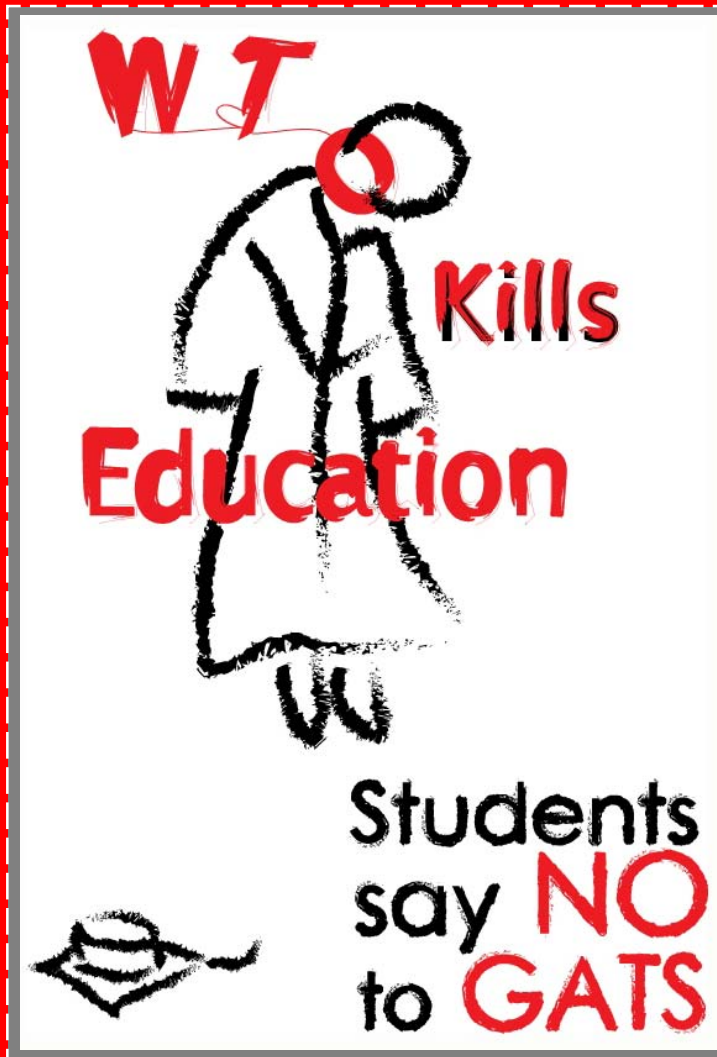


# PRAXIS

Newsletter of the WSCF Asia-Pacific Region  
No. 3, September - December, 2005



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## **P R A X I S**

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WHILE OUR GOVERNMENT MINISTERS were negotiating our lives and the future of the world's people inside the Hong Kong Convention Center (HKCC) from December 13 - 17, 2005, over 7,000 people took part in the street demonstration in Wanchai, just a few kilometers away outside the convention center to protest the on-going World Trade Organization (WTO) Ministerial Meeting. Shouting slogans like "Junk Junk WTO" and "Kong Yee Sai Mau", the people of Hong Kong welcomed the farmers, fisherfolk, migrant workers, women, students from all over the world which gathered to take part in the parallel event called the People's Action Week on WTO at Victoria Park. Together with the churches and ecumenical organizations, WSCF marched peacefully to show our solidarity with the people and our common resistance against the collusion of our governments with the global economic powers led by the United States (US) and the European Union (EU), the modern-day Empires.

It was a momentous event for the global people's movement as we showed our unified resistance against the Global Empire and unmasked the true nature of the WTO, a willing machinery of the economic and political expanse of the global multi-national corporations and trans-national corporations.

We end the year 2005 with the image of people's resistance, a fitting reminder for Christians on the true meaning of this advent

season. Christ lived and struggled with his people, he died on the cross so that we may have life in its fullness. To follow Christ is to be called to witness, to struggle, to bring healing to the suffering and the oppressed people in our societies. In this issue of Praxis we highlight the impact of WTO's trade policies on the youth, specifically the General Agreement on Trade and Services (GATS) and its impact on Education. The editorial decision to focus on this issue was foreboding, like the sword of Damocles waiting to drop and bring death to the unsuspecting. We have long anticipated with trepidation the unprecedented liberation, privatization and commercialization of education on a global scale, under the GATS. On December 18, 2005 the sword was finally dropped unto our heads when the 6<sup>th</sup> WTO Ministerial Meeting pushed the Least Developed Countries (LDCs) to further open up its basic services to the onslaught of foreign capital interest, including education.

In this issue, the article written by Maude Barlow, provides a closer look of why education is threatened under the GATS, and how it will affect the people. The statement issued by the International Students and Youth Network Opposed to WTO (ISYNOW) presents us with the position taken by international student organizations, including WSCF AP.

The Biblico-Theological Reflections of Dr Roger Gaikwad on 1 Samuel once again gives us a foreboding message of how the people will be affected if we allow ourselves to be ruled by modern-day Empires. The loss of freedom, loss of property, loss of equality are the ultimate sacrifice of the people in the age of the Empire.

And finally, this issue of Praxis pays tribute to the life and times of a great ecumenical leader, Dr. Feliciano Carino, the first chairperson of the SCM Philippines and former General Secretary of

WSCF. We dedicate this issue to Feli as we remember his contribution to WSCF and the global ecumenical movement.

As we celebrate Christmas, I enjoy you to reflect and remember the suffering and the oppressed, and re-dedicate ourselves to continue working in solidarity with the people to make this a better, just and compassionate world.

A liberating and meaningful Christmas to all of you!

In solidarity with the people,

Necta Montes Rocas  
Regional Secretary



***From customary to creative, peaceful protest scenes outside sensationalist media:*** ISYNOW members (left) marching in the streets of Hong Kong. A Catholic Korean farmer (above) bearing cross.

***On the cover:***

Cover art done by Ms. Lee Pui Sze, depicts privatisation policies of the WTO as death sentence for students.

# WTO, GATS and Its Impact on EDUCATION\*

by Maude Barlow

*Maude Barlow is the National Chairperson of The Council of Canadians, Canada's largest public advocacy group, and a Director with the International Forum on Globalization.*



## What is the GATS?

The General Agreement on Trade in Services is one of the more than twenty trade agreements administered and enforced by the WTO. The GATS was established in 1994, at the conclusion of the "Uruguay Round" of the GATT - the General Agreement on Tariffs and Trade - and was one of the trade agreements adopted for inclusion when the WTO was formed in 1995. Negotiations were to begin five years later with the view of "progressively raising the level of liberalization." These talks got underway as scheduled in February, 2000, chaired by Canada's Ambassador to the WTO (and former International Trade Minister) Sergio Marchi. The common goal of Europe, the U.S. and Canada is to reach a general agreement by December, 2002.

The mandate of the GATS is the liberalization of trade in services and the gradual phasing out of government "barriers" to international competition in the services sector. It is what is called a "multilateral framework agreement," which means that its broad commission was defined at its inception and then, through permanent negotiations, new sectors and rules are to be added.

Essentially, the GATS is mandated to restrict government actions in regards to services through a

set of legally binding constraints backed up by WTO-enforced trade sanctions. Its most fundamental purpose is to constrain all levels of government in their delivery of services and to facilitate access to government contracts by transnational corporations in a multitude of areas, including public health and education.

In anticipation of these talks, Charlene Barshefsky, the U.S. Trade Representative, asked the powerful U.S. lobby group, the Coalition of Service Industries, what it would want included in a comprehensive GATS agreement. The European Commission did the same with its industry coalition, the European Services Forum. Between them, these groups have identified the following priority areas for trade liberalization: health care; hospital care; home care; dental care; child care; elder care; education - primary, secondary and post-secondary; museums; libraries; law; social assistance; architecture; energy; water services; environmental protection services; real estate; insurance; tourism; postal services; transportation; publishing; broadcasting and many others.

The U.S. has made its position clear. "The mandate of the negotiations is ambitious: to remove restrictions on trade in services and provide effec-

\* Excerpted from article "GATS Primer",

[http://www.canadians.org/display\\_document.htm?COC\\_token=COC\\_token&id=119&isdoc=1&catid=226](http://www.canadians.org/display_document.htm?COC_token=COC_token&id=119&isdoc=1&catid=226)

tive market access, subject to specified limitations. Our challenge is to accomplish significant removal of these restrictions across all services sectors, addressing measures currently subject to GATS disciplines and potentially measures not currently subject to GATS disciplines." In non-trade jargon, this means that the 137 members of the WTO have agreed to open up all of their service sectors to free trade laws and the same WTO enforcement powers that have struck down health, food safety and environmental laws in dozens of countries.

### **History of the WTO**

To understand how our governments could be negotiating away our most basic rights when almost no one knows about it and no one voted for it, it is necessary to go back to the origins of the world trade system. In 1947, a new trade body - the International Trade Organization - was created with a very different mandate than the WTO. The ITO was to promote orderly global trade under the jurisdiction of the UN and within its social mandate, including full employment and all of the human and social rights guaranteed by the UN's Universal Declaration of Human Rights and its accompanying Covenants. The new ITO even had the right to regulate transnational capital to ensure it served these social ends.

But the ITO was killed by the U.S., intent on building a different global trade and investment regime based on fewer, not more, regulations. Instead, the U.S. created the GATT and removed it from the jurisdiction of the UN. Since the formation of the GATT in 1947, there have been eight "rounds" of negotiations. The first six rounds concentrated exclusively on tariff (border taxes) reductions and the growing power of the GATT went largely unnoticed by civil society.

But the seventh "Tokyo Round" (1973-1979) coincided with the emergence of the so-called "Washington Consensus" - a global economic model based on the principles of privatization, free trade and deregulation - and the rise of giant

transnational corporations who, because they were now global operations, had escaped nation-state regulations and wanted international deregulation as well. These included giant service corporations eager to get their hands on government monopolies, particularly in the social services sectors.

For the first time, the GATT began to deal in "non-tariff barriers" which are rules, policies and practices of governments, other than tariffs, such as environmental laws and publicly-funded social programs, that can impact on trade. The Uruguay Round of negotiations (1986-1994) expanded the scope of subjects dramatically, naming services for the first time, and covering many areas not normally associated with trade. Suddenly, it became clear to many NGOs, social justice advocates and environmentalists that, while they had been busy with their own governments and the UN, much of the power in their areas had shifted to global trade regimes.

From the outset, the WTO was crafted like no other international agency. The architects of the final agenda for the Uruguay Round wanted to put in place a body of rules governing the global economy and needed to be equipped with powers and tools of a global government. Unlike the GATT, which was effectively a business contract between na-

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**The European Union recently announced that every public school in Europe must be twinned with a corporation by the end of the decade.**

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tions, the WTO was given "legal personality." It has international status equivalent to the United Nations but with the addition of having enormous enforcement powers.

Unlike any other global institution, the WTO has the legislative and judicial power to challenge the laws, practices and policies of individual countries

and strike them down if they are seen to be too trade restrictive. The WTO contains no minimum standards to protect labour, human rights, social or environmental standards; every single time (but one) the WTO has been used to challenge a domestic health, food safety, fair trade or environmental law, the WTO has won. Over the past six years, the operations of the WTO show that it has become the most powerful, secretive, and anti-democratic body on earth, rapidly assuming the mantle of a global government and actively seeking to broaden its powers and reach.

### The Service Transnationals

Services is the fastest growing sector in international trade, and of all services, health, education and water are shaping up to be the most potentially lucrative of all. Global expenditures on water services now exceed \$1 trillion every year; on education, they exceed \$2 trillion; and on health care, expenditures exceed \$3.5 trillion. These and other services have been targeted by predatory and powerful entrepreneurial transnational corporations who are aiming at nothing less than the complete dismantling of public services by subjecting them to the rules of international competition and the discipline of the WTO.

In the U.S., health care has become a huge business, and giant health care corporations are registered on the New York Stock Exchange. Rick Scott, the president of Columbia, the world's largest for-profit hospital corporation, says that health care is a business, no different than the airline or ball-bearing industry, and he has vowed to destroy every public hospital in North America as they

are not "good corporate citizens." Investment houses like Merrill Lynch predict that public education will be globally privatized over the next decade the way public health has been, and say there is an untold amount of profit to be made when this happens. The European Union recently announced that every public school in Europe must be twinned with a corporation by the end of the decade. The conquest of foreign markets has now become a key common strategy among higher education institutions around the world.

Already, many parts of the world have dismantled their public infrastructures under International Monetary Fund -imposed structural adjustment programs. In order to be eligible for debt relief, dozens of developing countries were forced to abandon public social programs over the last twenty years, allowing for-profit foreign corporations to come in and sell their health and education "products" to "consumers" who can afford them and leaving many millions without basic social services. Latin American countries are experiencing an invasion of U.S. health care corporations and Asian countries allow branch plants of foreign-based university and health care chains. Recently, the World Bank is forcing the same countries to privatize their water services and are openly working with the

water giants like Vivendi and Suez Lyonnaise des Eaux, to establish their "rights" inside the Third World.

Now, through the GATS negotiations, these corporations want to force the dwindling number of countries that still maintain public service monopolies to abandon them. They want binding, global and irreversible rules guaranteeing them access to compete for government service contracts everywhere in the world.



*Sculpture "Hunger March" by Jens Galschiot*

And they are succeeding. Already, over 40 countries, including all of Europe, have listed education with the GATS, opening up their public education sectors to foreign based corporate competition, and almost 100 countries have done the same in health care. As the new talks progress, it will be very hard for any country to swim against the tide - if indeed, there are any still trying.

### **What's in the GATS?**

The existing GATS agreement is already deeply troubling. It is, for example, unsettling comprehensive. It covers all service sectors and modes of supply as well as most government measures, including laws, practices, regulations and guidelines - written and unwritten. No government measure that affects trade in services, whatever its aim, even for environmental or consumer protection, universal coverage or to enforce labour standards, is beyond the scope of the GATS.

Essentially, the agreement prohibits discrimination against a foreign supplier in all covered areas notwithstanding the conditions under which services are provided and regardless of the human rights or environmental record of the provider. Parties have also agreed that some rules apply "horizontally" or across the board, whether or not the area has already been listed with the GATS. One "horizontal" rule is "Most Favoured Nation," which says that, once the corporations from one country are operating in your market, you must allow the corporations from all countries in as well. This rule applies to all services, even ones still protected in some countries, like health and education. Similarly, under the horizontal rule, all regulations in any given sector, including social services, must be "Least Trade Restrictive" and all member WTO countries must be prepared to include market mechanisms wherever possible, even in social programs.

**"...the problem is not about a lack of resources, but rather there is a serious problem of distribution. While a budget of US\$6 billion is needed to insure that every child in the world could have access to a good education, the people of Europe spend US\$11 billion on ice cream. Basic health and nutrition for everyone in the world would cost only US\$13 billion while people in the United States and Europe spend US\$17 billion on pet foods."**

**- Max Ediger, *Alternative Education in the context of a Pluralistic Society in Asia Pacific: The Role of Student Christian Movement***

At present, public services provided by government are technically applicable for exemptions. Hence, some countries have claimed exemptions for their publicly-funded social security programs. But under GATS article 1.3C, for a service to be considered to be under government authority, it must be provided "entirely free." That means that the sector in question must be completely financed by government and have no commercial purpose. All government services supplied on a commercial basis - even if it is not-for-profit - are subject to GATS rules, as are government services publicly supplied but in competition with commercial suppliers. Since hardly any service sector in the world is entirely commercial free, this exemption is increasingly meaningless.

### **What's Proposed for the GATS?**

In his new book called GATS, How the WTO's New "Services" Negotiations Threaten Democracy, Canadian researcher Scott Sinclair identifies the three priorities in the current round. First, GATS officials will attempt to expand access to domestic markets. Governments will be under great pressure to list more of their services and exempt fewer. The most potent weapon will be the push to have "National Treatment" applied horizontally. National Treatment is a fundamental tenet of free trade; it forbids governments from favouring their domestic sectors over foreign-based companies. Right



now, National Treatment applies to certain services in the GATS; the goal, however, is to apply it across the board to all services, including social programs.

As well, the powerful northern countries will be pressing for more binding Market Access provisions, pressing developing countries for guaranteed, irreversible access to their markets and eliminating many more policy options, thereby diminishing democratic government authority.

Second, GATS officials are seeking to place severe restraints on domestic regulations, thereby limiting governments' ability to enact environmental, health and other standards that hinder free trade. Article VI:4 calls for the development of any "necessary disciplines" to ensure that "measures relating to qualification requirements and procedures, technical standards and licensing requirements do not constitute unnecessary barriers to trade." This provision would also apply horizontally. Governments would be compelled to demonstrate that regulations, standards and laws were "necessary" to achieve a WTO-sanctioned objective, and that no less commercially restrictive alternative was available.

Third, the new talks are aimed at developing new GATS rules and restrictions, intended to further restrict the use of government subsidies, such as those used in public works, municipal services and social programs. A particularly threatening development is the demand for an expansion of the "Commercial Presence" rules. Commercial Presence allows an "investor" of one GATS country to establish a presence in any other GATS country and compete not only for business against domestic sup-

pliers but for public funds against domestic publicly funded institutions and services.

Together, these proposals will hugely expand the authority of the WTO in the day-to-day business of governments and to interfere in the exercise of governmental authority. As Sinclair notes: "It would mean transferring the delicate responsibility for balancing the public interest with commercial considerations from elected government representatives to appointed tribunals or WTO panels."

### **How The GATS Will Affect You?**

Every single aspect of public life will be affected by the GATS. Already, as a result of economic globalization, every country in the world is undergoing a fundamental transformation. Wealth is gushing to the top as a growing economic chasm separates those who are benefitting from the system from an entrenched and expanding underclass. To ensure what American education writer Jonathan Kozol calls "survival of the children of the fittest," a tiered system of education and social security is becoming the norm all over the world as we collectively abandon an earlier dream of universal rights. Increasingly, we are creating top schools and health care systems for the elite of the world and a tiered system - or no system at all - for those who don't count.

The GATS serves this vision of society and its denial of the universal social rights set down in the UN Universal Declaration of Human Rights. Under the proposed GATS regime, foreign for-profit health and education corporations will have the right to establish themselves in any WTO country; they will have the right to compete for public dollars with public institutions like hospitals and schools; standards for health and education professionals will be subject to WTO rules and review to ensure they are not an impediment to trade; degree granting authority will be given to foreign-based education corporations; foreign-based telemedicine services will become legal; and coun-

tries won't be able to stop the trans-border competition of low-cost health and education professionals.

Already, the WTO Services Division has hired a private company called The Global Alliance for Transnational Education to document world-wide policies that "discriminate against foreign education providers." The results of this "study" will be used to pressure those countries that still retain a public education sector to relinquish them to the global market.

Not only will countries no longer be able to afford to publicly fund social security and education (which governments could fund their own public services as well as any foreign-based corporation that claims equal rights to that money?), private service corporations will be able to change service activities now considered fundamental rights, such as education and culture, into market mechanisms and sources of profit. The WTO now refers to the "Education Market" and is systematically subjecting education, training and research to market laws. Similarly, domestic policies to protect the cultural diversity of communities, minorities and countries, are considered "obstacles to trade" by the WTO and slated for extinction.

The GATS also includes authority over "environmental services" and natural resource protection. Our parks, wildlife, river systems, and old growth forests could all become contested areas as global transnational "environmental service" corpora-

tions demand the competitive model for their "management." For-profit childcare chains would invade every country as would horrific prison chains like Wackenhut, with its reputation for violence and abuse against both prisoners and staff.

Virtually unlimited access to foreign suppliers would have to be given to municipal contracts in construction, sewage, garbage disposal, sanitation, tourism and water services. The courageous fight-back by the people of Cochabamba, Bolivia, against a World Bank-imposed water privatization scheme, in which engineering giant Bechtel was forced to leave the country, would have been impossible under an expanded GATS.

Simply put, the "commons" - or what's left of it - would be under full assault. What used to be areas of common heritage, like seeds and genes, air and water, culture and heritage, and health care and education, would now be slated to be commodified, privatized and sold to the highest bidder on the open market. Countries like Canada and France, who now have (and cherish) national, universal health care and education systems would lose them. Countries like Great Britain and Chile, who once had universal social programs, or the U.S. who has never had public health care, would have a public alternative model closed to them in the future, as would countries like India and South Africa, struggling now to ensure such rights to their people.

**"...(T)here are three major components to neo-liberal globalization's assault on public post-secondary education:**

- (1) A reduction in government tax bases due to trade and investment agreements that increase the power of corporations and investors to demand lower taxes thereby reducing public spending on education;**
- (2) Neo-liberal ideology's antagonism towards social entitlements, PSE included, and its advocacy of capitalist entitlements and marketplace;**
- (3) The institutionalization of the process of privatization through making post-secondary education a commodity in WTO or FTAA agreements."**

**- Yves Engler, WTO's Attack on Public Education**

# Beware of Pressures for Globalizing Paradigm Shifts

By Rev. Dr. Roger Gaikwad

*Rev. Dr. Gaikwad is the current chairperson of WSCF AP and the director of SCEPTRE in Serampore College, Kolkata, India.*

## Reflection on 1 Samuel 8:4-20

You and I are a “cross century” generation. We have moved from the twenty-first century. This is not merely a chronological movement, it is a crossing over into a period of radical global changes. From the industrial revolution we have moved into information technology revolution, from modernism we are venturing into post-modernism, from classical capitalism we are drawn into globalization, from nominal religiosity we are being led into either fundamentalism and communalism or atheistic secularism. The people of so-called “third world” or “developing” countries are attracted to follow the ways of the “first world” or “developed” countries. It is in such a context that we are called upon to be vigilant and courageous enough to resist the pressures of globalizing paradigm shifts.

## Our World of Ideologies and Systems

No individual, community or nation lives in isolation. We all live in a society, nation and world with their political systems, legal constitutions, economic policies, religious traditions and cultural lifestyles. For example, a study of political systems in the world reveals to us tribal communities with their chiefs and council of elders, monarchies and their royal structure of governance, dictatorships and their autocratic rule, parliamentary democracies with their term-based majority party or coalition-party administrations, communist governments with their totalitarian regimes, and so on. So also when we examine economic systems in the world we discern subsistence economies, feudal societies, different forms of capitalism and socialism, and mixed economies. Behind every system or structure of society, there is an explicit or implicit ideology or philosophy of life and society.

Right from birth, human beings live and grow in the context of different paradigms, perspectives and

processes of life. Therefore it is but natural that the views and ways of life of individuals and groups are influenced to a great extent by the prevailing faith affirmations, philosophies, systems, traditions and fashions of their times. For instance, many tribals in their homelands develop an order of priorities in life in which the community comes first and one’s self-interest come last. Emphasis is laid in community solidarity and fellowship. However, people living in India’s metropolitan cities tend to be individualistic. Their “apartment” lives keep them aloof from their neighbours: they are largely obsessed with themselves. Then again, personal family backgrounds may also influence us. An individual brought up in a wealthy businessman’s house is more likely to opt for a capitalist economic system, while a person is raised in a family with socialist inclinations may well become an advocate of a Marxist economic system.

So we affirm that no human being lives an is-

land life. Hence we need to ask ourselves: Where are ideologies and systems leading us? Who or which are the forces that are regulating or impacting our ideologies and systems? Are our ideologies God-centered? Are our systems giving expression to the reign of God as envisaged by Jesus in Luke 4:18-19 ("The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favor")? To set us off in our reflections, let us focus our attention on the note of caution sounded in I Sam. 8:4-20.

### Keeping up with the Joneses

In I Sam. 8:4-20 we read that the people of Israel had reached a critical stage in their history. They wanted a paradigm-shift in their political, economic and social system. The Israelites had so far followed tribal systems of government with chiefs and elders guided at times by prophets or judges. However some of the nations around them seemed to be far advanced. They had human kings came the grandeur of palaces, royal courts, temples, professional armies, higher wages, extensive trade and urbanization. Indeed their neighboring nations appeared great and powerful. Therefore the plea of the people of Israel to Samuel, "Appoint for us a king, like all the other nations" (1 Sam. 8:5).

In our own times many so-called "developing" countries are attracted to the capitalistic economies of the developed nations with their scientific technologies and the consequent consumeristic happiness. Hence the inclination of governments and peoples to economic liberalization and globalization so that they too could become like the developed nations.

### Turning away from Yahweh

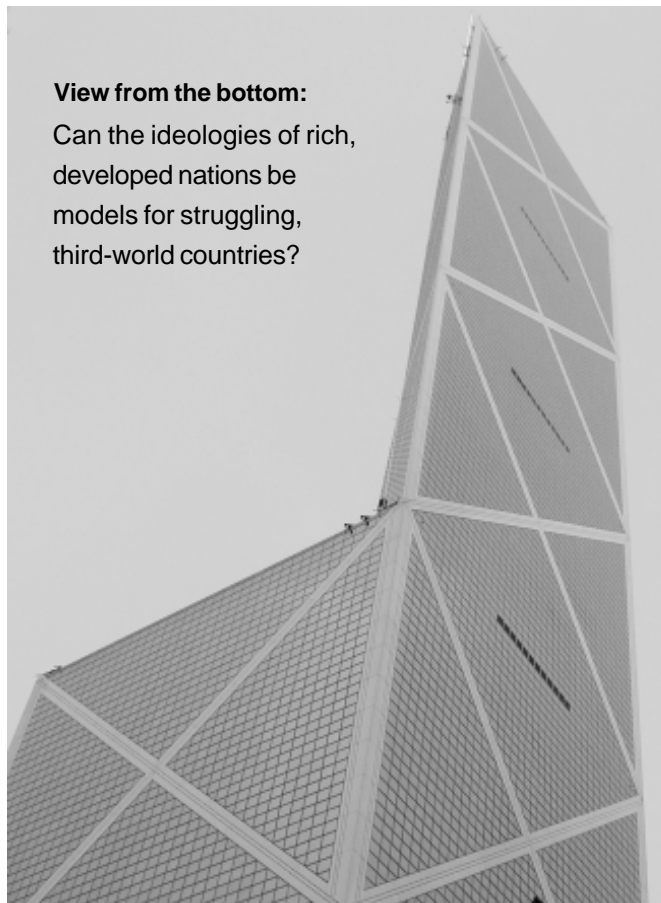
When the Israelites mooted the proposal of a paradigm-shift in their political system, Samuel was shocked and dejected. Yahweh counseled Samuel not to take this proposal as a personal

insult, but to reflect upon its deeper implications. Yahweh discerned, "They have not rejected you, but they have rejected me from being king over them" (1 Sam. 8:7).

The Israelite nation had so far been a theocratic community. Yahweh had been their "King". On one occasion when the Israelites invited the successful judge Gideon to establish his family's dynastic rule of them, Gideon had protestingly asserted, "I will not rule over you, and my son will not rule over you; the Lord will rule over you" (Judg. 8:22-23). In fact the "Kingship" of Yahweh was a recurring creedal affirmation in Israelite faith. For instance, Isaiah 33:22 declares, "For the Lord is our Judge, the Lord is our ruler, the Lord is our king..." So also the psalmist emphatically affirms, "For the Lord is a great God, and a great King above all gods" (Ps. 95:3).

#### View from the bottom:

Can the ideologies of rich, developed nations be models for struggling, third-world countries?



*Photo by Kim Bo Kyung*

There were several reasons why Yahweh had been so far honoured as “King”. Yahweh was considered responsible for specially bringing the nation of Israel into existence. It was Yahweh who gave then a sense of identity “For you are a people holy to the Lord your God; the Lord your God has chosen you to be people for his own possession, out of all the peoples that are on the face of the earth” (Deut. 7:6). It was Yahweh who had delivered them

from political and other bondages and who had led them through the wilderness to the Promised Land. This salvation history was the grateful creed of the Israelites: “O give thanks to the Lord for he is good for his steadfast love endures for ever....to him who smote the first born of Egypt...and brought Israel out from among them...and slew famous kings...and gave their land as a heritage...a heritage to Israel his servant, for his steadfast love endures for ever. (Ps. 136:1, 10, 11, 16, 18, 21, 22).

Furthermore their political, socio-economic and cultural life was directed to Yahweh. The laws and rules which regulated their day to day moral life and inter-personal ethical relationship had Yahweh as their basis. For instance the Ten Commandments began with the words “I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage” (Ex 20:2).

Even the jubilee year of liberation had Yahweh as the central authoritative force: “You shall not wrong one another, but you shall fear you God; for I am the Lord your God...the lad shall not be sold in perpetuity for he land is mine...And if he (a slave) is not redeemed...then he shall be released in the year of jubilee, he and his children with him. For to me the people of Israel are servants, they are my

servants whom I brought forth out of the land of Egypt: I am the Lord your God,” (Lev. 25:17, 23, 54, 55).

While, theologically and existentially speaking Yahweh was “king”, for all practical purposes Yahweh reigned through chiefs and elders, prophets and judges. Within such a political framework, the Israelites like all other tribals would have followed a subsistence economy, They would have worked hard for ca-

tering to the needs of individuals and families in the community. Care would have been taken to see that no member was in any serious difficulty. The members were bound together by a strong sense of tribal solidarity. The people stood together through all the joys and sorrows of life. For instance, they rallied round one another in conquering the land of Canaan so that they all could secure a dwelling place.

However while they were engaged in the process of establishing themselves some of the surrounding nations seemed to be doing much better. They had human kings, and the external façade of monarchial rule appeared very attractive. How they wished to appropriate the systems, structures and accompanying life-style of their neighbours!

### **The Danger of Monarchy**

When the majority in any community gets preoccupied with a certain euphoria, it becomes very difficult for them to see the limitations and problems of their obsession. Hence as the Israelites were clamoring for a monarchial system, Yahweh attempted to caution them about the dangers of monarchy.

Among the perils of embracing monarchial rule was the **loss of freedom**: “he will take your sons

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**Hidden behind the glamour of globalization lurks the gloom of loss of freedom, self-respect, unique identity, original creativity and cosmic harmony. Concealed behind the covers of consumeristic happiness are the pages of the cruelty of competition, corruption and crime.**

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and appoint for himself commanders...and some to plough his ground and to reap his harvest...He will take your daughters to be perfumers and cooks and bakers," (1 Sam. 8:11-13). Indeed the people would become the king's "slaves". (1 Sam. 8:16).

The Israelites had so far enjoyed a certain freedom characteristics of all tribal communities. Each family had its relative autonomy. The chiefs and elders did not infringe upon the freedom of individuals and families except in times of community defense and development. Even those exceptional cases were not considered to be infringements of freedom because people experienced joy and satisfaction in working for the community. The danger, which Yahweh had talked about, became a reality in the history of Israel's monarchy. For instance, King Solomon introduced a taxation scheme which proved to be quite a burden for the people. The territory of the northern tribes was divided into twelve administrative and revenue districts headed by twelve officers whose duty it was to provide in turn for the royal household for one month of the year (1 Kings 4:7-19,27-28). Bonded service was already introduced under the reign of King David (2 Sam 20:24); king Solomon had continued the practice (1 Kgs. 9:20-21). Since the common people began to feel the burden of royal legislations, when Rehoboam came to the throne, they appealed to him to lighten their load. However King Rehoboam replied, "My father made your yoke heavy, but I will add to your yoke; my father chastised you with whips, but I will chastise you with scorpions" (1 Kgs 12:14). Indeed, embracing monarchy implied embracing slavery.

Related to the danger of loss of freedom is the threat of **loss of property** under monarchical rule. Yahweh warned the people: "He will take the best of your fields and vineyards and olive orchards...He will take the tenth of you grain...He will take your menservants and maidservants, and the best of your cattle and your asses...He will take the tenth of you flocks..." (1 Sam. 8:14-17). This threat was

not a fanciful nightmare. It again was to become a reality in Israel's history. A good illustration is the story of Naboth's vineyard (1 Kgs. 21). King Ahab coveted Naboth's vineyard. Naboth refused to hand over his property to the king because it was the inheritance of his fathers. Ahab's wife Jezebel cleverly manipulated events as a result of which Naboth was stoned to death and his property was usurped by the king. And so several years later Ezekiel placed the vision of an ideal kingship before the people: "and my prices shall no more oppress my people; but they shall let the house of Israel have the land according to their tribes" (Ez. 45:8).

If the king were to possess the property of the people it was but inevitable that the king would make himself rich at the cost of the people. For instance, since the trade routes to the Fertile Crescent passed through Israel, King Solomon seized upon the opportunity to fill his coffers. He levied a road toll on thorough-faring traders (1 Kgs. 10:15). He conducted an extensive trade in horses and chariots which was apparently a monopoly (1 Kgs. 10:28-29). Besides, the seaport town of Ezion-geber with its copper-mines and opportunities for marine business must have swelled Solomon's treasure chests (cf. 1 Kgs. 9:26-28). With so much wealth pouring in, it was difficult to distinguish between crown property and state property.

Construction works were



another passion with King Solomon. He made the people happy by arranging for the construction of a fabulous temple in honour of Yahweh. King Hiram of Tyre was asked to supply the requisite timber (1 Kgs. 5). But along with timber for the temple he also got sufficient timber for the construction of his royal house! The timber was not free (cf. 1 Kgs. 5:9-11). And so King Solomon had to make payment for the same perhaps partly through the royal treasuries and partly through taxing the people. In fact, the bill became so high that Solomon was forced to mortgage some of his cities in Galilee (cf. 1 Kgs. 9:10-14).

Along with loss of freedom and loss of property lurked the danger of the **loss of equality in society**. Yahweh warned the people that the king would create new classes of officers and servants in monarchical society (cf. 1 Sam. 8:14-15). The relatively classless tribal community life would give way to a society of class distinctions: the king, the royal mobility, the kings officers, traders, the king's servants, and the peasants. These socio-economic class distinctions would result in the exploitation and oppression of the weak and the poor. In the days of economic prosperity in the eight century B.C., Amos criticizes the rich who "trample upon the poor", who take from them "exactions of wheat", who afflict the righteous, who take a bribe and turn aside the needy in the gate" (Amos. 5:11-12). Not only rich men but even the wives of rich men are guilty of oppressing the poor, crushing the needy and living a life of wasteful luxury (Amos. 4:1). To add to the woes of the people, exploitation is coupled with corruption. Micah a contemporary of Amos criticized the traders for using false weights and measures (Mic. 6:11).

### **A Lesson For Us**

As we seek to appropriate the ideologies of the rich developed nations and to set up systems and structures which are linked with them, the word of God cautions us, "Beware of the dangers of liberalization of economy and capital intensive science

and technology!". It could lead to loss of freedom. From our experience as an Indian nation for the past fifty years we have realized that political independence does not necessarily lead to complete freedom. We are still in the clutches of the economic neo-colonialism of the wealthy nations. They are determining what we produce, how we produce and how much we produce. Many developing nations are struggling to pay back even the interest on loans given by international funding agencies. Moreover the wealthy nations are influencing our culture: our dressing, our eating, our housing, etc.

Imitating the ways of the developed nations could lead to greater evils in society: consumerism, individualism, cut-throat competition, corruption, widening of the gap between the rich and the poor, the exploitation and oppression of the weak, and the pollution and degradation of the earth. Hidden behind the glamour of globalization lurks the gloom of loss of freedom, self-respect, unique identity, original creativity and cosmic harmony. Concealed behind the covers of consumeristic happiness are the pages of the cruelty of competition, corruption and crime.

### **Despair! No Hope?**

In spite of Yahweh's warning, the Israelites opted for the paradigm-shift to monarchy (1 Sam. 8:19-20). They suffered the prophesied consequences. As they wailed, mourned and lamented, God seemed to be paying a deaf ear to their cries on several occasions (cf. 1 Sam. 8:18). Down through history the Israelites beheld the greatness of the Babylonian, Mede and Persia, Greek and Roman empires. Suffering in despair, they still hoped against hope for the advent of an ideal king, a messiah who would make Israel the No.1 Super-Power Nation in the world. It was in such a context that John the Baptist and Jesus of Nazareth proclaimed:

***Turn to God - Rejoice in Hope!***

*A letter of protest to the WTO from the participants and organizers of the*

## **Ecumenical Women's Forum on Life-Promoting Trade**

**12-14 December 2005, Hong Kong**

14 December 2005

Mr. Pascal Lamy  
Director-General  
World Trade Organization  
Geneva, SWITZERLAND

Dear Mr. Lamy:

We are seventy women theologians, pastors, activists, church and ecumenical leaders, sociologists, teachers, psychologists, political economists, youth and students from various faith communities and traditions and representing 27 countries in Asia, Africa, Europe, Latin America, the Caribbean, North America, and the Pacific region. Our identity and mandate as Christians compel us to make a strong commitment to social justice.

In response to the 6th Ministerial Conference of the World Trade Organization (WTO), we have come to Hong Kong to reflect and speak out against the fundamentally unjust policies of the WTO. During these four days we have critically analyzed the theological as well as gender, racial and ethnic implications of the Agreement on Agriculture (AOA) and the General Agreement on Trade in Services (GATS), lifting up alternatives.

The crisis facing small farmers and farm workers is undeniable. Today, 2.5 billion people, the majority of whom are women, rely on agriculture as their primary source of livelihood. Farmers are discriminated against, forced off their land, poisoned by pesticides and driven to commit suicide. It is abhorrent that in a world of plenty, countless children die from hunger and hunger-related dis-

eases. We have heard similar stories from South Africa, Pakistan and Uganda. Rather than eradicating poverty, the AOA is a fundamentally unjust agreement using loopholes and back-room discussions. The July 2004 Framework on Modalities has done nothing to fulfill the Doha Development Round.

We strongly believe in holistic life-promoting trade relations that place people, communities, and the earth at the center. In agriculture, this implies the full embrace of food sovereignty, corporate accountability and transparency, land rights for peoples, and the right of governments to use domestic policy tools to protect and enhance local livelihoods. First and foremost, women's equality and gender, racial and ethnic justice must be assured. Only in this way can there be true justice in agricultural trade.

The commodification and opening up of essential services to private ownership particularly through GATS Modes 1 and 3 deprive the poor, mainly women, of their basic needs and fundamental rights such as water, health and education. Instead, these human rights have become the privilege of a few. We have learned that in Bolivia, Uganda and many countries, the privatization of water systems in consonance with GATS and other neoliberal policies has made life-giving water inaccessible to many. Moreover, with the privatization of educational systems and the consequent dramatic increases in tuition fees, fewer families can afford to send their children, particularly girls, to school thereby promoting a vicious cycle of poverty.

We firmly believe that life-supporting services

should be made available for all peoples, regardless of their ability to pay. For this reason, we register our strong opposition to the GATS and affirm the primary responsibility of states to promote social welfare by protecting public goods and services.

In general, the policies of the WTO have resulted in displacement and losses in livelihood and food and health security, especially among the poor and marginalized. They have violated national sovereignty and the right to self-determination of many nations. Traditional economies have been eroded and women as the caregivers and providers of their families have been forced to migrate from their communities and countries in search of employment. Nearly half of the 192 million migrant workers are female. The consequences are the erosion of social structures and the disintegration of families and communities, leading to inflationary rates of crime, violence, drug abuse and increased vulnerability to HIV and AIDS. Migrants generally do not choose to leave their countries but do so in order to survive. They are heterogeneous: forced laborers, trafficked persons, undocumented workers and refugees. Many are pushed into sex work. However, all migrant workers are affected by discriminatory practices and suffer abuse from states, employers and society in general.

We believe that GATS Mode 4 is not the solution to forced migration as it commodifies human beings and does not promote the rights of all migrant workers. We therefore reject GATS Mode 4 and call upon United Nations (UN) member-states to respect and uphold UN Conventions. We strongly urge all countries to ratify and implement the UN International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families in order to assert that migrant rights are human rights.

Driven by the free market ideology and the profit imperative, the WTO's trade rules shrink democratic space and processes leading to growing trade inequalities as well as widening social disparities.

Market contracts are superimposed on social contracts and corporate interests are translated into international law which has become increasingly de-linked from human rights. Thereby, the WTO undermines the fullness of life for all. It denies the theological covenant among peoples, communities and the earth, serving instead the interests of transnational capital and corporations.

As women of faith, we believe that God created all human beings with dignity, respect and equality. We uphold the principle of life-promoting trade, which is in harmony with social justice and the empowerment of peoples and respects the diversity of global communities. Therefore, we strongly reject the WTO and the neoliberal trading systems it promotes.

#### **Participating organizations:**

World Council of Churches  
Christian Conference of Asia  
Hong Kong Christian Institute  
Hong Kong Women's Christian Council  
World Alliance of Reformed Churches  
Lutheran World Federation  
Ecumenical Advocacy Alliance  
World YWCA  
World Student Christian Federation - Asia Pacific  
Association of Christian Institutes for Social Concern in Asia  
Federation of Swiss Protestant Churches  
International Gender and Trade Network



*EWF participants march in Hong Kong during the Action Weeks, December 2005*

*Students and Youth of the World Shout:*

# Education and Employment Out of WTO! Junk WTO!

*The I SAY NO TO WTO is a network of students and youth sharing an identity of being agents for change. Being formed in December 2004 in response to the WTO Sixth Ministerial Conference, it is an initiation of the regional and international coordination of students and youth including Asian Students Association (ASA), International Movement of Catholic Students-Asia Pacific (IMCS), World Student Christian Federation- Asia Pacific Region (WSCF) and the International League of People's Struggle-Student and Youth Commission (ILPS-Youth).*

*The I SAY NO TO WTO was present in the International Coordinating Network (ICN) Meeting organised by the Hong Kong People's Alliance on the WTO (HKPA) on 26-27 February in Hong Kong with youth and student representatives voicing-up the impacts of globalization and WTO on the young people. With the theme, WTO Out of Education: Asserting our Rights to Education and Work, the I SAY NO TO WTO organized simultaneous mass education, conference, solidarity action and has been in the forefront of the youth protests calling for the junking of the World Trade Organization before, during and after the WTO Action Week.*

We, from the International Students and Youth Network Opposed to WTO (I SAY NO TO WTO), shall gather together this December in solidarity to represent the voice of the youth and students as we define our role in the sphere of globalization and WTO.

In this era, we seek to let our voices be heard as we stand on common ground, notwithstanding the diversity of the land and culture we represent. Inside our organizations, schools, workplaces and communities, we face the rising repression and exploitation brought about by the heightened plunder and destruction in the name of globalization. The international youth community continues to confront and struggle against the threats and impacts of the inclusion of education, culture and employment in the WTO's General Agreement on Trade in Services.

We assert our right to a pro-people and scientific education and culture. We seek the end of the current educational system which primarily serves the interests of monopoly capitalist corporations and their local lackeys pushed by globalization and WTO policies. We seek an education and culture that encourages critical thinking, preservation and development of nationalism that all aim to serve the interests of the majority and not of the few and that would allow for the blossoming of the potentials of the youth to serve the democratic aspirations of the people. This we pursue in place of repression and allegiance to abusive demands.

We assert our right to social benefits and employment. As the crisis of globalization worsens, social guarantees suffer drastic cutbacks. We seek just and rightful employment in face of widespread unemployment. We seek just treatment as migrants and overseas contract workers against exploitation, chauvinism and racism.

The principal objective of globalization is super-profits through exploitation of workers in all countries including reduction or elimination of trade unions and suppressing workers' democratic rights. Women

# Student Declaration of the UNESCO 9th Collective Consultation on Higher Education

April 8, 2005

We, the representatives of democratically run student organisations assembled in Paris for the Ninth Collective Consultation on Higher Education of the United Nations Educational, Scientific and Cultural Organisation (UNESCO), support the work and importance of NGO consultations within UNESCO Fora. In particular we reconfirm the conclusions of the 9th Collective Consultation on Higher Education of UNESCO .

Hereby we affirm our longstanding commitment in principle and in deed to the right of all people to have complete access to and participation in higher education in all its forms, with special attention to the provision of public education.

In the past, at the 1998 World Conference on Higher Education, we have made our views and hopes known in a document entitled 'Opening the Big Door'. Presently, we affirm these views and note that the concerns that were raised in this document have not yet found solutions that prioritise access and participation.

In particular, we note that the legacies of colonialism and imperialism continue to act as a major barrier to post-secondary education.

We are gravely concerned that the many threats to public education posed by the successive rounds of trade negotiations continue to be manifest, with more and more governments implementing trade liberalisation measures that include aspects of higher education. The pressure towards privatisation, educational user fees, lack of academic protections and freedom, and re-

pression and violence backed by countries of super power.

The collapse of the Fifth Ministerial Meeting of the World Trade Organization in Cancun, Mexico last 2003 is a victory for the peoples of the world. This December, as all roads lead to Hong Kong to the WTO 6th Ministerial Meeting, the world's youth leaders have geared themselves to take part in the collapse of the conference and intensify the anti-WTO international front.

workers, child labor, migrant labor, and agricultural workers are also subjected to extended exploitation. The working class is attacked by restrictive and repressive labor codes, privatization and deregulation of public sector enterprises and services, and contracting-out and sub-contracting of work. Labor codes now include contractualization and casualization of labor. In many countries, workers' organizations are subject to repression and state violence backed by countries of super power.



restrictions on access that trade liberalisation usually entails are real threats to the work of improving access to high quality public education for all.

We note our particular concern about the upcoming Ministerial meetings of the World Trade Organisation scheduled to take place in Hong Kong from December 13 to 18, 2005. We urge all governments to remove education from the negotiations of the General Agreement on Trade in Services.

Further, we urge governments and international bodies to make greater efforts to include and encourage the activities of democratic students' organisations from every region. We note that students' representatives from the regions of Asia-Pacific, Latin America, Middle East and Africa are often excluded for financial and political reasons in the planning and management of higher education.

We also note that a culture of peace must be a priority, especially given the awful destruction of universities and precious cultural resources that has taken place as a result of conflicts.

We note that access to higher education is still considered to be a privilege by some, and is not always integrated as a priority with primary and secondary education. Given that so many new jobs require post-secondary education, and that, in fact, post-secondary education is necessary for a thriving and innovative economy, and a democratic citizenry. Although informal education is also crucial, an organised and adequately funded higher education sector is as crucial.

As part of our vision for higher education and for society as a whole, we believe that access to public higher education through eliminating student fees and providing grants to students is not enough. Unfortunately gender inequalities still play a role in access to education, and HE in particular; therefore mechanisms to secure equality in access and continuation of studies need to be identified and implemented. We believe that retention of students

from all socio-economic backgrounds and women in particular is also of the utmost importance, and this necessitates changes not only to funding of education, but also to curricula, hiring, provision of counselling services and the overall relationship of higher education institutions to their local and global communities.

In this, the year commencing the UNESCO decade of education for sustainable development, there are tough choices facing all governments. We see higher education as an important aspect of building each country's capacity to face these challenges and, as an international community, to continue to build the intellectual capacity to implement decisions that favour sustainable development, even if they call for a significant re-alignment of the global economic and military order. Therefore higher education needs to be seen as an integral part of the sustainable development discussion rather than only an addition. Once again we stress the importance of involvement of democratic and representative student organisations in development of sustainability strategies.

Signed:

- All Africa Students Union (AASU)
- Asian Student Association (ASA)
- European Confederation of Junior Enterprises (JADE)
- European Students Forum (AEGEE)
- International Association of Students in Agricultural and Related Sciences (IAAS)
- International Movement of Catholic Students (IMCS/MIEC)
- International Students of History Association (ISHA)
- International Union of Students (IUS)
- International Young Catholic Students (JECI/IYCS)
- National Unions of Students in Europe (ESIB)
- World Student Christian Federation (WSCF)

## SCM General Secretaries and National Coordinator Meet in Singapore

The 3rd General Secretaries/National Coordinators' Meeting was held in Singapore on 13-17 November 2005. 15 General Secretaries and National Coordinators from the Asia Pacific National Movements attended the meeting. They were: Bronwyn Hatwell from Australia, Stuart Bradshaw from Aoteroa/New Zealand, Prince Sumon Mojumdar from Bangladesh,



*(from L-R: Freddy Pandiangan, GMKI; Antonio da Silva, TL, SCM; Tharaka, SL, SCM; Im Thanno, CSCM; Roger Gaikwad; Kim Oh Sung, K,SCF)*

Im Thano from Cambodia, Angie Lee from Hong Kong, Samuel Jayakumar from India, Freddy Pandiangan from Indonesia, Yutaka Kusajima from Japan, Kim Oh-sung from Korea, Saw Shwe Lin from Myanmar, Ma. Cristina Guevarra from Philippines, Tharaka Muthuthanthri from Sri Lanka, Rev. Tan Ho-Tek from Taiwan, Thon Areeyat from Thailand, Antonio da Silva from Timor Leste. WSCF AP Chairerson, Dr. Roger Gaikwad, WSCF AP Exco member Nina Nayoan and WSCF Inter-Regional Secretary General Michael Wallace also attended this meeting.

The main objectives of this meeting were: to draw lessons and learn from the experiences, successes, strengths and areas of improvement of the work of the national movements in the last three years; Identify effective strategies and direction for WSCF AP's movement building work. Identify the critical issues, concerns and themes relevant to the students and youth today, and recommend strategies and actions for program planning at the na-

tional, regional and global levels; Create venue for the general secretaries and coordinators to share their experience in general staff work, leadership, management, project and activities implementations and identify areas of cooperation and skills enhancement for further development.

The meeting started with an opening that includes a theological reflection by WSCF AP Chairperson, Dr. Roger Gaikwad. Dr. Gaikwad reflects on Daniel 1: 1-7 that spoke on the roles and responsibilities of young people who are caught between serving the people's needs and serving the needs of the power structures that exploit and oppress the people. Many young people are walking on a thin line on this dilemma as they are faced with the convenience of blissfull ignorance or the constant struggle of personal conscientization. The role of the SCM, that of being relevant and cultivating, is a challenge in this present era as the age of globalisation becomes apparent in causing a divide amongst young people. It is thus a continu-

ous challenge for SCM in its students' ministry in this present time.

The meeting then was followed by an introduction of WSCF from Michael Wallace who enlightens the delegates with the latest development in the Inter-Regional Office (IRO). The Inter-Regional programme in 2006 will focus on the theme "Empire" and Michael uses this opportunity to seek comments and suggestions on the programme planning. Two bible studies were shared by Roger and Nina, WSCF AP Exco member. Roger shared on the need to go beyond charity work which only serves as a transition to the action work done to achieve social justice and it is SCM's challenge to go beyond charitable means. Nina shared on the nameless Gentile woman who requested Jesus' help to cure her sick daughter, referring to the many oppressions that women experience in this world

There were 3 main workshops that are the highlights of this meeting, and the workshops are:  
a) Movement Building which aims

to deliberate on student recruitment

b) Formation Programmes which aim to evaluate the effectiveness of SCM programmes and activities for the students

c) SCM Theology and Spirituality which aims to concretise the SCM's articulation of the theology/theologies that have been the stalwart of the SCM Praxis.

To enable wider participation and deeper discussions, the delegates were divided into small groups so that they could use more time on the deliberations.

There is a presentation from each small group thereafter. The issues and areas of concern the regional office is aiming to raise are:

1. How effective are the Formation Programs of the SCMs Today?
2. Questions on How to bring more students in the SCMs? How to promote the SCMs among the students?
3. The Theology and Spirituality of the SCMs and WSCF?
4. How do we develop a relationship with Evangelical Groups in

our student ministry both in the regional and national?

5. Inputs/Orientation on WSCF IRO and WSCF AP programs

Special time was allocated to new movements such as Cambodia and Timor Leste to share their stories and experiences in formation of the movement. This was a good opportunity for the new SCMs to present their struggles and achievements so that established movements could consider ways of support to them.

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## **CCA and WSCF AP Reaffirm Commitment to Campus Student Ministry Focusing on Higher Education and Inter-Faith Dialogue in 2006 and 2007**

The CCA and WSCF Asia Pacific Joint Committee met last November 25 to 26, 2005 at the CCA Centre, Shatin in Hong Kong. The meeting was attended by six representatives from the two organizations, they were: Rev. Dr. Roger Gaiwad, chairperson of WSCF AP; Ms. Nina Nayoan, Exco member of WSCF; Ms. Necta

Montes Rocas, Regional Secretary of WSCF AP; Ms. Chung Chih, incoming youth secretary of CCA; Ms. Lu Yeuh Wen, Youth President of CCA; and Mr. Lesly Capus, NCCP Youth Coordinator.

The Joint Committee meeting was organized with the following objectives: to reconstitute the members of the CCA WSCF Program(CWP) Joint Committee and provide orientation by reviewing the role of the Committee and the history of the CCA WSCF Joint Program; to review the evaluation conducted in 2003 by the Joint

Committee on the activities on the CWP, and identify its strengths and weaknesses; to identify the situation and current needs for Ecumenical Student Ministry work in Asia and the Pacific; to revisit and discuss the common vision of CCA and WSCF AP for student and youth ministry in Asia Pacific; to identify the goals of the CWP and plan for concrete project and activities for the period 2006-2007.

At the first day of the meeting, the participants immediately clarified and identified its roles and

functions considering that all the members of this Joint Committee are new. Based on the joint statement agreed upon during the CCA WSCF Joint Consultation held in Hong Kong in 2003, the role of the Committee is "to ensure the implementation and monitoring of suggested action plans in this Consultation (2003)". With this mandate, the Committee clarified and further added the following roles and functions to ensure that this role is properly carried out. These are; to bridge the difference in the understanding of the ecumenical movement and its varied expressions in the constituencies of each organization; to provide opportunity and space to link the constituencies of each organiza-

tion; to recommend joint activities and plans to each organization; to plan and ensure the implementation, monitoring and evaluation of the joint activities; to evaluate the role and performance of the committee. The Committee also agreed that the Joint meetings should be held at least once a year or in conjuncture with any joint activity. They also affirmed the importance of inviting a representative from each organization to attend as an observer in the organizational meetings of each group such as the Regional Committee Meeting of the WSCF AP in July 2006, and the CCA Youth Secretaries Meeting in March 2006. The presence of the representative will enhance the partnership by being aware of the realities, priorities and concern, limitations, as well as the dynamics of each organization.

As a follow-through of the plans made during the Consultation in 2003, the Committee reviewed the recommended short, medium and long terms plans. Although some of the short term activities were implemented, it was observed that there was minimal attention given to more strategic activities that would have meaningful impact to the mem-

bers and constituents of each organization. Hence, the Committee focused its energy in planning joint activities that will directly respond to the needs of the Churches and the SCMs in the national level, and will have a strategic impact on the long term vision and mission of the CCA and WSCF Joint Partnership.

The following are the concrete programs and recommendations that will be jointly implemented by CCA and WSCF in the next two years, from 2006 to 2007. These activities shall take into account the thematic focus on Higher Education and Interfaith Dialogue, which were earlier identified by each organization during their respective planning sessions.

The first joint project in 2006 will be a Baseline Research Project on the Churches Campus Student Ministry in Asia Pacific which will conducted by a CCA intern from October 2005 to June 2007. This Research Project will provide the necessary information on the situation and the needs of Campus Student Ministry, and hopefully, assist the Joint Committee in identifying appropriate strategies in providing support to the Churches and SCMs in Campus Ministry work. The National Consultations between the Churches and the SCMs will continue in the countries of Australia, Thailand in 2006, and Sri Lanka, Cambodia and Timor Leste in 2007. The national planning committees will be encouraged to focus these activities on the theme "The Challenge of Campus Student Ministry in the Context of Pluralistic World". The Committee also affirmed an earlier recommendation for a Joint CCA and WSCF Youth Secretaries and Coordinators Meeting in mid-2007, focusing on Interfaith Dialogue. Lastly, the School for Ecumenical Leadership Formation (SELF) in October 2007 will once again be a joint undertaking between the two organizations.



*WSCF AP Joint Committee*

*(from L-R: Roger Gaikwad; Necta Montes Rocas; Chung Chi, CCA; Yue Wen, CCA; Nina Nayoan; Lesley Capus, CCA)*

## The School for Ecumenical Leadership Formation (SELF) 2005

The 3rd SELF 2005 was successfully conducted from September 11 to October 2, 2005 at the SCMI House and the Ecumenical Christian Center in Bangalore, India. The three-week intensive training hosted by SCM India was aimed at equipping the frontline leaders of the SCM with the necessary theoretical framework and practical skills to perform their duties and responsibilities as officers and staff of the national movements.

The program was attended by 15 representatives from the national movements namely Sarah Elaine Mills from Australia, Ton Areeyat from Thailand, Sandra Eka Bar and Debrobrotto Sarkar from Bangladesh, Lee Chih Sheng from Taiwan, Sayuri Mori from Japan, Borey Nget from Cambodia, Kyaw Moe Hlaing from Myanmar, Tharaka Muthuthanthri from Sri Lanka, Raquel Lapuz from Philippines, Angie Lee from Hong Kong, Gladson Jathanna and Sunita Suna from India.

Highlights of the SELF were inputs from the following 8 resource persons who provided important insights and analysis on the five modules of the SELF. These were, Rev. Dr. Roger Gaikwad, who conducted Bible Studies 1 and 2 on Partnership and Empire; Dr. Evangeline Rajkumar who conducted Bible Studies on Patriarchy, Women and Gender; David Selvaraj on Reading the Signs of the Times; Mr. Rajendra Sail on War and Militarism; Chan Beng Seng on Human Rights in Asian Pacific; C.T. Kurien on Globalization and Economic Justice; Nirmala Fenn on Interfaith Dialogue and the Ecumenical Movement; and Susanna George on Feminism and the Women's Movement.

The Exposure Program was conducted five full days visiting groups and areas that were the thematic focus of the SELF modules. The participants visited the slum area organized and assisted by the Women's Voice, a women's organization working for the rights of poor women in the slum areas.



The group also met with the staff and community organizers of Stree Jageethi Samitee, a community based women's organization working with domestic child laborers and women domestic workers in Bangalore. The group visited the APSA Child Centre, a rehabilitation centre for children rescued from violent and abusive situations, such as domestic child work. The Centre provides temporary and long-term shelter, education and skills training for children, phone-in counseling and assistance to families of abused children. An exposure visit was also organized to the resettlement area for Tibetan Buddhist Monk at the Sera Jey Monastic University at Bylakuppe, a four hour bus journey south-west of Bangalore. During this visit, the participants dialogued with the monks and exiled leaders of the Tibetan community, where concepts and ideas of peace, harmony and inter-religious dialogue were discussed. In the same area, the group visited a farmer's community whose livelihood is threatened by government's development plan, they are being assisted by an organization called, Coorg Organization for Rural Development (CORD).

At the end of the SELF program, the participants developed an action plan on how to carry forward with the issues and learning they gained from the program as individuals, and as members of the SCMs. Concretely, they agreed to participate and support the national campaign against the Coca Cola Bottling Company, whose bottling factories in different part of India has caused irreparable damage to the environment, particularly the water supply and livelihood of people living in the areas near the Coca Cola factories.



## WSCF AP Participates in the People's Action Week on WTO

WSCF AP hosted and participated in the different events of the People's Action Week on WTO from December 8 to 18, 2005 in Hong Kong. Nine students from the SCMs were selected to participate in these events.

They were, Ma. Christina Guevarra from Philippines, Sayun Chen from Taiwan, Julianna Lim from Singapore, Pitiphan Areeyat from Thailand, Sreekanth James from India, Edward Franks from Aotearoa. Lukas Trebula from Slovakia, representing WSCF Europe, and the WSCF AP staff, Necta, Yock Leng and Bayani.

The first event that we participated in was the Ecumenical Conference on Globalizing Economic Justice and Social Sustainability from December 8 to 12, 2005 at the YMCA Youth Village in Wu Kwai Shai. More than 200 participants from the churches, ecumenical groups and people's organization attended this three-day event. The Conference was hosted and organized by 8 Hong Kong based organizations, includ-

ing WSCF AP to provide space for the churches to develop a deeper understanding of Trade issues that will be discussed at the WTO Ministerial Meeting, and to unite the different positions and analysis on the WTO. The highlights of the conference were the panel presentations, workshops, drafting of the unity statement and the participation in the demonstration rally on December 12th, organized by the Hong Kong People's Alliance (HKPA) against the WTO.

Immediately after the Conference, the Ecumenical Women's Forum (EWF) on Life Promoting Trade was held from December 13 to 15 at the same venue, where five participants from WSCF joined the event. The forum was attended by 70 partici-

pants mostly women from all over the world, who came together to examine and discuss how women as a vulnerable sector is specifically affected by the WTO Trade Policies, and develop a women's perspective and position on the issue.

WSCF AP was also a cooperating group at the The Peace for Life round table discussion on Religious War and Fundamentalism which was held at the Tao Fong Shan Centre in Shatin, Hong Kong from December 14 to 18. The Round Table discussion was attended by 50 church and ecumenical activists. It focused on the the theme of Empire and its manifestation in the global economic system, the organizational mechanism of the Peace for Life and the program of action of the organization.

The final major event participated in by WSCF AP is the Youth Forum on employment and education sponsored by the WSCF AP, the International Movement of

Catholic Students (IMCS), the International League of People's Struggle Youth Division, and the Asian Students Association held at the Hong Kong University from Dec. 15 to 18. Attended by 20 youth and students from Asia and

the Pacific, the forum was designed to discuss particular issues affecting the youth and students, develop a common platform and resolution of action. The Youth forum was capped with a Youth March from Victoria Park to

the Docking Area near the HK Convention Center where the WTO Ministerial Meeting was taking place. The event was also joined by the Korean Catholic farmers who came to Hong Kong to participate in the Action Week.

## Movement News

### SCM Sri Lanka (SCM SL) Holds School Camp 2005

The SCM Sri Lanka School Camp was held from the 16th - 19th of September 2005 at the Salvation Army Camping Center in Raumbukkana. Approximately 65 Students from different parts of the Island participated in this event. The theme for this year was "Present situation of the future student". At present Sri Lanka is faced with manifold crises. Sri Lankans have to experience various economic, social and cultural pressures, the education system too does not cater to the requirements of the society. All this shows that students will have to face an uncertain and insecure future. The Camp



also discussed other sub themes: 1. The Future Student in present Sri Lanka; 2. God's teaching in a peaceful Society; 3. The result of an open economy and globalization; 4. Hope of the student; 5. The responsibility of students in a global society.

The objectives of the School Camp were as follows: to reveal the problems that the student has to face in present Sri Lanka; to reveal to the students what steps they need to take in order to overcome the manifold hurdles that they are faced with; to reveal to the students how we could put into practice Christ's teachings. The following questions were also raised during the Camp: 'what is open economy and globalization?' to reveal to the students how it will affect



them. 'What hope do students have at this present time?' to reveal the challenges the Students have to face. What are the responsibilities of students in a society that has been caught up in globalization. To reveal to the student how we should live as Christians in a mixed society, i.e. multireligious/multiracial society.

The School Camp likewise held a panel discussion on the religious contributions under the theme of Student and Faith.

## *World Student Christian Federation tribute to Dr. Feliciano V. Carino*

*The passing away of Dr. Feliciano V. Carino is a great loss to the Ecumenical Movement in general and to the World Student Christian Federation in particular.*

### **Early Days**

*Fely was initiated into the Ecumenical Movement through his involvement in the Student Christian Movement of the Philippines in the 1960's. He was an organizing secretary then Chairperson of SCMP. As a student when he represented SCMP at WSCF events he made a big impression on the federation's leadership with his perceptive analytical skills. This paved the way for him to take leadership positions in the federation, which in turn equipped him to become a distinguished and eminent leader of the worldwide ecumenical movement.*

### **China**

*Fely was an active member of WSCF's China Study project committee and participated in WSCF's 'China consultations'. At a time when China was marginalized within the global scene due to cold war politics, WSCF decided to respond positively to the Chinese revolution. Fely helped the federation in this endeavour. His fearless appreciation of the Chinese Revolution was contained in his trailblazing article "The Unfinished Revolution in Asia and the Rise of China"*

### **USA**

*His involvement in SCM and WSCF created a strong interest in Fely for student work. While he was a candidate for Doctoral Studies at Princeton Theological Seminary, he served as administrative Vice-President (1966-1976) of the University Christian Movement in the USA. Subsequently he served as consultant and secretary for Student World Relations of the Commission on Ecumenical Mission and Relations of the United Presbyterian Church in the USA.*

### **General Secretary**

*At the WSCF General Committee meeting in Addis Ababa in 1973 Fely was elected General Secretary of the federation,*

*a position he held until 1977. The Addis Abba meeting changed WSCF's constitution to include six new regional structures. It was the task of Fely and the executive committee to raise funds to implement this mandate. It was a difficult task particularly in the context of the aftermath of the student uprising of the late 1960's. The student revolt affected the federation in terms of its image and support of well-wishers. The federation appeared to the churches as a radical outfit difficult to cope with. This perception had a negative impact on WSCF's funding. Fely had to hold the universal and regional interests of the federation in a healthy tension particularly in the context of financial difficulties and ideological differences. As the General Secretary Fely made a gallant effort to sustain the Federation in that difficult period.*

*Fely was an innovative ecumenical thinker and a teacher par excellence. He was a very much sought-after resource person in the federation and other ecumenical bodies. He was a resource person at the pioneering Asian Leadership Development Centre program (ALDEC) in Japan from April to July 1970. Fely designed and conducted a 3 month course at this program on the theme "Ideology, Political Change and Modernization in Theological perspective." His challenge to the 23 participants had such an impact that at least 8 of them resolved to become ecumenical workers. From that group emerged persons who served the federation and other ecumenical bodies at the highest levels. It is also significant that he met Theresa at this program. Their friendship blossomed into a life-long partnership.*

*Fely wrote to the ALDEC 1970 participants in a circular letter dated 28th August 1970 demonstrating his humility as a teacher thanking the participants for what he received from them.*

*"I would like to say first of all how very grateful I am for having had the opportunity of meeting and working with you in Japan. As I look back into the whole experience I realize more than ever how much I have profited from your association, and how much more I have learned from than imparted to you during all of our sessions. I'm not saying this as a form of flattery so much as a very honest recognition of the impact of the experience on me. I have coveted for so long in fact since I have taken over this job to have a relatively lengthy encounter with Asia and therefore find myself so much more at the receiving end after it is all over. Your patience and understanding have not been a small part of what I appreciated most during our time together."*

### **Ecumenical leader**

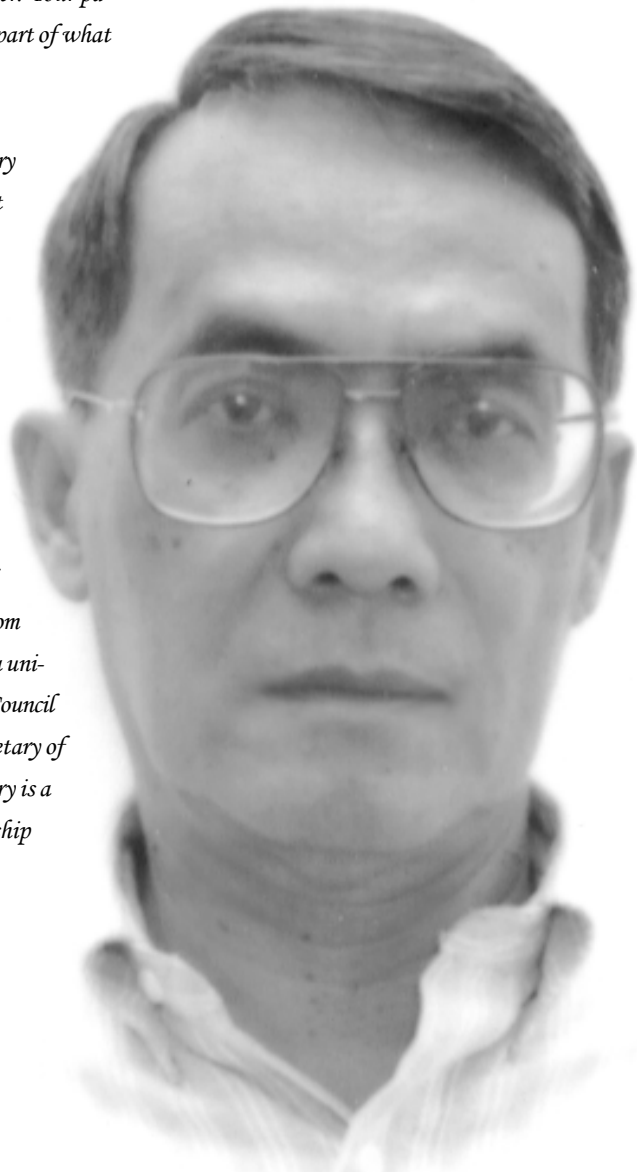
*After he completed his term as General Secretary of WSCF Fely kept up his interest in student work. He gave inspiring presentations to the CCA/WSCF joint programs held in 1982 in Hong Kong and 1985 in Bangkok. The first was on 'The Challenge of the University Situation to the Ecumenical Movement' and the second on 'Some Historical Notes on the Relationship between the Student Movement and the Churches'.*

*Fely gave to WSCF as much as he received from WSCF. He carried a wealth of experience from the federation to his subsequent engagements as a university teacher, General Secretary of the National Council of Churches of the Philippines and General Secretary of the Christian Conference of Asia. Fely's life story is a model of inspiration to the worldwide fellowship of students, senior friends, officers and staff of the Federation.*

*We are grateful to God that we have had a friend like Fely in our fellowship.*

*At this moment of great loss the officers, staff and executive committee of the World Student Christian Federation humbly extend their condolences to Theresa, Suyin and husband. We uphold you in our prayers.*

*Rest eternal grant unto Fely, O Lord, and may light perpetual shine upon him. May he rest in peace. Amen.*



*Dr. Feliciano V. Carino, 1935 to 2005*

## WSCF AP CALENDAR OF PROGRAMS AND ACTIVITIES IN 2006

**EASYNNet Core Team Meeting,**  
January 2006, Manila, Philippines

**WSCF Executive Committee Meeting and Staff Meeting**  
at the WCC Assembly, February 8 - 23, 2006,  
Porto Alegre, Brazil

**Movement Exchange Program on Interfaith Dialogue**  
March 2006, (Sri Lanka, India and Bangladesh)

**Movement Visit to Pakistan**  
April 2006, Pakistan

**Women's Pre-Meeting of the Regional Committee Meeting**  
Last week of June 2006, Bangladesh/Sri Lanka

**WSCF AP Regional Committee Meeting,**  
First week of July 2006, Bangladesh/Sri Lanka

**WSCF IRO Leadership Formation on Empire**  
August 2006, Africa

**Human Rights Regional Workshop on Poverty and Conflict**  
September 2006, Philippines (tentative)

**Student Empowerment for Transformation on GATS**  
**and Impact on Higher Education**  
November, Thailand

**SCM Joint Women's Programme, June to September**

- Japan
- Philippines
- Korea
- Timor Leste

**Internship Programs:**

- WSCF AP Human Rights Internship Program 2006 (3 months)
- Timor Leste Movement Building Internship (one year)
- Women's Internship Program (3 months)