



CWS

@world

ACTION AGAINST POVERTY

Autumn 2013



THE HINDU
15.02.13
No more silence on domestic violence, say women
is enough and we do not want to lose our brave hearts and homes



CWS Getting Great Results!



Plus

Safer Bus Stops in India
Get Ready for the Greed Line

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Action by Churches Together

The essence of Christian World Service....



By Pauline McKay, National Director

Some partnerships show us the essence of what CWS is about.

This edition of @world gives us such a glimpse on the front page, both in the happy faces of the Indian women and the newspaper headlines showing that the Indian media now treats their concerns with respect.

The event is one of many organised in India for the global campaign about stopping violence against women, One Billion Rising.

The campaign is based on United Nations figures that show one in three women are assaulted in their lifetime, a figure that translates to One Billion women worldwide.

The cover shows the sheer jubilation of women who now know their concerns and issues are being taken seriously. Their long journey to this point has been helped by CWS.

CWS has been working with EKTA in India since 1993, bringing their spokeswoman Bimla Chandrasekar to New Zealand for the Women at Work

campaign in 2000.

They are one of the many success stories in India that the partnership between you and CWS has made possible.

Our international programmes coordinator, Trish Murray saw EKTA during a trip she made to India in November to see how the six partner groups we have there are going.

The fact that EKTA has now been able to play a strong role in the present Indian debate on violence against women reflects the long term commitment of them, CWS and our supporters.

It shows the essence of what Christian World Service is about.

Along with commitment goes the need to adapt.

In the last year CWS has made some decisive moves toward modernising the organisation to meet present day demands.

We are an institution but we are also one of a total of 25,626 charities operating in New Zealand.

This competitive climate has meant we have been on a steep learning curve since the Board faced with unfriendly Government funding policies resolved to turn CWS back into a self-funding organisation.

I have been finding out what works for other similar scale organisations and one message that keeps coming back is that the best have a strong base of regular donors donating either monthly or bimonthly.

If we had half of our donors making the switch to regular donations our ability to do our work in the wider world would be greatly increased.

More regular donors would provide increased cash flow stability. To do it now go to www.cws.org.nz, hit the donate button and go to "want to do more".

It would make our ability to commit to groups like EKTA in India all the greater.

It's an idea I'd like you to think about, but don't let it stop your usual @world donation this time.

CWS is now also well into our governance review which was delayed by the Christchurch earthquake cycle.

The CWS Council met and endorsed the governance proposals in November and it is now planned to send the new changes out to supporting churches at the end of March.

Board nominations from churches need to be in by June 2013. It will mean that supporting churches will have direct representation on the Board.

A Special General Meeting to discuss and ratify the proposed constitutional changes would then be held once regular audited accounts are available, probably in September.

This and the following AGM may well be held in Wellington this year.

Pauline McKay

COVER PHOTO

One of Christian World Service's Indian partner groups, EKTA, at some of the celebrations for the success of their major campaign to promote the UN's global "One Billion Rising" campaign to promote safety and security for women from violence. EKTA is a very visible and respected advocate in India on issues like gender awareness and safety for women and children.





“Fix this bus stop” is the message from the EKTA women's group who have made city safety one of their recent projects.

EKTA is one of six partner groups for CWS in India.

The very obvious pleasure of group members at recent media publicity and official support should not obscure the sheer hard work the group does.

Their success in getting the “One Billion Rising” message across was the result of years of hard work coinciding with the recent appalling rape of a young Delhi woman.

The attack drew global condemnation and may well turn out to be a historic turning point for women's issues in India.

Before these events EKTA was also

involved in the international Safe Cities campaign to promote women's safety in public spaces.

As part of this project EKTA set up a comprehensive study of the safety deficits that women face in the city of Madurai last year.

Rather than a generalised study they built on work done by other groups in Delhi and Sakhi and put their attention on a specific area, in this case the Periyar Bus stand in Madurai, Tamil Nadu.

“This initial step has enabled EKTA to identify some of the factors that inhibit women's mobility and sense of security on city streets, in bus stops and stands and in markets” says their report.

After a training session six EKTA staff went to the Periyar bus stop to do the safety audit.

They chose it because it is one of the main bus stands in Madurai, centrally located in the heart of the city and used for many purposes, both transport and business.

This process included drawing detailed maps and marking observed safety deficits, such as lights that did not work and inadequate and unsafe toilets.

The safety audit has already produced both short and long term goals.

Short term the message for the authorities is “fix this bus stop”. Long term EKTA have concluded that real lasting change will only come when more women are trained and able to take part fully in the planning and design of urban facilities.

The team also asked people about their attitudes toward the safety of the site and got a very mixed response depending on the gender of people responding.

The report says that: “In interviews several men insinuated that women are responsible for their own safety and should consider how they dress and what time they are out in public.

“Such attitudes put sole responsibility for women's safety on women themselves, instead of on the perpetrators of violence, and do not offer constructive and just actions to promote women's safety and mobility,” it says.

Happily in the changed social climate of India the call to the authorities to fix the bus stop faults has already got action.

“The brief report on the safety assessment in the bus stand has made the authorities review the situation and immediately they have visited the bus stand and instructed the police to be sensitive to concerns raised” said EKTA director Bimla Chandrasekar. ■





"A Penitent Pilgrim" visits CWS.....

A highlight for Christchurch CWS staff and supporters was the November visit from World Council of Churches Asia Secretary, Kim Dong-Sung.

During his visit he saw and heard of the impacts of the Christchurch earthquakes, appeared on Kim Hill, and learnt about the "earthquake theology" emerging in Christchurch.

"I am here on a pilgrimage of penitent solidarity, as a pastor an act of penitence is required from me for not having been here during your time of suffering in the earthquake," he told a Christchurch CWS audience.

"It's taken me over a year and I apologise for being so late.

"There are people and churches around the world who are still thinking about and praying in Christ's name for the people of Christchurch.

"We continue to hold you in our prayers."

Rev Kim explained that he had been in his role since May 2010 and that part of that pastoral role

involved both training and empowering people in the global diakona.

He has a direct connection through the World Council of Churches with Pauline McKay, CWS national director, who represents the specialised ministries on a WCC committee.

He restated that his pilgrimage called upon him to firstly listen and learn, with a special interest in finding out how the direct experience of disaster in the earthquakes had affected Christchurch's Christian community.

"I want to hear about how you as Christians have chosen to respond to this situation and maybe about how you can utilise this situation to think about what building a just community would involve."

He was told by some attendees that the quakes had highlighted the lack of justice in how Government dealt with people and how people dealt with people.

The Christchurch churches had played a strong role in post disaster relief and after some conversation and engagement there was a sense they were slipping back into denominational roles.

The Government had given an unwelcome message with the design for the new inner city of Christchurch which had "no planning for the spiritual dimension in the inner city"

Churches had felt overwhelmed with the immediate post-quake generosity of

Above: Ruined Christchurch churches like this Methodist one have also impacted on the rest of the country's churches in insurance costs and awareness. Another result has been both an upswing in interest in Christianity and the rise of "earthquake theology" in Christchurch.

people but were now dealing with the realities of displacement.

Church buildings in Christchurch had either gone or were going, either because of earthquake damage or risk but this was now rippling out to the rest of New Zealand.

A local group had been involved in pulling together the considerable amount of "earthquake theology" that was being produced in Christchurch by Christian thinkers.

This had gone to the Christian Conference of Asia.

Kim Dong Song thanked people for their contributions to his understanding on his pilgrimage. In response he gave a talk on the challenges for churches everywhere.

"One thing we are finding globally is that churches are very good at being charitable and caring for our neighbours, but we have become much less strategic and effective in dealing with the structural issues that are causing many of these situations.

Christians were duty bound when faced with a crisis to turn to the Bible for guidance.

"It helps when we are trying to address realities." ■



Kim Dong-Sung, Asia Secretary for the World Council of Churches who visited New Zealand last November.

Get ready for the Greed Line...

Get ready to hear much more about the Greed Line.

The Greed Line is the line below which you use only your fair share while above it you take more than you need.

It's a challenging concept which caused a minor sensation when World Council of Churches, Asia Secretary, Kim Dong-Sung spoke about it during his New Zealand visit.

It is very much the collective brainchild of the World Council of Churches and the wider global faith community.

The Greed Line will be fully unveiled at the World Council of Churches General Assembly in Busan, South Korea this year.

It is the first attempt to set tangible benchmarks for greed in the modern economy.

Rev Kim was also in Brazil in October 2012 to take part in a Global Ecumenical Conference on "New International Financial and Economic Architecture".

This was another stage of a major global dialogue seeking new ways of running the world economy on more "little people" friendly lines.

The Greed Line project was a very significant initiative, said Kim Dong-Sung.

"We have come to realise that our mission is not just about lifting people out of poverty, it's about how we live together and to do this we need to be willing to talk about sin and greed," he said.

Rev Kim's view on alternative economic thinking can be fascinating. A scheduled

15 minute Kim Hill interview turned into a 45 minute pre-record which aired on Saturday, November 17.

He told his Christchurch audience at CWS headquarters in early November that the World Council of Churches had been wrestling with free market challenges since the 1980's.

That had been when society had first been faced with the "free flow privatisation of the public sector."

This tide had many names, Rogernomics here, Thatcherism in the UK, Reaganomics in the United States.

Everyone had had their own experience of it but even before that much theological thought had gone into challenging market theory.

"We are not ashamed to call this the sin that it is, the evil that is selling ourselves to Mammon," said Rev Kim.

The fight against neo liberal economic thought had been as divisive in the ecumenical movement as in wider society.

"Some churches were not so keen to call the evil, the evil, or the sin, the sin of globalisation of capital and free markets.

"We have been constantly fighting an uphill battle."

Much of the "engine room" work on developing the Greed Line has been overseen by the World Council of Churches head of Poverty, Wealth and Ecology, Dr Rogate Mshana.

Dr Rogate told CWS that there would



A natural disaster pushed these Haitians further below the poverty line, but is it those living above the Greed Line who are helping keep them in need?

be very specific indicators in the final Greed Line.

"We are not only interested in individual greed but also what can be termed "structural greed" where greed is institutionalised and only groups of people accumulate wealth while others have hardly anything", he said.

The goal was to prepare indicators which will guide people as individuals, governments and corporations to address inequality, poverty and ecological destruction.

"A list of most greedy people, or corporations, or countries could be established each year to shame them and advise them for sustainable living", said Dr Rogate. ■

Photos: Magnus Aronson/ ACT Alliance





A religion for slaves and women?

By Richard Randerson

This quote from Friedrich Nietzsche would spark robust discussion. It seems counter-intuitive, but think of the huge outpouring of rage by the women of India over the gang rape and murder of a 23-year-old student in December. Many religions would have been represented among those expressing pent-up feelings of grief and anger over the oppression and abuse of women.

Extend the categories to include the poor and we see the streets of Greece and Spain thronged with citizens protesting the austerity cuts, or youth unemployment rates of up to 50%. Unemployment runs at a lower rate in New Zealand, but what society can countenance young people with all their life before them coming out of school with nothing on offer by way of meaningful work, training or other activity?

St Francis of Assisi said that in living amongst the poor he often felt the poor were preaching to him. Because the poor had very little, and their lives were so vulnerable, they put their trust in God. The rich by contrast were surrounded by all the securities of money and the good life and hence trusted in themselves. Jesus said: 'It

is easier for a camel to go through the eye of a needle than for a rich person to enter the Kingdom of Heaven'.

From these perspectives it is easier to see what Nietzsche might have been meaning when he said religion was for women and slaves. It is the poor, the oppressed and the marginalized who see more clearly the Gospel message that God's love is for all.

When we feel secure in our own life and surroundings, we might contemplate the people in Christchurch or Haiti who, after devastating earthquakes, had to survive without homes, adequate food and water, sanitation, or hope for the future. Civil Defence has given us a clue as to what it might be like in their advice to stock up on water, canned food, candles and blankets.

Or think of the thousands of children who live below the poverty line in Aotearoa, and of their parents who slave day and night to put food on the table, maintain a roof over their heads, or support an education that will give them some hope for the future.

Jesus knew what it was like to live among the poor and the oppressed. He felt the pain of rejection as he died on the Cross. But in the midst of suffering he reached out to God: 'Father, into your hands I commend my spirit'.

Such trust was vindicated in the reality of Easter. God's love triumphs over evil. Hope overcomes despair. Christian faith is indeed good news for the poor, but also a challenge to those who feel secure. Faith calls us to put our trust in God, and to be channels of God's love to those in need. ■

Richard Randerson is a retired Anglican bishop living in Wellington

...secure in our own life and surroundings, we might contemplate the people in Christchurch or Haiti who, after devastating earthquakes, had to survive without homes, adequate food and water, sanitation, or hope ...



Kate Truman, innovator and artist, made her own Advent calendar using CWS Christmas Appeal ingredients.

CWS Christmas Appeal catalyst for creativity...

The recent CWS Christmas Appeal campaign against land grabbing in the developing world has got a very strong, favourable response.

In some cases the "Save My Place" campaign has inspired supporters to try out new ideas for CWS fundraising.

One favourite idea in the Christchurch office was that of the Dunedin supporters led by Kate Truman, (aged 12 at the time), who merged the Christmas Appeal to create their own Advent Calendar.

Kate and long-time CWS supporter Angela McMorran sent CWS an example of the calendar.

"Dear CWS staff", they wrote.

"For the last two years we have been receiving your advent calendar. This year, however, we decided to make our own.

"We used information from your "Save My Place" campaign to write about 5 countries, one for each Advent week with Christmas day having its own.

"We have made 42 calendars and have distributed them to members of our church. We have enclosed one for your enjoyment.

"We will be keeping in mind each situation as each day on the calendar tells a person's or people's stories. We have included donation envelopes in people's calendars.

"Yours sincerely

Kate Truman (12) and Angela McMorran."

In other cases the story of how CWS was trying to support peasant farmers to hold onto their land against land grabbing governments, corporates and pension funds sold itself.

When CWS sent a copy of the Christmas Appeal theme and story to one Auckland based reporter she rewrote it for an Australian paper. ■

Haitian partners getting great results

Continuing support for Haiti from CWS supporters is helping our partner group there do some amazing grassroots work.

CWS support for Haiti was quick and direct in the aftermath of their devastating 2010 earthquake. Donations went to immediate relief work and CWS also sent their media officer to help with fact finding in the immediate aftermath.

Photographs from that trip earlier on in this edition of @world used to illustrate the Greed Line story are a reminder of the extreme poverty of Haitian life.

While CWS donations for the quake relief went via our global partner group, the ACT Alliance, the longer term relationship has been with the ICKL (Institute Cultural Karl Leveque) group.

In the last three years CWS has sent ICKL (NZ) \$373,043 with much of this coming from the focus from New Zealand Presbyterian and Methodist women on Haiti as a special project.

ICKL is very clear that in their view the best way for people to help them is to help Haitians help themselves. Much of their work is done out in the countryside where rural poverty is a grim daily reality.

They have helped rebuild schools ruined by the earthquake and equally importantly set up the economic

BEFORE



AFTER



structures that enable poor communities to pay for their schools.

Education is not free in Haiti but there is a deep understanding that it is also the key to a better life for Haitian children and their families.

Many schools are managed by local peasant groups like those supported by ICKL.

ICKL takes a holistic approach to social and economic development and has been helping rural Haitian communities develop a raft of measures to increase their economic wellbeing.

In the last year they have helped more than 300 farmers with seed distribution, goat breeding and other projects through microcredit programmes.

Three small community businesses have been either set up or expanded

to supply funding for four community schools in Marigot, Belle-Fontaine and Verrettes.

To cite two examples the school in Belle Fontaine is run by the Planters Belle Fontaine grouping while in Verrettes the community school is run by the Force for the Defence of the Rights of Haitian peasants.

Much like the "little red hen" story many of us recall from childhood the businesses include a grain mill in Tet Kole Marigot and two bakeries in Belle Fontaine and Verrettes. Work is also now starting on a third bakery in Dorilas, Petit Goave.

At the same time ICKL has helped fund repairs to 41 earthquake damaged homes in Dorilas while also supporting 71 local farmers to learn and apply more efficient farming techniques. ■

Food focus ideas still fresh after Lent and Easter...

Lent and Easter may be over but some of the exciting ideas and resources on food issues from CWS are still fresh and worth checking out.

CWS committed to an on-going focus on issues around food and fairness several years ago.

Sometimes this focus has led to surprising directions such as the land grab focus of the recent Christmas Appeal where research showed land was being stolen from small scale farmers.

This theft meant that far from food becoming fairer small

peasant producers were being robbed of their best resource, their land.

This year the food campaign has been formalised somewhat under the banner of "Make Food Fair" and CWS advocacy co-ordinator Gillian Southey wrote and compiled Harvest and Lent Resources for this year under this label.

You can still find the thoughtful and incisive results of this research online on the CWS website www.cws.org.nz

This treasure trove of topicality and inspiration

around food issues can be found either in the front page banner or by clicking on "The Issues" and then "Food" and then "Harvest Lent Resources 2013".

Included is a thoughtful meditation from the Rev John Bluck called "Share Your Blessings", and "Why Waste Food When people are Hungry?" by Kate Day, a reflection with questions and answers.

Kate Day recently completed her Master's degree on the social responsibility of New Zealand supply chains.



She now works as a campaign assistant at the Social Justice Unit of the Anglican Diocese of Christchurch. ■



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others to help
themselves**

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Autumn 2013

Christian World Service has been doing a world of good since 1945. Established by the New Zealand churches to help in war torn Europe, we now assist groups around the world – helping communities survive disaster, overcome poverty and build dignity and self-reliance. We stand up for the powerless and campaign for social and environmental justice. CWS provides help where it is needed – regardless of race, region or religion.

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