

2

Caring and sharing

INTERDÉPENDANCES
CONFLITS
CONTACTS DES CULTURES



A European baby enjoys her bath at home.

An African girl collects fresh water from clean water taps provided by Oxfam.



CLOSE-UP 2

1. Oxfam: a few landmarks

1. Read about the history of this charity and put the following facts back where they belong. Try to justify briefly.

- a.** at the end of the Korean War – **b.** Pol Pot's brutal regime –
c. a massive earthquake, measuring 9.0 on the Richter scale –
d. in Ethiopia and Sudan – **e.** the Nazi occupation of Greece –
f. the Bangladesh War of Independence – **g.** the genocide of an estimated 800,000 people in Rwanda.

2. Match the photo with one sentence in the text and justify.

1942 – Oxfam (the Oxford Committee for Famine Relief) is set up in order to highlight the problems created by **1**.

1947 – The first permanent charity shop, still open today, is set up in Oxford.

1953 – The Committee raises funds to help those left homeless, hungry or orphaned **2**.

1960 – Oxfam takes a leading role in a campaign which aims to combat food shortage by enabling people to grow enough to feed themselves, rather than relying on food aid.

1965 – Water and sanitation facilities become Oxfam's great specialist technical strengths.

1971 – **3** drives millions of refugees into India. Oxfam responds by employing local people and the refugees themselves rather than outsiders.

1979 – Oxfam hits the headline in Cambodia, where **4** had laid waste the country and left more than one million people dead.

1990 – Oxfam raises £1m to send a shipment – the *Grain of Hope* – to feed 350,000 people **5** for a month.

1994 – **6** and the ensuing exodus of more than 1.7 million refugees precipitate Oxfam's largest ever humanitarian response.

2002 – Oxfam's Make Trade Fair campaign is launched to capture the growing mood of public indignation at trade injustice.

2004 – **7** has caused massive waves (tsunamis) to crash into the coastal areas of South East Asia, killing over 200,000 people. Oxfam aid flight leaves on the day after the disaster, carrying 27 tons of emergency water.



2. Raising awareness

1. These women gathered in Athens during the 2004 Olympic Games. What were they protesting against?
2. Why were they wearing white masks?
3. Which do you think is the more efficient means of raising public awareness: the poster on the opposite page or this kind of demonstration?
4. Can you think of other ways?



3. Fair Trade

1. Look at the logo and guess what Fair Trade is. What is the French equivalent of Fair Trade?
2. Read the text about Fair Trade and find the equivalents of the following words (not in the right order).
 - a. *very strict* – b. *work long and hard* – c. *supervision* – d. *a workshop where workers are underpaid* – e. *buy*
3. Read the text again, then cover it and sum up the characteristics of Fair Trade.
4. Look at the poster. What does it advertise?
5. What makes it eye-catching?
6. Explain the catch phrase: *“Bring rich smooth coffee into your home. And a little sunshine into hers.”*
7. Do you know other fair-trade goods besides coffee?



The United States consumes one-fifth of the world's coffee, making it the largest consumer worldwide. But few

- 5 Americans realize that agricultural workers in the coffee industry often toil in what can be described as “sweatshops in the fields”.
- 10 Many small coffee farmers receive prices for their coffee that are lower than production costs, forcing them into a cycle of poverty and debt.
- 15 Fair Trade is a viable solution to this crisis, assuring consumers that the coffee we drink was purchased under fair conditions. To become Fair Trade certified, an importer must meet stringent international criteria: pay a minimum price per pound of
- 25 \$1.26, provide much needed credit to farmers, and give technical assistance facilitating the transition to organic farming. Fair Trade for
- 30 coffee farmers means community development, health, education, and environmental stewardship.

4. Jane and Juanita

1. While reading the text, use the context to match each of these ten words with its French translation:

yawn (l. 1) – rug (l. 2) – wall-hanging (l. 4) – kettle (l. 8) – weave (l. 16) – round up (l. 18) – gather (l. 19) – income (l. 30) – livelihood (l. 38) – blow apart (l. 41).

tisser – tapisserie – ramasser – bâiller – moyens d'existence – ramer – carpe – voler en éclats – revenu – bouilloire

2. Draw Jane's and Juanita's portraits.
3. Explain: ... *they are linked by an object which they view in conflicting ways.* (l. 25)
4. Explain what alternative trading is. Why does it blow apart the values of the commercial world? (l. 40)
5. After reading this article and taking into account what you have read in the preceding pages, write a letter to try and convince a friend to buy fair-trade products.

Jane yawned, stretched¹ and eventually rolled out of bed, stepping onto her Peruvian rug. She liked this rug; the colours went with her carpet. It was an ordinary Saturday morning, quite bright – the sun was glinting² off the mirrors on her Indian wall-hanging. She slipped into a pair of jeans and a brightly coloured alpaca jumper³, put a record of Andean music onto her stereo and went through to the kitchen to make some breakfast. She switched on the kettle and got out the packet of Nicaraguan coffee. Jane was concerned about world issues – although she wasn't sure exactly what she was supposed to be supporting, or not supporting, in Nicaragua.

Up in the mountains of Peru, Juanita was busy. At seven o'clock she had already been at work for a couple of hours – it was a fairly ordinary Saturday morning. The Organization had just placed another large order for her rugs. The whole community had rallied round, helping with the dyeing⁴ and weaving, but she still wasn't sure whether she would be able to get them finished in time. She had sent her youngest son off to round up the cousins, who could help with simpler things like gathering leaves and berries⁵ to make the dyes. She concentrated on the weaving herself. It was important to get that right because each shape was part of her heritage, an ancient Inca symbol. She hoped the people who bought her rugs understood. She wanted them to see the beauty of her culture.

Jane and Juanita are at opposite ends of a trading chain⁶. Their roles as consumer and producer have little in common; they are linked by an object which they view in conflicting ways. Jane sees her rug as a pretty accessory, while for Juanita it is a cultural statement⁷. Jane and the "First World" she represents have all the power but she has at least taken a small step outside her own society. Juanita, meanwhile, has an independent income and a new self-respect. [...]

There are thriving⁸ ATOs (Alternative Trading Organizations) in all Western countries and all of them accept that the way goods are produced is vital. According to Devon Hammersmith, General Manager of Community Aid Abroad Trading, "We see our producers as a major resource and are concerned that they receive fair and proper wages, that a fair price is paid for their products and that they share in decisions which affect their livelihood and development." [...]

With alternative trading, the values of the commercial world are blown apart. By working with commercially inexperienced groups, ATOs (Alternative Trading Organizations) lower the financial gain, but give these small groups training and a means to independence. Profit is evaluated in more than financial terms, on both sides...

Rachel SYLVESTER, in *New Internationalist*, February 1992

1. s'étirer – 2. miroiter – 3. pull en alpaga (alpaga : sorte de lama d'Amérique du Sud) – 4. [dai] teindre – 5. ['beriz] baies – 6. ici, circuit commercial – 7. ici, prise de position – 8. ['θraivɪŋ] prospère

