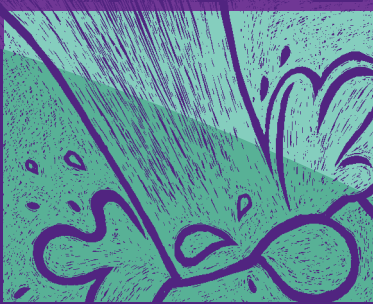


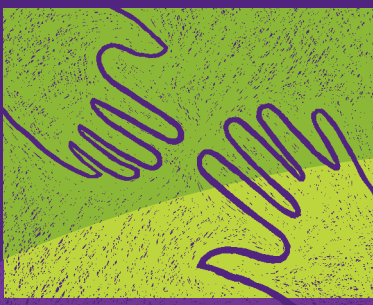
JUSTICE AND PEACE SCOTLAND  
POLICY STATEMENT



Trade Justice



Clean Drinking Water



Asylum and Immigration

# Trade Justice

## 1. Introduction

- 1.1 Trade Justice is one of the Commission's policy priorities. This paper sets out the principles which inform the Commission's position on trade justice, the issues on which it will focus and the action it will take.
- 1.2 The paper is based on analysis carried out by the networks of Catholic aid agencies, CIDSE (International Co-operation for Development and Solidarity) and Caritas Internationalis, of which our sister agency SCIAF is a member,<sup>1</sup> and on Trade and Solidarity, a statement of the Catholic Bishops' Conference of England and Wales and the Catholic Bishops' Conference of Scotland.<sup>2</sup>
- 1.3 The Commission's position on international trade is based on Catholic Social teaching on human development, which holds that trade is a means to development for all humanity, and not just an end in itself.
- 1.4 Pope Paul VI clarified this principle in 1967 when he wrote: "God intended the earth and everything in it for the use of all human beings and peoples. Thus under the leadership of justice and in the company of charity, created goods should flow fairly to all. All other rights, including the rights of property and free trade, are to be subordinated to this principle...."<sup>3</sup>
- 1.5 In 1979, the bishops of Latin America further elucidated this standard in their call for "a preferential option for the poor". In the context of trade, this means that trade justice must embody measures to benefit the poorest people and countries, which are weighed down by enormous disadvantages.
- 1.6 In his message for Lent in 2003, Pope John Paul II spoke of the common good in relation to global poverty: "faced with the tragic situation of persistent poverty which afflicts so many people in our world, how can we see the quest for profit at any cost and their lack of effective, responsible concern for the common good have concentrated immense resources in the hands of a few while the rest of humanity suffers in poverty and neglect?... Our goal should not be the benefit of the privileged few, but rather the improvement of living conditions of all."
- 2.2 There is an urgent need for a new system of trade rules which place trade at the service of human development. In their statement on trade and solidarity, the Bishops acknowledge that trade is a complex and contested issue. They highlight three main issues
- Reform of the World Trade Organisation so that human development and the interests of the poor are at the heart of its agreements.
  - The right of poor countries to protect their industries and regulate their business, and not be forced to open their markets.
  - The need for rich countries to reform their subsidy regimes, particularly the EU's common Agricultural Policy, which allows goods to be overproduced and dumped below the cost of production on poor countries.
- 2.3 In addition, the bishops commend the fair trade movement as an exercise in solidarity and personal responsibility.

## 3. Action

- 3.1 These issues are reflected in the work of SCIAF, particularly in relation to trade and agriculture. Most of the world's poorest, on whose behalf SCIAF campaigns, are subsistence farmers. The Commission, together with SCIAF, is a member of the Trade Justice Movement (TJM), a coalition of over 50 agencies which is campaigning for trade justice-not free trade-with the rules weighted to benefit poor people and the environment. The TJM identifies specific campaign actions which their members promote through their networks.
- 3.2 The Commission will therefore continue to focus on the broad issues identified by the Bishops alongside SCIAF, and take action as part of the Trade Justice Movement.
- 3.3 The Commission will campaign alongside SCIAF as part of the TJM. In addition to TJM campaign actions, it will do the following:
- Promote SCIAF's campaign materials to Justice and Peace supporters.
  - Develop liturgical material on trade and provide opportunities for reflection.
  - Publish a summary of Catholic Social Teaching and trade.
  - Consider including the issue of development and trade justice in the annual letter on Justice and Peace.
  - Encourage Justice and Peace supporters and churches to use and promote fair trade goods

## 2. The Case for Trade Justice

- 2.1 The Commission believes that trade is an essential part of a successful development strategy, which should aim to eradicate poverty and promote human rights, especially the right to food. International trade could increase growth, enhance the full enjoyment of economic, social and cultural rights, and contribute towards meeting the Millennium Development Goals, internationally agreed targets for halving the number of people living in absolute poverty by 2015.

<sup>1</sup> Global Trade at the Service of Human Development CIDSE/Caritas Internationalis 2003

<sup>2</sup> Trade and Solidarity: A Statement of the Catholic Bishops' Conference of England and Wales and the Catholic Bishops' Conference of Scotland

# Water

## 1 Introduction

*“No single measure would do more to reduce disease and save lives in the developing world than bringing safe water and adequate sanitation to all.”*

UN Secretary-General Kofi Annan

- 1.1 The Justice and Peace Commission has chosen as one of its priority areas the issue of clean drinking water from the Millennium Development Goals (MDGs). The MDGs state that by 2015 they will ‘Reduce by half the proportion of people without sustainable access to safe drinking water.’ 1.1 billion people lack access to safe water, roughly one-sixth of the world’s population, and 2.4 billion or 40 per cent of the world’s people lack access to adequate sanitation services.
- 1.2 Unsafe water and sanitation cause an estimated 80 per cent of all diseases in the developing world.
- 1.3 Some 6,000 children die every day from diseases associated with unsafe water and poor sanitation and hygiene.
- 1.4 Women and girls tend to suffer the most as a result of the lack of sanitation facilities.
- 1.5 One flush of a Western toilet uses as much water as the average person in the developing world uses for a whole day’s washing, drinking, cleaning and cooking.
- 1.6 The average Scottish household uses 500 litres of drinking quality water each day.

## 2 Bible and Catholic Social Teaching on Water

- 2.1 Isaiah speaks of the absence of water as a basic impoverishment “The poor and homeless are desperate for water, their tongues parched and no water to be found. But I’m there to be found, I’m there for them, and I, God of Israel, will not leave them thirsty” (41:17).
- 2.2 Jesus promises a holy relationship that never ends, “The water I give will be an artesian spring within, gushing fountains of endless life (John 4:10-28).
- 2.3 Water by its very nature cannot be treated as a mere commodity among other commodities. Catholic social thought has always stressed that the defence and preservation of certain common goods, such as the natural and human environments, cannot be safeguarded simply by market forces, since they touch on fundamental human needs which escape market logic (cf Centesimus Annus, 40)

- 2.4 Water has traditionally been a State responsibility in most countries and viewed as a public good... Being at the service of its citizens, the State is the steward of the people’s resources which it must administer with a view to the common good. (Cardinal Martino at Third World Water Forum, Kyoto, March 2003)

## 3. Water and Profit

- 3.1 Just 5% of water services are currently supplied by the private sector. But under a set of international trade rules called the General Agreement on Trade in Services (GATS), the UK Government, as part of the European Union (EU), is pushing for water supplies to be handed over to big business the world over.
- 3.2 For big business water is pure profit: global water markets, worth up to £480 billion, are dominated by European companies. In fact the world’s top two private sector water companies, Vivendi and Suez (both French), control 70 per cent of all private water services between them.
- 3.3 Foreign companies, who are primarily responsible to their shareholders back home, are unlikely to make the cuts in profits that are necessary to ensure universal access to water. In contrast, not-for-profit water providers use the profits made in more affluent areas to subsidise water supplies to poor communities - a mechanism called ‘cross-subsidisation’.
- 3.4 Foreign company involvement in water provision has caused grave problems in many countries. Typically, water rates have risen far beyond the reach of poor households, leaving them without access to clean water. Source WDM

## 4. Action

- 4.1 Several strong targets have been set to spur action and guide the way forward. World leaders at the United Nations Millennium Summit agreed to halve by 2015 the proportion of people without access to safe drinking water. At the 2002 Johannesburg Summit, they reaffirmed that commitment and added a corresponding target to halve the proportion of people lacking access to basic sanitation by the same year.
- 4.2 To reach these goals is a huge endeavour, requiring substantial resources and co-ordinated action, not just from governments but also from people who use water and those who invest in this precious resource, especially at the national level.
- 4.3 There are many things that we can do at the individual level:
- 4.4 Conserving our own use of water at home

- 4.5 Supporting projects for clean drinking water in developing countries
- 4.6 Joining in campaigns against the privatisation of water in poor countries
- 4.7 One major symbolic act might be to question the usefulness of bottled water. It is a consumer item and fashion accessory which can cost a thousand times more than tap water which is at least as pure in the UK.
- 4.8 In schools and justice and peace groups, look at the difficulties some people in the world have getting access to clean drinking water.
- 4.9 Compare it with the waste and extravagant use of water in this country.
- 4.10 The Commission will seek to find common cause with organisations such as WaterAid and the World Development Movement to support and enhance campaigns about water security.

*'I was a stranger and you welcomed me ...'*

## Asylum and Immigration Policy

### 1. Introduction

- 1.1 The Justice and Peace Commission has been particularly concerned over the last few years about the fate of asylum seekers. This is due in no small part to our former Bishop President, Bishop John Mone and local Justice and Peace activists. The Commission has received a high profile on this issue and it is right that we should now be formulating a policy on the entire area of asylum and immigration.
- 1.2 Taking as our inspiration the words of Jesus 'I was a stranger and you welcomed me ...Whenever you did this to one of the least of my brothers you did it unto me.' (Matthew 25:35-36, 40) The Commission is looking for ways to make the stranger welcome.
- 1.3 The Catechism of the Catholic Church also informs us that, 'The more prosperous nations are obliged, to the extent they are able, to welcome the foreigner in search of security and the means of livelihood which he cannot find in his country of origin. Public authorities should see to it that the natural right is respected that places a guest under the protection of those who receive him.'<sup>4</sup>

- 1.4 In the encyclical *Pacem in Terris* Blessed John XXIII states, 'Every human being must also have the right to freedom of movement within the confines of his own country, and, when there are just reasons for it, the right to emigrate to other countries and take up residence there. The fact that one is a citizen of a particular state does not detract in any way from his membership of the human family, nor from his citizenship in the world community and his common tie with all men.'<sup>5</sup>
- 1.5 Pope John Paul II spoke many times in favour of better treatment for asylum seekers, for example '... it is necessary to restate that, for all migrants or refugees, as for all other human beings, rights are not based primarily on judicial membership in a determined community, but prior to that, on the dignity of the person.'<sup>6</sup>
- 1.6 We also recall the words of the late Cardinal Thomas Winning when he said, 'The acid test of Christianity on this issue lies in Jesus' words, 'I was a stranger and you made me welcome ... As citizens we must ask ourselves, "Are we making these strangers welcome?"'<sup>7</sup>
- 1.7 This report seeks to set out some priorities for the Commission as well as setting out action points which will form the basis for our campaign on asylum and refugees.

### 2. Treatment of Asylum Seekers

- 2.1 The Justice and Peace Commission calls on the government to implement policies that respect the dignity of asylum seekers and refugees; that recognise their rights under international treaties and which demonstrate that the stranger is welcome in our midst. The United Kingdom government is a signatory to many human rights treaties. The relevant ones are; The Universal Declaration of Human Rights (1948); The UN Convention on Refugees (1951) and the Protocol Relating to the Status of Refugees (1967); The International Covenant on Civil and Political Rights (1966); The International Covenant on Economic, Social and Cultural Rights (1966); The UN Convention on the Rights of the Child (1989); The International Convention on the Elimination of All Forms of Racial Discrimination (1979); The Convention against Torture and Other Forms of Cruel, Inhuman or Degrading Treatment or Punishment (1984); The European Convention for the Protection of Human Rights and Fundamental Rights (1957); and The European Charter on Fundamental Rights (2000). There is also The International Convention on the Protection of the Rights of Migrant Workers and Members of their Families (1990); the UK government is not a signatory to this convention. We believe that the UK government should sign up to this convention and make sure that it fulfils its obligations under the treaties and convention which it has already signed.

<sup>4</sup> The Catechism of the Catholic Church n.2241

<sup>5</sup> *Pacem in Terris*, n.25

<sup>6</sup> Address to the International Catholic Migration Commission 1990.



- 2.2 We recognise that people do not leave their homes lightly and believe that those who seek asylum are often making a desperate plea for help. People seek asylum for a variety of complex reasons such as persecution for political, religious, ethnic or social reasons, or war, or environmental disasters, or environmental catastrophe. We believe that the UK government should review its entire asylum policy and ensure that all genuine asylum seekers are given asylum.
- 2.3 The Justice and Peace Commission has been calling for fairer treatment of the children of asylum seekers and has raised many concerns about the detention of children in the Dungavel Detention Centre. We call for an end to the detention of children and families in prison-like facilities.
- 2.4 As well as having concerns about the detention of children we have concerns about the overall detention policy for all asylum cases. We believe that the detention of asylum seekers should be used only as a last resort and that it should only be used for the briefest possible time. The present detention policy has no logical basis and has been applied arbitrarily, thereby undermining the government's policy on asylum in general.
- 2.5 We would draw attention to various reports which suggest that Scotland is in need of more migrants to provide skilled workers. We welcome the 'Fresh Talent Initiative' of the Scottish Executive and the Home Office. We welcome migrants to Scotland. This scheme allows skilled workers to emigrate to Scotland. At the same time we are currently denying asylum to many skilled people who are willing to contribute to Scotland's future. We would ask the Scottish Executive and the Home Office to look again at making this scheme open to those who are denied asylum but who also feel that they cannot return to their homeland.
- 2.6 We believe that many of the problems and concerns expressed about asylum seekers are a result of the irresponsible nature of much of the debate about asylum. As Cardinal Winning said all involved in public life should 'be especially careful not to play on the fears of the host communities.' We call upon all politicians and the media to engage in reasonable and serious debate about asylum and we believe that they should avoid the exaggerations and hype which have characterised much of the debate around asylum and immigration thus far.
- 2.7 Many asylum seekers are claiming asylum as a result of international policies which exploit them or bring about unjust situations which lead people to leave their homes. We must bear in mind that most asylum seekers are to be found in the developing world and that most asylum seekers are seeking asylum as a result of conflict. Therefore, we must have a concern for international politics. The Justice and Peace Commission will continue to work for international policies that promote justice and peace, social justice and human rights and thereby limit the necessity of people claiming asylum.
- 2.8 We are also concerned about the plight of migrants, both legal and illegal, in our country. Many migrants both legal and illegal are exploited in our country, especially in the agricultural sector. As consumers we are partly responsible for the treatment of those who produce goods for us, we must take an interest in how goods are produced. The Justice and Peace Commission will promote policies which highlight our responsibility as consumers. If we purchase products which are produced by illegal migrants, then, as indirect employers we are in some ways responsible for their treatment. The Justice and Peace Commission will work to highlight ill-treatment of migrant workers and will seek to remind businesses of their responsibility not to exploit illegal workers. This is true whether the business is the direct employer or not.

### 3. Action

- 3.1 The Justice and Peace Commission will promote acceptance of asylum seekers and refugees in our country. We will work with other people of good will to highlight the truth behind the statistics.
- 3.2 We will lobby politicians at all levels in support of fairer treatment of asylum seekers. We will lobby the UK government to sign up to all relevant international treaties.
- 3.3 We will produce campaigning material for Justice and Peace activists, parish groups, diocesan groups and people of good will, to encourage lobbying of MPs and other politicians. We will lobby for the fair treatment of asylum seekers and for a welcome to be given to the 'stranger in our midst.'
- 3.4 We will attempt to redress any false media claims about asylum seekers, refugees and immigrants. The National Office will facilitate a media watch operation in co-operation with the Scottish Refugee Council.
- 3.5 We will encourage parishes to develop policies which are welcoming of the 'stranger in our midst.'
- 3.6 We will encourage people to support the work of agencies which provide practical help to asylum seekers and refugees, whether in terms of advice or material help.

Justice  
& Peace  
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*Ceartas agus Sith*

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