these violations in a hearing before the Inter-American Commission on Human Rights. Christian leaders in Latin America are coming together to search for alternatives to the aggressions of mining.

**“Churches and Mining”** is a clamor of survival, resistance, and hope; the clamor of the communities, the clamor of life that will not let itself be uprooted.

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*Churches and Mining* is an ecumenical group of lay and religious women and men, committed to defending communities affected by mining in the different countries of the continent. Since 2013 the group has brought affected communities together amongst themselves, with the hierarchy of the churches that want and are able to support them, and with international human rights institutions.

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**UPCOMING EVENTS**

**July 6-8**
ECOSOC High-level Political Forum, New York, USA

**July 11**
VIVAT Executive Team & Executive Secretary Meeting - Rome, Italy

**July 12**
VIVAT International JPICs Congregational Contacts Meeting - Rome, Italy

**July 13**
VIVAT International Board of Directors Meeting - Rome, Italy

**July 13 0 16**
Third International Conference on Financing for Development, Addis Ababa, Ethiopia

**September 1-5**
Training and Capacity Building on Human Rights and National Advocacy - India

**September 25-27**
United Nations Summit - New York, USA

**October 18 - 23**
VIVAT Workshop - Madrid, Spain

**November 30 - December 11**
COP21 - Paris, France