HEALTHIER TOURISM

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Nine years ago, World Council of Churches took part in a conference in Bad Boll, Germany, sponsored by Ecuumenical Coalition on Third World Tourism (ECTWT) and its European partner, Third World Tourism Ecumenical Network (TEN). At that meeting, the effect of tourism on the health of people in the Third World was already evident. A native Hawaiian pointed out that hotels were consuming 50 times as much water as agriculture. Others described how poor women in Manila were being lured into prostitution, and facing health-threatening consequences — the temptation of drug-taking, reproductive health problems and dehumanizing experiences.

Since then, evidence of the impact of tourism on health and wholeness, particularly amongst the poorest and most vulnerable communities, has grown. While the mainstream media describes the booming tourist industry, the white beaches and the exotic food, a growing network of groups gather evidence on the suffering of people. They cite people’s loss of agricultural land for hotel development, golf courses and airports; the loss of access to beaches and the increase in sewage flowing into fishing waters. They work with the people who leave rural life for jobs as waiters, security guards and prostitutes.

Today, the debate is over whether tourism can ever contribute to development. While tourism earns governments vital foreign exchange, it also requires expenditure of foreign exchange on air-conditioning systems from Japan and whisky from Scotland. Tourism also drains society of the high-school graduates who might otherwise be working in the health centres or teaching in the schools. Last, but not least, having wealthy foreigners at large supports a development model of ostentatious lifestyles among Third World elites.

The adverse effects of Third World tourism is of particular interest to all of us at CMC. — Churches’ Action for Health because the consequences are most serious for the health and the well-being of the poorest and the most vulnerable. As Edward Cumberbatch of the Caribbean Conference of Churches says in his interview (see page 1), it is the poor who are most likely to change their diet as a result of the tourist industry. Elsewhere, it is the indigenous people who are most likely to lose their land for tourist development, and who are least likely to win compensation. As the article from the Pacific island of Bora Bora shows, tourism also threatens people’s health because it threatens their dignity (see page 4). Everywhere, tourism is not merely a question of young women turning to prostitution and the disabled turning to begging, it is the crisis created by the speed with which values and family life-styles are forced to change.

Peter Holden of the ECTWT (see page 8) says that the way ahead is to put more focus on people’s action. If development is to be for the benefit of all, there must be local control in the development of tourism to ensure the welfare and dignity of all those affected. The signs of hope are already all around us. Peter Holden refers to some of them, and we describe the work of three other groups on pages 9 and 10. As we already learnt at the Bad Boll conference in 1986: “Third World people appear to be weak .... However, we know that their power lies in the integrity and truth of their claims and their ability to mobilize people committed to change.” The statement remains just as true today.
TOURISM AND HEALTH: MAKING THE LINK

Edward Cumberbatch, general secretary of the Caribbean Conference of Churches, is determined to engage the churches in some serious thinking about how tourism is affecting Caribbean culture and family life. The following is an interview with him by Margareta Sköld, coordinator of CMC - Churches’ Action for Health, about the consequences for health of tourism.

Sköld: Mr Cumberbatch, what are the some of the health and quality of life issues that are associated with tourism?

Cumberbatch: First of all, people have changed their eating habits. Our fathers, mothers, and forefathers and mothers used to eat “chunky” food as opposed to the fast-food available today. Chunky food is better for the digestion than fast-food or “junk” food as it is sometimes known. With tourism comes the fast-food industry, and it is the poorer people in the Caribbean who tend to go for these foods. It is a peculiar phenomenon that the fast-food industry seems to attract mostly the poor people. To make matters worse, some of the young women employed in the light industrial factories have children and no permanent man in the house. Being entirely responsible for the children, the women do not have time to nurse (breastfeed) the children. Instead they have to buy replacement foods. These young women also often rely on fast-foods to avoid spending a long time cooking in the evenings.

Sköld: Is there no demand from the hotels for locally-produced foods?

Cumberbatch: Not enough. It is so much easier for a hotel manager or purchasing manager, to rely on the supermarket where he knows he can get whatever he wants in quantity. Because marketing is not very refined in most of the islands, he may have a hard job to get fresh fruits and vegetables. So he takes the easy route and goes to a place where he knows he can buy enough tinned food to meet his needs. Otherwise, to buy the equivalent amount of fresh foods, he may have to wait until perhaps four farmers have come to sell him their produce.

Another problem is that you cannot get young people to go into agriculture any more. Wages in tourism are one-and-a-half to twice as high as in agriculture.
The average age in agriculture has therefore risen to about 55 years. Given the amount of weeds, it is very hard work for these older workers. At the same time, chemicals are used more and more to control insects and weeds, yet the agricultural workers are not given enough training about how to use them. As a result, there is a lot of carelessness in the use of chemicals, and a lot of concern about people ingesting these chemicals.

Sköld: I have recently been in the Pacific Islands where certain changes are taking place in young peoples’ lifestyles as a consequence of their contact with tourists. Is this something which is very obvious in the Caribbean as well?

Cumberbatch: Yes. One problem is that prostitution is increasing. We have female prostitution – and two male prostitutes who are quite wealthy. And we are having to think seriously about AIDS which is a growing problem. Most governments have a sub-section of the ministry of health responsible only for AIDS. They are managing to get the messages out, especially in the non-catholic countries. Some parents are resisting sex education in schools, but there is no doubt that young people are curious about sex. Unfortunately, adolescents are not taking precautions when they need to – be it with the tourists or with local people. At the Caribbean Conference of Churches, we are developing a “Christian response to AIDS” together with Barbados Christian Council. We have supported training for some doctors and we hope to define a Christian response and approach that we will be able to share in the other islands.

Sköld: Given the disadvantages of Third World tourism, are governments justified in promoting tourism in the Third World?

Cumberbatch: They are not justified if you look at it purely from a health point of view, or from a purely moral or cultural point of view. But when you look at the economies of Third World countries, certainly ours in the Caribbean, they are either in the grips of the International Monetary Fund (IMF) or gradually moving in that direction. Structural Adjustment Programmes (SAPs) force governments to take whatever money
they can from whichever industries are making money. The attitude is, “Even if tourism has many negative aspects, this is where the money is coming from at the moment.”

What countries should remember, when supporting the development of tourism, is that only 33 cents in every dollar spent on tourism remains in the country. Many things have to be imported to meet the demands of the tourists. Also, the government has to make many “tax-free” concessions for the tourist industry, and it has to spend large sums of money promoting the industry in Europe or North America, which it does not do for any other enterprise. It is a no-win situation really. All we can hope is that more local companies will gradually either buy hotels that come onto the market, or invest money locally. But even that means that the rich get richer and the poor remain where they are, or get poorer.

Sköld: How do you see the Church addressing this issue of the effects of tourism in the Caribbean?

Cumberbatch: Churches have a powerful voice in the Caribbean, and we are inviting them to put this issue higher on their agenda. Churches are there to care for people, and tourism is one aspect of the care we should be talking about.

We want churches to look critically at existing tourism and to identify some of the very negative things which can be corrected — some in a short-term, some medium, some long-term. In the Caribbean, one thing that has come up recently is the introduction of the “all-inclusive” hotel arrangement. People in the sending country can pay everything down in that country to the extent that the prospective clients are told: “Don’t bring your wallet!” Now, what does this mean to the receiving country?

In other parts of the world the issues may be different. In the Far East, there is sex tourism, including the involvement of children, and that is a terrible thing. These are things that we invite our governments to look out for and guard against. There is a loss of agricultural land and a loss of fishing areas when the beaches are all set up nicely for tourists. Fishermen are also finding that fish are dying because of the pollution from hotels. Farmers are finding that water is being taken from them for golf courses.

We think that we can create action groups through which the people themselves speak to their own politicians. Our job is to open their eyes and make them aware.

Prostitution and AIDS are closely linked in Thailand.
PEARL OF THE PACIFIC

Bora Bora is the tiny, main island of "Fenua Maohi", better known as French Polynesia. The population is estimated to be 6,000, many of whom are foreign migrants in search of jobs in the hotel industry. Last year, approximately 45,000 tourists spent their holiday in Bora Bora.

The tourist industry revolves around large, luxury hotel chains, such as Club Med, Nara, Hyatt and Sofitel. These foreign companies recover their investments by taking advantage of the investment code. The code provides a waiver on import duties, subsidies and reductions on payments of the employer's contribution to the social welfare scheme. Concessions are estimated to total up to 30% of the companies' outlay. Meanwhile, the companies charge US$600 per night for a bungalow on the beach. The Maohi themselves can only pick up the crumbs that fall from the table.

As in many other countries, policy towards the tourist industry safeguards the interests of the powerful while excluding the Maohi people from their own development. They are reduced to the most degrading tasks, and lack any career opportunities. Instead of devising career plans for local people, managers concentrate on looking for young girls - each one with her pareu (traditional dress) hitched higher. In the more than 30 years since the first top-class hotel opened, there has never been a Maohi manager. Meanwhile, an American, employed as assistant manager of a prestigious hotel in Bora Bora, has been heard bragging that a few years ago he was a hamburger vendor on the beaches of Honolulu, Hawaii!

Despite the efforts of trade unions, worker exploitation is still the order of the day. It affects principally the restaurant and kitchen staff, who are mainly women. Although the working week in French Polynesia is supposed to be 39 hours, hotels have managed to make their employees work 45 hours while paying them for only 39 hours. Catering staff are obliged to eat left-over meals in the hotel canteen, the cost of which is deducted from their meagre take-home pay.

Development with dignity
The quest for profit from tourism has disrupted the social, economic and cultural traditions of the island community. Whose interests is this "development" serving? To guarantee development with dignity, the Maohi people must participate in the shaping of their own destiny. There must be an end to the stranglehold that the multinational corporations have on the tourist sector. The government should provide the same support to small hotels, guest-houses, accommodation with families and eco-tourism that it does to the foreign companies.

Local non-governmental organizations like ours have contributed to an awareness of the problem among the local population. We point out that the tragedy which has taken place in Hawaii could happen here. In Hawaii, the indigenous people now make up only 12% of the population in their own land. Our problem is not one of exaggeration or hatred, it is simply that we do not have the same weapons with which to fight.

Home-grown Initiative
Jacky Bryant would like to see more tourists taking advantage of accommodation provided by local people. For example, he says that "Pension chez Ato", located in a tropical garden at the base of Mount Otemanu and overlooking the lagoon, deserves support. Like many others working on the issue of tourism, he believes that such initiatives provide home communities with the opportunity to share the beauty of their countries and to define the shape of tourism within their own communities. It also puts money into the pockets of the locals rather than into the profits of foreign multinationals!

Details: Pension chez Ato, BP49, Bora Bora, French Polynesia.
MAKING TOURISM MORE RESPONSIBLE

Peter Holden, programme director of the Ecumenical Coalition on Third World Tourism, describes why more people need to become involved in decision-making about tourism, and about the role the Church can play.

All governments are responsible for taking care of their people. This implies responsibilities both towards the health of the people and the quality of their lives. Governments are often aware that opting for tourism may not be the best development policy. They may have no choice. Although, some governments support tourism because politicians make money out of it, others are forced into tourism in order to earn foreign exchange. Without these resources, they may find themselves excluded from the world community.

Tourism is not essentially evil. The problem comes when its control is not in the hands of the people who are affected by it. Switzerland, for example, is a major tourist-receiving country but problems related to tourism are nowhere near the dimension of the problems in countries of Africa and Asia. This is because the people who are affected by tourism have as much money and education as the tourists themselves. The Swiss also have their democratic rights. Nobody would dare walk into a Swiss person’s home without being invited. Yet, in Third World tourist areas, people wander into villages, peer in through the windows and watch people in their bathrooms.

Networking for change

How does tourism need to change? Many people have spoken about “alternative tourism”. The difficulty is that it has come to mean too many different things. In my opinion, rather than thinking of “alternative tourism” as what is going on now, it is better to focus on the ideal of “responsible tourism” in which people are in control.

People in all countries need to be able to say “yes” or “no” to tourism. At the local level, they need to be able to say: “Yes, you can come and stay in a hotel in my village – but under certain conditions”. They should be able to stipulate boundaries, fair prices and certain standards with regard to the behaviour of tourists. They have a right to expect a “please” when asked for something, and to be treated like human beings.

This type of control by local people is probably not possible in the case of mass tourism. There are two-and-a-half jumbo jets carrying holiday-makers landing somewhere every minute of every
day. With that scale, the ordinary person in the village cannot be in control. Responsible tourism would be of a different scale. At the macro level, there is probably little that can be done to turn the tide back on mass tourism. However, tourism remains limited in many places, and the question of limits on numbers may still remain unasked. In these situations, governments may be persuaded to set certain limits.

There is also scope for action within countries. People often feel very powerless, particularly when they are remote from where decisions are being made. Fortunately, however, there are many examples of active networks which are empowering the people with the information that they need to protect themselves. During our ten years or more of work at the Ecumenical Coalition on Third World Tourism (ECTWT), we have gained much knowledge of how things work and seen many examples of concrete action.

For instance, people in a small village in Goa, India, are currently organizing against plans to build a golf course through their land. At village meetings, people are looking into what means they have to put pressure on the Japanese company involved.

There have been other cases in Asia in which people have successfully stopped certain development. For example, a string of hotels were to be built in Indonesia. Local people were being displaced and the fisherman were going to lose their access to the beaches. By becoming organized, this group managed to delay the opening of the last hotel along the beach to allow completion of the negotiation between local fishing people and the developers over access to the beach.

Other groups have negotiated for employment opportunities. Collectively, they have argued that they will not protest against the project so long as there is a guarantee of jobs for village people. Some have asked not simply for employment as maids and waiters but also for training opportunities that will lead to decently-paid positions.

Prostitutes have used their cooperative strength very effectively. Many have organized for a fairer deal, and for the freedom to say "no" to some aspects of prostitution. For example, some prostitutes insist that their clients use a condom.

The key to action is in empowering the people. Much of the work at ECTWT comprises feeding information through the very many intermediaries which now exist. A recent training workshop for tourism activists in Indonesia was attended by 26 people from different provinces. Some of them were church people and some were from local non-governmental organizations (NGOs).
They were all people who are in touch with the constituency. ECTWT was able to provide information and advocacy materials as well as contacts in the international network. But it is the knowledge and experience of these people that will motivate others to take appropriate local action. Outsiders cannot dictate. It is these people who know what is appropriate in their home areas.

**Behaviour of tourists**

The problem that needs to be addressed in the wealthy countries is the behaviour of tourists. Some tourists behave very badly out of a desire for power. During their holiday, tourists become very important people, often having been a nobody for 50 weeks of the year. They have much more money than the local people, and those working in the hotels are often saying “Yes sir” and “no madam!” to them. Their sense of self-importance becomes exaggerated, and they begin to feel that they can do whatever they like. The desire to have power and to exploit it may be a type of revenge. They may be treating local people in the way they have been treated in their own countries. Any arrogant or disrespectful behaviour among tourists is an affront to the dignity of the host population.

On the other hand, many of the 500 million people who travel internationally every day do not intentionally disrupt other people’s lives. When they do cause hurt or embarrassment, it is because the issues have not been pointed out to them. They do not know that you do not wear short-sleeved trousers or shirts in certain parts of the world. Nor are they aware that you should take your shoes off when you go to some holy places.

In an ideal world, people would have to be qualified to be a tourist. Many countries demand visas: why not have a test in what is culturally-appropriate behaviour in each country? It could be learnt quickly and would provide the tourists with some useful words and greetings. It might provide guidance on the gestures and language that should be avoided, what to do with hands and feet to avoid offence, whether to use public transport, how much to tip, and so on. These things are very important in some places.

**Christian responsibility**

There is a community of the people of faith which can be drawn upon to raise awareness of the abuses taking place within Third World tourism. Through the work of the World Council of Churches and other ecumenical networks, there is a natural communication system. We are all concerned about people, not just because they are human beings but because they all bear the image of God. Our spirituality is affected when the spirituality of another is damaged.

Consider the practising Buddhist, Hindu or animist seeing how people from a Western country behave. He or she sees tourists arrive with pocketfuls of money and gold watches, lying in the sun practically naked. Some tourists want to use his or her children for their own pleasure; others speak to him or her as if a slave. What is this doing to that person? What effect is that having on how the person values her or himself as a human being?

As people of faith, we should be concerned about the spiritual integrity of both the tourist and the person who is “travelled against”. Our faith demands

*In an ideal world, people would have to be qualified to be a tourist.*
people of different faiths to identify the elements of their cultures which speak about ultimate reality. It is these things that people know they must keep holy and sacred. Some things can be exposed to the outside world, others must be kept sacred and holy. These are needed for holy days when they will restore and ensure the survival of identities.

The Church can be powerful in bringing about awareness of the issues surrounding tourism. In Japan, where the Church is a small minority, church people have taken a leading role in campaigns against golf tourism and sex tourism. In countries where the Church is powerful, education campaigns can be very effective. As ECTWT's experience shows, where people are empowered with the knowledge they need, they will find the motivation to take the necessary action.

For more information about Ecumenical Coalition on Third World Tourism (ECTWT) please see page 15.
Action against evictions
When people are forced to leave their homes, it is not only the result of the bulldozing of squatter camps or the drowning of communities for large dams. Some are evicted from their homes and land to make room for tourist developments and golf courses. A small Mexico-based non-governmental organization called Habitat International Coalition (HIC) was able to provide the UN with many examples, affecting millions of people.

After three years of intensive lobbying at the United Nations, HIC was awarded a dramatic victory. The UN Commission on Human Rights unanimously adopted a resolution stating that forced evictions were a "gross violation of human rights" and committing the international community to oppose the practice.

According to Paul Gonsalves, former coordinator of Equations/Equitable Tourism Options in India, international networks concerned with Third World tourism should capitalise on opportunities within the mainstream development debates in international fora.

"The choices are clear: either we find new ways of understanding and communicating our concerns, and thereby politicising the debate at the widest international arenas, or, we remain at our present levels of functioning and interaction," he says. "If we choose the first, we must also be willing to accept and work with the consequences of radical change."

Action against child prostitution
Child prostitution has become a major social problem in Asian countries, particularly India, Thailand, Taiwan and the Philippines. During the past two decades, specialist holiday tour operators in Europe, North America and Japan, and "paedophile" networks have become highly organized. The reports of its consequences are horrendous.

Take the case of twelve year-old Rosario who was brought to Olongapo City General Hospital in the Philippines, writhing in agony. The doctors found part of a broken sex toy in her uterus. It was several inches long and had a rusty screw at one end. They estimated that the object may have been inside Rosario's uterus for as long as five months. Despite the removal of the object, she did not survive. An Austrian tourist, Heinrich Ritter, was convicted of sexually abusing her and of causing her violent death. However, within two years, his sentence was overturned on a technicality.

According to the international campaign to End Child Prostitution in Asian Tourism (ECPAT), there are over one million prostitutes under the age of 18 years in eight Asian countries alone. Estimates suggest that the list is headed by India with 400,000 children involved in prostitution.

Since its foundation in 1991, ECPAT has concentrated on four campaign strategies: political action to make legislators in tourist-sending and tourist-receiving countries aware of the
situation, changes in the law, education and media.

Changes in the law have taken place in Asian countries and in many tourist-sending countries. Australia, Germany and the USA have changed legislation to enable the prosecution at home of their own citizens for offenses committed against children overseas. The process of change is underway in Belgium, Japan and New Zealand. In the UK, "Coalition on Child Prostitution and Tourism", which includes Christian Aid and CAFOD, has launched a campaign to change the law there.

**Action on tourist behaviour**

Studienkreis für Tourismus und Entwicklung eV (STE) publishes magazines to help German tourists understand countries from behind the tourist scene. Already 28 countries have been featured in the series. STE has also produced videos which have been screened on aeroplanes carrying tourists to Third World destinations. The videos are also used in adult education in Germany, a country in which 3 million people spend holidays in Third World countries each year.

Martin Stäbler, who is STE chairperson, is also director of ZEB, a centre which provides German people with information about the effects of tourism on societies in the Third World. ZEB also aims to relate tourism to development, and to the conflict tourists feel about enjoying luxury in a country which has been depicted by the media as corrupt, famine-ridden and underdeveloped. Working through the media, ZEB aims to sensitize tourists to what should be considered appropriate behaviour abroad. It also arranges seminars, workshops and exhibitions.

Similar groups in other countries of Europe meet annually to exchange experiences, share materials and to try to plan common action. Martin Stäbler is coordinator of this loose network of groups, known as Third World Tourism European Ecumenical Net (TEN). All TEN members are working in various ways on the conflict, both social and ecological, created by tourism. The aim of the groups is to build awareness of both the opportunities and the dangers of the tourist industry. TEN members also aim to highlight the responsibilities of all those involved in tourism, including the tourists themselves and those employed in the tourist industry. Research and public debate currently concentrate on how tourism can be made more environmentally-friendly and more socially-acceptable.

ECPAT has also been successful with its media campaigns and consistent lobbying at global fora. In particular, it has drawn attention to the way tourist publicity, either deliberately or unthinkingly, uses sexy images which play on the physical attractiveness and availability of young people in host countries.
25 YEARS OF CMC
THE VISION AND THE FUTURE

The former Christian Medical Commission, now CMC - Churches' Action for Health celebrated the work of quarter of a century in Tübingen, Germany in January 1995. The World Council of Churches' Unit II (in which CMC - Churches' Action for Health is based) joined with staff of DIFAM for a four-day meeting to retell the past and make plans for the future. An important part of the discussion was the challenge of future work within the framework of WCC's Unit II - Churches in Mission: Health, Education, Witness.

The very first meetings of CMC had also taken place in Tübingen. Although sadly, the founding father, James (Mac) McGilvray had died in 1993, several of those who had taken part in Tübingen I and Tübingen II came back to share with us the excitement of those dynamic beginnings. Two of the self-dubbed "dinosaurs" from the 1970s, John Bryant, until recently with the Aga Khan University Hospital in Pakistan, and David Jenkins, the now retired Bishop of Durham, had the chance to take up again their famous dialogue, begun during the early days.

Welcomed from Barbados where she is now governor-general, Nita Barrow gave the heart-warming opening speech. She reminded us all of the importance of CMC to the development of primary health care. She said that by the mid-1970s, CMC's ideas promoted through Contact, had attracted the attention of WHO Director-General. She explained how the newly-elected Halfdan Mahler had invited CMC to come and introduce "primary health care" to WHO departmental and programme chiefs. As one of CMC's small team facing the full strength of the WHO, Nita told the meeting that she had remarked to Mahler: "But this is like David and Goliath". "Yes," Mahler had replied, "but I am a parson's son and I know what David did to Goliath." As it turned out, CMC thinking did hit home, and in 1978, WHO organized the ground-breaking Alma Ata conference which put primary health care in the forefront of international health thinking.

Programmes in action

Doctors who had played a crucial role in demonstrating primary health care brought us up to date with their programmes. For example, Mabel Arole from India described recent experiences of drawing on people's own knowledge and efforts. She said that it was these which solved health problems more effectively than by relying on the limited reach of over-medicalized hospitals. Hari John, also from India, linked community action to the broader question of development.

People-centred action for community development as described in these

John Bryant, between Ana Langerak (left) and Sylvia Talbot, chairs a session at Tübingen.

Retelling the past and making plans for the future.
programmes was the life-blood of the CMC. Hakan Hellberg said that in the early days those involved in CMC might have taken up the pressing problem of the future of medical missions. The late 1960s and early 1970s was a period in which many African and Asian countries were gaining independence. But he said that defining the future of the medical missions was not the question. The question was and remains the same today: "How do we help those who need help?" He said that despite all the new emphases, "we must keep hold of the idea that it is the people who count, not the institution. On no account must this maxim be lost."

Rebuilding the fabric of life

Ana Langerak, executive director of WCC's Unit II took up this point. She said that the overwhelming feature of the world today was "fragmentation" in the sense of broken people in fragile communities. However, she said that she felt that, "CMC, through its close-ness to the people who suffer and through its work with them, is able to point to the essential hope: that on an inter-personal basis there is ground to create the fabric of life."

Turning to CMC's strengths and weak-nesses, the meeting revealed that although the notion of primary health care spread quickly, successful implementa-tion of programmes was much less rapid. It was felt that part of the problem was that CMC had missed the opportu-nity to get more church communities in developing countries to promote the need for community action to promote health. Many agreed with Sylvia Talbot that while many women's groups were responding to health needs, the churches were much less involved with health issues. CMC should work hard at enabling the churches to develop their ministry of healing.

If health was to improve, however, church congregations and non-governmental organizations, secular social movements and action groups would have to become involved in health. Efforts would need to be concentrated on the poor. Many of the poorest and most vulnerable people around the world have found that health in their communities has been worsening since the mid-1980s, when indebtedness and the structural adjustment programmes began to halt and even reverse improvements in health standards.

The meeting confirmed that CMC's approach to improving health was the right one. It was only through a parti-cipatory approach that community needs would be discovered. It was as a result of talking to communities during the first half of the 1990s that CMC and others had identified that violence, as well as poverty, was now a major threat to the health of many. The challenge now was to support communities committed to dissolving the hatred and divisiveness that is prevalent. One approach might be to encourage communities to question some of the ethical standards that might be blocking the path to a healthier society.

Participants from both North and South felt that CMC could gain strength from greater links with communities in the North. Many felt that greater attention now needed to be given to the "Fourth World" within the industrialized countries. With the fragmentation that is taking place everywhere, an approach to encouraging solidarity amongst the excluded in both the North and the South was an important aspect of the vision of CMC - Churches' Action for Health in the future.

A full report of the meeting will be available soon.
Ecumenical Coalition on Third World Tourism (ECTWT) was founded in 1982 to support those who were seeking to respond to tourism from the perspective of those who are affected by it. ECTWT’s members include: Christian Conference of Asia, Federation of Asian Bishops’ Conferences, Pacific Conference of Churches, Caribbean Conference of Churches, Consejo Latinoamericano de Iglesias, All Africa Conference of Churches, Middle East Council of Churches. Address: PO Box 35 Senanikhorn PO, Bangkok 10902, Thailand. Fax: 91 812 582 627, Attn 20.

End Child Prostitution in Asian Tourism (ECPAT), 326 Phayathai Road, Bangkok 1000, Thailand. Fax: 66 2 215 8272.

Third World European Network on Tourism (TEN) is coordinated by ZEB, Nikolaus-Otto-Str 13, D-70771 Leinfelden-Echterdingen, Germany. Fax: 49 711 7989 123.

Ecumenical Coalition on Third World Tourism distributes many books and audio visuals about tourism. Full details are available in a leaflet from ECTWT, PO Box 35 Senanikhorn PO, Bangkok 10902, Thailand. Fax: 66 2 998 7112. (Please add 20% for postage by surface mail or add 50% airmail.) ECTWT also produces a quarterly newsletter called Contours edited by Peter Holden. The books available include:

- Caught in modern slavery: tourism and child prostitution in Asia is a report on ECTWT’s first consultation on children and prostitution and includes a useful article on AIDS. It is edited by Koson Srisang, 1991, (108pp) US$8.

Third World stopover, the tourism debate by Ron O’Grady, former associate general secretary of Christian Conference of Asia. This book was first published by World Council of Churches, WCC Risk Series 1981 (82pp). It is now available from ECTWT at a price of US$5.


The hordes of locusts, A new look at tourism by Ron O’Grady is due to be published at the end of 1995.

Tourism and the Third World, Going the extra mile was produced by The Australian Council of Churches and Australian Catholic Relief for local education and action on global justice and development issues. It is a useful resource building action campaigns, particularly for church and community groups in tourist-sending countries. For a copy, write to: Australian Council of Churches, Private Bag 199, QVB Post Office, Sydney, NSW 2000, Australia.

Worldaware produces a range of materials for teaching about development and environment, including tourism, in schools. Write to them for a free catalogue. Address: Worldaware, 1 Catton Street, London WC1R 4AB, UK.

Health Alert, Issue 144, August 1993 on Unequal Exchanges - International Tourism and Overseas Employment. Health Alert is produced by Health Action Information Network (HAIN), 9 Cabanatuan Road, Philam Homes, Quezon City, Philippines.

LETTERS

Youth In Full

I was very interested in your emphasis on Christian Youth and AIDS. Fiji also has a young population. HIV/AIDS is spreading, though relatively slowly at the moment. We are anxious about the future and the young, being the most vulnerable, are our prime target.

On Fiji National World AIDS Day, 1 December 1994, we organized an all-day event on the WHO suggested theme of “AIDS and the Family”. The day’s events included a march, a role play by nurses at the Valeilevu periurban satellite health centre, and a quiz on HIV/AIDS infection which proved particularly popular.

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ANNOUNCEMENTS

CMC - Churches’ Action for Health would like to thank all those who have kindly returned their reader mailing confirmation form, and for the many generous and useful comments many readers have sent in with their forms. We would also like to thank those involved in the bulk mailing of Contact for completing and returning the bulk mailing questionnaire, and for all their helpful comments and suggestions - many of which we hope to act upon. Unfortunately, we shall be unable to reply to everyone personally, but we do wish you to know that we appreciate very much the warmth of your support.

Meanwhile, to those who have not yet responded, we are still eagerly awaiting your responses.