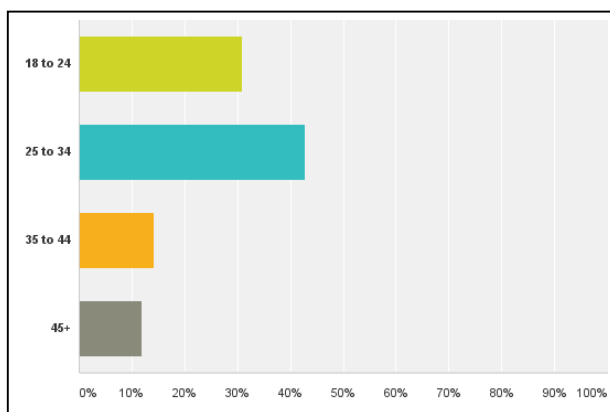


A Survey of the Eco Justice Program of the SCMs

The Global Eco Justice Program of WSCF conducted a study with the purpose of assessing and gaining greater knowledge on its creation of projects in Eco Justice. The study aimed to probe the degree of knowledge, participation and implementation of actions of the Student Christian Movements (SCMs) and its impact on the activities that are developed internally.

The sample respondents of the survey consisted of students and members of SCMs from 42 countries who actively participated in a total of 74 movements in the 35th global general assembly. (See *Eco-Survey Graph 01*). The sample, although not exhaustive gave us a basis on the global picture of the state of the SCMs in the development of the theme throughout the six regions. Seventy-four percent (74%) of the respondents is in the range of 18 to 34 years which corresponds to the representative ages of the young people who participate in the movements. The rest of the respondents are 35 years old or older.



Eco Survey Graph 01

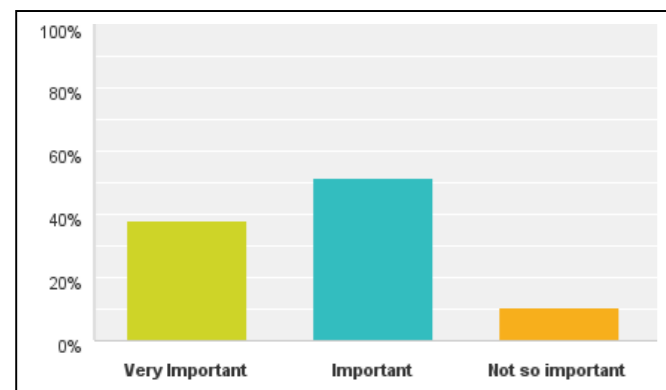


SCMers from LAC participating in mobilization for Eco Justice, Rio de Janeiro

Considering that WSCF is an organization with a strong ecumenical identity, diversity is its strength. The members of the movements belong to different Christian denominations and denominational families such as Protestants, Anglicans, Catholics and Orthodox. As such, this survey gathered several youth of diverse Christian identities.

One concern of the study is how important the theme of Eco Justice within the SCMs. Majority of the respondents, 89% of the sample considered the theme as important to very important in the local context of the different movements which reflected how fundamental the work on ecological and economic justice for the movements is.

Likewise, it was possible to observe that the main challenges involved in this issue are related in the first instance to 1. Climate Change (79.31% of respondents), 2. Water and People's Rights (34.48% each) and 3 Sustainable Development (31.03%). (See *Eco-Survey Graph 02 and 03*). Regarding the main environmental challenges and their direct relation with social



Eco Survey Graph 02

consequences, the SCMs understand that the direct effects are: poverty (62.07%), food security (27.59%) and displacement, migration and refugees (24.14%). (See Eco-Survey Graph 04).

Once the main challenges and problems that address the theme of Eco Justice were defined, an attempt has been made to analyze whether the different participating movements have developed measures or strategies regarding the subject in the last two years. Of the total respondents, 62.07% indicated that they have not carried out initiatives in this area. Considering the importance they attached to the subject (89%), the little development that they have made of it within the movements is significantly visible, which leads us to think about the importance of being able to strengthen the work in Eco Justice. (See Eco-Survey Graph 05).

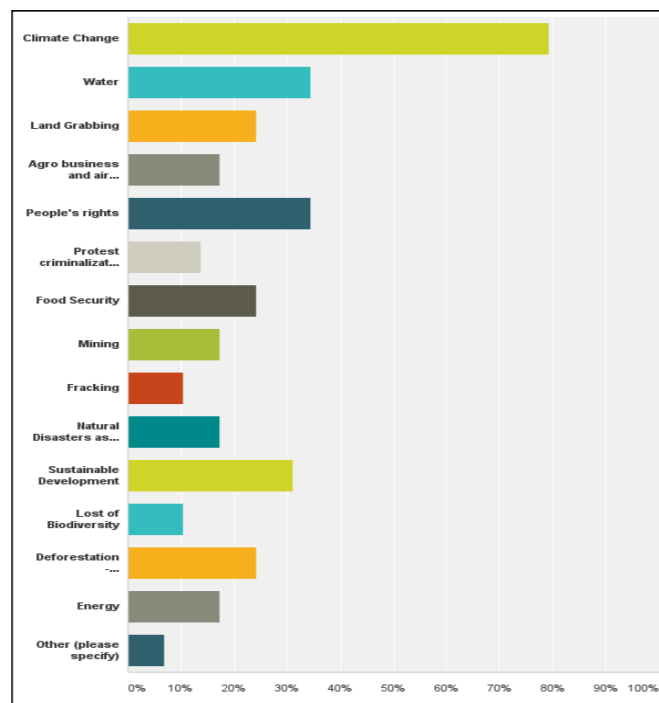
Climate Change

Fifty-five percent (55%) of the respondents indicated that the main causes of climate change are agro-industry and industry. With these two causes, mining and the exploitation of fossil fuels are added as relevant. To measure the challenges and key issues, respondents were asked to select the three most relevant options from list as shown in Eco-Survey Graph 06.

As for the initiatives from the WSCF:

In general terms, the need for training and awareness-raising processes on the theme of Eco Justice was corroborated. Specifically, the following measures were considered:

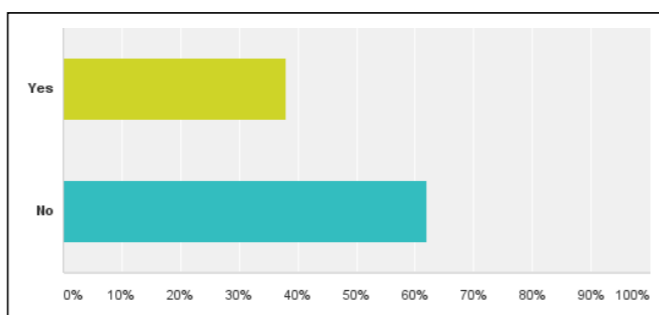
1. Workshops & Training (74.07%)
2. Youth Mobilization (70.37%)
3. Global Campaign Development (62.09%)



Eco Survey Graph 03

Opciones de respuesta	Respuestas	Count
Poverty, extreme poverty and increment of inequality	62,07%	18
Displacement, Migration and Refugees	24,14%	7
Warfare status or internal conflict	17,24%	5
Indigenous People and small farmer rights	20,69%	6
Gender	20,69%	6
Food Security	27,59%	8
Employment	20,69%	6
Citizenship and democracy	20,69%	6
Rights of minorities	17,24%	5
Other (please specify)	6,90%	2

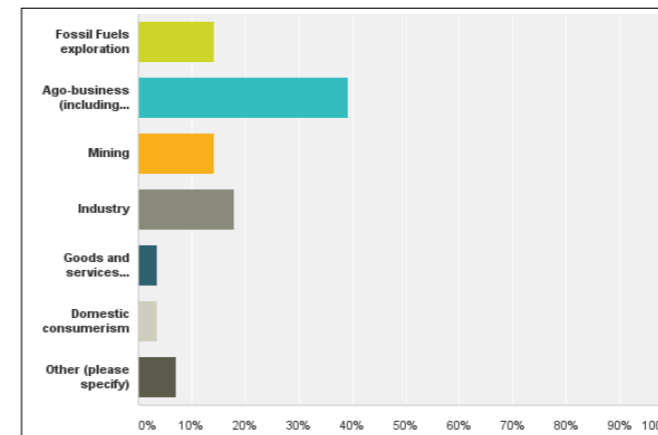
Eco Survey Graph 04



Eco Survey Graph 05

4. Webinars (55.56%)
5. Publications and Articles (44.44%) and 6. Seminars and Conferences (44.44%). (See Eco-Survey Graph 07).

As a result of the study, the following considerations are presented.



Eco Survey Graph 06

As a result of the survey, there is a need to analyze the importance of the theme of Eco Justice within the movements and its correlation with the initiatives that they develop. In general, the survey indicated that although the movements consider the area of work in Eco Justice as fundamental there has not been any sustained programmatic development at the local level.

1. Therefore, it is necessary to think of strengthening the work in Eco Justice within the work areas of the WSCF that aim on the training, mobilization, advocacy and production of knowledge which will emphasize on the main themes of Climate Change and Peoples' Rights from a perspective of economic and ecological justice.
2. It is necessary to strengthen the mechanisms of compilation, interpretation and promotion of the actions of the movements in order to establish a framework on global action of the federation and the way it communicates the impact.
3. Strengthen knowledge in international governance in order to influence public policies in all the three levels of the federation together with multiple networks. Particularly, because after Paris Agreement and its results, there will

	Most Important to do	Medium Importance	Less Important at this moment
Global Campaign Raising Awareness	62.96%	29.63%	7.41%
Training/Workshop Program	74.07%	18.52%	7.41%
Seminars and Conferences	44.44%	40.74%	14.81%
Webinars	22.22%	55.56%	22.22%
Bilateral and Biregional Programs	51.85%	48.15%	0.00%
Publication and Articles	40.74%	44.44%	14.81%
Youth Mobilization	70.37%	29.63%	0.00%

Eco Survey Graph 07

be a strong emphasis on public advocacy at the local level, aiming first on the ratification of the agreement, and then to press on the escalation of ambition in mitigation (in terms of carbonization). The mechanisms for climate resilience (adaptation, loss and damage) and transfer, capacity building and climate financing to support countries most vulnerable to climate change must be in place.

4. It is necessary to form a working group on Eco Justice that can accompany and support the processes mentioned above, representing their different regions and including the voices of their movements. In addition, there is a need to support the visibility of WSCF in global public advocacy processes along with networks and stakeholders where WSCF has been working regionally and globally. The importance of this group will be in their knowledge of the subject, communication skills and in the active representation of their respective region and regional secretariat.



WSCF Interfaith Training on Eco justice, Brazil.

Youth in the Construction of Eco-Justice and Peace

By Marcelo Leites

Young people in Latin America and the Caribbean is a significant part of the demographic profile of the region. However, when we talk about young people, it is almost impossible to place them in an isolated and exhaustive category. In dealing with youth issues, it is necessary to start from the recognition of diversity. They are marked not by the age group they belong, but also their particular and cultural conditions. They are a diverse population: students, workers, peasants, women, indigenous people, and members of minority groups.

In 2010, 153 million people in Latin America were young people (15-29 years), and the projection by 2030 tells us that the population will be about 158 million¹. This represents an average of 25-27% of the population² in the present decade. 70 million of them live below the poverty line.

Perhaps as never before in the history of our region, young people represent an important part of the productive force and socio-political participation. However, public policies towards youth have not been, are not sufficient or compensatory, to counter inequalities and exclusion. We must add that although there is great potential in participation (due to demographic representation), organizational platforms are not enough.

The vision of the World Student Christian Federation (WSCF) is the empowerment of youth and students.

WSCF has developed different initiatives related to the development of capacities and leadership of young people and students. The theme of Eco-Justice has been at the center of regional and global programs. And it is our goal to



form (us) and promote (us) as subjects of transformation, active in the search for more just societies. And in this case, we are interested in a topic of great importance for all people.

Eco-Justice, as the relationship between economy and ecology; between how the result of human action - unequal and unfair - on nature is critical for life and therefore, contrary to our Faith. This action starts from greed for unlimited development, accumulation and not sustainable, and as a consequence, has generated a socio-environmental, climate and humanitarian crisis.

Educating, making awareness and empowering young people to become part of the change process is the key to our mission. Promote leadership that can incorporate new knowledge, form, organize to form platforms in the work with multiple-actor networks and intergenerational dialogue. As well as occupy spaces for decision making. Be aware of their context and become more critical of socio-political, economic and cultural events.

They are the young people, especially those in situations of

greater vulnerability, victims of the consequences of this unjust relationship; From access to fair employment or quality education, to extreme cases; Victims of conflict and violence, or the consequences of climate change resulting in greater poverty, forced displacement. As well as loss and cultural identities and diversity. We understand that everyone is linked to the unfair relationship between Ecological and Economic.

Our Faith, identity and ethos the principles that as Student Christian Movements (SCMs) impel us to committed work. This work has had different initiatives and projects in Latin America: local and regional workshops, artistic interventions, community action, participation in international governance spaces, such as COP20 or Rio + 20, articles, website, etc.

These initiatives are part of a global eco-justice program that is ongoing, based on the moment and context in particular, but they are part of a larger body where we intend to intervene in favor of more just societies. One of these projects for 2017 will be "Young People for Eco-Justice: The challenge we accept," which will develop reflection, training and promote actions focused on specific thematic axes of interest and priority for the young people that make up the WSCF.

Young people have a fundamental role in the processes of transformation. Areas in which to form us, causes to embrace and a space of decision making to occupy. Organization, reflection and action are the keys to the search for a more inclusive and equitable, conscious and proactive present and a future with greater justice guaranteed for all.

Marcelo Leites, 31 years old is Uruguayan. He is the regional executive of WSCF LAC and recently director of the Global Eco Justice Program of WSCF Fumec@fumec-alc.org

Footnotes:

1. "Youth and Demographic Bono in Iberoamerica" OIJ / United Nations, Cepal. 2012
2. "Youth and Demographic Bono in Iberoamerica" OIJ / United Nations, ECLAC.2012



Praying with our feet at Standing Rock

By Abby Mohaupt

"Water is life", this is the prayer of the water protectors at Standing Rock. It is imprinted on their signs, clothing and bumper stickers. I went to Standing Rock as a white person, a descendant of colonizers on their soil. I wanted to witness what was happening from my perspective of social privilege on the sacred lands of the Standing Rock Sioux. I traveled to the camp with members of a delegation from Presbyterian Peace Fellowship during the week of Thanksgiving.

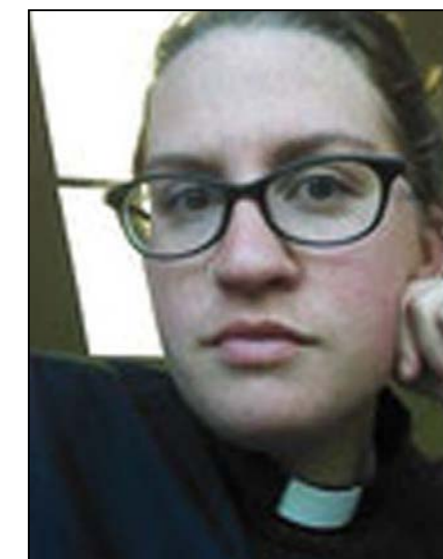
On our first day, we were taught the seven Lakota principles for living in the camp: prayer, respect, compassion, honesty, generosity, humility, and wisdom. These principles reminded me finally that we human beings know only the beginnings of what it means to be in charge. Etched onto my soul was the reminder that water is life and that we are connected to the earth.

At Standing Rock, we stood by the river in the mornings to pray. We spoke to her and called her by name (MniSose), knowing that if she disappeared, the watershed around her would break and change. Life would change. It was impossible to live and work in a camp without feeling connected to the earth. Embedded in our time at the camp was a sense of prayer and ceremony. The challenge was given to us that we should do all things in the camp prayerfully, that we should walk with prayer. It

reminded me of the Christian teaching to "pray without ceasing."

The day before our arrival at the Oceti Sakowin camp, the military accosted peaceful protesters with water cannons in twenty-seven degree Fahrenheit weather, an ironic use of water, even as the protestors chanted "water is life." Those moments were stark reminders that full-body prayer—the reality of showing up to put the human-body in solidarity with the earth-body — can mean that the human body can be injured, as the young woman whose arm was severely damaged and another woman loses her sight permanently brought by the brutal dispersal of militarized police to the water protectors . The women can sympathize with the de-limbing and blinding of creation.

We went to the river on Thanksgiving



Abby Mohaupt

Day, and stood boldly in front of the militarized police as they trespassed on the burial mounds of the ancestors of the Lakota, Nakota, Dakota peoples. We asked them to move out, and our request was denied. How can we find hope when the opposition is unwilling to respond to a simple request of vacating the burial ground?

On December 4, the Army Corps of Engineers announced that they would not grant the easement for the pipeline through federal land and would explore alternate routes for the pipeline. This decision was overturned by President Trump's Executive Order to resume building the pipeline.

So we continue to pray with our feet, connected by the water which is life.

Keep The Hope Alive

The Olive Campaign: Non-Violent and Solidarity Resistance Of Palestinian Peasants

One million trees and thousands of hectares of agricultural land have been destroyed in the Palestinian territories by the Israeli occupation army since September 2000.

About half a million olive trees have been uprooted as a result of a systematic practice done daily in the occupied territories.

The Olive Tree Campaign is a program developed by the Joint Advocacy Initiative of the Young Men's Christian Association (YMCA), Young Women's Christian Association (YWCA) and Student Christian Movement (SCM) in Palestine

Under the pretext of security, Palestinian land is confiscated in order to expand Israeli settlements, roads and their walls of separation resulting to the destruction of millions of olive trees. The olive tree is a symbol of peace, wisdom and prosperity. For centuries, the olive tree is not just a vital part of the economic development of the Palestinians, but a vital part of their daily life, culture and tradition.

"Keep the Hope Alive" aims to protect lands from confiscation, to support peasants at risk of losing their lands and to generate an education campaign for nonviolent



resistance which includes the support of international solidarity through sponsorship and sending of volunteers and to plant 11,000 olive trees every season.

ML: What is the campaign all about?

MQ: The campaign began in 2002 when the Israelis started building the separation wall which was not created to protect Israel but was created to take more and more land that belongs to the Palestinian side. At that time, the farmers were not able to defend their lands. The Israelis created a handful of laws saying that if the lands are empty for more than three to five years, they can take it.

As you know the YMCA and the YWCA do not support violent activities so we think of a campaign to protect and support the farmers.

The idea of the campaign is to plant olive trees in empty lands, so we can keep them out of Israeli confiscation; we support the farmers in accessing empty



Mohammed Al-Qaisy, Olive Tree Campaign Coordinator.

fertile and virgin lands to where the farmers can plant the olives, maintain them and generate sustainability.

ML: Although we understand that these lands belong to Palestinian territories. How do Israeli forces or authorities see this action?

MQ: Israel has the power. They use the law, government rules and the army to confiscate lands from the Palestinians, so we try to be present in the farmlands in order to resist, we bring as many volunteers as we can to protect the peasants and to maintain the lands for the sustenance of their families.

ML: What are the main achievements at the level of local economic development and land protection of the campaign?

MQ: As you know, when peasants own the trees and are supported by us, they manage to keep those lands out of confiscation by Israeli. After a couple of years farmers start to get some money from the olive plantations. Economically this is a good project for the farmers.

So far we have planted more than 100,000 olive trees. Farmers have been planting trees since 2002, and they were able to get money from planting olive trees. Now they have land and work from which they are able to get sustenance from the harvest of their trees.

ML: How is the campaign being done outside of Palestine?

MQ: Hundreds of foreigners who come to Palestine every year learned about the realities here through our program. This is one of our greatest achievements; that hundreds of people, who never knew anything about the situation of Palestine, come here through the Campaign and witness the reality in the territory; then return to their countries and communities and work there to spread the realities happening here.

Our partners around the world promote the campaign in their country and they invite us to their country to talk about the problem of land confiscations and how our people suffer to keep those lands. They sponsor trees and seeds with a small contribution and it is in this way that they become connected with the Palestinian people.

We exchange e-mails. They know they are connected through the olive trees, we inform them of what happened to the olive tree that they have sponsored and to the farmer. They can read the stories of the farmers, hear about their daily lives and the sufferings that is involved in maintaining those lands.

ML: It is therefore a non-violent form of resistance. How would you evaluate the campaign?

MQ: We try to find ways to stand and resist peacefully. Planting the olive trees on our land is the most sustainable way to resist and protect the territory.

Another important achievement that we have discovered is that thousands of Palestinian farmers still have hope of staying on their land and keeping it out of reach of the Israelis. When they see the international volunteers arriving each year to their lands to accompany them in planting and harvesting, it gives them much hope.



www.jai-pal.org
Email: olivetree@jai-pal.org



KEEP
HOPE
ALIVE

In our country, without hope it is difficult to survive, but when you see people coming from all over the world to support us, it gives us hope, we are no longer alone. Indeed there are peaceful ways of resistance.

ML: You talk about peace building, economic and ecological justice and active non-violent resistance against the onslaught of Israeli occupation. In Latin America and in the global south, many times - in different forms - there are the same problems in terms of peace, land, economy and violence; the suffering of the most vulnerable and poor. I think of Colombia, with millions of displaced people by internal violence, inequality and land dispossession. I understand that it is important to work more towards South-South cooperation among those who are in similar struggles against an economic-military system that destroys lives.

MQ: Now with the social networks, people in the South can hear our stories, share our sufferings and accompany us. I invite the people from the South to be in solidarity with us. Look at what is happening here because the whole world is treating us in an unfair way. We

do not need weapons or army. We have been suffering for 68 years of Israeli occupation. People lose their lands, children and dignity. Come and be with us. Let's stand and save our world.

ML: From WSCF we look forward to further promote international solidarity among young people and students and cooperation between countries and movements that make up the Federation.

MQ: People will always be welcome to visit us to see what is happening on the ground. We appreciate your accompaniment a lot, this gives us hope to continue the fight.

Note:
The following is a transcript of an interview with Mohannad Al-Qaisy, coordinator of the Olive tree Campaign in April 2016 during the visit of the Climate Change Group of the World Council of Churches (WCC) to SCM Palestine. However after an untoward incident between the WCC delegation and the Israeli authorities at Tel Aviv airport, the text of the interview had to be removed from the interviewer's files, so that the WCC delegation can leave Palestine safely. It was only recently that the back-up file of the interview was retrieved.



Staff and Officers review WSCF Staff Model and plan for 2017

The annual In-face Staff and Officers Meeting of World Student Christian Federation (WSCF) last December 6 to 10, 2016 assessed, clarified and unified the group's understanding on several management and operational outstanding issues that surfaced in the first year of the transition period such as the WSCF Staff Model review process proposed by the WSCF Executive Committee (ExCo) in July.

Necta Montes, the current General Secretary of the Federation clarified during the meeting amidst the group's apprehension on the proposed model that "the purpose of the review is to find the most viable and sustainable Staff Model for the long-term or strategic need of the Federation beyond this transition period, the current model continues as long as the Federation is able to support."

A Working Group composed of the WSCF Officers, General Secretary, Youssef Zaki Wahib from Egypt, John Boonstra from USA and Horacio Mesones, consultant from Centro Regional Ecumenico de Asesoría y Servicio was formed in August 2016 to lead the WSCF Staff Model review and they are expected to present its proposal in mid-2017 during the WSCF ExCo meeting.

The meeting also served as a space to share and assess the annual work of the Federation, which includes the regional and global activities, follow-up on the recommendation and actions taken on the mandates of the Palermo WSCF ExCo Meeting held in December 2015, analyze the Federation's current

situation and develop the action plan for the 2017.

Program plans for 2017 were also finalized with a more consolidated approach towards the achievement of Programmatic Goals of WSCF. Youth for Eco justice and Peace Project in Latin American and Caribbean, Solidarity Trip to Indigenous People in Canada, Youth Conference on Overcoming Violence in the Middle East, Interfaith and Migration Conference in Europe, and the IRLTP in Sexuality in Asia Pacific. The ExCo Meeting is being planned in mid of 2017 to be hosted by the Middle East region.



WSCF Staff and Officers joined by senior friends. 1st row L-R: Deenabhandu Manchala (SCM India SF), Sunita Suna, Necta Montes, Faith Bacon (SCM Phil SF), Bronwyn Claire; 2nd row: Natia Tsintsadze, Georgine Kengne Djeutane, Luciano Kovacs. 3rd row: Immanuel Kitnan, Elsy Wakil, Jean Luc De la Soujeoule, and Marcelo Leites.

The meeting was attended by WSCF Officers, Georgine Kengne Djeutane Chairperson, Immanuel Kitnan Co-vice Chairperson, Bronwyn Claire, Treasurer, WSCF Regional Executives and Program Directors, Luciano Kovacs for North America, Sunita Suna for Asia Pacific, Elsy Wakil for Middle East, Natia Tsintsadze for Europe, and Marcelo Leites for Latin America and the Caribbean, WSCF General Secretary Necta Montes, Finance Officer Jean Luc De la Soujeoule, and meeting facilitator, Faith Bacon, senior friend from the Philippines. The meeting was hosted by SCM Bangladesh at the CCDB Hope Center in Dhaka, Bangladesh

WSCF Chairperson Georgine Kengne Djeutane said at the end of an intense meeting and discussions, "we are all fearful, hesitant in asking questions – but we agreed to work on difficult issues and we will continue to receive a renewed passion from God to pursue the vision that God has entrusted to us."

IRLTP Participants Stand in Solidarity with Rohingya, Mexican Migrants and Adivasi People

The recent Inter-regional Leadership Training and Advocacy Program (IRLTP) of World Student Christian Federation (WSCF) increased the awareness and capacity of the participants to advocate for justice and human rights and stand in solidarity with the migrants and refugees. The program also highlighted the importance of intersectional and solidarity work as distinct WSCF advocacy work.

After hearing the Rohingya situation at the WSCF Program on Refugees and Migrants Rights held in Dhaka Bangladesh in December 1 to 6, 2016, Chaithra Lakshminarayan, member of Student Christian Movement (SCM) from the Bishop Cotton Women's Christian Law College in Bengaluru, India said "Rohingya refugees are humans without human rights. Apart from being stateless Rohingyas have been subjected to various forms of discrimination, persecution and exploitation which included forced labor, extortion, and no freedom of movement, absence of residence rights, unequal marriage regulations and land confiscation. Their limited access to education and other social benefits is a clear violation of the principles of the Universal Declaration of Human Rights"

While Elizabeth Rueda Herrera, a young Latina from Seattle shared similar views on the Mexican migrant's situation, drawing similarities from her experience at the WSCF North America's US-Mexico Border Solidarity Program in Arizona in October. "The rights of the migrants crossing the US-Mexico border are violated in the name of national safety and security and

are left with no course of action to seek justice afterwards," Herrera said. "The physical walls are there," showing photos of the 21-foot high "fence" dividing Douglas, Arizona and Agua Prieta, Sonora.

Students learned that their local issues are connected to the situation of other marginalized communities. "The exposure with the indigenous people was meaningful and overwhelming," Lakshminarayan said about her experience in visiting the KAPAEENG Foundation, an Adivasi or Indigenous people's organization advocating for human rights. Pallab Chakma, an Adivasi leader himself and Executive Director of the foundation told the participants of the various human rights violations faced by the indigenous people in relation to land acquisition, lack of legislative enactments to support their rights, overcoming discrimination, violence and political discord which leads to migration and human trafficking. Indigenous young people leave their communities as migrant workers to seek job in the city or abroad.

Mr. Mervin Toquero from the National Council of Churches in the Philippines



(NCCP) and Coordinator of the Churches Witnessing with Migrants (CWWM), shared their experience in leading the Mary Jane Veloso Campaign, an international campaign to stop the execution of a Filipina migrant worker on death row in Indonesia victimized by drug traffickers and illegal recruiters. In advocacy work, Toquero emphasized the importance of a standpoint focusing on the rights of the poor and the marginalized people and a clear campaign plan to sustain the advocacy work and achieve its goal.

"Influencing decisions, policies and practice of powerful decision makers to address underlying causes of poverty bring justice, support, and good development. Advocacy FOR, advocacy WITH, advocacy BY and how we understand these words in different contexts" were important advocacy principles that Maria Camila Ulloa, a student from Argentina learned from the sessions of Rev. Malcolm Damon of the Ecumenical Justice Network (EJN) in South Africa.

The program concluded with a call to action from Ms. Eni Lestari, Chairperson of the International Migrant Alliance (IMA). Lestari, an Indonesian migrant domestic worker leader from Hong Kong urged the students to "support and stand in solidarity with the migrants and refugees, not forgetting to listen and let the migrants and refugees speak for themselves." She highlighted forced migration and the role of global economic systems and political structures in the massive displacement and movement of people.

The program which gathered 15 students and young people from Cameroon, Benin, Argentina, Myanmar, India, Philippines, Bangladesh, UK, USA, and Canada was hosted by the Student Christian Movement of Bangladesh (SCMB) at the CCDB Hope Centre and supported by Karibu Foundation, Otto Per Mille of the Waldensian Church Italy, the United Church of Canada and United Church USA.



School for Ecumenical Leadership Formation (SELF) 2016 on Identity, Diversity & Dialogue

By Sunita Sun

The WSCF Asia Pacific organized the SELF program from October 20 to November 5, 2016 at Siem Reap, Cambodia on one of the WSCF's global themes: Identity, Diversity, & Dialogue (IDD). The 2016 SELF in Cambodia, brought together Students and Youth leaders from SCMs (Student Christian Movements) and Churches from Aotearoa/New Zealand, Cambodia, East Timor, Hong-Kong, India, Indonesia, Nepal, Myanmar, Pakistan, Sri Lanka, Taiwan and Finland.

As bi-annual ecumenical leadership formation the SELF targets frontline leaders of the SCMs (Student Christian Movements) and Churches with a designed module to process and to provide an effective platform to train young ecumenical leaders working closely with young people in different parts of Asia and the Pacific. The WSCF has an ecumenical and prophetic identity - as a global community of students enjoys the richness of the diversity that comes from the many cultures, contexts, and religious traditions it represents. At the same time there are points of strong disagreement between members of the community. Our understanding of human sexuality, particularly on homosexuality is another area of difference and disagreement that has been growing in visibility and importance for the last decade. SELF 2016 was an opportunity and an important space for the young people in Asia to discourse, to question each other's commitment to Christian discipleship and to transcending boundaries through dialogue on the subject of human sexuality. The main objectives of SELF 2016 were:

- To create a space for a group of

young ecumenical leaders coming from a diverse Christian tradition to articulate their differences and to learn from each other to embrace and celebrate diversity

- To provide skills and tools of analysis on identity politics, Diversity and the need for Dialogue from the social, political and economic settings of the world- particularly in the context of Asia-Pacific region.
- To trace the history of the ecumenical movement in the national, regional and global levels, identifying convergence, challenges, and possibilities to contribute to the renewal of the ecumenical movement and to promote justice and peace in the world.



- To deepen understanding of sexual identities and diversity and the roles of SCMs, churches/institutions and the state to address violations of rights of the sexual minority.
- To articulate the biblical and theological perspectives on IDD
- To create an alternate platform for the youth and students grappling with sexual identity to express their views freely and connect with like-minded communities to draw strength and cooperation
- To explore creative ways to entwine their sharing of experiences/stories, exposure of their own youth and congregation members and back it up with relevant studies and reflections
- To search alternative approach to communicating and advocate ecumenical witness among students and youth in the life of the peoples, and strengthen each other in their ecumenical journey and aspiration.
- To create space for dialogues to transcend boundaries in building inclusive communities

This SELF on the topic of Identity, Diversity, and Dialogue, was one of the vehicles which led to building dialogue between the various diverse identities discussed during the SELF-program, including that of sexual identity. The delegates of SELF were equipped, inspired and challenged during the process of SELF to respond to the challenges of the mission context to critically examine their communities and find ways to respond to the challenge of justice and peace.

WSCF-AP is grateful to her partners UK Methodist and United Church of Canada for their support and solidarity in enabling us to organize this significant SELF for the youth in Asia and the Pacific.

Ecumenical Transformative Diakonia: Border Solidarity Trip



By Luciano Kovacs

From October 1st to October 11th, 2016, World Student Christian Federation (WSCF)-North America held a solidarity trip to the Arizona border between the US and Mexico as a regional follow-up project on the Inter-Regional Leadership Training Program on Migrants, Refugees and Asylum seekers. The solidarity trip was organized in the framework of WSCF's strategy of Transformative Ecumenical Diakonia and Overcoming Violence Program.

During the program, a delegation of ten young adults and students from across the United States were able to roam in the border and witness the cruelty of human-made efforts to keep off migrants coming from the Southern part of the Americas on the basis of "illegally" crossing the border.

The participants visited the site where a border patrol officer killed Jose' Antonio Elena Rodriguez, a harmless 16 year old Mexican boy. The agent has always claimed to have acted to defend himself from rocks being hurled at him, a very warped hypothesis given the 12-15 meters wall sitting on an already tall stone embankment rising off the street where Jose' Antonio was standing. Likewise they joined a vigil and interfaith service in front of the Eloy Detention center on the eve of the School of the Americas Convergence in Nogales.

The group was also able to witness the cruelty of a border enforcement program called Operation Streamline, a strategy set up in 2005 to fast track deportation practice consisting in a



pre-agreed plea where migrants who are caught crossing the desert are arraigned and sentenced to "illegal entry into the United States". In the Federal Court of Tucson 60-70 migrants appear in front of a judge in shackles and chains on any given day in a show reminiscent of slaves just off the boat where they plead guilty to entering the US. Many of these people are imprisoned in so-called detention centers where inmates are subjected to all kind of abuse, which often ends up in unexplained deaths or suicides.

At the end of the program, participants recommended that the Solidarity Border trip should become a WSCF signature program, as it challenge participants and changes young people's lives. In the words of a participant: "Thank you for disturbing me". "We all need to be disturbed to fully understand what is ethical in doing solidarity in deep and meaningful ways". This program enabled participants to see that "there is hope amidst suffering and that marginalized people continue to take charge of their narratives".

The program was in partnership with the American Waldensian Society and Borderlinks, a Tucson-based non-profit organization that receives delegations throughout the year for a full-immersion visits in the borderlands.



WSCF upholds youth and LGBTQI voices at the International Forum on the Mission of Church in Taiwan

"The call to Gender Justice is the call to repentance to our complicity as faith communities to the perpetuation of injustice, and the invisibility and non-recognition of members of our community that does not conform to a binary interpretation of Gender," said Necta Montes, General Secretary of WSCF at her presentation at the International Conference of the Mission of the Church in Taiwan last February 13 to 17 2017 at Hsinchu Bible College organized by the Presbyterian Church of Taiwan (PCT). The Conference aimed to update PCT's partners and ecumenical organizations on the new context of PCT's mission in Taiwan and to learn from the sharing and inputs from the partners. WSCF Asia Pacific region has been a long-time partner of PCT.

Montes was co-panelist with Prof. Wang Chin-Chai on the topic of Gender Justice. Prof. Wang presented the situation of women in Taiwan and the varied ways the church is reacting to the issue of gender and sexuality with the church. Montes shared that the "bi-polar interpretation further contributes to the fragmentation of our communities

and anti-thesis of our theological claim and understanding of Oikoumene, the wholeness of creation," she asked, "How do we recover the fullness of life when we continue to set aside the realities of the LGBTQI in our narratives for Gender Justice? "

SunitaSuna, WSCF regional executive

L-R, Levi Baustiista, WSCF ASC
Adviser, Rev. Lyim Hong Tiong, PCT
GS, Necta Montes, Victor Hsu, PCT
Associate GS, Sunita Suna.

for Asia Pacific and director for IDD Program spoke of the importance of youth participation and voices in the churches at the panel on the Role of the Youth. Reacting to one of her co-panel speaker, Sunita said "the whole world today look up to a young man some 2000 years ago, the Jesus of Nazareth who according to Cheng's definition was surely a youth. " She added that "PCT needs to hear the prophetic voices of the young people. They are an integral part of the mission of the Church. They will prophesy and see visions as prophet, Joel says in chapter 2:28."

The Conference gathered together 300 participants representing various local churches of PCT, representative from international partners and churches such as the World Communion of Reformed Churches (WCRC), Council for World Mission (CMW), World Council of Churches (WCC), Asian Church Women's Conference (ACWC), Christian Conference of Asia (CCA), Mission 21, World Day of Prayer and WSCF. The participants issued a final statement at the end of the conference.

Rev. Amos Mushendwa WSCF Africa Staff bids farewell, WSCF Appoints Maxwell Omondi as Interim Staff

In December 2016, Rev. Amos Mushendwa, WSCF Africa Regional Staff resigned from his post after 3 years of service to the Federation. In his letter, Rev. Amos said, "I am passionate of student and youth ministry, my love and commitment to work Student Christian Movements (SCMs) and WSCF in different ways remains." WSCF is grateful for the service and commitment of Rev. Mushendwa.

In January 2017, Maxwell Ray Omondi started his post as Acting Regional Secretary of World Student Christian Federation (WSCF) - Africa Region "This is an exciting new position where I get to share my administrative skills and engage with the community as we identify and tackle challenges together. My working mantra when working with the community has

always; and will always be 'Intervene with the community, not for the community.' That way, the community owns the innovations delivered by WSCF. I am ready for both challenges and learnings that this new position will bring" he said.

Maxwell worked for over eight years as an administrative assistant and



Maxwell Omondi

accountant in WSCF where he managed all aspects of administration and account functions which included,

Remembering Pat Patterson

By Connie Kimo

After a three-month valiant struggle of complications from a spinal fracture and lymphoma, Patricia Jeannette Patterson, peacefully breathed her last on January 10, 2017, at 4:05pm at the Health Services Center of Pilgrim Place.

Born on May 3, 1935 Pat is the eldest child of Lester and Hilda Null Patterson. She grew up working on their farm near Gamber in Carroll County, Maryland. Pat earned her Bachelor of Arts in English and Education from Western Maryland College (Now McDaniel) and a Master of Arts in Religion and Literature from Drew University. She taught English at her alma mater in Westminster, Maryland. She was a missionary and an associate professor at Aoyama Women's Junior College and University in Tokyo, Japan from 1957- 1972..She was married to Ruth Harris, with whom she collaborated for many years in their professional work in the United Methodist Church, died in 2013.

She worked for almost 40 years with the United Methodist Church in various capacities, with successive positions in Missionary Affairs and as a liaison officer in programmatic relations with Indochina, Japan, and Korea, working to end the war in Vietnam and consulting with Protestant Church leaders, Vietnamese and US negotiators; she also participated in ecumenical support for Korean peace and unification from 1972-1990. She was the Coordinator for the Japan-North American Commission on Cooperative Mission from 1990-2000.

Pat used to describe the primary influences on her life as "My work as a mission-related person shaped my career and my Christian commitment. The suffering of the Vietnamese

preparation of annual financial plans, reports budgets, handling fixed assets policies, maintaining staff payroll, managing the field work, training of new employees, networking with student movements and developing proposals for fundraising to facilitate



various planned activities. He worked for over 20 years at various organizations and handling different positions and responsibilities which accorded him the opportunity to further nurture his Ubuntu upbringing.

in the US war, the struggle of the Korean people for democracy and human rights, and the constancy of women to be fully human despite sexist circumstances, all inspired and shaped me."

She was an active leader of Pilgrim Place programs such as World Affairs and Doing Theology; she also convened the Pomona Valley Peace Network, and supported local justice and environmental groups.

Along with all these endeavors and accomplishments, Pat was a warm, generous and loyal friend, a great team player and a source of inspiration for others.

She loved good food, especially Japanese meals at Hayato and

Italian spaghetti at Eddie's. And though she lived most of her life in big cities around the world, her rural origins nourished her love of nature. For the past 30 years she would retreat to her little house in beloved green Berkshires around Alford, MA. She wrote hymns and many poems to honor people and events; she published five books of her poetry illustrating her perceptions of the natural world and the world of human relations.

Pilgrim Place named her Poet Laureate during its 2015 centenary celebration. She was a resident of Pilgrim Place since December 2000.

Pat or Trish to her family was survived by her sister and in laws. Her memorial service was held last February 19, at 3:30pm in Decker Hall of Pilgrim Place. Memorial gifts may be made to the Pilgrim Place Residents Health & Support Program; the Center for Process Studies at Claremont School of Theology (CST); the Institute for Post-Modern Development of China at CST; the World Student Christian Federation's Ruth M. Harris Fund for Women's Leadership (WSCF Trustees, New York, NY).

Maxwell is a Kenyan citizen who was born and raised in a Christian family. His Christian values and commitment to serve the community are well embedded in his character.



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