



carmelngo

BULLETIN OF THE CARMELITE NGO

2015 - VOL 8, NUMBER 1

"Faced with the widespread destruction of the environment, people everywhere are coming to understand that we cannot continue to use the goods of the earth as we have in the past. . . . [A] new ecological awareness is beginning to emerge. . . . The ecological crisis is a moral issue."

—Pope John Paul II,
The Ecological Crisis:
A Common Responsibility,
nos. 1, 15, December 8, 1989



Photo: legalstudentnews

A Religious Challenge to the Democratic Republic of Congo Management of the Environment and Human Rights in Developing Countries

In the Democratic Republic of Congo (DRC), the extent and gravity of poverty are so impressive that the majority of the population lives in absolute poverty, vulnerability. Specifically, this vulnerability is translated through mismanagement of its direct environment. In Kinshasa, capital of DRC the population grew up in a short time while all socio-economic and industrial infrastructure was destroyed, firstly by the infamous looting and then by the guilty irresponsibility, consecutive wars. With low level of income and the extremely high unemployment rate, the result is that the population cannot meet basic needs.

The Problem of Environmental Management: An Imperative for All

The way of making life's principles by companies should contribute to strengthening the bonds of dependence between development and the environment. The need to develop environmental policies regulating pollution of sea water, oceans, air, the atmosphere and advocating nature conservation, protection of animal and plant species, etc. remains an imperative duty which amounts to the nations of the world that this duty is still less applied and not reinforced in developing countries in general and specially in the DRC.

The purpose of environmental politic is to improve the living environment for all, but it designates also winners and losers in terms of economic well-being. It therefore interferes with social justice issues. Inequalities in social practices shape individual behavior according to the customs, mores, laws and regulations. However, from an ethical point of view, some of these practices seem to us shocking, reinforced by the fact that the poor are generally exposed to local sources of production.

Despite the fact that the social conditions vary from one country or culture to another, there are some common basic criteria by analogy with the criteria of the human rights charter defined politically; economic criteria on the coverage of basic needs for food, health and education.

continued on page 2

These needs are closely related to the degradation of vital environment. Environmental and social policies are complementary. However, they require a new institutional arrangement which, in turn, modifies the conditions on which they are based.

An environmental protection planning in line with market and amending of relative prices has consequences considered unfair. Therefore the tension between economic efficiency and social equity is visible. To reduce this tension, the theory of economic welfare recommends an income redistribution planning.

The inequalities in income distribution represent an obstacle to the protection of the environment in two ways:

- 1) The poor live shockingly waste and contribute to environmental degradation. In other words, waste, garbage, and other household shocks thrown in nature generate effects on the population and destroy the environment and the ecosystem as their authors do not directly target these evil effects they provoke. In other words, these negative externalities, that is to say, prejudicial actions and not compensated by the authors Environmental unhealthiest. It emerges as garbage and other waste household poorly managed or poorly managed have harmful effects on human health and its activities. In short, they reduce the individual and collective well-being.
- 2) To obtain firewood but also find arable land, they actively contribute to deforestation.

Economics address these problems by setting up income redistribution mechanisms and fortunes. They seek under the welfare theory to define the criteria for redistribution and depends on the design of a society is social justice.

Environmental planning is decided on the basis of other criteria (3):

• **Egalitarian Criteria**

This criterion corresponds best to a commonly shared sense of justice. Inequalities especially if they lead to forms of discrimination are considered unfair shocking. Social policy, accompanying environmental measures are orienting on the principle of equal treatment. A flexible interpretation of this criterion is content to improve the lives of disadvantaged (RAWLS, 1971). It is not in contradiction with the criterion of efficiency. The objective of equal treatment can be achieved through economic growth. The distribution of tax revenues of an environmental tax contributes.

• **Majority Criterion**

On the Democratic inspiration, this criterion is based on majority rule; if a majority approves a reform is that it believes will make a profit. This argument has also led to attribute to political actors behave rationally. The redistribution of income democratically determined can be used to buy votes.

• **Utility Criterion**

This criterion comes from a strong philosophical movement called utilitarianism which economic science is based. Under this criterion, a situation is considered just when the sum of individual utilities is as high as possible regardless of the income distribution. Some become poorer and other richer unimportant, provided that the overall sum of individual utilities increases.

Since economic growth can satisfy all the criteria of social justice, the concept of sustainable development focusing the content of economic growth from a social point of view difficult to prevail in developing countries. To change this state of economic science must be open to other disciplines and become social science itself.

2. Waste Management in Kinshasa

The problem of waste in Kinshasa is an interpellation to all Congolese: policy makers, researchers, working people, men, women and children. All are called to ensure the quality of their environment, because it is from her that depend on their health and that of future generations. With 5000m3 of waste produced every day, Kinshasa offers the image of a gap-

CarmeNGO is published four times each year and is distributed to those interested in the mission of the NGO. For more information or to add your name and address to our mailing list, please visit our website (carmelitengo.org) or write to us by email (jremson@carmelitengo.org) or by regular post at 1725 General Taylor Street; New Orleans, LA 70115; USA)

Related Websites This Issue:

UN: Special Rapporteur on Human Rights and the Environment

www.ohchr.org/EN/Issues/Environment/IEEnvironment/Pages/IEEnvironmentIndex.aspx

UN: Human Rights and Environment

www.unep.org/environmentalgovernance/Events/HumanRightsandEnvironment/tabid/2046/Default.aspx

Human Rights Watch

www.hrw.org/topic/environment

Human Right to Environment

www.righttoenvironment.org

UN Mandate on Human Rights and the Environment

ieenvironment.org



Fraternity, A Way To Care For The Environment

Pope Francis has connected environmentalism with the Christian faith. God made the world and all that is in it out of an act of love. If creation is an act of love, the proper way for Christians to reciprocate is to care for creation. "A Christian who does not protect Creation, who does not let it grow, is a Christian who does not care about the work of God, that work that was born from the love of God for us."

According to Pope Francis environmentalism is not an option for the Christian, but a requirement of heart and mind and conscience. It is a primary demand of the Christian faith. The environment, Pope Francis emphasizes, is not an issue that belongs to a single party or faction. It is not something that can be neatly labeled because it belongs to the whole world and is the responsibility of every Christian.

In his 2014 World Day of Peace message, Pope Francis shows the way to be responsible for caring for creation. He said; "Fraternity is an essential human quality, for we

“According to Pope Francis environmentalism is not an option for the Christian, but a requirement of heart and mind and conscience.

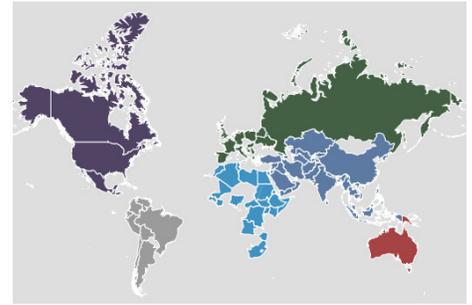
are relational beings. A lively awareness of our relatedness helps us to look upon and to treat each person as a true sister or brother; without

fraternity it is impossible to build a just society and a solid and lasting peace. Fraternity needs to be discovered, loved, experienced, proclaimed and witnessed.”

It is because of fraternity that we ask ourselves the question, how are we using the earth's resources? Pope Francis warns against the misuse of nature's gifts and thus creating poverty and hunger in the world; "Nature, in a word, is at our disposition and we are called to exercise a responsible stewardship over it. Yet so often we are driven by greed and by the arrogance of dominion, possession, manipulation and exploitation; we do not preserve nature; nor do we respect it or consider it a gracious gift which we must care for and set at the service of our sisters, brothers and future generations. We have created new idols. The worship of the ancient golden calf has returned in a new and ruthless guise in the idolatry of money and the dictatorship of an impersonal economy lacking a truly human purpose."

Our responsibility is to find ways that all will benefit from the fruits of the earth, not just by avoiding the widening gap between those who have more and those who do not have the necessities of life – food, water, shelter – but because of our love and respect for every human being. True fraternity demands; "Justice, equality and respect for every human being – 'the universal destination of all goods' which is one of the fundamental principles of the Church's social teaching. Respect for this principle is the essential condition for facilitating an effective and fair access to those essential and primary goods which every person needs and to which he or she has a right," Pope Francis.

by Jane Remson, O. Carm.



How the World Violates Human Rights, Country by Country

This interactive map provides a snapshot of the human rights violations identified by Human Rights Watch (HRW) in their 25th annual review.

The analysis of more than 90 countries is undertaken with human rights activists in the respective countries. Mr Roth, HRW director, said as the report was published on Friday, "Protecting human rights and ensuring democratic accountability are key to resolving them."

<http://www.telegraph.co.uk/news/worldnews/11381744/How-the-world-violates-human-rights-country-by-country.html>



The Institute for Human Rights and Business in the United Kingdom is dedicated to shaping policy, advancing practice, and strengthening accountability. It is a global center of excellence and expertise (a think and do tank) on the relationship between business and internationally proclaimed human right standards.

Its goal is to ensure that the activities of companies do not contribute to human rights abuses, and in fact lead to positive outcomes.

It undertakes cutting edge research and analysis on key thematic issues at the interface of human rights and private sector activity.

www.ihrb.org



Do Something About It: 11 Facts About Human Rights Violations

The website *Welcome to DoSomething.org* is one of the largest organizations for young people and social change! Browse the 11 facts (with citations at the bottom). Then take action and volunteer with some of the millions of members. Sign up for a campaign and bring change to the world.

www.dosomething.org/facts/11-facts-about-human-rights-violations



rightnow.org.au

ing trash that requires intervention to save the inhabitants of the vectors of diseases that have marred them.

Following our observation, in Kinshasa, the environment provides sufficient evidence that all health indicators are red (presence of mounds of garbage scattered throughout the city, sewage, landslides, erosion, deteriorating equipment inherited from

colonization, frequent floods, widespread pollution, destruction of sewerage and drainage collectors, lack of sanitary landfills, etc.).

3. Impact of Waste on Public Health in Kinshasa

The results of our field observations require us to make some contributory ideas.

As for the production of waste, 53% of households using the garbage bags produce less than 120kg per week against 54% of households using bins that produce more than 660kg month.

Regarding the cost of removing 51% of customers in the first category bear a price of US\$ 2.00 each weekly against 56% of customers in the second category who spend US\$25 to get rid of their waste products through the few waste management agencies in the city.

The level of satisfaction of the service provided by the few waste management agencies differ from one household to another. Nevertheless, according to the results of our investigation, 71% of households say they are not at all satisfied with the service provided by their supplier. Indeed, the non-respect of time and collection days and the delivery service prices are the most advanced designs.

Finally, concerning the impact of waste on the health of households, 89% of households recognize the toxicity of the waste on the health of the population; while 57% acknowledged other consequences of waste on human health. Therefore, 46% claim to know the diseases cause unhealthy health and 43% suffer frequently. And to avoid its consequences, 93% of households offer and recognize that certain waste can be recovered for other uses.

Conclusion

The purpose of this article was to evaluate the organization of the management of household waste and its impact on public health in Kinshasa.

From our observations, it appearing from a board that waste management is a real problem for households in the city of Kinshasa. Knowing that the waste presents a danger to the environment in general and for human health in particular. The imminent dangers that wastes result in both the environment and the health of humans, are that the problem of its management, regardless of the form and nature, not as a discipline problem.

Furthermore, we extended a bit to analyze the impact of waste on public health. The most important of our field observation showed the impact of waste on the general population, that of the inhabitants of the municipalities of Gombe Ngaliema Lingwala Kitambo and Bandalungua. Our field observation has revealed that people in the past have common knowledge about the consequences of poor sanitation and diseases related to it; what is worse, they suffer the same.

Among the diseases, malaria, typhoid, worm infections, etc. are those that regularly suffer this target population. So in light of observations of the land, it is our responsibility to suggest some ideas to both households and the Congolese State:

-to Households: they must be involved in waste management and considered the primary beneficiaries of environmental sanitation, as they are the first victims of unhealthy;

- A Congolese State, we suggest that waste management becomes a prerogative of all decentralized administrative entities (municipalities, districts, avenues and households) and not the business of the City Hall, which holds a monopoly until these days.

by Chelo Dhebbi, O. Carm.

Carmelite NGO Coordinating Team

Jane Remson, O. Carm.
Main Representative

Joseph Chalmers, O. Carm.
International Liaison

Beth Fitzpatrick, O. Carm.
Spirituality Reflection Team

Jennifer John Wanjiku, TOC
Kenya, Africa Region

Hariawan Adji, O. Carm.
Asian Region

Conrad Mutizamhempo, O. Carm.
Carmelite General Council

Annah Theresa Nyadombo, HOLMC
Zimbabwe, Africa Region

Eduardo Scarel, O. Carm.
South American Region
UNFCCC Representative

Arie Kuil, O. Carm.
European Union Region

Andrea Ventimiglia, TOC
European Union Region

William J. Harry, O. Carm.
Communications

Committees

North American Climate Change
Blaise Fernando, O. Carm.

Spirituality Reflection Team
Beth Fitzpatrick, O. Carm.
Barbara Breaud, O. Carm.
Camille Anne Campbell, O. Carm.
Craig Morrison, O. Carm.
Dionysius Kosasih, O. Carm.
Christopher O'Donnell, O. Carm.
Joseph Chalmers, O. Carm.
Eduardo Scarel, O. Carm.

Carmelite NGO Main Office:

1725 General Taylor Street
New Orleans, LA 70115 USA
Tel: (+01) 504.458.3029
Fax: (+01) 504. 864.7438
jremson@carmelitengo.org
carmelitengo.org