

Perspectives on Human Rights: the Approach to the Human Right to Safe Water by Ugandan Churches

The human right to safe water is indispensable for leading a healthy life in human dignity

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Introduction: Theology in “the *in-between*”

- Liberation as *immanent*, salvation as *transcendent*.
- Churches do not have *legal instruments* to take recourse to in cases of violation of rights.
- Integration: *I was thirsty and you gave to drink* (immanent)...*now enter into the home of my father* (transcendent)!

Relations to God

- The human rights culture: reasons of the heart
- The disenchantment of Law
- *The Weakened Ugandan State*
- *Revitalisation thru global links*
- *Coping with an Enchanted Psyche*

Relations with Fellow Human Beings

- The *Communitarian Ethic* and sustainability: 'Goods internal to Human Practices'!
- Ecumenism as a part of a *Conversational culture*.
- Sustainability through modern *Humanistic Values*
- The Link between sustainable *World Peace* and the Right to Safe Water

The wars of the new Millennium will
not be about oil or power sharing
but about water security!!

- Christianity and *Caritas* (non-violent witness)
- Legally enforceable solution to the need for safe water *coherent* with Caritas

Relations with Nature

- Technology, consumerism and *Existential Anxiety*
- *Whose renaissance?*
- *Mind the Gap* between statistics (idealism/transcendence) and ordinary experience (realism/immanence)!
- Churches' Ethical Realism: *Mindfulness to cries from the underworld!*

Conclusion

- Churches as the *most sustainable social institution* in Uganda partly due to historical factors
- Sustainability requires a communitarian ethic (*goods internal to human practices*).

Sustainability of environmental concerns and safe water requires an ethical realism that draws from contingencies *on the rough ground*.