

Fr. Jorge Anzorena, SJ

SELAVIP

NEWSLETTER



APRIL 2020

Journal of Low-Income Housing in Asia and the World



“Lockdown”&“Community Quarantine”

First world countries can easily declare “lockdowns” and “community quarantines” because their citizens have spacious homes with bedrooms where they can self-quarantine themselves and maintain “social distancing.” Their governments can declare no-work days because most of their citizens are employed and the unemployed receive welfare subsidies. Even if they stop working they are assured that they will not go hungry.

“Who will explain that animal they call ‘social distancing’ to the poor who live in our slums? They also have no social benefits, no day-offs, no maternity/paternity leaves, no vacation, no paid leaves. It’s always “no work, no income and no food on the table.”

We need to come up with creative and out-of-the box responses.

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Digital copies of the previous issues are also available upon request via mailed USB.

1978-2001: without pictures

2002-mid 2018: with pictures

Fr. Anzorena's Selavip Newsletter is issued twice a year, every year

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THEMES

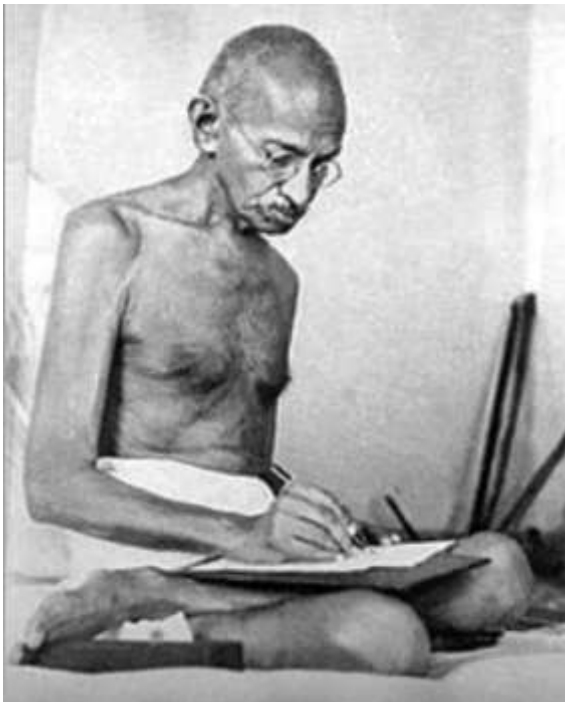
E.J. Anzorena, S.J.

April 2020

Civil Disobedience

Civil disobedience is the active, professed refusal of a citizen to obey certain laws, demands, orders or commands of a government. By some definitions, civil disobedience has to be nonviolent to be called 'civil'. Hence, civil disobedience is sometimes equated with peaceful protests or nonviolent resistance.


The concept of civil disobedience inspired Mahatma Gandhi in his protests for Indian independence against the British Raj; and Martin Luther King Jr.'s peaceful protests during the civil rights movement in the US.



Although civil disobedience is considered to be an expression of contempt for law, King regarded civil disobedience to be a display and practice of reverence for law: "Any man who breaks a law that conscience tells him is unjust and willingly accepts the penalty by staying in jail to arouse the conscience of the community on the injustice of the law is at that moment expressing the very highest respect for the law."

For further information:
[Wikipedia, Civil Disobedience](#)



King gave his most famous  speech, "I Have a Dream", before the **Lincoln Memorial**

THEMES

E.J. Anzorena, S.J.

April 2020

Economic Nobel Prize 2019 Related to Poverty Reduction

Economists Esther Duflo, Abhijit Banerjee, both of MIT, and Michael Kremer, of Harvard University, whose work has helped transform antipoverty research and relief efforts, have been named co-winners of the 2019 Nobel Prize in Economic Sciences.

In the statement of the Royal Swedish Academy of Sciences, which grants the Nobel awards, noted that the work of Duflo, Banerjee, and Kremer has “dramatically improved our ability to fight poverty in practice” and cited their

“new approach to obtaining reliable answers about better ways to fight global poverty.”

Using the randomized control trials central to their method to study problems like education deficiencies and child health, the economists search for evidence about which interventions can resolve them and seek practical ways to bring good treatments to scale.

Duflo and Banerjee also co-founded MIT’s Abdul Latif Jameel Poverty Action Lab (J-PAL) in 2003. J-PAL, a global



network of antipoverty researchers that conducts field experiments, has now become a major center of research, facilitating work across the world.

J-PAL also examines which kinds of local interventions have the greatest impact on social problems, and works to implement those programs more broadly, in cooperation with governments and NGOs. Among J-PAL's notable interventions are deworming programs that have been adopted widely.

J-PAL and [Pratham](#), with the support of multiple donors and local partners, are working together to scale up [Teaching at the Right Level \(TaRL\)](#) in countries across Africa and Latin America.

For further Information:
Peter Dizikes | MIT News Office
October 14, 2019
Press Inquires



Randomized evaluations of CCTs around the world







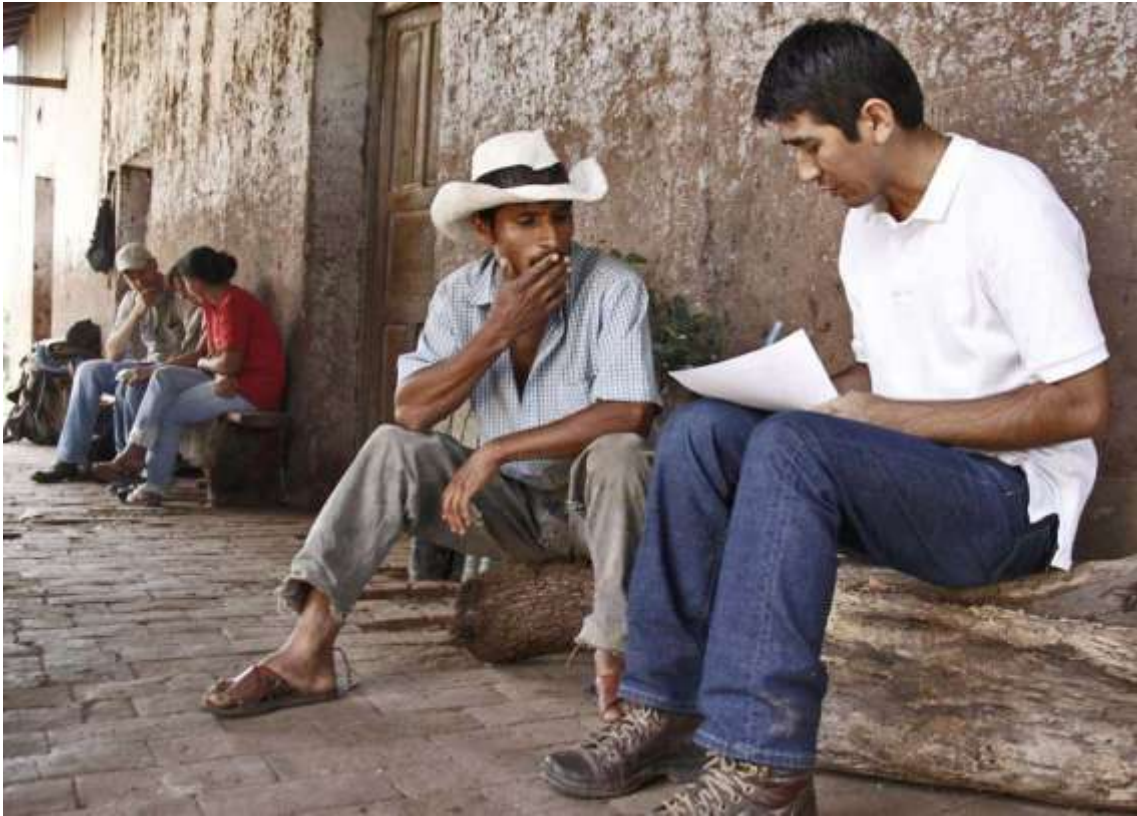




Microcredit: impacts and limitations







Calls for Peace in Africa: A political Rhetoric

The calls for peace and democracy in many African countries experiencing tumult is just a political rhetoric meant to hoodwink the people into believing that peace will be attainable. Many African leaders fail to walk the talk on the protection of human rights. Walking the talk by our leaders will resolve the conflicts in Africa. The state of peace and security on mother Africa remains a pre-occupying portent, with successes and continuing challenges. The geo-political map of Africa continues to bear the marks of several dormant crises.

The causes of unending conflict in Africa?

There are also marks of multiple full-blown conflicts in which peace efforts are often met with opposition or simply foiled by the existence of diverse challenges. This has prompted the suggestion that Africa is the home of wars and instability. Most pathetic about these infernos is that they have defied any meaningful solution and their negative impacts have retarded growth and development in Africa? How have they weakened cohesion, unity and the potential development of the African continent? What can be done to overcome this monster?

Despotism has excavated the culture of human rights violations while breeding bitterness and thwarting among the people in Africa. Resource endowed African countries have not been able to use their huge wealth to improve the quality of the lives of the people. It is a human right

that the people of Africa live a settled and dignified life so that they can fully exploit their potential. Africa is endowed with a wealth of resources both human and natural. Without peace, these resources cannot be fully and optimally harnessed to ensure the much needed development on the continent. Indeed, the scourge of conflicts in Africa constitutes a major impediment to the socio-economic development of the continent.

The African societies are daily broken by conflict. In the Central African Republic, the Congo, Libya, Mali, Somalia, and South Sudan, for example, they are going through some tough and dangerous times. As despots continue to consolidate their hold on power at all cost, elections have become mini civil wars, producing violence and death. The political drama in Zimbabwe which has oscillated between euphoria, tragedy and farce from a remarkably peaceful election day, to the shooting down of unarmed protesters. This shows that the freedom of civilians is curtailed even after elections. Togo political crises as they wait for elections in December. Terrorist groups, such as ISIS, al-Shabab, Boko Haram, and al-Qaeda also threaten African peace. The African leaders have to work hard to eradicate terrorist safe havens and perpetrators of violence.

Conflict Pave Way to Worst Epidemics

Today, diseases that the rest of the world have forgotten about, such as

malaria and Tuberculosis continue to kill millions of Africans. The people of Africa remain vulnerable to the worst epidemics such as Ebola, Zika and cholera which recently plagued Zimbabwe, natural and human disasters, and other forms of wars. Africa as a continent is heavily affected by HIV/AIDS, which has an enormous social and economic consequences on society. Conflicts have an impact on the health of the people and multigenerational long term effects. The impact of conflicts on children is significant and enduring and manifests in anxiety and depression. In Africa life still remains, in the words of horrid, ruthless and short. There is no single panacea for societies affected by multiple socio-political emergencies, but that of conflict resolution and psychosocial framework.

The regularity of conflicts in Africa has become one of the distinct characteristics of the continent. However, it is apt to note that Africa has no monopoly of conflict, other regions in the world are also riddled with considerable violence and social conflagration. Conflicts are unavoidable for as long as people, nations and groups pursue conflicting interests and there will always be disagreements and disputes.

Although it is helpful to note that not the whole continent is beset by conflicts, where they exist, conflicts have led to devastating effects, including deaths to innocent civilians, displacements and disintegration of families, with many women suffering sexual violence and the destruction of infrastructure which has hindered development, and also true, is the maxim the “Without development, peace is

not durable”. “Without peace, development is not possible”.

Lack of Strong Democratic Systems and the Rule of Law

Use of coups or change of constitutions to stay in power is common in Africa. Africa doesn't need strongmen. It needs strong institutions. Many Africans feel powerless in their own countries in the face of issues of human rights. A huge gap exists between the African leader's rhetoric and their action. Just a talking shop which cannot breathe new life Africa. A stagnation or steady decline in political freedoms and democratic rights is also cause for concern. Similarly, there has been noticeable backpedaling on continental governance commitments.

There is need to work more proactively and cooperatively with those who stand at Africa's democratic vanguard. The current leaders of Senegal, Ghana, Cape Verde, Tanzania, Mauritius, and Botswana, for instance, offer intriguing examples of individuals who have both come to power through democratic means and have championed good governance and economic development at the regional level. There is need to discuss avenues of conflict resolution in Africa. Africa remains the world's poorest continent, but it possesses tremendous riches. African leaders must close the gap between what is written on paper and what exists in practice.

Sr. Cynthia Mgwena CPS

For further information
Jesuit Centre for Theological Reflection
www.jctr.org.zm

The Sanitary –Module

.In Argentina, 6 million people do not have a bathroom inside their homes. This means that they have to go to a precarious bathroom outside their homes day and night, when it is hot or cold, and when it rains it is muddy.

We have formed a group of young professionals who are helping solve this critical sanitary situation of many families.

What do we do?

We build sanitary modules of bathrooms and kitchens that allow families a substantial improvement of their life in a short time. Modular, economical and of fast execution.

We also promote the development of hygiene so that the health module could fulfill its purpose of giving people the

possibility of having a healthier life.

Results

During week-ends we have built 486 “sanitation modules” in several areas of Argentina.

- 265 modules working through volunteers and people contributions. Our activity is centered in the north, south and west of the province of Buenos Aires where we have 80 regular volunteers.

During weekends, five to eight volunteers in each project build the bathroom-kitchen modules that are attached to the family shelters. The modules have hot and cold water, drains and electricity.

- Each selected family, collaborates physically and economically in the construction (contributing 6% of the cost), thus achieving a greater commitment. In addition, we conduct hygiene workshops to make aware the children of the importance



of acquiring basic habits for disease prevention.

- 188 modules working with
- Municipalities that finance the cost of the modules while we implement the project with volunteers
- 23 modules through enterprises that provides the funds for the modules that we produce and build under our direction with their workers.
- 10 modules with NGOs in areas where we do not have volunteers

For further information:

<https://modulosanitario.org>











BRAZIL

E.J. Anzorena, SJ

April 2020

Quilombo

A quilombo from the Kimbundu word kilombo, "war camp" is a Brazilian hinterland settlement founded by people of African origin including the quilombolas, or maroons and others sometimes called Carabali. Most of the inhabitants of quilombos (called quilombolas) were escaped slaves. However, the documentation on runaway slave communities typically uses the term mocambo, an Ambundu word meaning "hideout", to describe the settlements. A mocambo is typically much smaller than a quilombo. Quilombo was not used until the 1670s and then primarily in more southerly parts of Brazil.

Quilombos are identified as one of three basic forms of active resistance by slaves. The other two are attempts to seize power and armed insurrections for amelioration. Typically, quilombos are a "pre-19th century phenomenon". The prevalence of the last two increased in the first half of 19th-century Brazil, which was undergoing both political transition and increased slave trade at the time.

Lives of Slaves

Legal slavery was present in Brazil for approximately four centuries, with the earliest known landing of enslaved Africans taking place 52 years after the Portuguese were the first Europeans to set foot in Brazil in 1500. The demand for enslaved Africans continued to increase through the 18th

century, even as the Brazilian sugar economy ceased to dominate the world economy. In its place, crops such as tobacco increased in prominence.

During the sugar boom period (1570–1670), the sugar plantations in Brazil presented hellish conditions, even including the personal brutality of some slave owners. There was high physical exertion on workers, especially during harvest season. In addition, enslaved people were held to nearly impossible daily production quotas while having to contend with lack of rest and food. Economically in sugar plantations, it was cheaper for owners of enslaved Africans to work them to death and get new replacement enslaved people. Conditions were so bad that even the Crown intervened on at least two occasions, forcing plantation owners to give their slaves sufficient food.

History

Settlements were formed by enslaved Africans who escaped from plantations. The first escape attempt would be punished severely as a deterrent for future escapes. Slaves who tried to escape a second time would be sent to slave prison, and those who tried a third time would be sold. In general, slaves who were caught running away were also required to wear an iron collar around their necks at all times, in addition to the punishment they received.

Not all slaves who ran away formed settlements in Brazil. Escape from a life of slavery was a matter of opportunity. Settlements were formed in areas with dense populations of slaves, like Pernambuco, where the biggest collection of mocambos formed the quilombo that became Palmares. While many quilombos were formed in rural areas such as Palmares, some were formed inside of cities, such as the Quilombo de Leblon inside of Rio de Janeiro. Some, among them

Mahommah G. Baquaqua, escaped to New York because his multiple attempts at escape and suicide led to him being sold to a ship's captain.

It is widely believed that the term *quilombo* establishes a link between settlements and the culture of central West Africa where the majority of slaves were forcibly brought to Brazil. During the era of slave trafficking, natives in central Angola, called Imbangala, had created an institution



Bust of Zumbi in Brasília. The plaque reads: "Zumbi dos Palmares, the black leader of all races."

called a quilombo that united various tribes of diverse lineage into a community designed for military resistance.

Many *quilombos* were near Portuguese plantations and settlements. To keep their freedom, they were active both in defending against *capitães do mato* and being commissioned to recapture other runaway slaves. At the same time, they facilitated the escape of even more enslaved persons. For this reason, they were targets of the Dutch, then Portuguese colonial authorities and, later, of the Brazilian state and slave owners.

Despite the atmosphere of cooperation between some *quilombos* and the surrounding Portuguese settlements, they were almost always eventually destroyed. Seven of 10 major *quilombos* in colonial Brazil were terminated within two years of formation. Some *mocambos* that were farther from Portuguese settlements and the later Brazilian cities were tolerated and still exist as towns today, with their dwellers speaking Portuguese Creoles languages.

Palmares

The most famous quilombo was Palmares, an independent, self-sustaining community near Recife, established in about 1600. Palmares was massive and consisted of several settlements with a combined population of over 30,000 citizens, mostly blacks. It was the only quilombo to survive almost an entire century, with the second longest standing quilombo in Mato Grosso lasting only 25 years. Part of the reason for the massive size of the quilombo at Palmares was because of its location in Brazil, at the median point between the Atlantic Ocean and Guinea, an important area of the

African slave trade. Quilombo dos Palmares was a self-sustaining community of escaped slaves from the Portuguese settlements in Brazil, "a region perhaps the size of Portugal in the hinterland of Bahia".

At its height, Palmares had a population of over 30,000. Forced to defend against repeated attacks by Portuguese colonists, the warriors of Palmares were experts in *incapoeira*, a dance and martial art form.

Ganga Zumba and Zumbi are the two most well-known warrior-leaders of Palmares which, after a history of conflict with first Dutch and then Portuguese colonial authorities, finally fell to a Portuguese artillery assault in 1694. Portuguese soldiers sometimes stated it took more than one dragoon to capture a quilombo warrior since they would defend themselves with a strangely moving fighting technique. The governor from that province declared that "it is harder to defeat a quilombo than the Dutch invaders". Brazil, both men are now honored as heroes and symbols of black pride, freedom and democracy. Zumbi's execution date (as his birthday is unknown), November 20, is observed as *Dia da Consciência Negra* or "Black Awareness Day" in the states of Rio de Janeiro and São Paulo, and his image has appeared on postage stamps, banknotes, and coins.

Constitution of Brazil

Article 68 of the 1988 Constitution of Brazil granted the remaining quilombos the collective ownership of the lands they had occupied since colonial times.

For further information:
Wikipedia Quilombo



[Recife](#) was the first slave port in the [Americas](#).



A Quilombo in Amapá.



Brazilian Quilombolas during a meeting in the capital of Brazil, Brasília.

INDIA

E.J. Anzorena, SJ

April 2020

Notes on the Art of Gentle Negotiation for Better Water and Sanitation

A necessary step in building sanitation partnerships between community organizations and local governments is convincing some reluctant and often suspicious government agencies to stop seeing poor communities as problems and start seeing them as contributors to good solutions to city-wide issues. That means negotiation. The increasingly confident negotiating skills of Slum Dwellers Federations and Mahila Milan in Mumbai, Kanpur, Bangalore and Lucknow have obtained commitments to sanitation in slum settlements from many officials in the municipal corporations and state governments. Here are some of their negotiating strategies.

Start Small and Keep Pressing

Mahila Milan in Kanpur and Bangalore started small – negotiating for the municipal corporations to provide hand pumps and water taps in slums. Through those negotiations they gradually gained the confidence, persistence and visibility to press for the next level – community toilets. Starting with small initiatives can show both government and communities that change is possible. Convince the officials that they can use their limited powers to make a little change. First, they might only give a limited consent, but later, when they see things change, even in small

ways, that consent might become support. Support is the first step in the creation of a genuine partnership.

Paint Beautiful Pictures

Sometimes, grassroots activism involves a great deal of scolding and finger-pointing: “Isn’t this awful!”, “Isn’t that shameful!” If you’re serious about exploring new ways to bring the poor and the state together to solve the city’s problems, this kind of approach has limited use. People in power are more likely to retreat into their bureaucratic shells when you start pelting them with “awful” and “shameful”. A better approach is to kindle their imaginations by describing possibilities in ways that make clear how they can contribute.

Know More Than They Do

When your community organization comes into negotiations prepared, with enumeration reports, data on all households in the settlement, toilet-construction costs worked out and tested, knowledge of city infrastructure grids, and with examples of community–state partnerships in other cities, it becomes much harder for government officials to argue against the proposals you are making.

Secure an Attractive Deal

The Slum Dwellers Federations Mahila Milan around India have developed skills of persuasion in showing local governments that entering into an unconventional toilet-building partnership with a well-organized community organization is a realistic, even attractive proposition for solving big problems that confound municipalities up and down the subcontinent.

A sharp city administrator would have difficulties passing up these features:

- Sharing costs with a community reduces the city's sanitation cost burden.
- When communities build toilets, the city's construction burden is eliminated.

- When communities maintain the toilets, the city's maintenance costs are eliminated.

- Community-built toilets often cost less than those the city builds, so a city's infrastructure budgets can be spread further, increasing service delivery.

The capacity of urban poor groups to influence water and sanitation policies and providers also depends, of course, on how responsive the government and the providers are.

Source:

*Burra, S., Patel, S. and Kerr, T. (2003)
Community-designed, Built and Managed
Toilet Blocks in Indian Cities,
Environment and Urbanization
Vol 15, No 2, pages 11-32.*

INDIA

E.J. Anzorena, SJ

April 2020

Saving Tibetan Buildings And Artisanship And Culture

Tibet's religion, culture, language and architectural heritage are all under serious, serious threat inside China, but Tibetan communities in India and their champions in the Tibet Heritage Fund (THF) are doing everything they can to preserve them. Some news from our intrepid friends Pimpim and Yutaka in THF:

Artisan's Center in Leh, Ladakh, India:

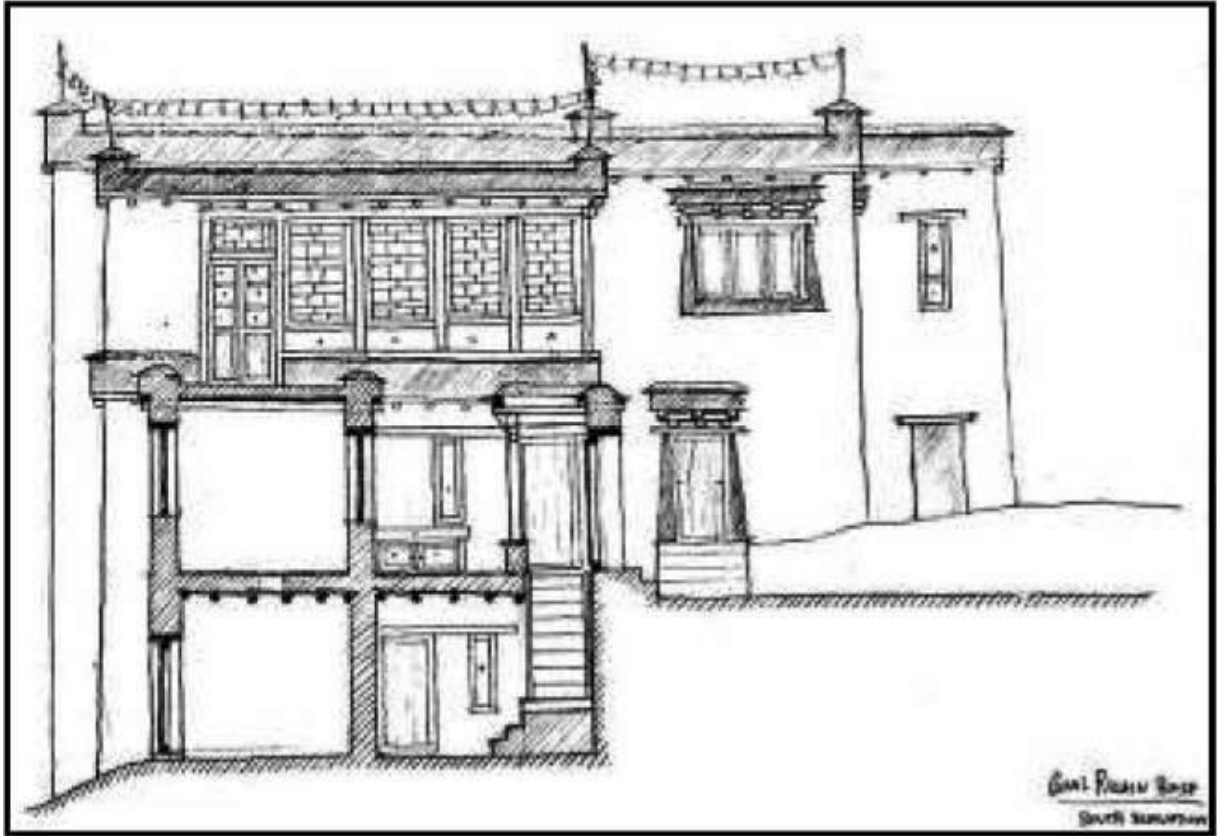
Some years ago, THF and its local partner in Ladakh, the Leh Old Town Initiative (LOTI), had begun restoring a small Tibetan house with a big courtyard that had been abandoned for long time, with the idea of making it into an artisan's training center in the historic Old Town of Leh. The owner lives in Leh, but there were problems getting all the family members to agree to allow the house to be used that way. So, the team looked for another house. Finally, they found the very dilapidated Gotal Rogzin house, a branch of one of the largest remaining historic Tibetan buildings in Leh's Old Town. The owners agreed to allow the house to be restored and used as an artisan's center – for at least eight years. Last spring, the team began the restoration process, and has been looking for funds to complete the project, which will cost about \$70,000,

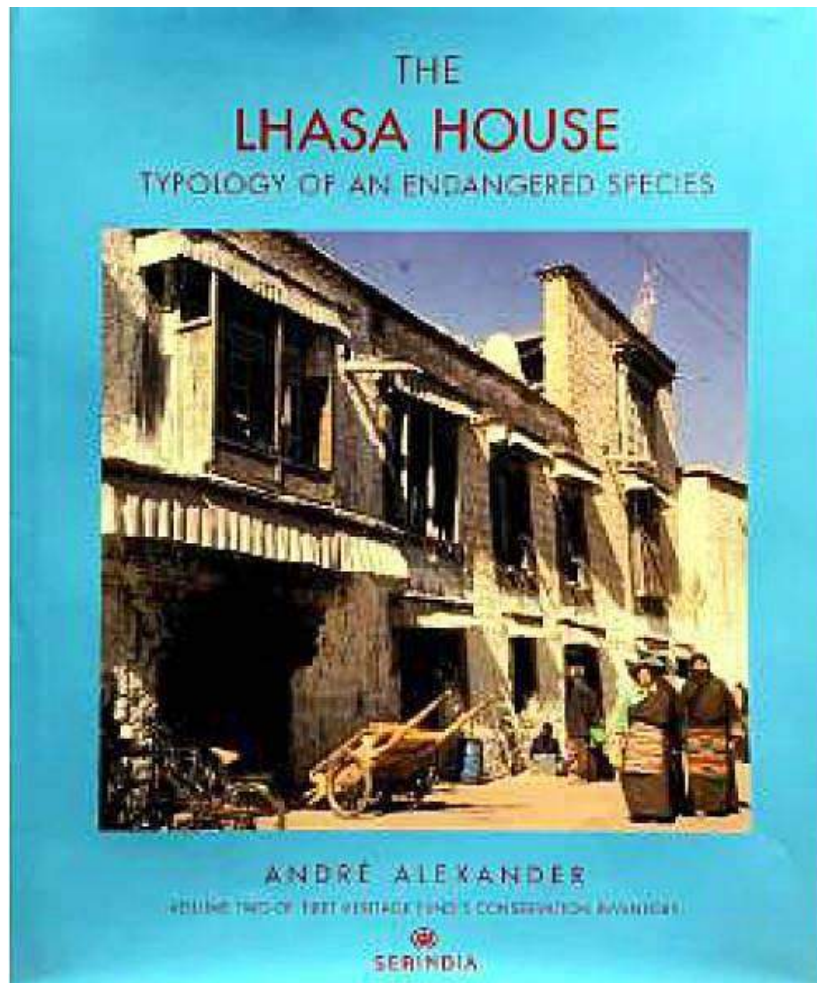
which includes \$45,000 for the restoration and \$25,000 to start the center.

Andre's book on Tibetan Houses was launched in New York

Primpim sent us a press note about an event organized in New York City, on March 6, 2019, "to celebrate the vital, lifelong work of the late Andre Allexander and his colleagues at the Tibet Heritage Fund in the preservation, conservation and documentation of traditional architecture in Tibet, with a launch of a new publication. The Lhasa House is the long-awaited second volume after *The Temples of Lhasa* (Serindia 2005) and is a comprehensive survey of the vernacular architecture of Lhasa, based on the THF's five-year conversation project in Tibet. The book offers the most detailed documentation of its kind yet published and is an important contribution to our understanding of an architectural typology that is vanishing." This was the book Andre was working on when he died in January 2012, and Pimpim and Yutaka worked tirelessly to carry on with the task of preparing the manuscript for publication.

For more information:
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JAPAN

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April 2020

ARI's Training Program

ARI's training program aims at creating a community where participants can develop leaderships skills, share their knowledge with one another, learn organic farming techniques, and experience life in a multi-ethnic, multi-cultural, and multi-religious community.

Included in ARI's training program are the following:

- 1) classroom instruction by ARI's staff,
- 2) participants instructing ARI's staff and other participants,
- 3) daily work by all on the farm,
- 4) participation in and rotating leadership on committees overseeing ART's activities,
- 5) visits to local Japanese farmers, and
- 6) home stays with Japanese families.

One aim of the training is to help participants "to more effectively serve in their communities as they work for the poor, hungry, and marginalized."

Participants from outside of Japan are local grassroots leaders recommended by organizations in their local communities. They are not members of the elite segments of the countries from which they come. ARI's participants (including Christians, Buddhists, Hindus, Muslims, and those of other faiths) tend to come from communities where identity is defined by factors such as religion, ethnicity, gender, class, and caste. These factors, quite naturally, tend to structure the relations of people in terms of oppositions such as inferiority/superiority, minority/majority,





and poor/rich. While ARI does teach organic farming techniques, Endo Houchin, a long time staff member of ARI, has described its more basic aim as inducing a change of identity in participants through the experience of a new form of community. ARI attempts to undermine fixed hierarchies of identity linked to factors such as gender, ethnicity, and class in a variety of ways.

While ARI staff members do offer instruction on a number of topics, participants themselves do about half of the instruction. They teach ARI staff and other participants about the problems and practices of their home communities concerning agriculture and other matters. As Takami explains, the aim is to create a community that overcomes distinctions

such as student/teacher and those being helped/helpers.

Participants are often shocked by and resist some of the demands of this new type of community. About half of ARI's participants are female. As noted, all participants take turns leading committees responsible for different activities at ARI. For some male participants, their experience at ARI is the first time they have seen women in leadership positions and the first time they have had to serve under female leaders. Others sometimes find themselves having to work with participants from religious or ethnic groups they have traditionally regarded as enemies.

Others are shocked to learn that they are expected to help with all of the work, even the lowliest, at ARI. This relates to

one of the values and mottos, servant leadership, that ARI has adopted in recent years. Leaders are taught that they should lead by serving. Some participants come from a community where, as a local leader of minister, they were not expected to do manual labor or cook. Participation in ARI thus challenges them to question assumptions about their own identity. Endo has related a story that explains one way how ARI attempts to teach servant leadership. One participant complained about not having been introduced to the director of ARI yet. He was told that the man he was shoveling manure with in the morning was the director.

Takami has stressed the importance of “cultural shock” in the training program. He tells the story of finding a participant from Pakistan alone in his dorm room crying. He had not heard from his wife in several weeks and was worried. Takami

noted that it would not be normal for a Pakistani male to openly cry in his home culture. Takami himself was moved by the tears and reflected on how Japanese men are also not expected to cry. The ARI community requires that both participants and staff allow their sense of themselves to be open to change.

ARI’s program also involves a number of study tours, Included here are trips to Osaka where participants are introduced to problems in Japan involving day laborers, poverty, homelessness, and discrimination. A visit to Minamata also illustrates the problems with pollution that Japan has struggled with. Part of the purpose of these tours is to make participants aware that Japan, despite being a “developed” and economically advanced country, still has basic problems it is struggling to solve. This serves to break down the assumption that “developed” countries are somehow



better than “developing” countries.

Participants are thus given the experience of creating a new community where distinctions between religious, high/low, male/female, teacher/student, etc. no longer have meaning they one did. Overcoming such distinctions requires

participants to create new identities and inevitably requires a greater awareness of values such as compassion, forgiveness, and tolerance.

For further information
<http://www.ari-edu.org>









Children Cafeterias

In October 2009, the Japan's labor ministry disclosed that 15.7 percent of the population, or almost one in six people, were living in relative poverty in 2007. The report also listed a child poverty rate was of 14.2 percent — one of the worst in the industrialized world. (Note: Here, "poverty" does not refer to absolute poverty—in which children have nothing to eat and face immediate threats to their own survival; which is what many people imagine when they hear the word "poverty"—but rather relative poverty in which they can survive but are not able to achieve a minimum standard of living that is taken for granted in the society.)

The report showed that the gap between rich and poor is widening as a result of years of economic stagnation and the slow demise of the lifetime employment system, leading to a surge in

lowly paid, temporary workers.

Official statistics also illustrate how children from poor families often find it difficult to achieve higher education and are more likely to end up in low-paying jobs

The signs of poverty, however, are largely hidden from view, because it's difficult to identify children from struggling households merely by their appearance.

Some of these kids dine alone because their parents are working late, others come from single-parent households prone to financial hardships. The health ministry released a report last year that said just over half of such families are under the poverty line.

Official statistics also illustrate how children from poor families often find it difficult to achieve higher education and are more likely to end up in low-paying jobs.



The Children's Cafeterias (Kodomo shokudo)

The Children's Cafeteria works to alleviate child poverty through food: A diverse range of people gather there to create new bonds and improve the future of the children

The number of "children's cafeterias" providing free or low-priced meals to local kids in Japan increased to 3,718 at May 2019, according to a survey conducted by the nonprofit organization Musubie that supports networks of such facilities across the nation.

Two examples:

Kodomo Shokudo Network,

One of the cafeterias opens every Thursday night and kids can enjoy a meal for one coin: ¥5, ¥10, ¥50 or any coin for that matter — even foreign currencies or arcade tokens — that doesn't exceed ¥100.

The government passed a child poverty law in 2013 to address disparities in financial resources and educational opportunities among children, but critics say it lacks specific numerical targets and that the programs organized by the government are underfunded. Grass-roots initiatives like Kodomo Shokudo essentially exist to fill some of that void.

Wakuwaku Network

A nonprofit organization in Toshima Ward (Tokyo) called Wakuwaku Network opened its own version of Kodomo Shokudo in 2012. The NGO, headed by Ms Kuribayashi, also runs learning centers and a park for children

Initiatives like the Children's Cafeteria are necessary exactly because it has become difficult to ensure sufficient food in individual households. She said, "Children

have small voices and cannot ask for help on their own. And because their parents cannot do so, the community should provide assistance. To that end, it is important to bring vitality to the children in the community and increase the supporters there. 'Meddling' in their lives is the first step." This 'meddling' is the power of the community.

For further information
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KOREA

E.J. Anzorena, SJ

April 2020

Venerable Pomnyun Sunim: Niwano Price

Pomnyun Sunim, born 11 April 1953, is a Korean Buddhist monk and a Seon master renowned as an author, a Dharma teacher, and for his humanitarian work. He is also a social activist, leading various movements, such as ecological awareness campaigns and the promotion of human rights, as well as working toward world peace and the eradication of famine, disease, and illiteracy. In recognition of his efforts and achievements, Pomnyun Sunim was a recipient of the Ramon Magsaysay Award for Peace and International Understanding in September 2002.

Pomnyun Sunim is the head master of Jungto Society Korea, an organization dedicated to a life of sharing and simple, sustainable living, informed by Buddhist teachings, environmental outreach, and supporting peace in Korea and around the world. He addresses the role Buddhism has

played in defining modern Asia's religious, cultural, social, political, and economic dynamics. His dedication to Buddhist ideals has not only earned him accolades for his work, but has shaped his outlook on the prospects for peace and reconciliation between North and South Korea.

Rather than leading a secluded life of quiet contemplation, Pomnyun has taken on an unlikely role for a Buddhist monk, focusing on his aim to bring peace, reconciliation, and eventually unity between the two Koreas. Pomnyun Sunim established the Peace Foundation to engage experts in analyzing how best to bring about peace between the two Koreas and between North Korea and the United States, as well as bringing together Buddhists and Christians in dialogue on the subject of world peace. He also established



Good Friends for Peace, Human Rights, and Refugee Issues, an organization that has been instrumental in his quest for peace in North Korea.

When the tragic flood of 1995 occurred in North Korea, Pomnyun Sunim was quick to extend a helping hand to those across the border. Since then, he has constantly and consistently campaigned for the rights and struggles of the North Korean people. Through his work, thousands of people in North Korea have received aid during times of famine. When *Good Friends* began publishing its newsletter in 2004, it became an important source of information smuggled out of the isolated country and quickly became a must-read among South

Korean policymakers and journalists. Pomnyun Sunim has worked extensively to supply humanitarian aid to famine victims in North Korea and to defend the human rights of North Korean refugees in China. He has appealed to the world and South Korean government to put politics aside to help North Korea, and has encouraged South Koreans to give liberally to their starving neighbors.¹

Pomnyun Sunim will receive the 37th Niwano Peace Prize (Niwano Peace Foundation) on June 3, 2020, in Tokyo.

For further information
Wikipedia

PAKISTAN

E.J. Anzorena, SJ

April 2020

City & Plans

by Arif Hasan

Published first in Dawn, December 10th, 2018

THE recent demolitions of formal and informal businesses in Karachi have raised some important questions. What is a city? What are encroachments? What is culture and heritage and law?

The city is where people live, work, come to study, trade and fulfill their dreams. These activities require wholesale markets which we did not provide, and so they expanded in the old city and destroyed almost all our built heritage. They required cargo terminals which we also did not provide so they developed wherever there was space without workers' homes, toilets, and other social requirements, causing not only social problems but also immense problems for heavy vehicles exiting the city.

We have not provided bus terminals, depots, and workshops, and so by paying bhatta they have established themselves on the roads of the city creating unbearable congestion. We were unable to provide affordable and accessible housing to our working class, so they live in katchi abadis in perpetual insecurity without access to proper education, health, family planning, and jobs.

People work and at lunchtime they need places to eat cheaply. Formally, these do not exist so pavement restaurants and hawkers develop to cater to their needs. The working classes have a desperate need for cheap bazaars but there are no spaces for them, so they occupy the pavements of

the city. All that we were unable to give to the city, and which the city has acquired itself out of necessity, is known as encroachments.

However, we have developed huge housing societies with lots of big plots for the elite and the middle classes of this country but here too we were not able to provide sufficient space for entertainment, recreation, health and education facilities. So today, they function out of houses and commercial areas not meant for them. These are also encroachments.

Heritage is not just buildings. It is much more than that — it is living tradition which is added to as the city evolves and which is related to the history of the neighbourhood in which the buildings are located. It is nihari, sajji, Baloch ice cream, Ghaseetay Khan Ka Haleem and public spaces to have them at an affordable cost. Such spaces too, we have not provided.

In the narrow lanes of Karachi's settlements, young people create libraries, arrange mushairas, qawwalis, variety programmes, practice the musical instruments that they have secretly learned to use, and young singers desperately try to find a place in the world of music. There are no spaces for them to learn, practise, develop and perform. As such, many aspiring artists fail to fulfill their dreams. We have never thought of these issues or of multi-class spaces where popular culture

can evolve and take root. And then there are no places where we can protest against the real or conceived tyranny of the state, international events and social customs and biases.

Cities are living entities. They do not wait for formal plans to acquire what they need. True, they acquire it in an ad hoc manner, shaped by the limitations of the financial and planning capabilities and capacities of their informal planners. And if the planning does not accommodate and support this informal process, the city bursts and eats up that which was formally planned.

But why did Karachi's planners and politicians not plan for all that was required? One of the possible reasons was an absence of anthropological research on socioeconomic relations which did not feed into the planning process. As such, the planners were unable to understand the social dynamics of the city. The other aspect is related to the fact that the planners and the politicians were more interested in the form of the city than aspects of livability, the product of class biases in their education and society. The development of large-scale industrial

estates was undertaken, but again, in most cases, without space for workers' homes, and the informal support facilities that they required.

Architects are supposed to be the conscience of society for the development of a humane city. However, Karachi's architects have sought patronage from the rich and the powerful and catered to their needs. With the exception of a few, they have not worked or lobbied towards accommodating in a humane manner the needs of an evolving city. Hopefully, as a result of the demolitions that have taken place, they will come closer to the ethics of their profession and try and integrate the needs of Karachi's citizens into the larger planning process.

As far as law is concerned, there should always be a possibility to appeal against its procedural aspects so as to protect the functions the city has acquired out of necessity in the absence of planning or official indifference and corruption.

The writer is an architect.

For further information
www.arifhasan.org

I will not do projects that will irreparably damage the ecology and environment of the area in which they are located; I will not do projects that increase poverty, dislocate people and destroy the tangible and intangible cultural heritage of communities that live in the city; I will not do projects that destroy multi-class public space and violate environment friendly bylaws and zoning regulations; and I will always object to insensitive projects that do all this, provided I can offer viable alternatives."

Arif Hasan, 1983

PHILIPPINES
E.J. Anzorena, SJ
April 2020

A Reflection on My Week in Bendum

by Maria Raiza Javier, ESSC

APC- Bendum and Multilingual Education is Jesuit-run educational organization working with the indigenous tribe of Bukidnon-Pulangiyen in Mindanao. APC operates an upland elementary school for indigenous peoples in Bendum, a village in Northern Mindanao where the Pulangiyan community lives. The APC school has a culture-based curriculum that uses mother tongue based multilingual education

The idea of spending a week in the mountains at the start of the year was thrilling for me, to say the least. I thought it was an opportunity to discover myself, a chance to recharge, to take breathtaking photos, to explore and to collect memories that will forever change my life. And though the reason I was going in the first place was for an institutional planning, at the back of my head, I thought of it as an adventure I

was so ready to take on.

But after hours and hours of travel along bumpy roads, layers of mud caked between my toes, and the mountain cold seeping to my bones, I soon learned I was gravely mistaken. What I experienced was so much bigger than I am.

Camera on hand, I spent the week walking around the main school of APC and, through the stories of students and



teachers, understood what they meant when they say the Pulangiyan of Bendum are people of peace.

There was Ate Mercy, one of the first graduates of APC, who went back to her community to teach. She now serves as the deputy school manager and teaches values formation to young students. There was Gino, a leader among his peers, whose reason for studying is to protect their ancestral domain. Harold, a transferee from a mainstream school who admitted he used to be ashamed of his Lumad roots, but now learned to take pride in his culture. Beverly, who wishes to be a teacher so she could then teach her fellow Pulangiyan. Edroy, who misses home, but has learned to love his classmates as his family. Inay Grace, who makes the best ensalada out of every vegetable imaginable, and makes meals not only filling for the stomach but for the heart. And the list goes on.

They are at peace with themselves. They enjoy the simplicity of life. They respect and appreciate the gift of Creation and know what is enough. They dream not only for themselves but also for their community. They embrace their culture and work their best to make sure it thrives for generations to come. They understand what most of us in the mainstream society tend to miss.

On the night we arrived in Bendum, I remember looking up and thinking to myself, “Has there always been these many stars in

the sky?” Looking back, that might have been the thesis of this whole experience. When you are faced with such tremendous magnificence, you realize that you are but a speck of dust in this universe. That there are billions of stories other than your own, and you are all part of the grand narrative of life. When you turn the camera away from you, that’s when everything comes to focus:

“The entire material universe speaks of God’s love, his boundless affection for us. Soil, water, mountains: everything is, as it were, a caress of God.” (Laudato Si’ 84)

Bendum made me see exactly that.

For further information:

<https://apc.essc.org>















PHILIPPINES

E.J. Anzorena. SJ

April 2020

How Do We Apply Concepts Like “Lockdown” & “Community Quarantine” In The Non-First World Setting?

By Bishop Pablo Virgilio Siongco David, DD

As usual, it is the poor who suffer the most when a first world concept is applied in a third world setting.

Yesterday was Sunday. I thought of the thousands of drivers of jeepneys, tricycles and pedicabs who earned no income because there were no passengers going to Mass in Churches on account of the state prohibition of mass gatherings. I also thought of the peddlers in the streets, those who sell sampaguitas, candles, and all sorts of items to the Sunday worshippers. I thought of the casuals and contractuels who had to be sent home—no work, no pay.

The “unchurched poor” who think of Sunday, not as a day of worship, but as a day for earning a more substantial income by providing services or peddling things to Sunday worshippers did not earn their keep yesterday. Alas, for many of the urban poor in the slums areas in our diocese, rest on a Sunday is something they cannot afford.

“Isang kahig, isang tuka” (one scratch, one peck) is the common Filipino idiom describing the situation of the poorest of the poor. They are usually classified by the government not as “unemployed” but as “underemployed”. You cannot even call them contractuels because their means of livelihood do not involve any kind of contract at all. They have no social benefits like SSS, PhilHealth, & Pag-ibig. They have

no day-offs, no maternity/paternity leaves, no vacation, no paid leaves. It’s always “no work, no income” for them. And no income means no food on the table. Period.

When people in government come up with measures and directives that impact the whole citizenry, who will speak out for the sectors that are practically regarded as non-entities in our huge metropolis? Do they even realize that not all our people are included in the government statistics? Are they even aware that among the slums in urban poor communities, anywhere between 10-20% of the people are undocumented, meaning “unregistered” because their parents failed to file for a certificate of live birth on their behalf? Do they know that we still have scores of unclaimed cadavers of EJK victims in funeral parlors because they remain unclaimed and unidentified?

The Sabbath Day was invented, not just as a religious obligation but as a matter of social justice. The idea is that people, especially the poor, are also afforded the luxury of having a day of rest and worship without going hungry.

Take note of the commandment as it is stated in Deuteronomy 5:13-15: “Six days you may labor and do all your work, Deuteronomy but the seventh day is a sabbath of the LORD your God. You shall

not do any work, either you, your son or your daughter, your male or female slave, your ox or donkey or any work animal, or the resident alien (meaning, the migrant workers) within your gates, so that your male and female slave may rest as you do. Remember that you too were once slaves in the land of Egypt, and the LORD, your God, brought you out from there with a strong hand and outstretched arm. That is why the LORD, your God, has commanded you to observe the sabbath day.”

First world countries can easily declare “lockdowns” and “community quarantines” because they presuppose that their citizens have decent, relatively spacious homes with bedrooms where they can self-quarantine themselves and maintain “social distancing.” As Fr. Danny Pilario, CM asked a few days ago in his post, “Who will explain that animal they call ‘social distancing’ to the poor who live in our slums?” If they are ordered to “stay home” than loiter in the streets, are those who come up with such directives even aware that most of the urban poor live like sardines in their little shanties? As a matter of fact, they would rather stay outside precisely because there is a little more space out there in their street alleys, their covered courts, their “talipapas”.

In first world countries, their governments can declare paid no-work days because they presuppose that most of their citizens are employed. The unemployed and people with disabilities receive welfare subsidies. The retired ones receive their pensions. In short, even if they stop working they are assured that they will not go hungry.

Here’s the big nightmare: just one or two infected ones in an overly congested slum community would multiply into a

thousand within a few days. Just one or two infected visitors in a city jail that has a maximum capacity of 200 but is actually holding 2,600 (as in Caloocan city jail and most other jails in the country), will multiply into hundreds and even thousands within a few days!

And which barangay health center has the capacity to do laboratory testings to determine whether the so-called PUMs (persons under monitoring) or the PUIs (persons under investigation) are positive of infection? And, presuming such testing procedures are made available in the health centers in the slum areas and are able to isolate the “Confirmed” virus carriers from the PUIs and PUMs, where will the infected ones be treated? Our public hospitals are always full already, COVID-19 or no COVID-19! It is not unusual to see the poor waiting in the corridors of public health care facilities. Obviously, the poor have no choice but wait in corridors because they cannot afford private hospitals, which, by the way, are not enough either.

I wonder if these questions even figure in the imagination of the people in government who set the directives? Just asking.

Obviously, because we cannot leave it all to government agencies, we have to do our part as citizens. Let his season of Lent be the perfect opportunity to come up with creative and out-of-the box responses motivated by Christian compassion and charity and aimed at mitigating the serious impact of “lockdowns” and “community quarantines” on the poorest of the poor in our vicinities. Let us call it “Love in the Time of COVID-19.

For further information:
Diocese of Kalookan, Philippines

Urban Transformation in Metro Cebu, Philippines

“The future of our civilization will be decided in the cities.

The internationally agreed Sustainable Development Goals of the United Nations and the Paris Agreement on Climate Change can only be achieved if we design sustainable and liveable cities across the globe.¹”

The battle against climate change is in the cities.

Cities can be the PROBLEM or cities can be the SOLUTION.

The choice is ours.

The new thrust of Pagtambayayong is to promote a citizens’ initiated Urban Transformation in Metro Cebu.

Rationale:

In October 2019 more than 11,000 scientists signed an alarming report, according to which climate change is already much worse than previously thought and the people of the world can expect untold suffering due to the climate crisis” unless there are major transformations to global society (Ripple et al., 2019)². Cities - especially coastal cities in Asia - are already facing an increasing frequency and magnitude of extreme climatic events such as floods, droughts, fires and storms. This is rapidly presenting additional risks for those living in already inadequate living conditions in informal urban settlements. This is very tragic since they who live in urban poor communities contribute only little to the causes of climate change, yet they suffer the most from the consequences.

Urban Transformation³ is extremely necessary and urgent:

- World's cities only cover approximately 2-3 percent of global land cover, yet they account for more than 70% of CO₂ emissions from global final energy uses.
- Cities and their population are thus drivers of global environmental change, while at the same time affected by it.
- Global urban population could increase from just under 43 billion today to 6.5 billion by 2050.
- The cities in the Philippines face huge challenges caused by climate crisis and also by urban growth. According to the UN DESA data the urban population in the Philippines will nearly double during the next three decades, from currently around 50 million up to 93 million in 2050. This will make it more difficult for the cities to cope up with the challenges that they are already facing ranging from the provision of basic services, sustainable infrastructure and to high rates of poverty, inequality, and pollution. Besides, the cities and their

populations already have begun to experience the effects of climate crisis.

Introducing Urban Transformation in the Philippines is challenging:

- There is very little public awareness about the climate emergency.
- Although many civil society organizations (CSOs) working in urban settlements are already exposed to climate risks, very few have integrated aspects of the climate crisis to their work for social development. They are not specifically aware of the great dynamics and interdependencies of current climate and urbanization processes – especially with regard to future scenarios - and the need for “transformative change towards sustainability.”
- There is very little local experience and literature. There is an urgent need to transfer global knowledge into local practice. E.G., how to translate these global-local interdependencies between the social and the environment in the different working levels? How to develop new narratives? How to realign or develop new strategies? How to collaborate with other sectors of society?

Nonetheless, it is important to promote the urban transformation approach.

- The experiences of the past decades have shown that conventional concepts of urban planning – mainly based on master plans, public control and investment in key infrastructures – are not sufficient to cope with the rapid changes in urban areas, particularly in the fast growing urban areas of Asia, which is currently almost 60% of the world’s urban population. This applies e.g. to challenges like the high population growth (by birth and migration),

increasing urban poverty, informal land development and the damaging environmental impacts of urbanization.

- Pagtambayayong and many other CSOs already see the interdependence of our work with climate crisis and urban growth and the urgency to act accordingly. These should therefore be part of our future strategies. We believe that we can accelerate the change processes to successfully fight the climate emergency and ensure climate justice and social development for all. CSOs could provide important impulses and ideas for locally rooted innovations; as “change agents” we can try out different ideas and help to develop new “leitmotifs” or visions of urban transformation.

- Even if the knowledge of global change and urbanization processes is still limited, the organizations have the potential to integrate these to their local knowledge and creativity. This could also be interlinked to other networks and new partnership as well as to own interventions on the ground.

Pagtambayayong will pioneer the introduction of the urban transformation approach in Cebu.

This thrust will build on the work they have already done. Pagtambayayong was organized in 1983 by a group of community organizers to help organize and support the organization of grassroots communities, especially on housing, livelihood and disaster management. It has organized a very large number of urban poor communities in Cebu and assisted many non-government organizations outside of Cebu. It has also assisted governments develop programs such as the Community Mortgage Program.

Its strategy is to promote climate emergency conscientization and action towards the formation of an urban transformation movement in Metro Cebu. With urban poor organizations, they have established partnerships with the Church (Archdiocesan Commission on Environment Concerns and the Global Climate Catholic Movement), students, NGOs, some civic groups (Rotary Club), and local government units. They will also develop more connections especially with the middle and upper classes.

In addition to strengthening the urban poor community associations and their federations capacity, it will also help organize and support the formation of a multi-sectoral urban transformation movement for a city-wide climate sensitive sustainable development program.

Pagtambayayong is very ambitious. It hopes to make Metro Cebu a citizens' initiated model for urban transformation:

- Carbon emission is reduced by 10% through the Bus Rapid and other mass transport, renewable energy, waste management, land use policies and growing of trees and mangroves. (The Philippine Government is committed to reduce carbon emission by 70% from 2015 to 2030 conditioned on assistance from the international community. The carbon emission of Metro Cebu still has to be measured. The 10% reduction is as of the moment a ballpark figure.)

- The sustainable development plan of the cities clearly ensures access to social services such as urban poor housing, health and education.

- The sustainable development plan of the cities

provides incentivization of businesses with good environmental practices.

- There are interactions with CSOs, urban poor community associations and local government officials from other cities about Cebu and the urban transformation process.

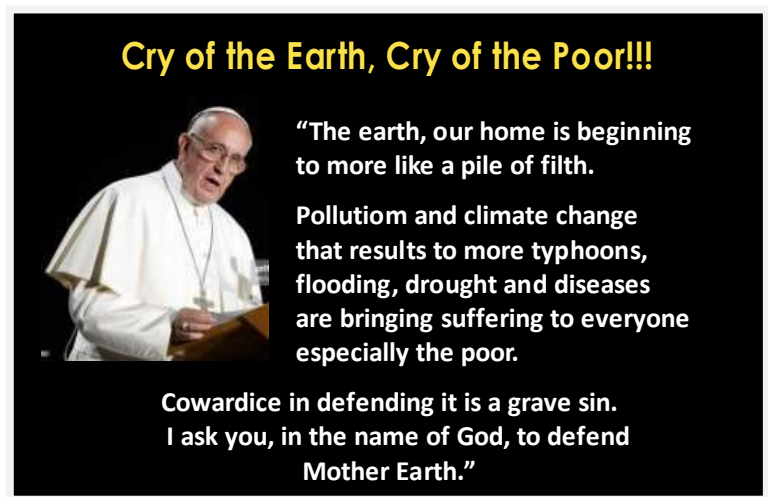
With the help of SELAVIP, it will of course continue promoting housing for urban poor families.

For further information:
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¹ WBGU – German Advisory Council on Global Change (2016): *Humanity on the move: Unlocking the transformative power of cities*. Berlin: WBGU.

² William J Ripple, Christopher Wolf, Thomas M Newsome, Phoebe Barnard, William R Moomaw. (2019): *World Scientists' Warning of a Climate Emergency*. *BioScience*; DOI: 10.1093/biosci/biz088.

³ Urban Transformation is the approach introduced by Almuth Schaubert and Gesa Schöneberg during the November 12-13, 2019 Workshop in Manila. According to WBGU (German Advisory Council on Global Change), it should combine the Sustainable Development Goals of the United Nations and the Paris Agreement on Climate Change and must have three components: Sustain natural life-support systems, Ensure inclusion and promote Eigenart (takes into account the socio-cultural and spatial diversities of cities).



Coronavirus in Baseco: A community leader's assessment

How are the 16,000 households in Baseco, Manila
facing looming virus outbreaks while
simultaneously suffering the impact of sudden income and job losses?

By

Jeorgie Tenolete and Mary Racelis
(Published in Rappler, March 27, 2020)

In the tidal wave of ideas bursting onto the coronavirus scene, certain issues stand out: increasing infection rates; the lack of test kits; terrifying mortality statistics' doctors, nurses, and medical personnel without protective gear; overcrowded hospitals; physical distancing; and governance.

What about the millions of urban poor living in the densely packed neighborhoods of Metro Manila? How are they affected? Can anyone explain to a family of 10 living in a 20 sqm shack how to distance themselves one meter apart? How are the 16,000 households in Baseco, Manila facing looming virus outbreaks while simultaneously suffering the impact of sudden income and job losses? Informal settlements are a COVID-19 disaster waiting to happen. Since the current lockdown

prevents academic researchers from making field visits, Mary Racelis (MR) on Saturday, March 21 called Jeorgie Tenolete (JT), President of Kabalikat, a People's Organization, on his cellphone asking him how Baseco was doing in the wake of COVID-19. The following account is JT's assessment as told to and written by MR.

A community leader tells it like it is

"You know, we're used to disasters and disaster preparation here. We've coped with everything from floods, fires, earthquakes, even volcanos – but this coronavirus is something else! We've never experienced anything like it!"

JT is mainly referring to the staggering challenge of mobilizing a huge community of urban poor households to combat the looming health and economic disasters facing them.

As of March 21 only one person has been confirmed positive in Baseco, an OFW who recently flew in from the Middle East and is now under hospital care. Two others have self-quarantined because they recently arrived from countries with high infection rates – a resident



Korean couple and a Filipino worker returning from Europe. Another 8 persons with colds and fever are currently being monitored by health workers every 3 hours and receiving paracetamol. If they still have a fever by the third visit, they will be transferred by DSWD staff to a hospital via the ambulance parked at Baseco's entrance. No one has died.

To a question about the surprisingly low number of infections, JT chuckles, "People have grown up here facing so many illnesses that they have probably developed immunity, even against corona!"

More soberly he acknowledges that the lack of testing may explain the small numbers. Now that the health personnel have PPEs (personal protection equipment) and thermal guns donated by VP Leni's office and a city councilor, they are in a better position to detect colds, coughs, labored breathing, and fever. Community health workers lead the surveillance teams with one standing at the entrance applying a thermal gun to those coming into the barangay. Others walk house to house with the block coordinators tracking down people with symptoms and starting monitoring procedures.

The multi-sectoral Coronavirus Interagency Committee organized by the barangay captain meets regularly to assess the situation and decide on needed action. Since Kabalikat is a member, JT gets access to up-to-date information and enables his members to participate in the planning and decisions reached for Baseco. Donations from partner fundraisers, Urban Poor Associates, Kaya Natin Movement, and the Peace and Equity Foundation reach Kabalikat through the nearest local bank branch, enabling it to purchase supplies locally. The City of Manila and the

Department of Labor and Employment (DOLE) assist through the barangay captain.

Life goes on during a lockdown. Residents adjust to the 3-hour windows allowed for visits to the market or pharmacy. Limited funds and refrigeration require daily food purchases. As for social distancing, although the barangay captain constantly warns his constituents against clustering, they appear to take this as a joke. The barangay captain retaliates with repeated tongue-lashings, upon which they disperse only to recongregate once he has left the scene. Most, residents though, abide by the government orders.

The COVID-19 threat remains amorphous. Far more alarming and immediate is the problem of feeding one's family. Post-lockdown losses of incomes and jobs have hit the community hard. Affected are thousands of families with little or no savings: small-scale vendors in Divisoria; bus, jeepney and tricycle drivers; cargadores at the pier; workers dismissed by their shuttered companies; those still employed but unable to get to work because their companies are too far away with no transport available.

People complain: while the still invisible epidemic merits serious attention, so do the masses of people who are visibly hungry now. How are they supposed to manage? What if the food packet distributions last only one week? What is the government doing about the situation? Distribution delays add further anger and resentment. All this could have been avoided, insist many, had the government given cities and barangays more time to prepare.

What message would I send the President and government if given the

chance? Let me offer some comments circulating in Baseco:

When the authorities realized they had to call for a lockdown of the city, they should have immediately assembled key officials, business people, and civil society representatives, including POs at local levels, to plan the future scenarios. That would have meant infinitely better preparation. How? Through onsite pre-positioning of sufficient food stocks, water, medicine, health equipment, fuel, and other priority items including cash. Communities could have been mobilized to cooperate in that effort – from planning through implementation and evaluation.

Instead, what happened? The government gave people no advance warning. By ordering an immediate lockdown, they ignored the chance to do serious stakeholder planning and community mobilization. Now, people are really suffering, not only in Baseco but in other urban poor barangays also.

Again, our leaders must confront the health threat, but also take seriously the economic crisis they have created. Otherwise, COVID-19 will bring us increased hunger, sickness, lowered body resistance, and death. Government needs to act – and fast!

The researcher's end-note (MR):

The COVID-19 incidence appears still low in Baseco, perhaps because health threats surface slowly but more likely because genuine testing is absent. Despite delays in information and material assistance from the national government, many community groups have voluntarily come forward to address anticipated COVID-19 threats under the overall leadership of the barangay captain. All in all, the barangay is managing well in this initial phase of the crisis. Yet, vigilance is imperative to prepare for the pandemic's predictable next phases.

Critical issues emphasize putting in place long-term support to chronically vulnerable groups. Also needed are dramatic measures to assist those families recently affected by income and job losses. Perceptions of an ill-prepared government with a top-down style and limited faith in its citizens' capacities undermine hope. When future statistics are recited, urban poor Filipinos suspect they will make up the highest percentages of reported deaths. Baseco therefore speaks for many of its counterpart Metro Manila communities when it demands urgent attention to the disastrous economic downturn that is accompanying COVID-19. Is anyone listening?

– Rappler.com



Jeorgie Tenolete is the president of Kabalikat sa Kaunlaran sa Baseco, Manila, which partners with NGO Urban Poor Associates (UPA)



Mary Racelis is a social anthropologist at the Ateneo de Manila University and a trustee on the UPA Board.

PHILIPPINES

E.J. Anzorena, SJ

April 2020

Where Lies Our Hope?

By

Raymund L. Fernandez

“This too shall pass.” Virus have always been known to be self limiting. Take for instance the seasonal common flu, which we know we will all get and then be immune to, eventually. But Covid 19 is something else. For most of the population it is just a bad flu. But fatal for the elderly and sickly. This is the simplified picture that is coming out. The picture should not move us to panic. It should move us to think.

We have facts from China, Spain, and Italy to prepare us somewhat for what’s going to happen. But these are First World countries. Covid 19 will hit us in a unique way. We have to prepare a unique response. But first do the math:

Wuhan has a total population of 11 M. The total death toll there was 3,291. The death toll percentage is therefore 0.03 percent of the population. But Chinese facts are always questionable.

Spain has a total population of 46.6M. It’s death toll so far is 6,528 and rising at 838 new cases in 24 hours as of last Sunday March 28 2020. A total of 78,797 have been infected. This figure is also rising. But its death rate thus far is only 0.01 percent of the total population.

Italy has a total population of 60.5 M. The death toll here is 10,000 thus far. It’s death toll percentage is therefore .02 percent of the total population. This figure is expected to rise.

Let’s take Metro Cebu with a population of around 3 Million. If we use figures from Spain, the percentage of total population infected would be 0.17 percent. Thus, in Metro Cebu 5,100 may be infected. If we again use the death toll of Spain, which is .02 percent of its population, the total number of total deaths of Metro Cebu may possibly be 600 people. If we presume a higher death toll of .04 percent because we are so unprepared and our leaders so incompetent, the result may be 1,200 deaths.

Who lives who dies

There are several ways to look at these figures. The most optimistic is that things are not that bad or dangerous for most of us. But with our limitations of hospitals and Personal Protective Equipment for our health care personnel the rate of infection is everything. Spain reported an infection rate of 838 new cases in 24 hours.

In most cases the lack of breathing apparatus forced doctors to have to choose who lives and who dies. Health care workers are especially vulnerable. Along with the sick and elderly. The inhuman view is that we can afford to lose our elderly and sickly. (I am 64 years old, diabetic, hypertensive, and other health risks.) But if we lose our health care workers then we would see an unprecedented death toll for all of us. We need those protective gear.

Otherwise, the inhuman view is that 1,200 deaths is not cause for panic.

14 days

But first, let's be clear, all of us! You need to be off from work and isolate for 14 plus days. This is not just to slow down the virus but also to find out if you are infected. If only so you will not infect others. The elderly and sickly should isolate beyond the 14 days.

After 14 days

After 14 days, things may not go back to normal. It may never will. But we will have to figure out a way to survive despite the virus.

Sending our workers home to die

We cannot afford not to think about this now: When we sent our workers and students home to crowded boarding houses and the slums, did we not sent them "home" to be infected or die? It is not just COVID 19. It is also hunger and deprivation, and especially Housing. Social distancing will work for those with decent homes. But for people living in crowded slums, no amount of social distancing will work. And who bothered to explain to them what social distancing means and why? After 14 days they may run out of food.

They might have been better off if we told them this piece of viral Fake News antidote : "Boil an egg. Eat the white and bury the yellow. This will protect you from the pandemic."

My brother asked: "Why do the poor always have to be the ones to suffer?"

We should all ask: " Why, in this day and age, do we still have poor? Why have we consigned them to slums? Did we give them up to die?"

COVID proof workplaces

It will be a while before we can defeat COVID 19. But before we do we will have to run the economy and go about our businesses. The alternative is economic collapse and starvation, especially for the poor. And they will not starve peacefully.

And we might as well think about having our workers live at their workplaces to be isolated there and continually monitored. This is better than having them transported in crowded buses and Jeepnies. This is the better way to monitor the population than sending them home to slums.

In the meantime, we can enforce strict social distancing rules and explain to our workers why this is needed to defeat the virus and defend ourselves. Every manager out there may have to design models for COVID Proofing work spaces and systems. This seems like a bitter pill for Capitalists and smacks of Socialism. But find a better way to keep the entire economy from collapsing.

Make us better humans

And so our prayer to the Heavens cannot be: "Keep me safe. Guard me from COVID 19. Blah blah blah. Amen." I do not think that prayer will be acceptable.

The only good prayer now is: "Help us become better humans. Help us care for those lesser than us, the most vulnerable. Grant wisdom to us and our leaders, especially those who give us work and make it possible for us to care for our families. And for our sake, help us get rid of slums as soon as possible."

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"Urban poor communities are ticking time bombs of corona virus.

Most have to move around otherwise they starve.

Their homes and communities do not allow social distancing.

It might not also be too long when they will run out of money and food, and patience.

The urban poor communities are therefore ticking time bombs of the virus spreading quietly and/or ticking time bombs of hungry angry people.

Let us all pray and do whatever we can do that these bombs do not explode."

From Dean Norbert L. Uy, UERMMMC College of Medicine, a PHC alumnus:

"The residents and fellows who are now in the frontline may soon be exhausted, if not consumed. We are now preparing the senior citizen consultants such as those in the faculty even those with co-morbidities, to stand as the second line of defense. When they too are consumed, we will have no choice but to field our uninitiated interns and medical students to stand as the third and perhaps the last line of defense of humanity against this scourge. We must quickly prepare them.

So this is how men and women are sent to war. The draft comes in terse prose. What adds to the pain is that the enemy to be vanquished allows no hugs or tearful goodbyes, and for those already in the frontlines without retreat only words of hope exchanged behind phone screens and sealed windows.

All of them are heroes, but when this is over, a few of them, having given their "last full measure of devotion" to humanity, will not be there to hear our thanks – nor the peal of wedding bells, or their child's first cry, or the sob of a daughter being walked to the altar.

And we the living will say – never was so much owed by so many to so few.

To those who are not sworn to fight in the frontlines, please stay home so you can save the lives of those who are."

Note: 10 or around 23% of the coronavirus fatalities in the Philippines are physicians.

SEVANATHA Activities

Background of Sevanatha Urban Resource Center

SEVANATHA was established in 1989 as a local NGO in Colombo, Sri Lanka. It was founded by a group of grassroots human settlement activists, led by Mr. K. A. Jayaratne, an urban planner, to assist urban poor communities to improve their shelter and livelihoods. Since 1989 SEVANATHA has been engaged in its operational activities in Colombo and a number of other major cities in Sri Lanka. Considering the sustainability of ongoing projects of SEVANATHA, it has created two private limited companies known as: Community Livelihood Action Facility Network in order to manage the community housing support program; and, Micro Enrich Compost (Pvt.) Ltd. in order to

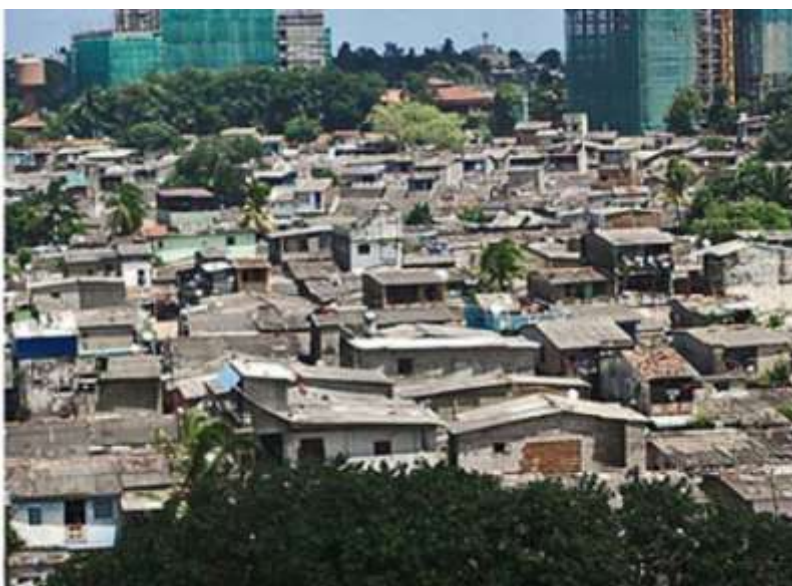
manage the Urban Solid Waste Management projects handle by SEVANATHA

Building the Skills and Capacity of Colombo's Urban Poor

This is project implemented by SEVANATHA in partnership with the Colombo Municipal Council and the Sri Lanka Women's Development Service Cooperative Society (Women's Coop). The geographical area of the project is the City of Colombo. It has a special focus on Underserved Settlements (USS) in the city. This project is generally known as Community Empowerment Project of Colombo.

The main objective of the project is to organize the urban poor communities into

Community Based Organizations (CBOs) and empower them through training, information sharing, skill improvement and linking them with the municipal council and other relevant government institutions. This project would help the USS communities to better engage with the municipal council and establish working relationship around slums upgrading. This will lead to improvement of security of tenure, housing



Existing 219 settlement | Community Mobilization



conditions and infrastructure and overall better quality of life of the poor.

The project consists of a range of activities starting from a city wide survey of all the low income settlements, identification of sixty (60) priority settlements for implementation of community empowerment and infrastructure improvement activities, conducting training for community leaders and members, and implementation of basic infrastructure services of the settlements.

The project is being implemented with the active participation of the Colombo Municipal Council, Women's cooperative and the communities. The following pictures highlight the key project activities that are being implemented.

For further information:

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Exchange Visit; Local and International



Training Sessions for the children



Providing low interest loans for self employment activities





Construction of houses with getting low interest loans through CLAFNet



Community Members engaged in Demonstration Project Activities





CDC Formation Meetings



Community Action Planning Workshops in Progress



Project Review Meetings and Quarterly Review Meeting with CMC officials

THAILAND
E.J. Anzorena, S.J
April 2020

Jesuit Social Center Activities

by Ms Vilaiwan Phokthavi (Kep)

The Jesuit Social Center (JSC) provides medical care and social services to about 1,200 detainees in 8 prisons of Thailand. They visit foreigners and Thai hill tribe detainees who very rarely, if at all, get any visit. It provides toiletries, stationery, eyeglasses, medicine, etc. when needed. It has an Emmaus Center for organic ecology and rehabilitation and parole released prisoners in Mae Tang

Other Activities

JSC supports the rural poor from the north of Thailand and especially the indigenous groups and a boarding house in Ban Kard. It supports the camps on the Myanmar boarder by giving provisions for children in summer camps, books, and the needs of poor families during Children day.

For further information
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MANAGE THE WASTE

Segregate:
reusable?, recycle?,
... How to dump
away !!!!

GARBAGE DAY
Thursday we pick up garbage around our land

ORGANIC WASTE
Become our good Soil

Food leftover, fruit from tree, all organic waste all put together for
compost, give us again the good soil





Our Chicken are quite healthy, we provide good space, naturally. Now started produce eggs every day.

We send to the Seven Fountain, Jesuit Retreat Center.





FROG



ขอบคุณค่ะ , THANK YOU

Come visit us!
... again!

YOU'RE WELCOME TO OUR PLACE



JESUIT SOCIAL APOSTOLIC THAILAND







Presented by
Ms. Vilaiwan Phokthavi (Kep)







USA
E.J. Anzorena, S.J
April 2020

A Local Reparations for Slavery Program for African Americans

The City Council of Evanston, Illinois (close to Chicago) in November 2019 has approved a plan to start repairing the impacts of racial bias. A subcommittee will work with residents, city staff members and other experts to identify possible programs and opportunities to be supported by the reparations fund. Revenue from the recreational cannabis retailer's tax will contribute to the reparations fund.

With this fund, the Council can implement programming to directly invest into the black Evanston community. The measurements of success can include increased black household, increase in

revenue for black-owned businesses and improved infrastructure for historically black and redlined neighborhoods.”

Last June 2019, the City Council adopted a resolution aimed at ending structural racism and achieving racial equality. The resolution acknowledges the Council's history of racially motivated policies and practices, including the use of zoning laws that supported redlining and bias in government sources.

For further information:
Evanston City Council

