Dear Readers,
Welcome to the 76th Edition of VIVAT Newsletter!

This edition covers the months of August, September and October. The first story is about the 67th Conference of the United Nations Department of Public Information/NGO taking place in New York from August 22nd to 23rd, 2018 under the theme: “We the Peoples…Together Finding Global Solutions for Global Problems” (p. 2).

The following pages cover the stories from the grassroots. The first is about land reform for peace and democracy in Burundi as reported by Jean Paul Pezzi, MCCJ, who just visited the country recently (pp. 3-4). It is followed by a summary report by Sr. Rani on the activities done by sisters Adorers of Blood of Christ (ASC) to celebrate the seasons of creation (p. 5). From Mozambique Br. Thaddeus Nyamba, SVD has a story on promoting a peaceful election prior to the parliamentary elections in the country (p. 6), and Fr. Dario Bossi and companions share with us their continuing advocacy work of “Churches and Mining Network” in Latin America (p. 7).

Sr. Rosina Joseph, SSpS from India shares with us an experience on advocacy program for domestic workers and their children (p. 8).

Paola Moggi’s article on the role of catholic Radio Network in Sudan and South Sudan in promoting peace in those two countries is also included in this edition (pp. 9-10).

From Hokeng, Indonesia, Sr. Margaretsha Ada, SSpS writes about the SSpS sisters’ efforts to put the last and marginalized at the center of their ministry and mission (p. 11).

This edition ends with the 9th part of introducing Sustainable Development Goals 8.

IN THIS ISSUE:

| Brazil: Churches and Mining Network Statement .................. p. 7 |
| India: Our Activities for Domestic Workers and Their Children .... p. 8 |
| South Sudan: Waves of Reconciliation ............................... p. 10 |
| Introducing SDGs (9) .................................. p. 12 |

VIVAT Newsletter 76
August - October, 2018

Dear Readers,
Welcome to the 76th Edition of VIVAT Newsletter!

This edition covers the months of August, September and October. The first story is about the 67th Conference of the United Nations Department of Public Information/NGO taking place in New York from August 22nd to 23rd, 2018 under the theme: “We the Peoples…Together Finding Global Solutions for Global Problems” (p. 2).

The following pages cover the stories from the grassroots. The first is about land reform for peace and democracy in Burundi as reported by Jean Paul Pezzi, MCCJ, who just visited the country recently (pp. 3-4). It is followed by a summary report by Sr. Rani on the activities done by sisters Adorers of Blood of Christ (ASC) to celebrate the seasons of creation (p. 5). From Mozambique Br. Thaddeus Nyamba, SVD has a story on promoting a peaceful election prior to the parliamentary elections in the country (p. 6), and Fr. Dario Bossi and companions share with us their continuing advocacy work of “Churches and Mining Network” in Latin America (p. 7).

Sr. Rosina Joseph, SSpS from India shares with us an experience on advocacy program for domestic workers and their children (p. 8).

Paola Moggi’s article on the role of catholic Radio Network in Sudan and South Sudan in promoting peace in those two countries is also included in this edition (pp. 9-10).

From Hokeng, Indonesia, Sr. Margaretsha Ada, SSpS writes about the SSpS sisters’ efforts to put the last and marginalized at the center of their ministry and mission (p. 11).

This edition ends with the 9th part of introducing Sustainable Development Goals 8.
The theme of the 67th UN DPI/NGO Conference, We the Peoples… Together Finding Global Solutions for Global Problems”, took place at the UN Headquarters, New York from 22nd to 23rd August 2018. It was co-hosted by the UN Department of Public Information and the NGO/DPI Executive Committee and brought together Member States, senior UN staff, international NGOs, academics, public opinion makers, civil society participants, youth, private sector and international media. Around 2300 representatives from over 300 international non-governmental organizations representing more than 100 countries; 40% of the registrants were young people between 18 and 32 years of age.

TOWARDS INCLUSIVE APPROACH

The topics and discussions on various sub-themes during the conference centered around the values of multilateralism, people centered mandate and closer partnership with civil society and innovative approaches and technologies in advocacy for the 2030 Agenda for the 17 Sustainable Development Goals. This biennial gathering provided a unique opportunity for civil society groups to network and share best practices and explore ways for strengthening collaboration between local communities and global institutions, providing a policy-building forum for NGO relationships with the United Nations. It was very well expressed in the words of UN Secretary General Antonio Guterres, “We have no greater partner than you, the non-governmental organizations. Together, you can help break cycles of poverty that have lasted for generations – and trigger transformational change that endures for generations to come. The United Nations is committed to working with you for a more peaceful, just and prosperous future for all”.

The process included Informal Interactive Hearings by the General Assembly President with NGOs, workshops, thematic round tables, planet and climate related issues, youth leadership, women and girls, and human rights in the 70th anniversary of Universal Declaration of the Human Rights. Speakers from all walks of life including representative from persons with disabilities and Ageing illustrated their work on the ground by real-life examples of effective partnerships to achieve the United Nations agenda, including the Sustainable Development Goals (SDGs).

The civil society claims its unique space for action that transcends national identities and other affiliations. For people centered multilateralism to take root, civil society must be able to carry out its critical work. However, in today’s context civil society representatives face threats to life, arrests, abductions. Many are abducted and even murdered with impunity. Progress toward sustainable development requires a multilateral system that effectively safeguards non-governmental actors and citizens.

LOOKING AHEAD

“We the Peoples…” is the simple yet profound introduction in the United Nations Charter that mandates universal ownership of nations. UN, an organization, created after two world wars presents that global framework for working together to prevent the world from such catastrophe. Today when there is worldwide skepticism about the value of multilateralism posing a challenge of remaining relevant and effective. Secretary-General António Guterres recognized this when he took office, declaring: “We need to re-assert the value of multilateralism; only global solutions can address global problems.”

In the two final documents (one for all the participants and another for the youth), the participants affirmed that “People centered multilateralism requires expanding the role of civil society partnerships, especially with youth, to advance the SDGs. The United Nations’ legitimacy depends in part on its ability to build consensus in a world where state power has become more diffuse and where non-state actors play a substantial role. When the current multilateral system falters, opportunists argue against the idea that cooperation helps everyone. In place of multilateralism, they cultivate a narrow nationalism that promises development for some at the expense of all others, especially the most vulnerable. The assembly rejected the false choice between nationalism and globalism. The people-centered multilateralism is an optimistic and realistic alternative. Its inclusive processes will foster a sense of shared ownership, build trust and result in a greater effectiveness”. Global problems are beyond the power of any single entity to tackle; partnerships are essential to create and facilitate lasting change. Multilateralism is more than partnership by multiple entities, but rather inclusive collaboration of states and non-state actors.

Daniele Moschetti, MCCj
and Helen Saldanha, SSps
VIVAT International
Burundi: Land Reform for Peace and Democracy

I return to Burundi after 25 years; the country I find surprises me, and at first glance in an exciting way. Traveling in the region that I knew inside out in the north-west part of the country that leads to the borders with Congo and Rwanda, I feel lost.

I find new roads, often paved or in solid ground, where there were only paths, meandering through perfectly cultivated fields and eucalyptus woods, fruit of World Bank projects. Houses sprout everywhere, built in hard material with a zinc roof: the poor and nice huts in straw and mud had almost disappeared. Rice, manioc and beans fields stretch as far as the eye can see in the Ruzizi Plain, alternating with green and luxuriant banana plants and reaching the heights of the Congo-Nile range. The streets tingle with happy people, who greet with enthusiasm, and move on foot, by motorbike, by taxi, by minibus. The bikes are a show: run by strong men and young people they are carrying everything from a huge pig to six bags of rice, from huge bales of cassava leaves to a row of chairs rising undaunted towards the sky and defying the laws of physics. There is an entire family on one bike, followed closely by another with a huge bundle of poles or planks. Where once you could only meet the missions, international and government agencies or wealthy merchants' cars, now taxis and motorbike-taxis are at the economic service of the entire population. Along the main roads, solemn public buildings alternate with smart banks, shopping centers of all kinds with well-equipped mechanical workshops for cars and bikes, carpenters with stadiums. In the centers I frequented and now visiting, I discover with surprise a number of schools, colleges, and vocational training centers, all elegantly built in bricks, well kept, often with gardens and small parks adorned with flowers. Along the roads, both the main and of the interior, people sell everything from charcoal bags for the city to fruits and vegetables.

Long rows of stones and bricks accumulated at the edges of the roads alternate with brick-ovens and blocks in mud and straw - just as in the Jews’ days in Egypt -: an unmistakable sign that people look to the future with optimism and confidence.

How different is the country that I left shortly after October 20th, 1993 coup d’état and the killing of President Ndaye, democratically elected only a few months before, by the army and the UPRONA Tutsi party! It was an environment of fear, suspicion, reserve that I had found, climbing over the military barbed wire and entering the country with refugees returning from Bugarama in Rwanda, to the parishes of Cibitoke and Kabulantwa where I had worked as a missionary for 8 beautiful years. It was this reason, perhaps, that brought me here to these places! It was too sad keeping that image and I feel happy to be able to replace it. The enthusiasm with which the people I recognize greet me is great; with pride they speak of me, emotional, for those who left arise everywhere; new centers for orphans and recovery schools are rebuilt 4-6 times wider; professional centers for orphans and recovery schools for those who left arise everywhere; new sanctuaries attract many faithful. So naive are you! I tell myself, while people known and unknown shake my hand and hug me enthusiastically: when I was here in the 1969-77 years the Ruzizi Plain was not very Here is the past that comes back violently. On my arrival, Burundi, with its like heart shape and its 27,834 km², had 3.5 million inhabitants. In '72, 200,000 people were killed and even more refugees. Yet, despite these and other massacres perpetrated by the Tutsi army against the Hutu, and vice versa from the Hutu guerrilla against even innocent Tutsis, and the subsequent exodus of refugees, the population exceeds 10 million today with the youth population growing steadily.

A prosperous, happy, peaceful and confident country in its own future, then? The reality that I see, is it typical of this area or of all Burundi? For all over the country they tell me, except for certain ecclesiastical structures. Since the Ruzizi Plain started to be populated only during the 60s, there was a need to create new dioceses and increase the number of parishes, while in the other parts of the country the Catholic Church structures had been consolidated in earlier decades.

Why then, I ask myself, is there a clear resentment and condemnation of Western public opinion towards the current regime? When they arise, the questions become unstoppable such as waves intruding in all fields. Where are they, or where will they pass, I ask, the water pipes and drains to serve decently all these houses? How to distribute electricity to all? The dictator Bagaza wanted, without success, to force people to leave the traditional mihana (banana plantations) and...
gather in villages to take advantage of services such as running water, electricity, and toilets inside the houses. Now people do it spontaneously, but in great disorder. Is there an urban development plan in the country? Bujumbura, the capital, has grown enormously, is well organized with a large group of "mamas" -women often widowed or abandoned - that keep it exquisitely clean and adorned with bushes in bloom, but what about the rest of the country, especially the areas in the countryside where the majority of the population lives? I see, like 45 years ago, swarms of children and girls - many of them barefoot and dressed in rags -, girls and women, looking for water carrying cans on their heads. In the countryside, little roads full of holes and dust alternate with modern arteries. In the classrooms I enter, I find pews for a hundred students who, they tell me, come to school as in the old time without having any breakfast. What can they learn? The image is then of a happy country because it is carefree, since it does not look to the future because it is afraid of the past, with a government without structural plans because it is unable of thinking or afraid of doing it? The fact that Pierre Nkurunziza, the current president, in 2015 did not give up power and was re-elected against the Constitutional mandate, leading to death, exile, and disappearance of about 7,000 people, how much weighs on all this? On the other hand, is there something more subtle and hidden? Is it not that Museveni, in Uganda, and Kagame, in Rwanda, with the change of the constitution are and will be in power for decades? What is the difference?

For Western governments and public opinion, is the difference in the fact that Nkurunziza governs the country as an evangelical preacher without showing the expected qualities of a statesman and that his fellow guerrilla generals are not of much help to him? Museveni and Kagame, on the contrary, showing long-term plans, delude banks and governments. Kagame above all.

A big question, then, gathers thick, dark and tragic clouds on the future of Burundi and Rwanda itself: where is the agricultural land that could ensure food to such a galloping demography? In Burundi, I saw schools, stadiums, housing and commercial complexes, professional training centers, private houses and public buildings, even churches built in bulk on the best agricultural land. The need for currency has pushed the government to exploit the subsoil to the detriment of agriculture, such is the case with the gold mines granted to the Russians. Where will people find food in the near future?

A radical reform of the land system will not be the only guarantee of peace and democracy for the years to come, will it? Unless! A cruel doubt suddenly emerges from the past. The international press also insinuated it in 2015. Contrary to a Nkurunziza anti-constitutional re-election, there was not just a group of Hutu politicians eager for change, due to the evident limits of the ruling administration, but also the hidden hand of Kagame and the never-ending dream of the hima or Tutsi Empire, either way you want to call it.

For decades, it has been thought that the only "democratic" outburst to the demographic explosion of Rwanda and Burundi is in the neighboring Congo. If this country, with its immense and uninhabited savannahs, forests, and plains opens its doors, would give solution to the two small neighboring countries populations’ problem and at the same time level the path to a surprising future of progress to which the subpopulation of so many of its isolated regions prevent it now. The Democratic Congo does not seem willing to open its doors, and therefore the hima dream comes about as a natural alternative: let there be a united, single country Burundi, Rwanda and the east regions of the Congo River. A bright, or illusory or demagogic dream, destined to drown in a new bloodbath?

Jean-Paul Pezzi, MCCJ

VIVAT USA
Celebrating the Season of Creation in an ASC Way

From September 1, the Day of Prayer for Creation, until October 4, the feast day of St. Francis, the patron saint of ecology in many traditions, a special time was celebrated to praise the Creator and protect the good gift of creation. Our Precious Blood spirituality influenced us to live these values. Jesus has come to the world to bring back everything in beautiful order and called us to respond to the cry of the poor. We Adorers responded to the invitation and joined together with Christians throughout the world who prayed and celebrated, as we continue to fulfill our role as stewards of God’s creation. And here we share some of our stories and activities that took place in our congregations during the season of creation.

At the Generalate, the International Community was led by Sr. Rani and Sr. Dani in a time of prayerful reflection that included a moment “From Contemplation to Action” during which each sister wrote down her concrete action for caring of the earth. Their commitments were shared and placed on a poster “to remind us each day of living our commitment to care for God’s creation.”

Concrete steps taken in action by the Adorers of the Blood of Christ at Generalate house

- Minimized the use of single use plastic.
- Eliminated the use of paper napkins at the table, use only cloth napkins, and
- Less consumption of soft drinks.

Along with people of the parish, Sr. Lisbeth shared that our sisters in Schaan, Lichtenstein were led in prayer by the local sacristan to “be aware of the beauty of nature we live in every day, with the wonderful view on the mountains and on the lake. He invited us to be grateful and careful as we meditated on a loving relationship with every creature.”

Our sisters in the United States also joined in prayer as during the month many used Pope Francis’s “Christian Prayer in Union with Creation,” and the Prayer of Directions, blessing all directions of the world. Closing the Season of Creation, Sr. Anne Irose led a procession out of chapel, “holding up the world to remind us to go out into all of Creation to bless and glory the Holy Ground.”

In Zagreb, Croatia Sr. Cecilia, JPIC/VIVAT contact person, prepared a prayer service that was used across the Region and she has been active in encouraging all the sisters “to organize various activities with the children, collaborators and in the parishes where they are in service.”

In Spain, our sisters joined together with Catholics and Orthodox for an encounter of reflection and prayer organized by the Archbishop of Madrid and the Orthodox Ecumenical Assembly which included a talk on Care of the Air, a Climate exposition and an ecumenical prayer service.

In Poland, our sisters have been reminded and educated about ecology as the country is doing extensive preparation for the international climate summit that will take place in Katowice in December. This has prompted the sisters to “adopt three principles that they apply to everyday life: separation of waste, saving electricity and water and using only paper or cloth bags for shopping.” Truly an example of how ASC’s have integrated care of creation values as part of our way of life!

In Kerala and Karnataka, India, an Eco friendly awareness rally and cleaning campaign organized on October 2, 2018 in the St. Maria De Mattias School in collaboration with Pappinisseri Panchayath (local governing body), community health centre, Parent Teacher Association and the public. Along with this campaign planting saplings were planted in Tarike Social Centre, Karnataka. We promoted a clean environment to live in harmony with nature and take responsibility to protect our environment and to live a peaceful and healthy life. But our environment is getting polluted day by day because of the negligence of human beings. It is an issue which everyone must know and care about, especially the young generation.

And we know that many, many other good and inspiring things are happening throughout our ASC world and we recall that each small step we take, opens our “attentive hearts to the cry of the Blood.”
Mozambique: PROMOTION OF PEACEFUL ELECTION

The JPIC teams of the SVD and SSPs in Mozambique in collaboration organized a five day formation program on peaceful elections and poverty reduction for the people of Saint Francis Xavier and Saint Barbara parishes of Luapo and Mogincual respectively in the northern part of Mozambique. The program was held from the 18th to 25th July this year and in attendance were some Traditional Leaders, some District Political Leaders, Muslims, some Pastors from other Denominations and their Members, as well as our Catholic Faithful. The topics were chosen because political violence and poverty among the rural and urban poor are highly correlated as politicians take advantage of the miserable condition of the people to incite them into violence for their political gain.

Mozambique had its Independence in 1975 and just as many African Nationals at the time Mozambique adopted what was known as African Socialism as its system of governing. Then about two years down the line, the leadership of the then government opted for Marxist-Lenin ideologies with it mono-party ruling system. This way the party that fought for Independence, the “Frente de libertação de Moçambique – FRELIMO (Liberation Front of Mozambique) was claimed a national party. And to ensure that the government was on top of his agenda, systems were implemented to crash down any opposition and establish a firm control of the populace. Unfortunately, these very systems became the fertilized land that nurture and gave birth to the Civil War. Because people felt marginalized and aggrieved by the system and had no channel of addressing their grievances, took up arms to make their voices heard. This was how the long civil war broke out between the FRELIMO government and a group known as “Resistência Nacional de Moçambique – RENAMO (National Resistance of Mozambique). The civil war lasted until the 4th October 1992 when the comprehensive peace agreement was reached in Rome. During the negotiation process both parties agreed that the country should opt for multi-party democracy. As such, the first multi-party election in 1994, and since then the country organizes both Municipal elections (eleições autaquias) and Presidential/parliamentary elections (Eleições Gerais). Normally, the Municipal elections are done one year earlier before the presidential elections.

The country has about 50 political parties of which only three are known, while the rest are smaller ones, so much so that they are not even know by the majority of the citizens. The two main parties are FRELIMO and RENAMO although a third party, Movimento Democrático de Moçambique - MDM (Democratic Movement of Mozambique) has become a force to reckon with. So since 1994, Mozambique holds its Municipal or General Elections every five years. Unfortunately whenever the Country holds either Municipal or General elections, the fragile peace the citizens enjoy is always threatened. Politicians, mostly from the two main parties, FRELIMO and RENAMO, with false promises and little money incite the masses into violence for their political gain leading to loss of human lives and property. This worsens the already precarious situation of the poor.

It is for this reason that the Episcopal conference of the Mozambique Bishop JPIC Commission organized a three day workshop in May this year for JPIC coordinators of the various Dioceses and that of the religious congregations. Since in October this year there will be Municipal elections the workshop was organized to equip us with the necessary information and to make us protagonists of peaceful elections in the country. When the workshop came to a close, we were challenged to organize programmes in our various parishes and small Christian communities to sensitize the people on the importance of peace in the development of a country and its people.

Therefore, in response to this call that the SSPs sisters, Sr. Lolita, their JPIC coordinator and Sr. Cristina del Rosario Quipildor member of their JPIC team alongside Fr. Yohanes Meko Hayong, SVD JPIC team member and Br. Thaddeus Edward Nyanuba the SVD JPIC coordinator collaborated in organizing this programme. Sr. Lolita and I (Br. Thaddeus Nyanuba) were the facilitators.

The main topics, as I mentioned earlier, were Politics and Peace, Social Teaching of the Church and Domestic Economy. On Politics and Peace, our premise was based on the famous phrase of Pope Francis that, “politics is the highest form of charity”. Using this phrase we challenged the common thinking partner that politics is a dirty game and in politics people use whatever means possible to attain their political goals. Furthermore, while talking about democracy as a way of government, we outlined three cardinal principles of democracy. These principles are: subsidiarity, solidarity and responsibility.

On the topic of the Social Teaching of the Church, our main focus was on Laudato Si. We created the awareness on the correlation between the unpredictable rain fall and its natural calamities in recent times, on one hand, and the human activities that destroy Mother Earth on the other. Consequently, the poor becomes poorer leaving them at the mercy of politicians who take advantage on their vulnerability to abuse and incite them to violence. Thus protecting the Environment could be a long term mitigation fact only natural disasters thereby reducing the vulnerability of the people. Finally, on the topic of domestic economy we were more centered on helping them to reduce spending so that they could save little by little for their future.

At the end of these five days the participants were very happy and asked us to do the same next year.

B: Thaddueus Nyanuba, SVD
VIVAT Mozambique
Brazil: Churches and Mining Network Statement on Extractivism

From August 7 to 11, 2018 the meeting with representatives of the mining communities of Latin America took place in Brasilia. This event was co-organized by the Department of Justice and Solidarity of CELAM (DEJUSOL), The Working Group on Mining of the National Conference of Bishops of Brazil (CNBB), The International Alliance of Institutions for Global Justice (CIDSE) and the Churches and Mining Network. The meeting ended with a statement as follows:

“During this meeting, we, the participants, had the opportunity to share with the victims of mining and defenders of Our Sister and Mother Earth (CELAM, Pastoral Letter, "Disciples and Missionaries, Custodians of Creation", No. 9 25), noting how the governments of Latin America are not exempt from responsibility in the grave violations of human rights that are committed against humanity. In Latin America, for example, 60% of murders are of human rights defenders and community leaders. Resounding in our ears and hearts is the heartrending cry of "help" from Don Ireneo, a resident of the Community of Santa Rita, Paracatu, Brazil, who carries in his body a high percentage of arsenic, as a result of contamination by the mine near his community. This cry of "help" resonates with increasing force and more frequently in the continent.

The guidelines sent to us by both Monsignor Bruno-Marie Duffé (Secretary of the Dicastery for the Integral Human Development Service of the Vatican), as well as Cardinal Pedro Barreto Jimeno (Archbishop of Huancayo and Vice-president of REPAM), were fundamental to affirm that as we are called to give reasons and paths of faith and hope that another ‘world’ is possible, a world where respect and care for the natural life of which humanity is a part resides. In this line:

• We reaffirm our commitment to denounce these death practices and to demand structural changes in both the abusive, destructive and irresponsible way of an unbridled extractivism, and in the complicit tolerance of our governments that repeatedly deny access to justice for victims, fostering practices of impunity and corruption.
• We ratify our vocation and decision to continue promoting life, accompanying the efforts and struggles of communities affected by mining and other extractive projects that seriously affect the life and future of Mother Earth and all the beings she supports. We invite other organizations and social movements to join forces in these struggles in favor of the communities, their territories, cultures and spiritualities.
• We call on the hierarchies and other heads of our churches to assume a greater commitment to those who suffer the consequences of this economic model of unbridled production, voracious consumerism and unlimited predation of nature. The guidelines of the Encyclical Laudato Si and the Pastoral Letter of CELAM on Integral Ecology should serve to promote a new type of church, a new type of society, a new economy and a new form of relationship with the whole of creation.
• To the communities and peoples that resist the attacks of extractivism, exposing their own lives, we thank them for their example, courage and prophethood. Their struggles and actions demand and show the world that another economy and other relationships are necessary, possible and urgent. We want to learn from them, walk with them, be evangelized by their proposed actions, build together alternatives that guarantee the harmonious living in our land.
• We require from our States, a greater responsibility in the administration of the Common Good, a frontal fight against corruption, the implementation and strict control of norms and laws that guarantee individual and community human rights, the rights of nature and the right fundamental of the peoples to decide on their own development, guaranteeing effective processes of Consultation, Free, Prior, Informed and of Good Faith, as well as the respect to the decisions of the peoples that emerged from these processes.
• We also call on the business world to eliminate its practices of criminal, irresponsible and predatory exploitation of lives, territories and cultures that are leading us to turn our Common House into a "huge deposit of crap" [4] (LS 21), such as Pope Francis indicates.

• The time has come for each person to assume the responsibility of building other models of production that guarantee the life of future generations and respect for Mother Earth, to promote a basic and responsible consumption, and to bet on new ways of understanding integral development.

“Churches and Mining Network”
(Sent by Fr. Dario Bossi, Moema Miranda, and Pedro Sanchez)
During this year (2018) we have been doing some activities to defend the rights of domestic workers and their children in India.

ADVOCACY AND LOBBYING

Press Conference

On the occasion of International Domestic Workers’ Day, 60 domestic workers participated in a Press Conference and placed their demands before the Government to fix minimum wages, allot leave, and health insurance.

Post Card Rally

5000 Post cards were sent to the Office of the Prime Minister of India and that of the Labor Minister with demands for fixing minimum wages for Domestic Workers.

Training Program on ILO and Minimum Wages

The Madhya Pradesh Domestic Workers Movement (MPDWM) conducted a training program for the Staff members who are involved in organizing the Domestic Workers of Bhopal, Khandwa and Indore. The sessions focused on ILO C 189, the right to demand minimum wages for Domestic Workers, and some health tips especially on the nutritional requirement of a person.

Legal Cell meetings

We organize regular Legal Cell meetings for domestic workers. Advocates - Ms. Anjum Parekh, Ms. Ritu Bhargav, Ms. Shahanno (HRLN) are our resource persons. During these meetings the domestic workers have the opportunity to discuss their problems with them and resolve their problems. The Advocates besides giving them legal advice conduct sessions on domestic violence and rights of women.

Memorandums and Rallies

In order to present the demands of the Domestic Workers and to avail Government Schemes and Benefits for them, the MPDWM submitted memorandums to various Officials and they include:

Deepak Joshi - the Labor Minister, Mr. Manohar Utwalji - Member of Parliament, Mr. Ashish Singh - Collector of Dewas, Mr. Nishant Varpade - Collector of Indore, and Mr. Mahendra Hardiya - Ex Health Minister.

Awareness Program

The MPDWM distributed around 3000 pamphlets to the civic community of Indore, Bhopal, and Khandwa in order to create awareness on the Rally Program of Domestic Workers that was to be held on 2nd August, 2018, in Delhi. During this Rally, the Domestic Workers opposed the present labour code and asserted their rightful demands.

Memorandum to Councilor of Alok Nagar (INDORE)

The Domestic Workers and their Children gave a memorandum to the Councilor of Alok Nagar with the help of MPDWM Animator. Their demands were for the construction of roads and to repair the drainage line in their area. The consistent follow up by the MPDWM saw result in two to three days.

SUCCESS STORIES

Single Women Empowerment

Self-Employment is a program supported by Madhya Pradesh Domestic Workers’ Movement (MPDWM). This helps women to enhance their economic status by earning some additional income through the extra activities they take up. The money given to them is paid back through the instalments so that more women in need can benefit from this program.

MPDWM helped 15 single domestic workers who are either divorced or widows to initiate a small scale business. The result of this program was that most of the women who received the help returned the amount in instalments and we are further able to help domestic workers who are widows and are in financial crisis.

Ms. Sangeeta Moure

She lives separated from her husband for the last 5 years. She had to leave her husband due to domestic violence and excessive alcohol addiction. Of the four children she has, one is a girl and three are boys and they live with her. Sangeeta faces financial crunch in taking care of the family expenses. To meet this need especially to educate her children, she began a small scale retail sari business. Within a span of two months after she began her business, she is earning a profit of Rs. 2000/- per month. Besides this, she does domestic work in two homes.

The profit she makes comes to her aid to manage the family expenses.

Ms. Suman Maru

She is a widow for four years. Her husband died due to some health problems and she is living with her son and daughter in law. They do not support her financially. She was in great difficulty managing her routine expenses. Therefore she initiated a small scale industry with cutlery items. For this, she took a loan from the Movement and started the business. She now gets a profit of Rs. 200/- per day through this trade.

TRAINING PROGRAMS CONDUCTED

a. Training on Leadership
b. Art and Craft - Making Indian lamps
c. Skills training on Home Management
d. Rights and Protection of Domestic workers.

Sr. Rosina Joseph, SSpS
VIVAT India
Radio has proven powerful in Africa to spark ethnic violence, but it can also promote peace. The Catholic Radio Network (CRN) started in 2006 as a joint initiative of the Comboni Institutes and the Sudan Catholic Bishops’ Conference (SCBC). It derived from the moral authority gained by the Catholic Church and the missionaries during the devastating times of war.

Local ownership and local insights

The CRN was spearheaded by the Comboni Institutes and owned by SCBC, which was credited with spiritually and morally supporting the marginalised communities in their struggle for dignity. Moreover, most church leaders were Southern Sudanese: they had direct experience of the effect of the war on relationships, and direct knowledge of the political context, of its dynamics, and of traditional mechanisms for security and peace. Parishes and chapels were active also in remote areas, and would sustain hope in the post-war order even there.

A feasibility study was conducted from July 2005 to March 2006 by the Combonis to shape the structure of the radio project from real-life situations. Missionaries had been active in remote areas of Greater Upper Nile, Bahr al Gazal, and Equatoria, and contributed to the field research. The Combonis proposed a network of community-based radio stations in each Catholic diocese: the decentralised structure would grant “unity in diversity” and enable each station to produce in loco culturally sensitive programs also in vernacular languages. Each Local Ordinary would take responsibility for the local radio station, providing personnel and any available structure, while the Comboni Institutes, under the auspices of the SCBC, would take responsibility for the coordination and administration of the whole network in its initial phase, with emphasis on staff training and production of common programs.

The Comboni Institutes, with their limited resources, developed the radio network progressively from 2006 to 2011, with contributions from a wide range of partners: Catholic organizations, non-confessional institutions, and even Christian churches of other denominations. The enormous joint venture put high demands on the central CRN office, acting also as a back-up system for individual stations, but enabled each station to partake in the project from its beginning, while each diocese would progressively take responsibility for it, at the most appropriate pace for its unique situation within war destruction.

Identity and aim

The policies of the network were developed progressively from June 2006, through consultation with the appointed diocesan representatives called by then “Diocesan Radio Coordinators”. Broadcasting licenses were requested by the President of SCBC in 2006, but were granted only by the GoSS and the Autonomous State of Southern Kordofan. In January 2008 the Board of Governors (BOG) of CRN, appointed by the SCBC Plenary from April 2006, approved the first registration of CRN as a Sudanese NGO with a remarkable peace-oriented identity:

Vision: A reconciled society, built on human and spiritual values, rooted in justice and honesty.

Mission: To reach-out to the people of South Sudan and Nuba Mountains with a means of communication and information that builds peace through reconciliation and healing of trauma. To contribute to the spiritual welfare of the people through good information and civic education, which foster integral human development and respect for human rights, paying special attention to vulnerable groups.

(continued to p. 10.....)
Objectives:

i. To reach out to the people of Southern Sudan and the Nuba Mountains through a means of communication of the Church that builds peace through reconciliation and healing, promotes spiritual growth and human development and offers good information and civic education.

ii. To be operative through local FM stations set up in all dioceses of Southern Sudan and in Nuba Mountains, based in: Juba, Malakal, Rumbek, Torit, Yié, Yambio Wau, and Gidel (Nuba Mountains).

iii. To foster peace in Southern Sudan and the Nuba Mountains, through timely and reliable news, and through radio programs promoting peaceful coexistence of the different ethnic groups.

Peace radio

When the radio project took off, communication was not considered an important element of peacebuilding and radio itself was still unchartered ground to many: it was hard to get support. Surveys by CRN (2005-6/2009) and BBC WST (2010/2011) had revealed high demand for local news; partners would fund civic education, especially in view of elections and referendum. Thus news and civic education programs were prioritised.

A timid attempt to produce and broadcast peacebuilding programs came only in March-April 2010, with support from the USA-based Catholic Relief Service (CRS). “Bit the drum of peace” featured short peace messages of 2-4 minutes; they were elaborated by CRS peace consultants and produced as radio jingles in English, Arabic, and 10 different local languages across the CRN stations in Juba, Torit, Malakal, Yié, Rumbek, Tonj, and Gidel. The catchy music made the messages easy to remember, even for children. The principle of “unity in diversity” in content/format (the same for all stations) and languages (diverse in the different locations) contributed to the success of the campaign.

The second round of programs for peacebuilding was elaborated by CRS and Solidarity with South Sudan (SSS) in partnership with CRN from September 2010 to January 2011. The peace campaign was in view of the Southern Sudan Referendum 2011 and envisioned community prayers, peace rallies, and weekly radio programs in local languages. The 15-minutes pre-recorded programs and the 2-hour live programs revolved around 14 chosen topics, in common across all stations. The actual broadcasting instead mirrored local needs and languages, and individual stations could publicise even very local events. It was indeed a success for an estimated audience of about 4 million people.

A more contextualised program to promote peaceful coexistence among rival ethnic groups was elaborated in Eastern Equatoria from October 2012 to March 2013 with CRS and UNICEF. It was entrusted to Radio Emmanuel, the CRN radio of the Catholic Diocese of Torit. Synergy between peace meetings and peace radio was explored, local narratives of peaceful coexistence before the war were gathered from elders, and traditional peace songs widely disseminated. The programs were in three local languages: Otuho, Didinga and Toposa. People were eager to listen to programs they could understand and willing to air their views in mother tongue; their active participation was staggering.

Radio broadcasting costs were limited in comparison to mobility by road, thus more sustainable in the long term.

By Paola Moggi,
Contributor to Comboni Missionaries/VIVAT International
When VIVAT’s Spirit Embodies

A Story of Caring for the Poor and Marginalized at Hokeng, Indonesia

Responding to the unjust reality in society takes encouragement that flows from the responsibility as a VIVAT member. Unjust reality is personified in many ways. Domestic violence is one form. VIVAT communities around the world, including Flores, are encouraged to take a real action when facing the unfair problem in their mission work. I spent a couple of days in Hokeng, one of SSpS communities in East Flores Province, while waiting for my new assignment. Being with my sisters and their mission, I caught one of their prophetic actions.

*) A young lady named Mary age 23 was saved in our convent dorm. Mary ran away from home after having lots of unjust treatment and bad words by her uncle. Often, she gets frustrated after being manipulated day over day. “I came home one afternoon and I saw my stuff was already put outside the house,” Mary says sadly. Mary was left with her uncle but not going to school. Her parents are in Malaysia doing some jobs for living. Knowing about the sisters, Mary decided to come to the convent and ask for any job. Sr. Praksedes, the leader of the community, accepted Mary after hearing the domestic violence she bears. Thankfully, Mary was eager to learn many things. Sr. Mathilda, one of the community members, guides her in cooking and baking and paying her properly. In three years now, Mary not only has pocketed the skills. She also has her salary from the sisters. Sadly, at the end of each month, her uncle waits for Mary’s money. Mary is forced to buy the rice every month and send it to him or the money instead. In fact, Mary has to pay for her two little sisters in grade school. The sisters also pay attention to her two little sisters with some simple skills like making the rosary and selling them for their school.

*) The spirit of being a VIVAT member keep the sisters responding to the unjust situation. Sr. Mathilda used to bring Holy Communion to the elders in the nearby countryside. One day, she met a suffering lady name Kristina selling tofu. Realizing that she was meeting a nun, Kristina opens up her whole story, how she and her three children were treated badly by their own aunt, her husband’s sister. Kristina was previously a Moslem then became Catholic because of her husband. She came from Tangerang, West Java following her husband who was a Floresene. She was told that she and her husband had a house and land as part of their inheritance. Unfortunately, her husband died terribly in his workplace before they left for Flores. The next disaster, the promising house had been occupied. She just got a one small room for four of them. Kristina was often locked outside the house by her sister-in-law when back from work and she had to get in through the window. Kristina was treated so unfairly to the point of gossip “she never did as told.” Kristina earns her living by her courageous working from house to house and farm to farm, and is paid 50 thousand rupiah or rupiah or below five dollars per day. She never complains about how much she gets. Knowing this situation, the sisters took the initiative to get her work in the convent while keeping investigating the whole actual situation. This decision was made as a necessity to keep the four having something to eat. The sisters also think ahead about providing her with a simple house on the land inherited by her husband.

Sr. Margaretha Ada, SSpS, SSpS East Flores Province/ VIVAT Indonesia
INTRODUCING SUSTAINABLE DEVELOPMENT GOALS (PART 9)

SDG 8: Promote sustained, inclusive and sustainable economic growth, full and productive employment and decent work for all

Roughly half the world’s population still lives on the equivalent of about US$2 a day with global unemployment rates of 5.7% and having a job doesn’t guarantee the ability to escape from poverty in many places. This slow and uneven progress requires us to rethink and retool our economic and social policies aimed at eradicating poverty (https://www.un.org/sustainabledevelopment/economic-growth/).

TARGETS OF SDG 8

• Sustain per capita economic growth in accordance with national circumstances and, in particular, at least 7 per cent gross domestic product growth per annum in the least developed countries
• Achieve higher levels of economic productivity through diversification, technological upgrading and innovation, including through a focus on high-value added and labour-intensive sectors
• Promote development-oriented policies that support productive activities, decent job creation, entrepreneurship, creativity and innovation, and encourage the formalization and growth of micro-, small- and medium-sized enterprises, including through access to financial services
• Improve progressively, through 2030, global resource efficiency in consumption and production and endeavour to decouple economic growth from environmental degradation, in accordance with the 10-year framework of programmes on sustainable consumption and production, with developed countries taking the lead
• By 2030, achieve full and productive employment and decent work for all women and men, including for young people and persons with disabilities, and equal pay for work of equal value
• By 2020, substantially reduce the proportion of youth not in employment, education or training
• Take immediate and effective measures to eradicate forced labour, end modern slavery and human trafficking and secure the prohibition and elimination of the worst forms of child labour, including recruitment and use of child soldiers, and by 2025 end child labour in all its forms
• Protect labour rights and promote safe and secure working environments for all workers, including migrant workers, in particular women migrants, and those in precarious employment
• By 2030, devise and implement policies to promote sustainable tourism that creates jobs and promotes local culture and products
• Strengthen the capacity of domestic financial institutions to encourage and expand access to banking, insurance and financial services for all
• Increase Aid for Trade support for developing countries, in particular least developed countries, including through the Enhanced Integrated Framework for Trade-Related Technical Assistance to Least Developed Countries
• By 2020, develop and operationalize a global strategy for youth employment and implement the Global Jobs Pact of the International Labour Organization

FACTS AND FIGURES

• The global unemployment rate in 2017 was 5.6%, down from 6.4% in 2000.
• Globally, 61% of all workers were engaged in informal employment in 2016. Excluding the agricultural sector, 51% of all workers fell into this employment category.
• Men earn 12.5% more than women in 40 out of 45 countries with data.
• The global gender pay gap stands at 23 per cent globally and without decisive action, it will take another 68 years to achieve equal pay. Women’s labour force participation rate is 63 per cent while that of men is 94 per cent.
• Despite their increasing presence in public life, women continue to do 2.6 times the unpaid care and domestic work that men do.
• 470 million jobs are needed globally for new entrants to the labor market between 2016 and 2030

(SOURCE: https://www.un.org/sustainabledevelopment/economic-growth/)

UPCOMING EVENTS

• 26 November - 14 December 2018: Committee on the Elimination of Racial Discrimination, 97th Session; Geneva.
• 3-14 December 2018: Conference on Climate Change (COP24), Katowice, Poland.
• 10 - 11 December 2018: Intergovernmental Conference on Global Compact on Migration, Marrakech, Morocco.

UN Calendar of International Days:

• 1 December: World AIDS Day
• 3 December: International Day of Persons with Disabilities
• 5 December: World Soil Day
• 9 December: Anti-Corruption Day; International Day of Commemoration and Dignity of the Victims of the Crime of Genocide and of the Prevention of this Crime
• 10 December: Human Rights Day
• 11 December: International Mountain Day
• 18 December: International Migrants Day
• 20 December: International Human Solidarity Day