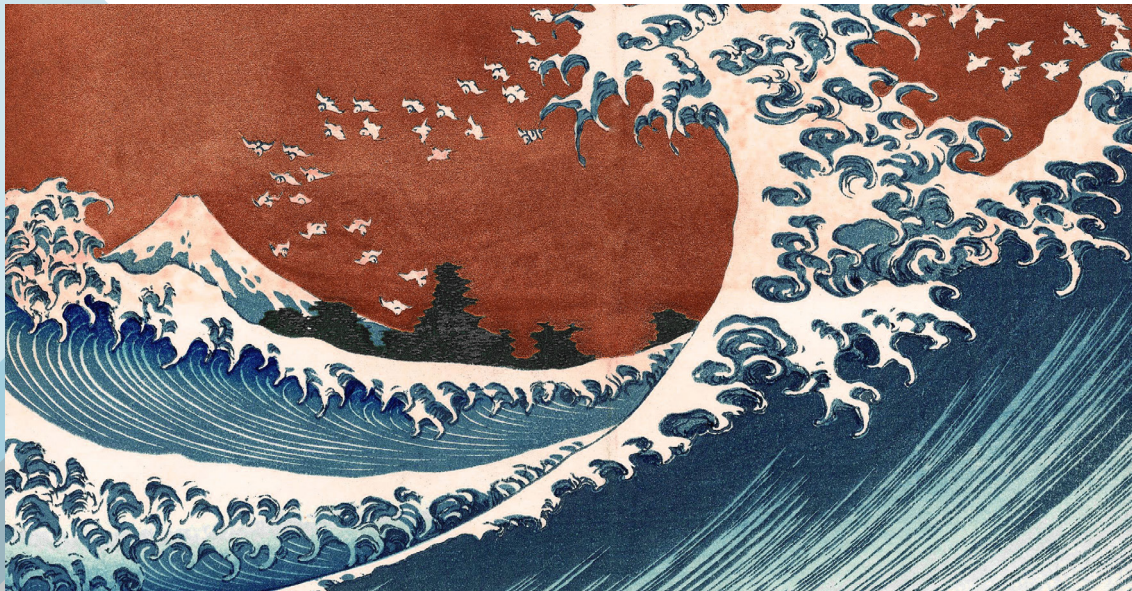


ETHICS IN ACTION

Environmental Justice



14-15 December 2017
Casina Pio IV
Vatican City



‘Today, we have to realize that a true ecological approach always becomes a social approach; it must integrate questions of justice in debates on the environment, so as to hear both the cry of the earth and the cry of the poor’

Francis, *Laudato Si'*, § 49

Does Justice Exist, at Least in Potency, in our Contemporary Global World?

Marcelo Sánchez Sorondo

'Remota itaque iustitia quid sunt regna nisi magna latrocinia?'
(St. Augustine, *De Civ. Dei*, IV, 4; PL. 41, 115).

The vision of humanity to which the Magisterium of the Church refers begins with the assumption that there exists a 'universal order' willed by God within which mankind not only lives and but also tries to live well and with respect for the planet. As a result, partnership based on truth, love, freedom and justice between man and nature is possible. The most acute social issues of the beginning of the third millennium, such as reducing local and global inequalities in the distribution of market and non-market goods, access to knowledge, intellectual and moral education, sustainable growth and development, and the protection of the environment, climate and natural resources, require a revisiting of the forms of global relations.

After the Second World War, with increased awareness of the basic equality of all the peoples of the world, and with the recognition of human rights, *various organisations were created to promote co-operation* between the world's peoples. In general terms, the efforts and dynamics of the post-war period towards a more co-operative world were praiseworthy insufficient, especially with regards to the new environmental issues.

Aware of this disparity, inequality and divergence, and in order to eradicate extreme poverty and hunger in the world, rich nations from the 1980s onwards have been committed to *providing forms of aid*. However, in general, aid commitments have not been honoured.

We may observe that these *broken promises* – which undermine the trust of the poor on which all exchanges, contracts and agreements are based – *is the first form of international injustice present in the world today*.

What emerges today is that when we look at individual nations, there is some justice or at least imperfect justice, especially in European countries that have a strong Christian influence in their history. However, evident signs of injustice emerge if we adopt a global vision of the world population. In the current international order – which involves dehumanising democracy and capitalism – we can see *unequal divisions* that we regard as unacceptable, without by this accepting as a model the cutting of the cake into equal parts, a model which perhaps has never stopped troubling the dreams of a just distribution which run the risk of leading the theory of justice up a blind alley. When we think of the problems of hunger and thirst we do not think of equal distribution but of decent provisions and we are shocked by what Paul VI, as long ago as 1972, condemned as the unacceptable 'drama of hunger in the world'.¹

We may also observe that sanctions appear to be disproportionate compared to the damage or support that are arbitrarily handed out to some people and not others – in short, we discern *retributions that are not deserved*. Without mentioning old and new protectionism, it is clear that some strategies for lowering pollutant gas emissions call for the *internationalization redistribution of environmental costs*, which would risk imposing burdensome commitments on countries with fewer resources to reduce emissions comparable to those of the more industrialized countries. Imposing such measures penalizes those countries most in need of development. Here also, the poor end up paying the price.

1 *Papal Addresses*, p. 205.

Corporate lobbying is an ulterior form of injustice; this exists with the corruption of the democracies that become plutocracies. Or rather, when a democracy is dominated directly or indirectly by corporations, or multinationals, which are solely concerned with their own agenda and profits. For example, in many countries, these corporations take land from small-scale farmers or landowners by using threats (that can lead to death), because they know that their land is rich of oil, minerals or, in some cases, can be used to power clean energy. Due to this transformation of democracies into plutocracies, these practices cannot occur without the acquiescence or negligence of the state. This is a clear example of the failure of justice.

Finally, we cannot fail to consider, as a serious injustice of our contemporary world, the catastrophic migrations – caused by unjust wars and human-induced climate change – that are placing over 65 million human beings at grave risk the world over, including 28 million forcefully displaced children. Injustice is at the base of these migrations, but also it is also in the form of receiving these migrants.

We can say that in today's international order five forms of human injustice exist which can be summed up in *promises that are not kept*, the continuation of *unequal distribution*, *disproportionate redistribution*, the bullying associated with *corporate lobbying*, and *states that do not want to accept migrants, although sometimes they have contributed to causing the distress that generates these migrations*. In addition, as denounced by *Laudato Si'* and the U.N. Sustainable Development Goals (SDGs), for the first time in history, we are faced with the issue of climate change or global warming, caused by human activity.

We need new mechanisms to implement justice in our globalised world. As Pope Francis said: "Injustice is not invincible" (*LS*, § 74). Faced with these current forms of injustice, we need Prophets, like Elijah or Isaiah, that can convert the feeling of indignity – provoked by this injustice – into prophetic and revolutionary solutions that can change our current world order.

The aim of this meeting is to find these solutions by following the prophetic inspiration of Pope Francis, in collaboration with other religious leaders, and in synergy with the U.N.

Programme

Day 1: Thursday, December 14

- 9:00 Introduction and Welcome
Bishop Marcelo Sánchez Sorondo and Jeffrey Sachs
- 9:05 Follow-up from Previous Meetings
Jeffrey Sachs
- 9:15 Latest Evidence from Attribution Science
(How Environmental Damage Can or Cannot be Attributed to Human Actions)
Georg Feulner (20 minutes)
- 9:35 Environmental Ethics in *Laudato Si'*
Bishop Marcelo Sánchez Sorondo (10 minutes)
Cardinal Oscar Rodríguez Maradiaga (10 minutes)
- 9:55 Potential Remedies to Environmental Injustice
Jeffrey Sachs (30 minutes)
- 10:25 Open Discussion
- 10:45 **Break**
- 11:15 New Forms of Accountability for Environmental Harms
Yann Aguila "Global Pact for the Environment" (15 minutes)
Dan Galpern "Legal Remedies for Environmental Injustice" (15 minutes)
César Rodríguez Garavito "Defending Environmental Rights in Colombia" (15 minutes)
Lisa Sachs "Environmental Harms and Problems of Treaty Law" (15 minutes)
- 12:15 Open Discussion
- 12:45 **Lunch at Casina Pio IV**
- 14:45 Ethical Perspectives on Accountability for Environmental Injustice
Rabbi David Rosen (12 minutes)
Cardinal Oscar Rodríguez Maradiaga (12 minutes)
Fr. Augusto Zampini Davies (12 minutes)
Metropolitan Zizioulas (12 minutes)
Shaykh Hamza Yusuf (12 minutes)
Anantanand Rambachan (12 minutes)
Vittorio Hösle (12 minutes)
- 16:10 **Break**
- 16:40 Some Case Studies on Environmental Justice
Ram Fishman "Water in Israel and Palestine" (12 minutes)
Shaykh Abdullah Bin Bayyah "Environmental Justice in the Islamic World" (12 minutes)
Dan Galpern "Sea-Level Rise and Small Island Economies" (12 minutes)
Cardinal John Onaiyekan "Holding the Oil Companies to Account in Nigeria" (12 minutes)
Jeffrey Sachs "Losses and Damages in International Politics" (12 minutes)
Maria Neira "Air Pollution and Global Health Politics" (12 minutes)
Erin Lothes "The Fossil Fuel Divestment Movement" (12 minutes)

18:05 Special case study on the Amazon

Virgilio Viana (12 minutes)

Brenda Brito (12 minutes)

18:30 Open Discussion

19:00 **Dinner at Casina Pio IV**

Day 2: Friday, December 15

9:00 Putting Ethic in Action: Networks, Opportunities, and Strategies

Religions and multireligious organizations:

- *Metropolitan Emmanuel (10 minutes)*
- *Kosho Niwano (10 minutes)*
- *Bill Vendley (10 minutes)*

Foundations:

- *Bob Boisture (10 minutes)*

National and regional governments:

- *Alberto José Rodríguez Saá (15 minutes)*
- *Gustavo Vera (15 minutes)*

International organizations:

- *Tony Annett (10 minutes)*

10:20 Open Discussion

10:45 **Break**

11:15 Ways Forward for Ethics in Action on Environmental Justice

Topics should include legal remedies, treaty rights, corporate accountability, shareholder activism, divestment, and specific initiatives

13:00 **Lunch at Casina Pio IV**

15:00 Presentation of draft statement and continued discussion

16:30 **Break**

17:00 Priorities for **Ethics in Action in 2018**

Jeffrey Sachs (10 minutes)

Bishop Marcelo Sánchez Sorondo (10 minutes)

Tony Annett (10 minutes)

Open discussion

18:45 **Dinner at Casina Pio IV**

List of Participants

H.E. Metropolitan Emmanuel Adamakis | Vice President of the Conference of European Churches
Dr. Yann Aguila | Partner, Bredin Prat
Dr. Anthony Annett | IMF, UN SDSN, and Religions for Peace
Dean Robert Scott Appleby | Keogh School of Global Affairs, Notre Dame University
Mr. Sharif Azami | Program Officer, The John E. Fetzer Institute
H.E. Shaykh Abdullah Bin Bayyah | President, Forum for Promoting Peace in Muslim Societies
Mr. Robert Boisture | The John E. Fetzer Institute
Dr. Brenda Brito | Senior Researcher, IMAZON
Mrs Christina Brown | Co-Founder and Former President, Cathedral Heritage Foundation; Founder and Board Chair, Institute of Healthy Air, Water and Soil
Ms. Marie-Cécile de Bellis | Global Pact for the Environment
Dr. Georg Feulner | Potsdam Institute for Climate Impact Research
Prof. Ram Fishman | Professor of Economics, George Washington University
Dr. Daniel Galpern | Partner, TZP Group
Fr Daniel Groody | Professor, University of Notre Dame
Shayk Hamza Yusuf Hanson | President, Zaytuna College, Berkeley, Vice-President, Forum for Promoting Peace in Muslim Societies
Prof. Vittorio Hösle | Professor of Philosophy, Notre Dame University
Prof. Erin Lothes | College of Saint Elizabeth
Dr. Maria Neira | Director, Public Health and the Environment Department, World Health Organization
Rev. Kosho Niwano | Rissho Kosei-kai
Card. John Onaiyekan | Archdiocese of Abuja, Nigeria
Dr. Anantanand Rambachan | Professor, Religion Department, Saint Olaf College
Mr. César Rodríguez Garavito | Dejusticia, Colombia
Card. Oscar Rodríguez Maradiaga | Archbishop of Tegucigalpa, Honduras
Dr. Alberto José Rodríguez Saá | Governor, Province of San Luis, Argentina
H.E. Miroslava Rosas Vargas | Ambassador of Panama to the Holy See
Rabbi David Rosen | American Jewish Committee
Prof. Jeffrey Sachs | Professor, Columbia University and Special Advisor to UN Secretary General
Dr. Sonia Sachs | Health Director, Columbia Center for Sustainable Development
Dr. Lisa Sachs | Director, Columbia Center on Sustainable Investment
H.E. Msgr. Marcelo Sánchez Sorondo | Chancellor, The Pontifical Academy of Sciences
Mr. Sergio Freixes | Minister of the Environment, Agriculture and Production, Argentina
Dr. Ted Smith | Executive Director, Institute for Healthy Air, Water and Soil
Dr. William F. Vendley | Secretary General, Religions for Peace
Hon. Gustavo Vera | Former MP of the City of Buenos Aires and schoolteacher
Prof. Virgilio Viana | Superintendent-General of the Amazonas Sustainable Foundation, Manaus, Brazil
Fr Augusto Zampini-Davies | Dicastery for Promoting Integral Human Development
H.E. Metropolitan John Zizioulas | Metropolitan of Pergamon, Greece



Logistics

Pickup schedule from your hotels to the Casina Pio IV 14 and 15 December 2017

Pick up from Hotel della Conciliazione 8:30 AM

Pick up from the Domus Sanctae Marthae: 8:45 AM

The same buses will bring the participants back to the Domus Sanctae Marthae and Hotel della Conciliazione after dinner.

All meals for invited speakers will be at the Casina Pio IV.

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Cover picture:

Katsushika Hokusai
Fuji from the sea (detail)
ca. 1826–1833