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VIVAT Newsletter 75
April - July, 2018

Dear Readers,
Welcome to the 75th Edition
of VIVAT Newsletter!

This edition begins with two articles on the 17th Session of the United Nations Permanent Forum on Indigenous Issues (UNPFII17) taking place in New York, from April 16 to 27, 2018 and VIVAT’s participation in it (pp. 2 - 3). It is followed by Fr. Anthony Amisshah’s article on Food for the poor program in Kayole, suburb of Nairobi, Kenya (pp. 4-5).

An article by Sr. Petronella P. Boonen, SSpS on Restorative Justice Workshops in Brazil is found on pp. 6 -7. We also include Sr. Olga Sanchez’s presentation during PFI-II17 on Women and Land Rights in Brazil which is part of the side event co-organized by VIVAT International (p. 8).

Janvikas Society’s Receiving “Madhya

Pradesh NGO Leadership Awards 2018” is part of this issue (pp. 10-11).

On June 25th, 2018, at the 38th Session of the Human Rights Council, Helen Saldanha, representing VIVAT International and Franciscans International delivered a Joint Oral Statement on the Rights of the West Papuans (p. 9).

This issue ends with the 8th part of introducing Sustainable Development Goals, especially on Goal 7 - Ensure access to affordable, reliable, sustainable and modern energy for all (p. 12).

We thank once again the contributors, editors and translators of this edition.

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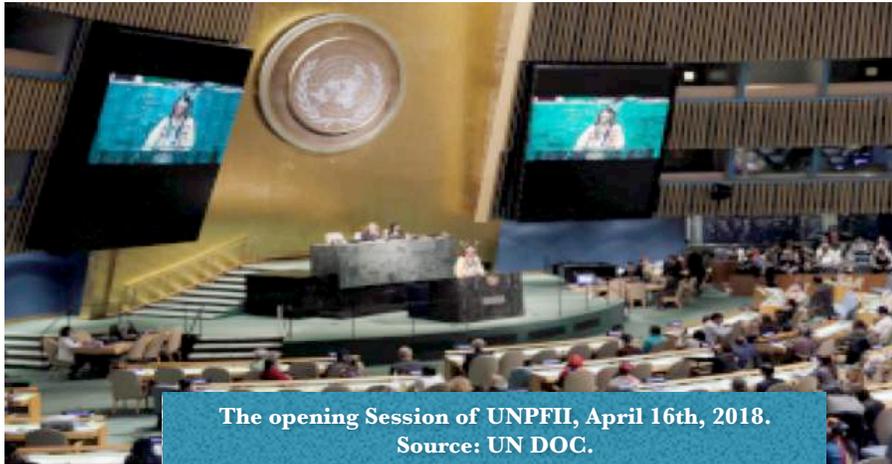
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“INDIGENOUS PEOPLES’ COLLECTIVE RIGHTS TO LANDS, TERRITORIES AND RESOURCES”

UNPFII Seventeenth Session



The Seventeenth Session of United Nations Permanent Forum on Indigenous Issues took place in the United Nations Headquarter in New York City from April 16th to 27th, 2018. The theme was “Indigenous Peoples’ Collective Rights to Lands, Territories and Resources.” It was a two week annual session. The first week was all open plenary meetings.

A condensed schedule during the first week enabled the Permanent Forum to discuss all substantive agenda items. During the second week, members of the Forum held informal meetings with representatives of indigenous peoples, Member States and UN entities. The purpose of these meetings were to draw on information presented during the first week, and channel this into policy recommendations that are strategic, focused and actionable. Indigenous representatives, Member States and UN entities that were accredited to attend the 2018 session of the Permanent Forum were invited to attend these meetings. This two week session ended with recommendations some of which are as follows:

RECOMMENDATIONS:

The rights to lands, territories and resources are at the heart of indigenous peoples’ struggles around the world. Indigenous peoples’ relationships to their ancestral lands are the source of their cultural, spiritual and social identity, the foundation upon which their traditional knowledge systems have developed and the cornerstone of their physical and economic well-being.

1. The Forum calls upon States to include the recognition of customary rights or tenure of indigenous peoples to their lands and resources under target 3 of Sustainable Development Goal 2, which calls for secure and equal access to land.
2. The Permanent Forum calls on States, in consultation with indigenous peoples, to establish national judicial institutions tasked with identifying lands, waters, coastal waters and other resources to which the indigenous peoples concerned have established ownership and usufruct rights, and to demarcate such lands and resources.

3. The Permanent Forum expresses its concern for the indigenous peoples of certain African countries, who continue to be victims of violations of their rights to lands, territories and resources. Multiple threats and obstacles hinder their social, economic, political and legal development, including discrimination and marginalization; lack of rights to land and natural and productive resources; denial and lack of access to justice; violations of cultural rights; denial of the rights to legal recognition, political representation and participation; lack of access to basic social services; denial of the right to existence and self-development; violence against indigenous individuals and communities, including rape of indigenous women; and multiple-impact land conflicts arising from development and conservation projects that fail to take into account the rights and interests of indigenous peoples.

5. The Permanent Forum urges States to provide information to it on developments relating to the collective rights of indigenous peoples and constructive agreements with indigenous peoples at its eighteenth session, including the following:

- (a) Effective measures taken to halt land alienation in the territories of indigenous peoples;
- (b) Financial and technical assistance provided to indigenous peoples to map the boundaries of their communal lands;
- (c) Legal and policy frameworks that have been implemented for the registration of collective titles;
- (d) National legislation adopted with the free, prior and informed consent of indigenous peoples when such legislation involves their territories, lands and natural resources.

6. The Permanent Forum requests all States to include developments relating to the rights of indigenous peoples in their regular reports to the Human Rights Council under the universal periodic review mechanism. (Source: UN-DOC)

INDIGENOUS PEOPLES' COLLECTIVE RIGHTS TO LANDS, TERRITORIES AND RESOURCES: PERSPECTIVES FROM INDIGENOUS PEOPLES

During the 17th Session of Permanent Forum on Indigenous Issues (UNPFII) 2018, VIVAT International in collaboration with NGO Committee on the rights of the Indigenous Peoples, International Presentation Association,



and Congregations of St. Joseph organized a side event under the theme, “Indigenous Peoples’s Collective Rights to Lands, Territories and Resources: Perspectives from Indigenous Peoples.”

Background

The idea of organizing this event was the belief that the identity of indigenous peoples globally is deeply rooted in their land which not only provide an environment for them to thrive in but also the basis for the social, political, economic and cultural survival.

Indigenous peoples’ relationship to the land and earth’s resources as a sacred Trust provides a model for sustainability. Their cultural heritage, identity, traditional practices, and connection to the land and territories on which they live are rooted in this relationship. However, many indigenous youth face immense challenges as a result of the intergenerational effects of cultural alienation, colonization, assimilation policies, and continued struggles to ensure their rights and identity as indigenous peoples. Indigenous communities especially youth are confronted with the hard choice between maintaining their roots, land and community ties in the indigenous community, or leaving in pursuit of education and employment to sustain a livelihood.

It has been recognized that “land”, “nature” or “ecosystems” contribute profoundly to integral health and well-being. As Simpson (2002) argues:

“our spirituality, identities, languages, and systems of governance come from the land. The sustenance of our wisdom, worldviews, philosophies, and values comes from the land. (Cfr: Simpson, L. (2002). Indigenous Environmental Education for Cultural Survival. *Canadian Journal of Environmental Education*, 7, 13–25.). This is especially true of indigenous communities who often have a heightened sense of connection to the land on which they live.



Indigenous Peoples’ Rights and SDGs

The achievement of Sustainable Development Goals, specifically goals 1, 2, 4, 5, 10, 13, 15 and 16, is possible only through the inclusion and active participation of indigenous communities. However corporate land grabbing, mining, and government policies favoring development induced displacement often come in the way of their relationship with the land, hinder their agency,

prevent their development and leave them vulnerable to these forces beyond their control. The UN Declaration on the Rights of Indigenous Peoples (UNDRIP) protects the rights of Indigenous People however many communities struggle to maintain these rights under national laws. Current Indigenous land rights are no exception to this.

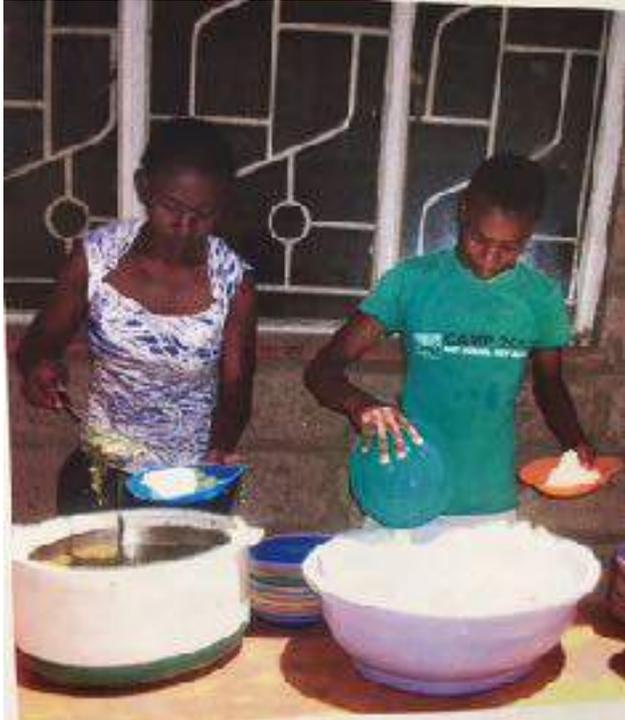
This side event was proposed to look at the realities of indigenous people in relation to their land rights from various geographical and thematic perspectives and seek opportunities for collaboration among different stakeholders in the light of United Nations’ Declaration on the rights of Indigenous peoples, ILO convention no.107 and no.169 and the 2030 agenda to build synergy and reclaim their agency.

Moderated by Robert Minsel of VIVAT International, five panelists were present: Richard Chavolla of Kumeyaay, USA, speaking on USA indigenous perspective; Syreel Sayo from the Philippines on Cultural Identity and Indigenous Youth,

Hilary Toa from Vanuatu on Land Rights and Indigenous Peoples: Legal Perspective; Olga Sanchez Caro, CMS of VIVAT International on Women and Indigenous Land Rights in Brazil; Justine Gitanjali Senapathi on Amended Land Laws in India and Its Impact on Indigenous Peoples; and Marta Benavides from El Salvador on Collaboration, Networking and Advocacy: Spiritual and Rights Perspective.

Edited by Robert Minsel

The Power of Food: A Story of Feeding the Poor in Kenya



these services, the missionaries identified a dire need for medical services in the Kayole area. This led to the creation of the Divine Word Parish Health Center.

In 2014, when I was pastor of Divine Word Parish, I turned my attention to the area's very hungry and dejected poor. I wanted to work with them and find a way to give dignity to these people who had lost all hope and were in

need of support by society. By offering food, we empower them to know all is not lost.

The Kayole area has a population of about 600,000 people, and a great number of them are poor. Many are unemployed. Kayole is nearly surrounded by slums—Soweto, Matopeni, Spring Valley and Gatwikira—each less than 1 kilometer from Divine Word Parish.

Our program aims to feed the poor every weekend. Food packets are distributed each Saturday at the church compound. One Saturday a month we also prepare a meal for as many as 180 people. The feeding program's goal is to ensure that those we serve will not depend solely on church aid. It is a long-term

program to help the beneficiaries learn ways to sustain themselves in years to come.

The ages of the participants in our program range from 6 to 98. Most of the adults in the program are single mothers. Out of the 44 elderly, only two are men. The 149-plus children are hungry and homeless orphans living on the streets.

(continued to p. 5...)

This is a story from Kayole - a suburb of Nairobi, Kenya.

The people there are very poor. They were hungry. In 2014 Divine Word Parish located in Kayole began a weekly feeding program to support the poor and needy, the old and abandoned. Initially, the program distributed basic packets to help lift the people of Kayole out of hunger. The program has gradually grown to a weekly and a monthly feeding program for street children and the elderly, all who live lives of desperate poverty.

Divine Word Missionaries came to Kayole in 1990 to offer pastoral and social work. While providing



The Power of Food: (continued from p. 4)



Many of the people we see have physical illnesses: headaches, upset stomachs, chest problems, muscle cramps, and general weakness. A significant number suffer from chronic ailments such as heart disease and HIV/AIDS. Unfortunately, we do not have the finances to look after all these medical needs, but we do aim to provide healthy and balanced diets.

We have a social worker who conducts home visits for those who have homes. From these visits we have learned that most of these homes barely qualify as shelters. The homes are subsidized houses that are made of cardboard boxes with leaking rooftops and first floors, with old and young bedding down on old rags.

Over the years our feeding program has faced great challenges, often coming up

gifts of food during the Offering.

Between 160 and 180 street children and homeless families will come to eat in the feeding program. In U.S. dollars, the cost of our program ranges between \$1,200 and \$1,500 a week.

The food packets, 180 in total, are distributed every Saturday morning. The participants come from the streets to the church compound. They are safe here and they feel loved and

with just enough food to feed all who come. We get a great deal of help within our own Catholic community. We collect food for the program each Sunday during Mass. At Mass the priest announces our needs, and the following Sunday our parishioners bring

wanted. The packets are distributed by the parish social worker, who knows the people well.

On the Saturday of the communal feeding, the meal is served at midday. The food is prepared by a church volunteer. Some parish youths give up their time to wash the dishes after the meal. Before the meal, these young people go out to the streets to invite those in need to the church compound. All who are hungry are welcome, regardless of their religion. During the meal our parish young people talk with them and encourage them to leave the streets and to avoid drugs.

As we care for unemployed mothers, street children and the neglected elderly, our feeding program has become a rescue mission for both the young and the old. Besides offering food to the hungry, the program provides children a safe harbor from living on the streets.

My hope is that in time we can move these children from a life on the street to a place in our primary school where we can help them fit into society once again. Our program also looks after the elderly who have been abandoned by their families and left to die of hunger. Our goal is to lower the mortality rate of these desperate people. All of this is a tall order, but possible with the help of the good people of our parish and other people of good will.



*By Fr. Anthony Amisah, SVD
VIVAT International Kenya
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Restorative Justice in prison, a spark of light in the darkness

In recent years, in many places in Brazil, seeds of Restorative Justice, in the form of training workshops, have been spread out in religious communities, non-governmental organizations, city and state services, schools and educational centres for children and youth. These seeds of forgiveness and Restorative Justice are also being disseminated in many prisons of this immense country. In this brief article, I intend to present what Restorative Justice is to us and how we are working on this topic in different prisons, especially with men deprived of their liberty. I switch from referring to myself to “us” _when I refer to the Center for Human Rights and Popular Education of São Paulo (CDHEP), the NGO from which this work is being spread. In addition to the educators of CDHEP, other agents of the Catholic Prison Ministry and Holy Spirit Missionary Sisters provide training for prisoners, especially in the State of São Paulo.

What is Restorative Justice?

Restorative Justice is about conflict management in which a facilitator helps the stakeholders to initiate a dialogic procedure, able to transform a relationship marked by opposition and violence, into a cooperative connection. The process has as its goals the taking of responsibility, repairing damages, restoring interpersonal and community ties, and preventing future violence. In addition to those directly involved (for example, victim and offender), the presence of family members or others who are significant to them is important, since the focus is on re-establishing relationship rather than inflicting punishment.

Retributive justice gets in the way of the possibility for the stakeholders, after an undesirable incident, to take ownership of what happened, and to



benefit subjectively and actively contribute on the societal level with the strengthening of community relations.

The prison situation

Brazil ranks fourth in the world ranking of prisoners, surpassed only by the United States, China, and Russia. The total of 700,000 prisoners means 303 per 100,000 inhabitants with a sharp rise during the last two decades. At the same time, Brazil registers recidivism that reaches 70%. The conditions inside prisons are catastrophic, overcrowded cells with lack of legal and social assistance. It is common that prisoners are confined in their cells for 22 hours a day. Since there are almost no occupational possibilities, they leave the cell only for two hours to go to the prison yard. All the daily activities take place in the confinement of a unit of a few square meters, shared with so many other inmates.

Restorative hope in extreme marginalization

Since 2005, the team of CDHEP educators, in dialogue with institutions in Colombia, the United States and Europe, has been developing and improving the methodology and content of related to Restorative Justice. The starting point was the Workshop of Forgiveness and Reconciliation (ESPERE) developed by the Foundation for Reconciliation¹ in Bogotá. CDHEP adjusted the training process that addresses conflict transformation, prevention and overcoming violence, emotional skills, forgiveness, increasing of self-knowledge and tools for non-violent communication. The formative path is illustrated in the diagram² we call the Circle of Violence and Reconciliation.

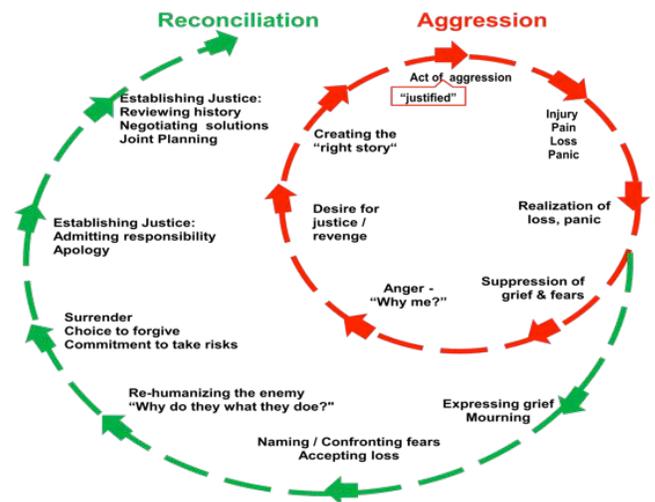


Diagram 2: Circle of Violence and Reconciliation

The focus of the process is on changing attitudes. Instead of repressing, containing, or deprecating pain we offer them the possibilities of opening to it and in some way welcoming it. In order to

(continued to p. 7....)

Restorative Justice in prison... (*.... continued from p. 6*)

broaden the understanding of the harm that that violation caused to them, we introduce the themes of sociability, the meaning of life, and self-security and ask: In which of these dimensions have you been affected and how? For some, not for all, it is gradually possible to recognize, admit, and name the perniciousness of that incident.

Once the reality of the mechanism of the reproduction of violence in one's own life and history can be accepted, the possibility of understanding and interrupting this same cycle opens up. At this moment, the workshop arrives at a point of displacement: from me as the victim, I come to perceive myself as the offender.

Looking at the circle of reconciliation, the inmate is now facing surrender to their own history, intertwined with the re-humanization of the one he offended, attacked or violated, and who thereby became an enemy. From the perspective of the imprisoned person, re-humanization can also refer to the person who made the complaint against him, starting the referral to the penal system. Through the exercise of putting themselves in another's place and deepening the sense of justice and responsibility, something happens that they recognize that someone has been hurt by their action. The path taken so far gradually allows them to accept, or at least not to deny categorically, their personal responsibility for this deed, and giving up the position of blaming others, blaming the history, or the context.

If the workshop is given in a religious setting, it is a propitious opportunity to remember God's infinite love for each person. Regardless of what happened - as victim of the acts of others or as aggressor, everyone is absolutely secure in this love. Self-forgiveness regains its importance, not as abstract knowledge, but as a condition of self-acceptance, after confronting one's own facets and behaviours, little recognized or categorically denied until then. For safety reasons, outside of the safe frame of a workshop, it would not be possible to think about yourself as an aggressor, much less name these situations. It is common to hear from the inmates that the work-



shops make them think about things that up till now have been impossible to consider or admit. Some confide that they have never been able to put themselves in the victim's place and to think until the end about the consequences of their acts. Others at this stage of the formative process, can already intuit and in some way accept the reasons of the one who made the complaint against them.

Exploring the experience of being a

victim, expressing pain, realizing the need for self-forgiveness, putting oneself in the place of one's victim, and accepting the fact of being offender, are all stages which prepare the introduction of the theme of restorative justice. As pointed out at the beginning, it is a process that has as its goal the reparation of harm and restoration of interpersonal and community ties. Since these men not only listened to a theoretical introduction but experienced every stage of the course, the possibility of a justice that restores ties and repair harm is welcomed by the majority as a hopeful discovery. Restoring relationships is for everyone?

After finishing the various workshops with prisoners, we did a survey. We aimed to know how many of the inmates who completed the workshop would be willing to enter into a restorative process with their victims, expressing what really happened and searching for restoration. We explained that this possibility does not yet exist in Brazilian criminal law. Of the 53 questionnaires which were returned, 73% expressed that they want to participate in this kind of process with their victims. The high number surprised us and encouraged us to continue seeking for paths so that justice and peace can take form from the place of exclusion par excellence - the prison. But for this to happen, the community around the prisoners and their victims must engage in the process.

Restorative Justice in an environment as hostile as the prison highlights the possibility of awakening the transcendental in every human being. It is a spark of light in the darkness and anonymity which is able to ignite the unexpected.

*Sr. Petronella Maria Boonen, SSpS
VIVAT Brazil*

WOMEN AND LAND RIGHTS IN BRAZIL

My name is Olga Sanchez Caro.

I am from Chihuahua, Mexico. My roots are indigenous... The threat that our people have are real in my own region. Besides large mining companies and the State taking away land from the Raramuri people, there is the organized crime. However, in this presentation I will speak on my experience in Brazil. I have accompanied the Tupinikim and Guarani in their fight for land against a transnational company with large-scale of eucalyptus plantation. I have also witnessed the struggle of the Tenharin and Parintintin people in Amazon to preserve their land against mining and gold prospectors polluting their streams with mercury, loggers, and ranchers burning off tracts to plant grass for pastures. Desertification on both regions is a threat. So, for women land rights become also a battle between fertility and aridity.

The issue of land has had environmental impacts on the daily lives of indigenous women. Rivers that played an essential part in the lives of indigenous peoples, where women have a traditional space for socialization, practically disappeared because of the eucalyptus plantation and mining. Yet, not only the rivers, but also they are losing the forests. These sacred places are becoming a desert.

Also, the women who are responsible for looking after the health of their children, face difficulties in dealing with their family's illnesses since medicinal plants are even more scarce. Unfortunately, this situation makes indigenous women to look for conventional medicine, something that they were not used to do.

Another environmental impact is on the production of handcraft from raw materials. They face various difficulties to find the material in the forest. Mother earth who has fed and heal her children is becoming unfertile with the use of chemicals and pesticides. Indigenous women feel deeply connected with the pain of the earth since for them the forest, water and earth are females.

The same people who are causing environmental changes, who have violated and "raped" the indigenous land through mining, burning or contaminating it are the same people raping indigenous women because of land issues in some regions in Brazil. Rape is a strategy to create psychological terror in the community in order to get the indigenous land. Rape is also to have control over reproduction since this is essential in destroying a people, and in de-



stroying a culture.

Women defend their land and their territory. They defend their identity, their roles as women and mothers in their society. When there is not land, their

roles change. Men don't get job, and women become the breadwinners in their families. The women look for work outside of the villages, forcing them to give up breastfeeding their children at a very young age or to leave them with others while they are still infants. In some cases, the lack of job contributes to increase the alcohol consumption by the men, and it may be a factor of domestic violence.

But alongside the tragedy of the violence and genocide suffered by these women, Brazil and I have also witnessed a remarkable history of resistance. This element is key to fighting for alternatives to capitalism and colonialism. They demand transformation to a system which is not benefiting indigenous women. They resist because they want life for all the planet.

I have witnessed how women have had a key role in social organization and economy. There are women's groups in some villages, and they have contributed to balance the domestic economy in the families since the groups have been benefited from economical projects. When many of the men were involved with the fight and could not contribute enough to their families, women were the pillar in the livelihood of the villages. Through organization, women have also resisted.

If the women have more secure rights to their lands, the chances that they'll be able to produce in a sustainable way will be much higher, and, therefore, the families will have more healthy relationships, with less fears to face the future. Land demarcation in Brazil guarantees a re-structuration in the indigenous communities and is an essential factor to end violence against indigenous women.

*Olga Sanchez Caro, CMS
VIVAT USA*

ORAL STATEMENT ON THE RIGHTS OF THE INDIGENOUS PEOPLE IN WEST PAPUA

Helen Saldanha participated in the 38th Session of the Human Rights Council held in Geneva from 16-29 June 2018. During these two weeks she joined Geneva Office of VIVAT International and Franciscans International in addressing human rights issues from the ground.

On June 25th, 2018, Helen representing VIVAT International and in collaboration with Franciscans International delivered a joint oral statement at the 38th regular session of the Human Rights Council in Geneva on the issue of human rights violations in West Papua, Indonesia. The two organizations reminded the Human Rights Council of the United Nations that during the 3rd Cycle of the UPR in 2017, the Government of Indonesia had given the commitment to address human rights situation in West Papua, including to “finalize the investigation of all human rights cases in Papua.”

The two organizations expressed their concern that despite this commitment, the government of Indonesia failed to implement the recommendation. One of the symbolic cases was known as ‘Bloody Wasior’ were a gross human rights violation committed by members of the Indonesian security forces between April and October 2001 in Wasior, West Papua. The Indonesian Police



and Military launched an operation called “Operasi Tuntas Matoa” the conflict between West Papuans and logging companies. According to the Indonesian National Human Rights Commission’s report, indicated human rights violations included: 4 cases of killing, 39 cases of torture, including one case of death in custody as a result of torture, 1 case of rape and 5 cases of forced disappearance.

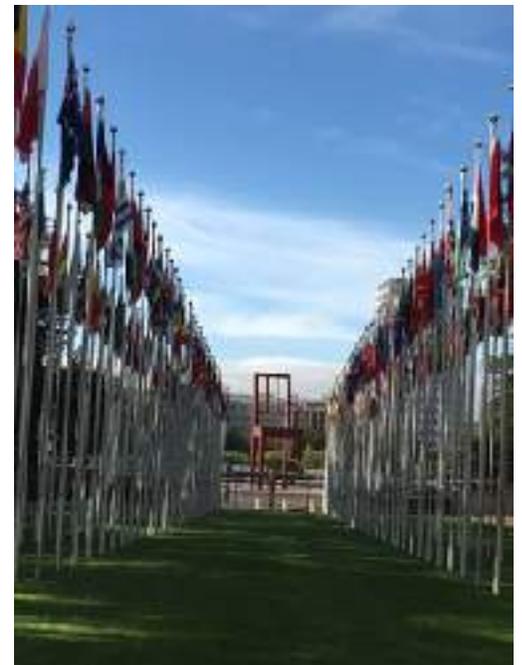
human rights violation. However, 17 years after the incident, the Government of Indonesian has still not shown concrete commitment to resolve the case and bring the perpetrators to justice.

Therefore, VIVAT International and Franciscans International urged the Government of Indonesia to:

1. bring the 2001 Bloody Wasior case to the human rights courts; and
2. rehabilitate and restore the rights of victims and their families in accordance with Indonesian law.

According to the article 9 of the Indonesian Law 26/2000 concerning Human Rights courts, the 2001 Bloody Wasior fulfill the criteria as a gross

and Military launched an operation called “Operasi Tuntas Matoa” the conflict between West Papuans and logging companies. According to the Indonesian National Human Rights Commission’s report, indicated human rights violations included: 4 cases of killing, 39 cases of torture, including one case of death in custody as a result of torture, 1 case of rape and 5 cases of forced disappearance.



INDIA: Janvikas Receives "Madhya Pradesh NGO Leadership Awards 2018"

Janvikas Society received "Madhya Pradesh NGO Leadership Awards 2018" on 1st June 2018 at Pride Hotel and Convention Centre, Indore, Madhya Pradesh, India.

Fr. Roy, the Director of Janvikas received the award during the function. It was organized by Dr. R.L. Bhatia, Founder, World CSR Day and World Sustainability Foundation.

The award was in recognition of the contribution the NGO has made in empowering the marginalized people especially the waste pickers and domestic workers in the major cities of Indore and Bhopal in the state of Madhya Pradesh. Janvikas also takes lead in organizing and networking with different NGOs in the city to respond to various social issues through 'Alliance of NGOs'.

This is the fifth award that Janvikas Society receives during the past 17 years of its existence in Indore. Janvikas (means 'Development of People') was started in the year 2001 as an initiative of the Society of the Divine Word, India Central (INC) Province.

Ministry among Rag Pickers

With a population of 3.27 million, Indore is the most populous industrial city of Madhya Pradesh with a considerable chunk of population living in the 599 notified slums. Indore city generates over 1000 metric tons of waste everyday of which 20% are collected and managed by rag pickers. Indore has over 5000 rag pickers, most of whom are women who live on the waste picked up from the streets to make their living. Most of the women are introduced to the work at a young age by their families or neighbour and gradually turn into an independent worker when they become older. After collecting the waste, they segregate the collected waste into different categories and sell it to the local or outside wholesaler and come back home in the evening. Throughout the day they



carry a load of 20-40 kg on their back and travel up to 15 kms in the city. This hard labour enables them to earn 50-70 rupees (Euro 1) per day in normal situation.

Rag pickers who are the real environmentalist are never respected by the society. Nobody realizes their contribution in building a clean and hygienic city. They face hazards in their line of work, both physically and emotionally. They have no protection gear on them while doing all this hazardous work. They work in filth, garbage bins and dumping ground from morning to evening but in return are recognized as thieves. No one tries to understand their plight. The continuous exposure to garbage leads to various diseases. Even basic needs like facemasks, gloves, sticks and boots are unavailable to the workers who engage in an extremely hazardous profession. Further, members of the public routinely harass them. They do not have proper shelter nor have access to basic amenities. The service of this

large informal sector towards the society has always remained unnoticed.

Formation of Co-operative Society of Rag Picking women:

In order to inculcate the habit of saving and organize them as a group, a Credit Co-Operative Society (Sarvodaya Sramik Mahila Cooperative Society) was formed with 50 women in the year 2004 with women themselves as office bearers. The main activity of the cooperative is micro financing. Today (in 2018) the cooperative has 2500 women members in it. The cooperative society has become a source of support for these women to meet their expenses on medication, education of the children, marriage, purchase of vehicles, start small business of their own etc.

Self Help Groups:

Besides cooperative society, women are organized through Self Help Groups (SHGs) with 12-20 members in each group. Self Help Groups provide women a platform to come together to discuss their issues, support each other and also promote saving of their income in a small scale. There are 50 such groups with over 1000 women members.

Civil Society Organization (CSOs):

Civil Society Organisations include both women and men in the slums who are formed as a group to make them responsible citizens who discuss their issues of the locality and try to solve it networking with government agencies. CSOs also take up Human Rights issues when their rights are denied or violated as citizens of the country.

(continued to p. 11....)

Janvikas receives..... (continued from p. 10)



employed, Janvikas initiated several vocational training programs like, training in Tailoring and Embroidery, Driving, Spoken English, Welding, Carpentry, courses on Assistant Beauty Therapist, Assistant Electrician etc. The trained women and youth either start business on their own or get employed. More than 500 students are trained every year at Janvikas.

The role of Janvikas is thus to facilitate this process of empowerment of the waste picking women, domestic workers and other unorganized labourers, youth and children. The process of empowering these women and children who are the last, least and the lost of the society are being continued so that they may live a dignified life and be empowered to stand on their feet.

*Fr. Roy Thomas SVD,
Director, Janvikas Society,
Ashram Campus, Palda, Indore/
VIVAT India.*

Bridge School Centers:

Janvikas runs Bridge School Centers (Non-Formal Education Centers) in 18 slums providing basic education to over 400 drop-out and working children who are basically children of rag picking women. These children are provided basic education based on their age and get them admitted in the nearby private or government schools to continue their education. About 100 such children are mainstreamed every year.

Youth Clubs:

Youth are the most vulnerable sections of the society especially in slums who need constant assistance and guidance at their adolescent age. Janvikas organizes youth in the slums and gives rise to Youth Clubs to make them responsible citizens for social change. Through youth clubs, members are provided with leadership training, career guidance, development of communication skills etc. The members of the youth club meet every month to discuss the issues

pertaining to youth and take up issues of the particular slum and try to solve them. The youth organizes free eye check-up camps for the elderly, plant trees on World Environment Day, celebrate World AIDS day etc.

Healing Ministry

Women and children in the slums who are engaged in Rag Picking are exposed to hazardous life situations as they deal with all kinds of waste materials (plastic, paper, metal, glass etc). They also face the problem of non-accessibility to medical facilities and are unable to afford the expensive medical treatment. Janvikas provides medical assistance to such people in the slums through regular medical camps with the help of a professional doctor and medicines are provided free of cost.

Vocational Training Program

Unemployment is one of the major problems faced by people in the city of Indore. In order to equip women and youth with additional skills to get them

INTRODUCING SUSTAINABLE DEVELOPMENT GOALS PART 8



SDG 7: Ensure access to affordable, reliable, sustainable and modern energy for all

Ensuring universal access to affordable electricity by 2030 means investing in clean energy sources such as solar, wind and thermal. ... Expanding infrastructure and upgrading technology to provide clean energy in all developing countries is a crucial goal that can both encourage growth and help the environment.

TARGETS AND INDICATORS

7.1. By 2030, ensure universal access to affordable, reliable and modern energy services

Indicator 7.1.1: Percentage of population with access to electricity

Indicator 7.1.2: Proportion of population with primary reliance on clean fuels and technology

7.2. By 2030, increase substantially the share of renewable energy in the global energy mix

Indicator 7.2.1: Renewable energy share in the total final energy consumption

7.3. By 2030, double the global rate of improvement in energy efficiency

Indicator 7.3.1: Energy intensity measured in terms of primary energy and GDP

7.a. By 2030, enhance international cooperation to facilitate access to clean energy research and technology, including renewable energy, energy efficiency and advanced and cleaner fossil-fuel technology, and promote investment in energy infrastructure and clean energy technology

Indicator 7.a.1: Mobilized amount of United States dollars per year starting in 2020 accountable towards the \$100 billion commitment

7.b. By 2030, expand infrastructure and upgrade technology for supplying modern and sustainable energy services for all in developing countries, in particular least developed countries, small island developing States, and land-locked developing countries, in accordance with their respective programs of support

Indicator 7.b.1: Investments in energy efficiency as a percentage of GDP and the amount of foreign direct investment in financial transfer for infrastructure and technology to sustainable development services

PROGRESS IN 2017

“Globally, 85.3 per cent of the population had access to electricity in 2014, an increase of only 0.3 percentage points since 2012. That means that 1.06 billion people, predominantly rural dwellers, still function without electricity. Half of those people live in sub-Saharan Africa.

Access to clean fuels and technologies for cooking climbed to 57.4 per cent in 2014, up slightly from 56.5 per cent in 2012. More than 3 billion people, the majority of them in Asia and sub-Saharan Africa, are still cooking without clean fuels and more efficient technologies.

The share of renewable energy in final energy consumption grew modestly from 2012 to 2014, from 17.9 per cent to 18.3 per cent. Most of the increase was from renewable electricity from water, solar and wind power. Solar and wind power still make up a relatively minor share of energy consumption, despite their rapid growth in recent years. The challenge is to increase the share of renewable energy in the heat and transport sectors, which together account for 80 per cent of global energy consumption.

From 2012 to 2014, three quarters of the world’s 20 largest energy-consuming countries had reduced their energy intensity — the ratio of energy used per unit of GDP. The reduction was driven mainly by greater efficiencies in the industry and transport sectors. However, that progress is still not sufficient to meet the target of doubling the global rate of improvement in energy efficiency.”

Source: *Report of the Secretary-General, "Progress towards the Sustainable Development Goals", E/2017/66*

UPCOMING EVENTS

- **3 - 12 September:** Committee on the Protection of the Rights of All Migrant Workers and Members of Their Families, Twenty-ninth session; Geneva.
- **5 - 7 September:** Conference of the States Parties to the United Nations Convention against Corruption, Open-ended Intergovernmental Working Group on the Prevention of Corruption, Ninth meeting; Vienna
- **17 September - 5 October:** Committee on the Rights of the Child, Seventy-ninth session; Geneva
- **18 September - December:** UN General Assembly, Seventy-third session; New York
- **1 - 3 October:** Human Rights Council, intersessional forum on economic, social and cultural rights (social forum), Tenth session; Geneva
- **22 October - 9 November:** Committee on the Elimination of Discrimination against Women, Seventy-first session; Geneva
- **12 - 16 November:** VIVAT Workshop; Mexico City, Mexico

UN Calendar of International Days:

- ❖ **19-25 September:** International Week of the Deaf
- ❖ **28 September:** International Day for the Universal Access to Information
- ❖ **5 October:** World Habitat Day
- ❖ **8 October:** World Sight Day
- ❖ **10 October:** World Mental Health Day
- ❖ **17 October:** International Day for the Eradication of Poverty
- ❖ **31 October:** World Cities Day
- ❖ **3 December:** International Day of Persons with Disabilities
- ❖ **10 December:** Human Rights Day