



DEAR READERS,

Welcome to the 56th Online Issue of the VIVAT Newsletter!

VIVAT International continues its global reach in this issue bringing events from the United Nations in New York and Geneva together with life in many other corners of the world. We hear of personal experiences of working with VIVAT, the difficult issue of land-grabbing, and of the breadth of human trafficking. There are also positive signs in progress being made in companies becoming more aware of establishing proper standards for the rights of their workers and their suppliers.

We hope that readers of this issue might become more aware of the urgent need for committed people who dream of a better world. In this way VIVAT can be a life-giving channel through which the real experiences of our members working at the community level can be brought to the attention of the UN, and information and expertise from the UN can be made available to VIVAT members in different parts of the world.

For those wishing to take immediate action may look at “My world” survey on p. 7 of this newsletter. Here is a chance for you to voice your opinion on defining a new development agenda, post 2015.

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Academia and Advocacy: Working together for a Better World

From March 3 to 15, 2013, I participated in events held during the 57th Session of the United Nations Commission on the Status of Women (CSW57) in New York. My Department Chair and the Dean of Arts and Sciences at Creighton University supported my participation in the Session, even though the CSW57 was held during the university's spring semester. Both felt that participating in the CSW57 is a justified reason to be absent from campus for two weeks. The time spent in New York was a valuable learning experience, VIVAT's Executive Team –Felix Jones SVD and Zelia Cordeiro SSPS – were wonderful hosts, and getting to know them and the other VIVAT International participants was both insightful and enriching.

The main theme of the CSW57 was the elimination and prevention of all forms of violence against women and girls. The delegates also reviewed a previously agreed document on the equal sharing of responsibilities between women and men, including caregiving in the context of HIV/AIDS. While I am more familiar with the review theme, as I had extensively studied caregiving dynamics in Zimbabwe, participating in events on gender violence familiarized me with this global problem and made me aware of the various efforts undertaken by nongovernmental organizations (NGOs) and national governments to address gender violence.

Particularly during the first days of the CSW57, I was overwhelmed by the large number of events happening simultaneously: (1) the official discussions of national representatives at the UN, (2) panel discussions organized by permanent missions at the UN together with NGOs with consultative status at the UN, and panel discussions organized by NGOs parallel to the UN

events. Like any other meeting, the quality of the presentations and discussions varied. The best ones were part of panels, which were organized by national representatives together with NGOs and included presentations by grassroots activists and researchers: (1) the activists presented passionately their work and its local impact, (2) re-



VIVAT International delegation to the Commission on Status of Women (CSW57)

searchers provided the scientific framework and analysis, and (3) UN representatives listened and provided brief responses and asked questions.

Overall, however, the attendance of academics at the events was low, compared to policy makers and NGO representatives. Despite the emphasis since the 1980s on “leaving the academic ivory tower”, many academic are not directly and actively involved in “applied” work, which implies to make our research and writing applicable and relevant for addressing contemporary issues. In some academic fields “applied work” is still a “dirty” word with connotations of low sophistication and triviality. Fortunately, in my own academic discipline – anthropology, “applied anthropology” is by and large considered valuable and im-

portant and several professional associations, such as the Society for Applied Anthropology, encourage their members to work together with communities, activists, and policy makers in addressing various forms of human suffering. Yet, the attendance of anthropologists at the CSW57 was minimal, compared to other academic fields, despite the fact that numerous anthropologists work on issues that were addressed during the events. VIVAT International is a suitable platform to contribute our expertise and skills to address various forms of social suffering.

I invited the Executive Team to visit Creighton University and to organize a daylong workshop for students and faculty on advocacy. The team was open to this suggestion and several colleagues at Creighton University are enthusiastic about this possibility. Creighton University has a Center for Service and Justice, which is interested in hosting such a workshop that could be the beginning of an ongoing relationship between the university's students and faculty with VIVAT

Creighton University has known scholars in the field of sustainable development, criminal justice, justice and society, Catholic social teaching, and various health care fields, to mention just a few. Many of my colleagues are committed to social justice and may be willing to collaborate with VIVAT. Teaching at a university, makes it possible for us faculty to connect students committed to social justice with VIVAT, who could assist the Executive Team with conducting literature searches and reviews on themes that are of interest for VIVAT utilizing the library databases licensed by Creighton University.

I am grateful to the Generalate of the Society of the Divine Word, which invited me to take part in the CSW57, and to VIVAT's Executive Team. Thanks!

By Alexander Rödlach, SVD

Human Rights and Big Business

Nowadays, as a result of Globalization the clothes we wear and the food we eat can be from anywhere in the world. And most of the time we don't know the origin of the goods and materials that fill our lives. On enquiry I discovered my shoes were made in Vietnam and the fruit I ate in last week's fresh fruit salad came from five different countries. We are often reluctant to ask this kind of question or if we do it stops after some initial queries.

If I continue with the questions for a moment, we might ask 'What are the working conditions like for those who made the goods?' or "Do they receive a just wage?" Such questions can be the beginning of a very interesting discussion. Recently, I had such a discussion with a person here in Geneva working for a large business. I was interested in finding out if the company had concerns about the human rights of their employees.

I was a little surprised to find out that the company has a human rights policy and ensures that all those working in the company are treated properly. This is not the norm, but it is good to know that some enterprises are leading the way in establishing proper standards for those in the world of manufacturing. This discussion about business and human rights has been growing in importance over the past few years and there is now a mechanism in the Human Rights Council to deal with it. It is called the Working Group on Business and Human Rights.

A few weeks ago it was discovered in several European countries that some companies added horsemeat to products and labeled them as beef. This has caused a stir in companies, the agricultural industry, testing institutes and

governments. The standards expected by the consumer had not been met and as a result several food processing companies and supermarkets were closed or had to remove products from their shelves with a loss of income.

Such events show the need for high standards and complete transparency in the conduct of businesses. The food industry is one of the areas where there is great concern about the human rights of workers. In a new Oxfam campaign there is a strong focus on the "social policies of food and beverage companies". "It's time these companies take more responsibility for their immense influence on poor people's lives." – says, Jeremy Hobbs, Executive Director for Oxfam International.

Companies are now being asked to look at their supply chains and examine the way in which their products come to the market. How are the workers recompensed for their work? Are women's rights respected in the process? Are children involved in the chain of labour? What impact does the production of goods have on the local environment? On the land? On water resources?

Some companies are better than others when it comes to good practice in this field. These need to be commended and their social and human rights policies highlighted.

Many of the issues mentioned above have a particular concern for indigenous peoples. And to address this and many related issues, the UN has initiated a new mechanism called the Working Group on Big Business and Human Rights. The WG started its work in 2011 and part of its mandate is 'to promote the effective and comprehensive dissemination and implementation of the

Key documents, presentations and live webcasts of the Forum are available on the OHCHR and ICC webpages:

<http://www.ohchr.org/EN/Issues/Business/Pages/ForumonBusinessandHR2012.aspx>

<http://nhri.ohchr.org/EN/Themes/BusinessHR/Pages/Home.aspx>

Guiding Principles on Business and Human Rights'

This mechanism has come about as a result of the work done by John Ruggie, who developed the Guiding Principles for this work "Protect, Respect and Remedy" Framework.

In December of 2012 there was a three day Forum here in Geneva on the topic of Big Business and Human Rights. Among those who attended were Representatives of Governments, NGOs and Companies. This will be a yearly event.

On Sunday, (March 3rd), in Switzerland there was a vote on a proposal to limit the amount of money, leading company executives receive in bonuses. This is an initiative of citizens with popular support, but it is being opposed by business organizations. Clearly, there is a need for more measures to regulate how big companies operate.

The work that is ongoing within the UN will be of assistance in setting standards. In addition to this important work there is a need at the national level to integrate those standards into the local economy. With 50 big companies forming part of the top 100 economies in the world, this will not be an easy task.

By Edward Flynn, CSSp

Bringing the Issue of Land-grabbing to the United Nations

During a side event at the 2nd Synod for Africa in 2009, some African bishops denounced land-grabbing as one of the worst threats against African peoples and appealed for assistance: “We Africans can endure all, but not to be despoiled of our land.”

Subsequently, some bishops and religious leaders have requested support for the struggle of African peoples to defend their land. This moved the Comboni Missionaries to make a serious commitment: “We want to commit ourselves to ensure that Africa will not be the victim of genocide as a consequence of land-grabbing.”

Land-grabbing had reappeared in international discourse during the 2007-2008 food crisis when nations, such as South Korea and Saudi Arabia, began buying tracts of land in developing nations to grow food for their own people. Since then, land-grabbing has been more prominent in international discourse, but unfortunately the term is often used ambiguously to indicate formally correct, large-scale land acquisitions without paying attention to the injustice of dispossessing local farmers who have been using the land under informal, traditional law.

In response to the serious concerns of Africans and to open a dialogue to propose solutions, representatives of NGOs met on January 9, 2013, to discuss strategies for advocacy.

At this meeting, Matteo Manfredi demonstrated the need for a strategy, and also indicated some lines of action that are already underway. His presentation, “Land-Grabbing – The Need for an In-

ternational Framework,” highlighted both gaps in national legislation and the opportunities to take advantage of existing international frameworks.

National legislation varies widely. Few states have laws governing international investments in land, and the rights of farmers are often given little attention on the national political agenda. But this current “legal gap,” as Manfredi called it, means that we must also be cognizant of other channels through which justice could be brought to farmers.

International “soft law” based on U.N. declarations and conventions, the informal guidelines of the Food and Agriculture Organization of the United Nations, FAO of May 11, 2012, and the Declaration of Tirana of May 26, 2011, is only the first step toward establishing a more just legal framework surrounding land-grabbing. Soft law has proved effective in other areas of human rights, eventually hardening not only into socially binding practice but also into international treaties.

The FAO guidelines address land rights and restitution. Using the guidelines, NGOs can promote a legal framework by facilitating links both between local farmers and international institutions, as well as between people committed to working for social justice on the ground and the key international institutions.

Regulation of land-grabbing will require all interested groups; such as, NGOs, the Africa Faith and Justice Network (AFJN) in Washington and the Africa Europe Faith and Justice Network (AEFJN) in Brussels, to work together to create partnerships with corporations involved with

agriculture in the countries of interest; universities working on sustainable agriculture and food production, organizations supporting indigenous communities at risk of cultural and physical genocide, and other groups that are educating people with regard to respecting the land and also those fighting corruption related to land tenure, such as the Food and Agricultural Organization (FAO), the Oakland Institute, Oxfam, and the Church World Service. Those who recognize land-grabbing as a violation of the fundamental right to food and water must bring the issue to international organizations that may mistakenly perceive land-grabbing to be the purchase of unoccupied or available land because it is not governed by formal national or international law.

By JohnPaul Pezzzi, MCCJ

Join the Conversation:

VIVAT International members are invited to contribute to the first stage of the advocacy planning by sending in information about cases of land-grabbing and national legislation that will be compiled by Jean Paul Pezzi, MCCJ.

Information to be sent to:
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with copies to

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“Business is the economic engine of our Western culture, and if it could be transformed to truly serve nature as well as ourselves, it could become essential to our rescue.” Karl - Henrik Robert

Delving into Some Terms and Perspectives in Anti-Human-Trafficking Work

Trafficking in persons is about criminal, commercial exploitation of the vulnerable. In the space of this article, some points will be made intending to be helpful and informative around the human trafficking issue—some of which concern the defining of terms, others take on more general analysis. Vulnerability ought to be examined; so should the term “trafficking in persons,” including where it is similar and different from uses of the term “forced labor.” The Global Report on Trafficking in Persons 2012, released by the UN Office of Drugs and Crime (UNODC) in December, is the most recent comprehensive look at global human trafficking, and was used as source material and inspiration for these points.

Held in early March, the 57th Commission on the Status of Women (CSW) addressed trafficking in persons, holding numerous events and conversations that were specific to trafficking. This shows wide acknowledgement of trafficking issues’ place in our awareness of violence, and violence against women. Trafficking, like other forms of violence, is made possible by folks’ positions of vulnerability.

Women face a tougher world than their male counterparts, in every region and continent. There are long-practiced, harshly exacted sexism—some colonial/Western, some traditional/tribal (and some in between, or both)—that result today in women being less able than men to receive education, move or migrate freely, own property, be financially independent, have employment and make decisions in empowered settings. Traffickers rely on these deprivations; 76% of the world’s detected trafficked persons from 2009 were female (59% women, 17% girls). If one does not have paid work, has never made it out of

her neighborhood or township, and has generally low levels of education and language-learning, then the false promises of a trafficker make for a trap both easy to fall into and hard to get out of.

- Trafficking for organ removal
- Trafficking for forced marriage or adoption.
- Forced labor that is untrafficked (where no transport occurs)
- Trafficking for commercial sexual exploitation
- Trafficking for forced labor “Forced Labor” “Trafficking in Persons”.

Many countries’ most commonly trafficked populations are also rural. Also indigenous.

Also, we’re speaking of those looking to be on the move, probably in escape of conflict, environmental devastation, or economic depression. Being a child is its own severely disempowering circumstance. This is why we think of trafficking in terms of vulnerability. Mass inequalities and discriminations source from the same thing, too, which is: unholy concentration(s) of power and wealth. It could be said that structural violence—especially poverty and victimization by economic systems—is another, perhaps the underwriting, violence that the vulnerable suffer. Vulnerabilities manage to layer, and abuse manages to compound.

A discussion of the term “trafficking in persons” helps us get clearer on how this injustice plays out, and how we should conceive of it. The ILO defines “forced labor” as “all work or service which is exacted from any person under the menace of any penalty and for which the said person has not offered himself voluntarily.” This definition gives “forced labor” a wider scope than other key terms, because:

transport or transfer are not criteria and sexual exploitation and non-sexual labor fall in its parameters. By this definition, the ILO said in June 2012, 20.9 million individuals are in forced-labor situations worldwide.

Commonly-thought-of trafficking victims are counted in this 20.9 million, but the figure is not exhaustive of all trafficked persons. Those trafficked for organ removal and those trafficked for forced marriage or adoption (where no labor is exacted) form the third and fourth kinds of trafficking in persons. They are third and fourth where “trafficking for forced labor” and “trafficking for commercial sexual exploitation” are the first two.

For the term “trafficking for forced labor,” labor that is not sexual exploitation does not count, plus, movement/transport is a necessary condition. Meanwhile, “trafficking in persons” does not have transport as a necessary condition, since the Protocol to Prevent, Suppress and Punish Trafficking in Persons, especially Women and Children (UN TIP Protocol) includes “harboring or receipt of persons” as qualifying “acts” in trafficking (among others).

To be more specific, “trafficking for commercial sexual exploitation” looks like pimp-controlled street prostitution, closed-network brothel prostitution, internet-based prostitution, and so on. “Forced labor” looks like debt bondage, domestic servitude, and outright slavery and practices similar to slavery—in a host of sectors including fishing, agriculture, textiles, cosmetic/beauty services, and hospitality/ hotels. All of the above can be perpetrated on children, adding to the complexity of this picture. Other subdivisions of forced child labor include child soldiers and child street-vending.

The Open Working Group on Sustainable Development Goals Concludes its first Meeting

One of the main outcomes of the United Nations Conference on Sustainable Development (Rio+20), held in Rio de Janeiro in June 2012, was the agreement by Member States to launch a process to develop a set of sustainable development goals (SDGs). Rio+20 did not elaborate specific goals but stated that the SDGs should be limited in number, aspirational and easy to communicate. The goals should address in a balanced way all three dimensions of sustainable development and be coherent with and integrated into the UN development agenda beyond 2015. A 30-member Open Working Group (OWG) of the General Assembly is tasked with preparing a proposal on the SDGs. The Open Working Group was established on 22 January 2013. The Member States have decided to use an innovative, constituency-based system of representation that is new to limited membership bodies of the General Assembly. This means that most of the seats in the OWG are shared by several countries. It started its work in a two-day meeting on 14 and 15 March.

VIVAT Members Celebrate Africa at the Africa Faith & Justice Network Conference

For three decades, the Africa Faith and Justice Network (AFJN) has worked to influence US-Africa policies on different issues and to educate the American public about Africa from its unique perspective as people of faith, missionaries and long serving agents of justice, peace and development in Africa. On March 1-3, it was time to celebrate this NGO's 30th anniversary, its achievements, current activities and vision for the future. The long-anticipated Annual Meeting and 30th Anniversary Celebration, attended by over 100, took place at the University of Notre Dame in South Bend, Indiana. We could not have asked for a more comfortable, high-tech learning environment to pay tribute to the group.



VIVAT International members gather in Indiana for the 30th anniversary and annual meeting of the NGO group 'Africa Faith and Justice Network' (AFJN).

Thirteen members of VIVAT International participated in the conference, and while many of the 13 already knew each other, others met for the first time at an impromptu lunchtime gathering held March 2. After introductions, we shared on the "global reach" as well as on guiding principles of VIVAT, and VIVAT-USA's current plans and actions.

The workshop speakers shared their expertise on Climate Change, Land-Grabbing, Trafficking, Catholic Peace Building, U.S. Foreign Policy, AFRICOM, and more, as they relate to Africa. There were also a couple of sessions geared especially to university students. On the evening of March 2, the Transformation Resource Centre of Lesotho received AFJN's Faith and Justice Award and Sr. Clarita Hansen received a service award for her long-standing work as the key financial person for AFJN for many years. Saturday night ended with some lively entertainment by a group of local Rwandan dancers who, in fact, got everyone up and dancing. The closing liturgy of the conference was held at the Basilica of Sacred Heart on Notre Dame Campus.

Powerful take-aways from the two main speeches at the conference:

Richard Baawobr, Superior General of the Missionaries of Africa, stepped in for the "otherwise engaged" Cardinal Peter Turkson, and gave a dynamic keynote address that incorporated many of the Cardinal's thoughts, as well as his own. (There will be a posting on the AFJN website). He raised the question of "ROOTS" and "ROUTES" of a Biblical Justice and Peace, and posed the question, "Where is Justice and Peace most rooted in Africa?" He wove pertinent information from the last two Synods into the talk and concluded that ecumenical encounters and dialogue will lead to Justice in Africa. He challenged everyone to see the work of justice, leading to peace, as an "ongoing, essential revolution" and then looked at the question, "How can AFJN Help?" There are three areas: (1) through Services to the poor; (2) through engaging directly with Africa – going there, and standing in solidarity with the people as missionaries do, and (3) in the area of Advocacy in order to bring systemic changes. Help Africa get on the map as a major "producer and policy influencer."

Ms. Emira Woods, Co-Director, Foreign Policy In Focus, Institute for Policy Studies, Washington, D.C., 2012 Faith and Justice Award recipient, also put forward many ideas, and helped us draw the conclusion: "it

will take a structural transformation of the global economy to get on the right track. Also, we must push towards green economies in Africa. "There must be fair trade, an end to subsidies." Ms. Woods urged us to challenge the status quo: by helping to shape public discourse through letters to the editors on the important topics critical to Africa's future: climate change, land-grabbing, debt cancellation, parity for the people as to their economy, effect of militarization of Africa, and more. She also commented on the upcoming reauthorization of the Africa Growth and Opportunity Act in 2015 that we should become familiar with and challenge as necessary.

The most important part of the weekend was networking with the many outstanding attendees, many from Africa, most having worked in Africa, and all, with a heart for Africa.

*by Cindy Browne
Comboni JPIC Network*

I dream of a world - "Where people of every nation, color and culture are living together in peace united with the whole creation, appreciating one another in dignity which we received from our Creator."

Zita Resch, ASC

51st Session of the Commission for Social Development:

A focus on empowerment

On 15 February, concluding its fifty-first session, the Commission for Social Development (CSocD) approved five draft resolutions for adoption by the Economic and Social Council at the United Nations. The resolutions cover a range of issues pivotal to the promotion of societies rooted in respect for the dignity of every individual, from youth and disability, to ageing and development.

According to the report of the Commission, nearly 80% of the world's population is without adequate access to social protection, leaving those living in poverty feeling powerless to improve their position. The report therefore emphasizes the need "to develop comprehensive access to social services in countries where only rudimentary systems exist thus far, starting with basic income security and affordable access to essential servi-

ces." It also states, "Empowerment of people is at the root of social development," and refers to various aspects of empowerment including participation, human dignity and freedom, and the full utilization of human resources. The Commission also provided an opportunity to exchange views on other important key issues, such as disabled persons, youth, ageing, family and others."

Several of the texts approved highlighted the critical importance of empowering people and of their participation in advancing social development. To view all the documents and archived webcast of the session, see: <http://social.un.org/index/CommissionforSocialDevelopment/Sessions/2013.asp>

The following day, civil society presented their [Declaration](#) to the Commission, in which they state: "In a socially integrated society whose core values are human rights, equality and sustainability, people are at the center; the common good is honored and citizens are empowered."

The work of the Commission and the input of civil society contribute to laying the foundation for the fifty-second session of the United Nations later this year.

I dream of a world "free of discrimination (racial, religious, cultural, political) that there is opportunity for all, universal commitment to justice, peace and integrity of creation."

-Cristina Hoar SSbS

Post 2015 Development Agenda

The Millennium Development Goals (MDGs) have served as a shared framework for global action and cooperation on development since they were adopted in 2000. With less than three years to the deadline, significant progress has been made towards achieving these goals. Meanwhile, the UN is now

working closely with different international stakeholders to ensure a sustainable development path beyond 2015.

To support this effort, the UN Secretary-General has taken several initiatives by establishing the UN System Task Team on the Post-2015 UN Development Agenda, a High-level

Panel of Eminent Persons and by appointing his own Special Advisor on Post-2015 Development Planning.

The UN Department of Economic and Social Affairs (DESA) is fully engaged in promoting and supporting the emergence of a solid and ambitious post-2015 development agenda.

The United Nations is conducting a global survey asking you to choose your priorities for a better world. VIVAT International is a partner in this endeavor. Results of the survey will be shared with world leaders in setting the next global development agenda. Please go to this link for the survey tool:

<http://www.myworld2015.org/?partner=VIVAT>

MY World is a global survey for citizens led by the United Nations and partners. It aims to capture people's voices, priorities and views, so that global leaders can be informed as they begin the process of defining the new development agenda for the world.

You can choose your own language. Let us know if you would have any question, problem or difficulty in accomplishing the survey. Your voice counts! Participate!

source: NGLS

First Time at the Human Rights Council

Our Spiritan presence and pastoral engagement in Geneva can be described as a two-fold missionary venture: Parochial ministry and human rights advocacy under the auspices of VIVAT International, an NGO comprising 12 religious congregations, to which the Spiritan Congregation is a member since January 2009.

I was appointed to the Spiritan community here in Geneva in September 2010. Edward Flynn, who had arrived one year earlier, had begun his ministry as the NGO's representative in Geneva. As confreres called to live together in community we shared a lot on our two-fold pastoral concerns and I learned from his findings on how the UN system and the Human Rights Council (HRC) in particular operate.

As we journeyed along, I became more aware of the Spiritan option for JPIC and embraced the vision and goals of VIVAT International. In other words, it became obvious to me that my pastoral ministry should be one that aims to:

- ***“Reach out to persons and peoples living in poverty of any kind, and share in their efforts for a restoration of well being, dignity, and freedom.*”**

• ***Promote human rights, sustainable development, understanding and harmony between peoples, cultures, classes, and religions, and the creation of a world society and of local communities that permit the participation of all.***

• ***Work for ecological sustainability, the protection of biodiversity, and the preservation of the richness of the planet for future generations.”***

While nurturing the preceding thoughts, I also struggled with the question of how I could integrate these vision and goals into my pastoral approach in parochial ministry. I registered with The Geneva for Human Rights Institute, for the rudimentary initiation on the Human Rights Council and its mechanisms. The courses were well structured to ensure a balance between the theoretical and practical dimensions of the HRC. Since the courses are planned to help the novice understand the procedures and mechanisms of the HRC, courses are generally designed to coincide with the HRC regular sessions. Hence our trainer would introduce issues on the items of the day and we would then go and follow up the deliberations taking place in the HR hemisphere.

I appreciated participating at the sessions during which presentation of human rights reports and interactive dialogues with special procedure mandate holders or Member States, panel discussions and debates on a wide range of human rights issues, and consideration of Universal Periodic Review reports were done. I also enjoyed taking part at some of the special events, which focused their debates on specific issues like human trafficking.

In all, I will say that this period of formation was really an eye opener. It helped me understand the organs of the UN be they inter-government, governmental or non-governmental, international or national, and how all these organs relate or inter-relate within a complex system. After my initiation, I now have a little working knowledge of the UN institutions and procedures.

However, I must admit that it will take some time to fully understand what I have earlier qualified as a complex system. Pastoral ministry requires an on-going formation. Would that not also apply for JPIC-HR advocacy?

By Gabriel Ishaya, CSSp

Upcoming Events

April	May	June
April 8-19, 4th Session, Committee on Enforced Disappearances, Geneva	May 6-17 Commission on Sustainable Development New York, USA	June 27 VIVAT Board Meeting
April 15-26 18th session, Committee on Migrant Workers, Geneva	May 20-31 12th session, Permanent Forum on Indigenous Issues, New York	June 10-15 Open to Civil Society Leaders: United Nations Summer Academy, New York
April 22-26 46th session, Commission on Population and Development, New York	May 21-30 2013 resumed session, Committee on NGOs	