

DEVELOPMENT MATTERS!
GLOBAL ISSUES LINKED TO THE LECTIONARY
January, February & March 2007

Dear Colleague,

Welcome to the latest edition of *Development Matters*, a resource for preachers which links the Sunday lectionary readings with contemporary global issues. You can also find *Development Matters* on the Bath and Wells diocesan website - www.bathandwells.anglican.org – from which you can cut and paste the information should you wish.

There is a great deal going on this quarter.

Fairtrade Fortnight begins on February 26th and runs through to March 11th, fitting in neatly with the beginning of Lent. So this year, rather than giving anything up for Lent, why not encourage people to take up the Fairtrade alternative instead? This is a practical fast in the spirit of Isaiah 58 v6:

Is not this the fast that I choose: to loose the bonds of injustice, to undo the thongs of the yoke, to let the oppressed go free and to break every yoke?

For information about Fairtrade Fortnight visit the Fairtrade Foundation's website: www.fairtrade.org.uk or phone on 020 7405 5942.

25th March is the 200th anniversary of the passing of the Parliamentary Bill which abolished the slave trade in the British colonies. Set All Free is an initiative of Churches Together in England which aims to highlight how the abolitionists' values can transform our relationships on an individual, community and society level. The bicentenary is an opportunity for churches to remember, reflect and respond to slavery past and present. Although slavery was finally abolished in the Americas in 1888, it is estimated that there are tens of millions of people still in forms of servitude today. Resource packs are available to order on 0870 444 1994 or at www.setallfree.net.

Also in this quarter, Christian Aid is launching its climate change campaign. Climate change is a huge developmental issue as it is the poor who will – and indeed already do – suffer most from its effects.

You will find stories and information about all these issues in this bulletin. You will also find stories of hope, good news and encouragement that together we can make a difference.

With best wishes for the New Year,

Elizabeth Perry
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| DATE | READINGS | THEMES AND IDEAS IN THE TEXT | CONTEMPORARY PARALLELS, COMMENTS AND QUESTIONS |
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| January 6/7th Epiphany | Isaiah 60.1-6 Psalm 72 Ephesians 3.1-12 Matthew 2.1-12 | A light will shine in the darkness. The psalmist desires that the poor are treated with justice, their cause defended and that they be saved from oppression. Revelation. Jesus shown to gentiles. Found in an ordinary house amongst ordinary people, not in the obvious place. The gifts symbolise both kingship and suffering. | Where do we find Jesus? A New Year Resolution to consider is to make using Fair Trade products an every day habit. The Fair Trade mark guarantees a fair deal for the producer and buying Fair Trade products both practically tackles poverty and sends a political message that we believe that ordinary people matter - the message of the incarnation. See point 8. |
| January 7th The baptism of Christ | Isaiah 43.1-7 Psalm 29 Acts 8.14-17 Luke 3.15-17,21,22 | Compassion and redemption for the suffering – for 'everyone who is called by my name, whom I formed'. God's voice thunders over the waters. The Holy Spirit is even for Samaritans! At Jesus' baptism, water is the place of revelation. John's words are fiery; God's words are of love and affirmation; the symbol is of peace. | Here we see the God of surprises, constancy and passionate, practical concern. The Word does not speak destruction, but peace and restoration. The gift of the Spirit comes as a dove and is received by outsiders. How wide do we see God's embrace? As Christians, we are bound through the water of baptism to fellow Christians at the sharp end of injustice and poverty (3,7,12-14). How can we show our solidarity? See 2, 15,16. What might God be saying over the waters today? See especially 5 and 17. |
| January 14th | Isaiah 62.1-5 Psalm 36.5-10 1 Cor.12.1-11 John 2.1-11 | The forsaken land vindicated and restored. Joy in a new relationship replaces abandonment. Steadfast love; refuge in God; fountain of life; light. A variety of gifts 'for the common good' v7. Jesus turns water into wine, bringing joy and blessing in absurd quantity and saving his hosts from embarrassment and shame. | Rescue, restoration, building each other up and love run through these passages. Jesus' first sign is abundant provision and transformation in a situation of need. How can we respond to situations of need such as 5 & 7, 12-15? God's provision is both practical and prophetic. Where do we see the Kingdom breaking in? See also 6,8,16,17. |
| January 21st | Nehemiah 8.1-3,5-6,8-10 Psalm 19* 1 Cor.12.12-31a Luke 4.14-21 | Shared feasting and celebration is the context for 'the joy of the Lord is your strength'. The splendour and power of creation, God's silent word, - and the law, God's written word. 'You are the body of Christ...one body...if one member suffers, all suffer...' 'He has anointed me to bring good news to the poor...to let the oppressed go free...' | Jesus' mission statement is to bring the good news of liberation and restoration to those the world dominates and diminishes. This 'here and now' redemption reflects the OT passage's concern that <i>all</i> are fed and enabled to participate in the joy of God. The epistle stresses mutual belonging and care; its emphasis on connectedness is pertinent to our 'globalized' world. How far do we understand and appreciate our connectedness, especially in the context of God's creation? Most points pertinent, esp. 1,3,8 & 15. |
| January 28th Presentation of Christ in the Temple (Candlemas) | Malachi 3.1-5 Psalm 24.[1-6]7-10 Hebrews 2.14-18 Luke 2.22-40 | The refiner's fire. 'I will judge those who ...oppress the hired workers in their wages, the widow, the orphan and those who thrust aside the alien'. The earth is the Lord's. Jesus became incarnate not to help angels but human beings. He was tested and suffered, sharing our experience. Salvation is seen in the face of a child. Jesus grows up knowing ordinary life in a real place, family and time. | The prophet thunders against those who oppress the vulnerable, speaking out God's justice and judgement. Jesus empathises with ordinary people who know hardship and suffering. Where does God stand in today's world? See 9&10, 12-15. How we view the world fundamentally affects our outlook and values. Do we truly see the earth as belonging to God or as a commodity, to be used as we wish? See 1-5. With Simeon, can we see God in a child? With Anna, are we looking for signs of redemption? See 6,8, 16 &18. |
| February 4th | Isaiah 6.1-8[9-13] Psalm 138 1 Cor. 15.1-11 Luke 5.1-11 | The prophet sees that we do not recognise what is staring us in the face, but that when we understand and change our ways there is the possibility of healing. God is close to the lowly but distances himself from the arrogant. The miracle of resurrection and transformation. The crowd drives Jesus into the water in their need to hear him speak. The fishermen despair of a catch. Jesus asks for action and a situation is transformed. | The scale of poverty and suffering in our world is hard to comprehend (5,15a). People cry out not to be overlooked (7). We need courage to have our eyes and ears opened to see and hear how we are caught up in climate change and in a system of global economic injustice. See 3,4 and 15b. Fishermen still despair of a catch (see 7). What action does Jesus call for today? Do we believe there can be resurrection and transformation? See 2,6,8,16 and 17. |

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| February 11 th | Genesis 2.4b-9,15-25 Psalm 65 Revelation 4 Luke 8.22-25 | God's provision of life, beauty, food and companionship. The psalmist sings of forgiveness, deliverance and provision. An open door reveals the glory of heaven and the eternal. 'Wake up Jesus!' Jesus calms the storm and alarms the disciples. | In a turbulent, troubled world is Jesus sleeping or rebuking the forces of destruction? Where is <i>our</i> faith? Where do we get our glimpses of heaven? There is still much that is good and beautiful. Most points relevant. See especially 5,6,8 and 15. |
| February 18 th | Exodus 34.29-35 Psalm 99 2 Cor. 3.12 - 4.2 Luke 9.28-36[37-43a] | God's radiance seen in the face of Moses. 'Lover of justice, you have established honesty, justice and uprightness'. 'All of us...reflecting the Lord's glory are being transformed into the image we reflect'. Jesus is transfigured as he contemplates the fulfilment of his earthly mission. Peter gets flustered about structures. | Contemplating the Lord and reflecting his likeness to those around run as a theme and expectation through these passages. How far do we mirror God's love of justice? See 7-11. Do we grasp God's shining moment and listen to Jesus or, with Peter, are we caught up the peripheral and ephemeral? See 2,5,6 and 16. |
| February 25 th Fairtrade fort -night begins | Deuteronomy 26.1-11 Psalm 91.1-2,9-16 Romans 10.8b-13 Luke 4.1-13 | Instruction to remember our past, tell the story of our journey and acknowledge our continued dependence on God. The psalmist sees protection as the reward of faithfulness and misfortune a punishment. Confessing Jesus as Lord. Jesus rejects personal satisfaction, power and spectacle (and the misappropriation of scripture) for the worship and service of God - and then goes on to proclaim that his concern is for the poor and oppressed. | We too need to remember our story, our past and how our nation became rich. Our prosperity is not a reward for righteousness; exploitation, the slave trade and protectionism played their part in our 'development'. But we also have the story of the abolitionists to remember (11) and the ongoing story of people who stand up for justice (16,2). Rich countries still profit from injustice yet there is still the tendency to see both poverty and prosperity as just deserts. Jesus lives a radically different way of identification with the poor and marginalised. How do we confess Jesus as Lord? See esp. 8, 15b and 17. |
| March 4 th Fairtrade fort -night | Genesis 15.1-12,17-18 Psalm 27 Philippians 3.17 - 4.1 Luke 13.31-35 | Abraham longs for descendants who will live in the land, and believes against the odds. Trust in the goodness and deliverance of God. Many live as enemies of the cross of Christ. Our homeland is in heaven. Jesus refuses compromise - he will complete his work of deliverance and healing. His heart-felt lament is for Jerusalem that kills, stones and rejects tender care. | Homelands, inheritance and living true to who we are run through these passages. Like Abraham, many people today, especially in poor countries, simply long for their children to have a future. See 5, 12-14. There is still much work to do engaging with healing, deliverance and sending a message to those in power. See 2, 15. Jesus' sorrow for a Jerusalem -and a world - that espouses violence and refuses peace is painfully pertinent. Perhaps we can heed Paul's urging to live true to our heritage in Christ, focused on our heavenly common-wealth and expecting Jesus to bring transformation. See also 8, 17 & 18. |
| March 11 th End of fairtrade fort -night | Isaiah 55.1-9 Psalm 63.1-9 1 Cor. 10.1-13 Luke 13.1-9 | True satisfaction and a new way of living found in God. Repentance. Longing for God. Paul cautions against false confidence. Suffering is not the consequence of sin. Without repentance <i>all</i> will perish, but God is patient waiting and working for it. | Atrocities and disasters have always been prevalent - as well as the belief that we get what we deserve. Jesus emphatically rejects the theology that suffering is a punishment for sin. Instead of blaming others we are to look to our own repentance, lives and actions. What do we understand by repentance? What do we believe about the suffering in our world? See especially 3-6 and 12-15. |
| March 18 th Mothering Sunday | Exodus 2.1-10 Psalm 34.11-20 2 Cor. 1.3-7 or Colossians 3.12-17 Luke 2.33-35 or John 19.25-27 | A Hebrew woman resorts to desperate measures to save her child. Choice: turn away from evil and do good; pursue peace'. God's compassion for the crushed. Sharing in each others' suffering, offering the comfort of 'the Father of compassion'. Wear compassion, kindness and love. 'As members of <i>one</i> body you were called to peace'. 'A sword will pierce your soul'. | Ensuring a child's survival and well-being, whatever the cost to oneself, is common-place among poor mothers. See 5 and 13. How do we feel about the conditions that give them no choice? See 3,4,12 and 14. Mary's agony is shared by many, especially in AIDS-ravaged places- just as many children are orphaned by AIDS (see 15a). Both epistles emphasise empathy and our responsibility to care for fellow Christians. How can <i>we</i> love our distant, suffering neighbours? See 2,7,8,15b, 17 &18. |
| March 25 th Set All Free | Isaiah 43.16-21 Psalm 126 Philippians 3.4b-14 John 12.1-8 | A way in the wilderness and rivers in the desert. Restoration of fortune; joy for weeping. Knowing Christ, resurrection power and sharing his suffering all mentioned in the same breath. Mary eschews common sense in her extravagant gesture of love - and meets Jesus' need. | Transformation and resurrection are costly, but possible. Jesus gave everything for them. 'You always have the poor with you' is not an invitation to indifference or inaction. Jesus questions our motivation and values and affirms what is good. What will we give for Jesus? See especially points 9 and 10. |

Whose Earth? Climate Change

1. 'There is no planet B', Rob Newman at the Stop Climate Chaos rally, Trafalgar Square, November 4th 2006.

2. More than 25,000 people packed Trafalgar Square and closed surrounding roads on Saturday 4th November 2006 to make their voices count, each one calling for urgent action on climate change. The carnival-like event was the first of its sort for 'I Count' – a rapidly growing public campaign which brings together a huge range of supporters from the Women's Institute members to Razorlight. People traveled from across the UK, some by bike, canoe, on foot and even in biofuel green taxis to highlight what many believe to be the greatest man-made threat ever. Surfers Against Sewage arrived wearing wetsuits and carrying surf boards. The Right Reverend James Jones, Bishop of Liverpool and the President of Islamic Relief Dr Hana El Banna were among those demanding that the government take real political action in response to the millions of people worldwide already cutting their personal carbon counts.

'I Count' is the campaign of Stop Climate Chaos a unique coalition on climate change, bringing together environment and development organisations, unions, faith, community and women's groups. Members include Friends of the Earth, RSPB, Greenpeace, WWF, Oxfam, Tearfund, Christian Aid, the Women's Institute, People and Planet and UNISON. The 'I Count' campaign was launched on Wednesday 11th October with the unveiling of a 4ft ice sculpture of Prime Minister Tony Blair's head encased around a first edition of Penguin book, 'I Count: A Step by Step Guide to Climate Bliss'. The campaign has since gained rapid support from many leading figures and high profile supporters concerned about climate change. People can join the 'I Count' campaign by signing up online (www.icount.org.uk) or texting 'I Count' to 84424.

3. The poor suffer most. As our ability to predict the accelerating process of global warming has improved, the prognosis has worsened. And it is the world's poor who are already paying the price for a problem we in the rich industrialised world have done most to create. The potential ravages of climate change are so severe that they could undermine years of work tackling poverty. Christian Aid believes no other single issue presents such a clear and present danger to the welfare of the world's poor. That is why Christian Aid is turning its development and campaigning energies towards tackling the impact of global warming on the world's poorest people. The rich world has caused climate change and it should not be the poor who suffer.

Christian Aid's partners say that if we don't act quickly we can forget about making poverty history – climate change will make poverty permanent. Poor communities lack the financial resources, technology and public services that rich countries have and that will help us withstand a more ferocious, less predictable climate. They have little or nothing to fall back on when disaster strikes. We are working with communities to make them less vulnerable to climate change.

Amid this gloom, we believe climate change also presents us with an unprecedented and positive opportunity for change. We have a once-in-a-lifetime chance to revolutionise development thinking and switch away from fossil fuels to a global economy powered by renewable energy. Christian Aid and its partners overseas are working to make this vision a reality.

In Bangladesh, partners are preparing for increased disasters by building cyclone shelters, helping people raise their homes above flood levels and training people in evacuation and rescue techniques. In Honduras, we are helping communities adapt to the increased frequency and intensity of hurricanes and mudslides by building eco-friendly houses, replanting forests and training people to learn new ways of earning money so they don't have to depend upon vulnerable agriculture. In Malawi, one of our partners is developing solar power projects to help provide a clean, renewable energy to run new businesses as well as hospitals and health centres.

4. According to the UK government's Department for International Development, some 94 per cent of disasters and 97 per cent of natural-disaster-related deaths occur in developing countries. Scientific opinion is moving inexorably towards acknowledging that the increasing incidence and severity of 'extreme weather events' that provoke many disasters is connected to climate change. The European Commission has also concluded that climate change is no longer just an environmental issue. 'It is also clearly a development problem since its adverse effects will disproportionately affect poorer countries.' From 'the climate of poverty, facts, fears and hopes', May 2006, Christian Aid, as are the next two stories.

5. Mazeda Begum's eyes well with tears as she describes how desperate poverty forced her to send her nine-year-old daughter to work as a servant in a strange city hundreds of miles away. That was five years ago and Mazeda has only been able to see Shada Rani once a year since.

'I think she is being well looked after and she is getting enough to eat, which is more than I could provide for her,' she says as she sits on the ground in the shade of a banyan tree. Mazeda, 35, had spent her whole life in Balashighat, a village in the Gaibandha district of northern Bangladesh, until the river Tista began to erode the land she lived on. For three years in a row, she and her husband and three children were forced to abandon their house and build a new shelter further back from the crumbling riverbank. Then, in 2000, the river finally swallowed all that remained of their small plot of farmland. Saving only what they could carry, the family had to flee by boat to a raised embankment a kilometre away, built by the government to protect a nearby town from floods. Ever since, they have lived on the seven-metre high, five-metre wide embankment which winds through waterlogged paddy fields, camping alongside 200 other families who also lost their homes to river erosion. For the first few days after they arrived they sheltered under a tree, using plastic sheets to keep off the heavy rain. A few weeks later Mazeda's husband built a house with palm leaves and straw. But without their land, where they used to grow wheat, rice and jute, they had no way of earning an income. So Mazeda decided to send Shada Rani to Dhaka. 'I had no choice but to send her as we could not afford to feed the whole family,' she says. 'I did the right thing for her.'

River erosion and flooding are part of everyday life in many areas of Bangladesh. Most of the 200 families on the embankment have moved two or three times because of erosion and some say they have had to move as many as ten or 11 times during their lives. They also say these events have become more common in the past few years. 'Before, my father could predict how the river would change course over the years. But now it happens too fast for us to be able to predict,' Mazeda says.

Surveys conducted in villages and rural areas show that people in Bangladesh are aware that their weather patterns are changing, even though they may not understand why, and many are worried. They are right to be. Bangladesh will be one of the countries hit hardest by climate change. More frequent floods, erosion and rising sea levels could reduce its landmass by more than a fifth, forcing millions

of people to leave their homes and migrate in search of food, water and shelter. Climate change could also cause droughts in some parts of the country and lead to more and stronger cyclones.

Although flooding and erosion are nothing new to the people of Bangladesh, the past 20 years have seen the incidences of both intensify. In 1987, 1988, 1995, 1998 and 2004, severe floods left vast swathes (more than two-thirds in 1988 and 1998) of the country under water. The 2004 floods destroyed 80 per cent of the country's crops, killed 747 people and left 30 million homeless or stranded. A good number of scientists and non-governmental organisations working with flood and river-erosion victims are certain that climate change is increasing the frequency of floods and the speed of erosion. Others agree that weather patterns are changing but are more circumspect about drawing a direct link between climate change and more erosion or floods.

'We simply do not know if climate change is definitely increasing the erosion by our rivers. There are many complex factors involved,' says Dr Atiq Rahman, executive director of the Bangladesh Centre for Advanced Studies (BCAS), a Christian Aid partner organisation and the country's leading environmental research group. But, he adds, 'what we can say is that patterns of rainfall and flooding have changed in the past few years. Severe floods used to come once every 20 years, but now seem to occur around every five to seven years. This could very well be linked with climate change.'

Mazeda has never heard of the terms climate change, global warming or carbon dioxide emissions. She has never even been in a car. But it is people like her – who are already the most vulnerable – that will be hardest hit by climate change.

6. Ray of hope. The stinking Kibera slum in Nairobi has a reputation for spawning criminals, inter-ethnic violence and misery – not for breeding entrepreneurs and philanthropists. Almost all of Kenya's 42 tribes are represented here among the one million illegal squatters who live hunched up in densely-packed one-room shacks. They have no bathrooms. The lucky ones share communal toilets – holes in the ground that empty straight into open ditches where the human waste sits and festers until it rains.

Few residents have electricity. Those that do have often created their own supply. Many sometimes unofficially connect their wires into a neighbour's house to use their electricity. With the plethora of wires snaking in and out of makeshift connections, it can be a dangerous business. Too often, fires sweep through the closely-packed dwellings, killing and maiming. It's not a place where you would expect to find a thriving small business. But the young men and women of the Kibera Community Youth Programme (KCYP) have spotted a gap in the market; they are producing solar power for radios, lights and mobile phones. The small team work in a ramshackle building on the edge of the slum, making small power packs from fragments of solar panels. The panels are wired up so they can be attached to portable radios – precluding the need to rely on expensive disposable batteries – or to mobile phones for recharging, or even portable lights and torches. The completed panels are cheap to buy, free to run and need no maintenance. This literally empowers poor slum-dwellers. They can use their phones to keep in contact with family, friends and prospective employers and use their radios to keep up with the news or listen to health-education broadcasts. The solar project makes enough money to pay for itself, fund other projects run by KCYP and give the project members a living wage. The young men and women who came up with the idea – the eldest is only 24 – are all products of the Kibera slum. One of the organisers, Robert Kheyi, said: 'We left school with nothing – no qualifications and no future apart from irregular manual work. We wanted to do something for ourselves and our community and came up with the youth programme. We got the idea for the solar project from a man from Wales who visited us. He told us how to get cheap, small solar panels and how to wire them up. We took it on and we do the marketing. Our only problem is that now we can't make them fast enough.'

Robert and his colleagues have a certainty about the value of what they do and the success they know they will eventually share. They are looking for suppliers who can sell their parts in bulk at cheaper prices. And they plan to take their products beyond Kibera to rural communities across Kenya – and even into Sudan, Senegal, Ghana, Uganda and elsewhere. 'Solar power is safe, it's affordable and it's environmentally friendly,' says Robert. 'We are working on a panel that will charge up a 12-volt battery so that people can run computers and TVs. It takes a day to charge up a car battery. If we can perfect this, we will change people's lives.'

Make Trade Fair

7. 750 million people at risk...

The European Union (EU) is currently discussing trade agreements with some of the world's poorest countries. It's vital they get them right, because the livelihoods of millions depend on the outcome. Economic Partnership Agreements (EPAs) are being negotiated between the EU and 75 countries in Africa, the Caribbean and the Pacific (the ACP). Negotiations have reached a crucial point and need to be completed by the end of 2007.

Tearfund is joining with other members of the Trade Justice Movement and with campaigners from across the world to speak out and ensure that EPAs work *for* the world's poorest people.

End of an era: Under existing arrangements, ACP countries have preferential access to European markets without having to provide the same access to their own markets. The EU wants to put an end to this, and is asking ACP countries to open up their markets to European producers. This could mean forcing small producers to compete directly with some of the world's wealthiest producers, long before they're in a position to.

Working for the poorest: We believe that EPAs have the potential to lift millions out of poverty, but only if they are re-written to work in favour of the poorest. We're calling on the UK government to use its influence at the EU to: stop EPAs going ahead in their current form and work with poor countries to develop alternative deals which bring about trade justice.

It is not just those campaigning in the UK who are concerned about the impact that Economic Partnership Agreements (EPAs) could have on some of the world's poorest people. There's a global movement representing millions of others from across Europe, Africa, the Caribbean and the Pacific (ACP). To inspire you to continue campaigning we've put together some of the best quotes to show that we're not speaking out alone.

"I come from a small fishing village in Ghana. Members of my family fished for their livelihood, but fishing has become impossible since larger European fishing vessels came and fished our seas empty. The same happened with poultry. EU imports of frozen chicken wings destroyed the local market...EPAs are free trade agreements, and as such, they will bring poverty. Tetteh Hormeku, Third World Network, Ghana

Numerous ministers and officials from ACP governments have spoken out about the effects that EPAs could have on their economies.

Dr Mukhisa Kituyi, Kenyan Trade Minister said in June 2005 'to make poverty history, you have to also make EPAs history! More recently he said about EPAs: 'it's not fair, it's asking a lightweight and a heavyweight to wear the same gloves and fight the same rules'.

'The current EPA negotiations are far from development tools - instead they pose serious threats to the development of African countries and their people.' **John Kaputin, ACP Secretary General**

'We fear that our economies will not be able to withstand the pressures associated with liberalisation (associated with EPAs)' **Dipak Patel, Zambian Minister of Trade**

'If EPAs carry through, African countries have to kiss goodbye to their industrialisation efforts.' **President Mogae of Botswana**

Source: Tearfund. For more info see www.tearfund.org

8. Fairtrade. The following two stories show the difference fairtrade makes. Source: the Fairtrade Foundation.

i. Carlos is an orange producer from Cuba. His passion is farming. "I am a farmer. My father is a farmer and his father before him. I feel part of a great tradition of farmers. Both my grandparents were farmers working in the sugar cane fields which they later traded for citrus fields from the state."

Carlos leaves his house at around 6.00am, and typically works until 6.00 – 6.30pm, with a 2-hour lunch break. It is not a fixed schedule, and he does as much as he can each day. His house is on the outskirts of the town, close to the countryside; it is wooden and 8 years old. Carlos' wife works as a public health supervisor. Carlos earns 270 pesos/month; he says he can more or less manage on this money. "Life is hard but we get food from the co-operative (part of what we produce). Every once in a long while my wife and I are able to go out for dinner to a Chinese restaurant in Ciego de Arila, the 'Romagnola'. The food is very good there."

Cubans love dancing, and Carlos is no exception. "We take children from the schools to sing in a choir. I take my own cassette player there so they can dance. We love meringue and casino. Even the children dance. It is in our Cuban blood. It comes naturally to us, it really does!"

The farmers have only a small room where they go for meals as a group and where they hold cultural activities. There are about 70 farmers and they have no space where they can all come together. "With Fairtrade we have the opportunity to spend money on houses for the co-operative farmers and something for recreation."

Compared to some of the poorest in the developing world, Carlos is relatively lucky, but he lives just a hurricane away from a crisis. In the meantime he is grateful for the security Fairtrade provides, guaranteeing minimum prices, as well as the social premium which boosts the farmers' incomes. "For the future I hope to improve my house by building a cement house but, at present, cement is hard to come by because of the economic condition of the country. I have a refrigerator, a TV, water and electricity, an iron, mixer and electric fan. The toilet is outside in the yard. In the bathroom (made of brick) I can take a shower (cold of course!)."

"Everyone who plants something will harvest something. When a tree is born twisted, no one can straighten it up. Life for farmers is changing for the better, and Fairtrade is an important part of that. We are very grateful."

ii. Alfredo Martinez can count on feeding his three children this month. But two years ago, before Fairtrade, Alfredo was at the mercy of wildly changing market prices. 'Imagine it!' he says. 'There were times my family would go without. Now food, at least, is secure.'

Alfredo Martinez used to sell his bananas to the local domestic market in the Dominican Republic. The price swung up and down wildly, and some months he couldn't sell his crop at all. 'Imagine it! Paid monthly, there would be times when the family would go without.'

But for the last two years Alfredo has had a regular income, and regular food for his three children. He has sold his bananas to the Fairtrade export market. It's harder work, because quality standards are much higher. But now Alfredo is paid for his crop weekly, and is guaranteed a minimum price throughout the year. 'Now food, at least, is secure. I'm earning double what I was earning when I was selling to the local market.'

Alfredo can look to the future, freed from endless anxiety about feeding his family. 'I'd like to leave a house to my children. So they can say: "Look, that's what my father left me.' He doesn't like to think what would happen if the Fairtrade market disappeared. 'We would have to find another solution. We can't let all this go.'

Realistically, though, small producers like Alfredo could not export their bananas through any other route. The main banana exporters in the Dominican Republic are only interested in working with larger suppliers, and only buy from small producers to meet occasional gaps in supply. So Alfredo and the other Fairtrade farmers in the Juliana-Jaramillo group would be back to living from hand to mouth, from month to month. But with Fairtrade, the future is brighter.

Set All Free

9. One of the forms of slavery that still exists today is **bonded labour**. It affects millions of people around the world. People become bonded labourers by taking or being tricked into taking a loan for as little as the cost of medicine for a sick child. To repay the debt, many are forced to work long hours, seven days a week, up to 365 days a year. They receive basic food and shelter as 'payment' for their work, but may never pay off the loan, which can be passed down for generations.

10. Leelu Bai is a former bonded labourer adivasi (indigenous) woman from Thane District, India

"I became bonded after I got married to my husband 20 years ago – his family had been bonded for three generations to the same landlord – they took loans for marriage, for illness, for education and so it went on... I used to work from 6.00 am in the landlord's house – cleaning, fetching water... Then I would go to work on the farm... cutting, threshing and so on until 7.00 pm or later.

Sometimes I would have to go back to the landlord's house to clean and wash everything. Only after I had finished could I go home to feed my family. My landlord never let me work with another landlord, he would abuse us and threaten to beat us if we ever went to work for someone else. If we were ill, the landlord would come to our houses and tell us that we were very lazy and so on... As women, we had to work more than men because women had to work in the landlord's house as well as the farm. Even after working on the farm, we had sometimes to go back to the landlord's house to work... ”

11. Hannah More. The abolition of the slave trade was not the result of chance or sudden enlightenment, but came about because of the determined efforts of people. Hannah More, a playwright and educational pioneer who lived variously in Somerset and Bristol, was one of those people. Close to John Newton, the former slave trader, and William Wilberforce, Hannah More used her position, abilities and evangelical faith to effect change. She showed dinner guests Thomas Clarkson's plan of a slave ship, carried out her own boycott of West Indian sugar in her tea and kept her friends informed of the reports of Thomas Clarkson who patrolled the Bristol docks spying on the extent of the slave trade. When Wilberforce brought the issue before parliament in 1788 she was ready with her poem *The Slave Trade*, which sings the praise of liberty and human rights. When the abolition issue became moribund in the early 1800s Hannah More kept the matter before the public in her *Cheap Repository Tracts*, where 'this slave business' was not allowed to be forgotten. Hannah More is part of the abolition story, even though her name is not well-known today. Remembering her can inspire campaigners for justice today – especially those of us living in Somerset. Information from the biography of Hannah More by Jeremy and Margaret Collingwood, published by Lion, 1990.

HIV/AIDS

12. Economic and social dependence on men often limits women's power to refuse sex or to negotiate the use of condoms. And inadequate access to education and employment opportunities encourages many women to sell or barter sex to survive. Within families, women and girls are often hardest hit by AIDS, since the burden of care falls on them, and they are most likely to have to drop out of work or school as a result. Moreover, women's lack of inheritance rights in some societies leads to lost homes and land when a husband or father dies.

13. Elisabeth's story. 'When I first started, I didn't know about condoms and I was surprised if a man produced them. I used to have contraceptive injections. Flor de Piedra changed all that, and I learned that condoms were important because of HIV. Now I refuse sex without a condom, even if I'm offered more money.'

Elisabeth is a sex worker in San Salvador and a member of Flor de Piedra, an organisation supported by Christian Aid. Thanks to them, she has learnt new sewing skills to help give her a different form of income, and she has also learnt how to share information about HIV with others. 'I didn't start as a sex worker until I was 34. I've been doing it for ten years, working in a square. I don't work with a business. I don't have to pay anyone anything – men pay for the room directly. My four children and my mother all depend on what I earn. Most sex workers are single mothers.

'We're exposed to a lot of danger because we don't know anything about the men who want our services. If we ask them to use a condom some will agree, others walk away, and some will agree at first and then force the woman not to use it. Men don't believe they can catch HIV or else they say: "So what? I'm going to die of something anyway." And around half of them are drunk.

'There are times when there's no work. It picks up between October and December because men have more money before Christmas and it's possible to save some money then before the school year starts. I only work in the daytime. I'm happier now I'm with Flor de Piedra and the projects they offer.'

14. The security of **women** is particularly at risk. Whether it is economic security, food security, health security, personal or political security, women and young girls are affected in a very specific way due to their physical, emotional and material differences and due to the important social, economic, and political inequalities existing between women and men. For a woman living in Uganda and heading a household, the risks of being infected by HIV/AIDS are high. Unless she already has adequate assets like land or income, her efforts to feed her family may put her in a vulnerable situation where she is more likely to be coerced into sex in exchange for money and resources. This situation exposes her to HIV infection.

If she is infected, the whole household will be affected— less income will be generated, creating more vulnerability for the children of that household, especially girls who are most likely to be taken out of school (if they went in the first place) to care for more pressing needs at home, including the sick and the elderly. Furthermore, a loss is experienced with the traditional support processes, especially for the elderly who can no longer anticipate being supported by their children.

Ulf Kristofferson, Humanitarian Coordinator, Joint United Nations Programme on HIV/AIDS (Sweden)

15. Remarks by Stephen Lewis, UN Special Envoy for HIV/AIDS in Africa, to the Closing Session of the XVI International AIDS Conference, Toronto, Canada, 18 August, 2006

a) It is impossible to talk about children without talking about orphans. And it is impossible to understand how, in the year 2006, we still continue to fail to implement policies to address the torrent, the deluge of orphan children. Countries have programmes of action; they languish unfunded. One of the most chilling pieces of statistical data is the finding that only three to five per cent of orphans receive any intervention of any kind from the state. The monumental numbers of orphans, so many of them now adults because the pandemic has gone on for so long, pose a bracing, almost insuperable challenge for the countries which they inhabit. I appeal to everyone to recognize that we're walking on the knife's edge of an unsolvable human catastrophe. Inevitably we're preoccupied with the here and now, but the cumulative impact of these orphan kids, their levels of trauma, their overwhelming personal needs, their intense collective vulnerability strikes at the heart of the human dynamic, creating a sociological rearrangement of human relationships. And we're doing so little about it; our response is microscopic. We are inviting the whirlwind, and we will not be able to cope.

b) Unbeknownst to many, we are on the cusp of a huge financial crisis in response to the pandemic. I think we have been lulled into a damaging false security by the fact that we jumped from roughly \$300 million a year from all sources in the late 1990's, to \$8.3

billion in 2005. And indeed it sounds impressive. But we need \$15 billion this year, and \$18 billion next year, and \$22 billion in 2008. Any straight line projection will take us to \$30 billion in 2010 ... the moment of universal access to treatment, prevention and care. We're billions and billions short of those targets. If these circumstances continue, universal access is doomed. All governments, as they continue to expand their treatment and prevention initiatives, are spooked by worries of financial sustainability. They're right to be spooked. The financial promises made at the G8 Summit in Gleneagles one year ago, are already unravelling. We will never accumulate the extra \$25 billion for Africa by 2010 as was committed.

... The Global Fund to Fight AIDS, Tuberculosis and Malaria is still half a billion short this year and more than a billion short next year. At the moment, there is no obvious way to close the shortfall. It is almost inconceivable that the extravagant promises of Gleneagles are revealed as so fatuous that the Global Fund is now compromised. No one is asking for any more than that which was promised. But the Pavlovian betrayal of the South has already begun. Everything in the battle against AIDS is put at risk by the behaviour of the G8. Yesterday, Dr. Julio Montaner characterized that behaviour as genocide. I remember back in 2001, in an op-ed for the Globe and Mail, I used the phrase mass murder. It's hard, in the face of the annihilating human toll, not to be driven to linguistic extremes. This issue of resources makes or breaks the response to the pandemic. It is imperative that the delegates here assembled never let the G8 countries off the hook.

Keeping the rumour of God alive

16. Guinness say "largest single coordinated movement of people in the history of the Guinness World Record"

In just one day a breathtaking **23,542,614** people in more than 100 countries around the world set a new Guinness World Record for the largest number of people to **"STAND UP AGAINST POVERTY"**. Cricket fans in India; school children in Gaza and the West Bank; crowds at a concert in a slum in Zimbabwe and in Times Square in New York all joined for the world record attempt on 15-16 October co-ordinated by the Global Call to Action against Poverty and the UN Millennium Campaign. People stood together at the foot of tallest hotel in the world in Dubai; in football stadiums across Spain and Mexico; in churches throughout Africa and schools all over the world including China.

The World Record number was announced on the international day for poverty eradication, 17 October, at events held at the United Nations in New York, London, Johannesburg, Milan and Nairobi following official confirmation from Guinness World Records.

Highlights:

- Malawi's President, Dr Bingu wa Mutharika joined thousands at a rally against poverty in the capital, Lilongwe
- In Jaipur, India 38,000 cricket fans, with support from legendary batsman, Sachin Tendulkar, 'stood up' at the start of the India vs England match
- In the US, United Nations Deputy Secretary General Mark Malloch Brown, Queen Noor of Jordan and HH Swami Ramdev 'stood up' with thousands in Times Square, New York
- Hundreds of thousands stood together for one minute at an anti-poverty music concert in Mbare slums in the capital, Harare, Zimbabwe
- School children across Lebanon, Jordan, Gaza and the West Bank 'stood up' together to highlight the injustice that not all children can afford to go to school
- Organisers in Bangladesh have reported figures of over half a million young people who stood united in gigantic white human chains across 64 districts of the country
- In the Philippines, more than 10,000 people 'stood up' and marched against poverty to assert that '36 Pesos is Not Enough' for a Filipino to live on in a day
- In Mexico, several hundred thousand people 'stood up' at football matches led by nine football clubs.

For more information please visit www.whiteband.org.

17. Wells for India is a small charity which aims to bring water security and dignity to the poorest communities of rural Rajasthan. In this extract from the 2005 annual review, chairman Nicholas Grey describes some of the long-term differences that focused programmes are making.

This is a year of celebration. At last reasonable rains came to Rajasthan. After years of building water harvesting structures we are now seeing water in abundance in the ponds, in the reservoirs and in the soil. The wells and storage taankas are replete with water. There are smiles in every corner of the village.

There is a different story for the villages without water harvesting. Good rains came in July 2005 but then no rain until September. Farmers planted their monsoon crops only to see them wither and die. The villages with water harvesting had the ability to keep crops growing between the rains. Furthermore, these villages are now able to plant winter crops; these need irrigation to grow. When the hot dry months of April, May and June come they will also have drinking water in their wells and taankas. The success of the work, together with involvement of Wells for India and our local partners, has encouraged the villagers to help themselves in many directions. They have set up village development committees to plan, monitor and undertake new projects. They have set up many Women's Self Help Groups which are saving, getting loans from the bank and in particular many are now able to pay back the moneylenders. They are seeking and finding new ways to earn money such as increasing milk yields and selling the extra milk. Girls freed from the long walk with their mothers in search of water are more able to attend school. Villagers are demanding from the Government improvements to the school buildings and demanding that teachers who normally live outside the village do turn up to teach. Water once again is proving the entry point, the catalyst for social development and relief from the grinding poverty that faces the people in the remote rural villages where Wells for India operates.

At present Wells for India is benefiting 85,000 villagers in 87 villages. We have proved that our work makes a dramatic difference to the people we are able to help. But with 15 million people below the poverty line in Rajasthan there is much still to do. For more information see ww.wellsforindia.org

18. 'Redemption is not in the first place a theological concept but a financial one. A redeemer is someone who sets others free by making a payment' - Revd Dr Peter Heslam in 'Globalization, unravelling the new capitalism', Grove Booklet E125.