

diarydiary

SEPTEMBER

- 14 Racial Justice Sunday
- 16 International Day for the Preservation of the Ozone Layer
- 21 Global Ceasefire Day

OCTOBER

- 1 International Day of Older Persons
- 3 Scottish Churches Housing Action AGM and Conference
- 7 World Habitat Day
- 8 **Scottish Churches and Contemporary Migration**
A conference on Migration organised by ACTS and the Scottish Churches -
9.30am - 4.15pm Scottish Storytelling Centre, Edinburgh
- 13 International Water Week
- 13 International Day for Natural Disaster Reduction
- 15 World Rural Women's Day
- 16 World Food Day
- 17 International Day for the Eradication of Poverty
- 19-26 One World Week
- 24 United Nations Day
- 24 Disarmament Week commences
- 25 A People's Budget for Peace -
Rally, George Square, Glasgow 12 noon.
- 29 Old Age: Wasteland or Harvest Field, Conference

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

Scottish Churches Housing Action AGM & Conference

The main speaker this year is Stewart Maxwell MSP, Minister for Communities and Sport. In January, Scottish Churches Housing Action submitted their response to the Scottish Government's consultation on housing, Firm Foundations. Amongst other comments, we said the paper failed to recognise the substantial role of the voluntary sector in tackling Scotland's housing problems, particularly homelessness.

Mr Maxwell will address these issues directly in his contribution. Other speakers will give the perspectives of a provider of homelessness services, and of a local commissioner of services.

The Government has confirmed its pledge of an entitlement to a home for all by 2012: this is your chance to see how the voluntary sector will help us get there.

The conference will take place on 3 October 2008, at 10.30am, following the AGM of Scottish Churches Housing Action at Quaker Meeting House, 7 Victoria Terrace, Edinburgh.

Details: Tel: 0131 477 4500
Web: www.churches-housing.org/contact.php

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ISSUE 4: 2008



A Banquet for all People



Racial Justice Sunday 14th September

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st. andrews & edinburgh fairtrade archdiocese



The Fairtrade Working Group with Cardinal O'Brien, left to right: Norma Daniels-Emm, Alison Wylie, Irene Turnbull, Cardinal O'Brien, Laura Petrie, Alice Hoffie.

Laura Petrie gives the background to Edinburgh becoming the first Fairtrade diocese in the country

We have all been campaigning for Fairtrade in our parishes for a long time but in the last two years three dioceses: St Andrews and Edinburgh, Glasgow and Motherwell decided to take it to another level. They have all been working towards Fairtrade diocese status and on 21 June St Andrews and Edinburgh finally made it.

On receiving the certificate Cardinal O'Brien said "The importance of a commitment to Fairtrade cannot be overemphasised. How we live our lives as Christians must involve justice and equity. We have a duty to use our power as consumers and using Fairtrade products is a practical and easy way to do this."

The certificate was presented by Jenny Dawe, Leader of Edinburgh City Council and a long time Fairtrade supporter. She urged all the supporters to continue their work and spread the word through our workplaces and schools.

We hope that Glasgow and Motherwell will get their certificates soon.

... a forked trident

'It is my great pleasure to open the Future Nuclear Deterrent Industry Day... This afternoon we are going to outline our plan to maintain the UK's nuclear deterrent. The intention is to replace the entire Vanguard class submarine system. Including the warhead and missile.'

This was the opening of the keynote address of David Gould, then the chief operating officer at the UK Government's Defence Equipment and Support Organisation, to 200 'senior members of the industry' on 20 June 2007. It came to light thanks to the diligence of Scottish CND's John Ainslie and the Freedom of Information Act. Initially, however, the last sentence quoted was blanked out by MoD staff who claimed that it was potentially misleading as it should have said 'as set out in the 2006 White Paper', but was subsequently reinserted on appeal. In fact, ministers have told parliament that no decision on warheads would be taken until the next parliament.

As Kate Hudson, chair of CND said: *'The explosive warheads are the destructive core of the UK's nuclear weapons system. But they are also at the political core of the issue. Building newer, potentially more advanced warheads will breach our commitment to disarm under the nuclear Non-Proliferation Treaty and will send out a destabilising and hypocritical message to other states, both with and currently without such*

weapons. A decision to go ahead with new warheads will have a much greater impact than the plan for new submarines, which merely provide the launch platform for these terrible weapons.'

Hardly a surprise of course. The majority of UK nuclear policy since the days of Polaris has been developed in a climate of secrecy, which has flourished under authorised lies. The Atomic Weapons Establishment has seen huge investment over recent years, with staffing growing by a third and capital costs going from £24m in 2000/1 to £420m in 2007/8. In the next three years £1750m is budgeted for investment there, the vast majority coming from the MoD main budget. As the salaries, share options and pension plans of the 200 'senior members of the industry' would doubtless reveal, the military-industrial-political complex provides lucrative if somewhat worthless employment, squandering resources that could be better spent elsewhere. Imagine if the talent and resources wasted on nuclear deterrence over the last sixty years had been applied to something worthwhile like health or renewable energy. Future Nuclear Deterrent Industry Day indeed: God save us.

Scotland has traditionally been the home for these weapons. The deep sea lochs provide an ideal harbour not found elsewhere in the UK. Scotland has also



award for global citizens

On Wednesday 18th June 2008 three local women accepted the Nelson Mandela/Graça Machel Innovation Award of \$5,000 at the CIVICUS World Assembly in Glasgow for a project 'Strengthening Awareness Of The Millennium Development Goals: Connecting Local And Global Experience in Scotland And South Africa'. The three women were :- Margo Kirkwood from *Make-Do and Mend*ers - a community anti-poverty group in Paisley, Barbara Park from STAR project in Paisley and Steph Mayo from *Working Together for Change* in Glasgow.

HOW DID THIS PROJECT START?

In June 2006 Khethekile Mbatha, a delegate from South Africa at the Civicus World Assembly in Glasgow had the opportunity to take part in a Learning Exchange arranged by Maureen Brough from *Working Together For Change* (WTFC). These three local projects had worked together for some time to support local women's groups to make links between their own personal and local poverty and wider global poverty issues. The Make Poverty History campaign issues of trade, aid and debt had been a key focus, and we developed a range of creative methods such as music, drama and art to engage ourselves and others with the consequences of unfair policies and practices.

The learning exchange was a truly moving and inspiring experience and an eye opener for all concerned. For Khethekile it sowed the idea of strengthening and sustaining the *Civicus Learning Exchange* experience by inviting women from the three groups in Scotland, who called themselves the 'STAR to SOWETO Group', to visit South Africa in September 2007 and work in partnership with her organisation, *Doornkop Community Environment Organisation* (DCEO) and local faith and community groups in Doornkop and Soweto in sharing creative training workshops for women in informal settlements in South Africa. Hence, a year long process of fundraising and intensive preparation began.

WHAT HAPPENED IN SOUTH AFRICA?

Ten women from these 3 groups, many of whom would describe themselves as having experienced poverty, went to Soweto in September 2007 and delivered participative workshops with groups of women/young people living in the townships. The focus of the workshops was on increasing mutual understanding of the Millennium Development Goals and developing tools for working together to achieve these goals, learning from one another how to take responsibility for tackling local and global injustice. It was a powerful, life enhancing experience for all, in which commonalities and differences were identified.

Domestic violence, the burden of multiple demands on women and the uncertainty that so often accompanies poverty, were seen as common to both groups of women. However, the scale of poverty and the huge problem of access to services were acknowledged as key differences, and both groups were united in their passion to bring about change for the better. Sharing our hopes for Scotland and Soweto and exploring strategies for moving forward helped to build friendships, confidence and skills and engaged us all socially, emotionally, spiritually to open up spaces for each group to commit to future action. Before leaving Soweto the host groups had formed themselves into a new organisation; 'Global and local communities in partnership' to adapt and take forward the training programme to other groups in South Africa.



First Minister Alex Salmond presents the award

The Women used the model of the rainbow and colour symbolism to structure the framework of the workshops on the Millennium Development Goals in South Africa and a range of training tools from puppets to poetry, paper plates to parachutes to engage participants .

WHAT HAS BEEN DONE SINCE WE RETURNED TO SCOTLAND?

An important part of the project for the 'Scotland Ladies' as we were called, is to share what has been learned by participation in this work, telling our stories to people in Scotland. We were particularly impressed by the warmth and love of the impoverished people we met, with little or no bitterness towards their oppressors. Sharing our experiences with community and faith groups in Paisley and Glasgow, as well as with the Scottish Youth Parliament has made us all the more aware how poverty is much more than a lack of material wealth, but relates to a general powerlessness in society. Our feedback sessions have helped to increase understanding, particularly of issues around poverty and injustice that both connect and divide people in our unfair world. We hope that, through sharing our new learning, we can enable others to become more active global citizens – encouraging and supporting each other to get involved in making changes.

We received some funding from DFID to help us adapt and take the programme of workshops to other groups in the West of Scotland. The workshops we have staged so far in Scotland have engaged groups with these issues in a way which entertains, educates, enables and empowers folks to take action in their own way. One participant from *Bridging the Gap* project in Glasgow said, 'It's easy to feel sorry for folks, but do nothing. This is a wake-up call and we've learned some small steps to go forward'.

HOW WILL THE AWARD BE USED?

The \$5,000 award money will be used to provide training opportunities to people in both countries who themselves experience the impact of poverty, ill health, poor education and environment e.g. women's groups, people with disabilities, multi-ethnic groups. Eighty per cent of the money will be given to the GLCP in Soweto, whilst the remaining twenty per cent will enable *Working Together For Change*, to extend the reach of our ongoing MDG workshops in Scotland.

If you can support us further or are interested in being one of those groups Maureen Brough can be contacted at wtf@btconnect.com Steph Mayo at Make do and Menders steph.mayo@btinternet.com

oneworldweek 19-26 October

The following ideas for celebrating One World Week was taken from the OWW website.

2008 is the 60th Anniversary of the United Nations Declaration of Human Rights. OWW will focus on bringing together people of many religions and cultures to grow together in mutual understanding of the shared values embodied in human rights relating to freedom from want. Growing Together will stress the need for global awareness of how our everyday local actions affect people's basic human rights around the world through, for example, trade relationships, climate change and the pursuit of the UN's Millennium Development Goals.

The Universal Declaration of Human Rights, aspires to: *'...a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want'*

Millions of people around the world still do not enjoy that most fundamental right – the right to survive – which forms the basis of all other rights.

In March 2008 at a conference to explore how the implementation of UN Millennium Goals could be speeded up in Africa, Jessica Nalwoga, of the Church of Uganda, told the participants: *'Most parents are not able to provide clothing for the children to wear to school. Neither can they provide adequate school materials. Parents are, on a daily basis, faced with the task of choosing which human rights to violate: education, health or food? For they can hardly meet any since they are themselves living on handouts.'*

While the concept of rights is a useful legal device to hold Governments accountable, the concept of 'Ubuntu' expresses our individual relationship and commitment to all other members of the human family: Ubuntu is the traditional African philosophy described by Dr Mustafa Ali, Secretary General of the African Council of Religions, in April 2008, as meaning: *'we must all take care of each other for us all to be secure.'* It emphasises the interconnectedness of us all, which is being demonstrated so vividly by climate change, trade relationships, economic justice and security.

'Sharing this fragile planet, our rights are inextricably linked to those of our fellow human beings. However faraway the event may be, if another human being anywhere is denied their fundamental rights that impoverishes the world I inhabit.' Milind Kolhatkar, Chair of One World Week. April 2008.

So how can we 'Grow Together' to strengthen the human family?

Growing together locally by bringing together people of diverse cultures and of many faiths and none, to grow together in mutual understanding of our shared values and commitment to each other's human rights locally and globally.

Growing together globally by learning more about how our local actions and personal lifestyles can affect the rights of members of our human family across the world to a livelihood and what we can do to help.

Organise local events with local communities to explore global interactions which link us together. Try to find issues that local people can relate to, such as:

Climate Change: its impacts and how people's livelihoods are affected by drought; floods; loss of land; rising food prices, all threatening their basic right to survive. Explore how actions in one part of the world affect outcomes for people in



another, for example: What will be the effect of using land to grow biofuels instead of food?

South Africa's planned production of biofuels from crops such as maize, sunflowers and sugar cane **'can play a role in improving energy supply for the poor as long as they are grown by small-scale farmers and rural people'**, said South African Non-Governmental Organisations Coalition (SANGOCO). But according to Annie Sugrue, southern African co-ordinator of Citizens United for Renewable Energy and Sustainability, a non-governmental organisation: **'we are taking away food from poor people's tables and putting it into rich people's cars.'** She was speaking at a workshop in Johannesburg on the effects of climate change on the poor (May 15, 2007).

Food: Food always makes a One World Week event more enjoyable! You could use a theme such as Food from around the world to bring people of many cultures together, bringing a dish to share. A speaker could draw attention to global food problems and talk about how climate change is affecting people's livelihoods and what was being done to tackle the problems.

Only through a growing appreciation of responsibility for each other, 'ubuntu', can we hope to tackle the causes and effects of climate change in a way that enables us all to grow together

Trade: Many trade practices have often been guilty, and still are, of exploiting producers and violating their human rights, to obtain lower prices for the consumer and higher returns for shareholders; both groups may well have been unaware of practices such as using child labour or indiscriminate use of pesticides which damaged the health of farmers and their families, as well as the soils. Fairtrade practices are different:

Millennium Development Goals [MDGs]: have been set by the UN to achieve freedom from want for the world's poorest people. Many of the Goals address the basic right to survive, including rights to health and education. Explore how Governments, International Agencies and NGOs use our aid to address these goals and how we can help. For example you could explore how the Aid agencies of different faiths respond to the needs and rights embodied in the MDGs - try inviting speakers from SCIAF and other Aid agencies.

The UN conference on the Millennium Development Goals (MDGs) this September, 2008, will consider how to plug the funding gap to meet the MDGs and provide clean water, healthcare and education to the world's poorest people. The UN Secretary General has given his backing to the idea of a global currency transaction tax to provide new sources of additional aid.

Growing together is a development from 2007's theme **'All Together Now'** the thinking behind that remains valid for this year's theme.

When planning events for One World Week please work with reference to OWW's vision and aims. Let OWW know about your planned events. You can enter them on the OWW website www.oneworldweek.org. Full details and links to some of the suggested events can also be found on the website.



speaking with a forked trident continued ...

Catholic Social Teaching on Nuclear Deterrence

Thus, in an effort to put priorities and hierarchies of values in their proper place, a greater common effort must be made to mobilize resources towards moral, cultural and economic development so that humanity may turn its back on the arms race.

The time has gone for finding ways to a "balance in terror"; the time has come to re-examine the whole strategy of nuclear deterrence. When the Holy See expressed its limited acceptance of nuclear deterrence during the Cold War, it was with the clearly stated condition that deterrence was only a step on the way towards progressive nuclear disarmament. The Holy See has never countenanced nuclear deterrence as a permanent measure, nor does it today when it is evident that nuclear deterrence drives the development of ever newer nuclear arms, thus preventing genuine nuclear disarmament.

The Holy See again emphasises that the peace we seek in the 21st century cannot be attained by relying on nuclear weapons. The century opened with a burst of global terrorism, but this threat must not be allowed to undermine the precepts of international humanitarian law, which is founded on the key principles of limitation and proportionality. We must always remember that the use of arms must not produce evils and disorders graver than the evil to be eliminated. Nuclear weapons, even so-called low yield weapons, endanger the processes of life and can lead to extended nuclear conflict.

Nuclear weapons assault life on the planet, they assault the planet itself, and in so doing they assault the process of the continuing development of the planet. The preservation of the Non-Proliferation Treaty demands an unequivocal commitment to genuine nuclear disarmament.

Statement of Archbishop Celestino Migliore, permanent observer of the Holy See to the United Nations, delivered to the 7th Review Conference of the States Parties to the Treaty on the Non-Proliferation of Nuclear Weapons (NPT) May 2005.

always had a much higher level of opposition to 'our' nuclear deterrent than the rest of the UK. And herein lies a little problem: more and more Scots are revolting. In fact it would be very surprising if developments in the last eighteen months had not led to a dusting off of Westminster contingency plans for what to do in the event of Scotland moving closer to independence. What would happen to Great Britain's nuclear pretensions, clinging to past glories, while sixteenth in the UN's 2007/2008 Human Development Index, if Scots walked away from the Union?

Kate Hudson of CND points out that this upgrading of Trident is a breach of our commitments under the Nuclear Non Proliferation Treaty. This is one of the few international instruments restraining unbridled development of nuclear deterrents. After all, if it's good enough for those who have it, why not the rest. As Canadian diplomat and papal advisor Douglas Roche has said: 'Those who worship at the altar of nuclear weapons should not be surprised when others want to join the sect.' Yet the major nuclear powers feel they have the right to modify and develop their nuclear arsenals while hypocritically attempting to prevent other countries achieving nuclear capability. It would be naive to think Iran was not seeking nuclear weaponry for example. Yet why shouldn't it, given the premium other nuclear powers put on possession.

What we are seeing in the emergence of a new cold war on multiple fronts. The US plans for a missile shield in the Czech Republic have led to a resurgent Russia saying it may seek to refuel its nuclear bombers in Cuba. With President Obama as the new JFK, we could have a rerun of the Cuban missile crisis.

The dangers and stupidity of this power posturing hardly need emphasis, yet governments continue regardless. From a justice and peace viewpoint, there is an excellent and authoritative statement of church teaching (and common sense) in Pope Benedict's Statement for World Day of Prayer for Peace 2006:

What can be said, too, about those governments which count on nuclear arms as a means of ensuring the security of their countries? Along with countless persons of good will, one can state that this point of view is not only baneful but also completely fallacious. In a nuclear war there would be no victors, only victims. The truth of peace requires that all:

- *whether those governments which openly or secretly possess nuclear arms, or those planning to acquire them;*
- *agree to change their course by clear and firm decisions, and strive for a progressive and concerted nuclear disarmament.*

Tim Duffy

The coalition Scotland's for Peace (of which J&P is a member) is holding a Gathering in George Square in Glasgow on Saturday, 25 October at 12 noon on the theme of A People's Budget for Peace.

Further information may be found in the enclosed flier in the magazine.



racial justice sunday

These prayers may be used in parish services or inserted into Bidding Prayers

Heavenly God, we praise your name and thank you for your glorious goodness and mercy. Lord Jesus, we pray a blessing for all those actively engaged in the struggle for racial justice. Holy Spirit, we beseech you to enter into the minds and hearts of all those in authority in the Church. Grant that they may

Hear the voices crying out for justice
Engage in developing a better understanding
Act to bring about change
Lead and inspire others by their good example

We ask this through our Lord and Saviour Jesus Christ

The Love of God is greater than all evil.
 We pray for racial justice

- In our lives
- In our parishes
- In our diocese

In our land

God our provider, sustaining humanity and all creation by your love,
 Thank you for this opportunity to worship you.
 Help us to appreciate all your gifts
 And to value the contribution of every person,
 So that our prayers, words and actions
 Mirror your endless creativity and boundless love
 And enable us to taste the feast of the kingdom of heaven.

Gracious God
 You call us to make one cloth,
 Woven from the variety of traditions.
 Take the threads we have to offer.
 Reject what is useless
 And accept what is good.
 Use the shuttle of your Spirit
 To weave a serviceable cloth,
 And give us the grace to use it well.
 We ask this in the name of Christ. Amen.
 We give thanks for the richness of creation and
 For God's generosity to all peoples.

Pray for those known to us who are experiencing sorrow. Pray for groups in society who carry shared sorrow because of tragedy in the past or injustice in the present.
 Pray for those who reject God's invitation to the banquet, preferring to eat alone. Pray for those who, through greed, selfishness or prejudice, mistakenly try to keep God's gifts to themselves.

newsbrief . . . newsbrief

WHITE POPPIES: With the magazine you will find a flier for White Poppies. The leaflet explains the reasons for wearing a white poppy. Why not order some for your parish or school. Further details from the Peace Pledge Union, Tel: 020 7424 9444.

INDEPENDENT ASYLUM COMMISSION FINAL REPORT: 'Deserving Dignity' is the third and final report of the Independent Asylum Commission. It builds on the previous publications 'Safe Return and Saving Sanctuary', all of which are downloadable from their website www.independentasylumcommission.org.uk. Or from the resource page of the J&P website. If you are interested in joining one of the Regional Action Teams to take forward the findings of and recommendations of the Commission, please contact them.

INTERNATIONAL DAY FOR THE ERADICATION OF POVERTY – 17 OCTOBER. To mark this day there will be a rally in George Square, Glasgow from 1pm – 2pm. As we go to print the details of the rally are not yet finalised but we will post them on our website. Also on this day GCAP – the Global Call to Action Against Poverty will be holding their 'Stand up for Poverty' action, in which everyone is asked to stand up for a minute. This can be organised locally in work places, churches, etc, again details will be posted on our website as soon as we have them.

SHRINK WEBSITE LAUNCHED: A new website has been launched asking people to make pledges to reduce their paper use. Within its first few days, the Shrink website has gathered paper-saving pledges from people all over the world. Reductions of more than 34 tonnes of paper have been pledged, which will collectively save more than 3 million litres of water, 200 tonnes of greenhouse gas emissions, 40 tonnes of pollution and almost 900 trees. Together these pledges show that people are willing to take practical steps to waste less of this precious and useful material. Already the Confederation of European Paper Industries (CEPI) has responded to the Shrink campaign, and the more people pledge to save paper, the more people in industry will sit up and take notice. Visit the website to find out more www.shrinkpaper.org

FAIRTRADE FOUNDATION STATEMENT ON WTO TALKS: Doha trade talks a lost opportunity: Negotiations at the World Trade Organisation have collapsed as developing countries resist the heavy handed negotiating tactics of the US and the EU. Whilst politicians and diplomats ponder the collapse of the talks, one thing is clear: small farmers need Fairtrade now more than ever, and that's a deal we can still offer them. See Full statement on Fairtrade Foundation website www.fairtrade.org.uk/press_office

MIGRANT DOMESTIC WORKERS IN THE UK: On 25 June, the Home Office announced that, despite earlier proposals to reform a 1998 immigration rule and thereby remove current protections for migrant domestic workers such as the right to change employer, the current system will in fact be retained, at least for another two years. Liam Byrne, Home Office Minister said 'We are proud of the protection we afford overseas domestic workers (ODWs). The current ODW visa will be preserved and then reviewed as appropriate after the first two year's operation of the reformed immigration system.'

MAJOR MILLENNIUM DEVELOPMENT GOALS EVENT IN NEW YORK: The Prime Minister, Gordon Brown, will attend a major event on the Millennium Development Goals (MDGs) at UN Headquarters in New York on 25 September 2008. At the halfway point to 2015, progress has been made, but urgent and increased efforts are needed to meet the Goals. World leaders will review progress towards achieving the MDGs, identify gaps, and commit to concrete efforts, resources and mechanisms to bridge the gaps.

TAKE ONE ACTION FILM FESTIVAL: Edinburgh 13-27 September. This is the UK's first major film festival all about people and movies that are changing the world. The festival celebrates Scotland's global connections - from South Africa to Nicaragua - and explores global challenges in which Scotland has a vital role to play - from climate change to the rules about how poor nations trade. The exciting programme features new and classic films, director and campaigner Q&As, audience discussions, video-making workshops and special events for schools. Above all, it is a unique chance for audiences to find out about and get involved with the work of Scottish change-makers - from film activists to environmental and social justice organisations. Visit www.takeoneaction.org.uk for the full programme.

WHAT ARE WE DOING HERE? Is the title of a film which examines the pros and cons of Western efforts to help poor countries. WDM are hosting a special screening of the film at the Glasgow Film Theatre, Rose Street, on Sunday 28 September 7.00pm., and will be followed by discussion between the audience and international development experts. 'What Are We Doing Here?' follows three American brothers and their cousin as they travel from Cairo to Cape Town asking what happens to the money we give to charity? Why does so little seem to be changing? And could our so-called 'humanitarian' interventions be doing more harm than good? An important and timely film that will change the way you think about Africa'. To book tickets, call the GFT on 141 332 6535 or visit www.gft.org.uk this screening complements the 'Take One: Action!' film festival. For information on WDM visit www.wdmScotland.org.uk

JEFF HALPER, the noted Israeli Anthropologist and Director of the Israeli Committee Against House Demolitions, will be in Scotland in September and speaking at two events in Edinburgh and Glasgow, sponsored by the Scottish Palestinian Forum in cooperation with Scottish Jews for a Just Peace. Jeff will also be signing copies of his new book 'An Israeli In Palestine'. 17th September 7pm book signing, refreshments, crafts. 7.30pm 'The Plight of the Palestinians: from Occupation to Apartheid to Warehousing' Morningside United Church Edinburgh EH10 4DJ. 18th September same times and title, Adelaide's, 209 Bath Street, Glasgow.

SUBSCRIPTION REMINDER. Many thanks to all who have renewed their subscription to the Justice and Peace magazine for 2008. If you still have to renew your subscription for this year, we would be grateful if you would do so soon.

In May 2007 **CHANNEL 4 NEWS BROADCAST** a controversial report (made by an independent television company) about two Fairtrade tea estates in India. The Fairtrade Foundation lodged an official complaint and they are pleased to announce that the media regulator Ofcom has ruled that the piece was unfair in its portrayal of Fairtrade. Further details www.fairtrade.org



16 October worldfoodday

Created with the goal that 'food for all' should become a human right for present and future generations, World Food Day aims to heighten public awareness of the world food problem and strengthen solidarity in the struggle against hunger, malnutrition and poverty.

If our planet produces enough food to feed its entire population, why do 854 million people still go to sleep on an empty stomach? A right is not a right if it cannot be claimed.

(Dr J. Diouf, UN Food and Agriculture Organisation Director-General, 16.10.2007)

All people have a right to healthy and sufficient food. ...There needs to be a consciousness of solidarity among the community of nations, a consciousness that considers food a universal right for all human beings, without distinction or discrimination...The priority of the ethical dimension of 'feed the hungry' is linked to the sentiment of compassion and solidarity proper to human beings, which brings them to share with each other, not just in material things, but rather the love that all of us need. Effectively, we give too little if we only give material things.

(Benedict XVI, Message for UN World Food Day, 2007)

old age wasteland or harvest field

Issues connected with human ageing receive less attention than they should. Longer life expectancy does not necessarily mean better quality of life. Fundamental matters of dignity, health and social inclusion often have to jostle with competing claims for resources in health and social services. The issues are not merely those of personal care, but also the structural economic and political questions of resources and empowerment. Recent years have seen an increase in political activism on behalf of the elderly, and more important by the elderly themselves. Often with a wealth of experience and means of marshalling support, elderly activists have set up effective lobbying groups and parliamentary candidates.

Churches often form a focus for such advocacy.

Congregations are increasingly ageing and are often one of the few remaining networks against social isolation for elderly people. An ecumenical conference entitled **OLD AGE: WASTELAND OR HARVEST FIELD** organised by ACTS in collaboration with the Church in Society Committee of the Scottish Episcopal Church and Faith in Older People will take place in the Gillis Centre in Edinburgh on Wednesday 29 October from 9.45 – 3.45.

Speakers will include Fr Gerry Hughes, Margo MacDonald, Professor John Starr and Rev Dr Albert Jewell. Information and registration details from Tom Moyes at ACTS, 7 Forrester Lodge, Inglewood, ALLOA, FK10 2HU; tommoyes@acts-scotland.org

academics oppose violence

More than 100 hundred Israeli academicians and peace activists have signed the following declaration:

There is no military, political or moral justification to initiate war with Iran

A constant flow of information bears witness to the fact that the Israeli government is seriously considering attacking Iran, in order to disrupt its nuclear plans. We do not disregard irresponsible actions by the Iranian government - we also oppose atomic weapons in principle and support the elimination of all weapons of mass destruction from the region. However, it is clear that the main source of the immediate danger of a new, widespread war stems from the policies of the Israeli government and the flow of threats from it, backed by provocative military manoeuvres.

After serious consideration, we reiterate our position that all the arguments for such an attack are without any security, political or moral justification. Israel might get caught up in an act of adventurism that could endanger our very existence, and this without any serious effort to exhaust the political and diplomatic alternatives to armed conflict.

We are not certain that such an attack will occur. But the very fact that it is being weighed as a reasonable option, makes it imperative that we warn and caution against the destructive results of an offensive strike against Iran.

Coordinating Group: Prof. Gadi Algazi; Judy Blanc; Prof. Rachel Giora; Prof. Anat Matar; Prof. Adi Ophir; Prof. Yoav Peled; Reuven Kaminer, Prof. Haggai Ram; Prof. Yehuda Shenhav; Prof. Oren Yiftachel. August 5, 2008

"refugees must be able to reunite with their family members"

Thomas Hammarberg, Commissioner for Human Rights in the Council of Europe, recently issued an important determination which is well worth reading.

A restrictive refugee policy in European countries has affected the possibilities of reunifying separated families. Governments have tried to limit the arrival of close relatives to those refugees who already reside in the country. The result is unnecessary human suffering in a number of cases where family members who depend on one another have been kept apart. This policy goes against the right to family reunification as stipulated in some international standards.

The world community has agreed in a number of declarations that the family is the fundamental group unit in society¹. Prolonged separation from close family members can cause severe stress and prevent a normal life for both those who have left and those who remain at home. Indeed, many refugees and other migrants live isolated lives, cut off from social relations. As a consequence, they face even more difficulties to integrate, while those left behind - often women and children - tend to be vulnerable, often stand without the protection of male family members and seldom can work towards durable solutions.

Though States retain their right to regulate and control the entry of non-nationals, there has been a progressive development in international law on the right to family reunification across borders. Nowadays, the respect of the right to family unity requires not only that States refrain from action which would split families, but also to take measures to reunite separated family members when they are unable to enjoy the right to family unity somewhere else.

This development started when the 1951 UN Convention relating to the Status of Refugees was adopted and the diplomatic conference in a Final Act stated that the unity of the family was an 'essential right' and recommended governments to take the necessary measures to protect the refugee's family especially with the view to:

- 1 Ensuring that the unity of the refugee's family is maintained particularly in cases where the head of the family has fulfilled the necessary conditions for admission to a particular country;
- 2 The protection of refugees who are minors, in particular unaccompanied children and girls with special reference to guardianship and adoption.²

Since then the Executive Committee of the UN High Commissioner for Refugees has adopted several authoritative statements promoting family reunification as both a human right and a humanitarian principle. It has encouraged governments to adopt legislation to implement 'a right to family unity for all refugees, taking into account the human rights of the refugees and their families'³.

In the Council of Europe both the Committee of Ministers and the Parliamentary Assembly have used similar language in several recommendations and resolutions³. Notions of family and family reunification also enjoy protection under the European Convention on Human Rights and the European Social Charter.

The 1989 UN Convention on the Rights of the Child stipulates that children should not be separated from their parents against their will (article 9) and that governments should deal with cases of family reunification across borders 'in a positive, humane and expeditious manner' (article 10).

In reality the policies have differed between European countries, but many have used a strictly limited definition of family to include only parents and their immediate children. This ignores the obvious fact that the shape of the core family differs depending on traditions and situations. In war-torn and HIV affected areas, for instance, it is not unusual for orphaned children to be cared for by other relatives.

Official attitudes to quests for family reunification across borders have been strikingly negative. The response has often been marked by suspicion. There have, of course, been cases where people have given wrong information in order to get entry, but it is a great mistake to allow such cases to influence the overall policy.

Significantly, DNA testing has been introduced in several countries as a key instrument to assist government decisions in spite of the resulting time loss. The purpose is to verify whether the applicant really is the child or the parent of the residing family member. This method excludes by definition any other relations, for instance adopted children, and is not adjusted to the real family pattern in cultures from where many refugees are coming to Europe. Some governments adopt even more restrictive rules as a response to public perception of foreigners as a danger.

The administrative processing of applications is far from 'expeditious' in a number of countries. In fact, the tendency is that they are extremely slow and unnecessarily bureaucratic. Some countries require that applications are made at the embassies or consulates in the country of origin which is not always easy or even possible. In other cases documents and proven data are requested which can be very difficult for applicants to obtain from the authorities in their countries of origin. Requirements to provide evidentiary proof of relationship for the purpose of family reunification have therefore to be realistic.

Those who have seen the pain suffered by separated families realise what a mistake it is to deny the right to family unity - for the refugees, for the family members left behind and for the host country. Facilitating reunification helps to ensure the physical care, protection, emotional well-being and often also the economic self-sufficiency of the refugee communities.

Thomas Hammarberg

NOTES

1. See Article 16 of the Universal Declaration of Human Rights, Article 8 of the European Convention on Human Rights (this right emphasizes the importance of protecting the family circle, the social unit that nurtures most children to adulthood); Art 16 of the 1961 European Social Rights; Art. 17 and 23 of the International Covenant on Civil and Political Rights; Art 74 of Additional Protocol of 1977 to the Fourth Geneva Convention Relative to the Protection of Civilians in Times of War; Art. 9, 10 and 22 of the Convention on the Rights of the Child; and Article 9 of the Charter of Fundamental Rights of the European Union.
2. UNHCR Executive Committee's Conclusions 1, 9, 24, 84, 85 and 88.
3. See Recommendation No. (99) 23 of the Committee of Ministers on family reunion for refugees and other persons in need of international protection and Recommendation Rec (2002) 4 of the Committee of Ministers to member states on the legal status of persons admitted for family reunification.

04/08/08. This is an edited version for the full version see http://www.coe.int/t/commissioner/Viewpoints/Default_en.asp

the needs of strangers

At the root of most religions there is the recognition that hospitality to strangers is a sacred responsibility. In the Old Testament, this is given additional force: you must take care of the foreigner in your society because you have known what it was like to be foreigners in the hostile society of Egypt (Exodus 22:21, Lev 19:33-4). The New Testament breaks down further the category of foreigner or 'alien' into neighbours who have a call on our love. It is a sad comment on how far we have fallen short of this responsibility that the word 'asylum' has moved from meaning a place of safety and security to a place of detention and uncertainty.

Two different views of security are operative here. One is anxious, self absorbed, seeing the foreigner as a threat to the existing way of life. The status quo is to be maintained, by force if necessary. The other view is open and welcoming, seeing the opportunities and enrichment that can come from outside the increasingly irrelevant boundaries of states in an interdependent world. This is all the more important when people have been forced from their homes by oppression and fear for their own safety and that of their families. Since 1997, there have been at six major pieces of legislation in the UK on issues of immigration and asylum (not to mention the 55 pieces of legislation on criminal justice and immigration) mostly in the direction of restriction.

There was an interesting example of the different outlooks in a recent exchange in the **Sunday Herald**. An article by Kate Smith made a number of alarming allegations about conditions in Dungavel. **They are like ghosts, moved without warning or explanation across the country in the dead of night, transported in unmarked vans. A silent cargo, often handcuffed, frozen by fear and unable to make a call or let their family know what is happening to them.** It does present a bleak picture of people who have already been dislocated, being detained incommunicado for an indeterminate period, in a state of insecurity.

Much of the evidence is from anecdote or unnamed sources, which does not invalidate but neither does it substantiate. Thus, although the Border Agency had declined to answer questions initially, the Director Phil Taylor was able to submit a point by point rebuttal the next week. Night

journeys are to accommodate air schedules; the majority of transfers are daytime; there are no 'chronic' staff shortages; and there are no restrictions on communication. He quotes the Report of HM Inspector of Prisons on Dungavel published in February 2007, commending the good relationships between staff and detainees and generally contrasting it well by comparison with other centres. Yet the same report was critical of the frequent moving of detainees between centres and provided 76 recommendations for improvement at Dungavel. The Director rightly points out that detainees have exhausted legal recourse for remaining in the country. His observation that 'unlike prisoners, they can leave at any time by returning to their own country', however, is glibly bureaucratic, given that detainees may have lived here for many years and the children (who are detained contrary to international agreements) may have known little else in the way of culture, language and education.

The danger here is that we are drawn into a kind of ideological ping pong. We might like to see an open door policy on asylum, but we know it is not practicable. And while our hearts go out to the families uprooted from their homes in communities and deported to an uncertain future, we know there are a few who are intent on abusing the system. It is not helped by government policy that has been increasingly restrictive, at times seemingly driven by the political need to appease voters in marginal seats. As a result too little has been officially done to refute the lies and exaggerations of the tabloid press and their ready readership. Many seeking asylum come from countries disrupted by military intervention by the UK and the US. The political arguments are all too often opportunistic and unaffected by the human predicament.

All the more reason then to rely on Catholic Social Teaching which is not subject to the vagaries of electoral advantage. Justice and Peace, along with the Craighead Institute is currently seeking funding for a version of the highly successful and long running certificate course on the Integration of Life and Faith tailored to the issue of asylum and refugees, but including the full elements of this course. The aim is to pay the fees of participants. Any readers who would be interested in participating should contact the National Office for further information. **Tim Duffy**



The human contribution to global climate change is one of those vexing social problems. On the one hand it is proclaimed to be the most significant challenge facing humanity. On the other it is denounced as a con trick backed up by bad science. Most of us are not qualified to assess the scientific evidence; but over 90% of the scientists involved say the evidence suggests that it is almost certain that human activities affect and increase the rate of global warming to a degree which is perilous to human civilisation and the rest of the planet.

In June, an Ipsos MORI poll found that six out of 10 agreed that 'many scientific experts still question if humans are contributing to climate change', and that four out of 10 'sometimes think climate change might not be as bad as people say'. In both cases, another 20 per cent were not convinced either way. Despite this, three quarters still professed to be concerned about climate change. Phil Downing, Ipsos MORI's head of environmental research said, 'Those most worried were more likely to have a degree, be in social classes A or B, or have a higher income. People are broadly concerned, but not entirely convinced.' Without trying to categorise those less likely to be worried, the problem seems to be one of *informed* concern.

Every so often, something comes along which just seems to fit the bill. Enter **Between Flood and Rainbow** A Study Guide on Climate Change based upon key themes in Catholic Social Teaching. This guide is intended for study and reflection by adult groups. The guide contains agendas for six meetings with accompanying appendices, reflection and action sheets, reading sheets, along with a prayers and liturgies section.

The Guide is a production of Operation Noah, with support from CAFOD, Columban Faith and Justice and the National Justice and Peace Network. Project Noah takes the view that

Christians have a unique leadership role to play in helping society and government face up to Climate Change, and to encourage a move towards living more simply and sustainably. The Guide was written by Ellen Teague, well known for her contributions to Vocation for Justice. She has long been involved in work for ecological justice and is in touch with the best thinking on the subject as her credits acknowledge.

The relevant scientific evidence for climate change is well presented in this guide, but what distinguishes it for those with an interest in justice and peace is that the main body of the guide rests on Catholic Social Teaching. Each section follows through on a basic principle of social teaching and its application to climate change. Thus **Session 1** uses the Common Good; **Session 2**, the Option for the Poor; **Session 3**, Caring for God's Creation; **Session 4**, Human Dignity; **Session 5**, Rights and Responsibilities; and **Session 6**, Sustainable Development. Each session uses the well tried process of Experience, Analysis and Theological Reflection leading to Action. The stories, reflections, information and liturgical material are well chosen and provide a valuable complement to the process.

The document is almost 80 pages of which 15 are Prayers and Liturgies. There are good concentrated inputs from people like the Columban eco theologian Sean McDonagh and Professor Mary Grey; as well as contributions from the US Bishops and the Vatican's UN Permanent Observer, Archbishop Migliore (this latter only 6 months ago). The reflection questions are to the point and the orientation is practical.

I could hardly think of a better way of bringing so much together in a context which is familiar, congenial and trustworthy for responsible Catholics (and indeed anyone else) who wishes to engage with a group on this crucial issue of climate change. For justice and peace groups, it is quite simply a godsend.

The full guide is available in hard copy for £5 from Operation Noah, 28 Charles Square London N1 6HT Tel: 020 7324 4761. The full guide can be downloaded free at :

www.justice-and-peace.org.uk/documents/FLOODRAINBOWResourcepage4.pdf

From Violence to Wholeness

An Introduction to the Spirituality and Practice of Active Nonviolence

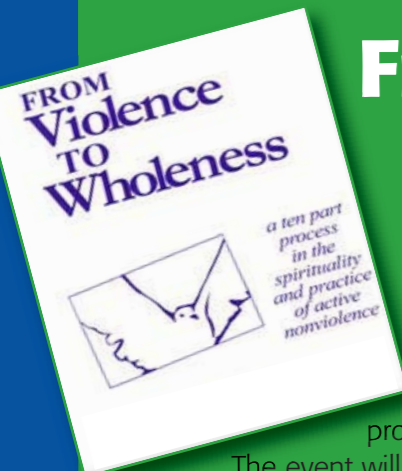
Saturday 11–Sunday 12 October 9.00am–5.00pm (both days)
Turnbull Hall, Southpark Terrace, Glasgow

Lanarkshire Global Education Centre is hosting an introduction to this programme developed by Pace e Bene, now well-known in North America and Australia.

The event will take place in Turnbull Hall, 15 Southpark Terrace, Glasgow and is open to anyone with an interest in this theme. Over the two days participants will explore their understanding of violence and conflict, Jesus and the spirituality of nonviolence, and practical skills for nonviolent living on a personal and social level.

Places are limited and will be offered on a first-come, first-served basis. A light lunch will be provided each day. No charge but a donation towards costs would be appreciated. Venue still to be finalised.

For more information contact John Dornan on 01236 607120 or johnd@globaleyes.org.uk.



burger king campaign victory

The Coalition of Immokalee Workers (CIW) has achieved victory in its Burger King campaign after the fast-food giant agreed to work with them to improve the wages and working conditions of those who pick its tomatoes. Under the agreement signed between the CIW and Burger King on 23 May, Burger King will pay 1.5 cents more per pound of tomatoes it buys, with a cent going directly to the tomato pickers' wages. The agreement includes a zero-tolerance guideline for certain unlawful activities such as forced labour, with immediate termination from the Burger King supply chain of any grower found in breach, and establishes farm worker participation in the monitoring of the supplier code of conduct. Greg Asbed from the CIW thanked everyone who took action. He said, 'Today's food industry is truly global in its reach – Burger King, McDonald's, Subway, and Whole Foods may be US brands, but they operate in countries across the world. That's why international pressure, from consumers in Europe and across the world, really does matter. As workers directly affected by the exploitation, CIW members have sought to build an international alliance with consumers, and together we can eliminate modern day slavery and other forms of labour exploitation behind the food we eat.' (Source Anti Slavery International)

