

# Global inequalities and unemployment



Photo | Ammie Spratt (unsplash)

**D**escribing the reality about the issue «Global inequalities and unemployment» is a great challenge, since the situations around the world are so diverse and varied.

Despite the tiredness, the anxiety of tomorrow, the privations, men and women still find energy to involve in the community life, to join social, trade union or political organizations. Driven by a deep faith in humanity, these workers fight together to claim, particularly to governments, rights for a greater justice and social protection.

It is from this reality, around the issue «Global inequalities and unemployment» that activists of WMCW affiliated movements from four continents, testify:

**To be or not to be**, is the question of Julián Rigau Hilário Bacallao (North of Central America and the Caribbean). He highlights that more devastating than socio-environmental crisis –that Pope Francis denounces prophetically– is, without any doubt, the «crisis of identity» that lives our civilization, due to its serious consequences in all the areas of coexistence and the human, political, economic, social, environmental relationships.

**Global Illegality and unemployment**, by G. Augustin Mangalaraj, Movement of Christian Workers' president in India. Naming as illegal a kind of activities that endanger the itself existence

of the Earth, he develops a very important and innovative concept.

**Defending workers' rights here and there**, by Cédric Leterme, PhD in Political and Social Sciences, researcher at CETRI and GRESEA, Belgium. In this article, addressed to feed our reflection, the writer invites us to widen our look to the world dimension.

**Inequality, a natural difference?** Jean Pierrot of Iray Aina movement in Madagascar asks. In the active professional, economic, social, cultural and political life, this word appears every time in discussions, speeches, slogans, etc., but we never go deeply into the causes and which are its effects. Is it a natural cause? Are the effects more serious than those of the injustice? A question we would like to have an answer. Agreeing or disagreeing, the debate is open. It depends on us to recover it.

**Neoliberalism fails in South America**, by Marcelino T. V. de Almeida, WMCW Councillor, South America. All over the world, the neoliberal project does not answer to the wishes of most of population.

**Testimony about the social inequality in Central Africa**, Joseph Roméo Ngatte, MCW Central Africa president and Louis Bainilago, MCW Central African member: MCW before the problem of social inequality.

There are, in the Central African context as elsewhere, different forms of social inequalities (social inequalities, economic inequalities, property inequalities) that we observe in our daily lives as Christian citizens.

**Time to change!** Bernard Robert, International Chaplain. For changing this unjust world, undoubtedly we must agree in changing ourselves firstly. The parable of the speck in neighbour's eye and the log in our own (Luke 6: 41 et sv) keeps being relevant today. According to Francis: «Only the face of the other is capable of awakening the best of us. It is the moment of restoring a Fraternity and Solidarity ethics, regenerating the bonds of trust and belonging...». Some questions for review of life at the end of article will let us think in team and go beyond in their commitments.

As Christians and WMCW activists, we believe deeply that together, collectively, we can fight for social justice in the world. Regardless of our country, our continent, the injustice linked to economic system affects to everybody, without distinction of race, colour or gender... ■

**Mariléa Damasio**  
General Secretary  
of the WMCW



# To be or not to be, that is the question<sup>(1)</sup>

More devastating than the social-environmental crisis –that Pope Francis denounces prophetically– is, without any doubt, the «crisis of identity» that lives our civilization, due to its serious consequences in all the areas of coexistence and the human relationships, be they political, economic, social, environmental... in short, cultural ones.

The situation we face is expressed masterfully in the sentence coined by one of the Central American politicians who served as the promoter of the common good for his people: «Whoever does not live as he thinks, he ends up thinking as he lives»<sup>(2)</sup> is not coincidence, although not absolutely, that we know of more than one experience of: the politician that in the election campaign has presented an advanced government programme to eradicate the ills that afflicting his compatriots and once he is invested in the presidency he forgets his promises; the priest who consagrated himself as minister of Gospel, he behaves before his parishioners with a total indifference of the «sayings and deeds» of Jesus of Nazareth; the doctor who having accepted the Hippocratic Oath, is more inclined to get a high standard of individualistic comfort, forgetting the people of precarious life that cannot afford hospital assistance; the teacher who knowing his skills of empowering his pupils, accepts the methods of bank education that, far from liberating, disintegrates the society...

It is for that reason that many phenomena persist, that provoke despair, inequity and the loss of citizen responsibility, such as: the growing of emigration mainly of youth people from Southern countries towards Northern ones, trying to reach the dream of the so-called «good life»; administrative political corruption caused by the government narco-mafias and the widening of the gap between the rich and the poor; neglecting the sensitive ideologies in the search of well-being and guarantees of quality of life for the ordinary citizen; cultural religious fundamentalism that justify the power of a caste, a family, a belligerent group...

Certainly, that the pandemic untied by coronavirus SARS-COV2 highlighted the financial crisis that had been showing signs for a decade. It collapsed the health systems, as well as social security systems, the strength of trade unions and social movements. It also made it possible the rising of the fortunes of many billionaires and pharmaceutical industries to increase, taking advantage the niche of vaccine market and the confinement measures that made it easier for authorita-

rian and tyrannical regimes to consolidate their power and in this way to crush all demonstration of dissent and internal opposition.

In our region concrete facts are happened, in this last period, that show irregularities in illegality, for example: in Guatemala, the president Alejandro Giammettei, who promised to fight against the corruption, has been investigated by the Prosecutor's Office against Corruption for alleged bribery to Russian businessmen...; in Nicaragua, the Ortega Murillo duo, arrests 46 opponents in what is identified as «the repressive escalation of electoral context», the arrest warrant of writer Sergio Ramírez is notorious...; in Chiapas, Mexico, the Collective of Human Rights Observation and Monitoring expressed solidarity with the injured and dead people in the road accident involving a trailer carrying 107 migrants to USA...; in Dominican Republic, the Decent Social Security Movement called to promote a comprehensive and structural reform to Social Security System as established in Law 187-01; in Cuba, in several towns thousands of citizens demonstrated on 11J claiming spaces of participation, freedom and improvements of living conditions, supplies...

These facts, and so other documented, diagnose a reality marked by the institutional, constitutional, governmental, financial disrespect that urges to peoples to say: ENOUGH IS ENOUGH! ■



**Julian Rigau**

Coord. Caribbean, North  
and Central America  
of the WMCW



<sup>(1)</sup> Hamlet, William Shakespeare.

<sup>(2)</sup> José Figueres Ferrer, Costa Rican, 1906-1990.

# Global illegality and unemployment

From time immemorial the crown of creation the human beings who is supposed to be the protector of the earth and its dwellings, both living and non-living. He was rightly performing his duty taking care of the universe, as the civilization grew, greed of few human beings grew that he want to own the planet earth and control it in his fist.

**H**is mind and heart deviated from routine of the nature and began to find and execute various means to be the master of the planet earth. The methods adopted by these people to over fill their treasure chest and be the owner of entire human race gradually forced them to adopted illegal means to achieve their greediness resulting in irreparably damaged environment, destabilizing elected Government, unbalancing bio-diversity, jeopardising the health of planet earth, human right abuse, Air pollution, noise pollution, water pollution, deforestation etc.

The organised illegal activities which destroys the very existence of the earth like:

**1) Over mining:** Environment effects of mining can occur with permissible limit also but when over mining carried out it is illegal and has resulted in large scale erosion, sinkholes, imbalance of biodiversity, contamination of soil, contamination of ground water and surface water by the chemical emitted from mining process. Over mining of sand by illegal means, iron ore mining Manganese, bauxite, uranium, limestone, marble, coal, gems, mica, graphite etc., to mention few examples which affects the nature as well as humans. More than 260,000 people are in danger of losing their jobs, direct and indirect, because of the lapsing of merchant mines by March next year. This comes when the country is in the throes of its worst employment crisis in more than 40 years.

**2) Over fishing:** When too many fish are taken out of the ocean it creates an imbalance that can erode the food chain and lead to a loss of other important marine life, including vulnerable species like sea turtles and corals.

**3) Deforestation:** Deforestation refers to the decrease in forest areas



across the world that are lost for other uses such as agricultural croplands, urbanization, or mining activities... The UN's Food and Agriculture Organization estimates the annual rate of deforestation to be around 1.3 million km<sup>2</sup> per decade. Deforestation is done by human activities as agricultural expansion, cattle breeding, timber extraction, mining, oil extraction, dam construction and infrastructure development. The effects of deforestation are not confined to loss of tree cover and unpredictable weather conditions along with adverse monsoon, but are linked to and result in flooding, siltation, soil leaching leading to low and poor agricultural yield.

## The individual illegal activities which causes more unemployment's or Job loss

**Copyright Infringement.** As a general matter, copyright infringement occurs when a copyrighted work is reproduced, distributed, performed, publicly displayed, or made into a de-

rivative work without the permission of the copyright owner.

**Economics:** Copyright violations also result in lower quality consumer goods through substandard counterfeit products. Almost all the countries of world are suffering tax revenue losses from illegal counterfeit sales.

**Software Piracy:** Software piracy doesn't require a hacker or skilled coder. Any normal person with a computer can become a software pirate if they don't know about the software laws. With such a widespread impact, it's important to understand what software piracy is and the dangers it presents.

The above are some of the illegal activities which globally cause for unemployment. Let us end the illegal activities and create a new world of love, peace, joy, happiness etc. ■

G. Augustin Mangalaraj,  
President of Christian Workers'  
Movement-India

# Defending the rights of workers, here and there

The international crisis tends to favour a retreat of debates and political priorities to the national sphere. However, the legitimate wish to recover a form of controlling before the neoliberal globalisation should not lead to neglecting the necessary international solidarity, especially in the working world.

The current health crisis has had at least the merit of making fashionable concepts that, until recently, were the butt of jokes: relocation, autonomy, sovereignty, deglobalization (1). «Transferring our food, our protection, our ability to care, basically our environment of life, to others is madness», the president Emmanuel Macron admitted on 12th March, 2020 (2). A «madness», in fact, encouraged ardently by the globalisation supporters, included the president himself, for more than forty years. Therefore, awareness is healthy, even if it seems belated... and opportunistic.

## Nationalist retreat

Beware the danger, however, also entails a danger. That of encouraging nationalist retreats that, at best, would lead to neglecting the global determinants of security and sovereignty (3) and at worst, would lead to considering that these can only be built to the detriment of those of others. This is, particularly, the whole programme of this «new» extreme right that recycles the old slogan «Our people first» in the antiglobalism register (4). At doing it, it capitalizes a legitimate reject to neoliberal globalization and the logics of dispossession that accompany it but interpreting from a perspective of identity fight; «patriots» versus «globalists».

However, an analysis in terms of social classes and socioeconomic interests leads to a completely different image. Let us take the case of migration. Stimulated by extreme right, it is increasingly treated as a «problem» from a narrow identity perspective: «They threaten our way of living». Even the economic arguments are expressed in this register: «They come to steal our jobs». However, these speeches disguise –at the same time as they feed them– the logics of socioeconomic exploitation that are both migra-



tion and that benefit from its current treatment. Let us remind firstly this evidence: most of migrants are workers (5) and when they are not fleeing directly from economic poverty, the causes of their departure almost always are linked, at least indirectly, the current functioning of global economy (wars by resources, natural disasters linked with global warming, etc.). This is all the more true because, in addition to factors of pushing, there are also factors of pulling that influence on the demand of migration in host societies: demographic deficit, the need of unqualified of highly qualified work force, global care chains (6), etc.

## The rights of all in benefit of all

Migration is, therefore, a consequence and an essential cog in the domination and exploitation relations on a planetary scale. Particularly when, far from stopping to end a hypothetical «war of civilizations», the speeches and the anti-migrant policies actually manipulate it in a class struggle that does not pronounce its name, and this in two levels: firstly, by justifying sub-statutes that promote exploitation; then, by creating divisions within workers. Be-

fore this situation, it is imperative to remember strongly, among others, to International Trade Union Confederation, that «the migrants' rights are workers' rights» (7) and especially that the defense of these rights is of interest of all workers, migrants or not. A logic that also applies to all work questions. Either before the free trade, the dislocations or the consequences of the environmental crises, the defence of workers' rights here only it can be do it effectively if we defend, at the same time, the workers' rights all over the world. Otherwise, the misery of some –already morally reprehensible in itself– will always finish being used to better discipline and to weaken to others. ■

Cédric Leterme,

PhD in Political and Social Sciences,  
Researcher at CETRI\* and GRESEA\*

\* CETRI (Tricontinental Centre) is a centre of studies, publications and training about development, North-South relations and the challenges of globalisation in Africa, Asia and Latin America. Its headquarters is in Louvain La Neuve (Belgium).

\* GRESEA. Research Group for an alternative economic strategy (Brussels, Belgium). [www.gresea.be](http://www.gresea.be)

# Inequality, a natural difference

When we talk about the inequality, we have at least two situations: one of which is greater, superior, advantageous and in better position than the other.

In the active professional, economic, social, cultural and political life, this word appears every time in discussions, speeches, slogans, etc., but we never go deeply into the causes and which are its effects. Is it a natural cause? Are the effects more serious than those of the injustice? We are used to think that inequality comes from the injustice or vice versa.

In a society or Enterprise, two people of different sexes who occupy the same job with the same responsibilities they do not earn the same wage. Man's wage is a little more advantageous than woman's. The boss of this enterprise must have reasons to do it. Men, in general, are paid more advantageous than women. In African countries, boys receive more education than girls. We can say that there is injustice whereas in the first case it is inequality.

The whole world is divided geographically in an unequal way. Northern countries are richer than Southern ones. God created the world with its wealth distributed equally among countries. Every country is different to another, because of its mineral, human, fishing, tourist... resources. Inequalities in the wealth of these countries cannot be claimed. Moreover, whom should the claim be addressed to? The law of nature means that one has more potential than other. For humans, the difference between two brothers or two sisters is considered inequality, above all, if it is in relation with the preferential treatment of one over another.

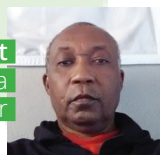


Two things or two people cannot be treated with absolute equality. Serving one first can be taken badly by the other. In social classes, there are hierarchies that place on the top of stairs to someone more educated, elder, wiser, and richer in a community. The place that these people occupy sets them at a higher level than others, making them more different and, therefore, in a better position.

A schoolboy of a farmer who walks 7 to 8 km a day to go to school versus to a boy of a wealthy person who lives 500 m away from his school in a car, are two situations of inequality, but far from being a case of injustice. Someone who looks for a job with communication means (internet, telephone, etc.) is luckier than someone who lives in a village without social networks. It is a natural fact.

Inequality is everywhere and struggling to end it is almost impossible in this world. Life goes on there where there are social differences. Do we think on what it will happen if everybody were in equal conditions, of life, knowledge power, wealth...? A question we would like to have answered. ■

Jean Pierrot  
Iray Aina  
Madagascar



# The neoliberalism fails in South America

All over the world, the neoliberal project does not answer to the wishes of most of population. Vigorously proclaimed by governments and entrepreneurs committed with the speculative capital, privatizing, predatory and based on an agenda of reducing the state action, this project has proved ineffective for the working class since the 1980s.



It has brought nothing than misery, not only to Latin-American, but the whole world. We have seen with the passing of tornados in North American cities: this natural phenomenon has shown the cruel social and economic reality of people that live under the poverty line, in the land where Washington consensus was born.

**What has not worked:** Our movements have been pointed it out since the 1990s. Through numerous training seminars that had as programme «the neoliberal project and its impacts of working class life», we have warned. Regrettably, the voice of the powerful, the owners of capital, through their powerful means, has been listened loudly. However, the historical process is not a straight line; it always comes in cycles, sometimes with two steps towards that can be followed by three steps backwards. And this is what has happened in our Latin America from the European invasion at the end of XV century: massacre, death and sacking. Subjugation of native countries, slavery and much exploitation. Many went to the fight: Túpac Amay,

Zumbi, legitimate representatives of indigenous countries and black people, but also Simon Bolivar, San Martin, Che Guevara. Latin Americans who dreamt with the Great Homeland, the Homeland where we are, and which remains to be built. The defeat of the North Empire in Bahia Cochinos (Cuba) at the beginning of 1960s, but also small but significant victories, such as Salvador Allende in Chile in 1971, Hugo Chavez in Venezuela in 1988 are signs of hope. More recently, Luis Inácio Lula da Silva (Brazil 2002), Néstor Kirchner (Argentina 2003) and Cristina Kirchner (Argentina 2007), Evo Morales (Bolivia 2006), Rafael Correa (Ecuador 2009) and José Mujica (Uruguay 2010) in their respective countries, as well as the defeat of Free Trade Area of America (FTAA) all these, achieved in the first decade of this century, prove that Bolivar's dream keeps alive and kicking.

**Here you are:** A new progressive cycle is taking shape at the beginning of the 1920s of this turbulent XXI century. If the neoliberalism has pocketed fascism, denial and barbarism, the wind of de-

mocracy is blowing again in these parts of the continent. The return of the left in Bolivia and Argentina, the victory of indigenous teacher Pedro Castillo in Peru and Lula's return to political scene in Brazil show how alive we are, how important our work was in the popular environment. It also shows how much the words of Latin-American Pope Francis have helped us to guide our struggles.

And ending our writing, let us quote to Chile, laboratory of neoliberal project in the South of America, in that moment under the command of bloody dictator Augusto Pinochet, we have just elected Sergio Boric, leadership and fruit of our struggles. I hope that when this text is published, Victor Jara's and Father Juan Alcino's Chile will be under the new government. ■

Marcelino Vidal  
de Almeida  
MWCW Councillor  
South America



# Testimony about the social inequality in Central Africa

«You shall love to your neighbour as yourself», Mark 12:31. They are words of relentless truth that must always guide every Christian and therefore, to every movement of Christians workers in the world.

The human being, created by image of God, and God incarnation, supreme expression of goodness, of immensurable love, must be the human; we are, must also be revealed as expression of goodness and fraternal love and imbued by an essentially universal fraternity. For this purpose, MCW, imbued by incisive spirituality, wherever it is and at all times, must fight against the spread and the practices that tend to deepen the social inequalities.

**A) MCW before the problem of social inequalities.** There are, in the Central African context as elsewhere, different forms of social inequalities (social inequalities, economic inequalities, property inequalities) that we observe in our daily lives as Christian citizens. We are concerned mainly here with the social inequalities that have several phases. These include, among others.

**Gender inequalities:** Although the National Assembly passed the gender parity law, the gap in the number of elected men and women is still open and most of men occupy the highest decision-making bodies of the National Assembly. The same situation of social inequalities among men and women at government level is fundamental: out of more than thirty ministers, there are currently seven women ministers. From the independence of the country, 62 years ago, only one woman has assumed the Presidency of Republic in 2014 compared to 8 men who have succeeded in this charge from 1958 to 2022. In the University of Bangui, there are not currently any women holding the charge of dean of faculty. There are two or three directors, four or five women who assume the functions of head of department compared to more than thirty men.

At the level of Central African Armed Forces, there are more men than wo-



men and there are not any women who have reached the rank of general in the army to date. In relation to urban passenger transport (moto-taxis, taxis, buses), this is an exclusively male work. At household level, most of women make housework, take care the baths of children, the meals, among other things.

**B) MCW before the problem of unemployment.** El The advent of COVID-19: as everywhere, the draconian measures taken internally and externally to limit the spread of this pandemic, have had negative effects in terms of movement of people and diverse goods and leading not only to the unemployment of many workers, but also the restriction of job offers. Such situation led in December 2021 to a strike by teachers recruited by the University of Bangui but who were slow integrated in the Central African civil service due to the budgetary constraints resulting from the outbreak of COVID-19.

**The recurrence of social-military-political crisis:** the different recurrent social-military-political crises in Central African Republic not only prevented the rural populations from cultivating their fields, but also the inter-state trafficking of goods, particularly in Central Africa, that had harmful effects on job offers. The discrimination at political, ethnical, regional and gender level has set up and keep set serious obstacles to access to employment in the Cen-

tral African Republic. With every conquer of political power by a party, the members of that party and the Republic President's ethnic group are the most privileged to hold different charges.

**The shortcomings of Central African educative system:** the education and training programmes are, at great extent, inadequate for the requirements of modern world and the basic needs of current populations and, therefore, are largely inadequate for the imperative current labour market. Moreover, teachers and trainers of trainers receive an ineffective initial training and therefore incapable of leading them to awaken in the learners, at their disposal, a real spirit of innovation and creativity in different fields of human experience.

In short, before the ills that afflict the coexistence conditions, MCW of Central African Republic must arm itself with the words of CHRIST: «For I was hungry and you gave me no food, I was thirsty and you gave me no drink, a stranger and you gave me no welcome, naked and you gave me no clothing, ill and in prison, and you did not care for me» (Matthew 25: 42-43). The members of Central African MCW must truly strive to be «salt and light» among the sons of God, that encloses this wonderful country that is the Central African Republic and bring them back to it by also arming themselves with the words of Christ that emphasises the equality among the sons of Creator of sky and land in terms of: «There is neither Jew nor Greek, there is neither slave nor free person, there is not male and female; for you are all one in Christ Jesus» (Galatians 3:28). ■

**Joseph Roméo Ngatte**

Vicepresident of MCW Central Africa

**Luis Bañilago**

Member of MCW Central Africa

# Time to change



**T**he previous pages have shown undisputable facts and to start relevant analyses... but we cannot stop there! Encouraged by our faith and hope as Christian activists, we must ACT! In one of his latest books *Time to change*, Pope Francis sheds light on the way: «COVID, at hitting our whole world, reveals the nightmare of awakening, that many men of our times are living. And if we were the opportunity to leave behaving as madmen? If we want to go out of this crisis less selfish than we came in, we should let us be touched by the pain of the others».

## Letting be touched

This is certainly evangelical attitudes. Jesus touches the sick, the rejected... and they let be touched by the ONE who puts them back to STAND UP (Luke 5: 13, Luke 7: 14, Luke 8: 54, etc.). At the same time, letting us be touched by the other people's pain, we are touched by Christ. And he invites us to change our attitude, he invites us TO STAND the world up, with him and by the action of Spirit. The excluded, the poor, the unemployed are not just only «people to help», they are people whom invite to Love. As pope Francis

says: «The poor are not objects of our good intentions, but subjects of change. We do not act only by the poor but with them».

## Willing really this change

The apostle James says to us: «If you say that you have Faith and do not act, your Faith is dead!» (Letter of James 2:17-18). You must WANT TO ACT... not only by the pleasure of changing, not only for doing something new, beautiful or just, but by Love to this world that God loves. Francis says: «The goods of life, land, work and housing must be available for everybody. It is not altruism, nor good will; it is what the Love requires! The aim is not to share the crumbs of our table, but to make room for everyone at this table».

## Accepting to change ourselves

For changing this unjust world, undoubtedly we must agree in changing ourselves firstly. The parable of the speck in neighbor's eye and the log in our own (Luke 6: 41 et sv) keeps being relevant today. According to Francis: «Only the face of the other is capable of awakening the best of us. It is the moment of restoring a Fraternity and Solidarity ethics, regenerating the bonds of trust

and belonging. At providing a universal basic income, we liberate people and we let us work with dignity for the community».

Revealing the best of ourselves, accepting to question our way of consuming, producing, living the relationships with the others, using the natural resources (water, land...), getting dirty and polluting... ■

**Bernard Robert**  
International Chaplain  
of the WMCW



## Going beyond...in team:

- 1) What do I have to change in myself? Or in my surroundings?**
- 2) How can these changes bring more hope to the society? To the Church?**
- 3) What am I going to concrete, personally or as team of activists, or with other associations, to change the situations that seem anomalous to me?**



**World Movement of Christian Workers (WMCW)**  
Bd. du Jubilé, 124  
B-1080 Bruselas (Belgica)  
Tel. +32 247 22 79

info@mmtc-infor.com  
www.mmtc-infor.com

f MMTWCW  
@MMTCinfo  
@MMTCinfo

**Publication address:**  
Jean-Claude Tolbize and Fátima Almeida  
**Editor-in-chief:**  
Mariléa Damasio

**Drafting Committee:**  
Members of WMCW International Council

**Design and layout of this newsletter:**  
HOAC | Publications (Olga Pardo, José Luis Palacios y Abraham Canales)  
www.hoac.es

