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## Exploring International Economic Development Through Environmental Justice Movement Frame

Racquel Clarke

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**Exploring International Economic Development Through  
Environmental Justice Movement Frame**

A Capstone Project Submitted in Partial Fulfillment of the Requirements of  
the Renée Crown University Honors Program at Syracuse University

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and Renée Crown University Honors  
06/2010

Honors Capstone Project in : International Relations/Newspaper

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Date: April 28, 2010

## Abstract

In our global community 20% of the population controls 86% of the gross domestic product and 82% of the world market exports, according to the United Nations Development Program. This thesis explains where this inequality comes from and what can be implemented to help some countries miss out on economic prosperity while others enjoy fiscal bliss. The vast majority of countries with the lowest gross domestic product are non-European countries located in the global south. It is an economic problem for these countries that have been historically oppressed through the exploitation of slavery and colonialism. There has been little done to change the system that keeps these regions disproportionately disadvantaged in many sectors when compared to the globalized north's ongoing economic advancements. One component of institutional racism is that there are many institutions involved in the system. Environmental justice is social movement framework that addresses all the different areas that are a part of the intricate network. The environmental justice framework helps solve the complex issues through social mobilization of the people in Kenya and Jamaica. The environmental justice paradigm can be used as a way to pinpoint injustices in health, environment, social issues, and economy that are all a part of the institutional racism that affects the environmental justice community present in both countries.

## Table of Contents

<b>Introduction to the Situation:</b> .....	<b>1</b>
<b>What is Environmental Justice?</b> .....	<b>5</b>
<b>Case Study 1: Kenya</b> .....	<b>8</b>
Why Kenya?	
The Environmental Justice Movement in Kenya	
Defining Green Belt Movement as An Environmental Justice Issue	
Economic Environmental Connection	
Success Through the Environmental Justice Movement	
<b>Case Study 2: Jamaica</b> .....	<b>31</b>
Why Jamaica?	
The Environmental Justice Movement in Kenya	
Defining Green Belt Movement as An Environmental Justice Issue	
Economic Environmental Connection	
Success Through the Environmental Justice Movement	
<b>Conclusion</b> .....	<b>46</b>
<b>Sources</b> .....	<b>48</b>
<b>Summary</b> .....	<b>50</b>

## Introduction to the Situation:

In our global community 20% of the population controls 86% of the gross domestic product and 82% of the world market exports, according to the United Nations Development Program. The UN Human Development Report shows that the world's richest 1% of people receive as much income as the poorest 57%.

Where does this inequality come from and what helps some countries miss out on economic prosperity while others enjoy fiscal bliss? Experts from various disciplines have different views on how the world economy functions the way it does, with a small percentage of the world enjoying the financial success that the larger percentage of the world contributes to. These are professionals in their fields who are convinced that their position on the argument is the answer on how to manage the world economy. The apolitical stance emphasizes the need for a market where producers and consumers make decisions about how best to allocate their resources on purely economic grounds based on information and incentives provided by the market's price mechanism. The opposing political position is centered on the market space where there are a variety of groups, firms, countries, and organizations that struggle for wealth and power and that these struggles can potentially mold the how we live in our world. Although these stances are polarized there are accurate concepts that are present in both of them. There is an intricate network system that is designed by those in power to eliminate certain groups from the decision making process. This tactic shifts the majority of the

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market molding power to one group. This results in the disproportionate distribution of wealth in our global community. The first portion of this thesis will argue that it is no coincidence that the poorest countries with the lowest gross national product are all located in Africa and the richest countries with the highest gross domestic product are all located in Europe, the homeland of former colonizers enslaved Africans using racist theory to rationalize their actions that were truly motivated by economic gain.

Institutional racism is not a new concept. It can be traced back to the African slave trade beginning as early as the 1430's when slave traders from Portugal bonded and brought African slaves to Santo Domingo, the current capital of the Dominican Republic. The African slave trade was a transnational, transatlantic, international economic exchange network of systems between Africa and Europe. The end of slavery did not end institutionalized racism it only transformed the operation of pushing one group to riches while pushing another to poverty. Today institutional racism is not as obvious as it was during the era of the slave trade and it is much harder to pinpoint transnational, transatlantic, international economic exchange network of systems that make slaves out of peoples of African descent and businessmen out of European explorers but it is still in existence and has been affirmed by political science and sociology scholars.

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The growing literature on the social property relations of global capitalism and international order has yet to consider the major questions of race, colonialism and imperialism in any systematic way, however. Much of this literature remains focused on Europe as the origin of capitalism, modern sovereignty and international relations. Yet the historical development of capitalism was integrally related to European expansion over five hundred years, and to accumulation on the part of European merchant, landowning, planter and, later, capitalist classes in the Americas, India, Asia, the Middle East and Africa. In addition, the centrality of discourses of race to the historical development and constitution of modern international relations has been firmly demonstrated (Anghie, 2005; Grovogui, 1996; Krishna, 2001).

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**Institutional** racism is defined by The Institute of Race Relations (an independent educational charity established in 1958 to carry out research, publish and collect resources on race relations throughout the world) as a system that covertly or overtly, resides in the policies, procedures, operations and culture of public or private institutions - reinforcing racially discriminatory practices and individual prejudices while being reinforced by them in turn. Whereas individual racism is the expression of personal prejudice, institutional racism is the expression of a whole organization's racist practices and culture. Institutional racism for the purpose of this paper is significant because evidence shows that there is a purposeful effort being made that directly affects people of color being oppressed. The issue of race must be addressed in order to solve the disproportionate division of wealth in the global economy. In a article titled "Race in the Ontology of International Order," published in the Political Studies Association Journal, author Branwen Gruffydd Jones writes:

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While mainstream approaches in IR have little to say about race, a growing critical literature has considered various dimensions of race in international relations. Yet existing critiques have for the most part focused on discursive aspects of racial power, and conceptualized race and racial oppression in relation to identity. Questions of subjectivity, consciousness, identity and ideology are clearly important aspects of racial power and oppression (Jones 1).

This thesis will focus on how Kenya and Jamaica have been directly targeted for exploitation of their country's labor force and natural resources to help heavily contribute to the success the global economy. In the process these black and brown bodies are cut out of the tremendous economic gains they created. Kenya and Jamaica are significant countries to focus on because of their similar history with colonialism and the unfair racist practices that come with it. In these poor countries, the health care of the nation, its education system, its economy and democracy itself are all at stake when institutional racism practices are set in place. In order to understand why these specific developing countries are currently struggling economically, the institutional racism monster must be noted because it impacts many underlying areas that are factors in economic prosperity. The structure that supports this is very subtle and practices of racism are carried out in such a way that the entire institution, be it political or academic, has to be reconstructed and re-created balancing out who holds the power. On an international level those in power have been controlling the global economy for a long time. It is a problem for those who have been historically oppressed and there has been little to change in the system that keeps these regions

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disproportionately disadvantaged in many sectors as compared to the globalized North. One component of institutional racism is that there are many institutions involved. The government, multinational corporations, the consumer driven economy all contribute to the monopoly of global economic gain by the global North. Because these different agents all contribute to the economic devastation of developing countries differently it makes it increasingly difficult to pinpoint and reduce their powerful influence on developing countries. As Kenya and Jamaica's economy, labor force, and natural resources are attacked by these various institutions in various ways the problem becomes intricately involved making solutions appear convoluted.

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### **What is Environmental Justice?**

Defining Kenya and Jamaica's social and economic struggles using the environmental justice framework helps to solve this problem because the environmental justice framework connects the many effects of various institutions and presents a clear concise way solve the complex issues through social mobilization of the people. The environmental justice paradigm can be used as a way to pinpoint injustices in health, environment, social issues, and economy that all part of the institutional racism network that affects an environmental justice community. Environmental justice is the fight against unfair land usage and the exploitation of a weaker group by a stronger group of people in the form of government or corporation. The purpose of the environmental justice movement

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is to ensure all people regardless of race, gender, and income are not treated unfairly when it comes to how they are affected by environmental hazards. An environmental justice community is characteristically made up of residents who are minorities, low income, and excluded from the environmental policy decision making processes that affect their communities. The most important element of environmental justice issues is that the victims have no voice during the decision making process and they are often left to protest after decisions have already been made.

This paper will highlight Kenya and Jamaica because these countries have an environmental justice victim community. Exploring the environmental justice movement within these two countries exemplify how using the environmental justice movement can help combat the global economic systems designed to work against the economic success of these countries. Kenya and Jamaica were selected because they exemplify the economic struggles of people of African descent from those specific regions. Although the culture, locations, and history of these two groups of people may vary it is important to note the similarities that unite them as victims of environmental justice. Those affected by environmental injustices are usually discriminated against because of race, gender, and income. They are not treated fairly when environmental hazards are unfairly dumped on them, in cases where the same act would not be done to another group of a different race, gender, or income. These community characteristics are broad enough to include

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the people of Kenya and Jamaica that are affected by environmental justice issues. The environmental justice definition is a better term to use than previous terms like environmental equity because equitable redistribution of pollution is confusing and hard to define. The term environmental justice is a more fair definition because it takes all groups all over the world into account. Analyzing Kenya and Jamaica helps to link oppression and racism through the slave trade and later the discrimination that followed. Both countries share a history of exploitation by western forces that links to environmental justice issues currently present. This paper will discuss why each country's current economic condition can be seen as environmental justice issues and discuss why each specific case when viewed through the environmental justice lens will actually help each country economically through implementing the environmental justice social mobilization and grievances process.

## **Case Study 1: Kenya**

### **Why Kenya?**

The East African country Kenya makes for a perfect case study that exemplifies how environmental injustices can further plunder societies into economic devastation. Kenya is a developing country that has seen minimal economic growth. According to CIA World Factbook findings about 75 percent of the 39 million people living in the country are agricultural laborers. The majority of the people living in the country rely on the land to survive and make a profit. Because the environment plays such a significant role in the self sufficiency of the Kenyan citizens, the country is very susceptible to environmental justice issues that can disrupt the entire the livelihood of the people that is heavily dependent upon the environment. The Kenyan community fits the description of an environmental justice community. Environmental justice community characteristics include a community of color, usually of low income, historically marginalized in the past and excluded from the political and economic decisions taking place around them. The majority of Kenya's citizens live in the rural areas. The country has most recently fallen into debt because of the government's inability to repay foreign loans that Kenyan citizens had no part in agreeing to. In 1997, the IMF suspended Kenya's Enhanced Structural Adjustment Program due to the government's failure to maintain reforms and curb corruption. The

international financial institutions and donors have since resumed lending, despite little action on the government's part to deal with corruption. Post-election violence in early 2008, coupled with the effects of the global financial crisis on remittance and exports, reduced estimated GDP growth below 2% in 2008 and 2009 (CIA World Factbook). The Kenyan section of the paper will define focus on the Greenbelt Movement led by Dr. Wangari Maathai in Kenya to exemplify how Kenya's economic and environmental situation is an environmental justice issue. The final portion of the paper will argue that framing the Kenya's environmental and economic situation as an the environmental justice issues will help to find solutions for Kenya's' economic problems.

### **The Environmental Justice Movement in Kenya**

When Dr. Wangari Maathai founded the Greenbelt Movement in 1977 the goal of the organization was to establish a tree planting program to help solve Kenya's deforestation, soil erosion and lack of water problems. The powerful environmental grassroots movement resulted in the mobilization of thousands of people that began as a tree planting program that addressed the challenges of water, energy and nutrition. Later the movement evolved into a vehicle for empowering women through their desire to gain participation access in governmental and economic policy. What started as a grassroots movement to protect Kenya's environment developed into a worldwide campaign to promote

peace and protect human rights in Kenya while improving the livelihood of the Kenyan people in the process. The Green Belt Movement can be viewed as an environmental justice movement that was rooted in humble beginnings in rural Kenya to its ultimate achievement in raising international awareness concerning many societal issues in Kenya. The Green Belt Movement transitioned from a small modern environmentalist movement to a large non-traditionalist environmental justice movement. The movement evolved from making simpler connections by linking poor management of the land with health and poverty issues to complex connections between government mismanagement of the environment and the link to increases poverty and decreased citizen democratic participation in Kenya.

The Greenbelt movement was established in response to the outcry from poor women living in rural areas in central Kenya. The land was destroyed, the source of their livelihood. These Kenyan women brought the issues concerning the lack of clean water, energy, and nutrition to the National Council of Women of Kenya as NCWK. Children in the central region of Kenya were suffering from diseases associated with malnutrition. This was once the most fertile lands in Kenya. Much of the population's livelihood depended on the fertility of the land that they lived on and with its recent degradation the people living in the area were suffering both economically and health wise. While doing postdoctoral research on life cycle of parasites, Maathai noticed that the cows were sickly and

skinny (Maathai, 162). Although Matthai's initial intent was to research about the affect of parasites on the livestock it was very clear to her that the livestock was threatened more so by the environmental degradation than by the insects. There was very little grass or other fodder for animals to eat and during the dry season much of the grass lacked nutrients. The citizens of the local region of Kenya also looked malnourished and poor. The fields were also sparsely covered with vegetation. The soil was not performing well because the nutrient value had been depleted due to removal of the beneficial forests for the placement of cash crops.

In the past much of the land in Kenya that was covered by trees, bushes and grass was prosperous in sustaining the life of its habitants. But now corporations are replacing this lush vegetation with tea and coffee plants, cheap cash crops that can be sold overseas but ruin the land in the process. Rivers were silted with the topsoil that came from plantations of commercial trees that had replaced the indigenous Kenyan forests. When the fig trees were destroyed the rivers dried up as a result. The roots from the fig tree forests help hold the soil together in the steep mountain preventing landslides. They also held abundant clean drinking water (Jacobson, Mulick, and Schwartz, 1995). Farmers were cutting down the natural fig trees to make room for cash crops like tea plants which caused the depletion of the environment and its inability to provide food, fire wood, and water for the rural communities.

The land was converted into cash crop fields of coffee and tea, to make profits in the international market. These cash crops took place of land previously used for people to produce food to eat. As a result the women were feeding their families processed foods like white bread, maize flour, and white rice. These foods are all are high in carbohydrates but low in vitamins, proteins and minerals. The shortage of firewood also attributed to malnutrition and poor diets because these low nutritious foods used less fuel and energy to heat up and prepare so more people ate them instead of the more nutritious food. As a result many children without proper developed defense systems yet became more susceptible to illness. The lack of forest had a trickledown effect. The livestock was affected also. The land's ability to irrigate clean healthy water was negatively affected. Also, without the forests fire wood was limited. The children and elderly were most negatively effects on their health. There was a clear connection between the symptoms of the environmental degradation and causes of deforestation, de-vegetation, unsustainable agriculture, and soil loss.

The solution to these environmental and economic problems was to plant trees. This was the birth of the modern environmentalist movement titled the Green Belt Movement. The idea was that planting trees would supply the wood that would enable women to cook nutritious foods, they would also have wood for fencing and fodder for the cattle and goats. The trees would offer shade for the people and animals, protect the watersheds and bind the soil and if they were fruit



trees provide food as well. The forest would also help to rejuvenate the land by bringing back the birds and small animals. All of the above will help people be self sufficient in providing their basic need for themselves and not having to rely on the government who was failing them in economic assistance in development. Without establishing a fruitful environment that would produce food and provide water-basic necessities hope for economic revitalization would be nearly impossible.

At the start of its establishment The Green Belt Movement can be considered as being part of the modern environmental movement. This environmental movement was the third era, following the pre-movement era in the 1850's and the early movement in the 1920's. The modern environmental movement was not only focused on the conservation and preservation of the environment like the prior movements were. The modern environmental movement linked concerns for wildlife and nature to their effects on human life. In the United States The publication of Rachel Carson's "Silent Spring" energized the movement and mobilized African Americans to take action on issues concerning the environment in the 1960's and 1970's (Taylor, 10). Carson's research and discourse was more concentrated on the home and the community along with the nature (Taylor 8). She argued that people do have the right to a safe environment and she was very concerned with the use of pesticides and their negative effect on the health of the people. The mass mobilization increased the

number of member in environmentalist clubs like the Sierra Club and it also helped in achieving cleaner air and water. In another continent across the Atlantic Ocean, The Green Belt movement was taking actions toward a modern environmentalist movement also. Both Carson, a marine biologist and Maathai, a professor of veterinary medicine mobilized people to become active in environmental issues to ensure the health of the people that lived in the area. Both movements emphasized the right of the people to have a safe and clean environment because both are significant contributing factors in the over production, competitiveness and success of a community.

The Green Belt Movement can be classified as being part of the this modern environmentalist movement during its beginning stages because the organization was focused heavily on saving the environment but was called to action by the negative effects of damaging the environment can have on human health. The Green Belt movement was centered on maintaining the soil and clean water in central Kenya but was also linked to how the degradation of the land had an adverse effect on the people that lived in the area. From the start the Green Belt Movement also made the connection between land use and its affect on the people, in the same way Carson connected the use of pesticides to the health hazardous effects on the people. Organizations such as the Environment Liaison Centre, which was established in 1974, was one of many other groups of national environmental organizations to ensure the participation of national governmental

organizations in the work of the United Nations Environment Program known as the UNEP. The UNEP was the first UN agency devoted to environmental issues and the only one head quartered in the developing world. Interest in these NGO's shows similar success in the US Sierra Club as more people got involved in the movement. As a result of the modern environmentalist movement in Kenya the United Nations global conference held in Stockholm in 1972 helped raise awareness of the realities of the environmental degradation in Africa and other regions.

By the mid 1980's the Green Belt Movement had succeeded in mobilizing nearly 2,000 women to manage tree planting programs but the group's efforts and range of influence did not stop there. Seven million trees were planted by this time but the movement had evolved from an environmental movement into social activism movement in addition. The focus was no longer only a part of the environment but had spilled over into social and political issues as well. "Gradually the greenbelt movement grew from a tree planting program into one that planted ideas as well" (Maathai, 173). The issues and concerns of this grassroots movement started with losing firewood, malnutrition, scarcity of clean water but evolved into a movement that was also concerned with democracy, political corruption, poverty and human rights issues that held the population back from economic prosperity.

In the early 1990's the Green Belt Movement moved into its civic and environmental education phase. The group explored issues concerning democracy, human rights, gender and power. They held seminars that helped educate the people on the historical influence of colonialism on the use and distribution of the land today (Maathai, 163). In the 19<sup>th</sup> century British colonial settlers' eradicated Kenyan villages, replaced their agriculture that sustained the population with cash crops like tea and coffee that could be sold overseas. As a result this made the once fertile Kenyan lands into dried desserts (Rice, 2). The Kenyan government was selling public land to foreign and local stakeholders who were destroying the indigenous forest and replacing them with cash crops like tea to make a profit at the expense of the rural citizens (BBC). The government was continuing the policies of the colonial era where the small groups of elites would benefit and the poor would suffer. The destruction of these forest for tea fields and tree farms for the timber industry were actually hurting the Kenyan population by severing their ability to be self sufficient and live off the land. In order for progress to be made the Green Belt movement started not only raising trees but also raised their voices to the government and further solidified their ongoing transformation from a modern environmentalist movement to an environmental justice movement.

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### **Defining Green Belt Movement as An Environmental Justice Issue**

Before the Green Belt Movement can be considered an environmental justice movement, the movement's goals must show that they encompass the social aspect of the movement. The Green Belt Movement's focus had shifted to that of an environmental justice movement and away from an environmentalist centered movement. Taylor's injustice frame outlined in *Race, class, gender, and American environmentalism* can be used to show how the Green Belt Movement's concerns evolved to encompass both the environmental and social conditions of the Kenyan communities. (1) The goals of the environmental justice movements were to recognize the past and present struggles of people of color. The Green Belt Movement expressed the same goal as Maathai linked colonial and post colonial land management as being an ongoing problem for Kenyan communities. (2) Find a way to unite various struggles. The Green Belt Movement united women struggles, community struggles, agricultural struggles, economic struggles, and health struggles. These struggles all stemmed from the mismanagement of land use in Kenya. (3) Organize campaigns around fairness and justice that include interest of many people. Maathai organized the Greenbelt movement as a campaign focused on fair use of the land and successfully attracted thousands of members to take part. (4) Build movement that link community, environmental, occupational and social issues. The Green Belt Movement linked the communities' livelihood with the treatment of the land. Poor land use affected how the farmers made their money because the Kenyan government was reaping much of the cash crop benefits. (5) Strive for gender

equality. The goal of the movement was to strive for gender equality by empowering these women and enabling them to take care of themselves. Maathai combined the efforts of the National Council of Women of Kenya and The Greenbelt Movement to join forces for a more fortified unit in addressing gender equality issues. (6) Educate, organize and mobilize communities of color. The founding principles of the grassroots movement were to educate the women on how their health and economic standards were of a direct correlation to the poor management of the land by themselves and government. She organized them to go forth and plant the trees, hence mobilizing these women of color. The Greenbelt's intent was to reach all of these goals during their transformation from environmental to environmental justice movement. With the concerns focused using an injustice frame, Maathai was able to organize and mobilize people for not only environmental problems but now political problems as well.

The Green Belt Movement's change in agenda became more evident as the government became agitated when the movement's influence began stretching towards the political arena. "As long as the Green Belt Movement was perceived as a few women raising seedling, we didn't matter to the government but as soon as we began to explain how trees disappear and why it is important for citizens to stand up for their rights-whether environmental, women's or human- senior officials in the government began to take notice" (Maathai, 178) . The organization came under fire and members were being attacked by the local

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government. They were treated as meddlers in political affairs and a nuisance that needed to be squashed before the movement gained more momentum. The government invoked colonial laws that limited people from meeting in groups larger than 9 without a license. In 1985 the Kenyan government wanted the National Council of Women of Kenya and the Green Belt Movement to separate so that one group would focus solely on women's issues and the other only on the environment. Organizing women for the purpose of advancing the government's agenda was halted, but only for a short while (Maathai, 178). The groups divided in 1986 but both organizations remained active. The government's intention in dividing the partnership of the two organizations was to limit the possible effect that strong connections between the rights of women and land usage could forge in Kenyan policymaking practices. These issues were very closely linked and the unity of these two organizations symbolized the roots of the new environmental justice movement.

The organization that started as a small grassroots movement began to challenge the actions, policies and money management of the government. In 1980 there was spike in government corruption in Kenya (BBC). The government was very repressive regarding the rights of the people. The current authoritarian regime under President Daniel arap Moi ignored the needs of the people and destroyed the democracy that was created sine Kenya's independence. In 1988 the Green Belt Movement joined others in carrying out pro-democracy activities such

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as registering voters for the election and pressing for constitutional reforms and political freedom of expression. These actions prove The Green Belt Movement was concerned not only about direct environmental issues but women rights and democracy too. The purpose was for women to have a say in democratic dealings so that their voices would help influence government funding allocations to communities in need.

### **Success Through the Environmental Justice Movement**

In 1989 the Maathai led the Green Belt Movement to campaign for the preservation of Uhuru Park and to protest against the Kenyan authoritarian government's violation of human and political rights. The case of Uhuru Park marks the clear turning point in the Green Belt Movement's from a modern environmentalist movement to a fortified environmental justice movement. The press and many other people tied the fight of the preservation of the park to the issue of democracy in Kenya and the government's reluctance to listen to the people. The Kenyan government planned on building a skyscraper in Uhuru Park, located in Nairobi, Kenya. The park served a valuable purpose as being one of the few grassy areas left in the city. The park was used for recreation, meetings, quiet walks, and simply fresh air. The proposed tower would be sixty stories high and would be home to many offices, movies and stores. The tower itself was an environmental threat to the people in the area. Many people in Nairobi did not even have adequate water pressure, if the tower was built there the clean water



used in the skyscraper would put the neighboring people at a worse disadvantaged than before. Also, this was last patch of green space in the city that rapidly urbanizing and extending highways and buildings all around the park. The immediate struggle was over the green space of the park but the heart of the issue was about Kenyans raising their voices and holding the government accountable for violating their human and political rights. Maathai wrote to the government and was ignored. Maathai continued her effort and put pressure on foreign governments to end business ties with dictators who suppress the rights of the people. She also encouraged the government to give account for funds distribution. They declined in providing such information although they demanded the Green Belt organization share their budget information. Maathai sought an injunction in the Kenya High Court to halt construction but the case was thrown out. Although lost legal battles she did gain international publicity and the Kenyan regime of President Moi fell under intense scrutiny.

### **Economic Environmental Connection**

Making a connection between agrarian and political struggles is necessary to see how both sectors work in a symbiotic relationship that work against the economic advancement of Kenyan people. In Robert H. Bates book “Beyond the Miracle of the Market” The author connections the different sectors involved in the environmental justice framework to help readers understand the importance of considering all areas of society when trying to formulate a plan to improve the

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economic condition. Other lessons had to do with the impact of market structures upon agrarian political struggles; the origins of law and regulations in rural societies; the role that economic factors play in the shaping of rural institutions; and the interrelationship between food scarcity and politics (Bates, 151). Time and again political forces in Kenya have taken its agrarian economy as an object of action, shaping its structure and developments. The majority of the lands resources and potential benefits to the people have been controlled by the governments and not the people.

Critics of Moi attest to his economic mismanagement, corruption, political repression and continuing ethnic tensions in Kenya. In the last 15 years, Kenyans have become poorer and poorer," says Robert Shaw, a Nairobi economist and columnist (BBC). During his 24-year presidency, President Moi survived a coup attempt, tribal unrest and economic upheaval. The people of Kenya began to were being robbed of the human rights and participation in governmental affairs. Moi outlawed all other political parties 1982 (BBC). In 1986 and 1987 the Special Branch of the Kenya police was busy rounding up all suspected enemies of Moi. Maathai and The Green Belt members were on Moi's list of enemies. Maatai has been beaten and imprisoned in her fight against the urbanization of the park. She was arrested and portrayed as a public enemy by the government because she fought for democracy and human rights.

In 1992 it was declared that the tower project was no more. Maathai and the Green Belt Movement had succeeded in their efforts. This achievement can be considered their first monumental case victory as an environmental justice movement. Many environmental justice frameworks focus on how important community relations and mobilization are to activism and can be used to show how The Green Belt Movement can be considered an environmental justice movement despite the organization's environmentalist centered beginnings. Using Taylor's environmental justice paradigm that was classified at the 1991 People of Color Environmental Leadership Summit the Green Belt movement can be considered an environmental justice movement (Taylor, 45). Taylor focuses on a variety of different angles and aspects concerning environmental justice movement success. Taylor emphasizes how communities can work together to unite and attack the governmental policies that are putting them at a disadvantage. Her framework includes social movement and participation in government decisions. After Uhuru Park Taylor's environmental justice paradigm can be applied to the Green Belt Movement. Taylor's first principle is ecological, which means reducing consumption and increasing environmental education. This principle is illustrated in the Green Belt's movement's initiative to teach the farmers to make it their personal responsibility to manage their environment better and encouraged people to take care of their own land by planting trees to prevent soil erosion and plant nutritious foods (Maathai, 174). The second principle is justice which highlights the importance that all human rights are

enforced. This principle was broken when detentions and political trials, torture, arbitrary arrests and police brutality were the norm under Moi's dictatorship. Human rights were disregarded and deemed as being anti-African values and culture. Moi viewed the pro-democracy and human rights advocates in Kenya as unpatriotic, disloyal, and ungrateful individuals influenced by foreign governments (Adar 2). Maathai was one of many who were detained by the government because of her public criticism of his disregard of the proper land use in Kenya and his disregard for the communities his policies affected. This was a violation of their human rights and Maathai sought to correct this injustice inspired by her own philosophy. Africa News captured her ideology verbatim at a conference in India.

“For human kind to manage and share resources in a just and equitable way, there is need for a governance system that is more responsive and inclusive; one where most people feel they belong and one in which the voice of the minority is listened to even if the majority have their way. One that respects human rights, the rule of law and deliberately promotes equity” (p. 1).

Taylor's third principle is autonomy, which focuses on the cultural relations and respect between races as well self determination of colored people. In the Green Belt Movement the people demonstrated their ability hold pro-democracy campaigns and helped to register voters when Moi decided he would rule as a dictator. Maathai's agenda included women's rights and documenting government sponsored ethnic violence in the volatile Rift Valley region. Her

fourth principle is corporate relations which hold major corporations accountable for the harm they cause. Maathai wrote letters to corporations discouraging them to do business with a dictator who violated human. The Kenyan ports were a major asset for many corporations overseas. During the Uhuru Park fight the Green Belt Movement held banks who funded loans for Moi accountable as to how the money would be spent in a country where the poor did not benefit from any investments. Taylor's fifth principle is policy, politics, and economic processes focus on the participation in government processes. The lack of minority participation in the Kenyan government was a direct result of the dictatorship and governmental corruption. Citizens were not allowed to take part in the government. Because many poor and rural citizens had no say in the government their issues and concerns were over looked including land-resource management. Taylor's last principle is the social movement which emphasizes the importance of activism and grass roots movements. The efforts of local citizens in the Green Belt Movement illustrated the effectiveness of grass roots movements. More than 30 million trees were planted in Kenya by the early year of 21<sup>st</sup> century. Millions of trees were planted by local citizen, schools, churches and organizations. These efforts not only helped the environment it empowered these tree planters, many of whom were uneducated women, propelling them to go further and try to make changes in the political arena. In the end the Uhuru Park lost much it's backing from other corporations and was never built. The women won this fight against the government.

Through the course of The Green Belt's movement's development their actions and principles have evolved to make the connection between the environment, justice, and peace that fosters economic growth. This is the essence of environmental justice. The movement shows how these issues are interconnected. Today at the organization's most finalized stage The Green Belt Movement works towards grouping the struggle for a safe environment with the struggle for fair participation in political issues. Conflicts and wars are results of underlying feelings of injustice, exclusion and oppression. The Kenyan government is guilty of all three injustices in their mismanagement of the land and depriving the people of political participation. The Green Belt movement succeeded in empowering people and educating them that good governance is necessary in order to be held accountable to manage resources and equally distribute them so that everyone benefits from them. The movement can be seen an environmental justice movement because of the organization's efforts in linking environment and poverty. The Green Belt Movement educated many struggling Kenyan farmers that when poor people overuse their environment it subsequently is unable to support their livelihood and pushes people into greater poverty. And characteristically like most environmental movements, minorities and women were at the fore front of this movement as well. Marginalized in all other upheld institutions, these poor Kenyan women empowered themselves, involved their communities, and attracted a response from the government. The women are to be credited for transforming a movement that could have stopped at

only concerning themselves with the number of trees they planted to a movement that has gained international attention, won Maathai a Nobel peace prize and helped bring a tyrannical dictator to his knees. These triumphs that epitomize the environmental justice movement.

## **Case Study 2: Jamaica**

### **Why Jamaica?**

It is very clear that the environmental justice paradigm can be appropriately applied to many Caribbean islands suffering economically, environmentally, and health wise because of the destruction tourism has brought to their communities. Jamaica makes for the perfect second case study because of the environmental injustices that take place in the form of sex tourism. Kenya's case study exemplified environmental injustices that violate land rights, but the range environmental justice also includes the rights belonging to the autonomy of the human body. Equal access to healthy lifestyle opportunities like healthcare and affordable fresh produce, protection from harmful pollutions like contaminated air and water, and employee rights security that protect from labor force exploitation are fall under the environmental justice umbrella. The Jamaican case study will explore Jamaican sex tourism, one of the greatest degrees of environmental justice violations concerning the rights of humans as members of the environment. This section of the paper will frame sex tourism and over arching tourism problematic issues as an environmental injustice and

explore why these situations damaged the economic system of Jamaica. The Jamaican economy is heavily dependent on services, which now account for more than 60% of GDP. The country continues to derive most of its foreign exchange from tourism, remittances, and bauxite/alumina. Remittances account for nearly 20% of GDP, but have declined 15% since the onset of the Global recession. (CIA World Fact Book). Because much of the country's economic revenue comes directly from tourism, the industry has become a target for environmental justice grievances because of the way the bodies of Jamaican residents are treated by visiting tourists. Now included within the tourism all inclusive service package deal is also the commodification of selling sex provided by Jamaican residents to visiting tourist. These sexual exchanges on the island are expected benefits by tourists knowing that this exploitation would not be acceptable in their home countries of the western world.

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Sex tourism involves men travelling abroad to engage in brief, highly commodified exchanges of sex for cash with prostitute women or children. Cynthia Enloe, defines sex tourism as travel 'specifically to purchase the sexual services of local women' in book titled *Bananas, Beaches and Bases: Making Feminist Sense of International Politics*. These sexual exchanges are environmental injustices because they take place only because the residents of the island meet the criteria of a minority, low income community who have minimal influence on the economic decisions taking place around them. These sexual exchanges are environmental justice issues because selling sex becomes a



competitive way to earn money in an economy that is heavily reliant on tourism. Safe equitable jobs should be afforded to everyone. The fact the prostitution becomes a viable way of life in Jamaica is a product of institutional racism and environmental injustices because the global economy would not allow for this economic system dependent on sex to run rampant in western countries with white western women. Jeffery S. in “Child Versus Adult Prostitution: A False Distinction” explains the relationship between white western world that benefits from exploitation from the women of Jamaica.

“Prostitution tourism depends upon pro-prostitution abuse attitudes formed in the abusers’ country of origin. Affluent cultures in the west and in the east which teach boys and men that the sexual use of women and children, irrespective of their pleasure or personhood, is a natural right of their masculinity, produce sex tourists and prostitution abusers.”

For the purposes of this thesis I will use Jamaica as the second case study because the island exemplifies the parallelism between this island’s problematic situations involving tourism and how the environmental justice paradigm can help to define the problem and also mobilize the country’s people. The elimination of public access to the best Jamaican beaches is an environmental justice issue that falls under unfair land usages. This is an injustice because Jamaican residents should have the right as residents to access their country’s coast for leisure, sports, and food purposes. Instead the best beaches are fenced off for foreign tourists. Squatter communities that result in response to the extreme reliance on tourism dollars is an environmental justice issue that falls under the inadequate housing topic. This is an injustice because tourist are provided with affordable

safe spaces to reside while Jamaican residents are sometimes forced to live in shanty homes just to be in close proximity of the tourist districts. This is also an example of more powerful groups taking advantage of weaker groups. The Jamaican community also fits the definition of an environmental justice community which is usually made up of low income residents of a color, making an easy target for environmental justice victimization.

In the economic model of Caribbean tourism and the sex trade there are designated winners and designated losers. The winners keep winning and losers keep losing with limited opportunity to change the outcome of this global game or even an escape route to stop playing the game all together. This global game is not a new economic model for developed countries; it has been put into practice for hundreds of years and has just continues to evolve. Imperialism, hegemony, and globalization all play a crucial role in explaining the global phenomena but in reality these concepts all rely on three fundamental pillars: stronger countries exploit weaker ones, poorer countries are coerced into a situation where they are at a tremendous disadvantage, and stronger countries continue to be strengthened based on this system.

### **Defining Jamaican Tourism as An Environmental Justice Issue**

Taylor's injustice frame outlined in *Race, class, gender, and American environmentalism* can be used to show how Jamaican environmental justice movement concerns involve encompass both the environmental and social conditions of the island. (1) The goals of the environmental justice movements were to recognize the past and present struggles of people of color. During the colonial era Jamaica was a destination to bring slaves from West Africa to work on the island against their will. The relationship of servile worker and dominant master was established between Jamaicans and their slave masters. This unbalanced relationship where the people of color are constantly working to please those that are not of colors plays out in the tourist and residents of Jamaica. (2) Find a way to unite various struggles. Environmental justice includes women's rights, poverty, agricultural rights, and worker's right struggles. These struggles all stemmed from the mismanagement of land use in Jamaica. (3) Organize campaigns around fairness and justice that include interest of many people. The environmental justice movement has begun picking up momentum on the island. Recent articles published by the Jamaican Gleaner demonstrate the public's growing interest in issues concerning the degradation of their land and environment. (4) Build movement that link community, environmental, occupational and social issues. The Jamaican environmental justice movement

links the communities' livelihood with the treatment of the land and the treatment of the people. Poor land use affected how the Jamaican residents don't benefit as much as outside companies do through the tourism industry. (5) Strive for gender equality. Sex tourism usually made victims out of women while the men control the situation. Men are given other economic opportunities to make money that do not involve sex work. Even when they do enter the sex work industry they are given more privileges. (6) Educate, organize and mobilize communities of color. Environmental justice awareness is becoming a popular topic amongst many Jamaican environmentalist and social scientists. Institutions of higher education are also researching the negative effect tourism has on the beaches of the island.

Imperialism is reliant on institutional racism and is the most traditional terminology to explain the global game that keeps the strong in power and the weaker beneath their clutches. It is the policy of extending the rule of authority of a powerful nation to smaller weaker countries and also acquiring and holding colonies and dependencies. In Jamaica Kincaid's book *A Small Place*, the author explains the insignificance of independence for many Caribbean former colonies of Britain and France. Their independence consisted of a flag and song but very little else. Their former imperial powers did not help them to establish an independent economic model or inform new leaders with pertinent economics insight either. Hegemony is the leadership or predominant influence exercised by

one nation over others. Post colonial super powers still reigned supreme over their former colonies. Although there was no longer a colonial relationship between the two countries the power over the country was clearly maintained in the hands of the former mother country through business ventures in hotel amenities and privation of the beach. Post colonial super powers still benefit economically from the cheap labor provide by the island by replacing the traditional institution of slavery with the modern institution of tourism. Instead they employ the people of the island to work in the hotel at low wages in non managerial position. Without local ownership Jamaican residents do not make the same profit as western investors despite the hotels being located in their country and being run by a Jamaican labor force.

Because of such a wide reach, the problematic issues surrounding tourism in the Caribbean have become a valuable area of study for a diverse body of scholars who come from a variety of disciplines that include economics, sociology, women's studies, and international relations among others.. The work of many Caribbean tourism scholars indicate agreement on similar factors that can be attributed to the problem areas associated with Caribbean tourism. The problems include lack of diversity in job selection, economic marginalization, female degradation in a patriarchal society, and institutional racism. All of these problematic issues are interconnected in the larger more complex issue of Caribbean tourism and sex tourism. There is a clear common consensus that

outlines the problems areas associated with the there is no solidified solution to solving these complicated issues. This is the next step to be taken by Caribbean tourism experts, the governments of the Caribbean, and most importantly the people themselves. Solutions to problematic issues associated with tourism have proved to be extremely difficult to solve because the issues are complex and also broadly spread out over many social spheres. Obstacles in finding solutions are that the Caribbean tourism issues are very interconnected and are not solely related to simply the tourism industry. Tourism issues affect the family-home sphere, job sphere, community sphere, governmental sphere and international relations sphere. In order to solve these problems, all of the issues must be pinpointed in an organized manner enabling people to mobilize around a clear and concise movement.

This section will argue that solving the Jamaican tourism issues must begin with identifying them as an environmental justice issue and using the established framework to mobilize the Jamaican people for changing the Jamaican tourism system. Environmental justice explores the interconnectedness between environmental hazards and social problems of marginalized communities.

### **The Environmental Justice Movement in Jamaica**

Environmental justice is rooted in the concept that the environment must be protected in order to protect the people who live within it. If the environment is

not protected people will no longer be able to potentially benefit from it and overall, the welfare of individual human beings will be significantly reduced. Environmental justice proponents view the environment as all encompassing of everything within it including the people. The environment includes the physical elements of the natural world but it not limited to such a narrow definition. It also encompasses where people live, work, and play. It seeks to redress inequitable distributions of environmental burdens like pollution, industrial facilities, and waste. It proposes that there be equitably distribute access to environmental goods such as nutritious food, clean air and water, parks, recreation, health care, education, transportation, safe jobs, etc. Jamaica's tourism environmental grievances fit this definition perfectly. Jamaica's tourism relies heavily on the warm sun, clean air, and pristine beaches to attract tourist. If this environment is destroyed it could prove detrimental not only to the overall health of the people, but also their way of life. As a result of increases tourism Jamaica's physical environment has been destroyed. Increasing numbers of tourists and an increasing number of hotels on the beach have significantly alerted the terrestrial environment, trees, insects, birds etc. Jamaica's coral reefs and their associated ecosystems are in serious danger of being completely wiped out. Hotels do not handle their human waste and pollution properly. Hotels do not proper plan or proportionally pay for negative environmental impacts associated with the use of their facilities. Human waste is flushed right out into the ocean. Jamaica's waste management system is not equipped to handle the vast amount of waste tourists

produce and therefore pose a serious threat to the surrounding environment as a result. But not only is the Jamaican physical environment being destroyed and exploited so are the environmental spaces beyond the shore to the spaces where people live, work, and play. Many Jamaican hotel service and construction workers are forced to live in squatter communities. The places are short term living spaces of poor condition that do not provide the same living quality that hotels do for foreign guests. Spaces where people work are also affected. Traditional jobs have become tourist jobs. Skills acquired that cannot be utilized in the tourism sector become useless. This is an environmental justice issue because safe equitable jobs should be afforded to all employees because it is within their rights. Sex tourism was produced and is heavily supported by the tourism industry. This is an injustice because male and female Jamaican residents struggle to find jobs where they are not being exploited by tourists just to make a decent wage. Individuals working within the hotel walls are also propositioned for sex work. The environmental spaces where people play are also negatively affected by tourism. Mile long stretches of side by side hotels and resorts leave limited access to the beach for Jamaican residents and in some cases have made it even illegal with the establishment of private beaches. Being a local Jamaican citizen should come with the right to access the island's beaches. Beach rights should not be reserved only for tourists. This space should be made equally accessible to those who are permanent residents not for those who are visiting.



An environmental justice community is characteristically made up of residents who are minorities, low income, and excluded from the environmental policy decision making processes that affect their living space. These marginalized communities are usually targeted by the dominant group because they do not have the economic purchasing power to sway decisions and the government officials representing them rarely come from similar backgrounds of the communities they are exploiting. In many historical environmental justice cases it was very clear that injustices were being permitted in neighborhoods that were made up of poor people and or people of color where richer more affluent white neighborhoods were not subjected to the same environmental injustices. The environmental justice movement evolved out of the African American Civil Rights movement because the environmental justice framework accurately linked the obvious social injustices to the impact of less obvious environmental injustice that the African Americans are disproportionately negatively affected by. It is also important to note another crucial part of this definition is that victims of environmental justice issues have no voice during the decision making process and they are often left to protest after decisions have already been made because of social limitations surrounding unfair race relations where they are not given the opportunity to hold positions of power. These issues further disadvantage the community because being left out of the decision making process eliminated the opportunity to protect against decisions made that only help reinforce institutional racism in society. These community characteristics and societal institutional

racism that define a group of victims of environmental justice are broad enough to include many of the people that can be affected by environmental justice issues like the citizens of the island of Jamaica. Jamaica meets the requirement to be considered an environmental justice community because it is a former colony made up of a people of color. Jamaica a former slave trade destination has historical roots tied to racist ideologies that allow for black bodies to be bought and sold. These institutional racist practices are still taking place when residents of Jamaica are not treated with the same respect being granted to whites abroad. Sex tourism would be not allowed to take place in the backyards of whites in the United States. Courting off the public beaches and restricting access to visitors would never be legal in the United States. What makes this situation illegal in the United States and perfectly accepted in Jamaica is the result of institutionalized racism that allows a stronger more dominant group to take advantage of the weaker group which is usually made up of people of color of low income. Jamaica's current poverty crisis makes legitimizes its inclusion into the environmental justice community definition. The country is currently battling a debt crisis, inflated currency, unemployment rate, and unbalanced import and export rate. These economic conditions make the community more susceptible to environmental justice exploitation as the government will allow environmental justices to occur as a means to end poverty and the people struggle to mobilize because of lack of capital resources to help support the movement.

Identifying problematic issues related to Jamaican tourism using the with Environmental Justice framework helps to organize and identify the problem, pinpoint the multitude of major issues, clearly define the many grievance and most importantly provide an established framework to help mobilize the people to hold government accountable for distributing the wealth among the people. The environmental justice movement provides examples of many cases that Jamaican residents can learn from. These cases serve as tangible and historical reference points that can be used as guidance, education in strategically planning and also encouragement. Jamaican is a very promising situation for environmental justice success because it has all the major proponents of environmental justice as outlined in

Previous monumental cases in environmental justice show that women will most likely rise as the leaders for the movement similar to Kenya's movement. Women may be more likely than men to lead the movement because women and their children are usually directly affected and bear the worst consequences of environmental justice. Women are able to organize the movement, plan accordingly and raise awareness to mobilize the communities they are a part of. Jamaican women can emerge as leaders because they have a very large stake in the correction of these injustices. Women are often employed for cheap labor as result of the tourism environmental injustices. Hotel service

work and sex tourism are harshly burdened upon women and not men in the patriarchal society. Even when men do enter the hotel service and sex tourism sector they are still given certain advantages over women. Male sex work is not as stigmatized as female sex work and opportunities. The practice of women receiving fewer employment opportunities and less payment than men is present on international scale as well. Women do more than two thirds of the world's work and get paid only one third of the world's profit. Because these injustices exploit women to a greater degree than men, it is Jamaican women driving to mobilize the community to fight against these injustices.

Although the terminology environmental justice is not used to criticize the tourism injustices against the land and the people of Jamaica, citizens of the country have taken notice and are becoming more vocal about the decisions being made around them, without them and that put them at a disadvantage. These are the starting signs of the start of a grass roots movement in motion. In a letter to the editor signed by a "Thinking citizen" published April 2010 in The Jamaican Gleaner, criticized the disproportionate economic benefits afforded to major companies, leaving the people of Jamaican without a significant slice of the profit made at the expense of Jamaican citizens. The Jamaican citizen wrote vehemently in response to the recent announcement made by Jamaican Tourism Minister Edmund Bartlett that the tourism sector was projected to pull in gross earnings of over US\$2 billion this year. The letter criticizes that this is not a glorious

announcement because benefit from these dollars. They write “Foreign ownership is usual in the larger hotels and in cruise-ship companies, which will no doubt receive the lion's share of any increase in earnings. Are these earnings, therefore, repatriated to the foreign-based head offices of these hotels, or do they remain in the Jamaican economy? Does the Jamaican populace, from the craftsman to the farmer to the hotel worker, substantially benefit from this increase? Wealthy hotel owners benefit.” When citizens don’t benefit from their won environment, this is a complete injustice. The only dollars pumped into tourism that are pocketed by Jamaican residents are through low wage hotel jobs, non-ownership positions and sex tourism. The letter also highlighted the fact money in this amount is not invested in education or agriculture. Areas that would help the economic stability of a region through investments that have a long term benefit, not simply short term quick cash that has negative effects on the environment.

The environmental justice movement in Jamaica is not as pronounced as compared to Kenya’s but the movement is uniting the community to work together as a unit. At first, not all community members were on board with the Environmental justice plan, but as soon as the movement got some momentum more community members got involved. The negative effects of tourism on the ocean and the shores are now topics of study in the in academic institutions of higher learning in Jamaica. When the tourism environmental justice issues are linked to the global world it becomes easy to see who does benefit from the Jamaican tourism. Tourism is designed where the majority of the profit earned

does not stay within the Jamaican economy but is funneled to share holders in the western countries like the United States. Tourism is not a strong economic model because it is highly dependent on the economic participation of others. Outside of visitors spending their money when in the region, tourism has no other way to generate capital other than to promote more tourists to come. How will Jamaica support itself in the event the tourism bubble burst and people can no longer afford to travel to the Caribbean? Tourism is not a sustainable industry sustainable economic model that and that the model is not a stagnant system that does not allow movement upwards on the professional and social mobility ladder. Jamaicans that work in the hotels are not provided with the opportunity to fill managerial positions because these positions are given to Westerners. The current tourism model only uses the citizens of Jamaica as service workers within the hotel and eliminated them from any of the policy, hotel management, and advertising and interior design positions associated with the tourism industry.

### **Economic Environmental Connection**

The commodification of land, air and water are all grounds for identifying a clear environmental injustice. Where every there is a dollar sign tagged to one of these environmental elements it usually means the local citizens will pay a high price while the government will reap the benefits of the nature being divided, bought, and sold between the local government and multinational corporations.

Unfortunately within these guidelines the local Jamaican citizens are cut out of the deal. Profit made through the commodification of land, air, and water rarely benefits those to whom this environment belongs to. Instead profits are directed to the foreign corporation who build the hotels on the islands, the foreign tourism agencies that attract the tourist, and the foreign airlines that bring them to Jamaica. Upon their arrival they are actually encouraged not to leave the hotel compound. This means no Jamaican residents are not benefitting economically in the same way the corporations are. Where corporations are selling hotels and vacations, Jamaicans are left with the option to sell themselves through hotel service position and sex tourism work. Tourism in Jamaica qualifies as an environmental justice issue because the government is making economic choices to commodify the environment although these decisions are potentially hazardous to the poor because it is economically beneficial for the rich.

Tourist destinations become primarily affordable vacation spots primarily of sun, sea, and sand. Along with commodification of the land also comes the commodification of the people. In the same space a tourist can buy a tropical drink or souvenir is the same space that same tourist can purchase a human body through the well established and utilized system of sex tourism. Because the government agrees with the unbalanced tourism contracts, the people are forced to suffer the economic consequences of a process they had no part in. When the rights and access to the beaches become the property of foreign investors,

Jamaican residents have been robbed of their livelihood. This construction pushes them to support the system of selling the environment, which means the selling themselves, the only thing left in the environment the government can't legally put a price on. Sex tourism becomes a viable source of income in an environmentally problematic way. People benefit very little economically from their own land. Profits are made by the hotels and everyone else involved in the tourist deal except the residents of the island who are then left to try and benefit from the system already in place by engaging in sex tourism.

### **Success Through the Environmental Justice Movement**

The global north looks for places where they can treat the land and the people with less respect and care than they would in their home countries. The people and the land of Jamaica pay for the cost of the having hotels and foreign investors on the island. But this "tax" they pay is actually more than the benefits they receive upfront. The damaging of the corral reefs' and pollution to the ocean is permanent. Once those natural resources are destroyed there is no way to replace them. In a 2009 article published by the Jamaican Gleaner titled "Public Affairs: Economic, social impact of tourism" Peter Edwards, Contributor writes "Microeconomic theory is essentially the study of the equitable distribution of scarce goods or benefits. In this example the scarce benefit is the Jamaican beach tourism product. .... However when the cost of the provision of the good does not



take into account negative externalities such as environmental damage, this results in market failure. If this market failure is not corrected it will result in a loss in social welfare (dead-weight loss).” Investors will move on and Jamaica will be devastated economically. Along with physical environmental damages, human exploitation through sex tourism would not be allowed in their backyards of the western world but they implement these practices in backyards of developing countries, the very essence of environmental justice.

As Jamaica’s environmental justice movement grows stronger. The government of Jamaica has made legislative decisions to protect their natural resources from exploitation. Through examining their economic issues as an environmental justice issue it is clear that if natural resources become depleted so will foreign investments. The government is taking a stance to fight back against foreign investors who are careless in their environmental practices in Jamaica. Hotel built on the beach contribute to waste dumped into the ocean and damage of the coral reef. In a discussion paper Prepared by Laleta Davis-Mattis, Director of Jamaica’s Legal and Regulatory Services Division and National Environment and Planning Agency titled Jamaica’s Commitment To The Conservation And Management Of Natural Resources Ten Years in Retrospect. One of the legislative initiatives included is the. The National Solid Waste Management Act, of 2001. This recent enactment enforces the necessary steps for the effective management of solid waste in Jamaica in order to safeguard public health as well

as the collection, transportation, re-use and re-cycling of waste in an environmentally sound manner. The Act also establishes a licensing regime for operators of solid waste management facilities, and the operators of collection and transfer services. The purpose of this act is to help curb the waste mismanagement of hotels and tourist cruise ships.

### **Conclusion**

The market of the global economy should provide an equal opportunity for all countries to gain in the exchange of services and products. Institutional racism reveals that the rules of globalization are designed to favor western powers because they designed the system where their economy reaps the benefits of what developing countries produce. This leaves those countries stripped of ownership rights and pushed further in debt. The developed countries still use imperialistic exploitation tactics to further weaken the global south but in a different fashion called environmentally injustices. Imperialism, hegemony, and globalization have all taken turns to explain the global phenomena but in reality these concepts all rely on three fundamental pillars: stronger countries exploit weaker ones, poorer countries are cornered into a situation where they are at a tremendous disadvantage, and stronger countries continue to strengthen based on this system. The Caribbean serves as a perfect case study. Many of islands in the region were former slave production posts. The people of Jamaica were slaves and the land

used to sell post products for the benefit of the slave traders and colonial rulers. Now they are forced into sex tourism instead of slavery and instead of cash crops the beaches attract foreign investors. Kenya exemplifies how exploring poverty through an environmental justice framework can provide a complete solution to community empowerment to self sustainability and economic independence. The solution to this case was simply to plant trees. This was the birth of the modern environmentalist movement titled the Green belt movement. The idea was that planting trees would supply the wood that would enable women to cook nutritious foods, they would also have wood for fencing and fodder for the cattle and goats. The trees would offer shade for shade for the human and animals, protect the watersheds and bind the soil and if they were fruit trees provide food as well. The forest would also help to rejuvenate the land by bringing back the birds and small animals. The movement evolved from making simpler connections by linking poor management of the land with health and poverty issues to complex connections between government mismanagement of the environment and the link to increases poverty and decreased citizen democratic participation in Kenya. Environmental justice is a growing movement but both case studies show that the communities are becoming more aware of the interconnected system at work. The more these communities become aware of this subtle system the better they can combat its negative effects on their economic development.

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## **Exploring International Economic Development Through Environmental Justice Movement Frame**

### The Written Capstone Summary

Globalization is presented as a global gain but when it comes as a burden to the environments of developing countries it can be seen as an environmental injustice. Globalization is described as an integrated process by which regional economies, societies, and cultures form a globe-spanning network of communication and trade. For this capstone the term is sometimes used to refer specifically to economic globalization which is the integration of national economies into the international economy through trade, foreign direct investment, capital flows, and migration. However, globalization is usually recognized as being driven by a combination of economic, technological, socio-cultural, political, and biological factors. This system favors the developed countries in the global north and works against countries in the global south.

There is unequal development that feeds separate the economic success of the global north and the global south. This paper will explore why there is such an economic disparity between both and prove that the practices of inequality are targeted to global south countries because of racism as well. This leads those developed countries, mainly European with a take capital from those less advantaged developing countries located in the global south that are made up of non-European countries. There has been a historical struggle between the global

north and south through slave trade. Currently there is a similar struggle between those in power and those being over powered over people and natural resources. This paper explores the current conditions of Kenya and Jamaica using the environmental justice framework.

Environmental justice (EJ) refers to an equitable spatial distribution of burdens and benefits to groups such as racial minorities, residents of economically disadvantaged areas, or residents of developing nations. Environmental justice emerged as a concept in the United States in the early 1980s. Environmental justice scholars define the environment as being all encompassing. This includes the people themselves and where they live, work, play and pray. This also includes access to education and safe jobs. The purpose of the environmental justice movement is to help evenly distributions of economic gains and reduce environmental burdens. Root causes of environmental injustices include "institutionalized racism. Institutional racism is is any form of racism occurring specifically within institutions such as public government bodies, private business corporations, and universities that make it nearly impossible for the oppressed group to gain as much as the group that oppresses does. The commodification of land, water, energy and air unaccountable government policies, government contracts made with the consent of local residents and exploitation of resources are all characteristics that make up the environmental justice issues present in Kenya and Jamaica.

Currently, Kenya's forest cover is only 1.7 percent when the minimum United Nations recommended goal is at least 10 percent. Much of the environmental issues that Kenya is suffering from stems from the capitalist/governmental encroachment on public lands (e.g. irresponsible logging and planting of fast growing, non-indigenous trees) The government owns most of the forest and wetlands usually selling the land to commercial use such as bio-fuel companies ect. Environmental groups like the Green Belt Movement help to empower women in Kenya to protect their land and teach them how to make use of it. Programs like the GBM encourage hundreds of thousands of poor women in rural communities in Kenya have improved their lives by planting their trees in public and private lands in Kenya. As a result of environmental degradation many Kenyans still live in poverty without access to basic amenities.

Women have been a major force behind the tree planting movement in Kenya. The paper will answer questions on why these women are so involved and what is at stake for them. The paper will also explain the relationship between restoring the environment and societal issues in Kenya like human rights, democracy and women's rights. How are the environmental and societal issues in Kenya interdependent? Not only is Kenya subject to deforestation, the country also has major issues concerning health, educations, and poverty. This paper will answer why these issues are connected.



Jamaica is the second case study used in this paper. The paper will prove that Jamaican economic tourism model is deconstructive in the country's overall economic progress and productivity. I will highlight all the major problems and weakness in the system's ability to be a sound foundation for long term economic gain. This section will provide evidence showing that economic modeled is designed without Jamaican economic interest considered in its construction. Tourism is designed where the majority of the profit earned does not stay within the Jamaican economy but is funneled to share holders in the western countries like the United States. Tourism is not a strong economic model because it is highly dependent on the economic participation of others. Visitors spending their money when visiting the island are the only way for economic gain through tourism. When the tourist leave so does the revenue. With tourism has no other way to generate capital other than to promote more tourists to come. How will Jamaican support itself in the event the tourism bubble burst and people can no longer afford to travel to the Caribbean? Tourism is not a sustainable industry it is a stagnant system that does not allow movement upwards on the professional and social mobility ladder. Jamaicans that work in the hotels are not provided with the opportunity to fill managerial positions because these positions are given to Westerners. The current tourism model only uses the citizens of Jamaican as service workers within the hotel and eliminated them from any of the policy, hotel management, and advertising and interior design positions associated with the tourism industry. This paper will include the reasons why sex tourism becomes a

more economically viable option instead of entering the traditional tourism and how adjusting the tourism model will make legal activity as economically beneficial as illegal sex work. Sex tourism is the purposefully travel for paid sexual exchanges.

This paper is significant in order to understand how the global economy works and how is it unfair to certain groups of people. This paper will discuss why each country's current economic condition can be seen as environmental justice issues and discuss why each specific case when viewed through the environmental justice lens will actually help each country economically through implementing the environmental justice social mobilization and grievances process.