



**World Movement of
Christian Workers**
**Weltbewegung Christli-
cher Arbeitnehmer**
**Mouvement Mondial des
Travailleurs Chrétiens**
**Movimiento Mundial de
Trabajadores Cristianos**

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EDITO



Austerity measures, job losses cynical exploitation of migrants, wars, climate deregulations, racism and so on... Our planet is not doing too well if we listen to the mass media.

But men, women, and the young are standing up to resist these problems. So if we listen to the news on Radio WMCW, we can spot great signs of hopes all over the world?

In Europe, the movement of the «indignant» which started in Spain, is spreading. The Indignant are sitting in front of the Stock Exchange in London, in New York, in the Defense business centre in Paris... The HOAC in Spain and the ACO in Catalonia have offered their support to this movement whose members are mostly young people questioning the liberal economy system and wanting to build another world.

In Brazil, the Brazilian MCW is denouncing the living and working conditions of internal migrants working in the food processing industry. The ACO of Japan has written to the Prime minister about the conditions imposed on the workers who try to repair Fukushima power plant and to the populations who were moved because of intensive radioactivity.

In Africa, the Movement of the Ivory Coast, courageously persevering, in a country that has been deeply hit by the war, carries on a work of awareness raising and training, in spite of all the problems, to build a society based on justice, solidarity and the respect of human dignity.

In Burkina, a neighbouring country, the recent movement ACT shows great dynamism and organizes activities for workers with no training or for those who are most exploited.

So, yes, there are reasons to be hopeful. Young people becoming indignant, people rising up and demanding democracy, the end of their country's looting and equality. A youth that is wanting to build its own future. The globalisation of solidarity is on the move and the WMCW movements, by joining others, take part in this action. Yes, with all those who struggle all over the world for more justice, for peace, for the respect of human rights, we believe that another world is possible, today!

In London, among the indignants who were camping near the City, a young person was holding a placard saying: "What would Jesus do?" He alone could answer this question.

But He, who chased the money lenders from the Temple, who was interested in the victims of social exclusion, He who challenged the taboos of his time when he talked to the Samaritan, he is certainly walking with us along our human paths, sharing our struggles for justice, equality and brotherhood, for a multicultural and mixed population, in which every human being will have a place and will be able to live with dignity.

Jean Michel Lanoizelez, Treasurer of the WMCW

«For the respect of the rights of migrant workers» «No to forced migration and slavery» «Yes to decent work with rights respected»

If we save earth and water we save life!

«Migrating seeds on the wings of the wind, plants migrating from continent to continent, transported by water currents, migrating animals and most of all, migrating man, an instrument of Providence that guides human destinies.»

(Blessed John Baptist Scalabrini)

In Brazil, Migration has been going on since the last century and it continues today. The main causes are: the lack of job opportunities and income, the weakness and general lack of direction of most communities, particularly within the Northeastern region. In recent years, the phenomenon has grown partly because of the growth of the national agribusiness that mostly produces ethanol and sugar. They are mainly young people between 18 and 30 gathered in groups of temporary migrants. They move cross-country relentlessly searching for a future that meets their need for a quality of life, on the personal, social, environmental and familial level.

Most of them haven't finished primary school, because they had to work very young to support themselves as they were away from their families.

These young people suffer greatly from such an early separation. Generally, a prolonged absence disturbs and threatens the family ties in the regions of origin, because many end up creating new families, precarious ones, where they live and work.

They are victims of discrimination, prejudice and Xenophobia; they are driven by need to rent ill-built, unhealthy cabins on the outskirts of the city or on building sites; they are isolated and find it difficult to take part in social life or the life of the local church.

Few migrants remain at school or enrol in vocational training given the total lack of guidance structures

Companies producing sugar or alcohol mainly employ a temporary workforce of country workers coming from the poorest regions of Brazil. They take care of the plantation, the main-

tenance and the harvest of sugar cane for ten months of the year. Employers prefer temporary workers, because permanent workers are more demanding about the working conditions, wages, housing and so on...The average wages that each worker receives for a ton of cut cane is three R\$ 1 and he will have to cut between eight and twelve tons a day. A minority receive approximately 950 R\$ and this salary is the only income of the whole family.



The migrants who work in orange crops complain that the average bi-monthly payment is under 300 R\$, which means that they get 0,35 R\$ from the juice companies for each box of picked oranges and so must pick up the equivalent of 80 to 100 boxes a day. Migrants are expected to have skills such as dexterity and physical strength to withstand the fast rhythm of work and meet the productivity targets imposed by the food companies.

The process of development and modernization of the current model of monoculture (sugar cane, eucalyptus orange, soya and so on) has led to new ways of recruiting, new contracts, a new organization and management of labour in the country. The working methods of the companies in the agricultural business, which have received public subsidies, lead to environmental degradation in many parts of Brazil and violate human rights and labour rights. States, regions of departure and arrival should control and monitor migrants' reality in the field of agro-business; with the purpose of discussing what is at stake

and find appropriate and efficient solutions to fight forced migration. It would also help, thanks to a rigorous law, to punish the habits of «small adjustments» («jeitinho») by some who take advantage of people's miserable conditions, and organize human trafficking, resulting in degrading slave labour and other shameful violence thus violating the basic human right to live and be treated with dignity.

SUAPE – an example of the degradation of a human being

SUAPE: this is an industrial complex that was created by the government in the State of Pernambuco ensuring the development of the northeast. Economically the result is good and the region has a higher growth rate than the other Brazilian states.

However, the government only supports the administration of the complex. Most SUAPE workers go home, but 5 000 migrants stay in the plant. They have good food, they have good accommodation but there is neither room for their families nor any houses close by where they could be accommodated. There is no hospital, no clinics, nothing for leisure. Then serious problems arise: accidents at work, prostitution, alcoholism, drugs addiction etc. The death rate of these workers is rising. The trade unions and social workers don't know anything about these difficulties and so can't speak up to defend the quality of life of SUAPE migrant workers.



Resolution of action of the Brazilian movement: Brazil MTC

- Encourage the members of the MTC to get involved and search for alternative solutions, such as building ties, networking, to participate in the unification of the social movements, gather a popular assembly, be creative;
- Claim a minimum income for those without any resources;
- Enact laws for the protection of migrants
- Provide training by action to MTC members. Spread information on the rights and the true conditions of migrants;
- Demand a real agrarian policy;
- A real family policy guarantees resources and is a support to the development of local economy;
- Establishment of a better deal of resources;
- Need for a family planning policy and a policy of the city.

Letter to the Prime Minister of Japan due to the catastrophe of Fukushima



25 July 2011

From: Mr. Nase IWAMOTO
Movement of Catholic Workers National
Committee of Japan
To: The Prime Minister Mr. Naoto KAN

Protests and demands following the accident at the Nuclear Power Station Fukushima

On the 11 March 2011 the earthquake in Northern Japan caused irreparable damage in the Fukushima Nuclear Power Plant. Currently it is unclear how this will end and words fail to describe the feelings brought about by the sudden evacuation order forcing people to quit where they live.

Workers who are using all their might to stop the nuclear leaks, especially those who work on site in fear of an explosion (as many newspapers say they are not of regular or contracted employees) are at the heart of hope not to be injured in this hard work.

The myth of safe nuclear energy has now disappeared. We demand that not only adults but also children who will be the future leaders of this country, can live in peace as soon as possible; we protest at the treatment of the evacuees and the workers. We want us all to turn towards values which enable a safe non-nuclear life.

I. In thinking about the nuclear plant workers and food, we ought not just simply to give numbers of the levels of irradiation. But rather to ensure that life is a priority, and we must identify what is used as the basis of security.

II. Let's not leave to chance that there will be an immediate return of those residents forced to evacuate from strong radiation zone. After having identified the exact levels of contamination, it will be necessary to quickly establish a concrete plan sufficient to ensure they have land and alternative employment in order for them to live.

III. There is concern that the current electricity company wishes to restart the production of energy with support from the government, economists and scientists who are proposing normal electricity production on the reopening of the plant (security having been assured of course). This kind of direction must be stopped.



What do we want?

I. To give the necessary instructions that the nuclear power station at Fukushima and of course all other nuclear electricity power stations companies strictly respect the laws on health and safety of workers.

II. In a particular way, to quickly establish a book of radiation victims that should also extend to residents of neighbouring areas, who will be able to take legal steps if they discover in the future they too are victims.

III. That after a serious examination, to make public the causes of the accident its relation to the earthquake/tsunami, and the extent of the work carried out for the completion of the clean up of all the debris created by this catastrophe.



IV. To demand that Japan transmits to those countries that wish to base their development on atomic energy, its own experience of atomic energy and its position not to depend on it, nor to export it and that mankind cooperates to build a civilisation that does not depend on nuclear energy.



Catholic action of workers (ACT)

The catholic action of workers is a movement of catholic workers in Burkina Faso. Burkina Faso is located in Central West Africa. It is 274,300 square Kms large. On its borders, we find Mali (North and West), the Ivory Coast, Ghana, Togo and Benin (south), Niger (East). It is a country of immigration and emigration of approximately 16 million inhabitants.

The movement was created on June 8th, 1996, after a few activists became aware that the lack of framework for dialogues and actions threatened the lives of many workers.

The priority of the movement is to be part of the apostolic effort made by the Church towards the world of work, through training its members to have a christian approach of the lives of workers starting from the realities of the world of work, in reference to the social teaching of the Church.

The name given to the movement «Catholic Action of Workers» since its first assembly is not meant to exclude those who are not catholic; it indicates where its inspiration comes from. The movement is open to everyone.

The CAW's primary concern is the workers who are threatened and disadvantaged in their human hope. They are jobless or have precarious jobs or are exploited, defenceless women and children.

Now, the movement is present in 8 out of the 13 dioceses of Burkina; there are 408 members and sympathizers, who are men and women with or without a job.

Since 2006 CAW works according to a plan. The theme they've worked on since December 2009 has been «globalization and migrant workers». A number of activities have already been done including the reinforcement of the abilities of the members of the national bureau.

Two research projects were achieved: the first one was about «The conditions of life and work of those who work in pubs, restaurants, hotels and house servants», and the second one was «an inventory of the labour and vocational training markets in Burkina Faso». For each research there was an argumentative exposé made for lobbying



Plans for 2010 – 2011

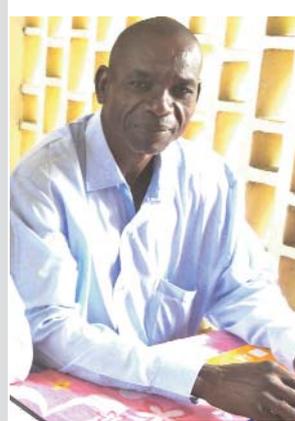
- Evaluate the impact of the lobbying of employers and authorities to improve the conditions of life and work of the workers mentioned in the first research project, and for access to decent work for all the young and the jobless people who were the target of the second project.
- Educate and organize workers in pubs, restaurants, hotels, and domestic servants who are members of associations in Burkina Faso. Train and inform workers in pubs, restaurants, hotels as well as domestic workers about their rights and duties.
- Offer information and support to activists of the CAW who have lost their jobs or who are unemployed to enable them to get a job.
- Create a directory giving the means of finding financial support or addresses of vocational schools to job seekers.
- Organize training sessions for AGR to encourage self employment among jobless people.
- Develop the abilities of members of the national bureau of CAW in planning activities (logical framework)
- There will be a financial support of World Solidarity (WSM Belgium aid agency). The movement has a year partnership with them for the second time.

Besides; CAW will have celebrations for the second time! The Migrants'Day, the international woman's day (march 9th) and labour day on May first.



Finally the movement was happy to welcome Father Boudaud, the international chaplain of the WMCW, in Ouagadougou, who came on a working visit.

- He visited the archdiocese of Ouagadougou on August 16th where he was received by Father Ouedraogo, vicar general.
- He had exchanges with the priests of Burkina who were chaplains of the movement
- He had exchanges with members of CAW at different levels
- Father Boudaud visited the city of Ouagadougou and the site of Lango.
- He celebrated the Eucharist with Father Wendkato Ouedraogo, National chaplain of the CAW and Father Christopher, chaplain of the English speaking community in Ouagadougou.
- Then Father Guy and Father Alain led a radio programme: Radio Ave Maria. They talked of the WMCW of the results of a seminar which took place in Cotonou.
- He met the Bishops conference of Burkina-Niger. He was hosted by Father Paul Bouda, general secretary of the CEBN.
- The climax of his stay was the evaluation of his visit with members of the diocesan and national executive bureaux in Ouagadougou, in CAW's headquarters.



"It is with great sadness that we have just learned about the death on Wednesday the 11th of January 2012 following a short illness, of our dear friend Jean de DIEU SOME, a leader of the MTC of Burkina

Faso. Jean was a flag bearer of the MTC in his country and under his leadership, the movement has become recognized as a dynamic organization.

The participants at the seminar in West Africa held in Benin in August 2011 were able to appreciate his faith and his wide range of commitments and to his migrant brothers.

His departure makes us feel sad, but at the same time invites us to continue the service of our brothers throughout our movements. Let's live in hope as he leaves us, certainly he will be welcomed in to the peace and light of Christ, of which he was an exemplary witness.

We assure his family, his many friends and all the members of the MTC of our support as we remember them in our thoughts and prayers."

The Bureau of the WMCW
Brussels 16 January 2012

Movement of Christian Workers (MTC) in the Ivory Coast.

1. Presentation

Former members of the Young Christian Workers (YCW) together with some other adults started the Movement of Christian Workers of the Ivory Coast in 1983. It is a movement of education, formation and evangelisation and the promotion of humanity. It brings together working-women and men, the unemployed and retired workers who are actively engaged in building a society based on solidarity and justice. They are men and women who want to struggle against poverty, unemployment and the degradation of human values.



2. Objectives of the MTC Ivory Coast

The MTC has established the following objectives:

- To create solidarity between Christian Catholic workers and the Catholic Church and the victims of social exclusion.
- To engage in the construction of a more just and fraternal society based on solidarity and is more democratic with reference to the social teaching of the church.
- To participate in the work of evangelisation in the world of work, via a model of life with a keen professional conscience.

3. Characteristics of the movement

Four (04) elements characterise the MTC:

The MTC-Ivory Coast is a Christian (catholic) movement.

The MTC-Ivory Coast is a movement of working men and women.

The MTC-Ivory Coast is a movement of formation through action.

The MTC-Ivory Coast is a movement open to other groups and associations that pursue the same objectives as itself.



4. Creation of the MTC in the Ivory Coast

Since the year of its creation in 1983, the MTC has not been strongly represented in all the dioceses. It has been hard up to now. The causes are both internal and external. The internal causes are that the various Executive Boards have been able to establish an effective extension of the movement. As for external causes, they are related to difficulties with some parish priests concerning the installation of the movement.

Prior to the socio-political crisis in the Ivory Coast, the movement was established in five dioceses, namely: Abidjan, Yopougon, Grand-Bassam, Bouaké and Daloa. But since the crisis began in 2002, teams from the dioceses of Bouaké and Grand Bassam no longer exist. Our ambition is to extend the movement to all the dioceses and parishes in the country.

5. Actions of the MTC-Ivory Coast during the last four years

- Revitalisation of the Non-functional teams
- Extension of the movement;
- Organization of May Day each year with a socio-professional category. Messages from the MTC to places of work and public authorities;
- Celebration of International Women's Day each year with a message from the MTC-Côte d'Ivoire addressed to women and the



- population;
- Participation in the project "Social Action in Urban Areas" with the CERAP;
- Etc.



Celebration of International Women's Day, 2011. A conference was moderated by a panel of four women lawyers on the theme: "discrimination against women, what solutions in Ivory Coast?"

ACO Katalonien – The Indignants

The members of the Workers Pastoral of Catalonia (movements, delegations and associations) are delighted that the movement called M-15 and the camps of the indignants shake our consciences.

It is time that citizens respond clearly and forcefully against the current social conditions and poor working conditions. It is time that people say "no" to the perpetuation of an economic, social and political system that does not meet the urgent needs of the majority of citizens, who are becoming poorer and socially excluded.



The movement of the indignants became strong but nothing was improvised. For a long time, many people were trying to promote a social conscience, denounce the abuses of the economy and seek to demonstrate that "another world is possible". We hope that this will lead to real proposals for change and renewal in society and of sustainable policies.

We believe that the movement "for a real democracy now" and the proposals it is making are worth listening to. That is why we protest against the disproportionate and repressive action of the security forces last Friday.

We welcome the participation of so many young people who are supporting this struggle and all those who fight for justice and peace, solidarity and social change, values that we learn by the word and actions of Christ in his Gospel.



Groups of Christians that we represent have long worked to train people to make a critical awareness vis-à-vis the capitalist system and solidarity with the poor of this world. In our journey we met several other groups (trades unions, political groups, cultural, social...) and were able to share our friendships and our hopes.

We encourage Christian churches of Catalonia to promote solidarity and participation in any project proposing a human transformation of people's lives and our society because we believe this transformation is not inseparable from the project of the Kingdom of God.

Barcelona, 28 May 2011

Christian Workers Movement of Catalonia and the Balearic Islands: ACO, HOAC, YCW, MI-JARC, worker-priests, religious neighborhoods, and delegations of the Workers Pastoral dioceses of Catalonia.

HOAC Spain – The Indignants

Since mid-May, The indignant have been sitting in Spanish cities squares (Madrid, Barcelona, Bilbao...)

They are mostly young people; they are calling for change and want to build another future. This movement is growing in Greece, France, Portugal, Germany, United Kingdom, and USA.



The Spanish HOAC has published the following article in its May 2011 news bulletin.

Crisis, Democracy, Politics Be indignant, react, and act!

It is admitted that one of the successes of our society, of our culture, is the recognition of the value, the respect and defence of human beings. And yet, there are voices that speak of the opposite, a complete lack of respect of human dignity and what's more serious, they speak of a total passivity .no reaction whatsoever. And they call out at us:

Be indignant! React!

If we wonder how we can evaluate or measure the respect of human dignity we have to agree that such opinion doesn't exist when the soul doesn't mind being trampled. Are they right those who call out at us, or those who have always been recalcitrant, unable to spot the positive signs of time?

Let's have a closer look.

Almost half of the young people under 25, they don't have a job, a lost generation, maybe the one that was best prepared in our history.

Over half the pensioners have a pension that's below the poverty line. And we don't react. Less than half the work force has a permanent

employment contract, a job that generates social benefits, such as the right to a decent pension. The number of poor people is increasing: 9 million. Child poverty reaches 25% of the children. The right to have a home, school education, health care, unemployment benefits, are disappearing or shrinking, or is more restricted. Meanwhile we have to contract with those who caused our ruin. Those who caused the crisis because of their ambition, those who take decisions through the markets have succeeded in having all of us save them from their own downfall.

Now they tell our governments what they must do to get out of the crisis and our governments execute their orders to insure their benefit even if it means ruining us. And we don't react.

Last May, on the 15th, we, the indignant, took to the streets in 50 cities. We were a crowd with many messages full of humour: "there's still a large part of the month to go at the end of my wages", "This is not a crisis, this is a fraud" Others were carrying placards on which were written: "fired" or their dole cards, stuck on their chests.



All were demanding true democracy.

This step is very important, because we eventually claim we are indignant and we express it publicly. There is still a long way to go before we get organized, mobilized and can manage the problems we have. But this is not the most important. Our hardest job is to refine the motives that drive us, if we don't want to reproduce the morality or the ethics of those who led us where we are. They've inoculated us with the virus of individualism and the personal satisfaction of owning possessions. If



we claim to defend human dignity without questioning neither one nor the other, the result will be the reproduction of the cultural habits that led us to this situation, even if we have got a job and if our personal prospects are better.

The great challenge for us is to show there is no individual solution, that the individual solution is one of neoliberalism. We have to show that opposite way is the only solution, which

is giving; the only way to struggle out of my problems is to struggle for other people's problems. Love is the secret of human happiness: the one, who gives his life for others out of love, finds a new brighter. 'Life'.

So, be indignant! React! Act!

In front of the injustice done to your neighbour, don't try to find your personal solution; it will be given unto you!