



One photo is of Dungavel Immigration Removal Centre, where the wire is meant to keep people in.



The other photo is of the Royal Naval Base at Faslane, housing the UK Strategic nuclear deterrent, where the wire is meant to keep people out.



Can you tell which is which, or why?



*It was to fulfil the word that is written in their law,  
'They hated me without a cause.'*

John 15:25

# editorial

Sometimes individuals or groups may feel so strongly about particular issues that they stand as parliamentary candidates. Their reasons are many: it may be to actually alter or put in place legislation about their favoured issue; or it may be simply to gain a higher public profile for what they consider a neglected concern. Usually, however, most of these groupings or dedicated individuals, after an initial burst of publicity, gain little ground in the political mainstream.

Single issue campaigns do not generally do well in general elections. In the run up to the Referendum, we have an opposite version of the same tendency. This time, people try to hang all sorts of favoured issues around what is a single issue question. This is complicated by the fact that the single issue is not a secondary matter like, say, decimal currency. It is probably the most central political question of all: whether a particular political community should have the right to fully determine its own government or not. It is a question of subsidiarity: at what level can all the essential roles of government best be fulfilled? Should Scotland be an independent country? Yes or No.

I am concerned at the emergence of an attempt to put forward a campaign under the banner of 'Vote Yes and get rid of Trident'. On the face of it the idea has some appeal. If we vote Yes, the government an independent Scotland will be in a position to reject the presence of nuclear weapons in the country and will require the rest of the former UK to remove them. The current Scottish government has already committed itself to a version of this argument (see Scotland's Future, pp474-5).

I have to say, however, that there are several problems with the logic of 'Vote Yes and get rid of Trident' as if this was a foregone conclusion. In 2012, the SNP reversed its long held policy opposing membership of a first strike NATO, for reasons of political expediency and in the hope of gaining votes. Politicians deal in realpolitik; and the SNP are no different in this from any other party. Scottish Labour does what it is told by London, while Tories and Lib Dems are too interested in maintaining power to upset the status quo. Even the once messianic Barack Obama is now shown to be at least as much of a hawk as any of his predecessors. The politics of high ideals is for election time only and for

small parties unlikely to gain significant power.

There is a touching naiveté that politicians will deliver on their promises in all cases. Democracies, even the most apparently benign, are generally rooted in violence and sustained by the threat of force. Most of us in fact accept, if even we notice, the sentiment expressed by George Orwell: 'We sleep safe in our beds because rough men stand ready in the night to visit violence on those who would do us harm'.

Trident is horrific: but it is only a part of the military expression of Orwell's logic of violence. One has only to look at the SNP's defence policies to see that the logic of non-violence has yet to make any significant impact; and unionist parties are by definition wedded to their UK defence policy. An anti-nuclear stance, furthermore, once radical, is now becoming mainstream. As the recent report, *UK Defence Needs and International Nuclear Disarmament Responsibilities*, published by the Nuclear Education Trust shows, many senior figures in the military, political and defence establishments think Trident is pointless. In an age of drones and whatever new technologies of death are being researched, developed and sustained by ordinary people, working for the destruction of your fellow human is still not only perfectly acceptable, but absolutely necessary.

There is a deeper issue, however, in urging a Yes vote to show opposition to Trident. Does it mean that those voting No can be assumed to want to keep Trident? And if the No vote wins – is that an endorsement of keeping Trident? Or imagine the following scenario which is hardly implausible. Scotland gains independence. In the 2016 elections, presumably by PR, there is no outright majority. Assume, for the purpose of argument, an SNP group in search of support to sustain a minority government. Assume too an offer from the remainder of the UK government of say, £2 billion, as 'rental' to retain Trident at Faslane. As a politician in search of power jointly with Scottish pro-nuclear parties with unionist leanings, what are you going to do?

I find the 'Vote Yes and get rid of Trident' campaign profoundly unsettling. Opposition to nuclear weapons as the fullest expression of state violence, and a belief in non-violent conflict resolution was, after all, the main issue that got me involved with Justice and

Peace all those years ago. It has been an integral and central aspect of my own thinking about Catholic Social Teaching for decades. I am proud of the pioneering and prophetic stance taken by the Scottish Catholic Church against weapons of mass destruction. It is also uncomfortable to find myself at odds with people I deeply respect and with whom I have cooperated over the years. My opposition to nuclear weapons remains unchanged and absolute.

Ultimately, however, the referendum is about one question: do you believe that Scots should be able to make their own decisions as an independent country? It is about the right to sovereignty and self-determination; a right which is unconditional. In other words, regardless of whether it is deemed to be affordable, whether our defence is conventional or nuclear, whether 'business' says it will stay or go, whether the EU accepts it or not, should Scots be able to determine their own political arrangements independently? That is the choice the electorate is being given. The rest is for politicians to argue in party manifestos at election time.

I have no doubt that there are people who are totally convinced of the evil of nuclear weapons and who wish to be rid of them; but cannot see sovereignty resting in Scotland, and will therefore be voting No. If it is deemed appropriate to use a referendum to pursue another issue which we support, it diminishes the democratic value of the tool. There will after all be people voting Yes or No on the basis of their personal opinion of Alec Salmond. Any independence achieved by people voting for something other than the subject of the referendum is compromised from the outset, without any guarantee of gaining their desired outcome.

Tim Duffy





# European Conference of J&P Commissions

## Brussels Meeting

*Grace Buckley, our Europe representative, reports on the recent conference of the European Network*

As the Scottish Commission representative to the European Conference of Justice & Peace Commissions, I attended the annual meeting of the Secretaries General which was held this year in Brussels. It was a good choice of venue for this, our first year of the new Secretariat arrangements with COMECE (The Commission of the Bishops' Conferences of the European Community) which is based in Brussels. We stayed at the charmingly named Franciscan residence of Notre Dame Chant D'Oiseau (Our Lady of the Bird Song).

Representatives of 17 Commissions attended the meeting. The absence, for obvious reasons, of the Ukrainian Secretary General cast a shadow over the discussions and, at the end of the session, our Bishop President, Bishop William Kenney, sent a message of support to Secretary General Oleh Luka and his Commission, assuring him of our prayers and solidarity.

The main business of the Secretaries General meeting is firstly to update the other members of the network on the principal areas of work in each Commission, to report on the actions taken by them in relation to the current Concerted Action, and to agree proposals for the following year's Concerted Action. The meeting also gives an opportunity for Commissions to talk about possible areas for joint action arising from what has been reported.

A number of the Commissions already work together on projects e.g. the Dutch and German Commissions have a project with the Zambia based Jesuit Centre for Theological Reflection on international human rights, and the German and Belgian Commissions are working together on issues relating to 'conflict minerals'. Like us, several of the Commissions are working with their national Caritas members to raise the profile of Catholic Social Teaching. For them, this may involve having to translate the main documents into their language, a problem we don't have to face.

Our own report included an indication of what actions we were thinking of to commemorate in appropriate fashion the beginning of the First World War. This raised a great deal of interest and a desire by several

Commissions to identify something that we could do together. I was tasked with co-ordinating this piece of work and will hopefully have an update to give by the next issue of the Magazine.

On the subject of World War I, one very inspiring project which was reported was that of a small village in Belgium which intends to hold a memorial event every 4 months for the next four years! They will have a theme for each event and have made an impressive start with a video link to Bishop Desmond Tutu, a tough level to maintain.

The new Secretary General of the European Conference of Justice & Peace Commissions is Stefan Lunte, and he gave a report on the activities he has been carrying out. His main focus has been to raise the profile of Justice & Peace with the European Commission and its departments through actions such as circulating the Pope's letter for the World Day of Peace, and holding Justice & Peace breakfasts with contacts in the various Commission departments to discuss issues. He is also developing our links with COMECE and with our representative at the Council of Europe and ensuring a flow of information on subjects of interest.

The second day of our meeting was held in the COMECE offices in Brussels and this gave the opportunity to meet with Fr. Daly, their Secretary General, to hear about the work of COMECE and get his take on how Justice & Peace Commissions and COMECE could work together. Fr. Daly stressed the importance which the bishops of COMECE attach to the continuing development of the European Union (which they call *Project Europe*) and the need for people to recognise this and to take part in its future through voting in the forthcoming elections. (COMECE bishops have subsequently issued a statement urging people to vote which is available on their website).

The discussions on suitable topics for the Concerted Action for 2015 were lively and we ended up with a very close vote on the various proposals. After a second vote, we had a dead heat on two of the proposals: development post 2015 i.e. after the Millennium Development Goals; and the issue of growing inequality as a source of increasing nationalism in

Europe. A working group will now take these two topics and look at producing something which can address the main aspects of both – no easy task.

The hosting Belgian Commission laid on for us a round table discussion on the issue of the political and economic challenges which face us in EU- African relations – a topical subject on the eve of the EU- Africa summit due to take place on 2/3 April and the theme of which is *People, Prosperity and Peace*. The speakers were from the European Commission, EURAC (European Network for Central Africa) and CIDSE. One of the issues which came up was the need to change the definition of development and have greater partnership working with African nations.

Continuing the African theme, our Belgian hosts then took us to meet a couple of members of the African 'diaspora' in Brussels – a Rwandan refugee and a Congolese immigrant who spoke of their quite different stories, before accompanying us to an African restaurant for a meal, a fitting end to a very full day.

On the final day of the meeting, we had the opportunity to hear from Mgr. Jean Kockerols, Auxiliary Bishop of Brussels, about the experience of the Church in Brussels, a church which celebrates Mass in 25 different languages in a city where there are 144 different nationalities! As Mgr. Kockerols put it, they are trying to move 'from Babel to Pentecost'. Yet many of the challenges are the same – large church buildings, fewer priests and increasing secularism.

By the end of the weekend, my head was full of information and thoughts and ideas and challenges, but I also felt conscious of being part of the greater Church community and of having so much in common with our European colleagues – unity in diversity. The next meeting of the European Conference will be the General Assembly in October in Greece, a country which has faced many economic problems in recent years. Not surprisingly, the workshops preceding the General Assembly will be around the subject of human dignity and the economic crisis.

# Faring Well in Society

It is one of those rosy eyed notions that the welfare state originated with a British Labour government in the 1940s as part of a socialist agenda. In fact the first modern state provision was provided by Bismarck's Germany in the 1870s and 1880s. The *Sozialstaat* was set up precisely to combat the growing power of trades unions and the increasing influence of socialism. It was at once paternalistic and a means of social control – Bismarck had been alarmed by the recent turn of events in France.

Asquith and Lloyd George's introduction of pensions, labour exchanges and national insurance just over a hundred years ago was in part an attempt to combat the growing popularity of the Labour party. Even William Beveridge, architect of the modern British welfare state, was a child of privilege. Although cultivated by the Fabians Sidney and Beatrice Webb, he eventually became leader of the Liberals in the House of Lords. His system, however, based on the post war consensus and sense of social solidarity, unified both people and administrations against the accidents of ill health and occasional unemployment for the next thirty years.

If, in Margaret Thatcher's memorable phrase, there is no such thing as society, it is hardly surprising that there can be no social security either. What the odious Iain Duncan Smith trumpets as Universal Credit is no more than an attempt to substitute price tags for humanity. This at a time when the sick and unemployed form the most easy and obvious targets for policies of austerity. Current welfare thinking still works from conventional models of economics, in which those marginalised by economic collapse are either written off as a liability or made subject to draconian social pressure to become work units, since they are stigmatised as being the obstacle to 'recovery'.

Two recent reports tackle the bankruptcy of conventional economic thinking on welfare (or rather *against* welfare). The first, from Caritas Europa on *The European Crisis and its Human Cost* looks at the effects of the financial crisis in specific countries which have been hardest hit, eg Greece, Spain and Ireland. The economic analysis points to the shifting of responsibility from banks to governments to citizens, particularly those reliant on public services. Thus, 'High levels of public debt were not the cause of the growth collapse... However, as

the crisis has continued, the focus of attention has turned away from the obvious failures of financial markets and moved towards the alleged failures of government'. Governments have more shareholders than banks; and the determination that banks should not fail turned the responsibility on to government and entailed what the authors call 'a massive socialisation of the debt accumulation of private banks, and arguably represents the largest transfer of wealth from citizens to private creditors in Europe's history'. What this means in effect is that bank debts were nationalised.

The method of redressing the imbalance was achieved by the use of policies of 'austerity'. The report points out that, 'In fact, the burden of fixing a crisis caused by financial markets and the central banks and regulators that were supposed to control them, has been placed 'on ordinary workers, public services, the old, and the sick'. And it quotes the economist John Quiggin, who describes the policy of expansionary austerity as not simply a 'zombie economic idea' but as 'a political strategy of class war'. After a graphic exemplification of the effects of these policies in the country by country studies by national Caritas agencies, the authors point out that the 'IMF itself is querying the efficacy and social cost of austerity'.

'The world documented in this report is not just. It needs to be profoundly changed in a way that eliminates poverty and exclusion as well as addressing unemployment in a sustainable manner. A model of development that is sustainable in economic, social and environmental terms is required... that protects human dignity, promotes wellbeing, is built on the common good and protects the environment'.

The final section of this report, entitled *The Role and Commitment of the Church* is an excellent short summary of Caritas' principles of social responsibility rooted in Catholic Social Thought; with a very interesting appendix by Dr Seán Healy SMA, *director of Social Justice Ireland, on inclusive labour markets in the EU which could value and encourage all dignified work*.

The same emphasis on basic principles such as dignity and the common good, albeit without any religious association, lies at the basis of another recent report, with a very specific Scottish context. Entitled *In Place of Anxiety: Social*

*Security for the Common Weal*, the report was prepared by Professor Ailsa McKay and Willie Sullivan for Compass, a part of the Jimmy Reid Foundation. It was Professor McKay's last piece of work before her tragically early death, but is as rigorous and compassionate as anything else she was involved in.

The report contrasts the two types of welfare policy. One espoused by the UK government is rooted in a short term emergency safety net, strongly means tested, and geared to getting people back into work of any kind as quickly as possible. This view, say the authors, 'is wilfully disconnected to the facts: most people in poverty are already working; most people out of work or facing under-employment say they want to work or work more; there is plentiful evidence that a punitive approach to welfare does not increase economic participation. It is also contains within its ideology an inherent inhumanity'.

The second type of welfare, which the authors support, is based on taking the term 'social security' at face value: 'Our society must be predicated on pursuing the wellbeing of citizens. The wellbeing of citizens cannot be based around widespread and corrosive fear, anxiety and insecurity – or on a blame culture that victimises low-pay workers, the disabled and the unemployed'.

The authors propose greater social equality by replacing low paid, subsidised and uncertain work with decent and dignifying properly paid work. Essentially this is what is often called 'Good Work', which will require a radical reassessment of the needs of a post-industrial society and the politics of the labour market.

Another crucial element for security is affordable housing - homes rather than mere commodities for profit through sale and rental. The authors quote one particularly disturbing statistic: 'Thirty years ago for every £100 we spent on housing, £80 was invested in bricks and mortar and £20 was spent on housing benefit. Today, for every £100 we spend on housing, just £5 is invested in bricks and mortar and £95 goes on housing benefit'.





The report gives a valuable analysis of the drawbacks and inequities of the system of Universal Credit, highlighting the shortfall for those who are socially vulnerable. In its place the authors recommend first a Living Wage, but more particularly a move towards a Citizen's Income, a project for which Professor Mackay was a leading proponent and an expert voice (see the February 2014 edition of this magazine).

In its essential compassion, its breadth of vision – not just of balance sheets but of a coherent and dignified society – and its sense of the economic value of the human this report exemplifies the difference in approach between the best of policy thinking and the self-serving and socially divisive policies of the current UK government. The Jimmy

Reid Foundation under Robin McAlpine and Compass under Willie Sullivan is coordinating excellent work in Scotland. It is also a fitting tribute to the memory to Professor Mackay; and will be all the more so insofar as these ideas become part of the standard political currency of Scotland.

Even if (perhaps especially if) this is not your natural political landscape, it can be very refreshing to walk the proverbial mile in the political shoes of others. Of course idealism is easier when it is not dependent on the grubby arithmetic of delivering apparent party unity. It is hardly partisan to point to the staleness and defensiveness of much Scottish party politics at present; a defensiveness that seems to derive from a perceived threat to vested interests. This negativity is dispiriting, since regardless of voting intentions in

the forthcoming Referendum, there is a great deal of vital possibility in Scottish politics at the moment.

A fundamental responsibility of government under Catholic Social Teaching is to cultivate and ensure the flourishing of the Common Good. The Common Good requires the welfare of all in society, especially the poor and vulnerable. This is what is highlighted in both of these recent reports. We need to revisit the terms of welfare and social security, clearing away the negative connotations and associations of the past and replacing the scapegoating notions of scroungers with the category of neighbours. And we have to work toward a system of total human welfare which is the social expression of the fundamental gospel command of loving our neighbour.

**Tim Duffy**

## WORLD OCEANS DAY 8 JUNE

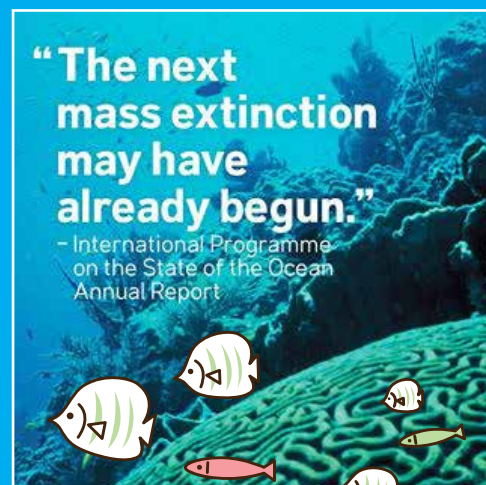
**T**he oceans are more acidic now than they've been at any time in the last 300 million years, conditions that marine scientists warn could lead to a mass extinction of key species.

Scientists from the International Programme on the State of the Ocean (IPSO) in their State of the Oceans report, found the current level of acidification is 'unprecedented' and that the overall health of the ocean is declining at a much faster rate than previously thought.

Acidification causes major harm to marine ecosystems, especially coral, which has a hard time building up its calcium carbonate skeleton in acidic water. Coral reefs serve as nurseries to many young fish, so they're essential both to ecosystem health and the survival of the fishing industry. If temperatures rise by 2 degrees C, the study found, coral may stop growing altogether, and may start to dissolve at 3 degrees C.

And pteropods, tiny sea snails that are a keystone species in the Arctic and are an essential food source for many birds, fish and whales, are also threatened by acidity - they too require strong calcium carbonate shells to survive.

Read the report at <http://tinyurl.com/mn6etpy>



## GIVE US THIS DAY OUR DAILY BREAD

*Danos hoy nuestroy pan de cada día:*

Give us this day our daily bread:

the bread of true freedom of the press,

the bread of the freedom to associate and organize,

the bread of living at home and walking the streets without being abducted,

the bread of not having to search for a hiding place,

the bread of going out without seeing Paramilitary squads,

or the bread of equality,

the bread of happiness;

let not the bread of Human Dignity be snatched from us by the coyotes among whom we walk as sheep to the slaughter.

Let the bread of your word and the bread of education come into our huts of cane and straw, into our cardboard houses, and in our food baskets when we travel.

The bread of land titles for all campesinos,

the bread of housing for all those in the encampments of Guatemala City,

the bread of milk for all children under two years of age who suffer malnutrition and hunger,

the bread of medical assistance for those in the countryside,

the bread of land for the thousands of landless campesinos who live subjugated to the interests and whims of the landowners on large farms in Chimaltenango, in the high plains, on the coast, and now also in the Northern Transversal Strip invaded by the transnational corporations and the generals...

*Part of a Lord's Prayer from Guatemala by Julia Esquivel*

# Spring Walk for Peace

**T**he Spring Walk for Peace, organised by Scottish CND, set off on April 1st from the Scottish Parliament. Around 100 people attended the start of the Rally and listened to words of encouragements and commitment from Public Health Minister Michael Matheson (SNP), Patrick Harvie MSP (Green Party) and Jean Urquhart MSP (Independent). There were various messages of encouragement, including the First Minister and other MSPs like Christian Allard who added their support.

Despite the wet and cold weather the procession continued up the Royal Mile and our spirits were lifted by Protest in Harmony choir and their songs. Our journey continued and by 4 pm, more than 40 people reached Currie - wet, cold and tired, but very determined. Hot soup awaited us, provided by our lovely hosts, and that was all we needed to warm up for the evening meeting.

After a good sleep at the Currie Scout Hall, the Spring Walk set off at 8.30 in the morning. We passed through Kirknewton, Mid Calder, Livingston and Boghall and we stopped in Bathgate. It was a long day - the 18 miles walk caused blisters and swollen feet - but it was great to see people supporting us.

At the meeting in Bathgate we had special guests, including Neil Findlay MSP, Councillor Willie Boyle and Marc Livingstone (spoken words). They all agreed that Trident and nuclear weapons are useless as well as immoral and we need to invest the money in education, health, welfare and other important services.

Day 3 and another 18 miles for the walkers. Leaving Bathgate in the morning, we took the cyclepath near Blackbridge, had a lunch break at the Hillend Loch Fishery, walked through Caldercruix, Plains and Airdrie.

*[Carol Clarke picks up the story]*  
The Peace Walkers arrived in a wet Coatbridge on the Thursday, having been joined by some local J&P people for that stage of the walk. On the Thursday evening there was a gathering at St Augustine's, when we heard talks from John Wilson MSP and Elaine Smith the constituency MSP and local councillors who all witnessed their opposition to Nuclear Weapons.

Of course the question of whether a Yes vote in the referendum would rid Scotland of these weapons of mass destruction came up; with one questioner worried that this might not

be the case if the SNP did not win an outright majority in the following general election. The hope was expressed that Scottish Labour would go back to its roots and take up a No to Trident stance.

We were then entertained by the *Four P's* percussion, poetry, performance and - I forget what the last P stands for - but let's say Peace. They were joined by a local Councillor who played the fiddle - prompting the inevitable... who ever heard of a councillor on the fiddle. Day 4 took us from Coatbridge into Glasgow.



*[Elizabeth Rimmer continues]*

On Saturday there was a large and cheerful protest march through Glasgow, which was led out by drummers from Sheboom! and folk from all faith groups including Buddhists, Quakers, Radical Independence Scotland as well as many other groups. After a very wet walk we convened in George Square, and heard Nicola Sturgeon make a stirring and effective speech:

**'Just think about it - as the world's newest country, one of the first things an independent Scotland will have the chance to do is rid itself of weapons of mass destruction. I cannot think of any more powerful statement we can make to the world about what kind of country we will be, and what our place in the world will be.'**

*[Grace Buckley rounds the story off]* I am sitting at the computer, slightly footsore but relieved that I can still walk 15 miles! I joined the walkers today at St. Augustine's church, Dumbarton for the last stretch of the Peace Walk from Edinburgh to Faslane. The walkers (estimated at around 70 by the time we reached Faslane) were of all ages, including young Esme from Aberdeen who got the easiest walk, either being carried by Dad or pushed in her pram by Mum. They came from places as far as Aberdeen and Yorkshire - and those were just the ones I spoke to - and some had done the whole walk, others had managed one or more stretches.



The weather wasn't too bad, considering the forecast had been for heavy rain for part of the time. We got some rain on the last mile or so into Helensburgh, but that was more than made up for by the welcome there from local CND members, and by the time we got to Faslane North Gate, it was sunshine! It showed up the razor wire quite nicely, as well as the examples of the 'wool against weapons' decorating the fence and the roundabout - pretty in pink! On the way to Faslane, most of the reactions were positive from passing drivers, and even the local horses seemed quite fascinated by the colourful flags of the group.

At Faslane, Bill Kidd MSP, Chair of the Cross Party Group on Nuclear Disarmament met the walkers and then presented to the Commander of the Base a supersized postcard which politely suggested we would like them to take their nuclear weapons away. We had a couple of songs, courtesy of members of Protest in Harmony, one of whom was dressed as a rabbit (presumably the Easter Bunny) and then it was off back to Glasgow or wherever, after a reviving cuppa and roll or scone at the 'open-air café' which CND members had set up at the North Gate.

Here was a significant event reflecting the opinion of the overwhelming majority of Scots, regardless of political allegiance, that Trident should go. And where was the press? Busy with the daily round of celebrity, sport and any sensationalism that will lift the tabloid style ratings to which even the BBC and once broadsheet press now seem committed. The media, it seems, have taken over from religion now as the opium of the people. People, however still find interesting ways of making their views known.



# Dungavel

**Margaret Donnelly reflects on a vigil at one of the more shameful places in our country**

**S**unday 30th March 2014. Yet another Mothering Sunday and people from several areas of Scotland gather at Dungavel Immigration Removal Centre near Strathaven to show support for those being detained inside, and also that even after protesting for nearly 13 years we still continue to gather outside the gates to show our disgust that such a place is still open in Scotland.

When we arrived the police liaison walked from where we park to the area where the police wait until we walk up the road to the centre to make sure everything was all right. He found the police had not yet arrived and waiting outside the gate was a security guard who said that he police were expected and they arrived shortly after so we could walk up the road with the J&P banner leading the way.

As usual we gathered in the car park and were welcomed by Graeme Cumming, chair of Friends of Refugees Ayrshire, who then called for a minute's silence to remember all those held in detention.

At this point there are usually short speeches from representatives of groups present and some photos are taken. The security guard who was still outside the gate approached a member of J&P who was taking photos and said that photos of the building were not allowed. Linda Fabiani MSP who was present asked why and, seeing something was happening, the senior police officer present came over and when told what had occurred said that photos of the building could be taken.

During the speeches it was mentioned several times that, subject to the result of the referendum, this

could be the last time we might need to gather outside Dungavel, and we took a moment to remember all who had passed through those gates. Some names were well known, the Gracia family, the Ay family, the Vucaj family, Felicite and Arouna Gaye, and Florence and Precious Mhango, along with the many others we did not know.

Shortly after this the police officer approached the liaison person and said that an ambulance had been called and that it could not enter the detention centre while we were there. Rather than cause any delay and also so as not to give the management reason for complaining about us, we moved to an area near the road end where we brought the gathering to an end. We saw the ambulance arrive before we left but did not see it leave.

This had to be the strangest gathering ever.

“ **Activism is my rent for living on the planet.** ”

Alice Walker

## Dangerous Partnerships

**Miriam Dobson, the Development Worker for Edinburgh Campaign Against the Arms Trade, writes of concern about arms producers funding a Science festival**

**I**n September 2013 the Edinburgh Campaign Against the Arms Trade launched a campaign to encourage the Edinburgh International Science Festival to end its sponsorship from Selex ES – one of its major sponsors.

Selex ES is a major arms producer – even though it is a subsidiary of another company. If it was its own company it would be one of the world's top 100 arms producers in its own right. It produces radar, drones, surveillance systems, targeting systems, weapons control systems and command and control systems. It has supplied components and arms to countries with worrying human rights records, such as UAE, Kuwait, and Israel. Its parent company, Finmeccanica, is the world's eighth largest arms company. Finmeccanica is currently under investigation for serious corruption allegations concerning bribing officials for a deal with the Indian Air Force.

Campaign Against the Arms Trade is opposed to any deal that gives the arms trade (which produces enough bullets every year to kill each person on the planet twice) a veneer of legitimacy. The partnership with

the Edinburgh International Science Festival is one way in which such a legitimacy is given. What we have found especially worrying is that the events Selex ES sponsors at the Science Festival are targeted at children – this year, their 'Chariot Racing' event is billed as being suitable for ages eight and over.

Campaign Against the Arms Trade finds it extremely worrying that children as young as this are being brought into contact with an arms company, especially as the arms company is in this situation being portrayed as an exciting and fun way to learn about science.

Following communication with the Director of the Edinburgh International Science Festival and discussion at board level, the Science Festival recently decided not to terminate its partnership with Selex ES. Edinburgh Campaign Against the Arms trade are disappointed by this decision and are continuing to keep up pressure on the Science Festival to end its partnership.

By allowing Selex ES to have such a prominent role in the festival, the Edinburgh International Science Festival are giving this company its

implicit support. For a festival which reaches a quarter of all schoolchildren in Scotland, this is deeply concerning – children are being given the message that arms companies are a legitimate and expected part of scientific progress, which we believe is simply not the case.

We believe that science should be about improving life – not ending it. Arms companies have no place in a world future founded in justice and peace.

You can join our campaign and keep updated by emailing [edinburghcaat@live.com](mailto:edinburghcaat@live.com) or writing to the Director or board members of the Science Festival, who can be found on their website.

*Please find enclosed with the magazine a postcard to send to the director of the International Science Festival, although too late for this year's festival, please send it to keep the pressure on for next year.*

# Refugee Week Scotland

16-22 June

**Karin Goodwin, of the Scottish Refugee Council, gives an outline of proposed activities and events for this year's Refugee Week**

I arrived in Glasgow in the evening', remembers Munir, a refugee from Syria who sought protection in Scotland just over a year ago. 'The sky was black, it was windy, I was on my own – my family were still in Syria. It felt terrible. But after a couple of weeks I started to meet people, to talk to them. They were such lovely, warm, welcoming people.'

That welcome is exactly what Refugee Week Scotland is all about this year. This summer Scotland will host the Commonwealth Games, and with visitors from all over the world coming to our country it seems fitting that our annual arts and culture festival, which aims to celebrate the contribution that refugees make to Scotland, is all about welcome.

But it's not just sporting ambassadors and their supporters that organisers want to welcome. With attitudes towards migrants becoming increasingly hostile, it's also about sending a strong message that refugees and those seeking asylum are welcome in our communities. And it's also a good time to celebrate those individuals and communities who make a real difference to people's lives by simple, everyday acts of welcome.

Co-ordinated by the Scottish Refugee Council, Refugee Week Scotland takes place from June 16-22. There are over 120 events – including films, theatre, arts exhibitions, discussions, community events and carnivals - taking place up and down the country.

The idea is to use a high profile festival, crammed with lots of exciting cultural highlights and community events to get involved in, to help raise awareness about the plight of refugees such as Munir. It's a time to showcase talents, debate and discuss ideas and bring people together to celebrate the way that Scotland offers sanctuary to those who so desperately need it.

It is thought that over 20,000 refugees have made their home in Scotland in the last decade. They come fleeing persecution, torture and

Photo: Iman Tajik



unimaginable human rights abuses from countries such as Syria, Iraq, Iran, Eritrea, Democratic Republic of Congo and Sudan.

Suzi Simpson, Arts and Cultural Co-ordinator for Scottish Refugee Council, who oversees the festival, said: 'It's such a unique festival that aims to raise awareness about an incredibly important issue. But at the same time, it's great fun to be a part of and really is a festival for everyone.'

'This year we want to celebrate not only the contribution that refugees make when they come to Scotland but also the way that ordinary Scots welcome them. That can mean the world to someone trying to rebuild their life here.'

This year's programme is full of lots of events to celebrate. One of the highlights – The World Refugee Day concert, presented by Scottish Refugee Council and British Red Cross – takes place on June 20 at Glasgow's Old Fruitmarket and features an exciting mix of world musicians including Balkanarama, an infectious mix of Balkan folk inspired bands, belly dancers and DJs who have been taking club nights in Glasgow and Edinburgh by storm; and Skipinnish, a rollicking ceilidh band sure to get everyone on their feet. Headlining are Young Fathers, a hip-hop trio from Edinburgh with roots in Liberia and Nigeria whose latest album, *Dead*, is attracting glowing reviews across the board.

Theatre performance *My Friend Selma* and Africa in Motion's 'Shabeen' Screen film festival take the programme across the country while Scottish Refugee Council's own Heritage Lottery funded *A View from Here* film and exhibition will launch at Kelvingrove Art Gallery and Museum on 7 June. Meanwhile over 30 refugee community groups and

integration networks will be animating our cities as part of our Community Celebrations programme, highlighting the diversity of culture that makes Scotland the place it is today.

And there will be events in more Glasgow venues than ever before. As well as the Old Fruitmarket, Refugee Week will be inhabiting spaces at Stereo, The Arches, Scottish Youth Theatre, Kelvingrove Art Gallery and Museum and Glasgow Film Theatre for the week.

This year Refugee Week Scotland is even taking to the streets to increase its reach. The aim is to explain to as many people as possible just why welcoming refugees has never been so important.

The festival will have a Welcome Tent pitched on Buchanan Street, Glasgow throughout the week, offering a plethora of artistic happenings with the support of creative activists, and of course a welcoming cup of tea! Scottish Refugee Council, in collaboration with Media Co-op, will also launch its new *Welcome* film during the week which highlights just how important a simple act of welcome can be.

For Munir, it meant the world. As he says: 'Now I would do anything for this country. It gave me everything – safety, food, somewhere to stay.' Refugee Week Scotland is great fun. But it's got a serious message too. And that matters.

Look out for our brochure from the beginning of May at major arts and cultural venues across Scotland. Or download it from the website:

[www.refugeeweekscotland.com](http://www.refugeeweekscotland.com)

If you want to volunteer for the festival, you can also find details on the website. For more information about refugees in Scotland go to: [scottishrefugeecouncil.org.uk](http://scottishrefugeecouncil.org.uk)



# Taking Care of Business

**SCIAF recently organised an event at the Scottish Parliament to discuss the impact of business on communities in Colombia and around the world, with testimony from 3 community leaders from Colombia. Philippa Bonella from SCIAF sets out her view below.**

**T**he term 'business' covers a wide spectrum; from a one-woman street-food vendor to huge multinationals like Nestle, BP or Walmart. But we know that some businesses have more power than others; with some large and multinational companies exercising enormous economic and political influence and in some cases dominating entire industry sectors.

From the outset, I should be clear that SCIAF is not anti-business. Rather, we are pro-human dignity. From our work on the ground we know that business, as a generator of economic growth and as a source of job creation, plays an important role in reducing poverty. In South Sudan, for instance, SCIAF is providing support and training to those living with disabilities to start-up their own shops and in the Great Lakes region of Africa we are supporting survivors of sexual violence to establish small businesses. These local, sustainable businesses have empowered individuals and communities and helped them to work their own way out of poverty.

Big businesses have reach and scale that we can only dream of, and they can bring important goods and services to many who need them. But of course - as we have heard this evening - the activities of some companies are having a very different impact on peoples' lives. All over the world, big business has been implicated - either directly or indirectly - in human rights abuse, poor labour standards, tax-dodging and environmental degradation.

So while we must acknowledge the positive impact of the private sector, we must also be realistic about the negative impact of business when it is unregulated and where safeguards are not put in place.

SCIAF is a Catholic agency, although we serve all people, regardless of faith. The social teaching of the Catholic Church offers us a useful perspective for thinking about business and development. In *Caritas in Veritate*, written after the economic

crisis in 2008, Pope Benedict reminded us of a basic truth; that the core purpose of economic life is not for the good of itself but for the good of human beings. In other words, the economy is there to serve the needs of people and not the other way around. Pope Francis has emphasised this greatly in the past year.

A shift is needed at the heart of our economic model. Governments must move beyond their 'do not interfere' 'light-touch' attitude. They must ensure companies are open about their activities and held accountable for their impact on people and the planet. Legislation at a European and UK level is obviously important. In Europe, important steps towards accountability and transparency are being made. It is likely that from 2016, large European companies will be required to report on non-financial information - meaning they will have to report on their impact on society, human rights and the environment.

But Scotland can and should play its part too, not least by ensuring that where we have economic influence we use it wisely. The Procurement Reform Bill, which is currently making its way through Parliament, is a good opportunity for Scotland to 'get our own house in order'. Scotland currently spends £9bn a year procuring all types of goods and services from the public purse. That's a lot of purchasing power. Scotland must use our procurement processes to ensure that public contracts are only awarded to companies that behave ethically and responsibly. The Bill is an opportunity to promote good practice - it must not be missed. SCIAF is working with MSPs to strengthen the Bill as it progresses.



SCIAF's visitors from Columbia, Father Sterling, Mgr Hector and Criseria Chamy with MSPs Sarah Boyack and Siobhan McMahon at the Scottish Parliament

The Scottish Government has supported the Scottish National Action Plan on Human Rights, which contains an important acknowledgement of our international human rights obligations, including the UN Guiding Principles on Business and Human Rights. The Guiding Principles were endorsed by the UN in 2011 and set out the responsibilities for states and businesses in protecting and respecting human rights. It is important that the Scottish Government now works towards implementing these principles here in Scotland.

As part of this, the Scottish Government could take a proactive role in raising awareness amongst Scottish businesses of their obligations. The mining industry in Colombia is a stark illustration of the potential human rights risks for businesses, where safeguards are not in place. When supporting Scottish companies to invest and operate overseas, it is vital that the Government informs them not just on economic opportunities but also on the risks and their responsibilities.

SCIAF does not believe that all companies behave irresponsibly or that all business is somehow 'bad'. We live in a world, however, where the number of billionaires increased by 268 for 2014, while 1 in 8 people around the world remain hungry. Our current economic and business model is working for some - but it is not working for the world's poorest people. We think that by working together, and by listening to people at the sharp end of sharp practices, we can change that.

*SCIAF will be publishing a report – Taking Care of Business – in the coming weeks.*

# NEWSBRIEF

**'Called to Life in All Its Fullness: accepting the responsibility of our baptism'** is the title of this year's English and Welsh Annual Justice & Peace Conference, taking place from 18 - 20 July, at the Hayes Centre, Swanwick, Derbyshire. Speakers: Gemma Simmonds CJ; Sarah Teather MP; Clare Dixon; Mary Colwell. Chair: Rev Ruth Gee. Booking forms from: NJPN, 39 Eccleston Square, London SW1V 1BX, 020 7901 4864 [admin@justice-and-peace.org.uk](mailto:admin@justice-and-peace.org.uk) or [www.justice-and-peace.org.uk](http://www.justice-and-peace.org.uk)

**18 Countries Ratify UN Arms Trade Treaty:** Eighteen countries ratified a landmark treaty regulating the multibillion-dollar global arms trade on 2nd April, giving a significant boost to the campaign for the treaty's entry into force. The ambassadors of the 18 countries handed over the documents at a U.N. ceremony on the first anniversary of the General Assembly's adoption of the Arms Trade Treaty, which is aimed at stemming the global illegal weapons trade, estimated at between \$60 billion and \$85 billion. The new ratifications bring the total number to 31, more than half of the 50 needed for the pact to enter into force. Five of the world's top 10 arms exporters - Britain, France, Germany, Italy and Spain - turned in their ratification documents at the ceremony. Bulgaria, Croatia, Denmark, El Salvador, Estonia, Finland, Hungary, Ireland, Latvia, Malta, Romania, Slovakia and Slovenia were the others.

**Stop arming Egypt:** Over 500 people have been sentenced to death in Egypt, in a 'grotesque' ruling made after just two court sessions. The UK Foreign Office has expressed concern about the death sentences - but actions speak louder than words. The UK has never stopped selling arms to Egypt. In fact, the value of arms sales the Foreign Office has permitted has increased tenfold since the revolution. More info at [www.caat.org.uk](http://www.caat.org.uk)

**Chris Cole the founder of Drone Wars UK,** is coming to Scotland for a short speaking tour, starting in Edinburgh on the 16th of May, he will also be speaking in Glasgow and Coatbridge. For times and dates visit the diary page of our website.

**World Refugee Day - 20 June 2014.** By the end of 2102 the number of forcibly displaced people worldwide exceeded 45 million, the highest level of displacement since 1994.

**Survival International: The Dark Side of Brazil.** When the first Europeans arrived in Brazil in 1500 there were up to 11 million tribal people. Five centuries of murder, torture, disease and exploitation saw their population plummet to 100,000 by the 1950s. The persecution continues; today five tribes number fewer than five people, the smallest just one individual. With all eyes on Brazil in the run-up to the FIFA 2014 World Cup, Survival International has launched a campaign to reveal the Dark Side of Brazil, remembering the many tribes, now extinct, on whose lands cities like Rio and Manaus were built and who have been conveniently airbrushed out of Brazil's history. Survival is also working to expose the source of Brazil's new-found wealth - the ongoing dispossession of tribes and the theft of their lands for mines, dams, army bases and other industrial projects. As World Cup fever grows, please don't forget that Brazil has a dark side... Help Survival stop more innocent tribes being annihilated in the name of 'progress'. Find out more and take action at <http://tinyurl.com/psoetr9>

**Forth Energy drops all biomass power station plans:** Forth Energy announced that they are withdrawing their planning application for a biomass power station in Dundee and that they will not go ahead with plans for two other biomass power stations, in Grangemouth and Rosyth. A fourth application in Leith was withdrawn in 2012. Had they been realised, the Dundee, Grangemouth and Rosyth power stations would have burned a total of 3.5 million tonnes of wood all together. Forth Energy's plans had faced high levels of opposition - with nearly 1,000 local objections in Grangemouth alone. Whilst campaigners in Dundee, who led a strong local campaign are celebrating a full success, it is still possible for another company to buy the planning consents for Grangemouth and Rosyth. Campaigners are warning that any company considering doing so would face strong opposition. (Source *Biofuelwatch*)

**Churches' chief expresses concern over Israeli Knesset law:** Joining voices of the churches in Palestine and

Israel, the World Council of Churches (WCC) General Secretary, the Rev Dr Olav Fykse Tveit, has expressed 'grave concern' about a law recently passed by the Israeli Knesset or parliament. The new law introduces a distinction between Christian and Muslim Palestinians and states that Christian Palestinians are Christians and not Palestinians.

In a statement issued on 18 March 2014, Dr Tveit called on 'Israeli authorities to reverse this law to stop an injustice against the Christian citizens of Israel'.

**The Age of Stupid team joins forces with Simon Beaufoy and Tony Garnett for true-life undercover cops TV drama:**

'Undercovers', a four-part television drama series based on the incredible true story of the police spies who infiltrated British activist groups over the last 50 years and the women who had long-term relationships and even children with the spies. The Home Secretary Theresa May has announced that there will be a full Judge-led Public Inquiry into these undercover police, who also spied on Stephen Lawrence's family.

**The National Commission for Justice and Peace Pakistan** has released the latest issue of the electronic newsletter E- Mirror containing information on the wide variety of their various activities and programmes, such as their International Human Rights Advocacy network meeting, the Youth and Music Festival and the Youth for Peace Seminar. To read the newsletter in English, go to <http://tinyurl.com/orp42td>

**Could you live on £1 a day for 5 days?** Living below the line means living like many of the people in the poorest countries, who live on £1 a day or less. Put yourself in their shoes for a week and help to raise essential funds for those who need it most. The initiative is being run by Peace Direct, a charity that works towards ending poverty and conflict in the most afflicted regions in the world. You can take the challenge any time between 3 March and 28 June, although the main challenge week begins on the 28 April. To get involved visit: [www.peacedirect.org.uk/get-involved/live-below-the-line](http://www.peacedirect.org.uk/get-involved/live-below-the-line)





**W**orld Environment Day is June 5, and this year aims to raise awareness about the impact of climate change on small islands states around the world. There's also much to be learned from these countries, which have overcome a number of environmental problems with only limited resources.

World Environment Day is the United Nations' principal vehicle for encouraging worldwide awareness and action for the environment. Over the years it has grown to be a broad, global platform for public outreach that is widely celebrated by stakeholders in over 100 countries. It also serves as the 'people's day' for doing something positive for the environment, galvanizing individual actions into a collective power that generates an exponential positive impact on the planet.

In support of the UN designation of 2014 as the International Year of Small

Island Developing States (SIDS), World Environment Day this year will adopt SIDS in the broader context of climate change as its theme. The objectives are to help build momentum towards the Third International Conference on SIDS in September and encourage a greater understanding of the importance of SIDS and of the urgency to help protect the islands in the face of growing risks and vulnerabilities, particularly as a result of climate change. More information at [www.unep.org/wed/](http://www.unep.org/wed/)

It has been announced that Pope Francis is preparing an encyclical on the Environment. Here is his reflection from last year's World Environment Day.

'Dear Brothers and Sisters: Our Audience today coincides with World Environment Day, and so it is fitting to reflect on our responsibility to cultivate and care for the earth in accordance with God's command (cf. Gen 2:15). We are called not only to respect the natural

environment, but also to show respect for, and solidarity with, all the members of our human family.

These two dimensions are closely related; today we are suffering from a crisis which is not only about the just management of economic resources, but also about concern for human resources, for the needs of our brothers and sisters living in extreme poverty, and especially for the many children in our world lacking adequate education, health care and nutrition. Consumerism and a "culture of waste" have led some of us to tolerate the waste of precious resources, including food, while others are literally wasting away from hunger. I ask all of you to reflect on this grave ethical problem in a spirit of solidarity grounded in our common responsibility for the earth and for all our brothers and sisters in the human family.'

## Book Review

**Michael Martin provides a review of the novel *Flight Behaviour* by Barbara Kingsolver**

**R**eaders may know of Barbara Kingsolver from a previous novel, *The Poisonwood Bible*, which told the story of a Southern American missionary in the Congo through the women in the family, his wife and four daughters. This time, the main protagonist is a young wife and mother of two children, Dellarobia. She lives in the Southern Appalachian Mountains, the same background as the family who featured in the previous book. When we meet Dellarobia, she is in the act of walking out on her family. She has a restless heart, a craving for affection and recognition which are not realised in her present situation. As she expresses her position 'Oblivious to the storms inside her, Cub (her husband) moved in slow motion.' She has been attracted to other men before, but this is the first time she has decided to leave.

As she walks up the mountain which lies behind her farmhouse, up through the forest which covers its top, something happens which changes everything. As she makes her way through the trees, she notices that 'they are draped with brownish clumps; it's like they are covered with corn flakes.' But while she is puzzling this phenomenon, the sun suddenly brightens, and all at once 'the mountain seemed to explode with light; ...and every bough glowed with an orange glow'. It affects her like she has seen a vision - one such as Moses saw on Mount Sinai.

Dellarobia does not know what to make of her vision. But one immediate effect is to show up her proposed escape from her previous life for the foolishness it was. It's as if the scales

have fallen from her eyes. It's only later, when she returns to the mountain with her husband and in-laws, that the reality of what she has seen becomes clear. The orange light of her vision is in fact formed by millions of orange butterflies which have migrated from Mexico to overwinter in their mountain. This freak of nature is later attributed to climate change by the scientists who follow.

So the scene is set for the ensuing struggle to win acceptance for the view that the plight of the Monarch butterflies is an example of nature out of kilter. The lines are drawn between those who reject the doomsayers of climate change and see it instead as an opportunity to be exploited for the benefit of the local community. On the other side are the scientists who set about establishing the facts of the phenomenon. Siding with them in large measure are members of the local educational establishment, the local pastor, and Dellarobia. Her own personal history is played out against this background.

Her story is that of a young woman who finds herself trapped in a marriage which denies her creativity and locks her into a social system which is narrow-minded and constricting, both socially and financially. The arrival of the butterflies and the subsequent coming of the scientists and their investigation of the situation arouse in Dellarobia feelings of concern for the plight of the butterflies and lead to her involvement in the struggle to get the message of climate change over to a sceptical public.

The author acknowledges in her portrayal of the events around the butterflies the difficulties in framing

information in ways which are intelligible (and acceptable) to the public. The author's skill shines through in how she addresses the issue.

The book tells the story, not only of the clash of ideas and responses to the issue of climate change and care of the environment; it's also about a woman living on the edge of her family, of her society, of her integrity. The author brings to her telling an array of insights and incisive observations which stop one in one's tracks, sometimes to laugh aloud. In an early example, she talks of the sheep (and perhaps her fellow-humans). For them, 'life was just one long proposition they never saw coming'. Later, talking of the pastor, she says: 'Bobby had found the key to modern believers; that many preferred their salvation experience to come with a remote'.

After her early experience with the butterflies, and seeing the changes in the local climate, Dellarobia thinks 'The world of sensible seasons had come undone'. And in conversation with her, Ovid, the senior scientist adverts to the fact that many people refuse to look at the evidence for climate change and adds 'For scientists, reality is not optional'.

At almost 600 pages, *Flight Behaviour* is a big book. It would have benefitted from some sharper editing, excising some of the scenes where the author seems slightly self-indulgent. But altogether, the narrative carries the reader along to the final outcome. As well as being a big book, it is also an important one, which tackles a serious topic with honesty and perception. Its message deserves to be heard.

## APRIL

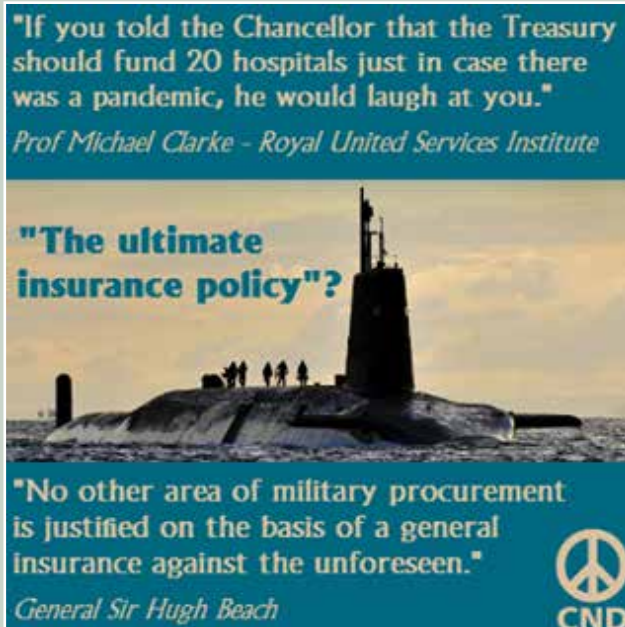
- 26 'Dangerous Women' Women's International League for Peace and Freedom, Conference
- 28 Integrating Life and Faith Meetings - Referendum on Scottish Independence
- 29 Day of Remembrance for all Victims of Chemical Warfare
- 30 2014 Matters: People, Planet & Scotland's Future - Edinburgh

## MAY

- 1 International Workers Day - St Joseph the Worker
- 3 World Press Freedom Day
- 1 World Fair Trade Day
- 8 European Elections Debate: How Can Europe Help Tackle Poverty? - Glasgow
- 13 International Conscientious Objectors Day
- 16 World Debt Day
- 16 May Chris Cole (Drone Wars UK) meeting - Edinburgh
- 17 May Chris Cole (Drone Wars UK) meeting - Glasgow
- 19 May Chris Cole (Drone Wars UK) meeting - Coatbridge
- 21 World Day for Cultural Diversity for Dialogue and Development
- 25 Africa Day
- 29 International Day of UN Peacekeepers

## JUNE

- 2 Nuclear Abolition Day
- 4 International Day of Innocent Children Victims of Aggression
- 5 World Environment Day
- 8 World Oceans Day
- 12 World Day Against Child Labour
- 16 International Day of the African Child
- 16-22 Refugee Week
- 17 World Day to Combat Desertification and Drought



## JUNE CONTINUED

- 20 UN World Refugee Day
- 21 Turning Up the Volume on Poverty - Glasgow
- 26 International Day in support of Victims of Torture

## JULY

- 16 First atomic bomb detonated in New Mexico
- 18 Nelson Mandela Day

Full details and links on the events page of our website  
[www.justiceandpeacescotland.org.uk/EventsDiary.aspx](http://www.justiceandpeacescotland.org.uk/EventsDiary.aspx)

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