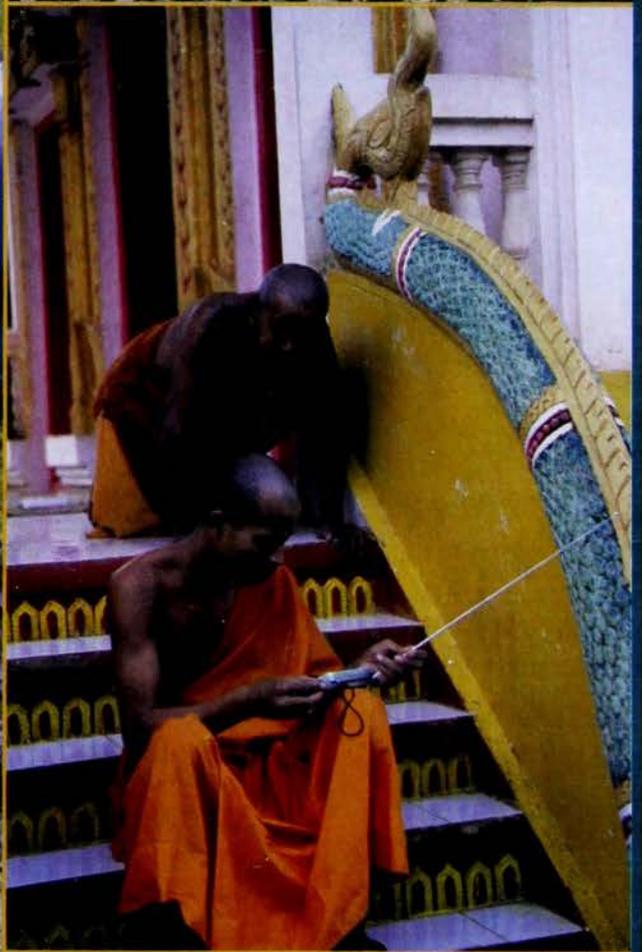
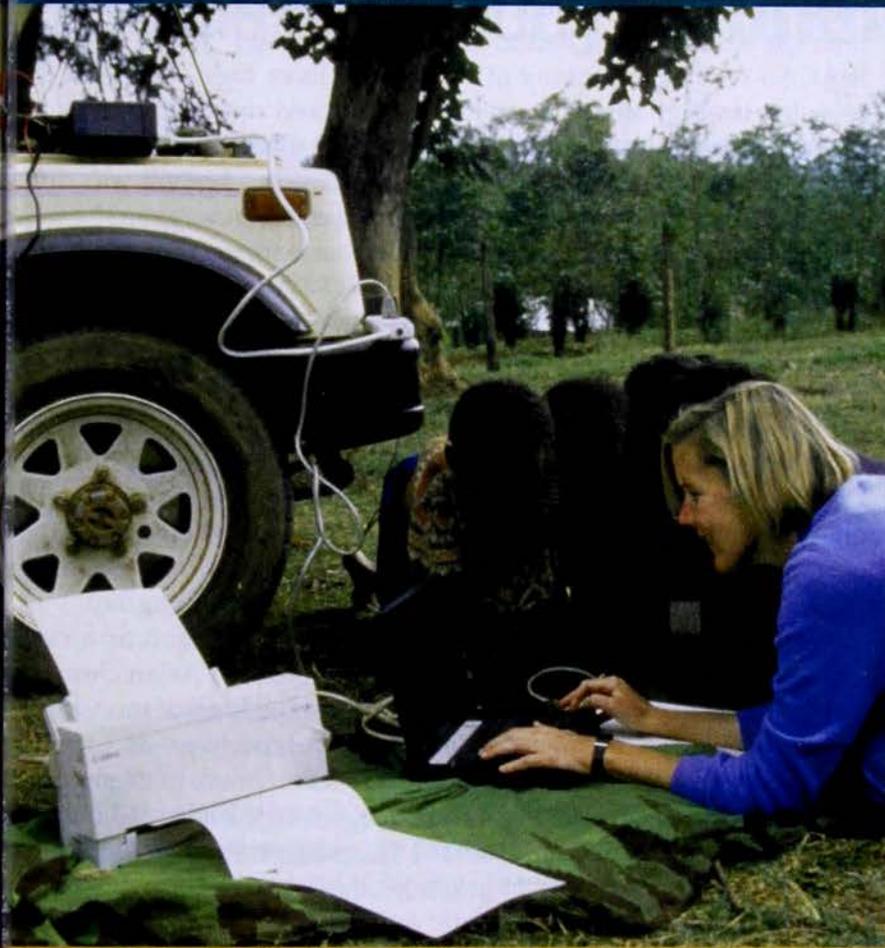
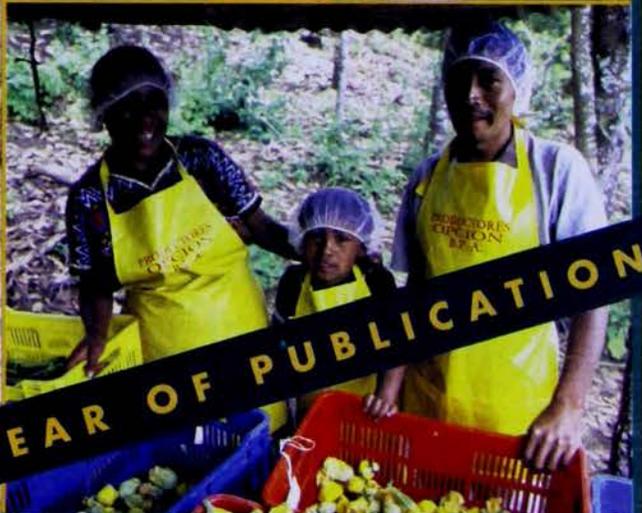
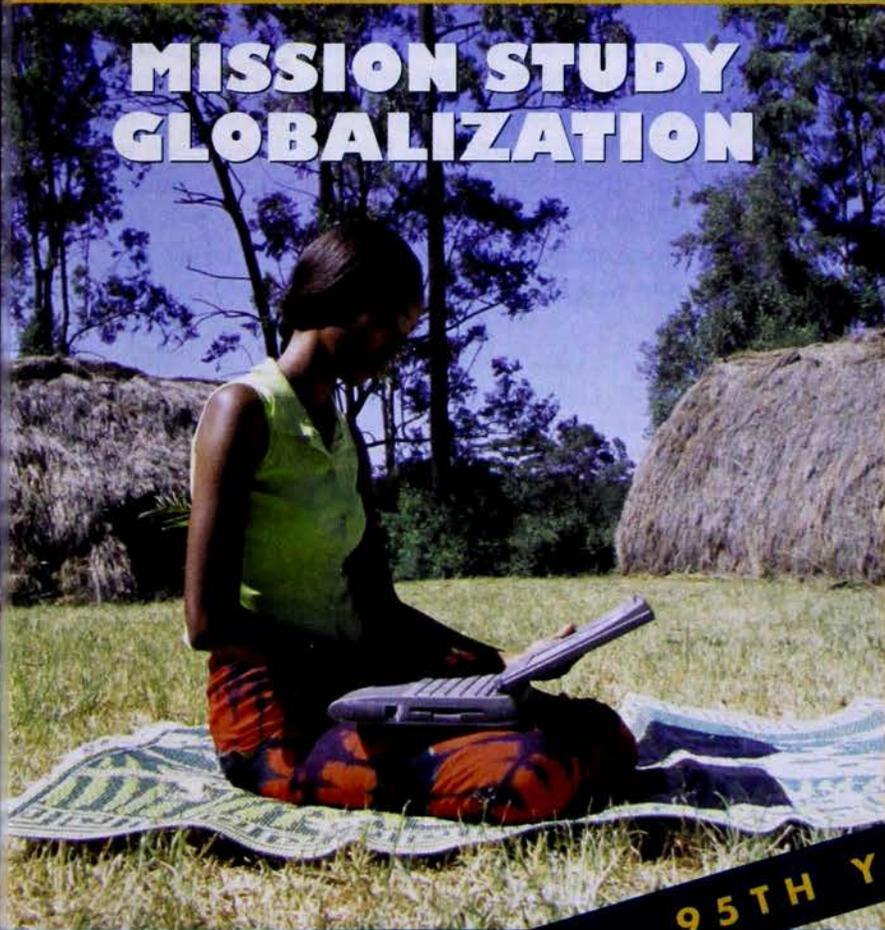


New World Outlook

THE MISSION MAGAZINE OF THE UNITED METHODIST CHURCH • MARCH/APRIL 2006



MISSION STUDY GLOBALIZATION



95TH YEAR OF PUBLICATION

NEW WORLD OUTLOOK

Publisher
R. Randy Day

Editor
Christie R. House

Art Director
Roger Sadler

Designer
Hal Sadler

Production Manager
Brenda L. Carr

Editorial Assistant/Periodicals
Patricia Y. Bradley

Editorial Office
Christie R. House
475 Riverside Drive, Room 1476
New York, NY 10115
212/870-3765

E-mail: nwo@gbgm-umc.org
Website: <http://gbgm-umc.org/nwo/>

Advertising/Promotion
475 Riverside Drive, Room 1472
New York, NY 10115
212/870-3784

Published bimonthly by the General Board of Global Ministries of The United Methodist Church. (ISSN-0043-8812)

Periodicals postage paid at New York, NY, and additional mailing offices. Copyright © 2006 by the General Board of Global Ministries of The United Methodist Church. No part of *New World Outlook* may be reproduced in any form without written permission from the Editor.

Printed in the U.S.A.

New World Outlook editorials and unsigned articles reflect the views of the editors and signed articles the views of authors only.

Unsolicited manuscripts will be acknowledged only if used. Otherwise, the editors cannot be responsible for returning them.

DIRECT ALL SUBSCRIPTION INQUIRIES AND CHANGE OF ADDRESS TO: Magazines With a Mission, P.O. Box 395, Congers, New York 10920-0395. Send old address label if possible. Allow at least 30 days' notice. Or call 1-877-881-2385 (toll-free). E-mail: NewWorldOutlook@Cambeywest.com

POSTMASTER: Send address changes directly to Magazines With a Mission, P.O. Box 395, Congers, New York 10920-0395. Subscriptions in the United States and Possessions: One year \$19.95. Single copies \$5.00. Two years, \$34.95. All foreign countries: one year, \$31.95. Church Subscription Program: 5 or more one-year subscriptions for \$15 each.

To Give to the Advance:

For United Methodists: Make out the check to your local church and write the Advance name and code number on the check. Give your gift to your church treasurer so that your local church and annual conference can receive Advance credit. Outside UM channels: Make the check payable to "Advance GCFA" with the project name and code number on the check. Send the check to Advance GCFA, P.O. Box 9068, GPO, New York, NY 10087-9068. To contribute with a credit card, call 1-888-252-6174. All Advance projects are also eligible for Supplementary Gifts through United Methodist Women's giving channels. Supplementary Gifts are given through the UMW treasurer. The Women's Division will honor the designation.

Globalization at Home

One day last winter, our daughter was working on a school assignment to find something at home that was made in another country. Since my husband travels extensively, we had a lot of things to choose from, but then she said the item had to have a tag that said "Made in [the country]." So we began looking at things that have tags. "Made in China" revealed itself in almost everything we picked up: clothes, hats, shoes, stuffed animals, toys, lamps, furniture, and electronics. Then she challenged us to find something that wasn't made in China. It was difficult! "Wow," I said to my husband. "When did that happen?"

The globalization of the United States has happened over a long period of time. We just don't think about it. Take coffee, for instance. Coffee beans don't grow in the United States—no, not even in Seattle—so we've been importing agricultural products for hundreds of years. But China's entry into the global market seemed to happen overnight.

This global market weaves a complex web across the landscape. In this issue, globalization is considered in light of various populations that it affects: women in Cameroon, immigrants from developing countries who live in Europe, workers in the United States, rural farmers in Korea, workers in China, students in India, and unemployed workers caught in economic transition in northern Uruguay.

Many of the authors in this issue view globalization as a negative force. This is true especially for Latin American and Asian church leaders, who refer to the free-market system as some kind of monster that is swallowing the world whole. From their perspective—as suppliers of raw material and cheap labor rather than consumers of cheap goods—globalization is a raw deal that increases poverty, leading to misery and premature death. It is important for us, as consumers, to hear their stories. As a church, we need to ask, does it have to be this way?

On the other hand, economic gain is a powerful motivator. The images on the cover (see p. 30 for captions) show some of the positive changes fostered by globalization. A global market requires global communications, an educated work force, safer and more productive agricultural processes and working conditions, and cultural transition. In a truly successful transition, the standard of living rises for everyone. Churches around the world are working hard to minister to those caught in the global web and advance the message: people over profits.

How does globalization affect you? Take the "Made in [what country]" test and see what you find in your house. Write to let us know what you find.

Christie R. House

Photo/Art Credits: Cover photos by Richard Lord. For more information, see key on p. 30. 4-6 Marcia Florkey • 8 Courtesy Interfaith Worker Justice • 9 (lower left) Christie R. House, right three photos Courtesy United Food and Commercial Workers (UFCW) • 10-12 Courtesy Wake-Up Wal-Mart • 14-17 Diane Allen • 17 (lower left) Franklin Woo • 18-21 David Markay • 23 Francis Wong • 24 Kung Kao Po/Hong Kong • 25 Francis Wong • 26-29 Cassandra Heller • 30 Richard Lord • 31 World Outlook photo archives • 32-33 Courtesy Global Praise • 34-41 Dr. J. S. Murthy • 43 (left) Courtesy Nkemba and Mbwizu Ndjungu, (right) Richard Lord • 44 (left) Ginny Underwood/UMCom, (right) Courtesy Heather Sevens • 47 Darcy Quigley.

Mission Study: Globalization

4

**WOMEN AND GLOBALIZATION:
TOWARD AN ECONOMY OF CARING**
story and photos by Marcia Florkey

8

MORAL VALUES IN AMERICA
by Kim Bobo

10

WORKERS' RIGHTS AND WAL-MART
by David Wildman

14

**BUILDING BETTER MOUSETRAPS:
GLOBALIZATION'S CHALLENGES
FOR CHINA'S CHRISTIANS**
story and photos by Diane J. Allen

18

**GLOBALIZATION AND THE CHURCH:
AN ITALIAN METHODIST PERSPECTIVE**
story and photos by David Markay

22

**THE WORLD TRADE ORGANIZATION:
WHY WE PROTEST**
by Francis Wong

26

**NORTHERN URUGUAY:
AID IN THE WAKE OF GLOBALIZATION**
story and photos by Cassandra Heller

30

THE FLIP SIDE OF GLOBALIZATION
photos by Richard Lord

32

GLOBAL MUSIC AND GLOBALIZATION
by Jorge Lockward

34

**RETOOLING INDIA'S CHILDREN
FOR NEW CHALLENGES**
story and photos by J. S. Murthy

38

**DHARUR JATHRA:
YEARS OF MISSION AND
WITNESS**
story and photos by J. S. Murthy

DEPARTMENTS

2

GLOBALIZATION AT HOME
by Christie R. House

31

**95 YEARS AGO
THIS MONTH
NEW WORLD OUTLOOK
SPECIAL**

42

MISSION MEMO

45

**BULLETIN INSERTS
ON MISSION**



Women and Globalization: Toward an Economy of Caring

story and photos by Marcia Florkey



Dolls made by members of the Village Women's Organization of Cameroon (VIWO), an economic- and education- development program, provide rural women with a source of income.

After two hours' travel on a hilly dirt road in the Northwest Province of Cameroon, West Africa, the narrow valley opens on a vast hillside of young palm-oil trees. Women of all ages work together in this remote area, caring for their young children and babies among them and cultivating these trees that contain hope for their families' future.

"Palm oil is a necessity of life here in Cameroon," explains Maria Morfaw, the international coordinator of the Village Women's Organization (VIWO) and founder and developer of the Palm Oil Plantation Project. "Palm oil is used every day in every household and yet is grown only in the southern areas of Cameroon." VIWO, with help from the Cameroon Ministry of Agriculture, planted more than 7000 palm-oil trees on two sites. The General Board of Global Ministries, through grants from International Ministries with Women, Children, and Youth, has supported the project with funds for fertilizers, cultivation tools,



and a basic
that within
mature trees
oil for the
and regional
"It is mu
families to
to be shippe
the country,"
will provide

Maria Morfaw
on a road in B
prevalent in r

and a basic oil press. The hope is that within the next two years, the mature trees will provide enough oil for the women to sell locally and regionally.

"It is much more expensive for families to purchase the oil that has to be shipped from other parts of the country," Morfaw states, "so this will provide stability to the commu-

nities and a source of employment and revenue for the women and their children in the future."

A Caring and Sharing Economy

In his letter to the Corinthians, the Apostle Paul speaks to the very principle that the Village Women's Organization is living out—a call to generosity, sharing, and a giving of

self: "The one who had much did not have too much, and the one who had little did not have too little." (2 Corinthians 8:15) But in this world of expanding globalization, where the rich are becoming richer and the poor continue to become poorer and the annual income of the richest 1 percent of the world's population is equivalent to that of the poorest 57 percent of the world, how can this scriptural mandate be carried out? Maybe it is simply by what these women from Cameroon are doing: creating an economy of caring and sharing.

Traditional roles of women in the developing world have changed little in the past 50 years. There is still a great need for improved living conditions, increased educational opportunities, adequate food, and medical services. In fact, women's additional and multiple economic roles have led to increasingly difficult living situations. These economic roles include:

Market Production—usually unpaid work for the production of goods and services intended for the market;

Subsistence Production—unpaid work producing goods for home use (food, clothing, pottery), which can be marketed but are either not marketed or undermarketed;

Care Work—unpaid work looking after a household (cooking, cleaning, raising children, and looking after other family members, friends, and neighbors) that is vital for maintaining and reproducing the labor force and keeping the social fabric together;

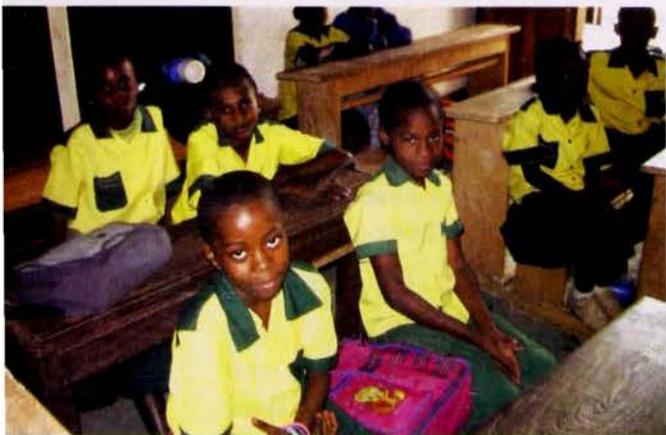
Unpaid Work—in church-based and secular civic associations.

Yet the future can hold hope and promise, as the women of VIWO in Cameroon have discovered. What does an economic structure based on caring and

Maria Morfaw, director of VIWO, talks on a cell phone as she walks on a road in Bamenda, northwestern Cameroon. Cell phones are now prevalent in remote rural areas that never had landline phones.



sharing look like? A publication produced by the Justice, Peace, and Creation team of the World Council of Churches, *A Caring Economy—Alternatives to Globalization Addressing People & Earth* (AGAPE), says a caring economy at its core exemplifies the values of equity and justice but provides care that goes beyond equity and justice as defined by governments or civil society. In other languages, *caring* is actually defined as being present and attentive, one's eyes to others needs, "worrying" about others. A caring economy would ensure the provision of basic needs for all and would value the essential care work created, affirmed, produced, and distributed equitably by women and men. It is an economy in which all human rights—including women's economic, social, and cultural rights—are upheld and protected. A caring economy moves away from values of accumulation and profit to values of redistribution and reparation, where plurality and contextuality (rather than a universal homogeneity) are celebrated. A caring economy includes caring for the earth for future generations and implies a move from free trade to a just and responsible trade that does not exploit marginalized people or the environment.



Children in preschool in Cameroon begin an educational process that may lead them to business ownership, the benefits of which may extend past their own communities.



In the marketplace Yaounde, Cameroon, entrepreneurship is undertaken by women—often primary family providers—who sell produce that they have planted and harvested.

Women in Cameroon

General Board of Global Ministries Regional Missionary Catherine Akale, a woman from Cameroon, sees the ingenuity and strength of women every day as she proclaims the gospel through leadership training seminars and economic development opportunities that she provides to women in sub-Saharan Africa. "Women throughout Africa are involved in all phases of the economy," Akale explains. "Often they will plant, cultivate, harvest, and take to the market agricultural products, all the while caring for children or elderly parents. They have adapted and done so much in order to supply the essentials for their families, as often they are the primary providers."

This is evident on the streets of Yaounde, Cameroon, where hundreds of women have set up shop as vendors, selling everything from cell-phone voucher cards to cups of coffee and fast foods from portable carts. Some also own small sewing and tailoring shops. Creativity and ingenuity are not in short supply among the women, but the lack of capital, basic education, and small-business training often hinder the women's ability to maintain and grow their businesses. A dream of

Akale's and the Office of Ministries with Women and Children would be to enable women of The United Methodist Church in this region of Africa to produce items that are needed, first of all, by their communities but that also could be exported for sale to women in other parts of the world, such as the United States, to complete the "circle of caring and sharing."

Women in Papua New Guinea

Teresa Rynkiewich also believes in this "circle of caring and sharing." Teresa and her husband, Mike, served as Global Ministries missionaries to Papua New Guinea from 1997 to 2002. During those years, Teresa worked with women's organizations of the church in leadership and economic development and biblical study skills. She particularly noticed the beautiful and useful baskets and *bilums* (strong woven carrying bags) the women made and so began sending their goods to churches in the United States to sell, providing increased income to the women in Papua New Guinea. Upon their return to the United States and Mike's appointment to teach at seminary, Teresa continued to think about the women of Papua New Guinea and

the international women she came in contact with through the semi-nary community. "Many of the women were spouses of students, and making handmade items to sell was a way of helping their families," says Teresa. "I began thinking that God had more in mind for them and the women in Papua New Guinea.

Tess' International Handicrafts

The doors opened for Teresa to begin Tess' International Handicraft Shop in April 2003 to provide a retail outlet for international arts and crafts as well as fair-trade foods. "But I knew from the beginning it had to be more than just selling items," said Teresa. "It had to be a ministry to tell the mission story." Therefore all the items, many from United Methodist-supported projects, missions, and ministries, have a tag telling the story of the producers, mission projects, and the churches they represent. "The vision of Tess' International Handicrafts is to bring together the producers and the buyers for a greater understanding of the church in mission and to bring dignity and hope to international women. In addition, we hope soon to add an option for United Methodist congregations to purchase a large variety of items that they can sell in their communities as a way of supporting the women and telling the mission story."

The women of the Potohar Organization for Development Advocacy (PODA) in rural Pakistan are some of the suppliers to Teresa's shop. "Older girls and young women have little access to education beyond primary school and almost no opportunities for jobs in rural areas," says PODA founder Sameena Nazir. "So in order to provide additional education and income, we created an informal education project on human-rights awareness and income-generating

What Is "Fair Trade"?

Rarely do shoppers know about the real cost of "inexpensive products" they find in stores—like the destruction of natural resources and the degradation of a worker's health and dignity. When you buy fairly traded goods, you contribute to a solution for poverty that addresses the source of need: meaningful work that provides economic stability for villages and communities. Fair trade promotes:

- A fair wage in the local context
- Equal opportunities for all workers
- Environmentally sustainable practices
- Long-term trade partnerships
- Healthy and safe working conditions
- Financial and technical assistance to workers
- Dignity and respect for workers

Producers use their income to support and educate their families in their local context. They can remain in their villages rather than migrating to crowded cities. Please consider buying fair-trade coffee, teas, chocolate, and arts and crafts. It makes a big difference to real people all around the world.

skills through recycling paper for paper-maché art products." The young women have become skilled artisans and in addition to income have gained new dignity and respect for themselves and within their families. The boxes and ornamental items they have created provide a necessary link to tell the story of and learn about the lives of young women in Pakistan. Both Nazir and Rynkiewich see this as vital in building understanding among the cultures, in telling the story of Pakistani women and in creating a new economy—an economy of caring.

While the effects of globalization and economic conditions worldwide are complex, there is much to learn from women like Maria, Catherine, Teresa, and Sameena. Their collective thoughts and actions prove that an economy

of caring is possible. Their work offers hope that a just, global economy could and already does exist where sharing, collaboration, and resources are distributed fairly. Our responsibility is continually to challenge our own actions so that "the one who has much doesn't have too much and the one who has little doesn't have too little."

Marcia Florkey is the Executive Secretary for Ministries with Women and Children, Mission Contexts and Relationships. She recently visited Cameroon, where the Village Women's Organization and GBGM missionary Catherine Akale are located.

Catherine Akale can be supported as a covenant missionary through Advance giving. Her missionary code is 13951Z.

Tess' International Handicraft Shop

"Village Women—Global Crafts" is the theme of Tess' International Handicrafts, which carries unique artwork and crafts from more than 40 countries around the world. The goods may vary widely, but the mission is the same: to provide economic stability to the producers and the mission story to the purchaser.

Tess' International Handicraft Shop, Inc., is a 501(c)3 nonprofit organization located in Wilmore, Kentucky. For further information, Teresa Rynkiewich can be contacted by phone: 859-858-0802, or email: TessInternational@earthlink.net.

The Employee Free Choice Act (EFCA) was introduced to Congress by a bipartisan group of sponsors, including Ted Kennedy (D-MA), and Arlen Specter (R-PA). The bill attempts to restore the rights of workers to organize in their workplace and negotiate a first contract with management. It authorizes stronger penalties for employers who violate the legal rights of workers trying to unionize. The Interfaith Worker Justice organization calls upon religious communities to support the bill. As of this writing, both the Senate bill (#1696) and the House bill (#842) had been referred to subcommittees for review.

MORAL VALUES IN AMERICA

by Kim Bobo

People often ask me, "Why do you do this work?" My response, which many take as a joke, is that I memorized too many Bible verses as a kid. In fact, I usually won the Sunday school memory-verse contests. I have a small pile of miniature Bibles (one is pink!) to prove my achievement.

The Scriptures I learned have a few things to say about current religious controversies but many things to say about economic justice—more than 400 passages about justice in the economic realm. Teachings from other religious traditions are equally strong on economic justice and community responsibility.

And despite the current media swirl on one set of "moral values," recent polls suggest deep concern in the society about jobs and the economy and widespread support for the religious community's involvement in economic questions.

Americans are concerned about the economy. A CBS News poll in March 2005 found that Americans believe the economy and jobs are the second most important problem facing the country today. (The war in Iraq is number one.)



Kim Bobo.

Americans believe the religious community should be involved in economic questions. An NBC national poll conducted by Peter D. Hart Research (March 2005) found that 90 percent of Americans believe religious groups should be involved in raising awareness and in poverty reduction. Even more people support religious groups' involvement in core economic justice issues such as hunger and homelessness.

Americans support the religious community's involvement in civil rights but not quite as strongly as involvement in poverty, hunger, and homelessness issues. Forty-four percent of Americans say

religious groups should be involved in immigration reform, but 50 percent think they should not.

These polls confirm that people in congregations are concerned about poverty and economic questions. People believe the religious community has a role to play in addressing these issues but do not universally understand how civil rights and immigrant rights issues connect to hunger, homelessness, and poverty.

Unions are not universally understood as key vehicles for fighting hunger, homelessness, and poverty. Interfaith Worker Justice has prepared educational resources for the religious community about the Employee Free Choice Act (EFCA) and why it is so important for people who care about these issues.

As we engage more people on economic justice issues, the polls and our experience suggest some opportunities:

1. Stand firm in supporting wages and family benefits that move people out of poverty. Efforts to raise the minimum wage, pass living-wage legislation, and raise basic wages for workers in low-wage jobs will receive wide support.

2. Engage people in poverty-fighting union campaigns. For folks who don't know much about unions, introduce unions through campaigns that will lift families out of poverty.

3. Help workers tell their stories. None are more articulate about why they need better wages and benefits than workers themselves. Many times, after listening to workers, clergy who don't feel that good about unions in general can see that workers need a union.

4. Encourage immigrant workers to tell their stories. Immigrant

workers are the best spokespeople for immigration reform.

5. Stress the poverty-fighting and community-building benefits of the EFCA. Help people understand the union's role in fighting poverty and developing strong community.

During the 2004 US presidential election, a small band of issues dominated the public religious discussion, but the economic-justice issues on which we agree got lost in the fray. Workers in low-wage jobs and the community at large suffered because these criti-

cal issues were not on the table. Economic justice issues are central to society and the religious community. We must make them central to the public discussion.

Kim Bobo is the executive director of Interfaith Worker Justice, a nonprofit organization that organizes and mobilizes the US religious community to improve wages, benefits, and working conditions for low-wage earners.

Reprinted with permission from FaithWorks, July 2005.

Union workers of various ages benefit from unions' fighting for their quality-of-life issues. (Photos from UFCW.)



WORKERS' RIGHTS AND WAL-MART

by David Wildman



A supporter of Wake Up Wal-Mart, an organization working to eliminate Wal-Mart's unfair labor practices, speaks at a community conference.

In the abundance of your trade you were filled with violence....You corrupted your wisdom for the sake of your splendor (Ezekiel 28:16-17).

In 1962 when Sam Walton opened the first Wal-Mart, General Motors was the largest corporation in the United States. Workers at GM had good middle-class wages, with annual raises adjusted for inflation, decent health and pension benefits, and job security. They could afford to buy a home and send their children to college. Auto workers achieved these wages and benefits through years of organizing and because they were union members.

Today, Wal-Mart is the world's largest corporation, with more than 3000 stores in the United States and more than 1 million workers. Its annual revenue reached \$285 billion, with over \$10 billion in profits last year. Walton family members' combined wealth exceeds \$100 billion, and four of them are listed among the nation's top 10 richest individuals.

Wal-Mart offers low prices on many items that seem to benefit consumers. But what about workers, small businesses, and communities where new Wal-Marts open?

The average wage for Wal-Mart workers is \$9.68/hour while the US average is \$17.80. Less than half

of the 1.3 million Wal-Mart workers are covered by its health insurance plan. Part-time workers (less than 34 hours/week) must wait two years before they are eligible. Nearly half of employees' children are either on public assistance or uninsured. In place of job security and steady raises, Wal-Mart has a 50-75 percent turnover rate in its workforce each year.

Seventy percent of Wal-Mart workers are women. The average annual income for full-time work (34 hours/wk) is \$17,114, which is less than the 2004 poverty rate of \$18,850 for a family of four. Lee Scott, Wal-Mart's CEO, received \$17,542,908 in total compensation in 2005. None of the 1.3 million Wal-Mart workers is unionized.

Keeping workers—whom management calls “associates”—from organizing constitutes a key strategy in a business model that squeezes out more and more profits by keeping labor costs as low as possible. A handbook for managers states: “Wal-Mart is opposed to unionization of its associates. Any suggestion that the company is neutral on the subject or that it encourages associates to join labor organizations is not true.”

Evidence of Wal-Mart's vehement antiunion tactics is widespread. Wal-Mart has been charged with hundreds of unfair labor practices as workers have tried to organize. Wal-Mart faces numerous lawsuits and fines for such labor violations as using undocumented workers in cleaning crews, locking workers in during over-

night shifts, unpaid overtime, violating child-labor laws, and sex discrimination. In December, Wal-Mart was fined \$170 million for systematically denying coffee breaks to workers in California and having them work through lunch, a violation of state law.

In the few instances when workers did organize successfully, company retribution was swift. The butchers in a Jacksonville, Texas, Wal-Mart voted to join a union in 2000. Eleven days after their vote, Wal-Mart announced it was closing meat-cutting departments in *all* its stores.

In Quebec, where 40 percent of the workforce is unionized, workers at one Wal-Mart signed cards for union representation in late 2004. One week after the union asked Quebec's Labor Ministry to impose binding arbitration, Wal-Mart said it was closing the store, citing "poor sales."

China and Globalization

In the past few years, Wal-Mart has become one of the biggest importers of goods from China. It was the eighth largest trading partner with China in 2004. Nearly 70 percent of Wal-Mart products are made, wholly or in part, in China. What impact does Wal-Mart have on Chinese workers?

During the Christmas shopping season, the China Labor Watch and the National Labor Committee released a report on wages and work conditions in several Chinese factories. Workers are often forced to work 15 to 19 hours a day, seven days a week, in order to meet US production orders. That means doing the same operation every few seconds, over and over, up to 10,000 times a day. China's minimum wage is 41 cents/hour, but workers receive as little as 16 cents/hour when paid by piece rate. Companies let workers eat

and sleep at the factory but charge them for electricity and water. Worker intimidation is high (they are docked three days wages for each missed day) and safety measures are low.

As Wal-Mart continues to deliver more goods for less, more companies are following suit and moving production to China and other low-wage countries in order to compete.

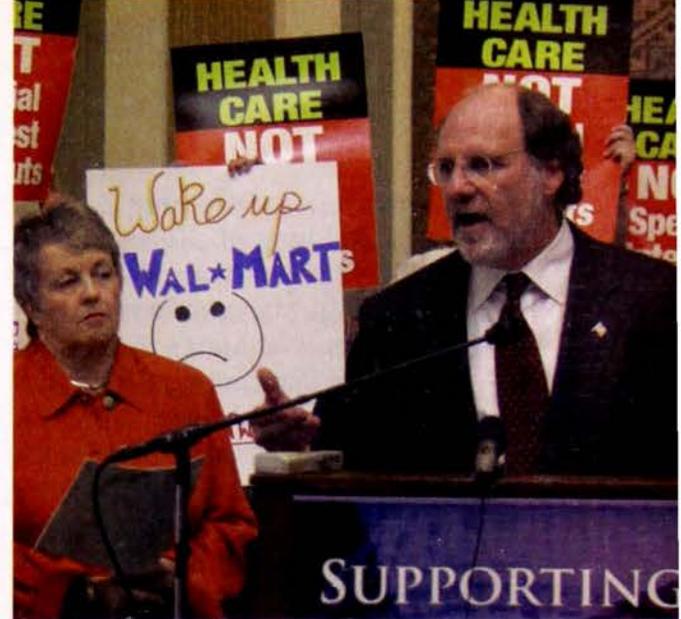
Child Labor in Bangladesh

Twelve years ago, *Dateline NBC*, an investigative reporting television program, documented that young children in Bangladesh, some as young as 10, were making clothing for Wal-Mart and other US stores. Similar stories have surfaced in Central America and other countries (according to the National Labor Committee, the International Labor Rights Fund). The children labor in unsafe sweatshop conditions for long hours and low pay. Wal-Mart and other companies repeatedly claim they are not responsible for conditions in factories operated by subcontractors.

Years of pressure from human-rights and labor groups and church investors have led companies to develop supplier codes of conduct, which are often posted on factory walls—usually in English only—but are frequently not put into practice.

When told that pressure on suppliers drives worker abuses, Wal-Mart often says it will stop using a particular supplier or even leave a country entirely. But leaving actually makes the situation far worse for all the workers.

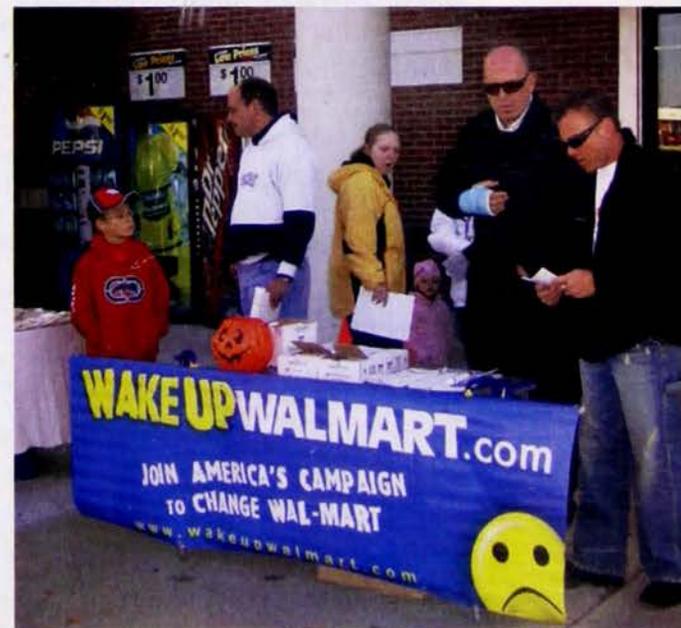
Managers threaten workers that if they complain or demand better wages and conditions, they will lose their jobs. Factory managers try to hide the real conditions in their plants, force workers to lie about conditions, and get advance



In June 2005, New Jersey Senator Jon Corzine spoke at a Wake Up Wal-Mart conference where the Health Care Accountability Act (HCAA) was introduced.

notice when monitors will inspect.

Wal-Mart's code of conduct subverts internationally recognized basic labor standards by setting the minimum work age at 14 and allowing for a 72-hour work week. When *Dateline* reporters went back to Bangladesh, they discovered that the company rhetoric did not match the continued long hours, work on religious holidays, unpaid overtime, pressures to meet higher production quotas, and wages that amount to as little as 10 cents/hour. A *Radio Canada*



In West Berlin, Wisconsin, a fundraiser was held to help uninsured Wal-Mart workers.

program aired December 2, 2005, found children of 10 to 14 still working for less than \$50/month making Wal-Mart products.

In effect, Wal-Mart's message to workers in Bangladesh, China, and the United States seems to be: "A bad job is better than no job." As the largest retailer in the world, Wal-Mart could set the standard, insisting on fair prices based on just wages and working conditions and independent monitoring to eliminate child labor.

In 1908, churches publicly spoke out against appalling labor conditions and widespread child labor in many US industries, with the adoption of a Social Creed that called for "principles of conciliation and arbitration in industrial discussions; the protection of the worker from dangerous machinery [and] injuries; the abolition of child labor; suppression of the 'sweating system'; and a living wage in every industry." (*Doctrine & Discipline of Methodist Episcopal Church, 1908*)

During the Social Gospel period (1865-1930), churches, journalists, advocacy groups, and state legislatures stood with workers and unions for justice in the face of horrendous working conditions. United Methodists have a long history of commitment to the rights of workers—especially the right to organize a union and bargain collectively.

Today, a growing coalition—labor, environmentalists, consumer advocates, human-rights monitors, faith communities, and corporate-accountability advocates—are demanding that Wal-Mart ensure living wages and decent benefits to all its workers in the United States and abroad.

Wal-Mart has expanded throughout rural areas and is now moving into urban areas. Wal-Mart claims that it brings jobs to communities and low prices that help low-



Wal-Mart employees stage a Christmas demonstration demanding health-care benefits.

income consumers, so it pushes local governments for tax abatements and other incentives. Yet it also displaces other jobs from rival chains and small businesses that cannot compete with its low prices and volume. In Iowa, from 1983 to 1993, as Wal-Mart expanded across the state, a researcher from Iowa State University found that 7,326 other stores had closed. Several studies suggest the net gain in local jobs five years after a Wal-Mart opens is 30. Often the jobs lost are union jobs with higher wages and benefits.

Struggle over Health Benefits

One of Wal-Mart's strategies has been to open supercenters that sell food to encourage one-stop shopping and increase sales of other goods. This creates tremendous pressure on large grocery chains such as Kroger, Albertson's, and

Safeway. In September 2003, these three chains, after years of union contracts, decided to follow Wal-Mart's bottom-line model and cut worker health benefits in their southern California stores.

United Food and Commercial Workers (UFCW) rejected the management proposal for a two-tiered health-care system by 97 percent. They knew that their well-being depended on standing together for the right to decent and affordable health care for all workers. A long and bitter strike ensued.

The community rallied to the workers' support. Clergy and Laity United for Economic Justice (CLUE) and the Los Angeles Alliance for a New Economy (LAANE) supported the striking UFCW workers and organized opposition to Wal-Mart's plan for a new supercenter in Inglewood, California. Congregations "adopted stores" to provide

turkey
days f
Wo
ferred
half-m
messa
organi
by Wa
mit th
super
Inglew
Johnso
Church
mobili
said th
across
thankf
This
ing leg
employ
private
to pay
toward
tribute
program
receive
taxpaye
costs, v
ers. On
legislat
nor's v
lobbyin
manda
ments.
comes
unions,
tures w
that cor
worker
health-
the pre
enact si
Acro
lar stru
centers
ue to 1
that an
offering
health-l
pension
workfo
result, &
covered

turkeys and toys during the holidays for those on the picket lines.

Workers and their families suffered greatly from the four-and-a-half-month strike, but they sent a message that they were united and organized. Despite heavy lobbying by Wal-Mart, a referendum to permit the opening of a Wal-Mart supercenter was defeated in Inglewood. The Rev. William Jarvis Johnson, pastor of Calvary CME Church and a CLUE organizer who mobilized community support, said there are "a lot of workers across this country who are so thankful for what you've done."

Thirty states are now introducing legislation that mandates large employers (Wal-Mart is the largest private employer in many states) to pay a minimum of 8 percent toward health insurance or contribute it to state-run Medicaid programs. For years, Wal-Mart has received a de facto subsidy from taxpayers who paid the insurance costs, via Medicaid, for their workers. On January 12th, the Maryland legislature overrode the governor's veto and extensive Wal-Mart lobbying to, enact the first such mandated health-benefit payments. This historic legislation comes as a result of workers, unions, churches, and state legislatures working together to ensure that corporations provide for every worker's health benefits. As health-care costs continue to rise, the pressure on other states to enact similar legislation will grow.

Across the United States, similar struggles over Wal-Mart supercenters and health benefits continue to rage. Costco demonstrates that an alternative model exists, offering higher wages, a better health-benefit plan, and a better pension plan. Sixteen percent of its workforce is unionized. As a result, 82 percent of its workers are covered by its health plan, com-

pared to less than half of Wal-Mart workers, and its employee turnover is less than half the rate of Wal-Mart's. Costco workers have a higher productivity rate and the company's profits have outperformed Wal-Mart's for years. One further difference: Costco's CEO, Jim Sinegal, makes \$350,000 a year, while Lee Scott, CEO of Wal-Mart, receives \$17

million. Sinegal reflected on paying good wages and benefits: "It's not altruistic. This is good business." (*The New York Times*, July 17, 2005)

David Wildman is the executive for Human Rights and Racial Justice, Mission Contexts and Relationships, the General Board of Global Ministries.

WAKEUP WALMART.COM



ALWAYS HIGH COSTS. *Always*

Take Action

Interfaith Worker Justice, a coalition of faith groups advocating worker rights, calls on congregations to take five key actions in the coming months:

1. Organize a group to watch and discuss *Wal-Mart: The High Cost of Low Prices* documentary (to order a DVD, visit www.walmartmovie.com).
2. Lead a small delegation of religious and community leaders to meet with your local Wal-Mart. Ask about wages and benefits paid in the store. Demonstrate your concern for living wages and decent benefits for all.
3. Encourage your congregation publicly to choose Costco for bulk purchases and write letters to both Costco and Wal-Mart about your choice.
4. Participate in campaigns seeking community-benefit agreements to get commitments on wages, benefits, and working conditions for new stores. See www.wakeupwalmart.com for a current list of campaigns.
5. Support city and state legislation that requires higher standards for large employers.

For further information on all five action areas see www.iwj.org, www.walmartwatch.com, or www.wakeupwalmart.com.

For international human rights monitoring see:
International Labor Rights Fund, www.laborrights.org
National Labor Committee, www.nlcnet.com

Wal-Mart's website is www.walmart.com.
Costco's website is www.costco.com.



Building Better Mousetraps:

GLOBALIZATION'S CHALLENGES FOR CHINA'S CHRISTIANS

STORY AND PHOTOS BY DIANE J. ALLEN

The late Deng Xiaoping, China's paramount leader after Chairman Mao Zedong, lives on in his legendary pragmatism: "It doesn't matter whether the cat is black or white, so long as it catches mice." Since 1979, Chinese leaders have concentrated on putting rice on the table, roofs overhead, and televisions in the living room. Today, citizens of the People's Republic of China (PRC) enjoy greater economic success, political stability, and international influence than in centuries past.

In 1949, the People's Republic of China was founded by the Chinese Communist Party under the leadership of Mao Zedong. Many historians agree that, while Mao was a tremendous revolutionary leader, his beliefs led to some extreme campaigns that caused human tragedy and economic disaster. The Chinese now refer to the Great Leap Forward (1958), the unrealistic attempt to industrialize the nation through communal backyard factories, as the Great Leap Backward. The Cultural Rev-

olution (1966-1976) is now seen as political ideology gone wrong—Mao sought to rid the country of "the Four Olds": old culture, habits, customs, and ideas.

One of history's great ironies may well be that Mao so discredited himself through these failures that it opened the way for immense change later on. Since Chairman Mao died in 1976, China has transformed itself from one of the world's greatest opponents of globalization to one of its strongest advocates.

China
Foun
D
Polic
Chin
econ
visite
skysc
adva
hous
perce
num
doub
years
the A
Engli
Chin
remo
Every
topin
room,
the vi
An
inspi
includ
leas b
Trade
by 20
fourth
tourist
highes
train t
in the
lonair
China
nd g
countr
more
revolu



China's entry into the World Trade Organization has introduced an increase of foreign agricultural imports into China. The Amity Foundation encourages organic agricultural production through which China's poor farmers can compete.

Deng Xiaoping's "Open Door Policy" has contributed to making China one of the fastest-growing economies in the world. Today's visitors are struck by the plethora of skyscrapers, handheld devices, and advanced motorways. Most urban households have television sets; 35 percent have savings accounts. The number of personal computers doubles approximately every two years. In 2005, I participated in the Amity Foundation's Summer English Program, supporting Chinese teachers of English in remote parts of southwest China. Every teacher in my group, while coping with 80 students per classroom, often as the only teacher in the village, owned a mobile phone.

An emerging middle class has aspirations and lifestyles that include holidays abroad and overseas boarding schools. The World Trade Organization estimates that by 2020, China will become the fourth leading generator of tourists worldwide. China has the highest consumption of meat and grain to the most franchise systems in the world. *Forbes'* 2005 list of billionaires included several from China's mainland. Modernization and globalization are ridding the country of the Four Olds much more effectively than the Cultural Revolution did.



Members of the Young Pioneers, a Chinese social service organization for youth, conduct surveys to learn about issues that directly impact their lives. Photo by Franklin Woo.

Is the glass half full or half empty? For China, globalization is not only a matter of economics. Environmental concerns, drug and human trafficking, HIV/AIDS, the Avian Flu, and internet fraud all have profound implications on its relationship to the world.

Half Full

These broader issues make all nations interdependent. A 2004 report by the China Development Brief (CDB) on health concerns said: "[G]erms don't carry passports and cannot be turned back at national borders. All countries in the world have an interest in ensuring that China is capable of controlling infectious diseases."

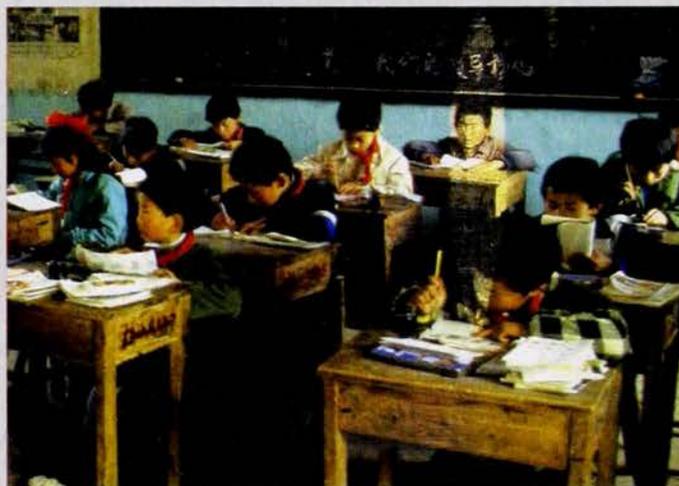
Jean Woo, former China Program director, National Council of Churches, tells of a recent trip to China in which she was met on the streets in Chongqing by several respectful eight-year-old "young pioneers" conducting a survey. They politely asked to interview her.

"Why is it important to keep our water and air clean?" they asked. "Tell us, what do you do at home to save electricity and water?" "Is it the government's or our responsibility to protect the environment?" China is often blamed for putting profit first. These children embody hope for China's future. The balancing of economic growth with sound ecological practices is in the world's best interest, not just China's.

The past several years have also seen China's move toward a rule of law and away from central power. Legal reform is allowing the average citizen to seek reparations when wronged. The 2005 New Regulations on Religious Affairs, a series of laws protecting religious expression, is yet a further affirmation of the practice of faith already guaranteed in China's Constitution. Aside from national justice, notes

the China Development Brief, China's legal reform also provides a framework for the rest of the world to do business with China.

Globalization requires increased cooperation. The I-win-you-lose Cold War mentality must be replaced with "everybody wins," says Professor Luo Zhaohong from China's prestigious Academy of Social Sciences. "Globalization means that the interests of different countries are interwoven even



Sixth grade is compulsory for all children in China. However, because of the widening gap between rural and urban development caused by globalization, fewer rural students complete high school and earn college degrees.

more closely." Chinese strategic thinkers see cooperation and integration as powerful messages and a model to diffuse any one country's predominant influence over another.

Half Empty

While reforms in China have encouraged global interdependence and are bringing about tremendous changes through the emergence of a new civil society and an increased standard of living for many, serious issues still need to be addressed. China's entry into the World Trade Organization now means an inflow of cheaper foreign products. In 2002, the owner of a faulty

Mercedes Benz dragged his car into a public square in Sichuan province and demolished it with a sledgehammer, an incident that, in part, illustrated Chinese consumers' contentious relationship with foreign brands that dominate the market at the expense of China's own national brands.

Mr. Zhang Liwei of the Amity Foundation, an independent Chinese Christian social-service organization, warns of growing inequalities between the rich and the poor, urban and rural areas, and the coastal areas and inland provinces, particularly in China's western region. "Sixty-five percent of China's population lives in the countryside, yet the central government spends only 10 to 15 percent of its tax revenue in rural areas."

As the Chinese government downsizes from direct supervision in matters of the economy, perhaps nowhere are the effects of withdrawal more acutely felt than in the provision of social services. As cradle-to-grave care becomes detached from government responsibility, the acquisition of health care, education, and social services has morphed into a "consumer pays" phenomenon, in which most poor people can't pay.

While the coastal areas, where investments are heaviest, see a population that can (mostly) afford to purchase services, rural areas, especially in China's inland, see governments struggling to pay even the meager salaries of school teachers, doctors, and nurses. The inequality between the rich and the poor is so pronounced that one-fifth of China's richest population consumes 80 percent of its goods, while four-fifths of China's people must share the remaining 20 percent.

The Amity Foundation

Enter the small but growing contributions of China's faith-based social-service organizations, like



Mu'en Protestant Church (center, red brick), which used to be the largest building in Shanghai, is now dwarfed by high-rise buildings.

the Amity Foundation, initiated by China's Protestant Christians.

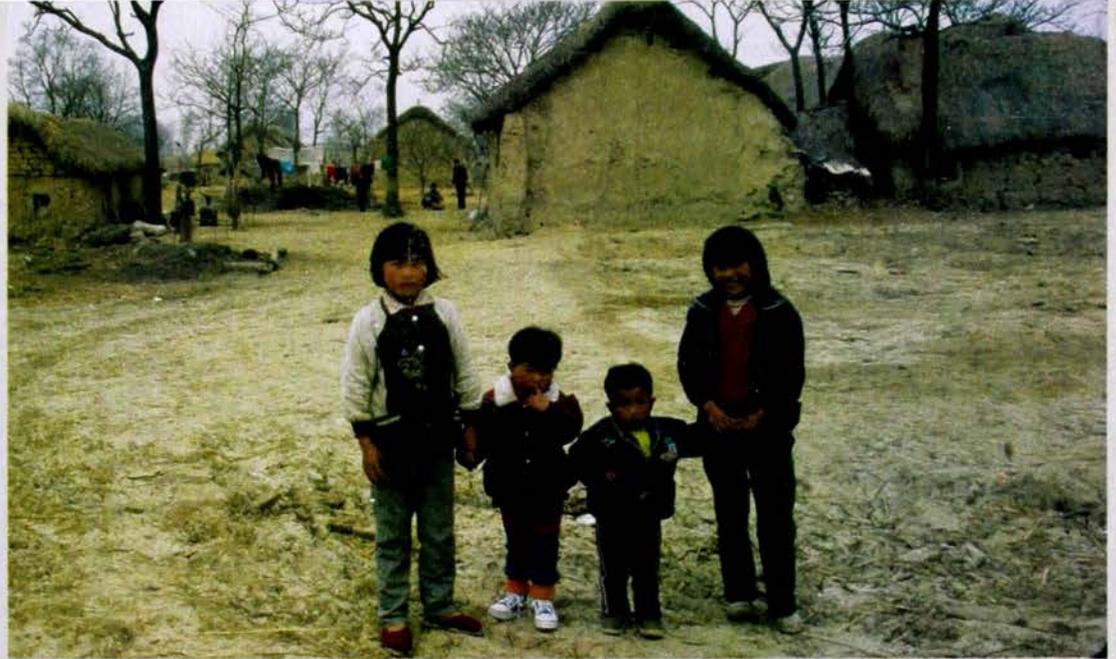
Amity was created in 1985 on the initiative of Christians in China as a way to live Christ's gospel in Chinese society. This independent, voluntary Chinese social-service organization promotes rural development, health care, education, social welfare, blindness prevention, special education, relief, and rehabilitation. The Amity Foundation is also one of the General Board of Global Ministries' main partner organizations in the People's Republic of China, a valued relationship of 20 years.

A glance at Amity's 2006 project proposals reveals a wide range of innovative projects (in more than two dozen provinces) addressing economic and social imbalances. To name a few: HIV/AIDS training for church workers; a back-to-school project that enables poverty-stricken children to return to primary school; correspondence and training courses for village doctors; bio-gas and solar programs in western China; reforestation in the deserts of Ningxia; a small hydroelectric power station in west Hunan; an extension wing

for the Nanjing Counseling Center, a Christian-based service; legal advocacy for the rights of children and migrant workers; and continued work in more than 60 orphanages, which includes the Amity Grandma Project, foster care, equipment purchase, and education sponsorship.

Among Amity's beliefs is that the people of China must assume leadership for China's development. One of Amity's greatest strengths is that it dares to work with everybody—grassroots people and local governments, the young and the old, the politically entrenched and the creative, Christians and people of other faiths, ethnic minorities and Han Chinese, people from within China and from overseas.

Amity's general secretary, Qiu Zhonghui, was asked at a recent seminar hosted by the Center for Strategic and International Studies in Washington, DC, if Amity works with "house churches." He answered: "House churches are now called unregistered churches in China. No matter what the group, as long as they really want to help those who are in need and



China's hardest-hit segment of people living in poverty are rural AIDS orphans.

have no [hidden agendas], we would like to cooperate with them."

Christian Leaven

This kind of Christian involvement in Chinese society is precisely what the China Christian Council is trying to encourage within its own Social Service Department. The promotion of social awareness and involvement has become a key theological focus of Protestant church leaders in China for the last several years.

Historically, especially in the countryside, the Protestant missionary legacy was somewhat disconnected from social concerns. Even today in rural areas like Wuding, individual salvation and strict interpretations of what constitute "not being conformed to this world" (See Romans 12:2) still shape people's understanding of the Christian faith. After 1949 and until a few years ago, religious life was largely confined to what went on inside church buildings, since the government considered itself the sole provider of welfare needs. This is no longer the case.

While the Chinese government may be officially atheistic, it has now openly recognized that religious believers can assist in addressing some critical issues the government now faces. AIDS is near epidemic proportions in Henan Province, where, in the early 1990s, impoverished farmers sold plasma to blood-donation centers that did not sterilize needles or screen its products. Christians in Zhoukou, Henan, with the help of Amity, have supported nearly 2000 AIDS orphans whose parents have died from the disease. This foster care and adoption program was one of the first in the nation. In the last three years, the Henan Christian Council has organized 40 HIV/AIDS training programs that have qualified 4700 individuals who now conduct community education programs. The *Zhoukou Evening Post*, the county's newspaper, said: "The government's AIDS trainers usually get 100RMB (\$12) for each training session they conduct. These Christians do it free of charge. Imagine how much money these Christians are saving the government!"

There are now hundreds of church-run medical clinics, kindergartens, community centers, and homes for the elderly throughout China. They are the face of God for

hundreds of thousands of Chinese people. The difference between social services offered by the church and those run by others is that church-run initiatives are aware of God's love as their motivating force. Christian witness is not only about doing good but also about transforming people's lives, both the givers' and the receivers'.

Still Catching Mice

Thirty years ago, Deng Xiaoping unleashed the talents of one billion Chinese by emphasizing market forces rather than state planning. Today, the pragmatic cat is still catching mice. And as China charts new ground with major reform and an unprecedented openness to the world, the issue may not be the need for more mousetraps but, with the help of China's Christians and people from all walks of life, how to build better ones.

Diane J. Allen is a General Board of Global Ministries missionary serving as China Program Associate with the United Methodist China Program.

Diane J. Allen can be supported as a covenant missionary through the Advance. Her missionary code is 10163Z.

The Rev. Kristin Markay (far left), her son Aiden (second from left), and daughter Hannah (far right) participate in an outdoor worship service in Luranga-Marino, Italy, that reflects the cultural diversity of Chiesa Metodista de Milano congregation members.



Globalization and the Church: An Italian Methodist Perspective

story and photos by David Markay

An Ecuadorian teenager sporting a Denver Nuggets cap shares a Turkish kebab with his Italian girlfriend. Technicians from India operate the service center for a German cell-phone company based in Italy. These are some of the faces of economic globalization in Milan, Italy. But globalization has other faces

here, too: a young Filipino woman carrying two heavy bags of groceries in one hand while supporting an elderly Italian woman with the other; a Congolese woman resting her head against the back of the seat on the subway after a 12-hour day of removing hotel sheets from industrial dryers. In this city of 1.3 million inhabitants, the faces of globalization can be as

audacious as its famous designer storefronts or as obscure as the tiny courtyards tucked behind imposing financial buildings.

The Immigration Boom

According to the Migrant Foundation of Caritas Italiana, the number of immigrants in Italy grew from roughly 144,000 in 1970 to nearly 2.8 million in 2005. Milan

itself I
of 22
Carita
"perio
ence"
1970s
emerg
Acc
Mauri
Christ
immig
boom
late 1
social,
tors w
their h
my ne
These
impact
over th
In
Metho
ed that
offer h
part o
Metho
chiese
togeth
Milan
langua
a smal
Côte
Korea,
Japan,
than 2
people
eign a
part o
both I
Christi
ministr

"Permi
Part o
(the Ita
from o
the ter
immig
the bac
unlimi
as the
made
much

itself has an estimated population of 228,000 immigrants. What Caritas describes as a national "period of curiosity or indifference" toward foreigners in the 1970s was followed by a "period of emergency" in the late 1980s.

According to economist Maurizio Binelli, a Protestant Christian, the sharp increase in immigration coincided with a boom in the Italian economy in the late 1980s. While international social, political, and economic factors were causing people to leave their homelands, the Italian economy needed a larger labor force. These two trends have had a large impact on the globalization of Italy over the past 20 years.

In March 1989, the Italian Methodist Church in Milan decided that its missional priority was to offer hospitality to the stranger. As part of the Italian Waldensian-Methodist initiative to *essere la chiesa insieme* ("to be the church together"), the congregation in Milan initiated a small English-language ministry. Beginning with a small core of people from Ghana, Côte d'Ivoire, the Philippines, Korea, the United States, and Japan, the group now has more than 200 members and includes people from 18 countries. The foreign and Italian communities are part of one congregation, offering both Italian and bilingual worship, Christian education, and other ministries and activities together.

"Permission to Stay"

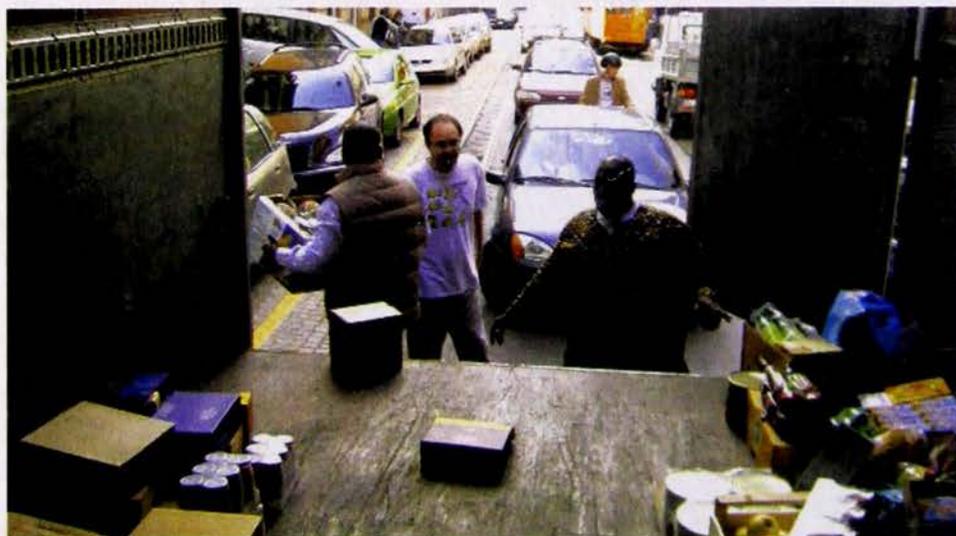
Part of life as an *extra-comunitario* (the Italian word to describe "those from outside the community") is the tenuous relationship with the immigration authorities. Against the backdrop of increasing fears of unlimited immigration, laws such as the Bossi-Fini Act in July 2002 made the immigration process much more stringent. Bossi-Fini

states that, without official permission to stay, foreigners cannot work and cannot receive room and board from a charitable organization. Thus, not only is the *Permesso di Soggiorno* ("permission to stay") and its yearly renewal increasingly difficult to obtain, but life without one is virtually impossible. Each day, hundreds of people line up outside Milan's immigration office, clutching folders with visas, pay stubs, marriage certificates, and passports. All these documents had to be translated into Italian at considerable cost to each applicant. The long-awaited encounter with an immigration official occurs through a glass window, where an entire family's future may lie in the hands of an overworked civil servant.

Supporting those pursuing their *Permesso di Soggiorno* has become an unofficial ministry among members of the congregation that we serve as missionaries. After church, over couscous and rice noodles, it is not uncommon to hear people saying, "Don't forget to have that form stamped before you go" or "You should talk with Sammy—he knows how to do that." A cheer goes up from one corner celebrating someone's extension. Everything depends on

these papers—job, health care, marriage, safety. Immigrants of certain ethnic backgrounds know that to be caught without them in a random police check can mean detention or even deportation.

One day, during the intercessory prayer at church, one quiet man went to the altar. In the Philippines, he had been an engineer with the government. Here, he works 14 hours a day as a domestic servant. He said, "I had to go to the *Questura* [immigration office] this week." (Moaning and sympathetic laughter rose from the congregation.) "My wife and son and I got on that line at 3:00 a.m. and when we finally got to the window, the woman looked at all our papers and said, 'You made a mistake. Come back in a month.' 'Signora,' I said, 'what did I do wrong? I do not understand.' 'Come back in a month!' she said again. I said, 'You should not treat me this way!' I was so angry. My wife told me to be quiet, that I would make things worse for us. But I kept shouting, 'I am like you! Treat me like a human being!'" He stopped telling the story and bowed his head. "Pray for me. I do not want to be so angry."



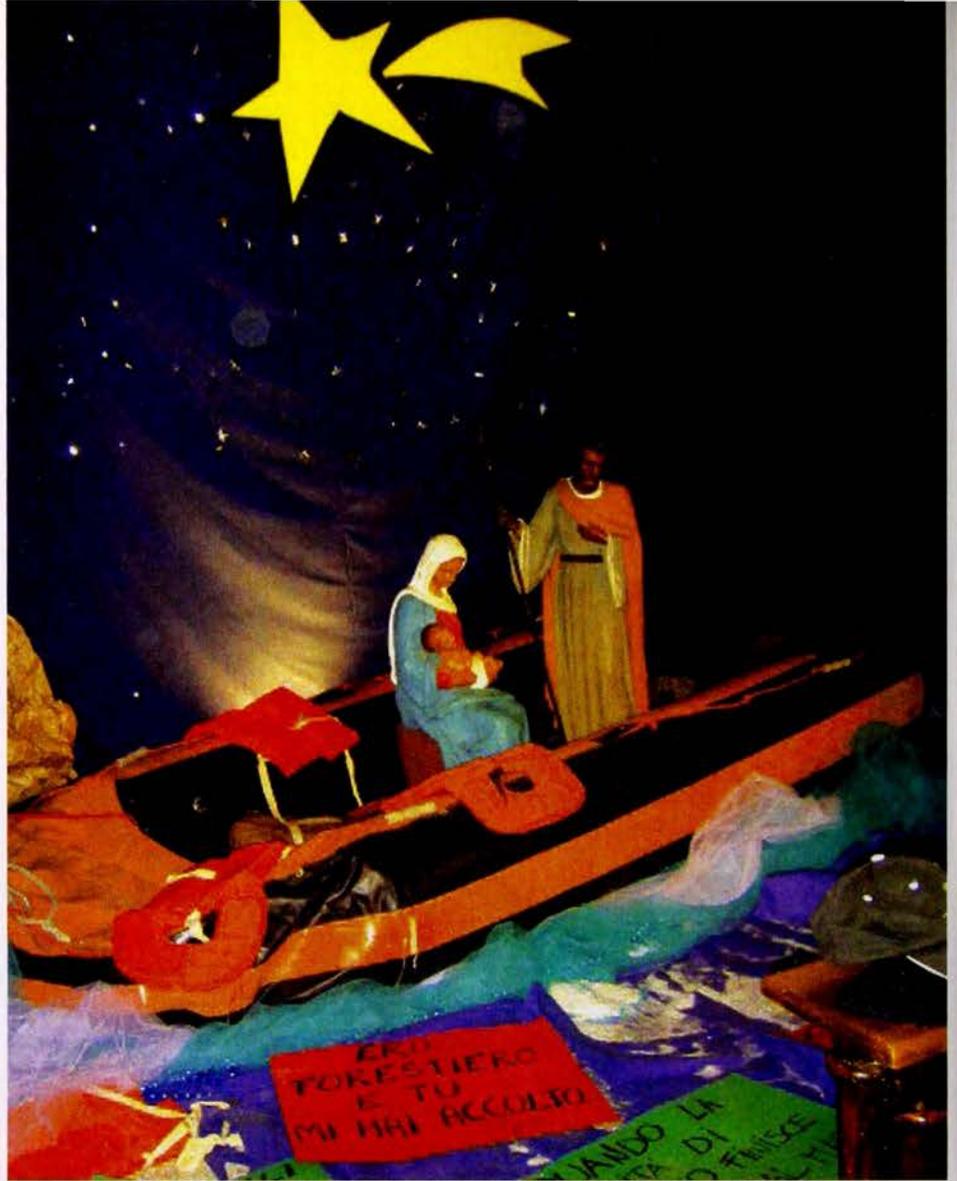
A member of Banco Alimentare, a volunteer food-distribution program of the Methodist Church of Milan, unloads food picked up from a city food bank. The food will be distributed to people in the community.

Families Reconfigured

The journey for most of the immigrants began with the choice of staying near family but without work, or leaving family, and friends behind in search of a steady income. One middle-aged man recalled, "When I figured out that I could not make enough in Africa to support my family, I bought a ticket to Italy. That was 16 years ago." One man took a job here solely to pay for his daughter's surgery in El Salvador. "Sometimes I think I should just go back home," said one church member, "like the people who complained to Moses out in the desert. But [back home] it is even harder."

The families of globalization face daily uncertainty and instability and are often stretched and reconfigured according to the availability of work. Several parents in the congregation have left small children in their homelands with grandparents. One woman, after returning from her yearly trip back home, spoke about how her son has begun calling his grandmother "mommy." One Sunday, a man announced the birth of his son back in Ghana. Another man, having recently returned from his wedding in the Philippines, was starting the paperwork to allow his wife to come to Italy—he hopes within the next two to three years.

Contact with family back home is crucial and bittersweet. Milan's international phone shops are full on Sundays. On the walls an assortment of clocks show the current time in places like Cairo, Rio de Janeiro, Bucharest, and Karachi. People wait for a computer terminal to free up and then pay two Euros for half-an-hour of email time with loved ones. Parents may remain in the village back home, but others are often scattered across the globe. It is not uncommon to hear about a brother in Belgium, a son in the United



A sign on a nativity-scene display at a little Catholic Church along the Italian Adriatic coast says: "I was a stranger and you welcomed me."

States, a sister in Maldives, or a husband who works as a sailor on a Pacific cargo-liner.

"When's the last time you saw your brother's family?" I asked one of the church members.

"Oh, he and I left [the Philippines] more than six years ago. He finally got a job in America. We talk on the phone when we can. But I haven't seen him since then. And I haven't met his children."

"When I talk with my family on the phone," one man said, "they often ask me for help. In Ghana, they think, 'Oh, our cousin lives in Europe. He is rich!'" He lives in a one-room flat with his wife. "But we are not rich. They often ask me to help pay for someone's hospitalization, or to help a family member who is trying to start a business. I

try to help them." Several persons in this congregation are the principal breadwinners for their families back home. In the half-hour gaps between jobs, they may wire money to relatives.

Shortly after Kristin and I began serving the congregation, we learned that the father of one of the members had recently died in Sierra Leone. The community, without any prompting, immediately circulated the offering basket for this sister. "We do this, pastor," one member explained, "because we all know what it feels like to have your loved one die when you're far away. We can't give as much as we'd like, but if we put our money together, it can help our sister buy a plane ticket to attend the funeral."

Working with Employers

For those fortunate enough to find work, the day often begins before sunrise and ends after 9 p.m. Well before the morning rush hour, and well after most of the well-dressed Italian business people have finished their commute home, people of color crowd the buses, trams, and subways. The Italian National Institute of Statistics (ISTAT) estimates that, in 2004, the largest job sectors for immigrants were domestic labor (in which 43 percent of the total immigrant community worked), the hotel and restaurant industry (9.2 percent), and construction (7.8 percent).

A person's relationship with her or his employer becomes all-important. An ideal job, some say, is with an Italian member of the congregation. Yet, all too often, people put up with conditions in which they are treated unfairly or disrespectfully. One Central Asian man, for example, trained in computer programming, earns 50 percent of what his Italian counterpart earns in the same office. Grievances are rarely, if ever, aired in any direct way. Jobs (legal ones, especially) are hard to find, and one is careful not to jeopardize a steady income. Unpredictable events, such as the downsizing of an employer's company or the death of an elderly care receiver, could mean sudden unemployment.

According to the *Book of Resolutions of the United Methodist Church 2000* (#289g), "One's worth and dignity in [the] globalization process are measured by one's ability to contribute to the gains of the market." The gospel of Jesus clearly has a word to the weak and heavy laden, caught up in that process. "People here have hard lives, a lot of problems," says Joylin Galapon, a Methodist woman from the Philippines in her final year of preparation for the ministry at the Waldensian Faculty

in Rome. She is one of the first persons from the *stranieri* ("foreigner") community to pursue ordination in the Italian Waldensian-Methodist Church. "When they come to church, they really need to be fed by the Word."

The Church and Globalization

The church—which Vinoth Ramachandra, in the May 2004 issue of *Sojourners Magazine*, calls "the only truly global community in the world"—offers an alternative globalizing force. On any given Sunday in the church in Milan, a prayer may be offered in Portuguese or a Charles Wesley hymn given new life by the beat of a Ghanaian drum and children shaking Indonesian rattles. Some Sundays, a particular cultural group will lead the entire congregation in worship the way it is done "back home."

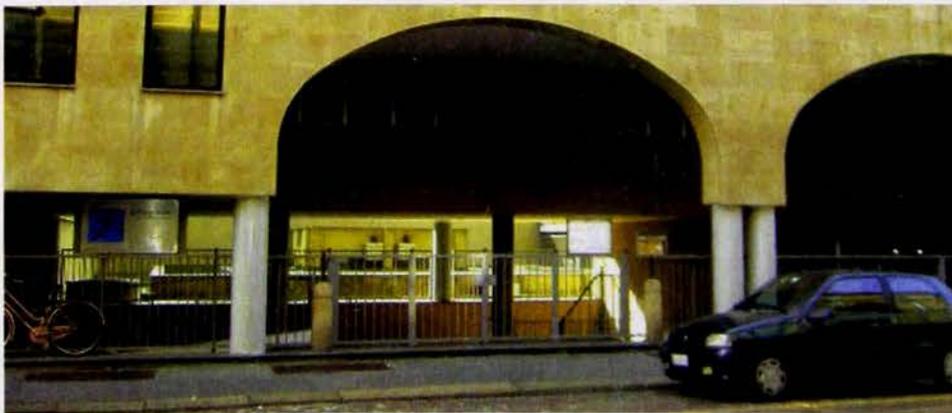
Every time Italian Waldensians and Methodist Christians welcome the stranger, they are offering a bold retort to anti-immigration voices. By producing multilingual liturgical resources, offering seminars to those involved in cross-cultural ministry, and providing guidance to churches in intercultural conflict, the church is doing the hard work of building an intercultural faith community. When an intercultural team from the Chiesa Metodista di Milano distributes

groceries to people who are trying to make ends meet, all feel God's love. Members tell Bible stories in different accents to children who hear the gospel from a rich variety of perspectives. At organized discussions, perceptions and relationships go beneath the superficial, and deeper communion becomes possible. "I came to Italy without a family," sighed one African mother in the church at one such gathering. "But you all have become like a family."

This community of pilgrims, somewhere between Egypt and the Promised Land, are seen by some as alien or solely as a source of labor. But the church, in its counter-globalizing gospel message, can remind all children of God of their worth and entertain them as angels unawares.

The Rev. David Markay and his wife, the Rev. Kristin Markay, have been serving as pastors at the Methodist Church in Milan since August 2004. With their two children, they served as GBGM missionaries in Lithuania for six years and also as Missionaries-in-Residence in New York.

**The ministry of David and Kristin Markay can be supported through the Advance. Missionary Code for David Markay: 12192Z
Kristin Markay: 12193Z**



The Methodist Church of Milan building, located in a multiethnic neighborhood, contains a church, pastoral offices, the Banco Alimentare office, Sunday-school classrooms, and a meeting room.

A globalized economy should draw people together to share the benefits of its economic activities. but the World Trade Organization, with its ideology of globalization, was described by church leaders meeting in Hong Kong as the "Tower of Babel" that divides people.

The World Trade Organization (WTO) held its sixth Ministerial Conference in Hong Kong, December 13 to 18, 2005. Its main task was to settle a range of issues related to the final agreement of the Doha Development Agenda, which was issued in 2001 at the conference held in Doha, Qatar. The WTO generally names its agendas and agreements after the places where they are decided. The most recent agreement, reached December 18, 2005, is called the Hong Kong Declaration.

According to the World Bank, the successful completion of the final agreement of the Doha Development Agenda would generate US \$300 billion every year in the next decade and help 140 million people in poverty improve their standards of living.

Therefore, in his closing statement to the Hong Kong Conference on December 18, WTO Director-General Pascal Lamy said of the Hong Kong Declaration: "There has been a rebalancing in favor of developing countries, whose interests have now been placed at the heart of the negotiations."

Ideologies of the WTO

Lamy's comment, however, has not been echoed by many of the Christian leaders monitoring the WTO. One of the most frequently quoted "successful" results from Hong Kong is "by 2013, there should be no more payments supporting agricultural exports from rich-country governments to their farmers and food companies."

But Christian Aid's Dr. Claire Melamed said: "This is a step forward, but one that is more symbolic than real, as the actual cuts in subsidies that will result are tiny—less than 5 percent of the total amount that the European Union and others pay to their farmers."

For some, the WTO deserves condemnation rather than praise. Tony Waworuntu, Executive Secretary of the Christian Conference of Asia (CCA), denounced what he called "the attempts of the superpowers of world trade to impose world-market integration on the developing countries, while they refuse to remove their own trade barriers in areas where they may be the losers."

CCA is an ecumenical organization in the Asia Pacific region comprising a number of Christian denominations, including the Methodist and United Methodist churches in New Zealand, Hong Kong, India, Korea, Malaysia, Myanmar (Burma), the Philippines, Sri Lanka, and Taiwan.

"Forced liberalization through



THE WTO

WHY WE

Migrant workers enact a play at the WTO ministerial conference. The balloon represents the World Trade Organization monster



the WTO threatens to drag people and their economies into the global commodity chains and to deepen the international commercialization of all aspects of life," continued Waworuntu. Together with representatives from a number of ecumenical bodies, including Gunnel Axelsson Nycander of the Church of Sweden and Guillaume Legaut of CIDSE (an alliance of 15 Catholic development organizations in Europe and North America), Waworuntu commented on the results of the WTO Hong Kong Conference.

They considered the conference a failure because agreement could not be reached on anything substantial from the original development agenda laid out in Doha. Decisions in the WTO must be made by consensus among all the nations, so points that cause contention are often not acted on but set aside for consideration at the next meeting. The Christian leaders said the failure could be contributed to one-sided, unbalanced, and unfair market manipulation by developed countries. They suggested that self-determination of peoples, the concerns of development, and the integrity of cultural diversity need to be considered above all else in the process.

"The failure to derive a consensus on substantial steps forward has demonstrated that the WTO is in deep crisis," Waworuntu said.

WORLD TRADE ORGANIZATION

PROTEST

"We conclude that the WTO has revealed itself as 'the Tower of Babel.' God has prevented humankind from building this monument of idolatry by destroying consensus and understanding among them."

Trouble for Korean Farmers

The negative effects of globalization and the decisions of the WTO in its present form are not just a matter of ideology. South Korean farmers have witnessed the effects firsthand. They were the largest group of protesters arriving in Hong Kong for the WTO conference.

"The attempt to globalize local markets under the WTO is wrong and unjust," said the Rev. Han Kyung Ho, president of the Korean Rural Mission. One of the keynote speakers at the Globalized Economic Justice Conference in Hong Kong, Rev. Han talked about his experience of the effects of globalization and that of Korean rural churches. The Globalized Economic Justice Conference met a few days before the WTO's Hong Kong Conference.

In late November 2005, the National Assembly in South Korea ratified a set of rice-import deals that triggered suicides by a few farmers in South Korea. Thousands of farmers demonstrated and many rural pastors protested the decision.

Rev. Han believes that the decision, recommended by the WTO, caused negative effects for the whole country in the areas of food sovereignty and local livelihood.

"Korean farmers were faced with a more difficult situation in the 1990s after the Uruguay-round negotiation, which established the World Trade Organization in 1995. Rice imports were permitted at a minimum market access on the condition that tariffs would be delayed for 10 years. [Now those tariffs are applied.] The [Korean]



government also promised to decrease the subsidy to farmers by US \$80 million every year," Rev. Han said.

"Farm debt saw a fourfold increase. The average debt per household is about US \$30,000, a sum that farmers cannot pay back. They buy the farm machines with a loan, install large equipment such as window greenhouses, with a loan, and even send their children to school by taking out loans. Many farmers, out of frustration, choose to invest in speculative crops and livestock, but most of them do not succeed in those businesses. It is a tragedy."

The Korean ministry of agriculture estimates that the ratio of people who are self-sufficient in foodstuffs has decreased dramatically from 56 percent in 1980 to 43.1 percent in 1990, 29.7 percent in 2000, and 25.3 percent in 2004.

"If a country depends upon other countries for food, the sovereignty of the whole nation becomes threatened," Rev. Han said. "Food is a strong weapon to control another country."

The livelihood of Korean farmers was substantially affected by the WTO-led decision, and many of them became unemployed. Rev. Han said the percentage of farmers in South Korea dropped from 11.6 percent (5,167,000 people) in 1995 to 7.1 percent (3,415,000 people) in 2004. The average age of farmers is now 60 years.

The income gap between citizens and farmers has widened. The average farmer's income was

just 76.2 percent of the average citizen's in 2003, compared to 99.4 percent in 1994. The income of wealthier farmers (the top 20 percent of the farmer population) is 12 times more than that of their poorer counterparts (the bottom 20 percent), while it was just 7.2 times more in 1998.

In spite of difficult times, Asian Christian farmers play an important role in justice, life-giving, and community movements, Rev. Han said. A few examples are the associations of rural pastors in Korea, Catholic farmer associations, and consumer cooperatives.

Workers in China

Rural farmers in Korea are not the only workers to feel the repercussions of decisions made by the WTO. Factory workers in urban areas of China are also affected. "From Seattle to Hong Kong, the WTO cannot continue to ignore the demands of fairness, which means creating decent jobs in safe workplaces. Changing the rules of world trade would give developing countries a chance to create sustainable livelihoods," said Sharan Burrow, the president of the International Confederation of Free Trade Unions (ICFTU), at the Rally and March Against the WTO in Hong Kong.

"Fairness means that rich countries stop pressuring developing countries to sign agreements that could hurt their people and their public services," said Burrow.

The report summarized: "China is trading its way to the top of the



Left: Korean farmers and local Christians rallied and protested the WTO's trade decisions. (Photos by Kung Kao Po) Above: Korean Presbyterians gathered in Hong Kong to protest WTO decisions.

ranks of the world's exporters but along the way is trading the progress of its people, a majority of whom stand to lose from further trade liberalization. More than three-quarters of rural households, which still make up the majority of Chinese, are predicted to lose real income by 2007."

Guy Ryder, General Secretary of the ICFTU, said that the report revealed how China's success was predominantly based on the exploitation of its vast number of workers. Many nongovernmental organizations complained that the WTO did not safeguard labor rights sufficiently.

A Sin to Accept the Status Quo

In a global economy, the situations mentioned above seem to be unavoidable, at least to some people. But some Christian leaders insist that economies should turn on "trade for people, not people for trade."

Dr. Prawate Khid-arn, the general secretary of the Christian Conference of Asia, said the WTO had failed to fulfill its original goals. "When the WTO was established in 1995, its preamble stated that its purpose was to bring about greater prosperity, increase employment, [and] reduce poverty. Ten years later it is clear that the WTO has not delivered on these goals but has had exactly the opposite results," he said.

"We have a system in which

livelihoods are being destroyed and local economies are being undermined, with workers, peasants, family farmers, and indigenous peoples especially being disadvantaged and exploited," the ecumenical leader lamented at the opening address of the Globalized Economic Conference of December 9, 2005.

The Rev. Hans Lutz, senior representative from the Hong Kong Christian Council, declared that accepting the present form of economic globalization, which was oppressing the poor, could be considered "a sin."

Rev. Lutz, a Swiss missionary (from the Basel Mission) who has worked in Hong Kong's labor ministry for 30 years, shared his view at a prayer meeting before a large-scale protest rally December 11, 2005. He said it was a sin to accept that there are no alternatives to globalization in the present form of market fundamentalism.

"Economic globalization promoted by the WTO destroys the economic basis of communities in many parts of the world and causes irreversible damage to the natural resources of our world," Rev. Lutz said. "Faith communities must say an unequivocal 'No' to neoliberalism and the WTO."

Francis Wong is a Catholic journalist in Hong Kong and a longtime supporter of the Student Christian Movement.

What Is the World Trade Organization?

The World Trade Organization (WTO), founded in 1995, is a membership organization, the only international organization in the world that deals with the global rules of trade between nations. Before 1995, the General Agreement on Tariffs and Trade (GATT) governed the multilateral trading system around the world. The WTO meets every two years for a ministerial conference.

The WTO was created through a series of trade negotiations, called rounds. The 2005 Ministerial Conference held in Hong Kong was tying up issues from the 2003 Conference in Cancun and the 2001 Conference in Doha, Qatar, which considered a wide range of issues that concerned developing countries. Three-quarters of the WTO members are developing countries.

Decisions are reached by the consensus of WTO members. A member nation can opt out of an agreement. At times, nations have voted together as a block to prevent consensus and therefore stall or prevent trade agreements. It is important to note that, in the case of the Korean farmers in this article, South Korea agreed to the terms of the agreement that ended the farm subsidies. The WTO cannot force compliance. However, trading partners in the developed nations may offer special deals and concessions to a member nation in order to win its vote for an agreement.

The WTO claims that protectionism is expensive and that its global systems work to lower trade barriers (causing "free trade") through negotiations to reduce the costs of production and the price of finished goods. Therefore, it works to remove tariffs that countries place on imports from other countries and to reduce subsidies countries pay to their own producers and growers that give their products a major competitive edge over products from other countries.

For more information, you can go to the WTO website: www.wto.org.

Northern Uruguay

AID IN THE WAKE OF GLOBALIZATION

Villagers who once lived in prosperous agricultural regions of Uruguay now live in poverty as a result of economic and political changes in the region.



story and photos by Cassandra Heller

At the place where Uruguay touches the corners of Brazil and Argentina lies a muddy, waterlogged village called Bella Union. Scraps of corrugated metal, plastic, and wood shelter families of five or six. Old cars sit lifeless on dirt roads, reminding the villagers of past promises. This productive agricultural region now suffers the effects of globalization.

Twenty years ago, Bella Union and other northern Uruguayan towns knew modest agricultural prosperity, producing sugarcane,

rice, beef, leather, citrus, and other products for domestic use and export. Bella Union produced 60,000 tons of sugarcane in 1989, 60 percent of Uruguay's sugar consumption. Many villagers moved to northern Uruguay, expecting to find jobs. But 14 years ago, the Uruguayan government failed to protect workers in northern villages. Since the creation of Mercosur, the Southern Common Market that allows free trade among Argentina, Brazil, and Paraguay, local producers have

found it impossible to compete with cheaper imports.

Between 1996 and 2002, 100,000 people (3 percent of the population) left Uruguay. The poorest villagers, with no work and little money to move, remain gridlocked. Forty percent of the people live in slums without electricity or plumbing. Some parents rely on their children to beg in the streets, exposing them to prostitution and drug trafficking.

Methodist churches are a source of hope throughout Uruguay, stocking medical clinics with medicines and providing cows for milk and beef. "The churches have addressed this dire poverty," said the Rev. Araceli Ezzatti, a pastor of the Methodist Church in Montevideo.

Bella Union

The Rev. Oscar Villagran, pastor of the Bella Union Methodist Church, and I walked along a residential road. "Don't stop and stare. The people feel strange about the way they live," he said. We passed ramshackle houses with muddy yards caused by severe flooding several days before. Tattered clothes hung from trees. To my left, a toddler stood alone, sucking her thumb in front of a shack. A woman with a pale and emaciated face was huddled under blankets on the cold, wet ground.

Pastor Villagran said that 35 percent of the population in Bella Union lives in similar conditions. Sixty-five percent live beneath the poverty line. Only 4 percent hold steady jobs. "In Montevideo the poor can look through rich people's trash, but here they don't even have rubbish to find food in," said Pastor Villagran.

Some villagers sell stoves constructed from scrap. Most of the villagers, however, are waiting to see what changes the newly elected government will make when the Emergency Plan issued last year comes into effect. The plan will seek to solve some social, educational, and financial problems plaguing families whose average income is 1680 pesos per month (US \$70).

Sara Sosa has been waiting to feel the impact of the Emergency Plan. With two nursing jobs, one in a private clinic and one in a public clinic, she brings in about US \$300 a month—working 12- to 14-hour days. Since the government clinics cannot afford to pay specialists, she does everything from treating patients to mopping floors. Holding her baby, Carolina, on her hip, Sosa said there was no heat, blankets, fans, or ordinary hospital equipment in either clinic. "We need sponsors for the private clinic because the government does not fund it," she added. The private clinic, supported by the Methodist Church, has no dentists, since it lacks funds to fix equipment and buy medicine. Last month, the local private clinic went a week without electricity because it could not afford to pay its bill. "We are really a third-world country," said Sosa.

The private clinic's only source of aid comes from local Catholic and Methodist churches, which in turn rely on outside donations. "The Methodist Church recently bought a changing table for the clinic," said Sosa. "United Methodist churches

in the United States provide all the medicine to keep the clinic functioning." Two shelves, among rows of empty ones, contain medicines provided by the Methodist Church. Later that day, Pastor Villagran delivered donated food packages to flood victims.

Yacare

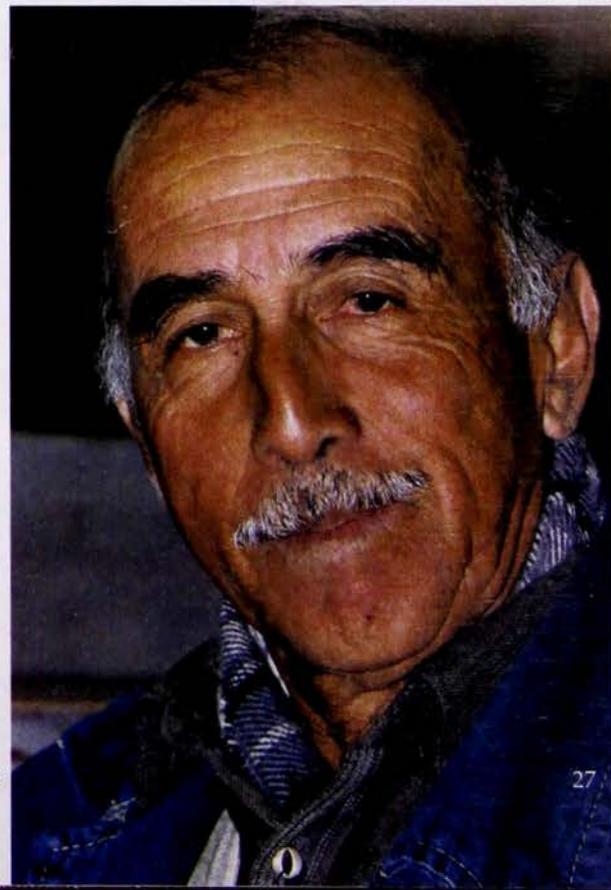
Fields and endless empty dirt roads surrounded the village of Yacare. The Methodist church,



Top: A Yacare woman holds her child. United Methodist missionaries from the United States started the Milk for the Children of Yacare Project, through which cows were donated to the town to provide children with milk. **Center:** A Bella Union villager stands in front of his home. **Below:** Nero Cruz has lived in Yacare most of his life and is a member of the Methodist Church in Yacare.

established eight years ago, has been one of the few organizations to recognize the degeneration of Yacare, which once thrived on cattle. Farm laborers, once the responsibility of landowners, used to be housed in the owner's farmhouse, usually near their families. Since the economic crisis, the owners can no longer afford to house their workers. The laborers now live in separate housing, which they must sustain on a meager \$50 per month.

The Methodist Church in Yacare, headed by the Rev. Lair Ferreira, has 36 members in a town of 1,020, and 25 to 30 children attend Sunday school each week. With no medicine available at the local clinic and no pharmacy for





The Rev. Oscar Villagran (center) with Juan (left) and Carlos (right), members of Bella Union's Methodist church.

miles, the church, with outside aid, has become the town drugstore. Since the town's only doctor was away studying in Montevideo, the clinic's only nurse allowed Pastor Ferreira and me to tour the small facility. The leaky building was damp in the cold winter air. Green mold formed on the walls and ceiling behind a steel table used to examine patients. Outside the building, a woman complained to Pastor Ferreira that she had pneumonia. "If there are any emergencies," the pastor said, "they will have to ride in the ambulance to the next town, an hour away."

Milk for the Children of Yacare Project, started by missionaries from a United Methodist church in Pennsylvania, bought three cows for the town to provide milk to the children daily. Future projects include a greenhouse and purchasing more animals for the townspeople. "I pray and give thanks for the congregation," said Ferreira, "because I am learning a lot from them. They fill my life."

Salto

The center of Salto, in contrast to Yacare, is a bustling minimetropo-

lis where restaurants have digital televisions. High-tech products adorn store windows, and people and cars fill the streets. However children beg in the streets and families are living in slum housing, struggling to survive.

"You see how important it is for Uruguayans to have a cell phone and good stereo equipment," said Miguel Arenas Herrera from Chile, assigned to Salto as a missionary by the General Board of Global Ministries. "Meanwhile, 30 percent of the city is under the poverty line and children are seen working in the streets of Salto."

The Rev. Gustavo Garello, pastor of La Cruz Evangelical Methodist Church in Salto, added that one of the church's main goals is aiding the children of Salto. Each day, the church serves children warm milk and bread before they go to school or work. As the economic crisis continues, about half the children work on the streets instead of going to school. "This is something new for us in the past two years," said Pastor Garello, who plans to reconstruct the food program to encourage children to stay in school.

Local Methodist churches will continue to mend the lives of those subject to economic tides and political ambitions. With only promises of government help, how long can the churches continue to provide aid to an ever-increasing population whose livelihood has been undermined by a global interest in keeping prices down at the cost of local jobs and dignity?

Cassandra Heller served as an intern with New World Outlook in 2005. She is a student at Boston University studying English and philosophy.

Miguel Arenas Herrera can be supported as a covenant missionary through the Advance, Missionary Code: #14286Z.

Bella Union and Yacare Update by Oscar Bolio

In the north, the congregation of Bella Union has become a chartered church. Recently they have had more people attending, and the congregation is involved in the local community. We signed an agreement with the Sugar Cane Workers' Clinic to continue our support with medicines, equipment, and voluntary personnel. This support has helped dental patients and patients suffering from ailments.

A grant for distribution of school materials donated by a New Jersey organization was recently approved. This will allow us to equip four schools in Bella Union (around 1,100 children) and one school and one high school in Yacare (around 142 children and adolescents) with materials for a whole year. All these schools are located in slum areas.

Conversations with local authorities of Bella Union opened the possibility of creating a new school in the poorest neighborhood. The Municipality and the Board of Education of Bella Union would build the school, and the Methodist Church would equip it. Children in that neighborhood presently have to walk across the national highway in order to get to the closest school.

The technical work has been completed for the fish project to feed the people of the area. Juan Santana, a technical consultant from the Dominican Republic, will install five fish-raising tanks, which will serve as models for the local population to grow fish in that manner. This project will bring about a radical change in the nourishment habits of the people in these areas where sources of proteins are scarce. The plan is to replicate this project in other areas in the country, including the periphery of Montevideo. Other plans for microenterprises include the production of tapestries, ponchos, and clothes in Yacare to improve the economic situation. The Methodist Church in Uruguay's dream is to help Yacare become a model town that will help other communities see how economic changes are possible.

The Rev. Oscar Bolio is the President of the Methodist Church in Uruguay.



Sixty-five percent of the population live beneath the poverty line in Bella Union, Uruguay.

Uruguay's Economy

By most accounts, the Uruguayan economy is presently on the rebound. The gross domestic product grew 12 percent in 2004. The economy is largely dependent on agriculture and agricultural industries, with production of wool, meat, leather, and textiles as the leading economic sectors in the country. In 2003, however, the economy took one of its steepest dives in recent history. Three main forces converged on Uruguay in a short space of time from outside the country—results of a globalized world:

- *Currency devaluation in Brazil, 1999.* Uruguay's exports to Brazil lost value and could not compete with Brazilian-made goods.
- *Hoof and Mouth Disease, 2001.* Beef exports to North America were curtailed.
- *Argentina's economic woes, 2002.* Argentine withdrawals from Uruguayan banks caused a run on Uruguayan banks, overcome only by massive borrowing from international financial institutions. Exports to Argentina sharply dropped, since Argentines could no longer afford to buy. Likewise, tourism from Argentina to Uruguay stopped and the tourist revenue dried up.

From 1999 to 2002, the Uruguayan peso plunged, unemployment reached 20 percent, inflation surged, and the external debt doubled.

However, Uruguayan officials acted quickly in cooperation with the International Monetary Fund and worked out a debt swap with the private financial institutions that it borrowed from, extending the maturity dates on half of its \$11.3 billion public debt. By 2003, confidence was restored in the economy and Uruguayan export prices began to rise.

Uruguayan Methodist Church president, the Rev. Oscar Bolioli, said that the 1970s dictatorship that overcame Uruguay caused many to die at the hands of the military. But today, he said, the country has an economic dictatorship. "The economy has been collapsing and hunger is killing more people today than the military killed 20 years ago.

"Some churches can't afford to pay a full-time pastor, and we've lost 50 percent of the membership over the past 20 years. Yet this church has a presence in society that is bigger than its size. The church weathered the serious economic crisis from 1990 to 2000."

The church began a five-year program that put the church on the right path. "Last year," confirmed Bolioli, "all debts were paid, the economy was healthily increasing salaries, and we reinstated some programs."

The Flip Side of Globalization

It is important to note that, while many populations feel a negative impact from the efforts of globalization, positive changes are also spreading across the globe. Our cover images show some of the benefits of a world that opens to trade, technology, and cross-cultural sharing when global trends are carefully designed to improve the lives of all people in the 21st century.



Clockwise from upper left: Anthropologist Catherine Dolan, a Fulbright Scholar, gains some intent observers in Kitari, Kenya, as she uses battery power from her jeep to run her laptop and printer; A strawberry farm in Cairo, Egypt, received a USAID grant for technical assistance to "go global," refitting the farm to commercial standards with modern irrigation, harvesting, and sanitation systems to sell produce on the global market; Modern life seeps into old traditions as Buddhist monks in Phnom Penh, Cambodia, check out a new radio; A family working for the Productores Opcion co-op in Chimaltenango, Guatemala, harvests food for export. Farms that export to the United States must pass a US Food and Drug Administration inspection for safe and sanitary conditions; The ubiquitous laptop computer (along with the ubiquitous cell phone), is likely to show up anywhere in the world today. Students from remote villages, like this one near Nairobi, Kenya, seek technical training and equipment to compete in today's fast-evolving market. Photos by Richard Lord

95 YEARS AGO

We continue our look back at the first year of publication of *The Missionary Voice*, a predecessor of *New World Outlook*, published by the Board of Missions of the Methodist Episcopal Church, South. In 1911, the Woman's Foreign Missionary Society reported having 103 women serving in mission stations in the United States (Texas was considered a "foreign" region), China, Korea, Mexico, and Brazil. Four of these missionaries were married and one, Margaret Polk, was a doctor serving in Soochow, China. The WFMS had 34 missionaries in China in 1911: four in Huchow; 14 in Soochow, where Mary Culler White (pictured above) served; eight in Shanghai; four in Sungkong, where Irene King served (commentary below); and two in a new mission station in Changchow.



Mary Culler White (second from left) and Bible Women on a houseboat. White was a contemporary of Irene King.

Evangelistic Workers of the Woman's Missionary Council

Now the missionary enterprise has grown to the point where it has developed native workers or Bible women trained in Bible knowledge and the art of personal service. The Bible woman has become an indispensable institution. "She multiplies the missionary's influence, goes before to prepare the way, and afterwards to impress the truth. One of the humblest, she is at the same time one of the mightiest forces of the cross in non-Christian lands. From door to door she goes, repeating portions of Scripture or reading the Bible, singing hymns, praying, telling her own personal experience of God's goodness."

Whereas at the present time the best results seem to follow the associated labors of the foreign missionary and the native Bible woman, probably a wise policy for the future will be more and more to develop native workers, whom we must in the end look to for the complete evangelization of their own people.

Miss King and the Bible Women

"One of my richest blessings has been personal work for Christ. When I find that I can go to individuals and in their tongue tell them about Christ and their need of him, and my message is understood by them, it indeed makes a new era in my missionary life. I take two Bible women with me to assist in the itinerary work in these stations around Sungkong. The weather has been beautiful, the country roads and bypaths well beaten down, so that the women have been able to visit the country folk; and they are not afraid of a long walk. One woman who had bound feet walked three and four miles out from the village. The country family spends

about ten months of the year in the fields. The two months of bleak, damp, wintry weather are spent in the cheerless place called home, brightened by no fire, no books, no pictures.

"Seven different places have been operated by the native workers. Only one, Sing Tsung, is a new one. One day

my Bible woman and I had to wait in a village for the tide. The villagers heard we were there. How news gets around so quickly is a mystery to me. In a few moments the room was packed full of people. We announced a meeting for the afternoon. The congregation was there—men with their market baskets on their arm, women, not one by one but in groups of three, four, five, and even more, slyly pushing their way to the front of the chapel to get a glimpse of the foreigner. I did not want to lead the meeting, knowing they could not understand what I said; but the Bible women insisted, saying the people would be disappointed. After my few words my Bible woman talked until she was too tired to talk any longer. Yet the people lingered, apparently eager to hear more."

Miss Irene King, 1911, missionary of the Woman's Foreign Missionary Society. Miss King, originally from Magnolia, Missouri, served in Sungkong, China.

Global Music and Globalization

by Jorge Lockward

There is no such thing as a bodiless gospel. The core of Christianity is not a set of ethereal principles but God made flesh in Jesus Christ, whose body is the church universal. In other words, Christianity is first and foremost incarnational. This incarnation is the good news of the gospel—that God has come and continues to come to us in and through our human existence.

Local and Universal

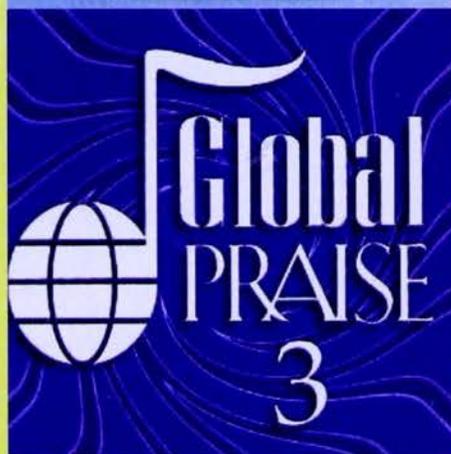
Because the gospel claims all of life as the arena of God's manifestation, it can be misleading to speak of the music used in divine worship as "sacred music." The reality and wonder of God's presence can certainly be made manifest in other music. We can, however, attribute a particular sacredness to the music that Christians set apart to communicate with God and to proclaim the reality of God's presence in their lives. The term "global music" has been used in recent years to describe sacred music that comes from cultures and communities other than our own. This is, of course, a relative term, since a song from Brazil would not be considered global music to Brazilians, but would be to people in Zimbabwe or Singapore.

Let us consider the following questions in the hope that they may encourage us to reflect and take action:

What is the value of singing songs from cultures and communities other than our own?



Africa University Choir
Mutare, Zimbabwe
Conductor, Patrick Matsikenyiri



Jackets of CDs produced by the Global Praise Program, General Board of Global Ministries: *We Have Hope*, *Africa Praise*, and *Global Praise 3*.

Is this just another fad the church is going through?

Does it matter whether or not we sing global songs?

What do global songs have to do with globalization?

By virtue of the incarnation, the nature of the church is irreducibly both local and cultural and universal (catholic) and cross-cultural. It is local and cultural because God became flesh in a specific culture (Jewish) and continues to speak to particular people in particular times and settings. These people, in turn, speak to God and of God in their own particular ways. At the same time, the church is universal (catholic) and cross-cultural because the good news of the gospel is shared from one culture with another. This universality is not based on a one-size-fits-all style but on the marvelous grace of God, who meets all persons and nations where they are, redeeming the image of God in all.

Forms and Essence

Globalization, unlike the gospel, endeavors to unite all things by erasing differences and reducing everything to the common denominator of market values imposed by economically dominant forces. God's economy, on the other hand, is based on the incarnation, which values the local as a manifestation of God's presence.

As a tangible sign of globalization, we may be wearing socks from Pakistan, pants from Costa



Members of the Global Praise Working Group. (1st row, left to right) Piret Rips (Estonia), George Mulrain (Trinidad and Tobago), Claire-Lise Meissner Schmidt (France), S T Kimbrough, Jr. (USA), Swee Hong Lim (Singapore); (2nd row) Mimi Jackson (USA), Ivor Jones (UK), Abraham Arpellet (Côte d'Ivoire), I-to Loh (Taiwan), Per Harling (Sweden); (3rd row) Joyce Sohl (USA), Carlton Young (USA), Timothy Kimbrough (USA), Hartmut Handt (Germany), Tomas Boström (Sweden), (4th row) Mark Terwilliger (USA), David Plüss (Switzerland), Ludmilla Garbuzova (Russia), Patrick Matsikenyiri (Zimbabwe), Jorge Lockward (Dominican Republic).

Rica, and tennis shoes from China, but these articles are drained of any unique local characteristics that obstruct the purposes of those in control of the market forces. We run into similar trouble when we confuse the cultural manifestations of the gospel with the essence of the gospel itself. In other words, Emmanuel, God-with-us, means that God-with-you may not be the same in the outward detail as God-has-been-with-me. We do not glorify shapes and forms but God who is revealed through them. Economic globalization results in the creation of a false unity that stifles the full manifestation of God in a particular locality.

Singing the sacred songs of cultures and communities other than our own can be a powerful and positive globalization tool for congregations. Among other benefits, it:

- makes manifest the ties that bind us together in Christian love;
- helps us engage lessons and forms that our own cultural manifestations of the gospel may have hidden;
- allows us to "be the church" local and cultural and universal and cross-cultural.

In 1993, the General Board of Global Ministries started the Global Praise Program in order to

gather, receive, and share the songs of the people called Methodist and other Christians around the world. If you want more information on how to encourage your congregation to sing songs from other cultures, please visit www.globalpraise.org for articles, ideas, and resources. You may also contact the staff of the Global Praise Program via e-mail, regular mail, or phone. Contact information can be found at <http://gbgm-umc.org/globalpraise/staff.cfm>.

Jorge Lockward is a program coordinator for the Global Praise Program of the General Board of Global Ministries.



A religious procession.

RETOOLING INDIA'S CHILDREN FOR NEW CHALLENGES

story and photos by J. S. Murthy

The Educational Ministry of the Methodist Church in India (MCI) is conducted through its Council of Education and Christian Nurture (CECN). The council has 210 Christian educational institutions spread across 13 Indian states. In keeping with the promise given by Jesus Christ, "I came that they may have life, and have it abundantly" (John 10:10), the MCI-CECN continues its mission in a multireligious, multilingual, and multifaith Indian society. Its head office is located in Jabalpur in central India.

Jabalpur is called *Sanskardhani* (meaning "cultural capital") for its contribution to the enrichment of the indigenous culture and its educational pursuits. It is also nicknamed the "heart of India" for its location at the geographical center of India. An ancient city, Jabalpur has two universities and is home to more than 100,000 Christians with diverse denominational backgrounds, of which MCI members form a majority.

MCI Christian Ministry

Presently, the Council of Education and Christian Nurture, in collaboration with representatives of MCI's six episcopal areas and 12 regional conferences, oversees the working of its affiliated institutions throughout India. The CECN also has strategies to educate and sustain the faith of MCI members living in rural and urban areas through its Christian Nurture program. The MCI is under Jesus' mandate to carry on the ministry of Christian education among 300 million who cannot read (including 196 million women), out of India's population of 1 billion.

Teaching literacy to so many people calls for a pooling of resources: the spiritual direction of the church, the political will of the government, and the generous donations of humanitarian agencies.

The Indian government's ninth 5-Year Plan states: "Education is regarded as the most crucial investment in human development. It significantly contributes to improvement in health, hygiene, demographic profile, productivity, and so on—all those things that have a bearing on the quality of life of a nation." Illiteracy is seen at the root of mass poverty, inequality, disease, superstition, violence, and terrorism. The 2004 launching of EDUSAT, a satellite system for purely educational purposes, was a great leap forward in the area of teleconferenced education.

Definition and Scope

In order for the present generation of Christian educators to recapture the dynamic power of God's Word and Jesus' teaching that form the basis of the educational ministry of MCI-CECN, we use the definition of Christian education given by the Rev. W. M. Ryburn: "Christian education is the help and training we give children in order that they may develop harmoniously inte-

grated personalities and may learn to use their powers and live as God intended they should."

A similar view was expressed by Chairman MCI-CECN Bishop S. R. Thomas: "The objective is that education will help people to understand the values of God's kingdom and lead to salvation." He made this statement while inaugurating the First All-India Conference of Methodist Christian Educators at Sat Tal Ashram in October 2004, part of MCI's celebration of John Wesley's 300th birthday.

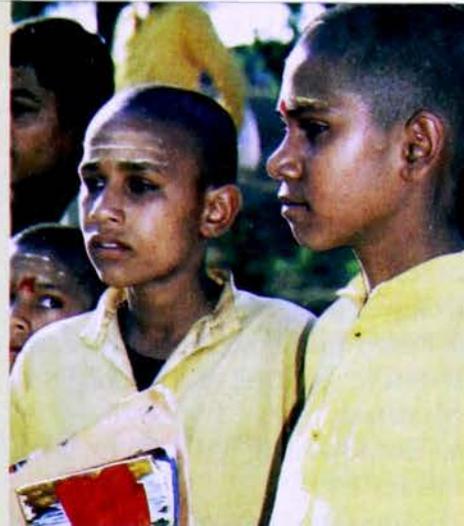
Alumni as Celebrities

Many schools and colleges started by early missionaries have alumni that rose to prominent positions. The curricula stressed commitment, the practice of moral and social values in public life, and academic excellence.

One of the earliest graduates of India's first Methodist women's college, Isabella Thoburn College in Lucknow, Mrs. Rajkumari Amrit Kaur rose to be a government official in the administration headed by Prime Minister Jawaharlal Nehru. An alumna of Ramsay Inter-College in Northern India, Govind Vallabh Pant served as Minister of Central Government. Two alumni rose to occupy the highest office, President of the Republic of India: Dr. Rajendra Prasad, the first president who had studied in a mission school in Bihar; and Dr. S. Radhakrishnan, also a renowned philosopher. Dr. Radhakrishnan, whose birthday is celebrated as Teachers' Day in India, graduated from Tambaram Christian College in Madras.

Academic Recognition

Two colleges of the MCI under CECN have earned the distinction of having been graded A+ by the National Assessment and Accreditation Committee (NAAC) of the University Grants Commission, a



Secular Sanskrit school students.

wing of the Ministry of Human Resource Development, Government of India. These include Isabella Thoburn College and Lucknow Christian College's Allahabad Agricultural Institute (in Northern India).

Upgrading MCI Institutions

Several schools and institutions are being upgraded with the CECN's cooperation. The Women's Inter-College (undergraduate level) at Roorkee (northern India) has been upgraded to Women's Degree College. In Bangalore, Baldwin High School has been upgraded to a junior college, and Stanley Girl's School, Hyderabad, was also upgraded to junior college.

Challenges for MCI-CECN

The following challenges were discussed at the First All-India Conference of Methodist Christian Educators at Sat Tal Ashram in 2004 and MCI-CECN has taken some concrete action on them.

1. The threat of education's becoming a highly commercialized product in the context of globalization, leading to a widening gap between those who can afford it and those who can't.
2. Ensuring that Christian educators update not only their academic qualifications but also their managerial and administrative skills.
3. Promoting modern and technical education among minority institutions, with backup support of the latest hardware.

4. Cooperating to implement the government's policy of universal literacy from the Free and Compulsory Education Bill, 2004.

5. Recapturing the vision and commitment of the early Christian educators.

6. Empowering people through literacy.

7. Adopting the concept of the American term "makeover" to the global context. At the basic level, makeover refers to a new look, but it can also apply to the physical, spiritual, and psychological dimensions of life.

The MCI-CECN has joined with other church agencies to face these challenges. The All-India Association for Christian Higher Education (AIACHE) and the All-India Association for Christian Educational Institutions (AICEI) are cooperating with the MCI to deal with these issues.

Nurturing the Nurturers

While cooperating with like-minded minority educational institutions, the MCI is deeply committed to the Christian nurture of its members: Sunday schools, youth fellowships, Christian educators,

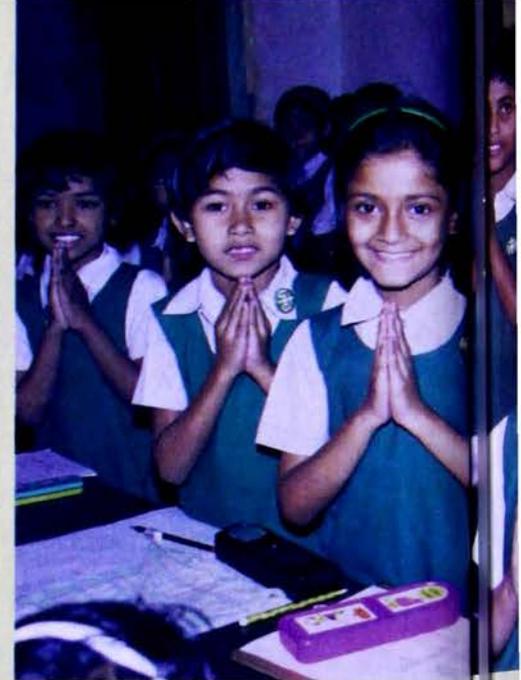
pastors and their spouses, and laity in general. A Christian nurture program at various levels would focus on improving humanity rather than turning members into ritualistic and exclusively traditional Christians. It would also seek to foster global perspectives among its members.

In our media- and technology-saturated world, the teacher should be a role model, teaching respect, equality, and mutual sharing to the students. "Personalized pedagogy," i.e., one-on-one teaching, is vital today.

The executive secretary of MCI, with the approval of the advisory board, has drawn up an ambitious and comprehensive plan for Sunday school curricula. Adopting curricula from the India Sunday School Union (ISSU), CECN coordinated translated versions of ISSU curricula in Hindi, Tamil, Marathi, and, later, in other Indian languages. The project should produce 1,000 copies of translated curricula for nursery to senior-high students. A three-year course in 15 languages of India is estimated to cost about US \$4,600.

CECN will also develop course materials for new members of the MCI. This course will comprise basic Christian history, theology, heritage, and the responsibilities of the church to society. The Theological Commission has approved a four-year course for lay members who cannot attend a regular theological college. The CECN is coordinating with Bishop S. K. Parmar, former MCI bishop Dr. Paulraj, and Dr. Samson Pare, Principal of United Biblical Seminary, Pune, on this project.

"The project of revising and revitalizing indigenous Christian lyrics and music in Hindi, *Geet Ki Kitab* (Book of Songs) released in 1956, is nearing completion," said the Executive Secretary Dr. Philip



Masih. "We are fortunate to have the advice of qualified and talented MCI members: the Rev. Dr. G.R. Singh, former Principal of Leonard Theological College, Jabalpur; the Rev. Ahsan Masih, former music director of Christian Radio & Audio Visual Services (CARAVS); the Rev. Dr. Komal Masih, a former professor of theology; the Rev. Irfan Masih (a renowned tabla player [percussionist]; and the Rev. Enoch Yatri, a talented music composer from Gujarat Regional Conference."

Revising the Faith

The revision project presents programs on contemporary issues based on indigenous cultural practices with a Christian perspective. For example, the Hindu festival of Rakhi, in which the sister ties thread around the wrist of her brother, signifies that the brother will protect his sister whenever she is in need. This has universal appeal and can promote mutual bonds of love between brothers and sisters.

Another relevant festival in India is known as the Diwali, the Festival of Lights, celebrating the battle victory of Ram, one of the Hindu gods. This story, according to Dr. Philip Masih, can be interpreted as Jesus' words, "I am the light of the world." Christian celebrations of traditional



Despite efforts to improve curriculum and technology in India's schools, many children do not have the opportunity to attend. Roughly 300 million people in India cannot read or write.



Schoolchildren demonstrate the traditional greeting of Namaste, India.

Indian holidays would promote understanding among interreligious communities and provide common ground with friends of other religions. "This is not to be misunderstood as syncretism," cautions the CECN executive secretary. As part of goodwill-building measures among multireligious groups, doubts and apprehensions could be addressed at interreligious group meetings initiated by CECN.

In South India, regional festivals, such as Onam in Kerala and Pongal in Tamil Nadu, celebrating the harvest and the blessings of nature, are recognized by the communities, including Christians. In most parts of India, children of diverse religious groups participate in Christmas festivities and receive presents from the "Christmas Father" (Santa Claus). Parents from Hindu traditions generally do not object to their children taking part in Christian festivals. Similarly, Christian children participate in Diwali by bursting fire crackers. Children celebrating the festivals should be seen from the cultural and social perspective of tradition rather than from a religious perspective. Children can be regarded as ambassadors of peace and goodwill in a world dominated by suspicion, terrorism, and violence. A cultural identity that

practices love, charity, respect, and goodwill, following the example of Jesus Christ, can discourage the evil designs of religious fanatics and fundamentalists who resort to vandalism, the instigation of the normally peaceful majority religious group against the religious minority, and, at times, even the murder of Christian leaders.

Rural Churches Give Support

Apart from the program of Christian nurture, the CECN executive secretary envisions a Rural Church Uplift (RCUP) project. Dr. Masih explained: "The concept involves formal and informal education for MCI village pastors and their spouses. Having qualified, the pastor can be asked to conduct classes in the church building in the mornings and evenings. The pastor can look after the spiritual needs of the congregation on Sundays and educate children and adults of the village on other days." This project of RCUP operates on the premise that if a minimum of 10 schools in each of MCI's 12 regional conferences were set up each year, in a decade the number of schools would reach 1,200. To

meet the operating expenditures for 1,200 schools, a considerable grant throughout the decade would be required.

Ecumenism among the churches was in abundant evidence at the MCI-organized First All-India Methodist Sunday School Consultation, which was attended by representatives of the National Council of Churches in India, India Sunday School Union, Mizo Sunday School (Northeast India), and Marthoma Sunday School delegates at the NCCI Campus, Nagpur.

Conclusion

These creative programs will make for a successful Christian Educational Ministry of the MCI-CECN and fulfill the objective of the pioneer Methodist missionaries: translate into reality the mandate given by Jesus Christ, "[Teach] them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age" (Matthew 28:20).

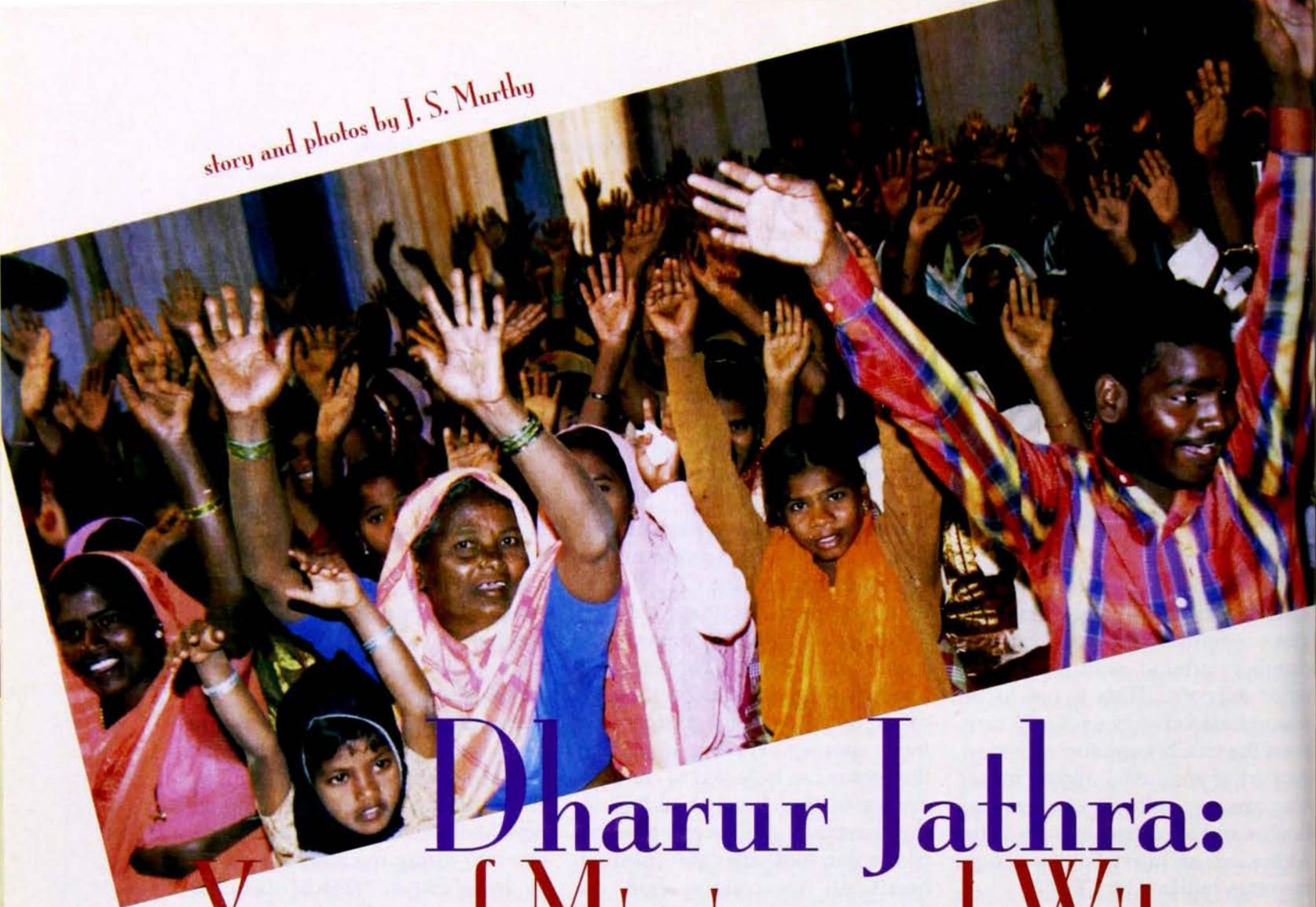
Dr. J. S. Murthy is a freelance writer in Jabalpur, India, and a member of the Methodist Church in India.

The Educational Ministry of the Methodist Church in India (MCI) Through its Council of Education and Christian Nurture (CECN)

Top Three Priorities

- Immediate support for publishing 1,000 copies of translated India Sunday School Union curricula.
- Revision of indigenous Christian lyrics, order of worship, and music in *Geet Ki Kitab (Book of Songs)*.
- Rural Church Uplift (RCUP) starting at least 10 schools in each of 12 regional conferences every year for the next 10 years.

story and photos by J. S. Murthy



Dharur Jathra: Years of Mission and Witness

Dharur is a quick stop on the Bangalore-Hyderabad railway in the state of Andhra Pradesh. *Jathra* is a gathering of people of diverse cultures, faiths, languages, and social strata. But the expression *Dharur Jathra* refers to an annual revival meeting for Christians, especially members of Methodist churches in the Hyderabad and South India regional conferences, headed by Bishop Taranath Sagar and Bishop S.V. Sampat Kumar, respectively.

Jai Christ ("praise be to Christ") is the salutation coined by the Rev. E. A. Seamonds, the founder of Dharur Jathra in 1923. E.A. Seamonds had a vision to win souls for Christ and started revival camp meetings at Bundla Bhavi (a well) near Bidar where the beautiful

Saint Paul's church was built. A great revival occurred in which people were touched by the Holy Spirit and found peace and faith. Later in 1923, Dharur forest was chosen as the revival site because of its lush green setting and space to accommodate a large congregation.

Five Days at Dharur

Jai Christ is repeated by thousands of believers in response to the leader's greeting, three times in unison. Dharur Jathra, jointly organized by the Hyderabad and South India regional conferences, is now in its 82nd year of mission and witness to the Gospel of Jesus Christ. The gathering of 150,000 believers, mostly Methodist Church in India (MCI) members, is a challenge for the organizers to

manage. That no major incidents occurred despite the large attendance testifies to the Spirit of God hovering over the area.

From a mere 15,000 believers at the first Dharur Jathra, the number of participants has increased every year without media publicity. Every believer has a place to stay. Bishops Kumar and Sagar dedicated a large new permanent shelter and worship area.

Yesaiyya, from a village near Zaheerabad, has been coming to the Dharur revival since childhood. Now 60 years old, he brings his family. His son said, "We all look forward to attending Dharur Jathra from the month of October each year."

Another believer, 91-year-old Bhaskaraiyya, a member of Surpur

Methodist Church, has been blessed by God since he began attending in 1945. He accepted Christ as his personal Savior at an altar call given by Tata (Grandpa) Seamonds. He says: "I belonged to one of the oldest tribes, the Lambanis of Andhra Pradesh, and I was a nonbeliever, but I will never forget the grace of Jesus Christ that gave me great peace and joy that night in 1945. To this day, I follow in the footsteps of my Master and Savior. All my children, grandchildren, and great-grandchildren are believers in Jesus Christ."

A cross section of people from cities and villages represents modern and traditional lifestyles, including Telugu-, Kannada-, and Tamil-speaking people. Despite their diverse cultures, languages, and spiritual outlooks, the young and old, male and female, participated in the spiritual revival meeting.

The presiding bishop of the Hyderabad and Madhya Pradesh regional conferences, Taranath Sagar, gave an inspiring message on the theme of Dharur Jathra. The bishop was eloquent in his interpretation of the theme "Power, Holy Spirit, and Deep Conviction" based on St. Paul's first letter to the Thessalonians 1:5. He said that Paul preached the gospel because of his deep indebtedness to his Savior, who transformed Saul—the Roman crusader against Christ and his followers—to Paul, the apostle and beloved disciple of Jesus Christ. In this context, the bishop recalled with gratitude the preaching of the gospel by rural lay preachers and others. They, like Paul, had great faith in the power of the gospel.

The bishop encouraged the believers: "We are called to talk about the gospel of Jesus Christ not only at Jathra but anywhere and anytime. Be prepared to preach the gospel in time, out of time, and

whenever there is time, but be prepared to preach because there is real power and truth in the gospel."

As the believers listened, the bishop declared: "I am not ashamed of the gospel. I am proud of the gospel because it has come from God, who sent his only Son to save those who believe in him (John 3:16). I stood in the slums of Mumbai and preached the gospel to the people living there. The gospel is neither a cold philosophy, humanly designed—a human deception—nor is it a mere theology; but the gospel stems from the love of God to offer peace to those without peace and eternal life to repentant sinners. Jesus Christ the true God and Savior, is all powerful and grants eternal life to those who believe in him."

Elaborating on other aspects of the theme, Bishop Sagar added: "Preach the gospel with the guidance of the Holy Spirit. It is not human wisdom. Sins can be forgiven by listening to the still voice of the Holy Spirit. It is not like magic, the imagination, or philosophies that have no power to transform the heart. It is a real experience of the believer to share with others its saving power with joy and deep conviction." This reassurance by the bishop matched the expectation of the believers, who expressed their faith in Jesus Christ by singing praises.

Opposite page and above: Members of Methodist churches of India participate in the Dharur Jathra revival meeting.



Earlier in the day, long streams of believers arrived at the campsite by varied means of transportation, from conventional bullock carts to cars with flags painted with the cross. Most touching of all were small groups of six to eight believers who walked more than 68 miles from their villages as a mark of their profound indebtedness to and reverence for Jesus Christ.

Besides the area bishops, several speakers from the Church of South India, Anglican, including the Rev. Renick, the Rev. V. Shinde, and the Rev. Vimal Kumar, gave inspiring messages. Their concern for their listeners extended to meeting with them for discussion afterwards.

On the last day, Bishop S. V. Sampath Kumar, of the South India and Madras conferences, preached the Word of God and challenged the believers with the words: "Don't be lukewarm in your Christian life of witness. Either be cold or hot, but not lukewarm. But always share the gospel of Christ with great enthusiasm and loving concern for others."

Dr. J. S. Murthy is a freelance writer and photographer in Jabalpur, India, who writes frequently on the Methodist Church in India for New World Outlook.

Projects of the Hyderabad Regional Conference

Home for the Aged at Moinabad

Among the many projects for which Bishop T. Sagar expressed his deep concern was the dilapidated Home for the Aged in Moinabad. It is located on the sprawling property adjacent to the highway between Hyderabad and Bangalore. Missionaries had acquired this property almost 70 years ago and the local preachers and church leaders were to use it to benefit the people. A school rebuilt on the property in 1968 is still functioning, but work on the Home for the Aged is incomplete.

The Rev. Joseph Christopher, who accompanied me, turned out to be my former student at Leonard School in Jabalpur. On our first stop at this site, Christopher appeared disturbed at the state of the Home for the Aged. He told me that his grandfather, the Rev. K. V. Joseph, and grandmother had lived in a solitary hut on this property back in the 1940s, protecting the property from ambitious developers.

Even now it is not too late for the church to start a regular center by reviving the Home for the Aged and other facilities, said the Rev. Christopher and the Rev. Muthu John, who are now the pastor and district superintendent in Hyderabad Metropolis Church, respectively.

Village Lay Training Institute

Besides planting the church, the missionaries envisioned projects that would benefit the church in the future. One such project was the Village Lay Training Institute (VLT) located on the campus of Mary A. Knotts coeducational school and college at Vikarabad. The VLT trained lay preachers

who looked after the spiritual needs of new believers and nurtured their faith.

Now the institute's structure is no longer serviceable and must be demolished, with a new multipurpose center put in its place, according to Rev. Muthu John.

The area bishop is deeply concerned about this project, too. In this age of globalization and job competition, the church youth need professional training in marketing, business, public relations, media management, engineering, and other professions.

Mobile Medical Outreach Teams

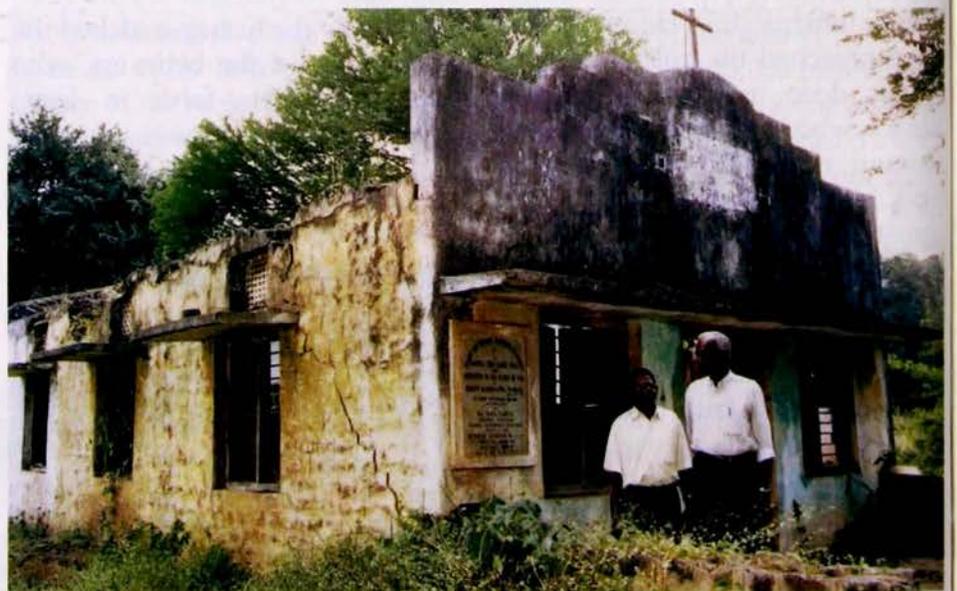
Another important project is the Mobile Medical Outreach Teams of the Hyderabad Conference, operating from the Hyderabad Centenary Methodist Church. These mobile teams go to small towns and villages for diagnostic and treatment camps for diseases such as tuberculosis and HIV/AIDS, which have a high incidence in the region. These teams organize weekly clinics at Tandur,

Chandrakal, Moinabad, and Sironcha. A qualified physician or expert gynecologist is most always among the team members.

Crawford Hospital

Vikarabad's Hulda A. Crawford Memorial Hospital has an important role to play with the mobile medical teams because of its longstanding services to sick and suffering people, particularly among the indigenous population. The Crawford Hospital now has Dr. Rajendra Gyani as its medical superintendent. Dr. Gyani also serves as the executive secretary of the Methodist Church in India's Council of Medical Work, supported by his wife, Dr. Jayantika Gyani.

Pioneer missionaries started a small dispensary for the healthcare needs of boarding-school children as well as for people around Vikarabad. When an epidemic of plague broke out in this area, many perished in the absence of medical care. Distressed by this avoidable incident, US missionaries raised funds to construct a



The Rev. Muthu John (right) and the Rev. Joseph Christopher at the Home for the Aged in Moinabad.

inabad, and
d physic
is most a
mbers.

A. Cra
has an in
with the
use of its
sick and
cularly a
pulation

now ha
s its me
r. Gyani
ve secret
rch in I
Work, su
yantika C
ries star
or the h
ng-schoo
people ar
n epidem
in this
he abser
essed by
US missi
y constr

full-fledged hospital. Mrs. J. I. Crawford of Pennsylvania donated \$5,000 in 1910 in memory of her daughter, Hulda, and dedicated the finished hospital in 1913.

Unfortunately, Crawford Hospital had to discontinue its medical assistance to patients as there were no medical personnel from 1978 to 1985. The husband and wife Gyani doctors took up the medical ministry with dedication and experience and brought back the reputation it once had. One morning the structure of CMH, nearly 100 years old, collapsed; Dr. R. Gyani narrowly escaped. "It was only God's grace that saved me. I had just left my office for a minute, and when I returned, my office was a heap of rubble," he said.

Dr. Jayantika Gyani lifts up her ministry to the poor. "I can save at least 10 lives in a month, women who would otherwise die from the callousness of doctors who do not follow medical ethics and, in fact, spread diseases like AIDS in the hope of earning more money." She conducts a weekly clinic at Tandur about 25 miles from Vikarabad.

Methodist Hospital Chandrakal
Thanks to the vision of Indian and American church leaders, a beautiful hospital campus with wards for AIDS patients was opened in Chandrakal. Dr. Ashok Kumar, a specialist in HIV/AIDS, heads the medical team. The Methodist Hospital was opened by the MCI Episcopal head, Bishop T. Sagar, and American evangelist Joyce Meyers. Dr. Kumar says: "Even the government-run hospitals refer AIDS patients to us for treatment. We also organize village camps and patients with HIV/AIDS are brought to the Methodist Hospital.



Lambani women attend an MCI outreach meeting about literacy and health.

These patients are often rejected by their families because of the stigma of AIDS. All are treated free of cost."

Dr. Kumar hugs a four-year-old boy named Mahesh and a five-year-old girl, Roja, who were driven out of their houses and village about 80 miles away. They have been adopted by the Methodist Hospital. The hospital administration will soon have a new hospital on the same campus to meet increasing demands.

Evangelistic and Literacy Work

Support is needed to train rural Christian women as role models for other rural women who grapple with issues regarding quality of life, cultural patterns, religious and superstitious concepts. There is a great deal of talk about women's empowerment in the country. This does not mean empowerment at the cost of strife with their husbands and families at home. In this area, trained women leaders along with rural women leaders serve as teachers, facilitators, and catalysts for change. The Methodist Church in India has a challenging task in

training rural women in spiritual, educational, and vocational matters; in confidence-building; and in community-based health care.

For the growth of the MCI, and its outreach, the church leadership is indebted to God and the pioneer missionaries who demonstrated the gospel of Jesus Christ and the love of God in their lives.

Dr. J. S. Murthy



Drs. Rajendra (left) and Jayantika Gyani of Crawford Hospital in Vikarabad.

World Methodist Conference in South Korea

The 19th World Methodist Conference will convene in South Korea at the Kum Nan Methodist Church on July 20, 2006. The theme of the four-day meeting is "God in Christ Reconciling." Seminars and workshops will include Ecumenics and Dialogue, Education, World Evangelism, Family Life, Social and International Affairs, Theological Education, Worship and Liturgy, and Youth.

Newly Elected Liberian President

United Methodist Bishop John Innis urged support for Liberia's newly elected president Ellen Johnson Sirleaf. Sirleaf is a member of First United Methodist Church in Monrovia. At a thanksgiving and intercessory service at First United, Bishop Innis addressed the new president: "I want to assure you that The United Methodist Church here in Liberia and worldwide stands behind you 100 percent [and] supports your policies as they relate to the ongoing development of our country—especially your pronouncement on the fight against corruption."

Methodist Appointed to Bolivian Cabinet

Casimira Rodríguez Romero has been appointed to the cabinet of newly inaugurated President Evo Morales of Bolivia.

Rodríguez, chief executive of the National Federation of Household Workers in Bolivia, was formerly head of the Confederation of Household Workers of Latin America and the Caribbean. A member of Emmanuel Methodist Church in Cochabamba, she successfully lobbied the Bolivian Parliament to pass the Household Workers Law in 2003. Rodríguez was also awarded the World Methodist Peace Prize in 2003.

United Methodist Malaria Program

The United Methodist Community-Based Malaria-Control Program was launched during a five-day workshop on malaria, HIV/AIDS, and community-based health care in December 2005 in Freetown, Sierra Leone. The initiative addresses the causes and prevention of the mosquito-borne disease, which kills one out of every five children in Africa. In attendance were 25 participants representing United Methodist health-care centers in Cameroon, Democratic

Republic of Congo, Guinea, Liberia, Nigeria, and Sierra Leone; the Rev. R. Randy Day, General Secretary, General Board of Global Ministries; and Dr. Cherian Thomas, also of the General Board of Global Ministries. Support efforts to eradicate malaria. UMCOR Advance #982009, Malaria Control.

UMCOR Relief

UMCOR partner Blue Crescent continues to respond to Pakistan and Kashmir earthquake survivors. Long-term solutions are in progress for mountain villages in the Bagh district. Ten tent settlements will accommodate 150 families. Each tent will be winterized and each settlement will contain latrines, schools, children's centers, and basic health centers. Provide support by giving to UMCOR Advance #232000, Pakistan and Kashmir Earthquake.

Between February 2005 and February 2006, UMCOR serviced tens of thousands of displaced Sudanese. In addition to meeting people's supply and distribution needs, UMCOR's programs are expanding education and health-care efforts. Give to UMCOR Advance #184385, Sudan Emergency.

DEATHS **Gilbert E. Bascom**, retired missionary with 45 years of service in Japan, died November 3, 2005...**Katherine Rankin**, retired missionary with 19 years of service in Cuba, died November 21, 2005...**Cora E. Mason**, retired missionary with 7 years of service in India, died November 3, 2005...**Linda Frost**, retired deaconess with 14 years of service in the United States, died November 13, 2005...**Christine Edna Brewer**, retired deaconess with 37 years of service in the United States, died November 16, 2005...**Fred D. Walker**, retired missionary with 11 years of service in Sierra Leone, died December 11, 2005...**Ruth Mayhall**, retired deaconess with nearly 39 years of service in the United States, died December 29, 2005...**Rachel Yokel**, retired deaconess with 28 years of service in the United States, died January 2, 2006.

Carrie Sahmaunt (Tsat-Mah [Door Woman]), the oldest living member of the Kiowa Native American tribe, died on January 15, 2006, in Meers, Oklahoma. She was 101. Sahmaunt was a member of the church her family built in 1895, Mt. Schott Kiowa United Methodist Church, near Lawton, Oklahoma.

You may use the next two pages as bulletin inserts about mission. Remove this page; cut off these instructions, and duplicate the page freely, printing front and back; fold in the middle, along the black line; and slip the copies into your Sunday bulletins.

Empowerment in Senegal

The Rev. Nkemba Ndjungu is a General Board of Global Ministries missionary assigned to head the mission initiative in Dakar, Senegal. His ministries include evangelization and church growth. His wife Mbwizu is also a missionary working with women's ministries, children's ministries, and health programs in Senegal.

We have identified Prudence Nicole Mpamy as a woman with great potential as a leader in The United Methodist Church in Senegal.

In 2004, when she was 37 years old, her husband succumbed to a heart attack and she was left to care for their six children. At that time, people thought she would never survive, but her faith has sustained her. She says: "The Lord gave me a husband, and the Lord has taken him away from me. Praised be his name. I must live for the Lord and for my children."

Prudence Nicole, out of respect for her husband's Mankagnes tribal culture, dressed herself in black for 10 months. At the end of the mourning period, a ritual was conducted by her husband's family to set her free from the cultural bonds related to her husband's death.

Determined to continue to grow in her life, Prudence Nicole attended a special training and became a community health agent for a wellness program in Senegal. This year she is studying nursing at a school in Dakar. Upon completion of this program, she will be able to continue caring for others in her community as a qualified nurse. As she pursues her goals, she continues to praise the name of the Lord.



Prudence Nicole Mpamy.

 **Global Ministries**
The General Board of Global Ministries
475 Riverside Drive, New York, NY 10115
Website: <http://gbgm-umc.org> • 212-870-3600

THE UNITED METHODIST CHURCH IN MISSION

Serving God in Cambodia

Emmanuel Barte is a member of the Tebeng United Methodist Church in Dagupan City, Philippines. He was commissioned as a General Board of Global Ministries' missionary in 2001 and began work in Cambodia in 2002. He, his wife Beverly, and their three sons live in Phnom Penh.

Emmanuel Barte's background in auto mechanics has provided an opportunity for him to spread Christian love and share what he loves doing with Cambodian youth. Through his program, Faith Engine Ministry, he teaches auto and motorcycle mechanics, welding, and basic training in driving three to four times a year.

Some of the youth in the program are not Christian, so as Barte teaches viable skills, he talks about why he became a Christian, exemplifying the Christian life.

Bart expresses gratitude for the support he has received from people around the world. Because he is listed in the *United Methodist Prayer Calendar*, he receives greetings from many people, including a birthday card message from a five-year-old in the United States that said: "I love you because you are serving the people." Barte says, "That made me happy because even a child appreciates our ministry in Cambodia!"

"It is a blessing for God to use us to serve others," says Barte. "I will share with the Khmer youth the love that I have found in Christ, so that they may also realize God's love and empowerment in their lives and experience new life and hope."



Emmanuel Barte and his eldest sons.

United Methodists Help Shape Global Technology Language

Ginny Underwood is executive director of the media group at United Methodist Communications.

Communication technology should create [information] access and participation for all."

Glory Dhamaraj, executive secretary of Justice Education, United Methodist Women's Division, made this statement during the World Summit on the Information Society convened by the United Nations in 2005 in Tunis, Tunisia, in northern Africa.

The United Methodist Book of Resolutions acknowledges the benefits of information technologies, that enhance life and development and enable progress in developing countries.

The resolution, "Proper Use of Information Communications Technologies" also affirms communication and access to information as basic human rights, essential to human dignity, as well as to a democratic society.

Dhamaraj said, "Communication...needs to connect [people], promote reconciliation, and create community." Whether information technologies promote community or create further division and whether they benefit everyone should be discussed in every local church. For example, music is often borrowed from other societies around the world and used in United Methodist worship. Dhamaraj suggests that the communities or people providing the resources should be properly compensated.

Dhamaraj adds: "The general church's role is to be informed and raise awareness. We have a greater responsibility as Christians living in the United States to raise a prophetic voice."

The Rev. Liberato C. Bautista, United Methodist General Board of Church and Society staff executive said: "The church is adept [in] the language of ethics and values. The language that includes empowerment, human rights, sharing...resources, and creating sustainability is important and needed to be included in this [communications technology] process."



United Methodist delegates at the World Summit on the Information Society (left to right) Kathleen Enzmiger and Glory Dhamaraj (General Board of Global Ministries), the Rev. David Bridell (National Council of Churches retiree), Alice Belto, Martha Dansokho, Mia Ajali (General Board of Global Ministries), and the Rev. Liberato C. Bautista

A Global Justice Volunteer in Brazil

Heather Sevens served as a Global Justice Volunteer with the Street Children's Project in São Bernardo do Campo, Brazil, in 2005. In some areas of Brazil, street children are killed at night by squads of mercenaries.

In my three-month experience as a Global Justice Volunteer in Brazil, I struggled to understand what I could do during my stay to impact children's lives.

It was overwhelming to learn all the things that I'm capable of and then to find what to do with my capabilities. I also had to put my ego aside in order to listen to people and show them the gift of love through God.

Andreia came to the project in the morning to shower and eat. Usually, we sat around joking with other children for a few minutes and then I answered questions about what life is like in the United States. One day I asked Andreia about her life.

She had been living on the streets for 1 1/2 months. Her family was scattered throughout the city—living with other families or in shelters.

She was planning to go back to school, even though she had to worry about finding three meals every day and being assaulted at night while she tried to sleep.

This mission experience taught me that we, as humans, are quick to blame and judge other people but slow to look at ourselves as the cause of problems. I also learned it's better not to be afraid of offending children by talking with them about their problems.

If we're really going to change things, we must acknowledge people's pain in order to help them.



Heather Sevens (center) with Brazilian friends at the Street Children's Project.

Announcing the 2006 Mission Studies

ADULT RESOURCES

Globalization and Its Impact on People's Lives: 2006-2007 Mission Study with Study Guide by Elmira Nazombe. This study opens us to significant issues resulting from the global economy and helps us form Christian responses to globalization.

(#3724, \$7.50)

India & Pakistan by Glory Dhamaraj gives a fascinating look at the history of India and Pakistan, the religions of the countries, and theologies which are emerging from these two countries. *Leader's Guide* by Diane Miller.

(#3649, \$7.50)

India & Pakistan Map by Sarla Chand. This beautiful, 23" x 35" four-color map shows topography, provinces, and major cities in India and Pakistan in relation to other Asian countries.

(#3657, \$8.95)

YOUTH RESOURCE

The Big G—Mission Study on Globalization: Youth Book with Leader's Guide by Tamara Walker.

(#3725, \$6.00)

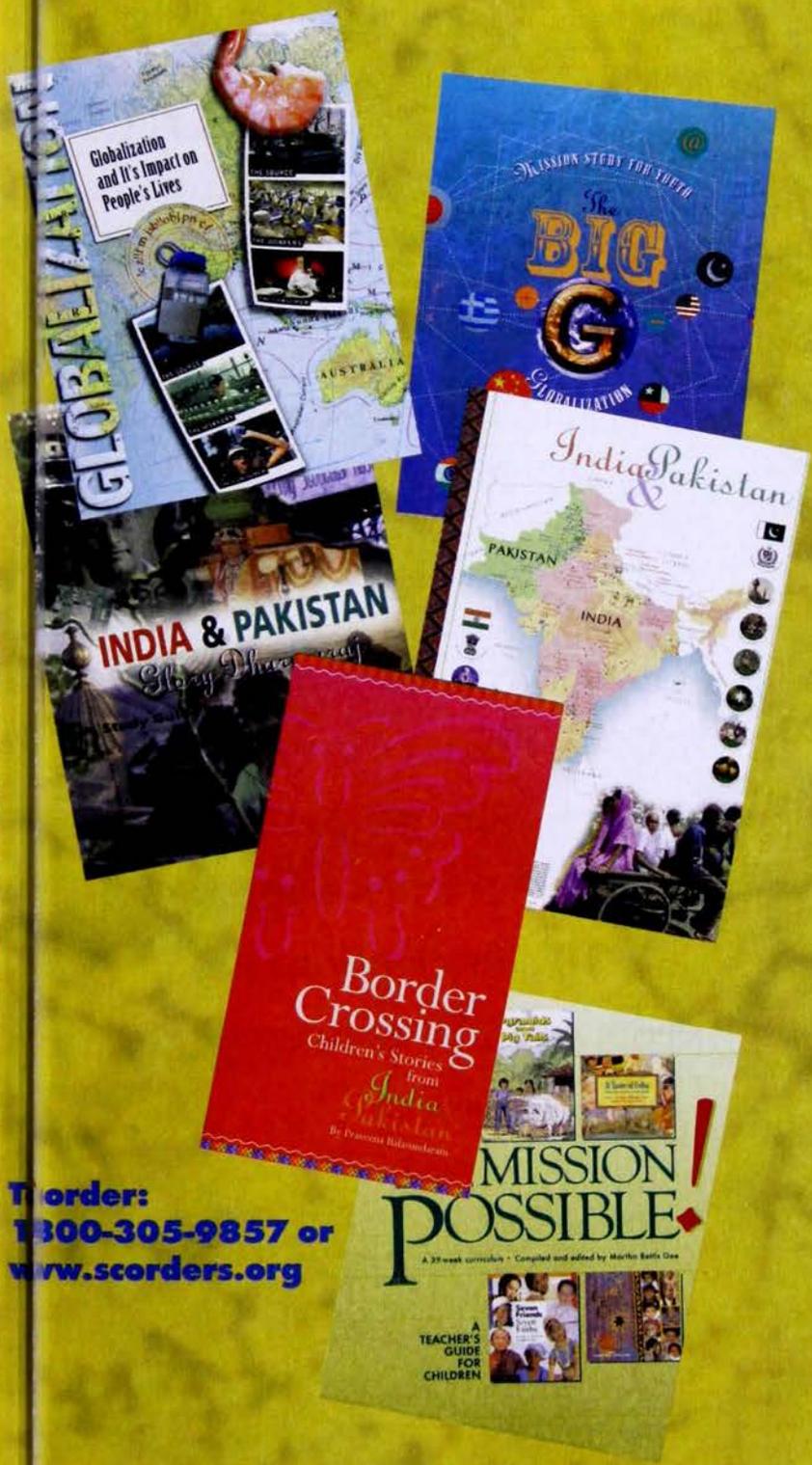
CHILDREN'S RESOURCES

Border Crossing: Children's Stories from India and Pakistan by Praveena Balasundaram. Four stories written from the perspective of children of India and Pakistan describing their countries, their cultures, and their faiths. These stories have wonderful four-color illustrations by Melanie Reim.

(#3652, \$6.00)

Mission Possible! A Teacher's Guide for Children compiled and edited by Martha Bettis Gee. Contains 39 weeks of lesson plans for teaching six- to twelve-year-olds the meaning of Christian mission, as well as giving examples of involvement in mission for children. Areas of mission concern, which are compiled from previously printed teacher's guides, include Mexico, interfaith communities, India-Pakistan, Cuba, and children of biblical lands. There are special lessons for Christmas, Easter, Pentecost, and World Communion Sunday.

(#3727, \$10.00)



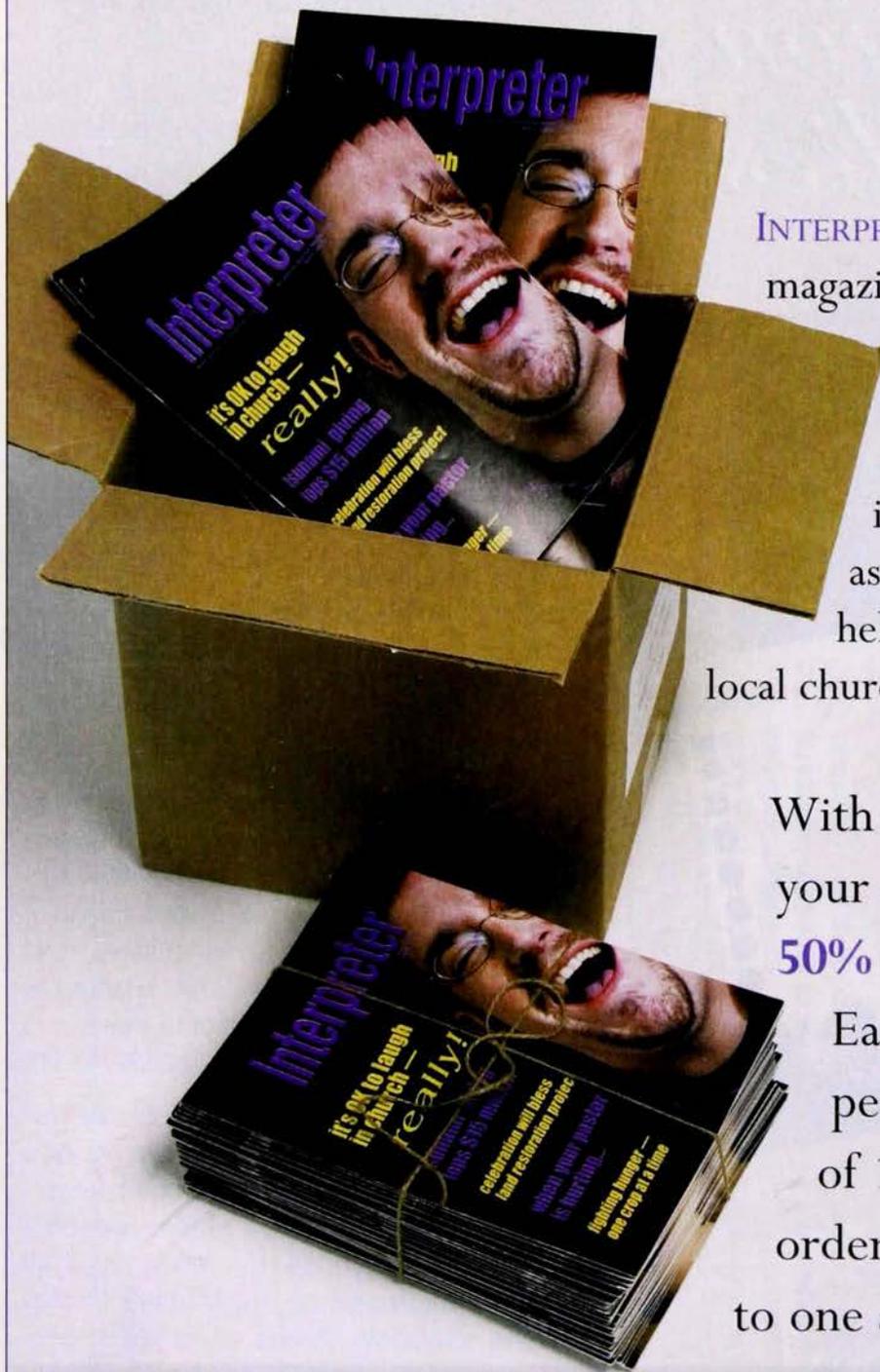
Order:
1-800-305-9857 or
www.scorders.org

Beito, Martha Damsokho, Mia Ajali

INTERPRETER SPECIAL

One Delivery
Bulk Subscription

ORDER 10
SUBSCRIPTIONS
(OR MORE)
FOR ONLY



INTERPRETER is the official ministry magazine of The United Methodist Church. It enriches the lives of individual Christians and church leaders alike with insightful features on living as disciples of Jesus Christ and helpful articles focusing on local church ministries and missions.

With a bulk subscription your church saves more than **50% off the regular price.**

Each subscription is \$6 per year when a minimum of 10 subscriptions are ordered to be delivered to one address.

Order Online: www.interpretermagazine.org

or call **1-888-346-3862**

BUILDING PEACE, BLOCK BY BLOCK

COMING IN
THE NEXT ISSUE...



**Hunger is one
problem we
can actually
solve**

PHOTO © JAMES STEVE

- ◆ In Africa, severe drought and famine threaten the lives of millions of people. In the United States, one out of ten families lives in poverty and struggles to put food on the table.
- ◆ Fortunately, there are time-tested, cost-effective ways to provide food and nutrition, as well as training and tools, that enable hungry people to feed themselves and their families.
- ◆ By taking just a few minutes of your time, you can help persuade our nation's decision-makers to take steps to end hunger.

To receive our FREE 12-page booklet, with practical tips, *What You Can Do To End Hunger*—

Call toll-free 1-800-82-BREAD (800-822-7323)

YES, please send me—free of charge—
What You Can Do To End Hunger.

NAME _____ PLEASE PRINT

ADDRESS _____

CITY _____ STATE _____ ZIP _____

Visit our Web site at www.bread.org.



Bread for the World

Seeking Justice. Ending Hunger.

50 F Street NW, Suite 500
Washington, DC 20001

AD068NWO

NEW WORLD OUTLOOK'S NEXT EDITION WILL BE DEVOTED TO BUILDING PEACE IN THESE TROUBLED TIMES. INSPIRED BY THE PRINCE OF PEACE, JESUS CHRIST, UNITED METHODISTS AROUND THE WORLD ENGAGE IN THE SLOW AND PAINSTAKING WORK OF BUILDING PEACE, BLOCK BY BLOCK, IN THEIR COMMUNITIES. READ THEIR STORIES IN THE NEXT ISSUE OF NEW WORLD OUTLOOK: MAY-JUNE 2006.

FOR SINGLE COPIES,
E-STORE ORDERS:
<http://gbgm-umc.org/e-store>
or call 1-800-305-9857

FOR SUBSCRIPTIONS:
<https://www.cambeywest.com/nwo/nwopaid.asp>
or call 1-877-2385



ONE GREAT HOUR OF SHARING. MARCH 26, 2006. BE THERE.

GOOD FOR RECOVERY.

Teaching women to be self-sufficient is a first step in a community's turnaround after decades of instability. In South Darfur, Sudan, UMCOR workers helped women start Julha—a farm with lush plantings of peanuts, okra, millet, sorghum, and watermelon. These women

will influence the nutrition of entire households. When they gain the confidence of learning new farming skills, they transmit that confidence, the skills and even extra income to their families. UMCOR is able to offer these ministries of self-sufficiency because generous United Methodists give to the One Great Hour of Sharing. Please do your part.

