



WORLD MOVEMENT
OF CHRISTIAN WORKERS
BIANNUAL NEWSLETTER

• FEBRUARY 2017

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FEBRUARY 2017

World Movement
of Christian Workers
WMCW

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This new INFOR is rich in experiences lived in continental seminars this year and visits to movements.

Sebastián Mora, General Secretary of Caritas Spain talks about the contribution of Christians to the development of new bases to achieve "another possible world". He gives his perspective on the importance of our actions. As Christians, the priority is to be leaven of all that surrounds us, not only for a particular point. This requires dialogue and debate. In today's world, only two options are possible: I agree or not, I applaud or I reject. Social networks show this very clearly. From this scheme, it is impossible to build a different world.

The final statement of the seminar of the European Christian Workers Movement (ECWM) asks the following question: what are we committed to? We feel the call of Jesus Christ to accompany the lives of people who suffer, to collaborate in changing attitudes on a social and economic level, to participate in the life of institutions to put them at the service of people. For all these reasons, a fair redistribution of wealth is proposed; equitable distribution of employment that allows individuals and families to live with dignity. We ask that social struggles take the Creation into account. Therefore, we, as Christian workers must be part of the struggle for the environment. The Encyclical *Laudato si'* also invites us to listen at the same time, the cry of the poor and the cry of the Earth.

Abraham Canales - Director of *Noticias Obreras* (HOAC Spain) talks about the importance of mobilisation in the World Day for Decent Work. This campaign has already been developed for two years. The coordinator of the working group of the Church initiative stimulates the commitment in the network between the organizations of inspiration catholic and the different Spanish dioceses.

The struggle of the militants of the MCW of the Dominican Republic and of the population of Santiago de Los Caballeros, against the invasion and destruction of nature. We emphasise the need to continue defending the territory and fighting against bad construction conditions, such as an open pit mine by the Canadian mining company Faconde or Fan-Cambridge, as these practices violate lives and the environment of a place owned by the Dominican state.

The WMCW office organized the questionnaire that all movements should work. It will be the basis of the international seminar: **We build a fair, fraternal, solidary and sustainable society**. This will be possible if we fight for social protection, reaching all workers, especially the poorest. The dignity of every human being is his right to work, a stable job and a fair salary for each worker and his/her family. Having working conditions which protect the physical and mental health and against accidents. Older workers are entitled to well-deserved retirement, often treated as useless workers because they do not produce.

Michel Roncin chaplain and volunteer translator for the Asian continent wrote an article, **Living the fraternity**; if the concept of 'brotherhood' was difficult to understand at first, after three days, the seminar participants have realised that they lived together in a true brotherhood despite the difficulties of communication due to the diversity of languages and cultures. They said they had actually experienced what the brotherhood is. All participants could enjoy the warm welcome, visit Singapore and express their joy of having been received in their own families and invited to eat and therefore to make a fraternal exchange.

The South Asia Seminar, with Guy Boudaud's (WMCW Chaplain) article "Overcoming Poverty" there are three countries represented at the seminar - India, Nepal and Sri Lanka - 2 countries absent: Pakistan and Bangladesh. A large banner showed the "See-Judge-Act" which is the heart of the movement's pedagogy and the action plan of the last four years "Building a fair, lasting and solidary society".

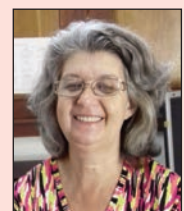
Eastern Africa Seminar with the article of Mariléa Damasio (General Secretary of WMCW) shows the FAITH and the commitment of a people in the midst of so many difficulties, with the review of life of five movements (Zambia, Tanzania, Kenya, Uganda, Rwanda).

The domestic workers: All these movements have reported that the essential struggle is to strengthen the training work for domestic workers. It is one of the most disadvantaged occupational groups in their rights and is very exploited, sometimes even children are used for this type of work. The domestic workers suffer conditions difficult to imagine, so priority attention to this category must begin with us.

Tanzania Movement (Angelo Nzigiye) has developed a reflection on the construction of a Fair, Sustainable and Fraternal Society. He pointed out that unity within diversity is another important support of fraternity.

Ernst Bodenmüller's work (treasurer of the WMCW) in Sri Lanka. The article discusses different areas of work, the MCW project with biological training and the work of fishermen.

The international campaign for the dignity of work and a universal basic income. We must firmly maintain our mission of being ferment with all workers. As a worldwide movement of Christian workers, we cannot accept that a person does not have decent living conditions.



Mariléa Damasio
WMCW general secretary

A christian contribution to the laying of new foundations for a different world

We are living in a time of change, indicated by the genuine threat which has come from pushing the planet to its limits. Amidst the 'knowledgeable ignorance' (a lot of information and no clear outlook) the only mapping we have is under construction. Christianity can and must be capable of enlightening everyone with their guidance and contributions, outlining ways to bring us forward.

As Christians, we are called first and foremost to be leaven of all that surrounds us, not just in isolated issues. This means dialogue and debate. In today's world, there are only two options: either I agree or I disagree, I applaud or I condemn. The clearest indication of this is social networks. Since their introduction, it has been impossible to build a different world.

We have lost the ability to admire, to pay attention to detail, to reflect. Nietzsche said that one of the greatest barbarities of being a human is to lose the ability to contemplate what is happening and what is unfolding before us. Because we all are earth, water and mud turned into a miracle, as the indigenous people who are independent from America repeat every so often; we don't live on the Earth, but we are the earth, as pope Francis has also said. We must re-read the creation of which we are all a part of, the creation that God has given us which is so amazing, not to advantage of it, but so that we can exist alongside it. We humans are one family, we are one world. And whatever we do in our country has a domino effect on others.

What we are witnessing as a world, is that our common dwelling, the House of God, Mother Earth is crying out

from the damages caused by people and the economic system. The way in which we produce, process, package, transport, conserve, commercialise, consume..., that is to say, the economic system is a stab wound in the heart of our Mother Earth. It is an economic model which plun-

ges *to sí*'. There are at least three key points.

The first key part of faith is the joint sense of belonging which we seem to have been working on with one another and with God on a theoretical level, but which we have worked on very little with the Earth itself. The

Live simply,
so that another person
can live simply

ders resources on a large scale from some areas and then exports them to several faraway places. It is a growth which is concentrated in the hands of fewer and fewer people. This model puts an unbearable amount of pressure on the earth's natural resources. There is no mercy: a mine is excavated until there are no more minerals left inside. Inevitably, this pressure results in the violation of human rights.

Distinguishing from faith

Faced with this reality, we have to be established in our faith in order to make political, economic and social distinctions until we manage to establish an integral ecology such as the one that was suggested by the Pope in *Lauda-*

Pachamama that the indigenous people talk about: we do not live on the earth, we do not use the earth, but we are the earth. We have developed a theology of incarnation, with all the difficulties which the preferential option for the poor entails; we have created a spiritual theology, something weaker but yet something that opens us up to a relationship with God. It is necessary to close this circle with creation, which makes us feel the joint sense of belonging on these three levels.

The second key part of faith is to rescue mystical ethics, which the Pope also spoke about, that mysticism of open eyes which is mentioned in some catholic theology, embodied in reality and

helping us know how to live and co-exist in this very complex reality.

In a time when there are three factors which we have to reconsider as christians.

The first is the *antropo-único* model. In the world in which we live, there are hundreds of ways of life very different from ours, which in no way makes ours the best. In many ways it is worse. It is necessary to remove the idea that we possess the one and only model of civilisation. Now, the civilisation of capitalism is in crisis, for sure, but it is also true that there are many different worldviews on the planet. Faith leads us to believe in the power of the Holy Spirit, in the diversity of life.

Secondly, we must question development as *crecimiento* that Francisco describes using a model of argentinian neologism. With the current economic development, it is impossible to be human in the world as we know it. There is a very concrete example: why do we not stop people from other countries from crossing our borders? Because economic development prevents us from doing that. The model confuses economic growth with human development. As always, all the popes have said this, with all the details and with notable force, Pablo VI in *Populorum*



progressio: “Economic development is not the same as human development, and, what’s more, with this economic development there cannot be an integrated human development”.

And thirdly, bringing down ethnocentrism, for we measure the world from ourselves, we are the ‘final instance’. In 2006, there were about 1 billion people suffering from severe hunger in the world, yet in Spain there was no mention of a crisis. And then all of a sudden, unemployment rises, there are more social problems, and we say that we are in a crisis. But if there was a model that was broken before... Until it affects us, it becomes the naval of the world, we don’t speak of a crisis. We have to be, or our point of view has to be, eccentric. A Christian has to be weird. To the extent in which a Christian is a normal person, they are far from God. In geometry, eccentric means having distant geometric points. The Christian has another point of reference and that point is not us. To be able to have solidarity in the future will not mean giving to the poorest, to the poorest countries, but it will asking what we are ready to renounce so that other people can

have life. Live simply, so that another person can live simply. The question of future solidarity will not be ‘how much have we grown?’ but ‘how much have we shrunk so that another person can grow?’.

And now the third key part in the bid for a common good for the world and the creation of an integral ecosystem which takes into account all the different dimensions of life. That circle that Pope Francis speaks about. It is an environmental ecosystem, we are the earth; an ecological economy: how do we work in a different way?; an ecological culture: how do we save different identities in the world?; an ecosystem of daily life, what happens in Ecuador is linked with how you dress in this country.

In particular: with regard to the exponential growth, we have to bear in mind that there are limits and that this cannot carry on.

With regard to a single possible path, we have to consider the possibility of embarking on different paths, but with uncertainty, knowing that we are going to make mistakes and that we will have to start again.

With regard to the supremacy of finance, technology and super-development, let’s

commit to the value of politics as a common good.

With regard to the technological paradigm, let’s be advocates of true freedom. We have never been slaves to the extent that we are today. We have never been less free than now, and yet we have a curious sense of total freedom.

The question that we’re left with is: what sort of world do we want to leave for those who come after us, for our children who are growing up?

The Social Doctrine of the Church began raising in the *Rerum novarum*, the boss-workers question, the classic social question. That logic still exists today, and it is necessary to keep working on it. Since the logic behind the globalisation of poverty grew, it is no longer just a European thing, but it is related to poverty on a global scale with *Mater et magistra* and *Populorum progressio*. And there is a third step in that logic, with Benedict XVI in *Caritas in veritate*, negotiating what it means to be human, where the social question becomes an anthropological question: What does it mean to be human? What does it mean to have dignity?

Now the logic covers a new dimension with *Laudato si’*. Of course, it is neces-

sary to continue working on it, the globalisation of poverty, what it means to be human, but there is another new logic: how to respond to the fact that we are Earth, not just the inhabitants of the Earth? How, in an unfair and antagonistic world, do we reconsider the social question, the question of inequality, of economic power, between geographically distant areas? How do we act as humans and reconsider ourselves as a world?

As Casaldàliga said: “it is late but it is the hour that we have, it is late but we are beginning to walk, for it is time that keeps us busy”.



Sebastián Mora
Cáritas General Secretary
[@_caritas](#)

Summary produced and restructured from the essay by Noticias Obreras from their involvement in the series of conferences about the search for alternatives to the existing order, organised by HOAC in Murcia and the Foro Ellacuría. Published in the magazine Noticias Obreras 1.585 (HOAC Spain).

Final declaration of the Seminar of the European Christian Workers Movement

Reaffirming the dignity of work in the face of a changing world of work

We, movements of Christian workers from all over Europe, met in Avila (Spain) from October 27th to October 30th, 2016 to learn about and evaluate the changes which are taking place in the world of work. On the basis of the personal experience and testimonies of the groups affected by these changes, the participants to the seminar analyzed the causes and consequences of these changes on young people and families.

The Seminar also reviewed the Report of Caritas Europe on poverty in Europe and discussed the prospects for the world of work from the perspective of the social Doctrine of the Church. This was done by evaluating the work done by both Church and trade union organizations in order to cope with the consequences on people of the current world of work. Finally, the movements also reflected about the challenges that both Church and society are facing as a consequence of the current changes in the world of work.

Challenges related to decent work

Benedict XVI reminds us, in *Caritas in veritate*, that decent work is “the expression of the essential dignity of all men and women” (N. 63). Consequently, if work is not decent, workers will not be able to have a dignified life. The increasingly precarious work conditions are one of the most devastating consequences for people, families and society. In his speech to the Euro-



WMCW Seminar in Avila, 2016.

pean Parliament in November 2014, pope Francis affirmed that it “was especially necessary to regive dignity to work and also guarantee that the right conditions are in place to ensure that this is achieved”.

We will find answers to the current situation of the world of work only if we find ways and means to reaffirm the dignity of work. To do so, it is essential to deeply rethink the meaning we give to work.

We are facing many challenges: positioning the person at the center of everything, giving work a

meaning and a value that goes beyond employment, ensuring dignified condition of work, that contribute to humanizing work, ensuring universal access to health, housing, education, etc., without conditioning these rights to having a paid job. We are also facing a transformation of the world of work because of the increased robotization and computerization.

Opening the door to the democracy

In order to face these challenges, we must oppo-

se the fact that governments are limited in their ability to make decisions by international mechanisms controlled by economic powers which have no democratic legitimacy. Private interests should not be granted favors at the expense of public good. TTIP and CETA are expressions of this “economy which kills”, dehumanizes and is not at the service of common good.

Our commitment

We hear the call of Jesus Christ, who invites us to accompany people who are

suffering, to contribute to changing mentalities, at social and economic level, to participate to the life of institutions in order to make sure they are at the service of the people.

For all these reasons, we propose:

- A fair redistribution of wealth.
- A fair sharing of employment, to allow people and families to live in dignity.
- That social struggles take the Creation into account, which is why we, as Christian workers, must join those who fight for the environment. *Laudato si'* invites us to listen to the cries of both the poor and the Earth.

In order to translate these proposals into reality, the European Christian Workers Movement must commit to working together with other social movements, trade union organizations and the structures of the Church. This is why we invite the members of our national movements to use all available means to achieve these objectives.

As ECWM, we condemn the rejection of immigrants and refugees that we are witnessing in many of our countries.

Finally, we share the wish of pope Francis, who urges to ensure that all people have access to "work, a roof and land".

*Avila, Spain
October 29, 2016*



Movement of workers from Nicaragua.

Prayer for 7th October

World day of decent work in WMCW

Lord, you entrust us the earth "be fruitful, multiply, and fill the earth and subdue it" (Genesis 1:28). You have placed man in the centre of creation and you have entrusted him this world according your heart: a world in which to live, a world where mercy, kindness prevail over violence, a fraternal, solidary world where the weak and the youngest are respected and loved.

At the invitation of pope Francis, give us enough courage and faith to resist "each on their own", the only concern of individual success, the influence of money. You, the God close to the small, fragile, poor do not let us pass by without seeing them, without hearing, without accompanying them towards a better life. You invite us to build a just, lasting, fraternal society despite all the difficulties.

Today, 7th October, we address to you around the world with our movements. Give us enough

strength and courage to be the builders of this new world. You count on us, you hold us confidence. You call us to take responsibility. Open our eyes, our ears, our hands, our hearts, and we will be able to invent new ways with all those who put in the heart of their life: solidarity, fraternity and gratitude.

We know in our way when we try to change the conditions of work, when we campaign for decent work.

With you, everything becomes possible because you have overcome all

forms of the evil and death. With you, resignation, fatalism has no longer a place in our lives.

Lord, thanks for being with us every day and supporting us in our struggle for justice and peace.



Guy Boudaud
Chaplain of WMCW

The commitment to the *#IglesiaporelTrabajoDecente* (Church for Fair employment) network is growing

For the second year running, on the World Day for Decent Work the Church for Fair Employment initiative call for the strengthening and expanding of the commitment they are receiving.

The outcome of the consideration, dialogue, and work among the coordinating group of the Church for Fair Employment Initiative, hereafter CFE (ITD in Spanish), is to promote an online commitment among Catholic-inspired organisations in the different Spanish dioceses.

At the beginning of this academic year, a series of documents were produced in order to sensitise and educate both individuals and groups in the dioceses, in turn attempting to spark conversations about fair employment, as well as to inform and raise awareness about this concept which was created by the teaching of the Church and civil society. A document which aims to spread the concept of decent work 'towards the inside of our organisations, towards the Church in general, and towards society'.

In addition to this, and by continuing into a second year, the CFE has announced that there will be a World Day for Decent Work, which helps strengthen and expand our contribution into the Church and into society, as we raise awareness and demand fair employment, an urgent necessity in light of the current situation of unemployment, inequality and uncertainty, which millions of workers



Militants defending decent work.

and their families have to face.

For the CFE, 'the political agenda, the agendas of business entities and social enterprises, both in the Church and in our personal agendas...' must continue its commitment to advocating fair employment, an essential ambition for the performance of working individuals and families. This has been the case, as the announcement - which came around 7th October - has had a wide impact, namely in establishing campaigns and programmes promoted by Caritas, CONFER, HOAC, Justice and Peace (Justicia y Paz), Young Catholic Student Association (Juventud Estudiante Católica) and the Christian Youth Worker Association (Juventud Obrera Cristiana) in squares and churches across fifty Spanish

cities. In doing so, these organisations are reaffirming and publicising their pledge to continue building and demanding a society which advocates for fair employment which, among other things, has led to the involvement of hundreds of people.

In the eyes of Milagros Villamarín, manager of the HOAC committee, this Day 'is strengthening and enhancing the Church for Fair Employment initiative, with vigils and gestures in new dioceses; with other Catholic organisations who are joining this commitment. It has also been embraced by various diocesan Churches. And we value the involvement of bishops with different pastors.' Although there remains a lot to do in this area, these are substantial developments which make a clear statement that 'the

wish to embrace, strengthen and demonstrate the importance of work in people's lives is of increasing importance on the Church's agenda. A reality which the CFE's coordinating team has to discuss and assess in order to continue making progress,' emphasises Villamarín, taking the helm for this mindful celebration, which is located at the centre of all the worries of the person and of their sacred dignity at work.



Abraham Canales, director of Noticias Obreras
[@otromundoesposi](https://twitter.com/otromundoesposi)

WMCW Caribbean, North and Central America

Protest of Santiago de los Caballeros

We, the delegates of the grassroots movements, assembled at the WMCW's Regional Seminar, running from 24th to 31st July 2016, with the theme 'For a Fair, Friendly and Sustainable Society', that consists of workers, with or without employment, coming from El Salvador, Guatemala, Cuba, Mexico, Nicaragua, Martinica, Quebec-Canada, Haiti, Brazil and the Dominican Republic, countries with complex societies and communities, welcome like brothers all workers who, like us, are searching to build an equal, friendly and sustainable society.

At this seminar, we have learned more about the different realities of our people and addressed the constant violations of human, economic, social and cultural rights, as well as the destruction of Mother Nature. The different states have signed agreements, declarations and resolutions, in which they promise each other that they will enforce these fundamental rights, however, unfortunately, this seems to remain unfulfilled.

We have also acknowledged that these states, with

their executive, legislative and judicial powers, and with their parties constantly engaging in corrupt practices with state organisations, are causing the rights of the people, especially the most vulnerable, to be constantly violated. These violations result, among other things, in the complete or partial absence of employment opportunities, poverty wages, exclusive and precarious healthcare systems; a situation which continues to increase the influx of migration which in turn escalates poverty and vulnerability, con-

"We need aChange. We want a real change, a structural change... We can't put up with this system anymore, the farmers can't bear it, the workers can't tolerate it, the communities, and the people can no longer put up with it, and nor can Mother Earth..."

Pope Francis

deming these men, women and children to a miserable and sub-human quality of life. We also witness increasing and continuous instances of domestic violence, growing alcohol and drug consumption, among other issues.

These reflections force us to observe, understand, and act supportively, therefore:

We, soldiers of the World Movement of Christian Workers, in light of the Evangelical, the social teaching of the Church, the reflections and guidance of pope Francis,



Militants of the WMCW in the regional seminary.

which nourish and enlighten us in our search to form a society whose centreforce is the people and the stewardship of our mother earth, wish to make it known that:

A) We have visited **Loma Miranda** and are aware of the importance and vitality of the water for the people of that region, which is located between the provinces of Vega and monseñor Nouel. We want to highlight the importance of their right to water, acknowledged in articles 11 and 12 of the United Nations' International Covenant on Economic, Social and Cultural Rights, which cites: "these rights are inherent, universal and inalienable under International Law".

B) We join the people who form the **Committee for**



Santiago de los Caballeros.

tence TC / 0166 / 13, which calls for the 'company, Falconbridge Dominicana S.A. (Xstrata Nickel Falcondo), to suspend its workin Loma Miranda, due to its treatment of natural reserves which has

of this unique and marvelous place. We insist on the need to continue defending this area and on the need to fight against the construction of a strip mine by the Canadian mining company Falconbridge, since these practices will harm the wildlife and environment in a place where the land is ultimately there to serve the Dominican people.

C) It saddens and angers us to see a situation of continued outrage, lack of recognition and discrimination which Haitian emigrants, men and women alike, continue to experience, documented or undocumented, especially considering that their workforce generates an important percentage of the agricultural sector and other areas of the Dominican economy. We also **demand that the Dominican government take all possible measures to enforce the rights of the Haitian workers**, a demand which is based on the international conventions and on human dignity.

D) We supportively campaign for and welcome the **liberation of the Guatemalan leaders** who were charged for incitement and kidnapping in their ongoing fight to prevent the installation of the Santa Cruz Hydroelectric plant in Huehuetenango. We also demand the **liberation of other leaders who remain detained in the San Pablo district**.

E) In the case of Mexico, we support the **demands of the education workers in the province of Ayotzinapa**, reflected in the strike of the past few days, who were opposed to the reform of neo-liberal public education which affects the workers by seeking to introduce a model of 'market values' and in turn deprive it of all its humanist vision. We raise our voices alongside the anguished voices of the families of the 43 teachers who disappeared in the Iguala region, between 26th and 27th September 2014. And

The states, with their executive, legislative and judicial powers are causing the rights of the people, especially the most vulnerable, to be constantly violated

Communities United by Water and Life (comité de comunidades unidas por el agua y la vida) in demanding that the Dominican State implements the constitutional tribunal's decision under the Sen-

a negative impact on the environment, which is a fundamental law of those considered the most sacred, in order to guarantee all the legal and logistical mechanisms which help facilitate the preservation

we also raise our voices with those of Amnesty International who declared that “these disappearances are a crime of the State”, so that the facts can be clarified and the criminals punished. **We also demand that the persecution of students and workers in the education sector is put to an end.**

F) We join the public uproar following the sanctification of monseñor Arnulfo Romero, who found the strength and conviction to continue proclaiming the good news of a different world and the hope for the living Christ to walk with each one of us.

G) We express our solidarity with men and women who have fallen in the fight, with martyrs for defending the people and their territory, as is the case with Berta Cáceres Flórez, a recognised environmentalist and a defender of the Lenca community on the Gualcarque River in Peru, who was assassinated in her house last March, for taking a stand against the construction of the AguaZarca Hydroelectric plant, just like Lesbia Urquia Urquia, who was assassinated in June this year for defending the territorial rights against foreign businesses in that neighbouring country.

H) We encourage the members of our different teams of the WMCW to continue in this joint task of encouraging young people in this fight, since they

are already the future of our movements and who, despite the continuous distractions of a consumerist world, are coming nearer and beginning to walk with us; with the aim of transforming our society and in turn showing the world that the younger generation is capable of making it an equal, friendly and sustainable place.

As Christian soldiers in the Movements of our region, we raise our prophetic voices in denouncing the injustices and declaring the good news that another society is possible, em-

bodying our society in concrete actions, so that every male and female raises their voice with the civil and ecclesiastic authorities, to demand respect of laws and agreements, Mother

Earth, and most importantly the lives of all people.

*Santiago,
Dominican Republic
30th June 2016*

**For an fair, friendly and
sustainable society!
Long live the WMCW!
Long live the workers of
the world!**

Signers of the Santiago de los Caballeros' Protest

Number	Names	Movement	Country
1	Alcira Pérez	MTCJ	El Salvador
2	Roberto Ramírez	MTC	El Salvador
3	Marvin Sotelo	MTC	El salvador
4	Grey Meneses	MTC	Nicaragua
5	Elizabeth Romero	MTC	Nicaragua
6	Félix Marguerite	CMT	Martinique
7	Dominique Chrosrova	CMT	Martinique
8	Lidia Ernoux	MTC	Nicaragua
9	Justo Escalante	MTC	Guatemala
10	Griselda Ochoa	MTC	Guatemala
11	Antonio Noval	MTC	Guatemala
12	Jesús Gabriel Cruz	MTCC	Mexico
13	Paul Yvon Blanchette	MTC	Canada
14	Lesvy Patricia Garzón	MTC	Canada
15	Denis Plante	MTC	Canada
16	Julián Rigav Bacallao	MTC	Cuba
17	Berta	MTC	Cuba
18	Orelien Frisner	ACO	Haiti
19	Adelet Jean Guilles	ACO	Haiti
20	Mariléa Damasio	MTC	Brazil
21	Francia Martínez	MTC	Dominican Republic
22	Jenny Almonte	MTC	Dominican Republic
23	José Eduardo Domínguez	MTC	Dominican Republic
24	Carmen Luisa Almonte	MTC	Dominican Republic
25	Danilda Sosa	MTC	Dominican Republic

Preparation of the International Seminar Avila 2017

"Let's build a fair, fraternal, solidarity and sustainable society"

This will be possible if we fight for social protection, which reaches all workers, especially the poorest.

The contents of the international seminar:

- An evaluation of the last four years and plan of action.
- Summaries of performance of seminars by region.
- The choice of an action plan for the coming years: for example - ecology, use of resources for the planet. Attention to the working poor, the unemployed, who have no protection, inequality of wealth from activists of grassroots groups, to open up his vision of the country, the continent, the universe as the Common House.

See: listen to labor situation

The dignity of every human being is the right to work, to stable employment, fair wages for each worker and his family. Having working conditions without risk to the physical or mental health and essential protection against accidents...

Taking into account that older workers are entitled to a well deserved retirement, instead of being treated as useless workers because they do not produce, and that young people are entitled to vocational training...

What makes the dignity of every human being is the right to work, a housing, land, clean water, food, safety, Education, Health, Liberty...

As Church Movement, Jesus Christ sends us to announce and carry this Good News to all nations

What makes the dignity of every human being is the right to work, a housing, land, clean water, food, safety, education, health, liberty ...

1- What is the reality of workers in your country? Is the threat of unemployment? Is the situation of the workers concerned, the issue of immigrants from the same country or neighbouring countries? What are the most vulnerable occupational groups?

How physical and mental disabilities in the labour market are included?

How are the various forms of unemployment, underemployment, illegal work, subcontracting...? A list of the most affected categories of the region, the country, the continent.

What is the way that all that is happening today in the area where you live?

On 1st May, 2013, Pope Francis condemns the situation of "slave labour in Bangladesh, when textile

workers died because of the collapse of a hangar and without security conditions for those working in manufacturing high fashion garments, sold very expensive abroad. The employers who look for profit without limits, go against God" the Pope said.

2 Do we know of situations that resemble slavery of the past?

New categories of work are born, mostly informal and even illegal: work at home for companies that require production paid by the day, especially for women and children, without food protection, or prevention for health, in production sectors of textile, plastic, disposable, land products, fruit trees, cleaning, temporary service contracts.

—What are the most common forms of precarious work found in our countries, in the region,

and what are the social protections that could be taken?

The social protection of workers, men, women, youth, children, the elderly, physically or mentally disabled, who cannot cope adequately politicians, because these are often elected with the support of the financial elite and the vast majority of mass media. This protection always depends on people, if they organize to demand specific public policies for every need and to monitor their implementation, especially in the service of the poorest workers.

3 Which popular demonstrations have emerged in the country, in our continent and in the world, for example, demanding a universal basic income for all or social protection?

4 What are the popular movements, of all ages, with which we can join to strengthen the union against adversity, the injustices committed against the working class, taking into account, especially the most vulnerable?

5- Give some examples.

Is there in the country or is creating a new trade union? Some examples of how public recycling of cans in major cities works... or other forms of struggle of the popular new organizations.

Whereas, in each country, and we can find many achievements of solidarity among working families in the same town,

neighbourhood, workplace, trade unions, popular movements, etc.

Give one or more examples you know, and maybe you are personally concerned (no more than 5 lines for each case).

–Do you know who does not have the minimum income to live decently?

What are the public policies that would be needed

The hope is that the Jubilee of Mercy serve to build a society without discrimination, with solidarity, based on a fair distribution of resources so that each has an equal share of the land and money. ... / .. And not only is it remained in the hands of a few. If I'm not mistaken, about 80% of the wealth of humanity is in the hands of 20% of the people", Pope laments.



to replace the trend to predation and excessive consumerism for the country and the world? (5 lines).

Why is it so difficult to share today? What is the root cause individually, and collectively? (5 lines).

See: the situation of Earth

Pope Francis criticizes capitalism the Ash Wednesday 2016.

He asked for that the land and the money were distributed "for all". There were fewer social inequalities.

Given the diversity of the cultures of the peoples in all continents, the traditional way of living, feeding, dressing... the ancestral form of contact with nature, Mother-earth for life, which produces abundant food for all, without exclusion. Given the permanent contact with the entire planet, its mineral resources, energy, healing, astral radiation or others, today they are pillaged by foreigners who have the pretext of spreading "civilization", whole territories for colonization are invaded and they continue to exploit

the property which does not belong to resell for their personal benefits. They often captured natives as slaves for hundreds of thousands, and they were sold as labourers on other continents, with the imposition of an unknown god represented by a cross, and trampling symbols of indigenous deities ... this and many acts of cultural domination are the bad historical acts of conquerors who arrived with the colonial troops of rich countries, trying to destroy everything they found. Whereas the cultural roots of the invaded countries, still alive, are as DNA; it is inside the DNA where the genetic material is stored in each person, in each country and is transmitted to the descendants, for good or for evil. These roots continue today in many peoples, ethnic groups, and ancient nations and produce a new way of living in solidarity in a modern economy.

1.- Why are so many people and countries that lack of resources and suffer and starve?

2.- What is the status of the land in our country?

3 - Do I know examples of struggle to reclaim the land, reducing inequalities?

4.- Do I know any experiments or new ways to produce and share the earth?

Do we know people who do not have the minimum income to live decently?

Include the case of a worker, known to us, who is hungry and has not the minimum to live decently with his/her family (4 to 5 lines).

In Kenya, Pope Francis found many difficulties of piled population in the suburbs of large cities, and without a minimum of material resources to live with their families in a situation of neo-colonialism: denying water to a family, it doesn't matter under what pretext, is a great injustice, especially when you gain benefits at the expense of those who have an urgent need. This context of indifference and hostility faced neighbourhoods (favelas), worsen when violence spreads. These are not isolated cases, but a consequence of the new forms of colonialism claiming that African countries are "pieces of a mechanism, part of a huge gear" (John Paul II).

5- Do you know actions for accessing to drinking water? For cleaning the neighborhood?

Many minerals, among the most valuable ones in underdeveloped countries, are bought cheap and are extracted by the most modern means, till exhaustion of the soil and subsoil; They are sold at high prices to foreign provision of international mega-companies. This is the case of oil, the reason of so many wars and that could be replaced by clean fuels. This is also the case of drinking water marketed in desert.

6 - Quote cases like this in your own country

and cite public policies that oppose the destruction of nature.

See: The situation of a house to live

I have already said and I repeat: housing for every family. Remember that Jesus was born in a stable because there was no room at the inns, which his family had to leave

for accessing to housing in your country? How are workers affected?

8 What is the public policy on this issue?

See: the situation of women

Women, increasingly in the world, have emancipated themselves from a situation of submission, over the centuries, but they still

violence against women and remove barriers that prevent their full integration into social, political, economic and ecclesial life". "If we think it is right, show the call as I do it in all countries of the world, women are honoured, respected and its essential social contribution is highlighted".

1- Some facts about the situation of women in the labour market. And within society?

2- How is received to the struggle of women in your region?

3- How is it presented in the whole struggle of the working class, in the neighbourhood, the workplace, in the popular movements in defense of democracy, gender, social policies in defense of children...?

4- Do you know actions taken by women? Tell them to us.

See: about the fraternity

The violence is increasing a little everywhere, the frequent attacks, the terrorism kills in the name of a vengeful god, there are threats to take the state in some countries. There are more and more emigrants, fleeing their country because of persecution, to reside in another country, where they can survive with their families. It is often referred to the abolition of corruption, as original sin. It is practiced by the rich, big

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their homes and flee to Egypt, pursued by Herod. Nowadays, there are many homeless families because they have never had or because they have lost for various reasons. The family and housing go hand in hand! However, a roof, to be a home, should also have a Community dimension: the neighbourhood. And it is precisely in the neighbourhood we started to build this great family of mankind, from what is immediate, coexistence with neighbours. Speech of Pope Francis to participants in the World Meeting of Popular Movements. October 2014.

7 What is the situation

fail to take their place, which corresponds to them in terms of the labour market, politics, gender, in the Church... or simply equal pay as men for the same material or social work.

Pope Francis's opinion can be useful for an evangelical reflection which reaches to discover the God's plan for woman's place in the society we want to build. In a text published by the Vatican 3rd May, 2016, Pope Francis recognized that "very little has been done for women in difficult situations, despised, marginalized and even reduced to slavery." "We must condemn sexual

business, politicians, people with power- from any political party (which is a temptation for all without distinction, and punish the guilty, when there is irrefutable evidence). But what is really at stake?

God or money? Taking the power? Saving market economy? Or building a united, just and sustainable society?

1- Do you know actions taken by reducing the violence in the

neighbourhood, in the city, in the country?

The religious diversity in each country, dioceses, parishes..., there are often opposing opinions, even contradictory, closed dialogue, refusals of change in

mentality, but there are also clusters, among churches or religions, which can take some steps forward.

2- Do you know initiatives of dialogue among the different religions?

JUDGE: listen to God's word

Let's look at this reality, we let ourselves be challenged by what the Gospel texts and the texts of social thought of the Church say:

We live a great number of unacceptable situations: we can say three or four:

- Which are the causes of these situations?
- How are contrary to what we want? Fraternal, fair and sustainable society.
- Which words of Jesus invite us to change these situations? Seek Gospel passages or statements of social thought of the Church.
- What do we find encouragement in the words of Pope Francis in *The Joy of the Gospel* in *Laudato si'* in their texts to the popular classes?
- Which actions could be taken to change it? Who could act with?
- Fair society? What is the opinion of the movements?
- The fraternal society?
- Sustainable society?
- Values and principles that are at stake?

Retrieve the passages of the *Joy of the Gospel* which refer to these questions.

Resume the passages of the encyclical *Laudato si'* to refer to these questions.

Resume the passages of the encyclical *Laborem exercem* referring to these questions.

We will choose an action plan at the next general meeting in July.

ACT: to enlarge the Kingdom of God

PERSONAL ACT

-A real change is not possible without personal conversion, without change of mentality: personally, what am I going to change in my life?

ACT AS MOVEMENT IN EACH COUNTRY

Which actions have already been made in the movement to promote a just, fraternal and sustainable society, as well as with other civil society organizations? Concrete examples.

-What is consciousness? What actions can be led to the formation of the members of our movement? Concrete examples.

ACT AS WMCW

-What are the proposals for all the WMCW work around these issues? Work, land, housing, peace? What joint action can we do? How the groups can cooperate?

South-East Asia seminar:

The fight against poverty

Here are the key ideas discussed by the 25 participants of the South Asia Seminar, which was held in CHENNAI (formerly known as Madras). There were 3 countries represented at this Seminar: India, of course, but also Nepal and Sri Lanka. In 2 other countries, Pakistan and Bangladesh, the movement is just as active. A banner displayed the words “See, Judge and Act”, a slogan which has been at the very heart of the educational methodology behind our movement and action plan for the last 4 years, “Building a fair, sustainable and fraternal society”.

Several important questions for Southern Asian countries were addressed during the debates at this one-week seminar: social protection for unorganised workers (more than 90 per cent of workers in India), defending domestic servants who are the most likely to be exploited, unemployment and work for young people, (there are said to be around one million young people arriving on the market every month). The seminar began with visits to show new initiatives, which have been implemented, especially those put in place by women, who accepted the movement’s offer to support their family. These visits helped create a positive atmosphere for developing research. Not forgetting the great difficulties of everyday life in the different countries, this view brought a new wave of optimism and encouraged the participants to feel confident or, indeed, to regain confidence in their ability to make changes. Rising up against the scandal of poverty means trying to meet basic human needs and rights of a population such as, accommodation, employment, income, access to education and health care. It



also means letting others speak, so that they feel valued and appreciated.

There were a number of debates on how to move forward. Group initiatives were based on the need for renewal and making sure that existing human rights legislation and conventions are applied correctly by politicians in their respective countries. For example, there is an existing international convention regarding domestic servants, but only 24 countries have signed it. The same is true for abolishing child labour. There is a law that has already been created, but which is rarely applied everywhere. There are

Together we have come to understand that having been baptised and as believers in Jesus Christ, we cannot just sit back and do nothing

other examples for instance, with regard to the constitutions of different countries. Building a new and better future can be achieved by mobilizing civil society. This is of course not just an issue in South Asia and calls for citizen action in order to ensu-

re that a fair, fraternal and sustainable society can always be made possible.

The seminar gave participants the chance to think about the words “See-Judge-Act”. It is essential that people are made to see the reality for what it is; they need

to learn to observe first before trying to find solutions. Social thinking in the church opens up perspectives and gives us the chance to really put what we believe into practice, right at the heart of society. The Bishop from Jaipur examined this way of thinking in the *Rerum novarum* right to the *Joy of the Gospel*. The Indian movement chaplain gave us a complete insight into the situation for workers in South Asia by highlighting the actual causes of poverty and suggesting possible ways forwards. People working with domestic servants spoke of all the work involved in making the international convention for domestic servants applicable.

Together we have come to understand that having been baptised and as believers in Jesus Christ, we cannot just sit back and do nothing. Alongside other partners whether they believe in Jesus Christ or not, we understand better that we can all help change the world. This seminar was a call for action and each country fixed its own priorities. Having truly lived a fraternal experience, we leave this seminar with new energy and vitality.



Guy Boudaud
Chaplain of WMCW

Living fraternity

The city-state of Singapore hosted the regional MMTC seminar for Eastern Asia from 13th to 15th November. The 4 MMTC movements from the region took part: ACO from Japan, KaNoJang from Korea, MCW from Taiwan and CFSM from Singapore.

Singapore is a city-state, covering a surface area of 718 km², with a population of 5.45 million inhabitants, only 3.87 million of which are residents. The city is located in the Malaysian peninsula, surrounded by the islands that make up Indonesia. The climate is equatorial and the population is mostly Chinese, with a minority of Malaysians and Indians. There are 1.34 million foreign workers. The city is futuristic, with many different and often surprisingly shaped buildings, its cleanliness is renowned the world over. It is also a prosperous city, where money is king and the hard working population are kept well under control. The country is a member of the ASEAN (Association of South East Asian countries) made up of approximately 10 countries whose size and living standards vary considerably: Burma, Thailand, Vietnam, Laos, Cambodia, the Philippines, Malaysia, Singapore, Brunei and Indonesia.

The local CFSM movement (Christian Family and Social Movement) organised the regional seminar, together with other delegations, on premises belonging to the Saint Theresa parish. You will no doubt



remember the theme of the 2013 MMTC General Assembly in Haltern-Am-See: "Let us build a society that is fair, fraternal and sustainable". This is one aspect of the Fraternity theme that was presented. 25 people came together to exchange ideas on fraternity.

In the beginning we found it hard to discuss fraternity because we soon realised that it is a term that is hardly ever used in our respective languages. We speak about love and solidarity, but the idea of fraternity is viewed as somewhat abstract. Discussing fraternity does not seem to make sense in societies, which are constantly encouraging people to be competitive. Aside from the language problem, we realised that a life of fraternity is not easily

achieved in this current economic climate and social context, in which individualism is encouraged, and in which all those who do not keep up with the pace are trampled on.

We very often do not even have the time to eat our meals around a table together as families because we all have different work or study schedules (or even private tuition). Moreover, in our countries, the divorce rate has increased considerably over the last few years. There are many different reasons for this. In today's world, a couple both have to go out to work to make a living, working conditions can affect relationships and unemployment can make things difficult for families because they are living off loans. Large fami-

lies have an important role to play but all tend to distance themselves from one another.

Competition is fierce in companies and employees all tend to see their colleagues as rivals. This is because they are scared of losing their jobs. There are more and more migrant workers in our ageing societies and these people are also seen as rivals because they take our work. The reality is that they actually do jobs that local people do not want to do; dirty and dangerous work, as, for example, in the deserted nuclear plants in Japan. Very often the media take pleasure in publishing stories about foreign people committing crimes. The problem is that they very often refer to the overall rise in crimes committed by foreigners, without actually referring to the actual type of crime. In fact, the main crime committed by foreigners is that they do not have the authorisation to live and work in the respective country. This only contributes to an increase in people's fear and mistrust of foreigners in general. Aborigines in Taiwan, people who were born there, are often seen as foreigners in their own countries.

Some elderly people live alone and isolated. Very often they are no longer in contact with their children. Some children would like to help their parents, as the law requires them to, but they do not even earn enough money to feed their own children. Social

benefits for elderly people are not enough. In a country like Korea, retired workers are the ones who have contributed the most to the economical miracle of the country, but they are the ones who are sacrificed; they do not get the recognition they deserve from their society. Many of these people are outcasts and do not receive any help. This is why they have

movements do not necessarily feel welcome. There is more room for 'spiritual groups' which are interested in social problems and which seem to know how people can protect themselves from the outside world.

The environment is totally shut off from the idea of fraternity but despite this, our members are not yet ready to give up. A

that the change has to come from them. Do not wait for others to change, but be the first to act, to show that change is indeed possible. Wouldn't a simple smile be a good way to reach out to others? A smile is enough to make people open their hearts and give their trust. Some militants are already committed to the aborigines, others to migrant workers or female foreigners who are married to a native; others campaign against nuclear energy, others show their solidarity with workers who have been made redundant; others support work carried out by organisations which help the elderly or disabled people, etc. All these actions help to develop a real sense of human fraternity.

Although the notion of fraternity was difficult to get to grips with in the beginning, by the end of the 3-day seminar, participants felt that they had experienced real fraternity and this was in spite of communication problems arising from the diversity of languages and cultures. They said that they had really put fraternity to the test. Participants thanked CFSM militants for their warm welcome and also for having shown them the true Singapore, by inviting them to a family meal and through a friendly, fraternal exchange.



Militants at the East Asia Regional Seminar.

to continue doing small jobs as long as they can, picking up cardboard boxes and items that they can sell in order to survive. There is a high rate of suicide amongst elderly people. Luckily, some associations help them and put fraternity into practice.

In large Asian towns, people who live in the same city often do not know each other and keep a distance from one another, remaining anonymous in order to protect their family privacy. Even Christians detach themselves from one another in parishes and committed social

quote from the Exode came up many times during our discussion. God said to Moses: "I have indeed seen the misery of my people in Egypt. I have heard them crying out because of their slave drivers. (Ex. 3/7) Militants are aware that God is also waiting for them to hear those that suffer, so that they will react. They know that they have limited possibilities, both resulting from the number of militants, and also from the fact that they themselves are tired from long working hours. But, this did not stop them from stating several times

Michel Roncin
Chaplain in Asia

Regional Seminar-East Africa

A Population's faith and commitment put to the test when faced with so many difficulties

This is a time of grace! A time of freedom! With our heads held high, arm in arm, we will celebrate victory and create history in the streets with children smiling all over the world.

Rwanda, a country with not only a thousand hills but also a thousand problems. These problems are solved every second by church action in collaboration with the Wanda Christian workers' movement. Militants from 6 different countries worked hard for 3 consecutive days and then another 9 days in collaboration with the main movements.

We began by setting up a regional seminar for East Africa. The seminar's theme was based on Fraternity, a reminder of the 2013 General Assembly's decision to share different experiences linked to fraternity; our aim was to build a world where social and professional rights are respected.

Militants from the MMTC Sao movements that attended were convinced that only justice and fraternity can help us to build a fair, fraternal and society with solidarity. Remember that we succeeded thanks to forgiveness in 1994.

Each country presented the key ideas they had been working on.



Regional seminar of East Africa.

SEE

Zambia. A movement's Responsibility. The country is and was organised by different tribes who are no longer separated today but fight together for a fairer life.

Christians and non-Christians alike are all human beings who find their strength in love, simplicity and by respecting other people. The document sent by the MMTC for us to work on reflected society perfectly and gave us a good insight into the situation. We better understand the situation for women and their families who live

in extreme poverty; most of whom do not have the relevant information regarding their rights, or at least not yet. With micro financing, we can manage to improve their living conditions and help them become more aware of rights that exist for all citizens, both men and women. There is also the need to step up group work on education; we really need to discuss work possibilities and living conditions of refugees. The Diocese has made this an action for social protection.

Tanzania. We feel the need to do something. But

what can we do? Encourage people to look for new social projects where justice prevails. This can indeed be done thanks to actions worked on by our militants contribute on a weekly basis. As in Zambia, there is an inferiority complex that is felt. The movement encourages women to get more involved in managing the church, hence the arrival of a project with women who are the poorest, organising a bank called ISA. We are also organising a project to improve the level of education on offer to help people decide on whom to vote

for whilst also training the key groups.

Kenya. We are all born brothers and sisters just like Adam and Eve. We are created by one unique God. Our main aim is to help working class people in our country to improve their living conditions. We are also organising economical projects: chicken breeding, goats and bees. This is all part and parcel of an economic cooperation project: Biogas, planting trees. We are also working with vulnerable groups (people with learning deficiencies). For a Christian, working in the church means putting fraternity, democracy and solidarity into practice. Our work means that we are able to achieve collective projects to encourage living in fraternity. This is also known as living in Peace.

We are looking to get the social doctrine of the Church up and running by strengthening key groups that are the very pillars of our movement, endeavouring to become a real training movement. So as to reinforce the idea of see-judge-act, we are also stepping up actions for life changes.

A vast majority of women cannot be committed in their country and many emigrate to work elsewhere. During the presidential election campaign, we were delighted to see that women do themselves have rights and that little by little they are starting to find their place in society.

Uganda. In reality, how can we help people live to-

gether without excluding any citizens who are different in any way? We are working on the idea of gender - how can men help women? Women do not have the same political or social responsibility as men. In addition, many women are victims of violence and suffer as a result.

We need to gradually encourage women who have been victims of domestic violence to help ot-

hers free themselves from such a situation.

The Uganda Government signed an OIT convention but for this to work, movements within the country need to put pressure on parliament. A vast majority of the country's population is unemployed and many of these job seekers are willing to accept a badly paid job; even if this means working difficult and long hours. They do not sign a contract and there is no or-

ganisation strong enough to help them complain. Even young people and children who are not old enough to work end up working in such conditions.

Rwanda. We are training members ready for these actions (from experience) in our key groups. A vast majority of militants live off the land.

We have concrete examples, with refugees who come from Burundi where

ristian helped us to think more about: A society which is fair, fraternal and sustainable, directly related to the social Doctrine of the Church.

Build. This word brings to mind the idea of encouraging the WMCW and MMTC movements to work together.

Society. The fundamental idea of the bible: work is part of man's creation with the view to building a society with solidarity.

The Bible. In the book of Genesis, we are told about the story of creation -work is not a punishment, the punishment part comes later. God the creator and worker are watching over us.

Work enriches and unifies life (human beings, nature and the entire universe). Work is the tool we can use to fight against poverty. Work also includes the idea of rest, which is needed if we wish to continue working longer. (EDO-DIS 3, 6-11) It is very important for the Earth to rest as well. God is the creator, and Jesus like his Father, worked to contribute to the project of creation. He lived like any other man, working to earn a living as a carpenter (Marc 6, 3).

These are the key ideas behind our actions. It is important to value everybody's work and this without any exception, this is where our dignity lies "he who works not, eats not". The punishment part comes from those who ex-

Only justice
and fraternity
can help us to build
a fair, fraternal and
society
with solidarity

there is a problem with regards food distribution. One of our main actions today is related to domestic servants who are very often marginalised and who, in most cases, do not benefit from any kind of social protection or laws for working class people. We are trying to step up action by way of public policies to defend these people.

JUDGE

Directly after presenting each country, Father Ch-



Regional seminar of East Africa.

exploit work unfairly, stealing food from workers' mouths.

We are all part of the Church, It is prophetic view, you are a worker who contributes to God's creation to reach the Divine (Kingdom of Heaven). The creator's project is to build a fair, fraternal and sustainable society. Our dignity lies in our ability to stand up against anything that lies in the way of the Kingdom of God, destroying divine values of justice, sharing, Divine mercy, and forgiveness. We have to make a choice: Between God and money. This suggests converting both personally and with regards our commitments to others. In this way we can resist (in a non violent

way) the pressure of destruction which affects the whole world, today more than ever. Our key teams work on life changes on a regular basis and this will help us too.

The encyclical *Rerum novarum* de Leo XXIII – in 1891, provided us with a deep analysis of working class living and working conditions in an era affected by serious conflict and little action in response to the situation. This is still today a key reference to Social Doctrine in the Church, reminding us of evangelical recommendations for respecting human dignity, relationships between industrial production and work. Parts of the bible underlining this fundamental idea clearly expose

conflict causes, ambiguous and contrasting ideologies; private property and universal destination of world goods...

In the DST (n° 164/167), it is said that “we are all poor, but not too poor enough to have nothing to offer”:

Solidarity between people/ reducing the weight on other people's shoulders/ without fraternity there can be no justice.

Social Doctrine document 6: Man's social dignity/Cleanliness in Wanda is considered to be a value/ how can we build a society dominated by fear? Just like value, justice is essential to society and so too is evangelism.

N°201, Love is the first of Jesus' recommenda-

tions: We cannot do anything without love/If a family doesn't smile then society will no longer be able to smile either.

In terms of responsibility: looking after young people and children that are coming straight onto the construction market. How is our movement getting on with regards the future of our mission? / If you do not have a clear vision of things, you will not have a building project for family, economy and work. These are essential aspects for family life: for fathers, mothers and for children (we need to be open to society)

Family and society both go hand in hand.

The Kigalli village bishop and the president of the

sectarian apostolic Church were there to help us think about Social Doctrine. The Bishop told us that the seminar was being held at the same time as the year of mercy/ Life organisation goes hand in hand with demonstrating the mercy of God through his son Jesus. He loves us all without exception; he is the image and reflection of Divine Mercy. We are invited to dedicate our life to him. Members who contribute to Catholic work represent God's own work on Earth. Before leaving, I hope that you will be able to go through the cathedral doors as if you were a pilgrim. Militants are welcomed in the streets by social institutions committed to the population.

Another reference to Social Doctrine in the Church can be found in the writings of Jean-Paul II: The Church has something to say and live with regards social matters/it is an expert on human issues and wise to the World/ Cultural and social aspects are reflected in our actions throughout the world.

Important: The Social Doctrine of the Church is open to everyone and not just to Catholics and Apostolics.

ACT (a few directions)

Having thought about the importance of committing to act firmly together both on a local and regional level related to all of the MMTC, We have started to think again about



Regional seminar of East Africa.

what affects each of our teams:

We have already spoken about the **0,50 campaign** (fifty centimes), which is still seen as a challenge for contact movements; and we need to continue our key discussions on this. Movements continue their efforts to make their members more aware of the situation. Everybody undertakes direct actions in the diocese of the town where the movement is active and where there is a great many things to do.

Attempts to reach out to **young people** and make them aware of the importance of what militants are doing in the respective areas as they are committed to.

In the Campaign of 7th October: The need for a **universal minimum salary** and real social protection for all countries. Each country does indeed have its own way of working but our action consists in making people understand

The Social Doctrine of the Church is open to everyone and not just to Catholics and Apostolics

why a job deserves to have a decent salary. We really need to get parliaments to listen and understand. In a majority of countries, the minimum wage is very low while in others there is not even a fixed amount, as is the case in Wanda.

Domestic Servants: All of the members of movements that attended the seminar told us that one of their techniques to fight against this injustice was to train Domestic servants. This is one of the most ex-

ploited work sectors with the least working rights; even children are used for this type of work.

"Domestic servants" endure working conditions that are difficult to imagine. This is why we need to make people in this category aware of their rights.

Most domestic servants are young; and by attending this seminar, we have been given the chance to share our mutual concerns and think about what to do next: everybody asked

for better training, not only socio-political training by professional as well. Training needs are as follows: for dressmakers, builders, and stone quarry workers and for carpenters. We have explained the world movement of Christian workers to the different groups who came by, explaining that we not only need socio-political, economic and social training but also training for workers in other countries. Each country is unique with its own reality, which is why we need to put our heads together to think things over further.

Mariléa presented **all work carried out by the WMCW** as well as problems encountered over the last few years. Today, the world movement is kept running thanks to money from MMTC membership fees. Continental and regional seminars are supported by German workers through the Church (KAB/ represented by Welnotwerk). We at WMCW make up the difference.

We were pleased to welcome a representative from the African Community Ministry who grouped countries together from the continent. He spoke of the importance of integrating religion- African civilisation inside the region - civil society within society.

Integrating the countries in question was carried out in 1967, in 1977. Unfortunately the project then fell through until 2000 when things improved. Structure

depends upon policies and at this time there were 2 presidents and 1 minister. There was a great deal of conflict further to the military overthrowing of the government in Tanzania.

Setting up the 'Acting' part of the project for movements who attended the seminar. We need:

■ More training for key teams.

■ To organise a group (to help coordinate work in East Africa in partnership with a representative of each country) to reinforce work within the region. The representatives are: Ângelo (Tanzania), (Justin) Zambia (with a question mark because he needs to talk with the movement in his own country first), Peter (Kenya), Evariste

are strongly present in all these groups. A big thank you to all coordinators for the Wanda movement (Innocent, Evariste, Josefina, Emmanuel, Justino), thank you to the national assistant movement, to the civil servants at the Saint Paul centre, who have marked their presence with tenderness, courage and determination; thank you to the KAB militants and Welnotwerk civil servants who contribute greatly to the mission for helping a population to rebuild themselves further to a very hard time in the life history of each man and woman involved.

I would like to take this opportunity to say right here and now that even if I was born in a poor country in the ghetto of Rio de Janeiro, I find it impossible to imagine living without hardly any salary.

My friends, a big thank you to everyone for sharing their experiences and for trusting us, we remain strong and will continue our mission.

I believe the world will be a better place when the smallest victim can find it in their hearts to believe in someone even smaller still.

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salary

■ To work as a team on regular basis for life changes based on real experiences of one or more militants, in the light of Jesus Christ, (from the old and new testament, social Doctrine of the church, current directions given by pope Francisco) - we are going to use our judge-see-act method and the same is true for all seminars or spiritual days together.

■ To prepare delegates according to the 2017 General Assembly.

(Rwanda) and James (Uganda).

Mariléa's conclusion

As representative of the world movement for christian workers, I would like to take this opportunity to thank you all for the work that has been organised and carried out related to the key areas of the movement: that is to say apprenticeships for bicycle handling, for agricultural groups on banana and pineapple plantations, young domestic servants, women that



Mariléa Damasio
WMCW general secretary

Rome: III World Meeting of Popular Movements

A cry of hope

Around 150 people from more than 65 countries find again in Rome, November 2-5, 2016. We were summoned by the "sacred rights" of Land, Lodging and Labour (the 3L), which are still violently violated throughout the planet. Again the cry of popular movements that another world is possible, that it is possible to be better people.

The meeting, promoted by pope Francis and convened by the Pontifical Council for Justice and Peace together with the Organizing Committee of the Popular Movements, has been, once again, a beautiful gift. Men and women coming from diverse struggles, cultures, religions, with a great thirst for justice and solidarity, transformation, hope... "social poets" in pope Francis's words.

The Third Meeting of Popular Movements has been "a sign of the times" for all the participants, but also for all people who believe in the strength of peoples, in their prominence as a key issue in the processes of change in our societies.

Among others, several delegates of the WMCW have been able to participate, Xavier of the ACO of France, Manolo of HOAC of Spain, Edilma of the Guatemala MCW, Ramón of Dominican Republic MCW, M^a Josefa of Cuba MCW, Manolo Copé coordinator of the ECWM and myself.

Work done

"The days passed in a climate of respect, tolerance and democratic dialogue, between women and men



Meeting with the Pope.

of diverse cultures, languages, religions and ideologies. We also discussed on a decent housing to which every human being has right; and work and fair salary where people are not instruments of the powerful but all united we can improve the harsh reality of our peoples imposed by the culture of selfishness (Maria Josefa Cuba MCW).

At the meeting there have been various dialogues and reflections about issues affecting the lives of millions of people. The 3L appear with great strength in the workshops and in the debates, since it is urgent to continue developing public policies that offer people th-

ree basic conditions for their subsistence: a land where they can cultivate; a decent job, but also a social salary that lets jobless workers and their families live with a minimum of dignity; and home and neighbourhoods that are welcoming spaces for people and their families, with conditions and infrastructures that guarantee housing, health, education or culture.

In addition to the 3L we have raised three essential situations on the international scene. These are the panels: People and Democracy; Territory and Nature; And Refugees and Displaced People. I point out some proposals. In the first

of them, the urgent need people participate in the decision-making face to the dismembered democracies. The building of an "agenda of social movements" that influences on governments, promotes participatory democracy and the dialogue with public institutions.

Faced with the ecological crisis of first magnitude with multiple consequences for the people, the answers go through an approach of what the pope calls "integral ecology". The care of "mother earth", the proposals to "create and strengthen global networks to plan and coordinate actions in defence of the environment. To practice the triple R: "Redu-

ce, Reuse, Recycle to promote changes in practices and to lessen levels of pollution of the environment". Or the requirement of "the application of the right to consultation set out in ILO Resolution 169 [on Indigenous and tribal peoples], for any initiative to be developed in their territories".

Before the tragedy of migrants and refugees, the forced migration is a dehumanising act "because of" harassment, discrimination and criminalization by the authorities of the countries to which we arrived. "The culture of fraternity, of welcome, claims the existence of "a universal citizenship". The creation of a global fund, within the framework of the United Nations, that allows immediate intervention in situations of risk; or the international recognition of migrants and displaced persons for reasons of hunger and economic status under the status of "refugees".

We share the experience of great fighters. I would like to highlight to Vandana Shiva, a well-known ecofeminist, who pointed out that "all those who defend nature and the rights of peoples are persecuted." With these added difficulties, Shiva pointed to the importance of "living as the Almighty has asked for, respecting the earth and the creation." Each of us "is Earth. We are not separate from it. The powerful built a separation, which is called ecoapartheid: in our consciousness and in the reality, creating people without a home and without land. The revolution is to return to our "common house", the Earth, as the Pope says. But, once at home, we must respect it. "

I would also like to emphasize the participation of the ex-president of Uruguay, José Mujica, clear planetary example for his coherence and simplicity. "The necessary cultural

change", he underlined in his intervention, cultural change which goes beyond the structural changes that do not change the behaviour of people and therefore, it poses a culture "from capitalist values" and whose seal is the market which "imposes the bulk of the decisions".

Proposals for action

The meeting has resulted in three documents: 1) Proposals for Transforming Action; 2) The synthesis of the work of the meeting, which underlies and deepens the proposals for transforming action. And 3) the 41 motions and petitions addressed to the Pope, the authorities and the peoples of the countries on certain situations and problems. The *Proposals for Transforming Action* have been the most binding document of the meeting and ratified "that the common and structural cause of the socio-environmental crisis is the tyranny

of money, that is, the prevailing capitalist system and an ideology that does not respect human dignity". It was our comrade **Edilma from the MCW of Guatemala** who was in charge of reading the final conclusions to Pope Francis and the rest of the participants in the meeting. These are the seven proposals:

1) We want to remind Berta Cáceres, spokeswoman for our first meeting, murdered for promoting processes of change and we demand the end of the persecution of all popular fighters. The people defend the right to peace, based on social justice.

2) In the perspective of a participatory and full democracy, we propose to promote institutional mechanisms that guarantee the effective access of the popular movements, native com-

¹Available in: www.movimientospopulares.org



Meeting with the Pope.

munities and the people, to political and economic decision-making.

3) In the perspective of the universal destiny of the goods of nature, we reject the privatization of water and demand that it be considered a good of public domain, in line with the United Nations Declaration so that no person is deprived of access to this basic human right.

4) In the perspective of an integral and popular agrarian reform, we propose to prohibit the patenting and genetic manipulation of all life forms, particularly seeds. We ratify the defence of food sovereignty and the human right to a healthy diet, without pesticides, to end the serious nutritional problems suffered by billions of people.

5) In the perspective of a fair labour reform that guarantees full access to decent work, we propose to implement a universal social salary for all workers whether in the public, private or popular sector.

6) In the perspective of an inclusive urban reform that guarantees the access

to decent housing and habitat, we propose to declare the inviolability of the family home, to eradicate the evictions that leave homeless families.

7) In the perspective of building bridges between peoples, we propose to build a universal citizenship that, without ignoring the original identities, demolish the walls of exclusion and xenophobia, accepting with dignity those who are forced to leave their home. They are called to "work together with Francis so that these proposals can become effective reality as enforceable and respected rights at local, national and international level. We encourage local churches to realise the Pope's messages".

Yes, we are accompanied!

"You are going to be wrong many times ... but it is love that builds a dignified life". "I congratulate you, I accompany you, and I ask you to continue to open paths and to fight. That gives me strength, gives us strength... is taking root" said Francis welcoming

the works presented.

There are many words of Pope Francis that help us to continue walking, building, encouraging. I invite you to read in depth the text of the pope that, for reasons of space, I cannot reproduce here, but I can share some of his contributions, which are like a breath of fresh air that helps us in spite of the difficulties.

"That unjust structure linking all the forms of exclusion that you experience, can stiffen and become a whip, an existential whip that, as in the Egypt of the Old Testament, enslaves and robs of freedom. Some it lashes mercilessly, while constantly threatening others, in order to herd everyone, like cattle, to wherever the god of money chooses.

What governs then? Money. How does it govern? With the whip of fear, of inequality, of economic, social, cultural and military violence, which spawns ever greater violence in a seemingly unending downward spiral. So much pain and so much fear! There is –I said not long ago– a basic

terrorism that is born of the overall control of money worldwide and strikes at humanity as a whole. But terrorism begins when "you drive out the marvel of creation, man and woman, and put money in their place. That system is terrorist. The entire social doctrine of the Church and the magisterium of my predecessors reject the idolatry of money that reigns rather than serves which tyrannizes and terrorizes humanity. And in the face of this "cold breath of fear", he proposes to us mercy, that is, to love people, to be moved by the suffering of the other, to react and to advance in the construction of a new humanity.

Pope Francis endorsed the cry of the "3L" whose humble intelligence favours the bridge-project of peoples as opposed to the wall-project of money" and that "aims at integral human development" against the moral atrophy of this system that prevents the development of the human being in his integrity, developing hyper consumption, an enormous gap of inequality and a profound deterioration of the "common house." Faced with the shame of the tragedy of migrants, refugees and displaced persons "as a result of an unjust socio-economic system and of the warlike conflicts they did not seek"... Francisco asks the popular movements "to exercise this special solidarity that exists between people who have suffered (...) Perhaps by your example and your persistence, some



Participants of the different movements.



Participants in the working groups.

states and international agencies may open their eyes and take suitable measures to receive and fully integrate the lives of so many people. "Giving example and advocacy are ways of engaging in political life" that Francisco wants to see completed with "getting involved in the great discussions", in consistency with that phrase that often repeats "Politics is one of the highest forms of charity, of love", "but at the same time he pointed to two risks in the relationship between popular movements and politics: "letting oneself get put in a straitjacket", as an uncritical acceptance of social policy towards the poor but without the poor" that reduces them to mere managers of the existing misery"; and "letting oneself be corrupted," which is a vice from which nothing and no one is exempt, for which the best antidote is that those who choose to live a life of service to others, acting ho-

nestly and with "a strong sense of austerity and humility", clarifying that this austerity is moral and humane, and" it is the way of living, in how I go about my life, my family".

The WMCW contribution

"What are important for the workers and the popular classes are the analysis and concrete proposals in order to obtain solutions. A Church that opens up and listens to the most disadvantaged people and sees the people standing still despite the difficult situations they experience. For our movements, we must be aware of what happens in other countries that, despite living situations that could not be more painful for many people, still stand and fight worthy... It is our job to make alternative proposals to these situations (Xavier, ACO France).

"We all have participated, we have hope, creati-

vity, utopia ... We believe in the necessity of the participation of the people in political life with the conviction that this world will change and transform" (Manolo, HOAC Spain).

"These days have been a realization that it is possible to work side by side, believers and non-believers, to whom we are united by the same thirst for justice, the same desire to make this world a friendlier place... I came as ECWM coordinator, because in this space of European coordination we are convinced of the need to have a meeting of these characteristics at the continental level. I was charged with taking steps to concretise this reality in Europe" (Manolo Copé, ECWM coordinator).

It is essential the WMCW contribution in these meetings but also in the future work that we have to develop as an international movement.

-To read and to reflect on our movements the conclusions of the meeting and to see in each continent in each country how we can work together, it is a first task.

-Among the conclusions of the meeting, the fifth proposal "the need for a just labour reform that guarantees full access to decent work, we propose to implement a universal social salary for all workers, whether public, private or popular", is in absolute line with the work we have been developing in recent years in the WMCW. It is fundamental to continue in this line of action for the next years and that the work that we have begun to develop with the 7th October campaigns implements in all the places where we are present.

-In July 2017 we will hold our world meeting, we will have the possibility of collecting Pope Francis's contributions and interpellations he makes to us to concretise our future plan of action in the WMCW.



Charo Castelló
HOAC activist, co-president of the WMCW and member of the organizing committee of Popular Movements Meeting

Tanzania: Building a just fraternal and sustainable society

Fraternity

Fraternity is literally translated in Kiswahilia as “Ndugu”; a world that has been in use for Tanzanians to express brotherly or sisterly among members of the community for more than 25 years; especially during the late president Nyerere’s regime. The *ujamaa* philosophy expounded by Nyerere was essentially a practical translation of living in fraternal Solidarity.

SEE

“The basic uniqueness of Nyerere’s Socialism is rooted in traditional African societies, Nyerere’s vision of socialism and an original African contribution was based on the reconstruction and regeneration of the villages community as the basis of community and political life” (Fraternity in Christ; Nyenyembe Jordan, Pauline publication Africa 2005 P 19).

Tough CWM Tanzania is still in its Infancy stage, the fraternal life among its members is as old as the senior members of the communities who has gone through the now five regimes of Tanzania since independence; with the spirit of *undugu* i.e. fraternity among the majority resisting all efforts that has been put to erase it though a systemic change of modes of production and lifestyles.

As of to-date some members of our movement live this fraternity habitually, whereas others consider it as an adage. However all in all fraternity in today’s CWM Tanzania is thrilling as we are discerning its values and importance towards building a just and sustainable society.



Members of the CWM of Tanzania.

CWM Tanzania through HISA scheme (Household Investment Savings Association) is advocating a three pronged advancement among its Members that are to enliven the spirit of fraternal Solidarity.

We are emphasizing on members weekly encounters out of which the pray together make reflections on the Word of God and dialogue on a number of issues both personal as well as group concern. Of interest are the proposed two permanent agendas that keep on revolving: One; how to build a just, fraternal and sustainable group or Small Christian Community.

Second; “Sharing of the bread” the sharing of individual life experiences for the past week i.e. life hardships or success that has been realized by individual members in their household; some strength gathered or threats encountered by them in the course of the week; different new ideas and opportunities that has inspire or dishearten etc.

The encounters are supported by three solidarity actions that are meant to be hands on practice advancement activity for the group or scc. One; individual members are encouraged to save part of their weekly income through purchase of shares (hisa);

whereby eventually the accumulated funds (shares) are to be borrowed by needy members and to be returned after prescribed period with an interest fee. This is meant to facilitate individual economic growth through personal or Family investment initiatives thus the connotation of Households or Family capital accumulation for Investments. Second; is the social development funds; this is a pre-decided fixed rate obligatory contribution; reached to by group member’s consensus after a thorough deliberation. The contributions are accumulated to cater for different social safety nets; those social

needs that surpasses individual capabilities (i.e. arising needs for burial as well as other ceremonies that calls for community involvement; but also to some of the unforeseen incidents that needs quick mobilization of funds). It also provides seed funds for group or SCC's activities. Last but not least; is the ecclesial development fund; again this is a pre-decided obligatory contribution agreed to by the group and paid up by each member for Church development all levels starting from the Small Christian Community through outstation; Sub-parishes; up to episcopate and to the National level i.e. Tanzania Episcopal Conference. The fund is intended to create good habit of prior-arrangement for the up-coming events rather than remaining passive; just to be overtaken by events and start being reactive on whatever comes-up. The three strategic funds are meant to stimulate development among members of CWM Tanzania. Individually, Communally and Institutionally. They form the basis for active experimentation/Implementation of all Ideas that Stem from routine dialogue in members weekly encounters thus enabling hands on practices to wholeness living of fraternal solidarity. The resources mobilized out of the three funds are empowering the base groups/Small Christian Communities to become the voice of the voiceless,

especially the vulnerable of different kinds to and include the migrant. They make it possible to respond to all Contingent Measures that are called upon towards the needy from within or outside the base groups/Small Christian Communities. They are increasingly turning them into learning as well as advocacy platforms not only for the members but also for Marginalized nonmembers.

Women have been exemplarily especially in living fraternal solidarity; they have been excelling in their group performance hence enlivening the WWM base groups on HISA Scheme

The discussion during the weekly encounters is broad based in the sense that members dialogue on various issues including those on the bearing of society, economy, environment, politics and many others that Influence their daily life pattern in their locality. The Interventions sought are not discriminatory, they take into considerations all residents in the area regardless of their religious stands ethnicity or denominations; of course during implementations their

consent is Always sought before being included In the program as everything is done on voluntary.

Women have been exemplarily especially in living fraternal solidarity; they have been excelling in their group performance hence enlivening the WWM base groups on HISA Scheme: now they gaining an upper hand especially by becoming Custodians of the group's trea-

It is now common to find more than fifty percent of leadership being accorded to women in our base groups / Small Christian Communities of course the situation differs as one climbs high in the structure due to limited educational attainment that tends to exclude them from more responsible positions.

There has been tremendous pace of transformation among some base groups / Small Christian Communities; one case in point in the Virgin Mary Small Christian Community of Rukora parish; Kabindi outstation.

This started as a SCC of few members with only 20 households being active but only prayerfulness. With the introduction of the three pronged advancement tool of HISA scheme; the SCC has grown up to about 159 members who have managed to accumulate the savings portfolio of More than 40 mil. Tshs that was redistributed to members in April this years. At the end operational cycle each single share valued at 2000/=Tshs has produced additional 1000 Tshs as a profit. Alongside this achievement the SCC managed to accumulate 350,00/= for social development fund and 280.000/= for ecclesial development fund. And this separate from the other routine obligatory contributions made direct to the Church as instructed the hierarchy.

For our communities that are made-up by peasants in their rudimentary substance

farming practices; this is an achievement; a clear path towards even bigger transformations. However the economic disparities among community members especially the differences between survivors, stable survivors and enterprising segments of the community possess big challenges in integrating their economies. And here comes the importance of fraternity as the common bond towards achieving communal wholeness living.

JUDGE

CWM Tanzania agrees to the statement of the WMCW that fraternity is “the link”; the bridge” which livens the words “just” and sustainable.

This is out of concrete experiences gathered through the short period within which we have actively experimented the HAS scheme. Fraternity has been a prerequisite without which sharing and dialogue among Members especially on sensitive personal issues would be impossible; the review of life (Bread sharing) calls for selflessness and wholeheartedly belief in thy neighbors/group members.

The self-sacrifice for different contributions that is obligatory to base group/SCC Members needs a sense and understanding of fraternal solidarity short of which members would lack achievement motivation.

It is out of these; that living in fraternity imposes special requirement; the spirit of selflessness “do unto others that you would

like done to you”. However once managed, living in Fraternity gives us joy or makes us happy. There is that sense of joining together in mind and spirit which is better reflected in word “communion” this

that means members are not necessarily to be uniform neither are they to be similar, but different as they are, have to integrate their different talents each contributing according to his/her unique capacity and most

righteousness and in the bible it is described as purity of heart. Honest comes from a heart and a mind that is pure, clean and without deception. Thence with fraternal life our actions are painted White with little or no stains and should contribute towards transforming the globe into a sustainable world. Among others we have chosen James 2:14-26 as the guiding text in our efforts to live fraternity life from day to day.

“My Brothers and sisters what good is it for people to say that they have faith if their actions do not prove it? So then as the body without Spirit is dead, so also faith without actions is dead”.

ACT

CWM Tanzania has passed resolutions to adopt measures that will see transformation among its members and our neighbors. One among those Measures is the dissemination of HISA methodologies among all participating Dioceses so that it is adapted by all in their base groups/SCCs.

Already there are some grains of success in at least the entire participating diocese which are 7 Morogoro, Dar-es-Salaam, Tanga, Mbinga, Songea, Bukoba and Rulenge-Ngara. This is only the beginning of the long way towards building a just, Fraternal and sustainable society.



opens-up an important gate towards one's achieving the four basic human necessities thus; physiological, social, spiritual and intellectual. It paves the way to the creation of a just and sustainable society. However building Fraternity demands some Condition which includes honest, mutual involvement in decision-making process, good atmosphere for openness and dialogue, reconciliation and better conflict management with dedicated spirit of service done in humility.

Unity in diversity is another king pin of Fraternity;

probably each gaining or receiving according to his/her needs. This helps to enrich one other hence the core value of Fraternity.

Fraternity confirms our Faith as much as effective way of promoting communion and participation in the actions of love and charity as authentic disciples of Jesus Christ, “to live the Gospel in the spirit of love and service”. With the unconditional love to our neighbors Peace and tranquility prevails.

As already mentioned Fraternity demands honest which is synonymous with justice, uprightness and

Angelo Nzigaye
CWM Tanzania

Report about my visit in Sri Lanka

From 19th to 26th September I visited CWM Sri Lanka before I participated –together with our world Chaplin Guy Boudaud– in the regional seminar south Asia/Chennai/India.

The country Sri Lanka is very interesting because there are different areas. Beaches, rainforests, high mountains, lakes and so on. Down near the capital Colombo the climate is very hot and 2.500 m. oversee level it is very cold. Many tourists are there. The population is divided in rich and poor. There is a part who benefit from tourism but many peoples are unemployed. CWM feels more responsible for the poor and it is active in 7 dioceses and different target groups.

We have seen active woman groups which are working in vegetable, handicrafts, flowers, tailoring and others projects. I was so impressed about the creativeness, solidarity and good atmosphere among the members of these groups.

Another target group are the **emigrants**: the government is pleased about the emigrants because they send money at home to Sri Lanka. But 90% are women as housemaids and the have worker's conditions like modern slaves. This was the motivation for CWM why they are active in this sector.

They have Projects on 4 fields:

1. Women who consider going. There are seminars to motivate the women to remain in Sri Lanka to avoid such terrible experiences.

2. Preparation of the women who have decided to



Sri Lankan women working with plants and handicrafts.

go. There are Seminars to prepare the women with her rights and give them advices for their behaviour.

3. Helpdesk for the women in work who have problems. They write to CWM when they have problems. Sudharma goes to the emigration institution pour complaining or other activities to help.

4. Helping for reintegration after coming home because the women made experiences in a very luxury world. If the come home the most are very disappointed and frustrated because the most are coming from rural area without water pipes and electricity.

In my opinion CWM works very qualified exactly to the point and for the needs of these women. What a good work.

Organic Farming

Groups in different villages make seminars and give advices for organic agricul-

ture. They make also common activities and projects.

Help for fishing families

Fisher families are the biggest group of unorganized workers along the coast. They are faced with a lot of problems. Husbands are often the only ones who earn money for the family. But this income is very poor because there is a fierce competition and the business is depending from different seasons. Unfortunately, many men spend the money for alcohol and the family suffers a lot. Children are often without any education and have also to work because there is no money from the man in the family. CWM helps the families in different projects. They give the women possibility to participate in save and loan groups and exchange their experiences to solve some of the problems. The effort to bring some children in education.

I'm very much impressed about the good work of our sisters and brothers from CWM Sri Lanka. It shows that we are really working on the ground to improve the situation of the affected persons. But another phenomenon admired me. I was during my stay carried from a great friendly atmosphere, solidarity and hospitality. You could feel that we are a family. This is the spirit of our word movement. I thank a lot to all my sisters and brothers which have accompanied me but especially Sudharma Kumudumala and Joseph Anthony Manchanayaka.



Ernst Bodenmüller
Treasurer of WMCW



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