



Photo: Kaelyn Forde

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Archbishop Romero, two weeks before his assassination in 1980



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editorial

The celebrated and flamboyant conductor, Sir Thomas Beecham, was watching a film in which he was conducting his orchestra. At the end as the names of the technicians rolled on the credits, he said, 'Who are these nonentities?' Not very kind, perhaps, but an interesting comment on celebrity. In a consumerised world, we have seen the rise of the celebrity nonentity who is famous for being famous. And celebrity conforms to Dr Goebbels definition of a lie: if you tell a lie big enough and keep repeating it, people will eventually come to believe it. Or, as John Arbuthnot, an eighteenth century Scottish writer suggested: 'All political parties die at last of swallowing their own lies'.

Yet it's not the grand gesture that counts, but coming up with what is deliverable. 'Politics, and the fate of mankind,' as Albert Camus remarked, 'are shaped by men without ideals and without greatness.' And in an age of celebrity we have come to project messianic expectations on to people who are little more than functionaries. A recent example was to be found in the Copenhagen negotiations on climate change and the Wave campaign supporting and pushing for a positive outcome. Here was a well organised campaign, part of a wider concern shared by the political establishment, with a large measure of popular agreement. One could hardly imagine a better set of circumstances. And yet it fell flat. Even President Obama was stymied. At the global level, so called world leaders showed themselves incapable of going beyond a national mandate.

The welcome given to Obama's election had echoes of that given to Tony Blair just over a decade earlier. And there are those in this country who are already anticipating the arrival of a fresh, new administration under David Cameron and his colleagues to replace the tired and discredited government of Gordon Brown. Young Dave beams at us, open necked, from billboards and telly screen; as British politics gives in to the cult of personality, with presidential style debates scattering promises and pledges like confetti.

We often hear that government should adopt the models of business and management. Imagine then if, instead of vote catching slogans in an election manifesto, the Social Contract actually consisted of a legally binding agreement. The political parties would put forward costed bids for running the country to those who pay for it, that is the taxpaying voters (none of this tiresome 'hardworking families' piffle). Nothing, such as wars for example, to be added to the contract without a referendum. Failure to fulfil the terms of the manifesto contract would incur financial penalties

payable by the party of government, whose funding would be strictly monitored and whose bankruptcy would trigger an election. Just an idea for using a proper business model. Oh, and while we are at it, if you need a test for citizenship applications and a test for a driving license, how about a test for political awareness and the right to vote?

A number of MPs are going to find that their gravy train has run into the buffers and that they are out of a job. Or, as Dianne Abbott said of Geoff Hoon and Patricia Hewitt, 'both of them are resigning at the next election to spend more time with their directorships.' This will be the largest 'clear out' since 1945. So we can expect an influx of inexperienced MPs chosen as much for party loyalty and docility as anything more positive.

The campaign in England will deal with the full range of electoral issues. In Scotland it will concern only the reserved matters: notably the constitution, including the Crown, the Union and the United Kingdom Parliament; National security and defence; International relations and development; Fiscal, economic and monetary policy; Immigration and nationality; Company and employment law; strategic control of Energy and Transport; Social security; and abortion (but not euthanasia). Whole swathes of policy on education, health and the environment (indeed, anything not specifically reserved) remain the responsibility of the Scottish government. Whether Scottish voters will make this distinction is another matter.

'Ultimately, the role of government', as Simon Leys once wrote, 'should be that set by Albert Camus: "to do the housework", not to cram recipes for perpetual happiness down the throats of humankind. But that demands a humility most rulers reject with asperity.' Hence we have Tony Blair, for example, at the Chilcot enquiry, undisturbed by regret since he did what he thought was the 'right thing'. No doubt so did Genghis Khan. Nothing so exemplifies Hugh MacDiarmid's bitter condemnation of 'the curst conceit o' bein' richt/That damns the vast majority o' men'.

So where do we get the recipe for perpetual happiness? Not, it seems, from the arithmetic of vested interest and self serving that constitutes so much of contemporary democracy; and is so dispiriting because it lacks any real sense of the common good. Not from the extraordinary notion that a cross on a ballot paper once every four or five years is a sufficient measure of democratic representation. We create the kingdom, not at the behest of secular politicians, but out of the depth of our faith and the action to which it brings us. 'My kingdom is not of this world' is not an excuse for deserting the political process, but rather for constantly engaging with it in the light of our tradition of social teaching; and not simply at election time.

Tim Duffy



pictures from the wave 5.12.09



remembering romero

In a book of reflections on the anniversary of the martyrdom of Archbishop Romero, Bishop Ken Untener of Saginaw in Michigan included the following prayer, which he had composed, entitled "The mystery of the Romero Prayer."

It helps, now and then, to step back and take a long view.

The kingdom is not only beyond our efforts,
it is even beyond our vision.

We accomplish in our lifetime only a tiny fraction
of the magnificent enterprise that is God's work.
Nothing we do is complete, which is a way of saying
that the kingdom always lies beyond us.
No statement says all that could be said.
No prayer fully expresses our faith.
No confession brings perfection.
No pastoral visit brings wholeness.
No program accomplishes the church's mission.
No set of goals and objectives includes everything.

This is what we are about.

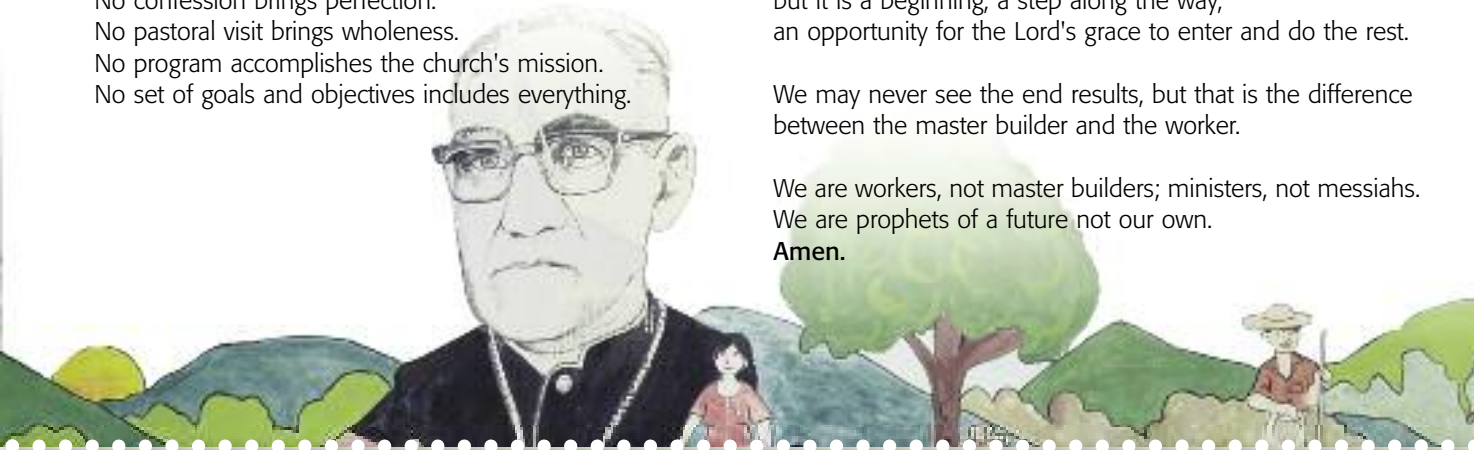
We plant the seeds that one day will grow.
We water seeds already planted,
knowing that they hold future promise.

We lay foundations that will need further development.
We provide yeast that produces far beyond our capabilities.

We cannot do everything, and there is a sense of liberation
in realizing that. This enables us to do something,
and to do it very well. It may be incomplete,
but it is a beginning, a step along the way,
an opportunity for the Lord's grace to enter and do the rest.

We may never see the end results, but that is the difference
between the master builder and the worker.

We are workers, not master builders; ministers, not messiahs.
We are prophets of a future not our own.
Amen.



slavery past and present

Kathleen Summers of Motherwell Diocese Core Group, gives an account of a talk at a recent Anti Slavery International AGM

The business of the AGM was followed by a lecture by Professor James Walvin OBE, the distinguished historian of slavery and a trustee of Anti Slavery International. He began by giving a brief history of the Triangle Trade which saw the transportation of eleven million slaves from Africa to the Caribbean and the Americas from the 16th to the 19th centuries. A million died on the journey.

Many people in this country became wealthy as a result of the slave trade including members of the Royal Family. The Queen's cousin the Earl of Harwood's ancestors built their house - Harwood House on the profits from the slave trade. Professor Walvin went on to say that some people saw the error of their ways through their Christian faith, like John Newton, the former slave ship captain who went on to become an abolitionist and who wrote the hymns *Glorious Things of Thee are Spoken* and *Amazing Grace*.

Professor Walvin then moved on to recent slavery in the Third Reich. He said that at the end of the Third Reich there were about twelve million people in slavery in the countries occupied by Hitler. He went on to say that in Stalin's Russia the number of people in slavery was mind boggling. He estimated the number to be on a par with the slave labour of the Americas.

He stated that the use of slave labour during the second world war in Europe and Russia was not to be confused with the Holocaust or genocide or even ethnic cleansing. He said slave

labour was when people were forced to do strenuous work and live and die in appalling conditions.

The talk was very interesting, reminding us that slavery is not something we have put behind us. This is why we need organisations like Anti-Slavery International.

Child slavery continues in Uzbekistan's cotton fields

Anti-Slavery International and the Environmental Justice Foundation have obtained new evidence of children being forced to pick cotton during Uzbekistan's 2009 cotton harvest. This news comes despite assurances from the Uzbekistan government that they have taken action to eradicate forced child labour in the country. Recent investigations have linked clothes made by high-street chains Zara and H&M to cotton from Uzbekistan, a country where around half of all cotton is picked by forced child labour. You can take action to demand that Zara and H&M, amongst other retailers, stop selling clothes made with cotton from Uzbekistan. Details from <http://tinyurl.com/y8qsok6>

British taxpayers could support slavery across the world

The UK Government is considering proposals that could see British taxpayer's money support child labour and slavery. Proposals issued at a consultation last month reveal the Export Credits Guarantee Department (ECGD) is considering abandoning its ban on British companies investing in overseas projects that use forced labour and harmful child labour. The ECGD encourages UK businesses to export and invest in developing countries by using taxpayers' money to guarantee payment. Responsibility to approve the proposals lies with Lord Mandelson, the British Secretary for Business. Full details www.antislavery.org

a game of cards

The Home Office's latest financial initiative for the clients of the asylum system doesn't have much going for it.

It is unfortunate that the word asylum has two connotations in our language. The main use is for a kind of protection from persecution, which is offered to refugees, usually political. The second sense, fading from usage, is for a place of refuge (and often of necessary constraint), particularly for the mentally ill, to protect society and to treat the illness so far as is possible.

Current government policy seems to confuse the two meanings. Those seeking asylum are kept out of circulation economically by not being allowed to work and by being sustained on a pittance. Not content with that, those whose application for asylum has been denied, received vouchers rather than cash. These vouchers were only acceptable in a limited number of outlets, requiring some form of exchange if the user wanted to travel on a bus, use a launderette, go to the pictures; or indeed buy the nappies, comics or party liners that Immigration Minister Phil Woolas included on his parliamentary expenses.

Under the old system, people could exchange their vouchers for cash with local voluntary groups, often run by churches, which they could then use for travel and to buy goods from shops not on the official list of suppliers. This activity was frowned upon by the Border Agency and the Home Office, which provides housing and limited financial support of £35 a week, but not in cash.

In its wisdom, the government decided to replace these vouchers with a special card, which would supposedly have a wider range of places where it could be used, and remove any stigma that attached to using vouchers. The new Azure card has been introduced without a proper pilot and with minimal parliamentary scrutiny. It will also be expensive to introduce - costing £200,000 a year just to administer; and it costs £2 extra per week per person just to give £35 as a cash substitute. The people who are given these cards are receiving what is known as Section 4 support. Although their applications to stay in the UK have not been successful, the Government acknowledges they can't return home at present, usually for reasons of political instability in the home country - which is why they are getting the payments. In fact around 50% of them eventually win the right to stay.

In the absence of any proper government pilot, the organisation Citizens for Sanctuary has run a number of unofficial pilot trials with voluntary and church organisations. In December, Carol Clarke and Tim Duffy were part of two teams sent out to monitor how the new Azure Card was working in Glasgow. What we saw both dismayed and angered us.

Carol went to Springburn shopping centre with two other monitors and an asylum seeker. Only one of the shops in the centre was on the Azure list, but they had not heard of the new card, and our friend was unable to purchase anything. A local butcher had a pack of meat

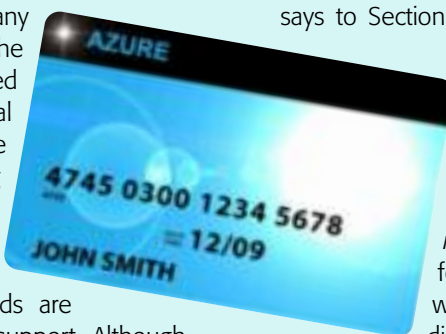
on sale for £10. This would have fed one for a week, but the butcher was not on the list for the Azure card. Neither were any of the cut price 'pound' shops, which you really need to use if you are to live on £35 a week. This, Mr Woolas, was why 'well meaning charities exchange vouchers for cash'.

Tim's group visited shops in the Govanhill area which cater for ethnic minority communities and which might provide affordable goods for the limited budget of Section 4 beneficiaries. The only local supermarket is Lidl, which is not a part of the Azure scheme. Boots the Chemist is officially a part of the Azure scheme, but the local branch had not heard of the scheme, nor were tills programmed for it. The manager took time to call her head office, but they were none the wiser. The Cancer Relief charity shop had no local policy, and since everything is decided centrally, could offer no help. The local African shop with stocks of coconut oil or dried fish, could not help. Like another of the charity shops we visited, this store works with cash only and does not have the card readers or computerised connections for card transactions.

Another example came from the Glasgow monitoring team who went to Tesco. The only Halal meat was a chicken at £6 which would be nearly a fifth of the weekly allowance. They were of course unable to use the card in much cheaper Halal food shops. Perhaps the most striking feature of the exercise was the shopkeepers who wanted to help but were constrained by a government policy that says to Section 4 claimants: *'You are not a part of this society. You will be kept in economic apartheid, by not having access to the normal means of exchange which is cash. You will be subject to discrimination, limitation and control because we want to show the electorate that we are not soft on asylum.'* It is a policy, in short, for which there is no good reason, but which panders to populist suspicion and vindictiveness.

The day after we went out monitoring, Pascal, one of the asylum seekers who accompanied us was, coincidentally, detained and taken to Dungavel. He was to be deported back to Cameroon where he faced the terrifying prospect of further mistreatment. Pascal was forcibly removed to Nairobi, but he is now back in the UK. This is because it seems he was assaulted at Heathrow by 6 people at one stage and forced onto the plane. One person apparently forced his hand down Pascal's ear, making it bleed and he was assaulted while on the ground. He was taken to Kenya where officials were concerned about his state of health. They even checked with a member in Cameroon who confirmed that Pascal was still on the wanted list there. They refused to fly him and he returned to Heathrow. Pascal is, as we go to print, in Colbrook immigration removal centre.

If you wish to join the campaign to help Pascal, visit www.ncadc.org.uk/NCADC-Campaigns/Ntarg.html



UMOJA INC saturday group 2001 - ongoing

Vicky Grandon, founder of UMOJA INC, reflects on the work of the last five years

The Justice and Peace magazine last reported on the work of UMOJA INC over five years ago. It is a pleasure to be back in contact and share our concerns for the well-being of new communities, and in particular vulnerable women and children.

I was an active volunteer in the Glasgow Asylum Rights Campaign in 2000 when people were first dispersed to our city under the new Asylum and Immigration legislation. My own parents and grandparents had been refugees, and my husband had been given exile from the brutal Pinochet dictatorship of Chile. We had settled our home and family in Glasgow, but were aware of the challenges for people arriving for the first time.

The campaign was busy raising concerns such as racist attacks, problems with neighbours, difficulties accessing training and education for children and adults. They published a report outlining these early experiences and warned that the situation needed a range of joined up solutions. I was also meeting isolated individuals who were on their own with children and not part of larger communities of support. As a response to the children's needs, I set up UMOJA (Swahili word for unity) INC (Including New Communities) and began meeting weekly.

It was always intended that the mothers involved would take ownership and run the group as a community engagement and development process. Weeks, months, years went by with dozens of families participating and up to 28 children a week. Volunteers, including some lovely Sisters from the Comboni Convent, joined in to support the group projects and programmes. A befriending network operated for a few years, UMOJA INC took part in various Carnivals, Art Exhibitions, Research Projects, Human Rights Campaigns and marched alongside thousands against the War and for Peace.

UMOJA INC collated and published three booklets of original stories by the women: *The Little Book of African Food*, *An African Nest Egg*, and *Celebrations*. A DVD of the women's perspectives on asylum and the group was produced in 2009. The group continued to attract women and children, including unaccompanied minors to weekly events, workshops, discussions and activities. Clothing,

books, household items and children's toys and educational materials were collected and distributed on a regular basis. All the work was provided by myself and a small core of volunteers, and small grants were sought to subsidise specific projects on violence against women, parenting, preparing your asylum claim, using the internet, and more.

Over these years, many other organisations set up groups and opportunities for women and children, but at



each annual general meeting, the members of UMOJA INC asked me to continue the group for another year. The women and children attending the Saturday Group have particular vulnerabilities and feeling safe has become one of the greatest priorities. Some of them have experienced slavery and many have been trafficked, others have been in refugee camps surviving appalling attacks, and several have lost their initial claim for asylum and are destitute, but desperate not to be

returned. Their fear is aggravated by many real dangers: some women are being sent to a country they have never been in before, many are from sheltered communities where women alone with children need designated protection and income or they cannot survive, and others are sure that they will be marked by having claimed exile in Europe and persecuted on their return.

We have been humbled learning about the cruelties of fate for so many of the women from Zimbabwe, Somalia, Sudan, Mozambique, Congo, Ivory Coast, Sierra Leone, Rwanda, Burundi, Zambia, Burkina Faso, Zanzibar, Cameroon, Angola, Eritrea, and more. Rape, discrimination, persecution, and denial of basic rights are the universal stories we have heard; and it has been sad to know that so many girls are prohibited from participating in any form of education whatsoever.

UMOJA INC has tried to provide a small support in the face of these harsh circumstances. It is now a registered charity, but has no premises, regular meeting place or resources, just myself and the volunteers to keep an active link and a sincere hope that the children will flourish and the mothers will find their feet through education and engagement in Glasgow civic society.

asylum election pledge

Before the next election, Liberty is calling on all MPs and parliamentary candidates to sign their asylum election pledge. They want you to lobby your MP and parliamentary candidates and ask them to remember Britain's history as a place of refuge for the persecuted. Show your representatives that you reject xenophobia in discussions about asylum and immigration policy. The pledge they are asking your MP to sign:

There is no place for racism and xenophobia in modern British politics. Nor is democratic debate advanced by the denigration of the most vulnerable in our country, including children and asylum seekers who do not enjoy the right to participate in elections.

I promise to remember the importance of refugee protection, even in free and wide-ranging debates about immigration policy. I will never play fast and loose with the

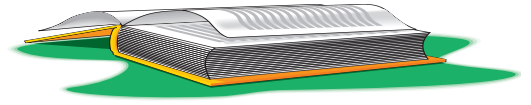
proud tradition of a nation that must always offer succour to those in genuine fear of persecution.

Shami Chakrabarti, Director of Liberty, said: 'The time has come for a clear and respectful warning to those who hold or seek power over the most vulnerable people in this land. Britain hates bullies and finds them no more attractive in red, blue or striped clothing. Do not underestimate the ocean of common decency in the oldest democracy on Earth. We will be watching.'

To discover who your MP is visit www.theyworkforyou.com to write to your MP visit www.writetothem.com Find out more about Britain's legal obligation to refugees visit on the UNHCR website. Remember to let Liberty and us know how your MP or Electoral candidate responds to your pledge request! www.liberty-human-rights.org.uk

good value?

Alec Porter reflects on a recent book, *Good Value: Reflections on money, morality and an uncertain world* by Stephen Green



Stephen Green is currently chairman of HSBC following three years as Chief Executive. He has worked with HSBC since 1982. Chairman of the British Bankers' Association, he is also Chair of the Prime Minister's Business Council for Britain - I wonder if he and Gordon Brown have talked together about how the 'end of Boom and Bust' turned into the biggest bust in 70 years, and how to stop it happening again? While in Hong Kong in 1988 he was ordained a priest in the Church of England.

Asked by Andrew Marr on the BBC recently what went wrong to cause the recession, Gordon Brown replied with one word: 'Values'. He did not enlarge on it. This is where Stephen Green's book is indeed 'good value'. It offers new perspectives on how we can live in a richer, more dynamic world. It encompasses history, politics, religion and economics. From the origins of humans in East Africa 160,000 years ago to the early migrations around 110,000 BC across the mouth of the Red Sea and along the coast of the Arabian Peninsula we can trace the origins of all non-African peoples. Ten thousand years later humanity reached India, Indonesia and South China. By 25,000 BC the Eurasian land mass was populated from the west to the north east resulting in the next great migration following the big game herds across the Bering land bridge connecting Siberia to Alaska. By 12,500 BC, humanity had reached all over the globe to the southern tip of America, to Australia and north to the Arctic.

Within the next 5,000 years the first known pottery was being made in Japan. From this era, too archaeologists have found traces of the first domesticated wheat, humanity's staple food and the crop which more than any other has supported the growth in the world's population from 10 million to 6 billion over the past 10,000 years. Wheat became one of the early products traded. In the millennia which followed, trade was developed by the Phoenicians, by the Romans and the Chinese who created a vast empire. This lasted for centuries. Most of us know very little of the Chinese Empire but it shows that the present growth of China is nothing new.

Then following Columbus' discovery of the Americas in 1492, the growth in trade across the Atlantic and the expansion of the British Empire globalisation became a reality. The latter decades of the nineteenth century saw unprecedented growth in world trade and overseas investment from Europe into Asia and the New World. It was widely believed that progress was unstoppable and too many vested interests existed for war to happen. But the Great War did happen! In the same way in the twenty first century many believed that economic growth was unstoppable yet recession did happen, bringing with it unemployment, poverty and misery to many millions everywhere. Why?

As I reflect on this book, three causes in the nature of man emerge which made economic collapse inevitable. First, there is the decline of moral absolutes in the twentieth and twenty first centuries. What do we mean by moral absolutes and where do they come from? For Christians they come from Christ's Sermon on the Mount and can be summarised as absolute honesty, absolute purity, absolute unselfishness and absolute love. The absence of these among leaders and led, as a challenge to live by, can result in the end of integrity and trust, the cement that allows trade to function. Green writes 'Capitalism in the twenty first century needs to rediscover a fundamentally renewed morality to underpin it'.

Second, the decline of conscience or 'the still small voice' as a factor in the home and all branches of modern life including cabinets. For governments to rule well 'the still small voice' is essential to achieve consensus on what is right rather than splitting over who is right? Green writes of Wen Jiabao, the Chinese Prime Minister arguing that the new capitalism should be nourished by a vision (which owes much to Adam Smith's lesser known work *The Theory of Moral Sentiments*) in which over speculation is subdued by controls. Most of us know of "The Invisible Hand" in Smith's *The Wealth of Nations* - the idea that market forces will produce just financial settlements. Fewer know of Smith's *Theory of Moral Sentiments*, which Smith himself called the better book. In it he introduces the concept of 'The Impartial Spectator' or 'the demi-God within the breast' - that thing inside all of us that really does bring just settlements.

Third, the recognition that evil exists in the world in the form of materialism. Green deals with this in a fascinating study of Faust as portrayed by Goethe and Marlowe. Faust makes a deal with the Devil. He will sell his soul to the Devil if the Devil gives him all he wants. I take this to be modelled on the temptation of Jesus when Satan took Jesus up the mountain and showed him all the kingdoms of the world and said, 'All this power I will give you and all the glory of them if you will worship me.' Jesus replied 'get thee behind me Satan for it is written, "Thou shalt worship the Lord thy God and him only shalt thou serve"' (Luke 4:8)

Green refers to the story of the rich young ruler as told in Mark. He puts it in a modern setting. The young man is an establishment figure, successful and well-heeled but not at peace with himself and conscious that all is not well. He encounters a teacher who looks at him and loves him and - in answer to his question 'What shall I do to inherit eternal life' - says, 'One thing you lack; take your treasure, sell it and give the proceeds to the poor, come and follow me. And you will have treasure in heaven' (Mark 10:21). The man ducks the challenge and turns away. Perhaps he has come to worship his money: his money is his god.

Green emphasises that this is addressed to one particular man who has a particular need - he is addicted to his money as an alcoholic is to drink. And the remedy proposed by the teacher is essentially the same as for any addict: begin by acknowledging what you are then you can escape into a new life which will be richer than you are able to imagine. According to Green, globalisation has passed the point of no return. It is with us for good or ill. How it develops depends on whether we live the values expressed above. There is enough in the world for everyone's need but not for everyone's greed.

People in the financial world here said that HSBC came through the recession with a good record. One of the founders of HSBC in the late nineteenth century was Richard Addis. He was a deeply religious man. His convictions underpinned all he did. He believed strongly that international stability was essential for world peace. And he never believed that commerce could thrive without integrity. He wrote '*the ultimate basis for all economic conceptions is ethical*'. I wonder if this is the legacy that Addis left to HSBC and which Stephen Green has carried on?

Good Value: Reflections on money, morality and an uncertain world is published by Allen Lane at £25

world day for water

march 22

Water is essential for life. Yet many millions of people around the world face water shortages, children die from water-borne diseases and drought regularly afflicts some of the world's poorest countries. Four of every ten people in the world do not have access to even a simple pit latrine and nearly two in ten have no source of safe drinking-water. It is an urgent matter of human development, and human dignity to provide safe, clean water to all the world's people. The achievement of all of the Millennium Development Goals depends on sound water resources development and management.

The UN encourages us today to recognise the need:

- to increase water efficiency, especially in agriculture
- to free women and girls from the daily chore of hauling water, often over great distances, and to involve them in decision-making on water management
- to make sanitation a priority
- to show that water resources need not be a source of conflict, but can be a catalyst for cooperation.

And from Catholic Social Teaching:

The earth and all that it contains are for the use of every human being and all peoples. This principle of the universal destination of the goods of creation confirms that people and countries, including future generations, have the right to fundamental access to those goods which are necessary for their development. Water is such a common good of humankind. This is the basis for cooperation toward a water policy that gives priority to persons living in poverty and those living in areas endowed with fewer resources. The few, with the means to control, cannot destroy or exhaust this resource, which is destined for the use of all.

Water an Essential Element for Life a Note prepared by the Pontifical Council for Justice and Peace as a contribution of the Holy See to the Third World Water Forum in Kyoto, 2003.

world consumer rights day - march 15

This offers a useful set of criteria for us to evaluate our own consumerism, not just of products, but also of services

World Consumer Rights Day is an annual occasion for promoting the basic rights of all consumers, for demanding that those rights are respected and protected, and for protesting the market abuses and social injustices which undermine them. Consumer rights are defined as:

- The right to satisfaction of basic needs - To have access to basic, essential goods and services: adequate food, clothing, shelter, health care, education, public utilities, water and sanitation.
- The right to safety - To be protected against products, production processes and services which are hazardous to health or life.
- The right to be informed - To be given the facts needed to make an informed choice, and to be protected against dishonest or misleading advertising and labelling
- The right to choose - To be able to select from a range of products and services, at competitive prices with an assurance of satisfactory quality.
- The right to be heard - To have consumer interests represented in the making and execution of government policy, and in the development of products and services.
- The right to redress - To receive a fair settlement of just claims, including compensation for unsatisfactory goods or services.
- The right to consumer education - To acquire knowledge and skills needed to make informed, confident choices about goods and services, while being aware of basic consumer rights and responsibilities and how to act on them.
- The right to a healthy environment - To live and work in an environment which is non-threatening to the well-being of present and future generations.

We are always delighted to hear from readers who take action on any of the articles in the magazine. Kathleen Brown from St Joseph's Clarkston, was so disturbed by 'hypocrisy at work' she wrote to Tetley to register her complaint, below we print Tetley's reply. We are grateful to Kathleen for taking the time to write.

Dear Mrs Brown,

Thank you for writing to us. The welfare of the workforce on the Nowera Nuddy Tea Estate, and all other tea estates that supply Tata Tea, is of utmost importance to the group. We can confirm that an honourable settlement was reached with the management team of the tea estate and two recognized unions. This resulted in the re-opening of the Nowera Nuddy tea estate and normal operation has been in place since Saturday 12th December.

If there is anything I can help you with, please call me on FREEPHONE 0800 387227 or email help@tetley.co.uk

Yours sincerely,

Liane McFedridge,

Consumer Services Manager, Tetley

For Tata's failure to implement any 'honourable agreement' so far, see <http://cms.iuf.org/?q=node/180>



fight world hunger with SCIAF this lent

SCIAF's Rachel Lamb talks about this year's Lenten campaign

Over one billion men, women and children across the world go to bed hungry every night - that's one in every six people on the planet. Unfair trade rules, rising food prices and the worsening impacts of climate change push more and more families into extreme poverty and hardship each day.

Without tackling hunger, we can never hope to see people living in some of the world's poorest countries lift themselves out of poverty and reach their potential. That is why this Lent, SCIAF's WEE BOX, BIG Change campaign is focusing on the issue of hunger and our work in Ethiopia, where levels of hunger are among the worst in the world.

Ethiopia is the second most populous country in Africa. It is home to over 85 million people who speak more than 80 languages. It is the only nation in Africa to have avoided colonisation (aside from a brief five-year occupation by Italy during the reign of Mussolini) and has preserved many of its ancient cultures and traditions. But in recent decades, Ethiopia has been marked by poverty, conflict, drought and famine.

Most Ethiopians depend heavily on agriculture for their survival, but year upon year of severe drought has caused chronic shortages of food and water. The main rainy season gets shorter and arrives later, causing traditional water sources to dry up. Crops are failing and the lives of many millions of people are at risk.

A global food crisis is pushing up the price of staples like maize and rice, and many families who have lost their crops can no longer afford to buy enough food to keep them going until next harvest. Around 12.5 million Ethiopians were affected by drought last year and the Ethiopian government has warned that 6.2 million people are now in need of emergency food aid.

From our office in the Ethiopian capital, Addis Ababa, SCIAF is working with local partner organisations to help poor communities improve harvests and protect themselves from future droughts.

Here in Scotland, we are working tirelessly to tackle the root causes of poverty and hunger. This Lent, we are asking supporters to fill in SCIAF campaign postcards, or complete an online e-action, calling for whoever wins the upcoming general election to ensure global poverty does not slip off the political agenda.

We want the Prime Minister to do three key things to help prioritise the fight against hunger and hardship.

- Deliver promises on aid, made 40 years ago, to spend at least 0.7% of national income on effective aid by 2013.
- Ensure that trade deals, whether through the EU or World Trade Organisation, don't deepen poverty. Trade should allow people to work their way out of poverty, not force through measures that are harmful to poor people.
- Deliver on climate change. Cut UK emissions by at least 40% by 2020 and provide additional funding to



the Gebreselassie family

help people in developing countries adapt to the effects of climate change.

We are also encouraging people across Scotland to support our life-changing work in Ethiopia and across the world by taking on SCIAF's 40 Day Challenge. Just give up a favourite treat during the 40 days of Lent and put the money you save as a result into a SCIAF WEE BOX. We'll then use your donations to provide communities in Africa, Asia and Latin America with the tools, training and support they need to free themselves from poverty and hunger for good.

Even a small sacrifice can make a huge difference to people living in poverty. For example, for the price of 40 bags of crisps, SCIAF could supply four families in Africa with a selection of seeds, and for the cost of 40 chocolate bars, we could provide a village in Cambodia with a community fish farm.

The Gebreselassie family – who appear on this year's WEE BOX – live in the Tigray region of northern Ethiopia. They work hard to scrape a living from the dry, stony ground but years of failed rains have made it increasingly difficult for them to grow enough food.

SCIAF helped their community build a reservoir tank which collects precious rain water, and a system of concrete canals which distribute it directly to crops. We also gave the Gebreselassie family agricultural training so that they can grow a greater variety of crops and business skills to help them negotiate the best price for their produce at the local market. Now they have enough food to eat, and extra to sell. With the money they earn they can afford to buy clothes and other essentials like schools books, cooking oil and soap.

Mr Gebreselassie, said: "We were very hungry before. Now we have an irrigation system and we can grow crops. We eat breakfast lunch, and dinner. Life is much better."

Support SCIAF this Lent by raising money, taking action and setting aside time for prayer and reflection, and you could help families like the Gebreselassie's in Ethiopia, and around the world, to make poverty and hunger a thing of the past.

The WEE BOX, BIG Change campaign runs from Wednesday 17th February to Thursday 1st April. To order your WEE BOX, get campaign postcards, complete our online e-action or find out more about the range of SCIAF prayer resources available to guide you on your Lenten journey, call 0141 354 5555 or visit www.sciaf.org.uk.

newsbrief . . . newsbrief

Trident I Rethink Trident: A new broad campaign has been launched against the plan to replace Trident. It is supported by a 100 strong coalition of MPs, Trade Union leaders, religious figures signing the statement at: www.rethinktrident.org.uk

Trident II Postcard: with the magazine you will find a postcard to send to your parliamentary candidates at the forthcoming general election. Please use this postcard. Further copies of the card are available from Irene Crosthwaite on 0131 240 2276, email her at icrosthwaite@cofscotland.org.uk

Still on Trident: there will be a 'Cut Trident not Jobs' major demonstration in Edinburgh on March 13. Assemble 11am Scottish Parliament, Rally at Grassmarket 12.30. Among the speakers will be the first Minister Alex Salmond and the Rev Ian Galloway.

Earth Hour: On Saturday, 27 March 2010 at 8:30 pm, people around the world will turn off their lights for one hour as a demonstration to decision makers of their continued concern about climate change. We hope that one billion people across the world will switch their lights off for Earth Hour. Already in Scotland, over a third of local authorities have signed up as well as many of our most iconic buildings. The disappointing outcome in Copenhagen makes getting support for this years Earth Hour even more important. Please take part and pass the message on.

Scottish Churches Housing Action – looking for some help! SCHA are looking for 16 individuals or couples from Edinburgh who have a spare room in their home. They are looking to consult with them for a project they are developing with City of Edinburgh Council on the theme of offering supported lodgings to young people who have been homeless or who are at risk of homelessness. They want to learn from people what would make it possible for them to offer a room in their homes for people in need. At this stage they are not asking people to take this on, they only want to have a conversation about the idea. These focus group meetings take place in Edinburgh on 23 Feb (evening) or 10 March (afternoon). If you live in Edinburgh and would be interested in being part of this conversation, contact SCHA on 0131 477 4500 or email info@chruches-housing.org.

World Day of Social Justice: In declaring February 20 as World Day of Social Justice, the UN General Assembly recognised that the attainment of social development and social justice are indispensable for the achievement and maintenance of peace and security and yet cannot be attained without peace, security and respect for all human rights and fundamental freedoms.

Fair Trade Kit Kats?: Campaigners welcomed the news that chocolate giant Nestlé UK announced in December that its Kit Kat bars are to be 'slavery free' or fairly traded from January 2010. But Stop the Traffik say the good news is only partial, as this will only apply to their 'four finger' product. 'Two finger' Kit Kats and all of their other chocolate products 'will continue to exploit the chocolate slaves of the Ivory Coast from where Nestlé source most of their cocoa' they said in a statement. Full details at www.stopthetraffik.org/news/press/nestle.aspx

International Day for Mine Awareness and Assistance in Mine Action – April 4: This day calls for continued efforts by States, with the assistance of the United Nations and relevant organisations, to foster the establishment and development of national mine-action capacities in countries where mines and explosive remnants of war constitute a serious threat to the safety, health and lives of the civilian population, or an impediment to social and economic development at the national and local levels

Better Bargain Campaign: Discount retailers try to lure consumers into their shops with low, low prices. A man's suit for £25 at Tesco, a woman's dress for \$9 at Walmart, or jeans for 8 Euros at Carrefour. How do they do it?... If you are a worker in the workshops or factories that supply these stores, you will have some of the answers – poverty, wages, forced or unpaid overtime, no work contract, harsh repression of any attempts to organize to improve working conditions. The Clean Clothes Campaign (CCC) Better Bargain campaign focuses on the policies and practices of large global retailers, such as Walmart, Tesco, Carrefour, Aldi and Lidl – referred to as 'Giant' retailers. The campaign follows the 'Cashing In' report which highlights poor working conditions where these discounters produce their clothes, and takes the companies to task for failing to take sufficient action to address these problems. The report can be downloaded from www.cleanclothes.org/campaigns or phone 01179441700. The campaign is currently asking people to take action and write to IKEA, Carrefour and Walmart to protest at the dangerous working conditions and anti-union behaviour at their Menderes Tekstil supplier in Turkey.

April 17 International Day of Peasant Struggle: This day highlights the struggle of farmers' and peasants' organisations, landless workers, rural women and youth. These people suffer as: more agricultural land is acquired for industrial purposes; agribusinesses dominate global agriculture, selling high-cost and often toxic pesticides and fertilisers and seeds that cannot be saved from one harvest to another; the global food system is taken over by corporations and business interests. It is estimated that 1,500 small farmers in India alone committed suicide this past year because of their unpayable debts and failing crops. Meanwhile, Governments engage in renewed attempts to conclude the Doha Negotiation Round at the WTO and the multiplication across the world of bilateral free trade agreements.



LENT

Preparing for Lent - Reflection: 'Let

not your hearts be broken, nor your garments torn, turn to the Lord your God again, for God is all tenderness and compassion.' Joel 2:13

Repentance means a change of mind and heart. Joel calls it heart-break,

letting God, who is all tenderness and compassion, break the cocoon of

selfishness with which we defend ourselves from God and others. The call to repentance is a call to the nation to change political, social and economic structures which oppress and exploit the weak. (From *Show me your face: Daily readings and reflections for Lent* by Gerard W Hughes SJ published by Pax Christi, Price £2.50)

the jubilee 2000 movement and poor country debt:

What Has Been Accomplished and why there is So Much Yet to Be Done

Comprising a coalition of NGOs, faith groups and others, the Jubilee 2000 campaign crystallised in the run up to the new millennium, committed to the permanent eradication of poverty-inducing third world debts. Chiming in with the biblical fifty-year cycle, a special year in which slaves would be freed and debts cancelled, the Jubilee 2000 campaign aimed to wipe the debt slate clean and provide the possibility for future equality. With the turn of the millennium the Jubilee 2000 movement, now becoming increasingly international, was renewed in its determination to challenge the unfair and unjust debts shackling developing countries, debts incurred largely due to the reckless lending of rich nations. Looking back ten years later, the achievements of the movement are many, but the path ahead is long and strewn with challenges. There is still a huge amount of work to do before Jubilee's aims for global equality will be realised.



The work of Jubilee can be recognised in its influences worldwide. Jubilee's campaigns have also contributed directly to the implementation and development of initiatives designed specifically to alleviate the debt burden, most notably the Heavily Indebted Poor Countries (HIPC) program launched in 1996 by Western countries and the subsequent Multilateral Debt Relief Initiative (MDRI). The movement contributed to the famous 'Make Poverty History' campaign of 2005, which mobilised groups and individuals to exert pressure for governments to take action on debt, aid and trade. This campaign brought to public prominence an issue that could no longer be ignored by politicians or the populace, and ignited support on a mass scale. These programs have provided some economic relief from debt as part of an ongoing effort to meet targets set by the United Nations in their Millennium Development Goals (MDGs) as established in 2001. These goals, adopted for completion by 2015, include resolutions to tackle poverty, child mortality, epidemics, diseases and gender inequality, to provide primary education for all, to protect environmental resources, to improve water sanitation and to promote economic equality and establish fair parameters for trade.

Jubilee's campaigns keep the issue of debt-abolition on the world stage, constantly working to remind creditors and Western powers that more needs to be done in order to provide effected countries with the chance to strive towards equality. The current framework of debt relief has gone some way to relieve the burden imposed by debt, but existing programmes carry unattainable conditions and requirements that need to be addressed. Current debt withdrawal is neither far-reaching nor wholly effective, due

to the constraints and demands it puts upon participating countries. The evaluation of a country's eligibility for debt cancellation is dependent upon the existence of 'unsustainable' ratios of debt-repayments to exports, as decided by HIPC; a restrictive criterion that prevents relief from reaching many of the countries that need it the most. The conditions levied upon participating countries are strict, and in some cases unattainable or damaging; they include requirements such as the privatisation of public services or budget cuts on public spending. Relief must become more inclusive if we hope to address the magnitude of debt that still exists: the poorest 49 countries have debts of \$375 billion US dollars, and the poorest 144 countries have a collective debt of over \$2.9 trillion.

By focusing on meeting the structural requirements for debt relief, countries are limited in their ability to invest energy into poverty reduction. The provisions of debt cancellation have also been counterbalanced with cuts in spending on aid and development. Additionally, HIPC offers little to no protection from the future incurrence of damaging loans once debts are written off, leaving countries like Malawi and Ethiopia vulnerable to slipping into further debt. The initiatives that have been launched to counteract crippling debts are demonstrably insufficient, and more needs to be done in order to yield levels of sovereignty and prosperity amongst indebted nations. Transparency and neutrality will be key components in the resolution of the debt issue and decisions must no longer lie solely in the hands of the creditors. A fair debate needs to take place with an objective intermediary present in order to ensure that resolutions are no longer one-sided. Leaders need to be clear about the size of existing debts, and drop the conditions relating to their relief. They must step up and take responsibility if we are to have any hope of combating the debt issue effectively.

The work of pressure groups such as the Jubilee movement has transformed debt cancellation from a faint aspiration into a tangible reality, but the rich countries of the world continue to tie developing countries down to billions of pounds worth of debt, the payment of which comes with a heavy price. We need to ensure that the process of debt relief becomes fair and non-exclusive and we must work to make cancellations total. As we come into the year 2010 it is important to look back on the immense achievements of the Jubilee campaign, and the inroads that have been made so far in challenging an unfair economic order. To fully realise these aspirations, however, we must focus on the future and the work that is yet to be done. With five years left to realise the Millennium Development Goals, global debt cancellation is a priority now more than ever.

Jessica Blomfield, Jubilee Scotland

seasonal reflections from australia

Lent

The season of Lent invites us into a time of reflection, transformation and conversion as we seek healing for the brokenness of our world and its people. Our efforts should not be just inward and individual but outward and social; in this way we take the opportunity to respond to God's call for a better world... With 1 billion people still living in extreme poverty, we must become aware of the sufferings of humanity, and put our compassion and faith into action. This Lent, as we pray, fast and give alms, may we reflect on who we are and who God is calling us to become: the loving, healing presence of Christ in the world today.

Archbishop A. Doyle

Caritas Australia Chair, Project Compassion 2010

Lenten Prayer

Loving and gracious God,
be with us during this season of Lent,
as we respond to your call for conversion of heart and life.
Deepen our awareness of your presence
even in those whom we cannot see.
May our imitation of you in word and deed
inspire us to be generous in our prayer, fasting and
almsgiving.
We make this prayer in the name of your Son, Jesus.
Amen.

Good Friday

Jesus was executed by the State with two other criminals.
As we commemorate the death of Jesus, we are sadly
aware that many nations still use the death penalty.
The death penalty is incompatible with our shared belief

in life as a precious gift from God ... The principles upon which we oppose capital punishment are such that no exceptions should be made at home or abroad. The fundamental human right to life is not a relative concept. All humans, are entitled to protection from the death penalty

Bishop C. Saunders

Foreword, Confronting the Death Penalty,

I believe the suggestion that Amrosi [leader of the Bali bombers who killed many Australians in 2002; executed by firing squad 2008] and his cohorts should be put to the firing squad is unconscionable and barbaric. What they did to my child and to the hundreds of others in Bali defies description. Quite understandably it draws hatred and encourages revenge, but it bestows no rights to repeat such a vile act.

Brian Deegan

'Thinking about Joshua', Confronting the Death Penalty

Easter Sunday Reflection

After the resurrection, Jesus Christ missioned his disciples: *Peace be with you. As the Father has sent me, so I send you.*

We are missioned with these same words.

How can we cultivate a culture of peace?

How can we develop a spirituality of reconciliation and active non-violence? How can we address the expression of violence: both direct and structural, in our homes, our communities, society, Australia, the world?

How can we move away from an attitude of domination and competition into a spirit of cooperation and sharing?

Peace be with you. As the Father has sent me, so I send you.

craighead course - integration of life and faith

Would you like the opportunity to learn new skills? Would you like to work more effectively in groups – Justice and Peace, SCIAF, or other local church groups? Would you like to deepen the spirituality that underpins your Christian commitment?

Sign up now for the 3rd and final series of this SCIAF funded course, which will deepen your knowledge of the Church's social teaching and locate this in a practical, scripture based spirituality.

The course consists of 4 weekend Modules (Saturday and Sunday 9.30 a.m. – 5 p.m.)

For further information contact the J & P Office at 0141 333 0238 or office@justiceandpeacescotland.org.uk

The venue will be Gillis Centre, 100 Strathearn Road, Edinburgh, EH9 1BB.

The dates for the next Course are:

Module 1: 2-3 October 2010

Working with Groups

Module 2: 27-28 November 2010

Social Analysis, Social Teaching

Module 3: 22-23 January 2011

Working with Scripture

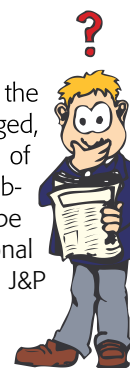
Module 4: 19-20 March 2011

Ignatian Spirituality

magazine subscription

The majority of subscriptions to the Magazine are due for renewal at this time. We rely on this income. We would be grateful if all subscribers and groups whose subscriptions are due, would renew their subscription by returning the form included with the magazine. Many thanks if you have already renewed your subscription for 2010, and thanks also to those who pay by standing order. If you would like to pay your subscription by standing

order, please contact the office. This year the subscription rate again remains unchanged, so it is vitally important to the finances of Justice and Peace that you pay your subscriptions promptly. Cheques should be made payable to the 'Catholic National Endowment Trust' and returned to the J&P office.



diary diary

FEBRUARY

- 20 UN World Day of Social Justice
- 22 UN International Mother Language Day
- 22  Fairtrade Fortnight starts
- 27 Micah Day. An ecumenical retreat day for social justice workers. Details Miriam McHardy, Miriam@mmchardy.org.uk Tel: 0131 665 8352

MARCH

- 1 International Death Penalty Abolition Day
- 1 International Treaty to Ban Landmines
- 5 International World Day of Prayer
- 6 Working for a Just Peace for Palestine and Israel
Scottish Palestinian Forum One day conference
- 8 UN Day for Women's Rights and International Peace - International Women's Day
- 13 Cut Trident not Jobs: Assemble 11am Scottish Parliament, Edinburgh. Rally at the Mound
- 14 Solidarity Gathering Dungavel 1pm
- 21 International Day for the Elimination of Racial discrimination

- 22 World Water Day
- 24 Assassination of Archbishop Oscar Romero, 1980
- 24 Mass to commemorate Archbishop Romero, St Mary's Cathedral, Edinburgh. 7.30pm. Main Celebrant, Cardinal O'Brien, preacher Bishop Maurice Taylor.
- 25 UN International Day of Remembrance of the Victims of Slavery and the Transatlantic Slave Trade
- 27 Earth Hour 8.30pm. Join In!

APRIL

- 2 Good Friday
- 4 Easter Sunday He is Risen! Alleluia!
- 4 International Day for Mine Awareness and Assistance in Mine Action
- 7 World Health Day
- 17 International Day of Peasant Struggle
- 22 International Mother Earth Day
- 23 World Book and Copyright Day
- 26 Bishop Gerardi murdered in Guatemala, 1998

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

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