

Scotland's Climate March

Show your colours for climate, justice and jobs

Edinburgh
Saturday
28 November
2015



Join the worldwide movement marching for a better future ahead of UN climate change negotiations in Paris.

Wear your brightest colours as Scotland marches on this weekend of global action.

www.stopclimatechaos.org



Time and route to be confirmed, please check website for regular updates

Stop Climate Chaos Scotland is a charity, registered in Scotland, number SC039643

EDITORIAL

In his fine work *God: A Biography*, Jack Miles discusses the developing perceptions of God in the Hebrew bible. Commenting on 'one of the great, exultant songs of victory in all literature' after the crossing of the Red Sea – '*horse and rider he has thrown into the sea*' (Ex 15:1-21) – Miles says, 'If we were forced to say in one word who God is and in another what the Bible is about, the answer would have to be: God is a *warrior*, and the Bible is about *victory*. The meaning of victory will change, yet no substitute will ever be found for the language of victory' (p106).

The great heroic epics of battle, like the *Iliad* and the *Aeneid* tend to expand on the glory of war and the high place of the warrior. The danger of such an approach is that victory will always be seen in terms of jostling for historical supremacy. The English philosopher Thomas Hobbes, who lived through the English Civil War of the seventeenth century, saw this jostling for supremacy for what it is – a kind of war: '*the nature of war consisteth not in actual fighting but in the known disposition thereto during all the time there is no assurance to the contrary. All other time is "peace"*'. He also clearly perceived the consequences: '*during the time men live without a common Power to keep them all in awe, they are in that condition which is called War; and such a war as is of every man against every man*'. *Industry, trade and commerce, as well as learning and culture are disrupted; 'and which is worst of all, continual Fear, and danger of violent death; And the life of man solitary, poor, nasty, brutish, and short.'* (Book XIII).

One of the great intellectual influences in my life has been the Scottish philosopher John Macmurray (1891-1976). Before embarking on his teaching career, he was caught up in World War I. In his initial deployment he encountered a less than completely antagonistic attitude: 'We had been enjoying a quiet time with a Saxon regiment opposite.' One night a Saxon soldier slipped over and dropped a card in English: 'Watch out! The Prussians are taking over tomorrow.'

The real antagonism Macmurray only encountered when he spoke in London in 1917 on the Christian need for reconciliation after the war. This

message was received with disdain and jingoistic disapproval by armchair warriors and vengeful Christians. Macmurray was coldly snubbed. 'A gulf had been fixed, it seemed, between ourselves and our friends and acquaintances in civilian life. We had ceased to understand each other. I can remember feeling, as I returned from this leave – that now most of the pacifists were in the trenches'. This experience also led him to distance himself from all forms of institutional religion and to develop a richly Christian philosophy of the human person in which, he said: 'All meaningful knowledge is for the sake of action, and all meaningful action is for the sake of friendship'.

My uncle was a fairly ordinary working class man. He enjoyed his pint, a bet on the horses and 40 Capstan full strength a day. I had just come back from my first culture filled trip to Florence and was speaking enthusiastically about the beautiful churches: the Duomo, the Baptistry and the Basilica of San Lorenzo with the Michelangelo statues of captives. 'They're connected by Borgo San Lorenzo, aren't they,' said my uncle. I was a bit surprised by his precise knowledge as he continued, 'Aye, I lost a good few pals there'. Other than silly stories about things that went awry, that was the only time I heard him refer to the war.

Lest we forget... Those who cannot remember the past are condemned to repeat it, it has been said. During the last year we have commemorated the centenary of the outbreak of World War I, the 75th anniversary of the Battle of Britain and the 70th anniversary of the end of World War II with the use of atomic weapons. Unfortunately, we live in a world that no longer really remembers anniversaries because there are so many. But celebrating anniversaries is now a marvellous marketing opportunity for tourism and memorabilia; most of all remembered victory is perhaps the best advertisement for the arms industry.

This coming year we will hear the arguments for the renewal of the Trident nuclear weapon system at the cost of around £100 billion. The irony is that hardly anyone, whether politicians or strategists, the military or

the manufacturers, believe it is useful as a weapon. Nobody in power seriously bothers with the moral argument any more – for or against; hiding instead behind the vague term 'security'. Trident's function is to underwrite the status that comes from apparent power – 'a seat at the top table' for the faded dowager Britannia. Like the general's sword it is no use as a weapon, but is a symbolic accoutrement charged with power – '*a common Power to keep them all in awe*'.

It is the triumph of war that is remembered by the powerful, with little more than a nod to the victims, who were always expendable. We are led to remember the military conflicts while failing to notice our own continuing conflicts. Not only military conflicts but the economic, political, humanitarian and environmental conflicts which produce casualties and degradation of the quality of life – what Hobbes referred to as the war of each against all.

One expression of the vision of peace in the Old Testament is given by Isaiah: '*they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they train for war any more*' (Is 2:4f). At a time when there were no standing armies and metal was relatively scarce, this may be an accurate depiction of how the same pieces of metal could be adapted. At a deeper level, however it expresses a mentality and an intention: cultivation has priority over destruction.

This cultivation and enrichment was what Pope Paul VI had in mind when he suggested in *Populorum Progressio* that 'development is the new name for peace' (n76); and that the task is the development of each person and all peoples (n14). '*When we fight poverty and oppose the unfair conditions of the present, we are not just promoting human well-being; we are also furthering humanity's spiritual and moral development, and hence we are benefiting the whole human race. For peace is not simply the absence of warfare, based on a precarious balance of power; it is fashioned by efforts directed day after day toward the establishment of the ordered universe willed by God, with a more perfect form of justice among all people.*'

Tim Duffy

SCOTLAND'S CLIMATE MARCH

On Saturday 28th November, just before the UN climate talks in Paris, there will be a march and demonstration in Edinburgh. Here are the details.

Pope Francis has called climate change one of the biggest threats facing humanity today. He asks each and every one of us to 'hear both the cry of the earth and the cry of the poor'. He reminds us that people in the world's poorest countries are already suffering because of climate change.

On Saturday 28th November, just before the UN climate talks in Paris, Stop Climate Chaos Scotland, the umbrella group which includes Justice and Peace and SCIAF hopes to get thousands of people onto the streets of Edinburgh to emphasise the need for serious action on climate change.

Ahead of the UN climate change negotiations in Paris, there will be a global weekend of action that will see huge marches taking place everywhere from Brazil and Mexico to Uganda and Japan.

For Justice and Peace and SCIAF supporters the Edinburgh day starts at 11am with an ecumenical service at St Albert's University Chaplaincy in George Square. Or you can go to a banner making workshop nearby. At 12 we all gather at the Meadows to start our march at 12.30 to Princes Street Gardens where there will be music and inspiring speakers. People are asked to come wearing their brightest colours and SCIAF will be carrying patchwork banners made with the help of schools and parishes across Scotland.

It would be great if you could do some of the following to promote the march:

- Display flyers and posters in your church or community;
- Talk to people in your group, parish or community who might be interested in coming along; SCIAF can arrange for

a speaker to come and give a talk about the link between faith and climate action and the importance of this march

- Include a notice in your parish bulletin along the lines of the following

Take Pope Francis' climate call to the streets

On Saturday 28th November, SCIAF, Justice and Peace and many others will be marching in Edinburgh to call on world leaders to take tough action on climate change ahead of UN talks in Paris. There will be an ecumenical service beforehand at the University Chaplaincy. Please see <your name>/pick up a flyer from the back of the church/go to www.sciaf.org.uk for more info. [Edit as appropriate]

If you're on Facebook, please let the organisers know you're coming by signing up to the event page at www.facebook.com/events/926559887410007/ where you will find links to local organisers' groups on there. If you'd like some posters or flyers to promote the march in your church, you can get them from the J&P office or from Frances at SCIAF 0141 354 5555 or email frayner@sciaf.org.uk

Sign up to be a steward. Stewards are essential to making sure the day is enjoyable for everyone involved. You'll join like-minded people and receive a full briefing in advance and on the day. To sign up, email Paul at

paul@stopclimatechaosscotland.org

Full information on the event at <http://tinyurl.com/p6vfrzf>

EU Bishops Statement on migrant crisis

The following is a Joint Statement signed by Bishop Christopher Hill, President of the Conference of European Churches (CEC), and Cardinal Reinhard Marx, President of the Commission of the Episcopates of the European Community (ComeCE)

The European family of nations finds itself confronting a humanitarian crisis on a scale without precedent in its post-war history. Civil war in Syria, widespread political instability in other areas of the Middle East and dire poverty in many parts of sub-Saharan Africa have forced upwards of two million people, many traumatised by war, others rendered hopeless by poverty, to seek asylum or the opportunity of a better life in Europe.

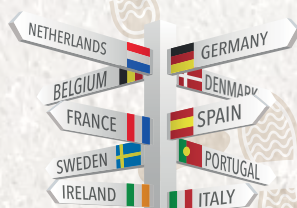
The migrant crisis has received wide media coverage, the political world has scrambled to find solutions, religious communities and civil society across the EU have responded with sometimes amazing warmth and generosity, especially to those whose need is greatest. The crisis risks overwhelming us and the suffering of those looking to Europe for refuge, asylum and the opportunity of a better life risks becoming more acute – not least with the coming of winter – unless a political response, supported proportionately by all EU member states, is forthcoming.

Christian leaders across the continent have

made their voices heard, pleading for humane treatment for migrants, asking the member states to be generous in their hospitality and pleading for solidarity across the Union in extending welcome to asylum seekers, with particular sensitivity to the most vulnerable, especially families with children and unaccompanied minors.

We, speaking as presidents of the two largest groupings of Christian communities within the European Union, renew our plea for a concerted, unified political response to the current migrant crisis and pledge the support of the Churches we represent by playing our part, at every level, from the local/parochial to the national, in embracing with generosity the twin challenges of welcoming brothers and sisters from beyond our territorial frontiers in desperate need and who turn to us for help, and of making them an integral part of the European society to which we belong.

Signed by Cardinal Reinhard Marx (COMECE) and Bishop Christopher Hill (CEC), Friday, October 2, 2015



FROM AUSTERITY *to Asceticism*

We live in a time of austerity we are told and we are all supposed to be in this together. Nevertheless there is a deep sense of paying for debts that we have not incurred. UK national debt is about £1.6 trillion. It carries an interest cost of over £41 billion. That is almost £26,000 for every citizen in the country and the equivalent of nearly 90% of GDP.

For all its high moral tone about accountability and austerity with regards to the Greek bailout, the troika – the European Central Bank (ECB), the European Commission (EC), and the International Monetary Fund (IMF) – has been as indifferent in its lending and as ruthless in its recovery as any loan shark. New analysis of IMF figures, released by the Jubilee Debt Campaign, show that almost all of the money lent by the IMF, European governments and the European Central Bank to Greece has been used to pay off reckless lenders, with less than 10% of it reaching the Greek people.

Not that we are in any way personally frugal in the UK. Personal debt for July was £1,443 trillion. The media are full of advertisements for 'financial products', which is to say more debt. The average total debt per household, including mortgages, was £54,042; which averages out at £28,556 for every adult in the UK. The interest alone on this debt is over £1,000 a year for every adult on average. Of course averages cover the fact that what is tolerable for some is a crushing burden for others. There is a considerable difference between the choices we make ourselves, regardless of whether they are responsible or irresponsible; and being required to pay off debts we had no part in incurring, racked up by reckless lenders and banks.

These lenders and banks brought about the first financial crash. They were never taken to task and have continued with business as usual. Their guiding light was Alan Greenspan, the Chair of the US Federal Reserve, who said: 'We are fortunate that, thanks to globalization, policy decisions in the US have been largely replaced by global market forces. National security aside, it hardly makes any difference who will be the next president. The world is governed by market forces.' And this idolatry of neo liberal capitalism is the fashionable orthodoxy, for governments, business leaders and teaching universities. Not least because they can make huge profits out of it at other people's expense by selling off or privatising public services and cutting back on welfare benefits. And when things do fall apart, the resulting debt can be nationalised.

This is the basis of 'austerity' policies espoused by governments, which only benefit those who stand to make a profit out of them. They have been criticised as ineffective by Nobel economists like Paul Krugman and Joseph Stiglitz, but you don't need a Nobel Prize to see that they do not work. They diminish and discourage the human contribution to work in a constant and desperate attempt to maximise profit by decreasing the quality of the product and minimising the cost of production. New Internationalist have recently published an excellent book by Kerry-Anne Mendoza, *The Demolition of the Welfare State and the Rise of the Zombie Economy*. This has a comprehensive, clear and fully documented account of these effects, from the iniquitous monopoly of ATOS to the surveillance society and the secretive provisions of TTIP.

A cynic, said Oscar Wilde, is someone who knows the price of everything and the value of nothing. Most of us will recognise this contemporary use of the word cynic,

characterised by the absence of compassion, which is dismissed by a calculating mind in search of profit. Altruism is for mugs in this dog eat dog environment; and people are only worth what they can be exploited for.

The original cynics, however, were a sect of Greek philosophers. Conventional philosophy at the time offered techniques and practices for getting on in the world. The cynics were distinguished by living simply and were opposed to the pursuit of wealth and power. Along with other philosophical schools, they advocated moderation of body and spirit – asceticism; and they are the ancestors of more modern schools of spiritual exercises.

In place of the bankrupt ideology of austerity then, I would like to suggest a spirituality of asceticism. Where austerity is imposed, asceticism is embraced. The involuntary impoverishment of austerity is deprivation. The accepted poverty of asceticism is voluntary detachment leading to deeper and richer awareness.

Perhaps the most important aspect of asceticism is that it aims to avoid the attachment to consumerism and growth which is the central fallacy – the golden calf – of conventional economics. In the words of Gandhi: 'The world has enough for everyone's need, but not enough for everyone's greed'. The infinite cultivation of desire for finite resources not only gives rise to envy and greed; it is a permanent distraction from what is truly important.

Like cynicism, asceticism has come to have almost entirely negative connotations such as self denial, avoidance, renunciation and abstinence. Part of this derives from a long Christian history of distrust of the body. Yet it also forgets the origins of the word askesis as the disciplines and training for athletes. There is a story about a sportsman who pulls off the latest in a series of amazing shots, to be greeted with 'Wow, that was lucky'. He answers, 'Yes, and the amazing thing is that, the more I practise, the luckier I get'. St Paul understood this: 'So run to win! Athletes work hard to win a crown that cannot last, but we do it for a crown that will last forever. I don't run without a goal' (1 Corinthians 9:25).

Religious historian Huston Smith has said: 'If faith properly enables religious citizens to resist the unjust policies of government, it does so because it has first enabled those citizens to resist the dark sides of themselves'. And we learn to do this by the practice of spiritual discipline, which in traditional Catholic thinking has three aspects. First prayer, the raising of the mind and heart to God. Second fasting, the moderation (not the suppression) of bodily appetites and turning away from distractions. Finally there are almsdeeds, an old word which simply means the practice of compassion and care for my neighbour.

Asceticism properly understood is not a form of masochism or self punishment or austerity. It is the way to human fulfilment as the gospel tells us: 'Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light' (Matt 11:28-30)



The 'black hole' with plaque in background

UN International Day for the Eradication of Poverty

Grace Buckley describes a recent meeting in Glasgow

This day began in Paris on 17 October 1987 as the World Day for Overcoming Poverty, inaugurated by Fr. Joseph Wresinski, founder of ATD (All Together in Dignity) at the end of a march to the Human Rights and Liberties Plaza in Paris, with the declaration:

Wherever men and women are condemned to live in extreme poverty, human rights are violated. To come together to ensure that these rights be respected is our solemn duty.

I have to admit to my shame that I was unaware of the stone which had been placed in Glasgow Square in October 1999 commemorating this event. In my defence, I am still learning about the wonderful actions which have been and are being taken by others in defence of human rights and people experiencing poverty, and so it was great to go along to George Square on Saturday 17 October and take part in an event to mark the Day.

There wasn't a huge crowd there but what they lacked in numbers, they made up for in enthusiasm and creativeness. Jackie from Bridging the Gap began by reminding everyone of the anniversary that was being marked at this, the beginning of Challenge Poverty Week.

The objective now is to build a sustainable future and, as the world leaders have recognised in the newly signed Sustainable Development Goals, people living in poverty need to be full and equal partners in pursuing those goals.

Our present consumerist society, she said, pressurises people to buy, to seek instant gratification. Consumerism is a powerful machine which exacerbates poverty and devastates the environment. It is not sustainable.

The Lodging House Mission choir then took the stage to lead the singing of *A Man's a Man for A' That*. They followed it up with *Let me tell you my story*, with volunteers and people who use the facilities of the Lodging House Mission telling the true stories of the experiences of homelessness.

There was also a short skit on the *Air Bank* which in a couple of minutes got across a strong message that people can't live on thin air nor on the platitudes from politicians. Finally there were messages from across the globe – from Peru, Brazil and the Ivory Coast – saying *Let*

me tell you my story, and the stories were so very similar of the experiences of people living in poverty and trying to make ends meet. This section ended with some more songs from the choir.

In front of the marquee for the speakers and instrumentalists, there was a large black circle and people had been invited to write comments and messages on black circles of paper and put them on this. It was intriguing and all was revealed when we heard the reading of the 'Big Black Hole Bill' which told briefly but graphically of the problems of those who can no longer pay their bills and who live in fear of the bills coming through the door – bills which they can't even bear to open because they know they don't have enough money to pay them.

Louis then explained his art installation – the black hole is poverty, the 'learned helplessness' of those experiencing it – but according to Stephen Dawkins, we can communicate with a black hole. For that reason we were being invited to write a message or a comment about poverty and throw it into the black hole. And even black holes are recyclable – at the end of the event, he would crack it and anyone who wished could take a piece away and maybe even mail it to their MPs to spread the message!

The event was rounded off with a brief message from speaker Ann who sounded the warning about Universal Credit, taken from a recent community play on the subject – the money isn't yours to spend, so beware and realise the bills come first, don't be tricked. Then we were invited to have a piece of bread made by the High Rise Bakers, based at Bridging the Gap who are developing a bakery project to make good artisan bread (it was delicious).

The final item was to be a minute's silence to commemorate the anniversary of the 1987 declaration, with the timing marked by drumming. The only problem was that no-one had remembered to bring a drum. This produced waves of laughter and then a group decision to mark it by clapping, and it worked. It was a good lead-in for Helen from *Bridging the Gap* to start the final song with its chorus 'Something inside so strong' sending us all away on a positive note.

Pope Francis at the UN

On Friday, September 25th, 2015, Pope Francis formally addressed the United Nations General Assembly in New York City. The assembly is celebrating its 70th anniversary. This extract from his address focuses on the Pope's great inter-related concerns: the environment, global poverty and the family.

This is the fifth time that a Pope has visited the United Nations. I follow in the footsteps of my predecessors Paul VI, in 1965, John Paul II, in 1979 and 1995, and my most recent predecessor, now Pope Emeritus Benedict XVI, in 2008. All of them expressed their great esteem for the Organisation... I can only reiterate the appreciation expressed by my predecessors, in reaffirming the importance which the Catholic Church attaches to this Institution and the hope which she places in its activities.

... [T]oday's world presents us with many false rights and – at the same time – broad sectors which are vulnerable, victims of power badly exercised: for example, the natural environment and the vast ranks of the excluded. These sectors are closely interconnected and made increasingly fragile by dominant political and economic relationships. That is why their rights must be forcefully affirmed, by working to protect the environment and by putting an end to exclusion.

First, it must be stated that a true 'right of the environment' does exist, for two reasons. First, because we human beings are part of the environment. We live in communion with it, since the environment itself entails ethical limits which human activity must acknowledge and respect. Man, for all his remarkable gifts, which 'are signs of a uniqueness which transcends the spheres of physics and biology' (*Laudato Si'*, 81), is at the same time a part of these spheres. He possesses a body shaped by physical, chemical and biological elements, and can only survive and develop if the ecological environment is favourable. Any harm done to the environment, therefore, is harm done to humanity.

Second, because every creature, particularly a living creature, has an intrinsic value, in its existence, its life, its beauty and its interdependence with other creatures. We Christians, together with the other monotheistic religions, believe that the universe is the fruit of a loving decision by the Creator, who permits us respectfully to use creation for the good of our fellow humans and for the glory of the Creator; we are not authorized to abuse it, much less to destroy it. In all religions, the environment is a fundamental good.

The misuse and destruction of the environment are also accompanied by a relentless process of exclusion. In effect, a selfish and boundless thirst for power and material prosperity leads both to the misuse of available natural resources and to the exclusion of the weak and disadvantaged, either because they are differently abled (handicapped), or because they lack adequate information and technical expertise, or are incapable of decisive political action. Economic and social exclusion is a complete denial of human fraternity and a grave offence against human rights and the environment. The poorest are those who suffer most from such offences, for three serious reasons: they are cast off by society, forced to live off what is discarded and suffer unjustly from the abuse of the environment. They are part of today's widespread and quietly growing 'culture of waste'.

The dramatic reality this whole situation of exclusion and inequality, with its evident effects, has led me, in union with the entire Christian people and many others, to take stock

of my grave responsibility in this regard and to speak out, together with all those who are seeking urgently-needed and effective solutions. The adoption of the 2030 *Agenda for Sustainable Development* at the World Summit, which opens today, is an important sign of hope. I am similarly confident that the *Paris Conference on Climatic Change* will secure fundamental and effective agreements.

Solemn commitments, however, are not enough... Our world demands of all government leaders a will which is effective, practical and constant, concrete steps and immediate measures for preserving and improving the natural environment and thus putting an end as quickly as possible to the phenomenon of social and economic exclusion, with its baneful consequences: human trafficking, the marketing of human organs and tissues, the sexual exploitation of boys and girls, slave labour, including prostitution, the drug and weapons trade, terrorism and international organised crime...

The number and complexity of the problems require that we possess technical instruments of verification. But this involves two risks. We can rest content with the bureaucratic exercise of drawing up long lists of good proposals – goals, objectives and statistics – or we can think that a single theoretical and aprioristic solution will provide an answer to all the challenges. It must never be forgotten that political and economic activity is only effective when it is understood as a prudent activity, guided by a perennial concept of justice and constantly conscious of the fact that, above and beyond our plans and programmes, we are dealing with real men and women who live, struggle and suffer, and are often forced to live in great poverty, deprived of all rights.

To enable these real men and women to escape from extreme poverty, we must allow them to be dignified agents of their own destiny. Integral human development and the full exercise of human dignity cannot be imposed. They must be built up and allowed to unfold for each individual, for every family, in communion with others, and in a right relationship with all those areas in which human social life develops – friends, communities, towns and cities, schools, businesses and unions, provinces, nations.

This presupposes and requires the right to education – also for girls (excluded in certain places) – which is ensured first and foremost by respecting and reinforcing the primary right of the family to educate its children, as well as the right of churches and social groups to support and assist families in the education of their children. Education conceived in this way is the basis for the implementation of the 2030 Agenda and for reclaiming the environment.

At the same time, government leaders must do everything possible to ensure that all can have the minimum spiritual and material means needed to live in dignity and to create and support a family, which is the primary cell of any social development. In practical terms, this absolute minimum has three names: lodging, labour, and land; and one spiritual name: spiritual freedom, which includes religious freedom, the right to education and all other civil rights.

Ask people what they need

This is the final statement of the Conference of European Justice and Peace Commissions from their recent Assembly where we were represented by Grace Buckley

We, the Conference of European Justice and Peace Commissions, held our General Assembly and International Workshops in Copenhagen and Malmö from September 25 – 28, 2015. During the International Workshops *European models of living together – experiences in Copenhagen and Malmö* commissions from twenty European countries explored issues involved with migrants, asylum seekers and integration of new comers. This focus is especially pertinent in the light of life threatening political crises, which have caused millions of Syrian, Iraqi and Eritrean peoples to flee to Europe from their homelands.

Our theme was: Ask people what they need. This is the first step in building a welcoming society; a society which grows when we respect the dignity of all human beings.

In Copenhagen, we visited a representative of the Danish Parliament, the Danish Institute of Human Rights, and Politikenshus, a media concern. Additionally, we attended a Panel Discussion *Danish national church and foreigners* where members of different Christian denominations and an Imam participated. In Malmö we visited the Islamic Center in Rosengård, Ögårdsskolan, a Muslim primary school; Sancta Maria Catholic Open College; and the Swedish Lutheran Church in Rosengård. We also saw Dialogforum, a project of the Malmö city anti-discrimination program; and Yalla Trappan, a work integration social enterprise, where we met people from many cultures and religious traditions.

Interestingly, our experience of the Danish and Swedish situations paralleled our local experiences as national commissions from other European countries. In this way the Danish and Swedish situations reflect a European experience of response to questions of migrants, asylum seekers and the integration of newcomers including refugees. During our encounters and discussions with people of Copenhagen and Malmö, three themes became apparent: addressing fears as well as giving hope, moral leadership and a long term-vision for society.

Fear was a common theme in our visits and discussions. This fear took at least three different forms: fear of losing culture and identity, fear that the welfare state will collapse when large numbers of foreigners overwhelm the system and fear that foreigners will take job opportunities of the local people. But we also encountered hope. This hope took the form of projects empowering women, training the

jobless, providing encounter opportunities and other opportunities for dialogue among diverse peoples.

In our discussions we also addressed a second theme: politicians and other opinion makers. Citizens as well as faith based and non-governmental organisations can be vital voices of moral authority and credibility. We were reminded during our workshops that opinion makers and social actors are critical contributors to building welcoming or inhospitable societies. Building welcoming societies is the responsibility of all the democratic and human rights oriented organisations and movements whose ethical foundations are based upon a core understanding of all humans as being of equal value.

We, members of *Justice and Peace Europe*, understand ourselves to be responsible for the promotion of welcoming societies. In his address to the US Congress on September 24, 2015 Pope Francis defined a good society as one, which, '... endures when it seeks, as a vocation, to satisfy common needs by stimulating the growth of all its members, especially those in situations of greater vulnerability or risk.'

Taking responsibility for fulfilling society's vocation means that we, members of *Justice and Peace Europe*, seek to:

- offer concrete facts and broader perspectives as response to fears and as a means to address arguments against welcoming societies;
- promote a welcoming society, by asking first those who are vulnerable or at risk what they need and by serving these needs;
- support and encourage politicians and opinion makers with credibility to make unambiguous statements and advance policies, which support the development of welcoming societies in Europe.

The Conference of European Justice and Peace Commissions (Justice and Peace Europe) is the alliance of 31 Justice and Peace Commissions in Europe, working for the promotion of justice, peace and respect for human dignity. Justice and Peace Europe contributes to raising awareness of the Catholic social doctrine in the European societies and the European institutions. Its General Secretariat is based in Brussels.



Visiting the Yalla Trappan integration social enterprise in Malmö

THE ABUSE OF LAW AND POWER

H L A Hart was one of the greatest twentieth century legal philosophers. During World War II, he worked in MI5. He saw clearly the need for 'something outside the official system by reference to which in the last resort the individual must solve his problems of obedience', as the following extract shows. It can be read as a commentary on the text 'my Kingdom is not of this world' (John 18:36)

So long as human beings can gain sufficient co-operation from some to enable them to dominate others, they will use the forms of law as one of their instruments. Wicked men will enact wicked rules which others will enforce. What is surely most needed in order to make men clear-sighted in confronting the official abuse of power, is that they should preserve the sense that the certification of something as legally valid is not conclusive to the question of obedience, and that, however great the aura of majesty or authority the official system may have, its demands must, in the end be submitted to a moral scrutiny. This sense, that there is something outside the official system by reference to which in the last resort the individual must solve his problems of obedience, is surely more likely to be kept alive among those who are accustomed to think that rules of law may be iniquitous, than among those who think that nothing iniquitous can anywhere have the status of law.

HLA Hart: *The Concept of Law* (2nd Edn (1994) Ch 9.



world toilet day

One third of the world's population lack access to the most basic toilet facilities. This is an affront to human dignity and justice.

Readers of the list of International Days in our Diary will note that 19 November is World Toilet Day. This is a development of the UN programme of Millennium Development Goals, which ends this year. This internationally agreed framework for improvement is composed of 8 goals and 18 targets. Goal 7, Target 10 is 'to halve by 2015 the proportion of people without sustainable access to safe drinking water and basic sanitation'. Important in its own right, the WHO points out that this goal is also a precondition for success in all the other goals.

The target which remains least achieved across the whole programme is the one for sanitation which is set to fall short by more than half a billion people. Part of the problem is that setting up decent toilet facilities is perhaps not so obvious as the value of setting up a well or pump. Then there is the embarrassment factor which leads us to relegate natural bodily functions and dysfunctions either to Latin and Greek (defecation and diarrhoea) or reverts to the language of infants (pee and poo). Ultimately, however it is a matter of justice and a basic human right.

What the UN and other studies have established is that 2.5 billion people, about 37 per cent of the world's population, still lack access to the most basic sanitation. Many readers will remember an era of shared toilets and outside toilets in their own lives. But about 1 billion people are forced to excrete in the open, because there are no facilities. Open defecation is one of the main causes of diarrhoea, which results in the deaths of more than 750,000 children under five every year. Similarly, 80% of diseases in developing countries are caused by unsafe water and poor and inadequate sanitation facilities. There is a cycle of disease caused by inadequate water supply and sanitation in shanty dwellings. But 70% of those who practise open defecation are in rural communities. And 90% of sewage in developing countries is discharged untreated, polluting the world's rivers, lakes and seas.

These statistics are horrifying enough in terms of basic hygiene. But the implications for human dignity are truly appalling. As usual, those who are at risk and who suffer most are women and young girls, particularly in societies where they are already exploited. The theme of UN General Secretary Ban Ki-moon's Message for World Toilet Day is uncompromising: *'We have a moral imperative to end open defecation and a duty to ensure women and girls are not at risk of assault and*

rape simply because they lack a sanitation facility.' Similarly, disabled people and those with special needs may find themselves totally at the mercy of circumstances.

The resources required are not great, especially when compared with the military budgets and distribution of wealth in many of the most laggard countries. The cost of providing basic water supply and adequate sanitation has been estimated at about \$150 billion (about 10% of annual military expenditure). But poor sanitation and water supply already result in economic losses estimated at US\$260 billion annually in developing countries, or 1.5% of their GDP. Doing nothing is very costly. The figures vary according to regions, but overall every \$1 spent on sanitation brings a \$5.50 return by keeping people healthy and productive.

Access to sanitation, the practice of good hygiene, and a safe water supply could save 1.5 million children a year. There is no shortage of options, but many are costly. When the Bill and Miranda Gates Foundation set up funding for a research project called *Reinvent the Toilet Challenge*, the major problem was not one of ideas or invention, but rather of cost.

The Gates Foundation challenge seeks a toilet that will remove germs from human waste and recover valuable resources such as energy, clean water, and nutrients; operate without connections to water, sewer, or electrical systems; costs less than US\$.05 cents per user per day; and promote sustainable and financially profitable sanitation services and businesses that operate in poor, urban settings.

This initiative is only one of many and has been criticised for aspects of its high – tech approach. The crucial elements for toilets are hygienic, but the need for privacy and security is also paramount. Water for cleaning and washing along with composting or other facilities to prevent the discharge of raw sewage are all considerations.

Without proper toilet facilities, people's dignity is curtailed and the health of the wider community compromised, as even God's pilgrim people in the desert realised (Deut 23:13). A comment attributed to various Fathers of the church states that 'inter faeces et urinam nascimur' (we are born between piss and shit). It is the mark of the growing infant to learn control of bodily functions. It is surely no less important that people in the developing world have the facilities to lead a safe, dignified and sanitary life.

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STUC St Andrew's Day Anti-Racist March and Rally

The STUC Black Workers' Committee is organising the annual St Andrew's day March and Rally on 28th November 2015. The theme of this year's march is 'No Racism: Refugees Welcome Here'. Gather 10.30am Glasgow Green, March off 11am and Rally 12 Noon at the Glasgow Film Theatre.

The Black Workers' Committee is encouraging other organisations to hold an event relating to the theme in the fortnight around the march at the end of November/ early December. If you are organising an event and you would like it included in the St Andrew's Day schedule of events which will be advertised online by the STUC, please send details of the event to hmartin@stuc.org.uk

Children's War Museum

Brian Devlin has asked us to issue a Venue Appeal for three exhibitions which all deal with issues of concern for Justice and Peace

The Children's War Museum presents children's experience of war from across the world through their own voices and creativity.

We are trying to find venues for three exhibitions at the moment. Schools, churches, youth groups, community centres, libraries or small galleries would be suitable.

Young Lens are a group of young people from Syria who have been documenting their experience of war and siege in Aleppo, Homs and Yarmouk refugee camp. Several members of the group have been arrested and have disappeared. Their photographs are an important record of the war's impact on young Syrians.

Children in Palestine is a photographic project which was developed by young people and professional photographers. It is supported by the Palestinian Children's Relief Fund and has been shown in Ramallah and Dubai. We would like to bring the children's work to the U.K.

Dr Korczak was an advocate of children's rights, an educator and children's writer. He ran the orphanage in the Warsaw ghetto and accompanied the children on their journey to Treblinka. The Jewish Museum has an exhibition about his life and work which we would like to bring to Scotland. His work was posthumously adopted by the UN convention on children's rights.

Pope John Paul II recognised the importance of his work. Dr Korczak's contribution to children's rights has been widely recognised but he is not well known in the U.K.

I am very keen to hear from any group or individual who might be able to provide a venue for these exhibitions. I can be contacted at: Eildon@hotmail.co.uk or telephone 01896 756402.

Brian Devlin



This photo is from a collection on the Young Lens Facebook page

International Day for the Elimination of Violence against Women 25 November

The UN website for this day list the following reasons for observing this day

- Violence against women is a human rights violation
- Violence against women is a consequence of discrimination against women, in law and also in practice, and of persisting inequalities between men and women
- Violence against women impacts on, and impedes, progress in many areas, including poverty eradication, combating HIV/AIDS, and peace and security
- Violence against women and girls is not inevitable. Prevention is possible and essential
- Violence against women continues to be a global pandemic.

From 25 November, the International Day for the Elimination of Violence against Women, to 10 December, Human Rights Day, the 16 Days of Activism against Gender-Based Violence Campaign is a time to galvanise action to end violence against women and girls around the world.

The date of 25 November was chosen to commemorate the Mirabal sisters, three political activists from the Dominican Republic, who were brutally assassinated in 1960 during the Rafael Trujillo dictatorship (1930-1961).



16 Days of Activism Against Gender-Based Violence Campaign: 25 November – 10 December

This year's theme is 'From Peace in the Home to Peace in the World: Make Education Safe for All!'

The year 2015 marks the 24th year of the 16 Days of Activism Against Gender-Based Violence Campaign, initiated in 1991 and coordinated by the Centre for Women's Global Leadership. Participation in the Campaign has seen over 5,478 organisations, policymakers, governments, UN agencies and countless individuals from over 180 countries worldwide. Each year Scottish Women's Aid put together a calendar of events to support the 16 days of activism. Visit their website at www.scottishwomensaid.org.uk

'Everyone has a responsibility to prevent and end violence against women and girls, starting by challenging the culture of discrimination that allows it to continue.'

UN Secretary-General Ban Ki-moon

NEWSBRIEF

Cost of the School Day: The report from the Cost of the School Day project is now available. This project by the Poverty Leadership Panel, delivered by Child Poverty Action Group (CPAG) in Scotland in partnership with Glasgow City Council Education Services examined the pressures of the school day on family budgets and how insufficient income creates unequal access to opportunities or poverty related stigma and difference. Read more at <http://tinyurl.com/qx9gnt2>

The impact of welfare reform on Scotland: Reports highlight financial losses of welfare reform in Scotland. Sheffield Hallam University has collated four reports on the financial impact of welfare cuts in Scotland at national, regional, local authority and neighbourhood level. The report concludes the changes to be 'lots of pain for not much gain'. Read the report at <http://tinyurl.com/nbmecvo>

White Poppies for Peace: A flier for the poppies was enclosed with last month's magazine. There is still time to order the white poppies, especially if you do it on-line. We have a limited supply of white poppies in the office which are available on a first come first served basis.

Living Wage Week 1st to 7th November. Living Wage Week takes place each year during the first week of November. The week is a UK-wide celebration of the Living Wage and Living Wage Employers. There are a number of events across Scotland during the week kicking off with the announcement of the new Living Wage on Monday 2nd November. More information at www.scottishlivingwage.org/living_wage_week/living_wage_week

Scottish Government commissions new study into funeral poverty: Social Justice Secretary Alex Neil has asked the Scottish Working Group on Funeral Poverty working with Citizens Advice Scotland, to come up with a series of recommendations to address the rising costs of funerals. The Scottish Government highlighted figures released on 5 October in Royal London's National Funeral Cost Index which found that funeral costs averaged at £3,481 compared to £1,815 in 2005, which is a 92 per cent increase in Scotland. Scottish Ministers said rising costs were due to pressures on burial space, changes to regulation and rising charges. Costs are expected to continue to rise in the coming years.

'Let's TTIP the scales' – success for Stop TTIP: On 7 October the self-organised European Citizens' Initiative (ECI) symbolically handed over 3.2 million signatures to the European Commission at their Brussels headquarters. Stop TTIP activists from all over Europe placed many kilos of papers full of Stop TTIP signatures onto a giant scale – until such time as the citizens' voices outweighed the corporate interests represented through sand bags placed on the opposite side.

TTIPing Away the Ladder: a new report by the Trade Justice Movement. While politicians, campaigners and development agencies met in New York for the launch of a broad series of goals aimed at eradicating poverty by 2030, a new report from the Trade Justice Movement argues that any potential progress made by the Sustainable Development Goals (SDGs) would be fatally undermined by the impacts of a proposed free trade deal between the EU and USA – the Transatlantic Trade and Investment Partnership (TTIP). Read the full report on the J&P website.

EU: ban the import of blood timber now! Lush rainforest covers much of the Central African Republic (CAR). The country is part of the Congo Basin, home to lowland gorillas and forest elephants. An ugly civil war is raging in the CAR, yet loggers operate with impunity amidst the violence. By paying millions in protection money to brutal militias, the logging companies are funding the torture, rape and killing of thousands of innocent civilians. The European Union is the number-one market for the CAR's blood timber. Let's not stand for it any longer: tell the EU to ban timber imports from the CAR. Read more and take action at <http://tinyurl.com/pkuy7bb>

Watford's Quiet Heroes: DVD that tells the stories of three men who refused the call to fight in World War 1. They heard a call 'above the roar of the guns'. Were they right to follow it? What became of them and why were they so reviled? The film raises questions about patriotism, politics and religion that are as relevant today as they were a century ago. The film and additional material are suitable as a stimulating educational resource in different areas of the secondary curriculum. Professionally made by Quakers in Watford, £12.00 plus postage. Find out more at Concord Media www.concordmedia.org.uk

Christmas Greeting Cards Campaign: Every year Justice and Peace promotes the Christmas Greeting Cards Campaign organised by Action by Christians Against Torture (ACAT). Cards and messages of support can bring hope to those

suffering torture, imprisonment or persecution because of their faith or their work as human rights defenders. Details of the Christmas Greetings Campaign will be available from the ACAT Office early in November. The 2015 Christmas Greetings Campaign List from ACAT will be published in November on their website www.acatuk.org.uk As soon as the list is available we will put it on the Justice and Peace website.

Up to 2 million people to drop off the electoral register: They will join another 8 million who are not on the register at all. That's 10 million people, or 1 in 5 of all eligible adults who won't be able to vote. These changes are happening because the Government is rushing changes to the way we register to vote, against the advice of its election watchdog, the Electoral Commission. What's more, our Parliamentary seats are about to be redrawn too (reducing the number of MPs from 650 to 600). Crucially, these will be based on the 1 December electoral register ... which is about to lose nearly 2 million people. Find out more at <http://action.hopenothate.org.uk/page/s/voter-registration-drive>

The Edinburgh Ethical Christmas Fair (November 21 – Christmas Eve) will be held at Ocean Terminal, on the first floor overlooking the Britannia. With Green Santa making regular surprise visits, festive background music, exhibitors and products coming across the world, this event provides Edinburgh a unique ethical shopping experience; fair trade, ethical, environmental and locally sourced/made gifts under one great roof. To find out more or book a stall email tania@handupevents.co.uk

Fairtrade Fortnight 2016 Producer Tours: Fairtrade Fortnight 2016 will be from the 29th February to the 13th March and it's never too early to start planning! This year's theme is the Big Fairtrade Breakfast. The Scottish Fairtrade Forum are taking requests from towns, groups, schools etc., who would like a visit from the producers. They haven't confirmed which producers will be visiting in 2016 but they would like to start collecting requests now to be able to fulfil as many as possible. Please email info@sftf.org.uk as soon as possible if you would like a visit. It would be helpful if you were able to include any potential dates and times, what kind of event you might be planning and if there is any specific kind of producer you would be interested in hearing from or equally if you would be happy with anything! They SFTF will confirm which requests they will be able to fulfil in the New Year.

Reflection for Prisoners' Week

It is only in the last two hundred years or so that society has actually imprisoned those it considered criminals. It is often said that the measure of a society can be seen in the way it treats its poorest members. The same principle holds even more true for the way a society treats its prisoners.

A recent report from Shelter Scotland looked at the relationship between those who have been in prison and homelessness. The salient facts are as follows:

6% of statutory homeless applications in Scotland came from people leaving prison, a far higher proportion than in the rest of society. Of those released from prison, 30% do not know where they are going to live after their release. In addition, two thirds of those who were homeless after their release from prison go on to re-offend. Research has also shown a reduction in re-offending of as much as 20% for those who had stable accommodation on their release compared to those who do not.

This year Prisoners' Week takes place 15-21 November. There are resources available online at www.prisonersweek.org. But it might also be a good time to gear up for reflection, either individually or in your group.

Earlier this year, I read a piece by Dennis Chaleen, a judge in Minnesota. The US has the largest incarceration rate in the world – 716 prisoners for every 100,000 of the population (about five times the rate in Scotland). Judge Chaleen's guiding principle is that the one thing you must avoid in

sentencing, at all costs, is punishment. If he can avoid sending someone to jail after an interview, he tries to fit them into a community programme which will reinforce the dignity of all. Here is his reflection.

Prisoners

We want them to have self worth, so we destroy their self worth

To be responsible, so we take away all responsibility

To be part of our community, so we isolate them from the community

To be positive and constructive, so we degrade them and make them useless

To be non violent, so we put them where there is violence all around

To be kind and loving people, so we subject them to hatred and cruelty

To quit being tough guys, so we put them where the tough guy is respected

To quit hanging around losers, so we put all the losers under one roof

To quit exploiting us, so we put them where they exploit each other

We want them to take control of their own lives own their own problems and quit being parasites, so we make them totally dependent on us.

World AIDS Day

The following material has been taken with permission from the excellent resource provided by the Church of Scotland.

World AIDS Day is held on the first of December each year and is an opportunity for people worldwide to unite in the fight against HIV, to show their support for people living with HIV and to commemorate people who have died as a result of the virus. World AIDS Day was first held in 1988.

Since the virus was discovered in the 1980s, over 30 million people world-wide have died from HIV – or AIDS – related diseases. Globally, there are estimated to be over 34 million people today living with HIV; two-thirds of those affected are in sub-Saharan Africa, though there are few countries in the world where there are not people living with HIV. In the UK there are over 100,000.

These days, fewer people are dying and education is helping people to be more aware of the issues presented by HIV. Even so, in 2011 there were 1.7 million deaths and 2.5 million new infections worldwide.

There is still no cure for or vaccination against HIV. In recent years, however, antiretroviral medication has been available; if taken regularly it allows people living with HIV to lead a relatively normal life. However, these ARVs are dependent on people being able to access them, and governments being

able to provide them. Currently, the Global Fund to fight AIDS, TB and Malaria enables about 50% of those who need the ARVs to get them.

The other huge challenge facing people living with HIV is the stigma and discrimination which so often come with an HIV Positive diagnosis. Today, many scientific advances have been made in HIV treatment, there are laws to protect people living with HIV and we understand so much more about the condition. But despite this, people do not know the facts about how to protect themselves and others from HIV.

Also, stigma and discrimination remain a reality for many people living with HIV. World AIDS Day is important as it reminds the public and Government that HIV has not gone away – there is still a vital need to raise money, increase awareness, fight prejudice and improve education.

For more information, resources and prayer, see www.churchofscotland.org.uk/speak_out/hiv_programme/world_aids_day and <http://tinyurl.com/p4ysjaz>



OCTOBER

- 24 Disarmament Week
- 31 CAAT Conference – Ending the arms trade in Scotland

NOVEMBER

- 1 Living Wage Week
- 1 Speaker tour: Stop the Transatlantic Trade deals! – Dundee
- 5 World Community Day
- 6 International Day for Preventing the Exploitation of the Environment in War and Armed Conflict
- 8 Inter-Faith: Women & Religion – discussion and reflection
- 9 Berlin Wall opened 1989
- 9 Conference: Inequality – Closing the Gap Internationally and in Scotland. – Glasgow
- 10 1995 – Nine Nigerian environmentalists and human rights activist hanged
- 13 Death of Karen Silkwood 1975
- 15 Prisons Week
- 16 International Day for Tolerance
- 16 1989: Six Jesuit Priests and two co-workers murdered in El Salvador.
- 19 World Toilet Day
- 20 Universal Children's Day
- 25 International Day for the Elimination of Violence Against Women
- 25 16 Days of Activism Against Gender-Based Violence Campaign
- 28 Scotland's Climate March – Edinburgh
- 28 STUC St Andrew's Day Anti Racist March and Rally – Glasgow



Tim Silverwood - Environmentalist

NOVEMBER (CONTINUED)

- 29 Solidarity Gathering Dungavel
- 29 UN International Day of Solidarity with the Palestinian People
- 29 The United Nations Climate Change Conference in Paris begins

DECEMBER

- 1 World AIDS Day
- 2 International Day for the Abolition of Slavery
- 5 World Soil Day
- 9 International Anti-Corruption Day
- 10 Human Rights Day
- 18 International Migrants Day
- 20 International Human Solidarity Day

Full details and links on the events page of our website www.justiceandpeacescotland.org.uk/EventsDiary.aspx

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