

diarydiary

APRIL

19 **Trade Justice Day of Action** at German Consulate, Edinburgh and Embassies throughout Europe. Details www.tjm.org.uk

MAY

1 **St Joseph the Worker, International Workers Day**
 3 **World Press Freedom Day**
 13-19 **Christian Aid Week**
 16 **World Debt Day**
 29 **International Day of United Nations Peacekeepers**

JUNE

2 **G8 Germany 2007**, Rostock Rally. Details newsbriefs
 2 **The World Can't Wait**, UK mobilisation against poverty, London.
 2-10 **Stop the Arms Trade Week**. Details CAAT www.caat.org.uk
 5 **World Environment Day** - theme: Climate Change <http://www.un.org/Depts/dhl/environment/index.html>
 6-8 **G8 Summit Heiligendamm**, Germany.
 10 **Day of Prayer Against the Arms Trade** →
 12 **World Day Against Child Labour**
 16 **National Anti-Slavery Celebration**, Blantyre, South Lanarkshire. Details to follow
 18-24 **Refugee Week**
 20 **UN World Refugee Day**

JULY

7 Mid-point of the **Millennium Development Goals**

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

campaign against the arms trade christian network: day of prayer

Remember those who are in prison, as though you were in prison with them. Remember those who are suffering, as though you were suffering as they are. Hebrews 13:3 (GNB)

The Campaign Against Arms Trade's (CAAT) Christian Network's Annual Day of Prayer takes place this year on 10th June and the focus is on the Kingdom of Saudi Arabia. The human rights situation in Saudi Arabia is described by Amnesty International as dire and by the Foreign & Commonwealth Office as a serious cause for concern. Christian Solidarity Worldwide is concerned at the persecution of the Shia Muslim minority and Christian foreign nationals within its borders, while Open Doors UK comments on the deplorable state of religious freedom, ranking the regime as second only to North Korea in its 2007 World Watch List of 50 persecuting countries. Yet despite these human rights abuses, our government continues to back arms sales to the Kingdom and in December curtailed a Serious Fraud Office investigation into BAE Systems dealings with the regime so as not to jeopardise the sale of 72 fighter planes to the Saudi Air Force. (To read the latest on CAAT's legal challenge to the government's action, go to www.caat.org.uk and follow the links).

As Christians we are called to stand with, and pray for, those who suffer injustice like our sisters and brothers who are being persecuted for their faith (Heb 13: 3). We must expose the corruption, deceit and hypocrisy surrounding arms deals and the fundamental immorality of a trade that diminishes the lives of those created in God's image in the 'two-thirds world'. I hope you will encourage your Church or J&P group to take part on 10th June (or on another Sunday). To help you in your planning, we have produced a Day of Prayer pack (containing background briefing notes, ideas for worship and other useful material). Order your free copy from:

Alun Morinan
 CAAT Christian Network Co-ordinator
 11, Goodwin Street
 London N4 3HQ

www.justiceandpeacescotland.org.uk

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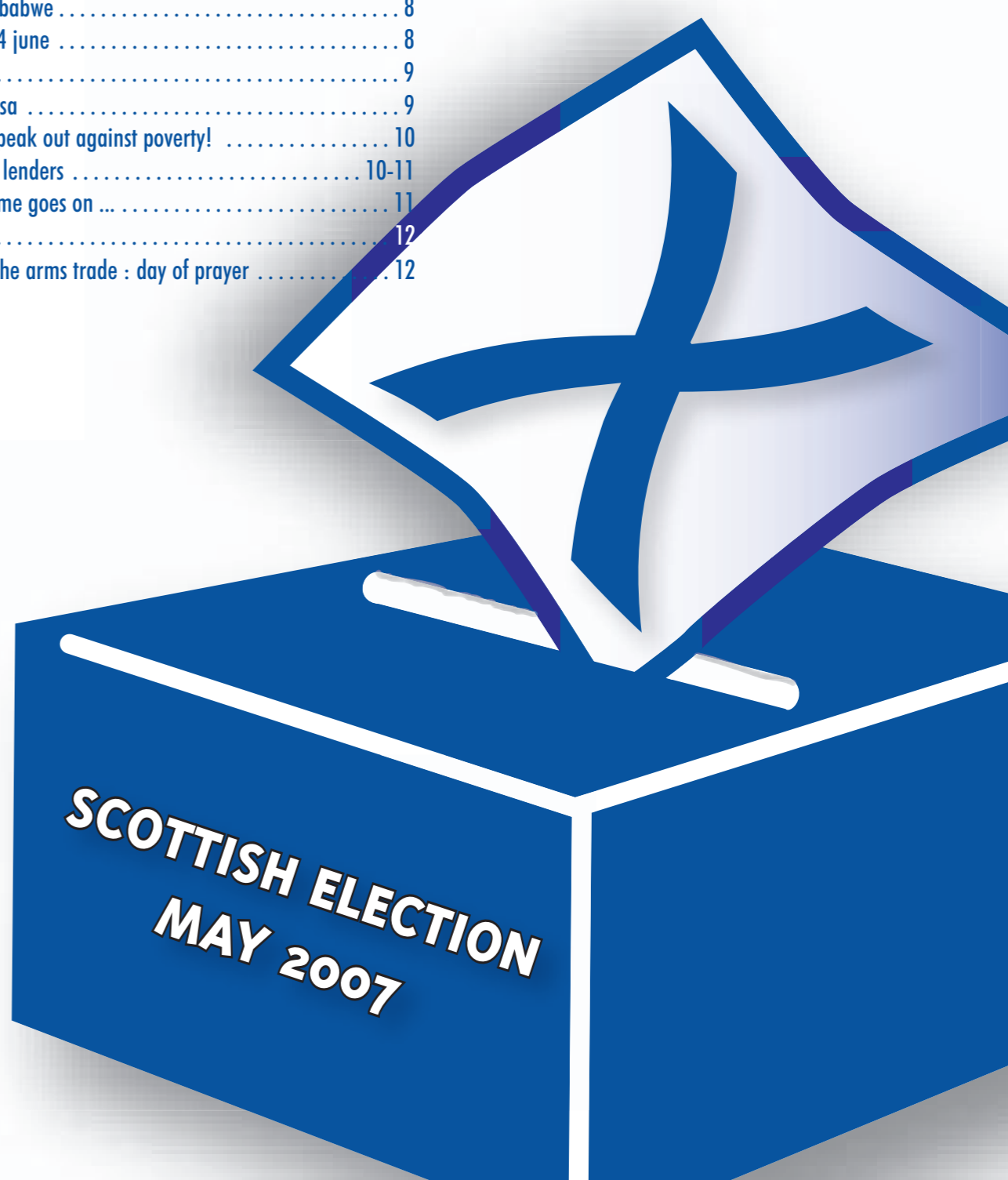
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Magazine 12

an inspiring example



Among the candidates for this year's Nobel Peace Prize is a 97 year old Polish woman. Her story is at once inspiring and terrifying, courageous and self effacing. It is a story of hideous, routinised evil; and unbearable moral choices.

The story begins in the Warsaw Ghetto set up by the Nazis in 1940. For the next year 380,000 Jewish people were incarcerated in barely human conditions. During the next year and a half, disease, particularly typhoid and starvation (rations for Jews were officially limited to just 184 calories per day, as opposed to 1,800 for Poles and 2,400 for Germans in Warsaw) ravaged the population. More Jewish people were transported into the ghetto.

In the 52 days between July 22, 1942 and September 12, 1942 about 300,000 people were taken to the Treblinka extermination camp or murdered on the spot.

Irena Sendlerowa was a Catholic and a member of Zegota, a resistance organisation set up to rescue Jews by the Polish government in exile in London. She worked in the Warsaw health department as a nurse and had permission to enter the ghetto. In solidarity with the Jewish people she wore the star of David armband inside the ghetto. She organised a small group of social workers to smuggle young children out.

It was a terrible moral dilemma of last resort. Parents knew that this was probably the only way (and not a certain one) that their children might survive. And yet what parent would willingly want to give up a child? *'We witnessed infernal scenes. Father agreed but mother didn't. Grandmother cuddled the child most tenderly and, weeping bitterly, said, "I won't give away my grandchild at any price."... We sometimes had to leave such unfortunate families without taking their children from them. I would go there the next day... and often found that everyone had been taken away to the railway siding for transport to the death camps.'*

The children were smuggled out in sacks, suitcases, in lorry toolboxes and even under stretchers in ambulances. Once out of the ghetto they would be fostered out to sympathetic supporters who kept them, often at great risk. They would have to learn Polish and Catholic prayers in order to maintain the deception. In some cases, the children would be moved to another family for their own safety, prompting one bewildered child to ask *'How many mummies can you have?'*

Irena kept a double record of all these children. Written on cigarette papers and stored in two bottles buried in a friend's garden. After the war, these records were handed over to

Jewish refugee organisations; but in so many cases the entire family had been murdered. Nevertheless, over 2,500 children were saved.

Irena herself was rounded up by the Gestapo in 1943. Tortured by having her legs and feet broken, she remembers *'I still carry the marks on my body of what those 'German supermen' did to me then. I was sentenced to death.'* The officer transporting her to execution was bribed into letting her escape. The following day, the German authorities put up posters announcing that she had been shot. Irena read them herself. When later, however, her mother died, SS officers turned up at the funeral looking for her. She spent the rest of the war in hiding.

Her story remained largely unknown to a wider audience until four teenage girls from Uniontown High School in Kansas, wrote the story up as a history project and entered it in the National History day programme. They wrote a short play based on Irena's life called *'Life in a Jar'* and performed it widely. Then, to their surprise they discovered Irena was still alive. In 2001, they with their parents and history teacher, visited Irena in Warsaw. She has written to them: *'your performance and work is continuing the effort I started over fifty years ago, you are my dearly beloved girls.'* The presentation and subsequent publicity has brought the story to a wide audience, leading one of those Irena saved, now a poet, to call the girls *'rescuers of the rescuer'*.

Irena herself rejects any attempts to call her a hero. At a special session in Poland's upper house of parliament in March members unanimously approved the resolution to propose Irena for the Nobel Peace Prize and to honour her for rescuing *'the most defenceless victims of the Nazi ideology - the Jewish children'*.

But Irena, now in a Warsaw nursing home, insisted she did nothing special. *'I was brought up to believe that a person must be rescued when drowning, regardless of religion and nationality... The term 'hero' irritates me greatly. The opposite is true. I continue to have pangs of conscience that I did so little.'*

TD



jubilee targets bad lenders cont'd.

then-development minister Clare Short (who alleged corruption). Both Tony Blair and BAE reassured critics at the time that the sale was above board. This was despite the fact that Tanzania had no need for an expensive military system: in fact it could not afford it and had to borrow money from Barclays Bank to finance the deal - to which it is now in debt.

WHY WAS THE MONEY LENT? The Tanzania case shows that deals such as these are good for the British economy, whereas other loans can be seen to have been given in order to ensure political gain. During the Cold War, in order to gain support, Western governments, international financial institutions, and commercial and regional development banks, provided billions of dollars in loans to numerous developing countries. This type of lending had nothing to do with promoting self-sustaining economic growth in the debtor country; it was simply based on politics.

WHAT CAN WE DO? It horrendous that after the dictators have fallen from power, after the *'white elephant'* projects have been built, citizens in new democracies all over the developing world are being made to pay back these loans.



the future.

Campaigning works! The actions of thousands of long-term debt campaigners secured a debt deal worth billions of dollars in 2005, but that was just the start. The deal excluded many countries and missed out the bad dictator debts. *'Join our campaign!'* No matter how little time you have, you can take action to strengthen the call - by signing an action card, sending an email or writing to your MP.

For more information, including materials, speakers and activities, contact Jubilee Scotland's Campaign office:

0131 225 4321, mail@jubileescotland.org.uk, www.jubileescotland.org.uk.

Please sign and post the campaign postcard included in the magazine.



Warsaw Ghetto 1941, Guantanamo Ghetto 2002, Dungavel Ghetto 2007 - What's changed?

dungavel the shame goes on ...

There was nothing remarkable about the gathering outside Dungavel on the 18th March (Mother's Day). Although those present did not know that the following day Dungavel would be housing yet another family.

The Waku family were snatched from their Glasgow home at 7am. Max, and his wife Onoya and their 3 children Jean-Marc (14), Grace (11) and Genuine (4), who was born in Scotland, have lived in Glasgow for 6 years. Originally from the DR Congo, the family fled

in 2001 to the UK after Max's company was accused by President Kabila's soldiers of helping rebels. They have made Glasgow their home and are very active in the community.

Thanks to much campaigning not least from classmates at Grace Waku's school, Lourdes Secondary, who started a petition on the family's behalf, the family have been released pending further legal action. The Waku family is the latest in a long line of families who have been removed in the continuing dawn raids. Unfortunately most of the families have in the end been deported.

G8 in germany speak out against poverty!

Members of the GCAP Scotland coalition, which includes J&P, formed last year by members of the Make Poverty History campaign, welcomed the launch on 26th March 2007, of a new UK-wide coalition that is stepping up the fight against poverty in advance of June's G8 meeting in Germany.

Scottish campaigners are calling on supporters to add their voices to the campaign by sending a direct email message to Tony Blair and Angela Merkel in advance of the G8 meeting, via a new website, www.yourvoiceagainstopoverty.org.uk

Ben Young of Jubilee Scotland said, "It's disappointing that despite the pledges at the G8 summit in Gleneagles, development aid to Africa has not increased as promised. We want leaders to know that we are still here and we will continue to stand up and speak out against poverty – the world can't wait for action!"

Eilidh Whiteford of Oxfam, who Chairs the GCAP Scotland coalition added, "Globally there is a shortage of 4.25 million health workers – 1 million of these in Africa. GCAP Scotland is holding the G8 to account to keep their promises on aid and to make sure it goes where it's really needed."

CAMPAIGNS AND ACTIONS TAKING PLACE AROUND THE G8 MEETING

Rally in Rostock on June 2nd. Bus leaving from Scotland. To book a place contact Jubilee Scotland. 0131 225 4321.

'The World Can't Wait' rally in London June 2nd, details CAFOD website www.cafod.org.uk/

For further information about GCAP Scotland visit the www.nidos.org.uk/gcap.asp and for more on the Global Call to Action Against Poverty see www.whiteband.org

jubilee targets bad lenders

Kris McVey, Jubilee Scotland campaign assistant, provides information on their new campaign

Jubilee Scotland is launching its new campaign: 'Lift the Lid on Bad Loans'. The campaign aims to turn the spotlight on the lender. In 2007 the debt campaign across the UK and in many other G8 countries is calling on their governments to examine past loans and discover whether the debt is 'illegitimate'.

By turning the spotlight on the lender, Jubilee Scotland's new campaign will highlight how the UK government has been turning a blind eye to loans that should never have been made. It will demand that the government open the loan books and investigate and cancel these irresponsible loans.

CHARITY OR JUSTICE? Jubilee Scotland has campaigned for years to help the poorest nations in the world work their own way out of poverty. One of the major parts of these campaigns was to cancel all un-payable debts. Jubilee still believes that it is morally wrong to ask a country to spend more on paying off debt than it spends on the health and well-being of its citizens.

Recently Jubilee Scotland has been researching specifically what the money from the loans was spent on and why it was lent in the first place. This has made for some pretty grim reading - vast sums of money have been given for political or commercial reasons, often to oppressive dictators, for useless or even harmful projects on unfair terms. Many loans have had no benefit for the poor but have instead benefited the lender country. This adds weight to the argument that debt relief is not about charity but about justice.

WHAT WAS THE MONEY SPENT ON? Many of the debts which poor countries are still paying off to the rich world came from loans which the banks and governments knew they were giving to corrupt elites. That is, they knew that some, or all, of the money would be stolen by corrupt senior politicians or officials - but they gave the loan anyway. The Democratic Republic of Congo is still repaying such a debt. The dictator President Mobutu, a Cold War ally, was lent money by the World Bank despite being known as the one of the most corrupt leaders in Africa. Huge amounts of money were siphoned off to Swiss bank accounts. Lending continued even though memos circulated within the International Monetary Fund at the time said there was no chance that lenders would get their money back. Was this just a terrible mistake by the IMF: or was it actually complicit in the corruption?

Rich country loans have not just helped to buy yachts, houses and shoes: they have also provided the funding for weapons – which in some cases have been used to suppress populations. Indonesia's former dictator General Suharto borrowed heavily from the time he seized power in 1967 until his fall in 1998. Creditors were keen to fund the dictator, even though his extensive corruption and brutal oppression were well-documented. The UK government have underwritten British companies making arms sales to Indonesia, in the teeth of evidence that Suharto was using these weapons against unarmed Indonesian civilians.

These loans aren't ancient history: they are still being given today. In 2001 a £28m BAE Systems air traffic control sale to Tanzania came up against strong opposition from



heyho thehustings!

Here we go again! The third election to the Scottish Parliament and all the hopefuls are setting out their stalls. The big parties remind me of those adverts: 'Why not consolidate all your individual debts with us in one single payment?' The only drawback is that you have to buy into the whole package. Smaller parties based around single issues may have a strong appeal, but the likelihood of achieving real power is remote; and the big parties are thus able to sidestep contentious issues. Politics is the art of compromise in a fallen world; nobler views tend to end up as idolatry.

Fortunately, as Kenyon Wright reminded the Scottish Constitutional Convention during the devolution debate, politics is far too important to be left to politicians.

How then do we as Christians with a living tradition of social teaching approach this brief brouhaha? First, we remember that our kingdom is not of this world: the election is not the last judgement. Second, we still have a duty to enter into the process, albeit not simply on the world's terms. The world is currently awash with information about the election – newspapers, websites, television discussion.

All manner of organisations are producing lists of questions for candidates, based on their focus of interest. It is not much use having a list of questions for candidates if we have not considered the issues seriously ourselves. Just because there is a general election in the offing, we should not feel galvanised into a flurry of action before sliding back into the usual torpor of indifference.

Ideally we should not be considering the questions for the first time in the run up to an election. They should be a part of our continuing response in faith to the world around us. Our response should not be simply an amalgam of what we've heard on the TV discussions or read in the newspapers; but rather an outworking of our life in a spirituality which is profoundly practical. Before any list of questions then, I want to suggest a framework for approaching issues based on key principles of social teaching:

1. How does the policy affect human dignity? Is it life enhancing or merely an attempt to get round a social problem? This applies not only to the traditional pro life issues, but also to healthcare in general, care of the elderly, education, criminal justice and so on.
2. Is the policy aimed towards the common good or does it only affect a part of society, even if that part is a large majority? A useful general question here is: At whose expense is this policy to be carried out, and can it be justified. In other words who are the likely losers?
3. Does the policy spread power and encourage participation, or is it restrictive and centralising? To a certain extent, politics is about delegating and entrusting our political power to representatives. It is not given up or abdicated. Those who exercise this mandated power remain accountable. Elections campaigns are a good time to ask the question 'Why haven't they done...?' as much as looking at future proposals.

This should allow you to get an initial sense of whether the policy is properly rooted.

Watch out for the introduction of the big words that usually mean politicians are avoiding reality: democracy, freedom, choice, enterprise, prosperity and of course social justice and peace. Are they part of a coherent vision, or merely being scattered about for effect? Remember too that even the best ingredients can be ruined by a lousy cook.

For Christians, a touchstone for any policy is its effect on the poor. The way a society deals with the poor is the measure of its humanity. A society like ours with a fifth of its citizens effectively living in poverty (more frighteningly that includes a quarter of all children) obviously has a long way to go. Impoverishment of course takes many forms. Whether it is the lack of good work, or illness or disability; whether it is the lack of an education centred on personal development and social responsibility; whether it is an attitude to others of hostility or indifference; all these can be part of a social debt that breeds alienation. What you have failed to do to the most deprived, says Christ, you have failed to do to me.

And in the midst of much hot air for and against independence, it is worth remembering that no country, not even the most powerful, is independent. We are all **interdependent**. The globalised world is not merely there for consumption and exploitation. It is primarily a forceful reminder of our mutual responsibility and stewardship. In its headlong and greedy pursuit, consumer society pretends not to notice that its consumption is just that, a wasting disease.

Even if we do not get to an election meeting, it is a good opportunity to reassess our own priorities, to vote out of conviction rather than propaganda, and to carry the witness of our faith into the arena of secular politics.

"The Church's Magisterium does not wish to exercise political power or eliminate the freedom of opinion of Catholics regarding contingent questions. Instead, it intends – as is its proper function – to instruct and illuminate the consciences of the faithful, particularly those involved in political life, so that their actions may always serve the integral promotion of the human person and the common good. The social doctrine of the Church is not an intrusion into the government of individual countries. It is a question of the lay Catholic's duty to be morally coherent, found within one's conscience, which is one and indivisible"

Congregation for the Doctrine of the Faith, Doctrinal Note on Some Questions Regarding the Participation of Catholics in Political Life, quoted in Compendium, n571.

Tim Duffy

Anyone wishing to set up a meeting of candidates will find very useful guidance prepared by ACTS Church and Society Network (see the link on our website).



scottish election 2007

These questions, prepared by the ACTS Church & Society Network and the Scottish Churches Parliamentary Office, identify some key issues to raise at hustings meetings, offering some brief background material and a question on each topic.

1. CRIMINAL JUSTICE

In Scotland, we send more people to prison than most other European countries - not because we have more crime, nor because our conviction rate is increasing.

The media debate about crime and punishment is increasingly more punitive, building an expectation that prison is the answer, when the facts show that it is not. The three main factors preventing re-offending are a home, a job and a family and loss of one or more of these through a prison sentence, makes *'going straight'* less likely.

There is a need to emphasise restorative justice approaches, which concentrate on putting right the harm done, impressing on the offender the impact of their behaviour on the victim or on the community.

Questions: What do you see as the main problems of the criminal justice system? What measures would you propose to make our communities safer?

2. EDUCATION

The First Minister has said high-quality education was the best way to ensure the country could compete globally for decades to come. He promised to achieve this by revolutionising Scotland's schools by: completing the school building programme; training more teachers; creating more vocational courses; providing more support to universities and colleges; and reducing the number of Scots not in education, employment and training.

Question: What are the priorities that need to be undertaken in the next parliament on the road to fulfilling the ambition of giving Scotland the best education system in the world by 2020?

3. FOOD, TRADE AND THE ENVIRONMENT

A major consequence of trade injustice in globalised food production, in both the third world and in Scotland, is environmental damage and social disruption. Cost pressures on farmers force short-cuts and move environmental questions out of the picture. There is much that government could do to help redress the balance both in terms of the regulation of competition but also in aiding the development of alternative markets.

Question: Scottish agriculture is responsible for the management of much of our land. What would your party do to help farming to be more competitive in the food trading chain so that farming becomes empowered to be more sensitive guardians of the Scottish landscape and its rural communities?

4. FAMILY ISSUES

The Scottish Parliament has made considerable changes to the law in regard to family life. With the aim of catering for those it has viewed as vulnerable, it has changed the legal concept of family life considerably. Much of this has been aimed at *'reflecting'* social changes and thus it has made divorce easier, raised the status of cohabiting relationships and granted (with the help of Westminster) homosexual relationships rights and status on a par with those of married couples.

Amongst the most vulnerable children are those who can no longer live with their birth parents. The Adoption Act was passed to make adoption services better able to meet the needs of such children and initiatives to encourage stable married families to adopt are now necessary.

Question: Do you think that it is rightly the job of the Scottish Parliament to highlight the value of marriage and encourage it in society?

5. HEALTH - INEQUALITIES

The socio-economic factors leading to ill health and health inequities are well recognised, and particularly affect the young and the elderly.

Demographic changes in our population, with an increasing number of the elderly, present a health care challenge. The medical needs of this group include short-term medical care; rehabilitation following discharge from a specialist hospital; surveillance of chronic and degenerative diseases; and care in the terminal phase of life. These needs were well met in the past by the availability of Community Hospital facilities - providing care close to family and friends. Many of these needs can also be met by appropriately trained care workers offering increased support in the patient's own home.

Question: What steps should the Scottish Parliament take to ensure that the debts held by many Health Boards do not result in loss of services, especially in rural areas?

6. HOUSING AND HOMELESSNESS

The Scottish Executive set a target on homelessness: by 2012, all people approaching local councils because they are homeless, will be given an offer of settled accommodation. Campaigning groups have consistently pointed out the need for more affordable housing to achieve it.

Affordable housing is an issue that goes far beyond homelessness - it is also needed for incoming workers vital to the economy; young people seeking their first home; rural residents seeking housing within a reasonable distance of work or family; partners whose relationships break down.

Wider housing issues include the Scottish Executive's commitment to extend the right to buy their home to most housing association tenants, which will also take effect in 2012; and the *'community ownership'* programme, through which council housing stock is transferred to housing associations.

newsbrief . . . newsbrief

MAGAZINE SUBSCRIPTION: Many thanks to all who have renewed their subscription so promptly. If you have still to renew please do so as soon as possible.

WEBSITE: The Justice and Peace website is up and running at www.justiceandpeacescotland.org.uk. If you have not had a look for a while, why not pay it a visit. It lets you know what is happening in the world of J&P and is especially good for events that fall between issues of the magazine. Why not join the email update list, which is sent out in alternate months to the magazine.

SCOTTISH POVERTY AUDIT: Throughout 2006 a consortium of voluntary sector organisations conducted research into poverty in Scotland, known as the *'Scottish Poverty Audit'*. The aim of the research was to ensure the voices of people living in poverty were expressed in the run up to the 2007 Scottish Parliamentary elections.

The report, titled *'Voices of people experiencing poverty in Scotland: Everyone Matters?'* was published by the Joseph Rowntree Foundation in March, following its launch at the Scottish Parliament on 22 March. For further details and to obtain a copy of the report contact the Poverty Alliance: 0141-353 0440 www.povertyalliance.org/

MAY ELECTIONS - ACTS Hustings Resources now available: Planning an Election Meeting and Election Questions. Available from the ACTS website <http://www.acts-scotland.org/faithinpolitics/index.shtml>

CHERNOBYL DAY AT FASLANE: Thursday 26th April. On the 21st anniversary of the Chernobyl Disaster, activists and supporters from a number of Scottish environmental groups and networks will be holding a series of events outside the Faslane nuclear submarine base to protest against the government's plans to build more nuclear power stations and Trident replacement. Among the different events planned for the day Friends of the Earth Scotland will be rallying from 8am to midday at the main gate with their huge inflatable white elephant to highlight that new nuclear power stations are unsafe, unwanted and unnecessary. Details 0131 554 9977

G8 GERMANY 2007: Scottish campaigners are on the move again. How would you like to go to Rostock for a rally on June 2nd, the eve of the G8 Summit. Full details from Jubilee Scotland 0131 225 4321. The Jubilee cyclists are on the road again. They will be cycling to Germany for the Summit. Few who were in Cologne the last time the G8 met in Germany, will forget the moment when the cyclists arrived on the banks of the Rhine. The cyclist have travelled to every summit since. Want to find out more or how you can join them, contact Jubilee Scotland. If you can't make it to Rostock, there will be a *'The World Can't Wait'* rally in London also on June 2nd. Full details of the rally, and how to take part, on the CAFOD website www.cafod.org.uk/

CLOSURE OF SCOTTISH CENTRE FOR NON-VIOLENCE: Members present at the Centre's AGM on 13 March 2007 agreed (without dissent) that the Scottish Centre for Non-violence should close by the middle of May. Their Farewell Party will be on Sunday 10th June 2007 in The Annexe at 1pm. For more information on the closure please contact 01786 824520. www.nonviolence-scotland.org.uk

WATER: In the report, *'World's Top 10 Rivers at Risk'*, released ahead of World Water Day (March 22) WWF lists the top 10 rivers around the world that are drying-out or dying as a result of climate change, pollution and dams. The report concludes that poor planning and inadequate protection of natural areas mean we can no longer assume that water will flow forever. The list includes Europe's Danube, the Americas' La Plata and Rio Grande/Rio Bravo, Africa's Nile-Lake Victoria system and Australia's Murray-Darling, but also highlights the profound problems facing Asia, where five of the 10 rivers listed in the report are found - the Yangtze, Mekong, Salween, Ganges and Indus. Details from www.wwf.org.uk/news/ (Source Global Network News)

THE EPIPHANY GROUP is offering individually guided retreats in the Ignatian tradition at Scottish Churches House in Dunblane. Each day there is the opportunity to share your experience with a retreat guide who can offer material and guidelines for prayer and reflection. Over the summer there will be retreats from: Monday 18 June - Friday 29 June; Monday 6 August - Friday 17 August; Monday 24 September - Friday 28 September. You are welcome to come for any number of nights during these periods. For further information, contact Alison Moody Tel: 0131-229-4170. E mail: malisonoody@hotmail.com

HELL ON EARTH: SLAVERY TODAY (DVD). Anti Slavery International's new DVD contains a 15 minute film which focuses on modern forms of slavery which affect more than 12 million people around the world today. Footage was shot in 2006 in Niger and the Philippines and interviews with those directly affected by slavery practices. It also features extended interviews with anti-slavery activists from different countries and with those who have been subjected to slavery practices. The DVD also features a gallery of powerful images which take viewers on a visual journey through history, from the time of the Transatlantic Slave Trade to slavery in the contemporary world. This gallery has been produced by Anti-Slavery International to mark the 200th anniversary of Britain's abolition of the slave trade. The DVD can be used by individuals or groups, and is ideal for use in educating and raising awareness of slavery today. Details from b.shand@antislavery.org or call 020 7501 8922

QUOTE . . . from Mother Teresa



I know you think you should make the trip to Calcutta, but I strongly advise you to save your airfare and spend it on the poor in your own country. It's easy to love people far away. It's not always easy to love those who live right next to us.



poetry in Guantanamo

Now there is a new risk to our security...

One of the ways in which some of the detainees at Guantanamo Bay have dealt with their incarceration is to write poetry. Among the themes are bewilderment and indignation at the injustice of detention and at the brutal consequences. A collection of poems translated into English, by translators with approved security clearance has been put together by Marc Falkoff, a law professor at Northern Illinois University and an attorney for some of the men in the prison camp. Falkoff claims that detainees are writing poetry because *'they're trying to keep hold of their sanity and humanity'*. Jumah al-Dossari, from Bahrain has repeatedly attempted suicide. Here is one of his poems.

Take photographs of my corpse at the grave, lonely.

Send them to the world,
To the judges and
To the people of conscience,
Send them to the principled men
and the fair-minded.

And let them bear the guilty burden,
before the world,
Of this innocent soul.

Let them bear the burden, before their children
and before history,
Of this wasted, sinless soul,
Of this soul which has suffered at the hands of the
'protectors of peace.'

A recent item from the Guardian suggests however that

'most of the poems... are unlikely to ever see the light of day. Not content with imprisoning the authors, the Pentagon has refused to declassify many of their words, arguing that poetry "presents a special risk" to national security because of its "content and format". In a memo sent on September 18, 2006, the team assigned to deal with communications between lawyers and their clients explains that they do not "maintain the requisite subject matter expertise" and says that poems "should continue to be considered presumptively classified".'

Defence department spokesman Jeffrey Gordon said: *'There's a whole range of things that are inappropriate, while admitting 'I haven't read any of these poems'. Besides he adds, 'I don't think these guys are writing poetry like Morrissey.'*

It is a regular feature of the human condition that extreme circumstances can produce poetry. Think of the book of Psalms. Under repressive regimes, poetry can skip the initial levels of communication and speak directly to the heart. Herein lies the real risk to notions of national security. And the Pentagon response reveals the depth of paranoia (not to mention literary taste). It is a cultural mindset that can only see others in its own terms and is therefore at the root of many problems.

Moazzam Begg, from the UK, who spent three years in Guantanamo Bay and is now a well known public speaker on the issue, also produced poetry about his time in the camp.

'I knew that everything I wrote would be censored and that the person censoring it would have to read the poem.' Writing in English, a language rarely used by detainees in the camp, gave him the possibility of direct communication with his captors, something which was otherwise systematically denied.

greetings from zimbabwe

The following email reminds us that we are part of a world church. You are asked to remember in your prayers the needs of the people of Zimbabwe in very difficult times, and encouragement for the work of the Commission there.

Dear Colleagues

Thanks very much for the Justice and Peace Scotland Issue 1:2007. We have enjoyed reading the articles and also the wonderful work that the Commission is doing there. We have a lot to learn from you in terms of volunteering to do church's work. The economic hardships people are going through here are so tough that sometimes one doesn't want to be seen as abusing them.

However, despite the above problems we are doing all we can under these difficult circumstances. We are running civic education programmes on raising peoples' awareness on their rights and popularising the regional and international instruments that the country has ratified. The only setback is the fear factor. The constant beatings that some Zimbabweans have been subjected to is horrendous and frightening to the weak hearted.

Once again thanks for the newsletter and let's explore ways of strengthening our partnerships for the benefit of the Commissions.

Yours in Christ
Alois Munyaradzi Chaumba
National Director



refugee week 18 - 24 june

The purpose of Refugee Week is to deliver positive educational messages that counter fear, ignorance and negative stereotypes of refugees. Through arts, cultural and educational events we celebrate the contribution of refugees to the UK, and try to promote understanding about the reasons why people seek sanctuary.

Refugee Week was first held in 1998, in response to increasingly negative perceptions of refugees and asylum seekers held by the general public in Britain. It remains the only UK-wide event that promotes the importance of sanctuary and the benefits it can bring to both refugees and host communities. To find out more or to take part in refugee week, visit www.refugeeweek.org.uk/ Also on the website is an up to date fact pack separating the reality and the myth.

A promotional pack for Refugee Week 2007 is now available to download from the Info Centre section of the refugee week website www.refugeeweek.org.uk For hard copies of the packs, please send your full name and address to info@refugee.org.uk with Promotional Pack as the subject header.

God, no one is a stranger to you
and no one is ever far from your loving care.
In your kindness watch over refugees and asylum seekers,
those separated from their loved ones, those who are lost
and those who have been exiled from their homes.
Bring them safely to the place where they long to be,
and help us always to show your kindness to strangers
and those in need.
Amen

Question: Are all candidates committed to the target of providing settled accommodation for all non-intentionally homeless people applying to local authorities by 2012; and what accommodation and support provision should be put in place during the coming Parliamentary term to make it a reality?

7. HUMAN TRAFFICKING

Trafficking is a growing concern, highlighted in the media and the subject of campaigns mounted by various groups. It is in fact international organised crime, difficult to combat because it crosses borders, requiring international co-operation of law enforcement agencies. Its victims are often unavailable because of physical imprisonment, language difficulties and fear of reprisals for themselves and their families in the countries of origin.

Human trafficking is the recruitment (either by force or deception), transfer and reception of people in exchange for money for the purpose of controlling and exploiting them for forced labour and provision of sexual services. In 2006 a Joint Consultation Document from the Home Office and the Scottish Executive, *'Tackling Human Trafficking'* began an important process towards a strategy.

Questions: What measures would you propose to tackle the demand which keeps traffickers in business, particularly the demand for prostitutes? What provision are you committed to making in terms of places of refuge and support services for victims of trafficking discovered in Scotland?

8. LOCAL GOVERNMENT

Funding of local Councils has always been controversial. Most of their funding comes from Central Government with the difference coming from a local tax. At present each household pays Council Tax which is set by each Council. Some of the parties are arguing that this system is unfair, as it does not take into account individuals' disposable income and a local Income Tax should replace the present system.

Question: What do you think would be the fairest way to fund local Councils in Scotland?

9. POVERTY, DEBT AND SOCIAL JUSTICE

Recent stark statistics show that one-fifth of the Scottish population, 910,000 people, live in poverty; one in four Scottish children, 240,000 boys and girls, live in poverty. Nearly a quarter of all children living in poverty are in households where an adult is working full-time. And 30% of *'poverty pay'* - wages which leave the employee below the poverty line

Despite social justice targets and milestones, and more recent efforts to *'close the opportunity gap'*, the poor

remain very much with us (even if increasingly out of sight and out of the media spotlight). Heath inequalities of eight years in life expectancy between local authorities dramatically indicate the impact of poverty; the number of Scots being made bankrupt is rising alarmingly; yet political interest has been sporadic.

Question: How do you think the Scottish Parliament can make an impact in tackling poverty?

10. RACIAL JUSTICE

Despite efforts made by the Executive in the past few years to tackle racism and raise awareness, racism is still part of the day-to-day experience of some people in our society. Incidents of reported racially motivated crimes are on the rise in Scotland. Moreover a number of recent reports and research papers suggest that attitudes of people in Scotland are become less tolerant towards migrants and people of other racial and cultural backgrounds.

As people of faith we profess that all people are created in the image of God and therefore should be treated equally no matter what their cultural or ethnic background. We strongly assert that there is no room for racism in Scotland.

Question: How do you see the future of *'multicultural'* Scotland and what steps would you take to tackle racism in Scotland?

11. REFUGEES AND ASYLUM

Christians believe that all people are created equal in dignity, made in the image of God. Therefore, we affirm respect for the worth of every human being. We recognise that governments have a primary responsibility for their own citizens, but basic human rights should not be denied to any persons coming to this country on the grounds that they are not, or are not yet, fully accepted as citizens.

Much of the national debate about asylum in the media has been relentlessly critical of asylum seekers. Issues around the right to asylum have too often been dealt with by misrepresentations and half-truths. The numbers of people claiming asylum in the UK are small. A reasoned political debate based on facts, which recognises the human dignity of everyone involved is required and is vital. Asylum is a reserved issue which is dealt with by the UK government, but the Scottish Parliament has powers which are relevant to the treatment of asylum seekers, for example over the treatment of children.

Questions: What steps will you take to ensure that there is a reasoned and well informed political debate around the issue of asylum? What action will you take to ensure that the Scottish Executive ensures that measures designed to protect children and vulnerable people in Scotland apply equally in the case of asylum seekers in Scotland?

In the context of the laity's political commitment... they must show appreciation for the democratic system "inasmuch as it ensures the participation of citizens in making political choices, guarantees to the governed the possibility both of electing and holding accountable those who govern them, and of replacing them through peaceful means when appropriate."

Compendium of the Social Doctrine of the Church, n567.

a strategy for housing

Scottish Churches Housing Action believes the 2007-2011 Parliamentary term will be crucial for people who are homeless or badly housed in Scotland. This period will be the last chance to lay the groundwork for the Scottish Executive's target: that by 2012 everyone who is non-intentionally homeless should be entitled to settled accommodation.

We need enough affordable homes to make good on that commitment. Scottish Churches Housing Action has joined forces with Shelter, The Chartered Institute for Housing in Scotland, and Scottish Council for Single Homeless, in calling for 30,000 affordable homes for rent to be built over the three years 2008 to 2010. At a cost of 0.8% of the Scottish budget, this would attract £780 million of private finance, and have a positive impact not only on housing, but on health, jobs, education and community cohesion.

You can make a difference, by supporting this call in discussions with your sitting MSPs, and with candidates during the election campaign.

For more information on the joint campaign, visit Shelter's website. Feel free to contact me : alastair@churches-housing.org with any questions about this campaign, and please forward us copies of responses you receive from MSPs and candidates.



Alastair Cameron
Scottish Churches Housing Action

'I'm not a consensus leader. I do not determine what is right and wrong by looking at the budget of the Southern Christian Leadership Conference. I've not taken a sort of Gallup poll of the majority opinion.

Ultimately a genuine leader is not a searcher for consensus, but a molder of consensus.'

From the last Sunday sermon by Martin Luther King, Jr, four days before his assassination on 4 April 1968.



CLIMATE CHANGE: The World Development Movement have an excellent page on their website www.wdmScotland.org.uk/campaigns/2007elections.htm at which you can email all the candidates in your constituency (including list) asking them to help end climate injustice.

here is the climate forecast

We need to engage more urgently with this issue!

The real problem with climate change is what young people call TMI – too much information. Everybody and their sister seems to have an opinion and they all claim 'scientific' backing for them. And here lies another difficulty. Most of us are in no way competent to follow, far less judge, the complex processes of the various scientific disciplines involved. We therefore have to take things on trust.

But, like everything else nowadays, there is evidence that commercial, industrial and political interests have tried to modify, if not to negate, the work of scientists to accommodate vested interests. There is a very active, vociferous and well funded constituency of climate change sceptics and deniers. There are also the sensationalising doom merchants who would have us flooded, boiled or frozen the week after next. Hardly surprising then that we can feel that we've watched one documentary too many, or else give up in a kind of despair.

The most useful starting point is that the vast majority of the world's scientific community supports the general view that it is very likely (ie over 90% probable) that climate change and global warming are accelerated by the human contribution to the production of carbon dioxide. This greenhouse gas (carbon emissions produce by industrial processes and vehicle

exhausts) forms an insulating layer in the atmosphere leading to rising temperatures, the melting of icy and glaciated regions and the raising of the temperature of the earth's oceans. All of this is leading to the prospect of rising sea levels and flooding in coastal areas as well as changing weather patterns and drought elsewhere.

The life threatening implications for population, industrial disruption and damage or destruction of eco-systems the world over, mean we cannot afford to do nothing. This has led to major reports based on a consensus of scientific research so far and calls for further research into likely developments. It has also produced what is called the 'Precautionary Principle'. This states that while we may not be sure of the consequences of climate change, we cannot simply pretend it will be all right and we must do what we can to prevent making it potentially worse – see the **Compendium of the Social Doctrine of the Church**, n469.

For basic information on climate change, the majority of sources are online. There is a very useful BBC website (full links are provided on the Justice and Peace website). The official UK government site is found under Defra (Department for Environment, Food and Rural Affairs).

The Intergovernmental Panel on Climate Change (IPCC) was established in 1988 by two United Nations organisations, the World Meteorological Organisation (WMO) and the United Nations Environment Programme (UNEP), to evaluate the risk of climate change brought on by humans. It undertakes no

research itself but brings together and compares the latest research in reputable published scientific and technical literature. Its next report is due in May.

Much useful information can be found online in Wikipedia, the online encyclopaedia. Despite recent concerns for accuracy, this area is generally well documented, with useful background and links worth using, albeit not as the only or definitive source.

From a Christian perspective there is a great deal of valuable material. Development agencies, noting that the danger from global warming threatens poorer and developing countries disproportionately, have taken up the cause. They see climate change as diminishing the achievement of Millennium Development Goals which are already at risk. Tearfund has really risen to the challenge. Its scientific adviser is Sir John Houghton, a distinguished scientist and former chair of an IPCC working group. It also publishes useful bible study material, and an excellent downloadable booklet titled **For Tomorrow Too**, filled with useful information about climate change and hints about lessening our own 'global footprint'. This is probably the best resource for small groups starting out. Christian Aid has also published a series of excellent reports.

Nevertheless the complexity of the science means that conclusions are spoken of in degrees of likelihood. And as the recent Stern Report implied, ecology is closely linked to economy. The necessary long term view required by sustainability, biodiversity, conservation and what Christian social thought has come to call the Integrity of Creation, does not sit easily with profit, exploitable resources and investment. Hence the backtracking on Kyoto and the supposed solution of carbon trading. Anything other than a change of direction from economies of growth.

Christian reflection begins from a different premise: that the creation is the work of God who sustains it in part through human stewardship. And while the Christian tradition is human centred, this is not a license for exploitation of the rest of creation. A useful if somewhat tentative reflection from the

United States Conference of Catholic Bishops is: **Global Climate Change: A Plea for Dialogue, Prudence, and the Common Good**. The Bishops use the Common Good as a means of addressing what they see as the two central moral questions:

How are we to fulfill God's call to be stewards of creation in an age when we may have the capacity to alter that creation significantly, and perhaps irrevocably?

How can we as a 'family of nations' exercise stewardship in a way that respects and protects the integrity of God's creation and provides for the common good, as well as for economic and social progress based on justice?

Climate change is not very well served in the **Compendium**, which only mentions the issue in one paragraph (n 470). This is however part of a new and developing theology, in which the Gospel of Life needs to be extended to the whole of creation.

For those old fashioned souls who still like to get their information from books, there is an excellent overview entitled **Climate Change** (Columba Press) by the pioneering ecological theologian, Sean McDonagh.

Sir David King, the UK government's chief scientist, is on record as saying, that climate change is the biggest problem that civilisation has had to face in 5,000 years. This is not alarmism from a lunatic fringe. We do not lack the means to cope with the human causes of the problem. We seem rather to lack the political will. And this is not simply the fault of governments. They are looking over their shoulders, not only at the greedy power brokers, but at vast populations in India and China and Africa, who feel that they are entitled to the benefits enjoyed in the developed world.

One solution might be to spend a fraction of what we currently devote to weapons of destruction and exploitative industries, to pursuing sustainable alternatives to carbon emitting technologies. Even a nuclear capable Canute will not be able to turn back the waves of rising oceans.

Tim Duffy

threat to Kenyan livelihoods is more than a battle of words

Thousands of East Africans could lose their livelihoods - and the freedom to use a word from their language - if a trademark application by a UK company succeeds.

The application, by the Kikoy Company UK Ltd, would give the company sole commercial rights to the term 'kikoy' - a corruption of 'kikoi', the Kiswahili word for the distinctive colourful, wrap skirts worn by men and women along the East African coast.

Now, Traidcraft Exchange, the charitable arm of the UK's leading fair trade organisation, supported by Newcastle-based solicitors Watson Burton, is leading an international coalition fighting the move and has filed opposition to the trademark application in the UK courts.

'It's outrageous that words and terms that are distinctive to a people, a culture and a language should be appropriated in this way merely to advance the naked self-interest of commercial organisations,' said Rob Donnelly, Traidcraft Africa Programme Manager.

'The trade in kikoy and kikoy cloth is a traditional and

valuable stream of income for East Africa, particularly Kenya, where hundreds of families depend on selling kikoy as a source of hard cash. To deny them the use of the term will seriously harm their livelihoods and condemn many to greater poverty and destitution.'

Kikoy have always been a popular purchase with visitors to resorts along the coasts of Kenya and Tanzania, but with demand for ethnic fashions growing - thanks partly to exposure from celebrities like David Beckham and Elle McPherson - kikoy are attracting the interest of mainstream retailers in the developed world as well.

'If this trademark application is granted, it will give the Kikoy Company UK Ltd an effective monopoly in terms of imports into the UK and potentially the whole EU, making it impossible for Kenyan traders to export to this valuable market save with the blessing of the Kikoy Company UK Ltd,' said Matthew Rippon, a solicitor in Watson Burton's Intellectual Property Team. **'That is neither right nor fair.'**

The multi-coloured striped cloth from which kikoy are made is also a popular choice for other clothes and household items such as shirts, hats, dressing gowns, trousers, cushion covers, rugs, throws and duvet covers.

From Traidcraft Interactive News March 07
For more info contact Peter Collins on 0191 4976465
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