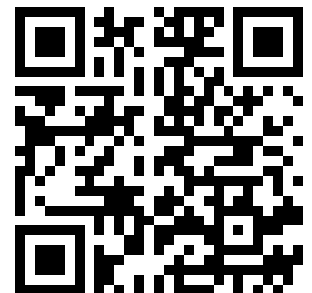

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SUSTAINABLY

ETHICS

Report of the IUCN Ethics Workshop

April 1993 ■ Indiana Dunes National Lakeshore, U.S.A.

Edited by J. Ronald Engel and Julie Denny-Hughes

IUCN Ethics Working Group
Commission on Environmental Strategy and Planning
IUCN - The World Conservation Union

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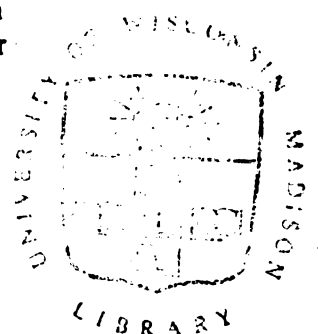
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About the Sponsors

IUCN - The World Conservation Union, formally known as the International Union for Conservation of Nature and Natural Resources, was founded in 1948. IUCN brings together sovereign states, governmental agencies, and a diverse range of non-governmental organizations in a unique world partnership - over 770 members spread across 123 countries. Its mission is to provide leadership and promote a common approach for the world conservation movement in order to safeguard the integrity and diversity of the natural world and to ensure that human use of natural resources is appropriate, sustainable, and equitable. Headquarters: Rue de Mauverney 28, CH-1196 Gland, Switzerland.

The Commission on Environmental Strategy and Planning (CESP) is one of six IUCN commissions that draw together an extensive network of professional volunteers. CESP has 264 members in 68 countries. It works to improve the formulation, implementation, and evaluation of policies and strategies for environmental protection and sustainable development and to elaborate and advance a world ethic of living sustainably. Address: P.O. Box 189040, Sacramento, California 95818, USA; or care of IUCN Headquarters.

The IUCN Ethics Working Group, organized in 1984, is a global network of environmental ethics and conservation leaders. It aims to facilitate a global conversation that will lead to shared principles of a world ethic for living sustainably. In addition, it works to incorporate environmental ethics in theological education and to apply ethical principles to such practical problems as the development of international environmental law and conflicts over use of wild species. All six IUCN commissions are represented on its steering committee. The workshop held in Indiana has resulted in a proposal to strengthen and expand the working group's program. Address: Care of Prof. J. Ronald Engel, Meadville/Lombard Theological School, 5701 Woodlawn Avenue, Chicago, Illinois 60637, USA.

The International Center for the Environment and Public Policy (ICEP) conducts studies and organizes meetings on environmental and related policy issues; produces publications, including the *World Directory of Environmental Organizations*, a standard reference in the field; and provides staff support to the IUCN Commission on Environmental Strategy and Planning. ICEP is a program of the California Institute of Public Affairs, an affiliate of The Claremont Graduate School, and provides a focus for international activities that the Institute has conducted since 1972. Address: P.O. Box 189040, Sacramento, California 95818, USA.

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PART I

Introduction

*Caring for the Earth: A Strategy for Sustainable Living** is founded upon the ethical principle of "respect and care for the community of life." Chapter 2 of the *Strategy* proposes that this principle be expressed in a "world ethic for living sustainably" and that the ethic be developed, promoted, and implemented throughout the globe.

On April 2-4, 1993, representatives of five IUCN Commissions met with representatives of twelve other organizations concerned to promote environmental ethics internationally, to explore how they might collaborate to advance ethics for living sustainably. The workshop was planned so that the participants could devote their time to discussion on the basic philosophy, institutional vehicles, projects, and organizations required to achieve this task.

This document summarizes the dialogue that took place and the principal recommendations of the meeting.

* Published by IUCN, UNEP, and WWF, 1991.

The Moral Challenge to Care for the Earth

Martin W. Holdgate

Former IUCN Director General David Munro opened the workshop with a message of encouragement and support from the present Director General, Martin W. Holdgate. He then underscored the importance of Caring for the Earth as a strategy for moving toward sustainable patterns of living, and stressed the prominence that it gave to the need to base human activities on an ethic encompassing care for the earth, for other species and for all people. This meeting would be the first major step since the publication of Caring for the Earth toward implementing the ethic.

Munro said that proposals for collaborative work could be divided into two groups: first, those that would be aimed at the further development and improvement of the elements of the ethic as contained in Caring for the Earth and second, those with the aim of widely disseminating the ethic and promoting its implementation. In Munro's view, a persuasive, well-drafted proposal for continuing the ethics initiative was a top priority. He thought that if a compelling document were available, it should not be difficult to find the needed financial support.

The full text of Holdgate's message follows.

Caring for the Earth is an important document, not least because of the emphasis it places on the need to change individual attitudes and behavior if we are to achieve the conservation of the Earth's living diversity, and the sustainable development of resources to meet urgent human need. Far too many documents have generalized at the global level, without relating those generalizations to the actions of the individual men and women - and the small local communities, industrial groups and others they compose - which are really the agents of transformation of our planet. "Humanity" is an abstraction, in the same sense that "the global ecosystem" is an abstraction: by the time the generalization reaches that level, all that it is

possible to do is to shake one's head sadly at what the aggregate of all the components looks like!

Both *Caring for the Earth* and *Agenda 21*, a product of the UN Conference on Environment and Development, rightly therefore lay stress on the need to work at the local and individual level. But what people do depends on a vast range of factors: their environmental circumstance, their cultural background, the quality of life they experience, the health care, education and other social services available to them, and the extent to which they have any real power within national frameworks to look after their own lives. And this seems to me to bring us back very sharply to the ethics of the whole situation.

Caring for the Earth argues that we will only succeed if we transform individual attitudes and behavior, and that we will do this in two particular ways: first, by touching people's values and beliefs and informing them so that they see that care for the earth and consideration for future generations is right, and second, by providing the support that will allow individuals to pursue that particular vision. I have to say that the stress in *Caring for the Earth* on a new ethic of environmental care has been attacked in some quarters - just as Maurice Strong's oft-repeated call for a new earth ethic which he put forward in the UNCED context has its detractors. Those who attack *Caring for the Earth* tend to do so on two grounds: first, that it is utopian, and second, that there can be no single ethic in a world that is as culturally, socially, and spiritually diverse as ours is today.

I think the critics are wrong, indeed I rather think they have not actually read *Caring for the Earth* very carefully. For the stress on the individual, on devolution to the local level, and on empowerment at that level surely takes account of and is based on a respect for cultural diversity around the world, and is the exact opposite of what would be prescribed if we were seeking to

impose a particular set of values from the top. All that *Caring for the Earth* argues is that unless we care individually and collectively for the Earth, and the natural systems that are our life-support system as well as a spiritual inspiration, there will not be a sustainable future. *Caring for the Earth* does not impose any particular set of beliefs within this broad statement that it is morally right to exercise such a duty of care. I believe that the basic approach is fully compatible with the different religious systems and cultural values of the world, and this is entirely as it should be. I believe that it is our view that the linking ethic needs to be worked out in a culturally sensitive way. I take one of the purposes of this workshop to be to examine the general value system against the need for its development in the whole spectrum of human and ecological circumstances, so that we can move forward and promulgate it in a fashion that indeed sparks a positive response from the different groups of people, in all their diversity, around the world.

The other criticism I have seen of *Caring for the Earth* comes from traditional wildlife conservationists. They tend to apply the simple yardstick: will a particular policy help or harm nature and biological diversity? I have to say that I believe this is a simplistic approach. The world has been transformed by humanity over the past ten thousand years, and we are told that some forty percent of the primary production of green plants on land is in one way or another appropriated for human use. There is scarcely an ecosystem anywhere that does not bear some mark of human influence. Human numbers, now rising rapidly towards six billion, include a minority of people with a lifestyle we would call comfortable and a frighteningly large number who are living near the limits of the totally degrading and unacceptable. We are told by United Nations projections that there may be twice as many people trying to maintain a decent quality of life on this planet a century from now (something which quite frankly as a biologist I find difficult to accept). It is inescapable that this increased number of people will have an ecological impact, and that the need

for land for farming and other systems of intensive use will erode some of the remaining habitats that are semi-wild today. Our need is not to try to apply blanket judgments like the imperative to conserve every acre that remains in a tropical forest, to safeguard every wetland, or to protect every population of wild animals but rather to ensure that the process of change, which is inevitable, is optimized and that areas of land are used as caringly, sustainably and productively as possible. We need to ensure that as much as possible of the rich diversity of nature remains to delight as well as to support the people of tomorrow, and this is best done within the kind of approach that *Caring for the Earth* attempts to set out - one based on understanding of both environmental and human social circumstances, and dialogue that promotes choice guided by the ethic of care and responsibility.

Within all this there are of course difficult ethical dilemmas. Some people believe that is wrong to kill wild animals for pleasure: the hunting dilemma is specifically mentioned in *Caring for the Earth*. Others believe that commercial exploitation of wild species is immoral, and yet elsewhere in the world this confers an economic value and brings a return without which conservation would be much less likely. Yet other groups believe (and I well understand the argument) that any impoverishment of the diversity of nature is wrong and that this should extend to forms of life parasitic or inimical to our own species.

Really, the basis for all this and the background to your meeting is the responsibility of human individuals to one another, and to the creation of which they are part. But beyond that, the generality has to be turned into the practicality: to the codes of conduct which are ethically right, technically and politically practicable, and capable of communication to people in a way that will enlist their understanding and support. This is perhaps the most challenging task of all and yet it is one that an Ethics Working Group in an organization like IUCN, which is dedicated to the promotion of conservation and sustainable development, must address.

History of the IUCN Ethics Initiative

IUCN has taken significant leadership in the development of a world ethic. It was the principal partner in the launching of the first *World Conservation Strategy* in 1980. This was the first international strategy to employ the concept of "sustainability," and it also included the following statement: "A new ethic, embracing plants and animals as well as people, is required for human societies to live in harmony with the natural world on which they depend for survival and well-being."

IUCN was instrumental in the writing and adoption of the World Charter for Nature in 1982, and in subsequent years it has participated in a variety of conferences and activities that have contributed to an emerging global moral consciousness.

IUCN is a complex and diverse organization. Its basic characteristic is that it is a Union - a Union of sixty-two States, ninety-nine governmental agencies, and over six hundred non-governmental members. The members meet every three years in a General Assembly to determine policies and the broad elements of IUCN's program. A Council, elected by the General Assembly, meets at least once a year to review current issues on behalf of the General Assembly. A Secretariat, headed by the Director General, plans and coordinates the execution of IUCN's program. Another feature of IUCN is its six Commissions (global networks of non-staff experts, totalling close to five thousand persons), that contribute to the planning and execution of the program.

In 1984, IUCN decided to give more specific expression to the ethical component of conservation. Ron Engel was appointed chair of a multidisciplinary Working Group on Ethics, Culture, and Conservation within the Education Commission. A number of proposals for work in ethics by IUCN were generated by this new group. These proposals argued that the promotion of environmental ethics was one of the most challenging ini-

tiatives IUCN could undertake, and that to be successful, it would need to be well-conceived, internationally representative, and adequately supported institutionally and financially. The premise was that ethics needed as much disciplined and deliberate attention and promotion as any other aspect of conservation.

In 1987, the working group was made "an inter-commission working group, involving experts from all parts of the world and representing all disciplines, established to advise the Director General of IUCN on how IUCN can play a more effective role in promoting the ethical dimensions of the World Conservation Strategy." The aim was to bring together theoreticians and practitioners to make common cause in the development of a global environmental ethic.

There has been widespread interest in ethics by members of IUCN. With little publicity, the list of persons who wished to be members of the Ethics Working Group grew to nearly two hundred in 1988, and approximately twenty-five persons took leadership roles. In addition to extensive correspondence and consultations with the network, accomplishments of the group include:

- (1) Sponsorship of the consultative process leading to the chapter on a world ethic for living Sustainably in *Caring for the Earth*. This process began with a workshop at the World Conservation Strategy Conference in Ottawa in 1986, and included a consultation at the Meadowcreek Center in Arkansas in 1987, and a workshop at the IUCN General Assembly in Costa Rica in 1988. Four separate drafts received written critiques from over a hundred persons throughout the world.

- (2) Contributions to the development of the ethical and symbolic dimensions of the biosphere reserve program of the Unesco Man and the Biosphere (MAB) program. Many members of the EWG have been associated with the biosphere reserve program, especially in Australia, and a

workshop on ethics and the biosphere reserve concept was sponsored by the Assisi Nature Council in 1990.

(3) Publication of a multi-cultural, multi-faith, multi-disciplinary text seeking to define the "ethics of sustainable development," *Ethics of Environment and Development: Global Challenge, International Response* (Belhaven Press, London, and University of Arizona Press, Tucson, 1990). This book built upon the productive relationships that the EWG helped to establish between environmental ethicists and development ethicists in the new International Development Ethics Association.

(4) Development of religious understanding and support for the world ethic for living sustainably. This included participation in the interfaith conference at Middlebury College, Vermont, September 1990, which led to the publication of *Spirit and Nature*, edited by Steven Rockefeller and John Elder (Beacon Press, 1992), and the Bill Moyers television documentary of the same title.

(5) The development of a comprehensive proposal for the role of ethics, culture, and religion in the Global Biodiversity Strategy and Action Plan, and critical review of the plan during the drafting process. This work involved consultation with eighty people in twenty-three countries and presentations at the IUCN General Assembly in Perth in 1990 and the Seventeenth Pacific Science Congress in 1991.

In May, 1992, the EWG was given a new home in the IUCN Commission on Environmental Strategy and Planning (CESP) chaired by Ted Trzyna, and money was allocated for this workshop. Ron Engel agreed to organize the workshop, and to help move the ethics initiative to an expanded level of activity in 1994. It is recognized by all parties that substantial financial support is necessary if the new program is to succeed. The work involved in the IUCN ethics program has outgrown the capacities of a voluntary chairperson and network and the institutional resources of Meadville/Lombard Theological School, where Engel is located. Therefore, priorities need to be set, limits established, and most

important, effective organizational means of support and action set in place.

PART II

A World Ethic for Living Sustainably: Sources, Principles, and Issues

Steven Rockefeller: A World Ethic for Living Sustainably: Sources and Principles

Discussion of Mr. Rockefeller's Paper

- 1. The struggle to integrate social and environmental values**
- 2. Science, democracy, and religion**
- 3. The use of "rights" language**
- 4. Limits, urgency, and democracy**
- 5. The agents of social change**
- 6. Building consensus versus prophetic proclamation**

M. A. Partha Sarathy: The Contribution of Yesterday to the Ethics of Tomorrow

A World Ethic for Living Sustainably: Sources and Principles

Steven Rockefeller

Steven Rockefeller opened this section of the workshop with a presentation in which he identified the primary sources and principles of a world ethic for living sustainably and some of the important issues involved in its further development. Building on the discussion in Chapter 2 of Caring for the Earth, Rockefeller found three primary sources for the ethic, each with a claim to a "certain universality." Those sources are: natural science, democratic social traditions, and the ethical and religious traditions of indigenous peoples and the world religions.

The second version of the *World Conservation Strategy* published by IUCN, UNEP, and WWF in 1991 under the title of *Caring for the Earth* is distinctive in its emphasis on the need for "a widespread and deeply held commitment to a new ethic." The first principle of the *World Conservation Strategy* is an ethical imperative to "respect and care for the community of life." All the other principles in the strategy are founded upon and follow from the first. It is the argument of *Caring for the Earth*, then, that a universally shared set of ethical values is necessary if humanity is to address effectively the economic, social, and environmental problems that face contemporary civilization. This vision of universal values does not deny that the problems of each region of the earth have their unique characteristics and that each society must draw upon its own cultural traditions for wisdom and ethical guidance. However, in the midst of this regional and cultural diversity there are certain similarities, global interconnections, and shared values that are of fundamental significance in the common quest for a path to well-being and the good life on earth.

This essay seeks to outline briefly the sources and principles of "the world ethic of living sustainably" in the light of the way it has been developed in *Caring for the Earth*, giving special

attention to the claim that this ethic possesses universal significance. In addition, some of the problems that face further development of the ethic will be briefly discussed.

The foundations and sources of the world ethic are to be found in natural science, democratic social traditions, and the ethical and religious traditions of indigenous peoples and the world religions. Also relevant are contemporary environmental philosophy, the new economics of environment and development, and a variety of international declarations and charters such as the UN World Charter for Nature.

Scientific Foundations. The ethic of living sustainably is based to a large extent upon an idea of nature that is the product of scientific inquiry, especially the investigations of twentieth-century physics and ecology. Many of the basic principles of this ethic have been formulated in the light of experimental inquiry into causal connections - relations of conditions and consequences - at work in the natural world, and the dilemmas facing environmental ethics today can only be resolved with the aid of careful scientific inquiry. Insofar as the principles of the ethic of living sustainably are based on the findings of empirical investigations, this ethic may be described as a rational ethic. The harmony between science and this brand of ethics is one fundamental reason for claiming a certain universality for its leading principles.

Certain basic characteristics of the world as described by ecology and physics are especially significant and point to the need for an ethic of living sustainably. For example, in a world characterized by interdependence and all-encompassing community, as well as by diversity and unique individuality, shared ethical principles governing the interactions of human beings and their world are needed, if the well-being of the whole, upon which all depend, is to be protected. Likewise, in

a universe where change is universal and where the totality is an open-ended process of evolution, choice and decision make a difference, and a sense of ethical responsibility is essential.

Science has been especially influential in making human beings think ecologically, holistically, and globally. The scientific perspective puts renewed emphasis on the ethical significance of communities, systems, wholes. Aldo Leopold's *Land Ethic* is the classic example. Ecology also has fostered an appreciation of the value of diversity both biological and cultural, and it has inspired a new brand of economics that understands the need to integrate fully strategies of development with the values of conservation.

Democratic Foundations. The statement that nature and people will be liberated together or not at all is on the mark. On the one hand, the disintegration of the biosphere destroys the foundations of civilization. On the other hand, poverty, ignorance, oppression, and war are causes of environmental degradation. For reasons such as these, democratic values and traditions of social liberation are another foundation of the ethic of sustainable living.

Sustainable development has been well defined in *Caring for the Earth* as improving the quality of human life while living within the carrying capacity of supporting ecosystems. Along with the protection of the biosphere, the objective is human freedom, growth, and well-being. The ethic of sustainable development recognizes that democratic values and procedures are part of the method of liberation and development for both people and nature. Without democracy, including freedom, equal opportunity, political empowerment, and social justice, there will not be sustainable development, even though democracy by itself is not sufficient.

The most fundamental democratic value is faith in humanity - not blind trust in human beings but respect for the inherent dignity of human beings and a trust that, if right conditions of education and opportunity are provided, people are capable of intelligent judgment and self-government. Without such a faith, there is a strong dan-

ger that pessimism will engulf hope, intolerance will prevent mutual respect, and authoritarianism will supplant democratic participation with the result that violent conflict instead of cooperative problem-solving is widespread.

If contemporary science has made us more aware of the need to build and protect the larger communities of life, democracy has made us especially conscious of the worth of the individual, the value of freedom, and the rights and needs of the individual and oppressed social groups. The fundamental democratic rights and freedoms are set forth in the UN Universal Declaration of Human Rights. In part, the ethic for living sustainably grows out of a vision that integrates the values of the Universal Declaration of Human Rights with the values set forth in the UN World Charter for Nature.

With regard for contemporary democratic social thought, the work of feminist philosophers is especially significant. Their writings have helped to remind us that at its best, democracy is a way of life that values relationship, mutuality, community, and responsibility, as well as individual rights and freedoms. Like a number of earlier American poets, prophets, and philosophers, many feminists lead us to recognize that democracy is not first and foremost a political mechanism or a free market economy, but an ethical ideal and a way of individual life that values persons and their growth and intimacy above all else. The democratic way has its origins in Hebrew prophetic traditions, classical Greek ideals, and Christian ethics, and for some Democracy is itself a religious path or way. To think of it in this fashion is one approach to integrating fully the sacred and the secular.

The democratic values associated with the ethic of living sustainably are another basis for its claim to universality. However, one must remember that China and several other nations have not signed the UN Universal Declaration of Human Rights. However, the Statue of Liberty was recently erected in Tiananmen Square, and the history of the last 250 years suggests that the quest for freedom is universal. It can also be argued

that the seeds of democratic freedom may be found in all cultures. The challenge is to encourage each culture to nurture these seeds and to cultivate its own unique brand of the democratic way of life.

Before leaving the subject of democracy, it is also worth noting that under the impact of ecology, there is a movement to expand the sense of democratic community and the idea of natural rights to include non-human species and even ecosystems. The UN World Charter for Nature took a major step in this direction with its assertion that "every form of life is unique, warranting respect regardless to its worth to man." This bio-centric statement remains a basic principle of the ethic of living sustainably. To be fully human is to respect the intrinsic value of nature. In this outlook democracy begins to converge with some of the values associated with deep ecology and with the worldview of many indigenous peoples.

Religious Foundations. The world religions are another major source of the values that are needed in connection with a world ethic of sustainable development. However, as many scholars have shown, the relation of the religious to sustainable development is complex and often ambiguous. The world religions need to undergo a democratic and ecological reconstruction of their traditions before they are able to be fully and clearly supportive of the ethics of living sustainably. It is also important to note that each religion will have its own unique way of developing an ethic of sustainable living, drawing on its own sacred texts and traditions.

Insofar as the different world religions teach respect and care for persons, intergenerational responsibility, respect for nature, and compassion in the face of suffering, they contribute to the emergence of a world ethic for living sustainably. Insofar as they share concern for these values, they also provide another ground for attributing to the world ethic a certain universality. In addition, the religions can make three especially significant contributions to the ethics of sustainable living in and through the connection of their traditions with compassion, faith, and the sacred.

First, most of the world religions emphasize compassion as a supreme ethical virtue. The importance of this cannot be overstated. Defined as a sensitive responsiveness to the needs, sufferings, and rights of others, including non-human beings, compassion is an essential democratic and ecological virtue. It is the fundamental standpoint with which to approach the task of moral deliberation and judgment. The social and environmental problems of the world can only be resolved fairly by the combination of intelligence and sympathy, experimental inquiry, and compassion. Without guidance by compassion, scientific inquiry and knowledge are not capable of effectively contributing to the realization of humanity's ideal possibilities. Without compassion, humanity will not fully protect nature. Without compassion, the promise of democracy will not be realized.

Second, if the world ethic is to influence human behavior, it must be taken to heart. In other words, it must become the object of a religious faith in the sense of a wholehearted trust and commitment. The support and leadership of the religions in identifying the ethics of living sustainably as a fundamental component of liberating moral truth in the contemporary world is essential.

Third, the religions and religious experience involve an awareness of the sacred which provides the strongest possible foundation for a world ethic. Underlying every ethical system there is an immediate sense of the presence of value, of some intrinsic good, some end in itself, which merits and commands respect, restraint, and care. This immediate sense of value is deepened by religious experience into the sense of the sacred presence - of something mysterious, awesome, and wonderful before which a human being feels compelled to respond with reverence, humility, and gratitude. The world religions share in diverse ways a sense that there is something sacred about human persons. Some traditions have found the face of the sacred in all life forms. Many religions have traditions that inspire in at least some people a sense of the inherent goodness and sacredness of the entire creation.

Today a significant contribution of religious consciousness is occurring in many quarters. There is a growing sense that there is a sacred or numinous presence within each and every being in the universe and within the universe as a whole. This emerging consciousness is expressed in and through an endless variety of forms such as Schweitzer's principle of reverence for life, Buber's I-thou philosophy, the Islamic vision of the Cosmic Quran, Christian Panentheism, a revival of interest in the Goddess, or the Buddhist notion that all beings are flowers blossoming in a blossoming universe. This form of religious consciousness inspires the human self to expand its basic sense of identity from family, tribe, gender, race, or nation to the larger community of being, and with this expanding sense of community goes a new sense of ethical responsibility that is biocentric and finds expression in a world ethic of living sustainably.

In addition, religious experience and insight can lead people to realize that the ethical life when fully developed is far more than just a matter of duty and self-sacrifice. It is in itself a path to freedom and fulfillment of the self. Caring for nature from the heart involves an expansion of the self that is a form of self realization. This insight builds a bridge that breaks down the dualism of self and other, humanity and nature, anthropocentrism and biocentrism, democracy and environmentalism. These dualisms have not been fully overcome in the *World Conservation Strategy* as it currently exists. Here again religion has a critical role to play.

Major Principles. The research that was done in developing the current version of the *World Conservation Strategy* involved the work of the IUCN Ethics Working Group chaired by J. Ronald Engel. With the assistance of this Ethics Working Group, "the elements" of a world ethic of living sustainably were identified and set forth in *Caring for the Earth*. These elements or principles are derived from the scientific, democratic, religious, and international sources that have been briefly considered. In what follows there is an outline and discussion of the basic principles of

living sustainably, which is in general accord with the approach and thinking of *Caring for the Earth*. However, several principles have been added to what is presented in the summary of "the elements" in *Caring for the Earth*, and the wording and emphasis is slightly different in connection with some points.

The overarching general ethical principle upon which the *World Conservation Strategy* is founded may be stated as follows: Recognizing the interdependence of humanity and nature and the intrinsic value of all life forms, humanity should respect and care for the community of life. The *World Conservation Strategy* does not use the words "intrinsic value" with reference to non-human life forms, but it does retain related language derived from the UN World Charter for Nature, asserting that "every life form warrants respect independently of its worth to people." This language clearly suggests that other life forms besides human beings possess intrinsic value, and this affirmation gives the ethical vision guiding the *World Conservation Strategy* a biocentric orientation to some extent. Acceptance of this viewpoint and the conviction that the earth apart from humankind has inherent value is necessary, if the environmentally destructive behavior of human beings is to be altered in a major way. As long as nature is viewed as a mere means to human ends, it will be abused. It seems advisable, then, to state clearly that other life forms possess "intrinsic value."

The first general principle calling for respect and care for the community of life implies a number of others that clarify its meaning. They may be divided into two sets of principles, one of which is concerned with the relations among people, and the other of which involves how people should relate to non-human species and the rest of nature. First, there is the imperative *to protect and improve the quality of human life* as the central aim of sustainable development and as an essential part of any strategy to care for the larger community of life.

Improving the quality of human life involves a set of moral guidelines that are concerned with

the democratic vision of social liberation from poverty and oppression: *All members of the human family - every woman and every man - have the same fundamental rights, including the right to: life and security of person; a healthy environment; freedom of thought, inquiry, expression, conscience, religion, peaceful assembly, and association; an education that empowers them to exercise responsibility for their own well-being and for life on earth; an opportunity for a sustaining livelihood, including access to the resources needed for a decent standard of living within the limits of the earth; political enfranchisement, making possible participation in government decisions that directly affect their welfare; an opportunity for personal fulfillment in a social environment that respects cultural diversity.*

Shifting attention to the larger community of life, upon which human civilization is dependent and in relation to which humanity has certain moral responsibilities, the principles of sustainable living include the following imperatives.

Approach nature with awareness, humility, gratitude, and compassion. These attitudes are widely affirmed in the world's religions as fundamental components of a genuinely ethical orientation. Ethical wisdom regarding the relation of humans and the earth is rooted in and shaped by these values.

Conserve the earth's life support systems.

Conserve the earth's biodiversity, giving special attention to critical habitats.

Conserve the beauty of the earth. The opportunity to enjoy natural beauty is a basic human need and essential to the flowering of artistic creativity in human culture. In addition, the protection of natural beauty is one dimension of an active respect for the intrinsic value of the earth.

Treat all creatures kindly and protect them from cruelty, avoidable suffering, and unnecessary killing. This principle addresses the rights of individual sentient creatures whereas the preceding principle pertaining to biodiversity focuses only on species.

The following general principles govern economic

and social planning for sustainable development, and they are implied in the imperative to conserve the earth's life support systems.

Ensure that renewable resources like water, soil, and forests are used in a sustainable fashion.

Minimize depletion of non-renewable resources like oil, gas, and coal.

Develop and employ efficient, environmentally benign technologies for the generation and use of energy.

Adopt strategies of pollution prevention, waste reduction, and recycling.

Stabilize human populations at levels consistent with the carrying capacity of the earth.

Protect nature from the ravages of war.

Cooperate in a spirit of good faith locally, nationally, and internationally in pursuit of the goal of sustainable development, sharing fairly the costs and benefits of resource use among the rich and poor and among different groups.

The concluding four principles are fundamental general moral guidelines.

Avoid policies and practices that cause the development of one society to limit the opportunities of other societies.

Leave to future generations a world that is freer and more just and as beautiful and supportive of life as the one that present generations have inherited.

Establish that the protection of human rights and the rights of nature are a world wide responsibility of every individual and collective, transcending all geographical, cultural, and ideological boundaries.

Pursue the ongoing development of the principles of living sustainably under the guidance of careful experimental inquiry and a spirit of compassion.

The Ongoing Debate. As the idea for an ethic for living sustainably is further developed, some difficult issues will have to be sorted out. Among the problem areas are the tensions that exist between a biocentric and an anthropocentric standpoint. As stated in *Caring for the Earth*, the

central concern for sustainable development is improvement in the quality of human life; the assertion is also made that nature has certain rights that humans should respect. Human activity should be constrained, then, by certain ethical values associated with nature. However, these ideas require further clarification.

For example, what guidelines should be used when there is a conflict between human rights and the rights of nature? The *World Conservation Strategy* states that people should protect sentient beings from cruelty, avoidable suffering, and unnecessary killing, but these values may conflict with the rights of some people to a means of subsistence. Such conflicts have emerged over the harvesting of baby seals in Greenland and northern Canada and over the killing of elephants for their ivory in southern Africa. The imperative to respect every life form is challenged by some groups who argue that humans have the right to destroy completely a species dangerous to humans such as a deadly virus like HIV-I or smallpox.

In addressing these complex issues, the ethics of living sustainably must clarify the moral standing of non-human sentient beings and other species. In this regard many animal rights activists would go much farther than *Caring for the Earth*, explicitly condemning, for example, much of the experimentation with animals in scientific research, the cruelties of factory farming, sport hunting, and the human consumption of animals as food. There is also a debate among philosophers as to whether the language of "rights" should be used at all in relation to non-human species. Some believe that the ethical values associated with nature can best be articulated in other ways. However, the language of rights has clear advantages in the context of legal and judicial systems.

There are also difficult moral choices that must be made when the rights of different human groups conflict, and new guidelines must be developed in this regard. For example, a conflict exists today between the rights of the poor and of future generations. *World Resources 1992-93*

(World Resources Institute, Oxford University Press, 1992) states: "It is a conflict between increased burning of fossil fuels (or conversion of forests to agricultural areas) as poor countries develop, and efforts on behalf of future generations to curb these actions to slow greenhouse warming and the loss of biological resources."

Population size and patterns of consumption determine for the most part a people's impact on the environment. At a certain point population increases inevitably cause environmental degradation as well as famine, disease, and war. However, for complex religious, political, and economic reasons, the nations of the world have yet to show that they are able to engage the question of population stabilization effectively. The issues in debates on this subject concern critical ethical questions that involve differences over human rights principles and difficult problems in the relations between the industrialized and developing nations. These matters must be clarified and addressed on a global as well as a national basis, if the well-being of earth's life support systems are to be protected.

In conclusion, some may criticize efforts to formulate the general principles of a world ethic as an idealistic undertaking that gets lost in vague generalities. However, it is well to remember that international documents like the Universal Declaration of Human Rights have exercised an important influence, and they are often used effectively by grassroots groups as a justification for their efforts on behalf of social change. In the world of international law, international agreements on basic ethical principles establish important guidelines. Furthermore, general principles help people to determine what to think about and how to orient themselves even in everyday decision-making. Broad ethical vision has always been essential to the growth and direction of human culture. The need has never been greater, and in an interdependent world community the vision must identify universal values that unite people and inspire cooperation in spite of all that separates them geographically and culturally.

Discussion

The themes that Rockefeller introduced evoked spirited discussion, not only immediately following his presentation, but throughout the following two days. The principal points made in the course of this discussion are clustered here around the themes discussed and do not necessarily follow the order in which they were made.

1. The struggle to integrate social and environmental values

Robert Prescott-Allen: My reaction, Steven, is that you have made a very cogent explication of the nature of the ethic that's in *Caring for the Earth* and its difficulties and deficiencies. I'd like to make a few remarks about the institutional context of the ethic advanced in *Caring for the Earth*.

When we wrote the *World Conservation Strategy* in the late 1970s, we acknowledged the need for a new ethic, but made no attempt to expand on what that ethic might consist of. The *World Conservation Strategy* represents the view of ecologists and conservationists that you can do a great deal by concentrating scientific and technical issues and write, in effect, a technocratic strategy as to how to achieve conservation and integrate it with development. What we discovered after that, by the reception it had around the world, was that we couldn't neglect social, cultural, and economic issues, and in particular, that we could not ignore the very strong role that people's belief systems, values, and social processes had in relating human behavior to the rest of nature.

So the strong emphasis on the social aspects of conservation and upon ethics in *Caring for the Earth* represents a profound and ambitious departure from the way things had been done by IUCN and by biologists and ecologists and conservationists generally up to that point. It was with a certain amount of diffidence that we embarked upon trying to elaborate what a world ethic of living

sustainably might be. Because we were concerned, in writing an international document, about issues of universality and international acceptance, we relied very heavily on the two sources Steven has recognized: one was the Universal Declaration of Human Rights and the other was The World Charter for Nature, which deals with moral obligations of humans to nature.

Unfortunately, there is a duality inherent in this approach because neither document attempts any kind of synthesis between social ethics and environmental ethics. For the beginnings of that synthesis, we relied almost totally upon Ron Engel's work with the IUCN Ethics Working Group and the development of a draft ethic that they had been working on prior to our work on *Caring for the Earth*.

But as Steven has pointed out, the duality remains, and I think it will remain until we've explored issues such as those he's listed: the relationship between human beings and animals that are harvested; and the relationship between human beings and creatures we don't much care for, like viruses and pathogens. Until we have explored these in far greater depth, I don't think there's all that much meaning in some of the high-flying, high-sounding language that we have in the ethic. And that I see as being the primary task of the Ethics Working Group.

Parvez Hassan: I want to comment on the world democratic movement and the evolution of ethics in international law. The way I see it is that in 1945, because of the Holocaust and World War II, the first concern of the world community was in the area of human rights. The principles that emerged in the Universal Declaration of Human Rights were principles that, up to that point, were considered totally outside the scope of international law and international relations. The manner in which a country treated its citizens was considered a matter of domestic jurisdiction. There were exceptions, but by and large, until the

1940s, how a state treated its citizens - whether good or bad - was something the international community could not concern itself with. And then this pioneering movement started in the 1940s, and the Declaration of Human Rights was adopted.

The resolutions of the United Nations General Assembly do not need to be signed by all countries for them to have an effect on the international community. Under the UN Charter, resolutions of the General Assembly are considered recommendations to the international community, and this was the original place in the UN Charter for the work of the General Assembly.

To repeat, although resolutions of the GA do not have legal force, if there is unanimity or near-unanimity on a resolution, then that resolution has a law-making (a genetic) force of its own and it binds countries even though they may not have voted for it at the time. We have two examples of this: The Socialist bloc opposed the Universal Declaration, not because they did not subscribe to the universal message that was enunciated therein, but because there was an article on the right of property. So forty-eight countries voted for the right of freedom of speech, freedom of association, freedom of assembly, and many other things, but the only reason that eight countries voted against it was because there was an article on the right to property. But the Universal Declaration has become binding nonetheless. (Similarly, because the United States did not vote for the World Charter for Nature does not mean it is not binding on the United States.)

Soon after 1948, there emerged another important movement, which was the movement to control the natural resources of states. This was a new mindset of economic empowerment. And here, very early in the game, a division occurred. The West thought political rights very important; other countries were concerned for economic, social, and cultural rights: You could not be free unless you had a stomach that was full; you could not have dignity unless you had a roof over your head. This was the new ethical concern that was emerging. The South led this debate because they

had a mindset of anti-colonialism and very soon they moved in with a resolution of the General Assembly for the permanent sovereignty of states over natural resources. This was in 1962, and they were saying, "These are our resources and we will utilize them to meet our needs and for economic development."

When UN Conference on the Human Environment took place in Stockholm in 1972, the concern for economic empowerment continued. The thrust was to remove the disparity between the rich and the poor because the message out of Stockholm was that there can be no sustainability, there can be no environmental protection, unless these basic inequities in the world are removed.

At Stockholm, the concept of the environment as a "sacred trust to be appropriately used for present and future generations" was one of the major principles that emerged, along with the ethical notion of intergenerational equity, and that resources are to be used as a sacred trust. This has had an effect on the constitutions of some developing countries. And this language has been used by practitioners of law to protect natural resources and to bring some kind of equity to the use of natural resources.

The second thing that emerged out of Stockholm was the need for international cooperation to support developing countries. Stockholm stressed the obligation of industrial countries to make every effort to reduce the gap between themselves and the developing countries. And these obligations explicitly encompassed transfer of technology, fair pricing for commodities and raw materials of the developing countries, resource allocation, and the eradication of poverty.

Much of what happened at Rio was this basic debate over equity - equity in the global system.

We are now in the process of expanding the World Charter for Nature, the Rio Declaration, and the Stockholm Declaration. The need now is to build on the democratic and environmental ethical principles in those documents and put into place the vision of an earth charter. I will speak later about how the IUCN Commission on Environmental Law is seeking to do this through its

draft Covenant on Environment and Development. I hope that by the time the UN celebrates its fiftieth anniversary in 1995 this will be one of its more important documents to consider.

The new law that is emerging in the areas of human rights and the environment has a very strong ethical basis, which has emerged from the need for the world community to live together. It is characterized by two important facts: the realization of the interdependence of the world community and the realization that each person and each form of species has a claim to global resources.

The Third World has contributed to the concept of "claiming" resources in a very negative way. When they came onto the center stage of international life in the post-decolonization era, they laid claim to the economic resources of the globe because they had been wronged in the past. These past wrongs, and not a commonality of interest, were the origin of their ethics. And this was the first time in the international law of human rights that this kind of ethical basis was manifest.

Before the advent of these new international laws of equity, the typical international law was that "he who finds something, keeps it." This is the principle of discovery, which says that if your battleships are out in the sea and find an island, the island belongs to you. It is very acquisitive in nature, but in the post-decolonization era, with its shared perception of common ownership and access to the world's resources, you find an extension of the principle of discovery. In the UN Resolution on the Peaceful Uses of Outer Space, he who finds Mars or Jupiter or anything else will *not* own it because that would be a common concern of mankind and therefore a common ownership of mankind. This shared concept has developed only in the last four decades. Prior to that it was "I-and-you," and almost no concept of "we."

The most eloquent testimony of the ethical basis of the law is the Law of the Environment, which started in Stockholm with a foundation based on equity, sacred trust, and moral principles. It attempted to bridge the gap between the

haves and the have-nots in a way that was carried on into the *World Charter for Nature*, and finally into the *Rio Declaration*, which last year reaffirmed Stockholm, reaffirmed the *World Charter*, and recognized the need for intergenerational equity. The *Rio Declaration* speaks of the alleviation of poverty as an indispensable requirement for sustainable development and states that this must be handled between all states and all peoples on a cooperative basis. Special needs of developing countries will be given special priority, which follows the concept of affirmative action: do something for them because they've been wronged in the past.

In summary, the ethical basis for much of what we are doing has come, in the last few years, from four or five principal documents. The first, of course, were the IUCN's *World Conservation Strategies*. They have provided a very rational basis from which we can see how the processes of development and environment can be integrated for the common good of most. The monumental document, *Caring for the Earth*, has given a lot of backup support to much of what we're doing. There is a lot that is contained in *Caring for the Earth* that is relevant to the work of our Commission. (Another work that is very important in much of what is happening is this very eloquent book by Shridath Ramphal titled *Our Country, The Planet*, particularly the three chapters titled "The Powerless Poor," "The Profligate Rich," and "The Ethics of Survival.")

Steven was quite right when he said that if you formulate things as rights, they are enforceable in the courts. Even if we formulate these rights and they are not accepted or signed by certain governments, they provide a lot of comfort for the countries in Asia, for example, because there is a new ethics emerging in those countries. The national legislative assemblies of those countries have given no priority to environmental protection because they are so bogged down by other problems. There are also very few executive actions regarding the environment. The real action in these countries is in the judiciaries, which are looking at things like the Rio Declaration and at

what may have been adopted in Caracas as principles that will guide those countries even though those countries may not have entered into those particular treaties. There is, then, a great basis for doing the kind of work that you're doing because it will give hope to many people in the South.

Holmes Rolston: What have you done with the UN World Charter for Nature statement that says "every form of life is unique, warranting respect, regardless of its worth to human beings"? Is that theme picked up in your legal work?

Mr. Hassan: We haven't picked that up. What we have done is to move slightly away from that and used two foci. One is the Rio Declaration because the Covenant we are creating is for governments to adopt, and they have given us a flavor of what is within the level of acceptability. To elaborate what the Rio Declaration intends to do, we are looking at *Agenda 21*. We use language from the World Charter, but substantial revisions have been structured around the Rio Declaration and *Agenda 21*.

Mr. Rolston: Is there any sense in the Covenant that human beings have an ethical responsibility to protect the non-human world beyond what serves the needs and interests of human beings? Or is it basically a statement of enlightened self-interest in regard to the environment?

Mr. Hassan: There are obligations and responsibilities, but they don't go as far as what you just mentioned.

Mr. Rolston: There's little or nothing in the Rio Declaration regarding ethical responsibility to the non-human world and there's little or nothing in *Agenda 21*, but there are a few pretty good phrases in the report on the biodiversity convention.

2. Science, democracy, and religion

Dan Martin: I thought Steven's structure regard-

ing the sources of a world ethic was very helpful, and I want to respond quickly to those three notions.

First, it strikes me that science is a very mixed source of moral thinking because, on the one hand, it can amplify our sense of awe and wonder beyond uninformed aesthetic judgments, but, on the other hand, it is not sufficiently holistic. It is still dominated by reductionism and hyper-specialization and is the primary source of sectoral thinking that is a very large part of the problem in finding responses to these global issues.

Second, democratic thought and faith in the human capacity for self-government is a very strong source for our ethic. We see it in the lack of deference to elites - the sense of empowerment and local responsibility of citizens that's happening in what's called the "democratization movement," or the emergence of "civil society" as it's being called in many parts of the world. I submit that this is one of the most important sources of sensible optimism.

Third, religion, it seems to me, is a very mixed source. Indigenous religious perspectives are often strong because of the connection between nature and livelihood. But we also have to be careful not to be romantic in our views of that connection because many traditional or indigenous cultures have been very destructive as well. On the other hand, the world religions seem to have a net negative effect. If we think about the impact of evangelical Christianity, of fundamentalist Islam, of some of the stances taken by the Vatican, and perhaps the demise of religion in western Europe and in Japan, religion is not a source of optimism. And yet a serious response to the global crisis requires the universal ethic that Steven Rockefeller was talking about, and religion is crucial for ethics.

We've talked here about our affirmation of the sacredness of creation. A missing religious element is dealing with our fear and insecurity. The presence of fear about the survival of our species, the habitability of the planet, goes a long way, if it's present, in mobilizing effective action. One of the traditional roles of religion was to help people

deal with fear of a judgmental God. Now the world needs the fear that the only planet we have may become inhospitable.

It strikes me as one observer that the response of organized religion is extraordinarily weak, and at the same time, organized religion has an enormous potential.

Dieter Hessel: People who are serious about developing an ethic for living sustainably need a link to religious institutions.

We are in a "winter" of ecumenism when it comes to funding. But there is a basic shift in ecumenical thinking that is promising - toward an integral approach to an eco-justice future and what I call "deep ecumenism," or authentic inter-faith dialogue. Mature faith recognizes that religious truth comes from multiple sources, as does all truth. Therefore, major living faiths can inform each other and deepen each other's understanding. Now there are large chunks of each of the major faiths that don't want to have much to do with that. But I think, especially in the theological education arena, this is a burgeoning development, and it particularly centers around the subject matter of this gathering. The environmental challenge brings that to the fore in unique ways. Meanwhile, obviously, there's a competitive fundamentalist model - which I would not view as traditional, but as very modern - an attempt to reshape grassroots religion for cultural and political purposes. That is antithetical to deep ecumenism in its thrust, which is highly competitive and even violent in many parts of the world where these fundamentalisms clash. So we have a large stake in nurturing this more mature approach.

□ *How universal is "science"?*

Denis Goulet: I understand Steven to be asserting that natural science, democratic thought, world religions, and indigenous wisdoms have a high index of universality (particularly natural science and democratic thought). Regarding science, he said that its findings are based on reason, and therefore, if it's not universal, at least it's "univer-

salizable." I think that this is precisely the point at issue: there is no single or universal model of rationality. The so-called scientific method of thinking is based on precision, quantification, and formulation of generalizations called hypotheses that themselves evolve in a process of testing, verification, and validation. Is the scientific method universal just because it's based on this kind of reason?

Let us look at indigenous wisdoms: many of these logics or rationalities are based on what has been called "con-natural knowledge," which is knowledge from familiarity. For example, a horse breeder says "I can tell when that horse is hurting or when that horse doesn't feel good. My intimate familiarity with this animal gives me knowledge. I may not be able to communicate it with the precision or the testability you claim, but . . ." What do we do with this kind of reason? If it is not "universalizable," do we disregard it as foundational to the ethic? We must always be aware of the biases of our approach.

□ *How universal is democracy?*

Mr. Goulet: We also must be careful not to assume the self-evident universality of democracy. Unfortunately, democracy is increasingly presented as being intrinsically linked to market capitalism.

An illustration. Just prior to the tragedy of Tiananmen Square in 1989, I happened to be in Beijing with a group from the World Future Studies Federation. At the time, China was being praised for moving towards "democracy" when, in fact, it was moving toward market capitalism. When we pointed this out to Premier Li Peng, he said, "We are moving toward democracy, but democracy with Chinese characteristics." We wondered what that meant, and he spent an hour telling us what it *did not* mean.

It did not mean a parliamentary system, because that was ethnocentric and had no bearing on any Chinese experience. It did not mean contested multi-party elections. He practically eliminated everything that we understand by "democracy."

He was very hard-pressed to put some positive content to this "Chinese democracy." Finally, after much encouragement, he said, "Democracy with Chinese characteristics would mean two things: First, there would be the rule of law. Second, there would be 'decentralization' of decision-making." But when we got specific and asked if provincial governments and municipal governments would now have some level of authority, he responded, "No, no: that would not be Chinese." Did he mean that independent organizations (such as labor organizations, religious groups, political groups) might exist with some autonomous authority? "No. This has to be guided by the central government."

The point is that once you get to specific cases of "democracy," you find that the definitions and assumptions you bring just don't hold. And the specific problem in this case is that people see market capitalism and assume democracy.

Mr. Martin: Liberal capitalism is in no way intrinsic to the tradition of democratic thought, even though there are a lot of connections in real practice. I suspect that in those special economic zones in China, people are learning to be citizens in ways that are irretrievable for the central government. Thomas Jefferson talked about there being no retrograde step after democracy comes in.

A lot of people adopt the term "democracy" because it seems to be the expedient thing to do. The fact that the word became part of the name of many of the most oppressive regimes in the world - the Democratic People's Republic of Korea, the Democratic Republic of Germany - says something about the power of the term as propaganda. But the way it's been used in no way undermines its basic meaning.

Mr. Goulet: I agree. We keep connecting the adjective "democratic" with "capitalism" but, of course, "real" capitalism isn't economically democratic at all.

Mr. Martin: It is distressing that the critique you

seem to be implying, which is based on a concern about capitalism, is being heard and applied increasingly to the democratic movement around the world, which I find in many cases to be really genuine, having to do with personal empowerment, a sense of citizenship, and the emergence of civil society in places where it has never occurred before.

Strachan Donnelly: There are some strong, important points here. But some of them could lead us into a very difficult and serious paralysis. One possible conclusion from what has been said is that nobody should put forward a substantive position - ethically, philosophically, or religiously - because it may be turned into an instrument of oppression. Ethicists' views are put forward into a public realm as persuasive possibilities. It is our responsibility to give argument to them so that some critical work can be done on their deficiencies. But to warn us off could lead to even worse consequences.

Steven Rockefeller: Clearly, there is a confusion of democracy with capitalism in many parts of the world today. But this is a gross misunderstanding. I want to emphasize that *when I speak of democracy, I am speaking of a way of life. It has to do with the way people relate to each other and work together on a daily basis in all aspects of their lives. I am concerned about cultural or social democracy, which involves a set of basic moral values. This is something more fundamental than the mechanics of government or the market.*

The Universal Declaration of Human Rights states that everyone has duties to the community which allow the free development of people as much as possible. That's what democracy is all about. The difference between democracy in this sense and market capitalism is that democracy says that every institution should be so structured as to function as an environment that is liberating and promotes the growth of the individual human being. As Dewey put it, "Institutions should exist to produce people, not things." That's a very

radical idea that most of our economic systems in the West never understood and certainly don't represent.

I don't deny that the confusion exists. Many people hear "democracy" and think, "This is just Western capitalism being promoted. They're bringing it in covertly and we don't want it." It's a reasonable concern and one we have to face.

Democracy is a vision of social liberation and the creation of an economic order that liberates people. That's what we should be aiming at and promoting as its definition.

3. *The use of "rights" language*

Mr. Donnelly: Steven raises the question of "rights" in relation to animals and nature as being problematic. Not only is it problematic, but in some ways it could be a real detriment to developing a biocentric ethic that includes human ethics.

In addition, the very individual focus of protecting the rights of a *particular* group, a *particular* human being, a *particular* species, immediately rips the group, human being, or species out of its ecological context. And doesn't that, then, stand in the way of our sensitivity to being complexly involved in a natural system - both evolutionary and ecological?

R.J. Berry: We may also force ourselves into a corner by assuming that our arguments must be biocentric. Do we not have a very proper duality, and one that we shouldn't be ashamed of, in biocentricity and anthropocentricity? We all are part of the living world, no question about it, but we may go awry in some of our high-sounding statements by being too exclusivist. Human beings are also apart from nature. Perhaps we should build in an honest duality and not try to get rid of it.

Mr. Rockefeller: When we speak of humans apart from nature, the critical issue is to emphasize that this means responsibility. But how far we want to push that duality is something that has to be decided.

Andrew Linzey: The weakest parts of *Caring for the Earth* are where it touches on the moral status of animals, which is ill-defined, confusingly presented, and consequently inconsistent ethically. For example, on one hand, it wants to speak of the intrinsic value of species (their value over and above their use to human beings), while on the other hand, it classes sentient beings, along with all other beings, as renewable resources. Further, it holds nominally to principles of not causing unnecessary suffering, or no unnecessary killing, while on the other hand, whaling, trapping, and sport hunting never are opposed. Humans are recognized as having individual rights and collective rights, while animals (also sentient creatures) have no rights at all.

Either we are in the rights game or we ain't in the rights game! We should be in the rights game, but we need some consistency, and we need carefully to define our terms. I believe we need to make a clear distinction between an *ethical vision* and a *strategy* to achieve it.

Mr. Rockefeller: This whole question about whether we should use rights and rights language is a critical one.

One reason why people have come to use "rights language" is that it enables them to go into a law court. I assume, therefore, that this language would be useful in drafting the Earth Charter. In the democratic context, as indicated by Roderick Nash's book, *The Rights of Nature*, the whole movement of environmental ethics can be interpreted as an extension of democratic social thought. And it is using the language of democracy and rights. I'm not sure it would be productive to abandon that.

4. *Limits, urgency, and democracy*

Mr. Hessel: What does liberation have to do with limits in this ethic? In other words, assuming we affirm this thrust toward democratic social liberation, which I prefer to call "just participation in decision-making at all appropriate levels," what does that thrust have to do with our impending re-

alization of severe limits - the end of liberal modernism that assumed ever-continuous progress and expanding opportunity. The world faces severe limits of various kinds, all related to the sheer quantity of people. The world is going to grow "to the max" in the next century, and it's either going to crash, or it's going to develop quite differently. In either case, it will be quite constrained by limits. Religion and ethics have a lot to say about that situation, but IUCN documents don't give a clear picture of how that figures into this ethic.

David Hales: One thing that troubles me is that we never integrate the sense of urgency and its implications with all of the other things that we say. We say that we're for participation, but participation and urgency - and democratic participation and urgency in particular - are often going to be quite contradictory to getting anything done in a reasonable period of time.

We've got to start looking at some of these very real contradictions between private property (for example) and conservation and deal with that issue and ask the hard questions. Can the urgent need for conservation be met in ways that are consistent with democratic practice?

5. The agents of social change

Mr. Hessel: Does this ethic have a trenchant social analysis supporting it? For example: Who has been cutting the forest down in the Pacific Northwest or in Malaysia? Who exactly has been cutting down the rainforest? The general tendency is to answer "we" (everybody). As a matter of fact, there are particular agents, involving some transnational corporate activity and complicit governments, who like to present the whole scene as "everybody's responsibility." So we need serious social analysis of power relations that will provide a realistic base to the ethic.

Rosemary Radford Ruether: It might be wise to at least be cognizant of what is happening among the communities of passionate, dynamic

advocates with an edge in development. "Sustainable development" is a dirty word amongst the leading edge of development critics. They argue that it's incompatible. So, if something like environmental wisdom or responsibility is to become possible, the development paradigm needs to be revolutionized. The present paradigm of development is not bad *simply* when exported to alien cultural soils with different resource endowments; it's flawed at its very roots. So the developed countries have to radically de-develop or anti-develop.

On the other hand, there are literally thousands of success stories in micro-arenas (base communities, neighborhood organizations, self-employed women's organizations, women's development banks) of qualitatively good development that's geared to basic needs - not only to participatory decision-making and respect for the environment. The biggest difficulty, the most crucial research and policy problem in development, is determining how the values and institutions and practices that operate in these arenas begin to affect the criteria of decision-making in macro-arenas of national policy, monetary policy, circulation systems - the rules of the game that govern the flow of technology, etc.

Mr. Rockefeller: The truth is that without the cooperation of the people on the local level it doesn't matter what our vision is because it won't happen.

In addition to this kind of meeting, in which we are participating, there has to be a great deal of grassroots work done all over the world. And it has got to come from the bottom up. However, someone mentioned recently how important a document like *Caring for the Earth* can be to a person who is on the "front lines." If leaders representing people at the grassroots level can point to an international document as supporting needed new local programs, their ideas may get a fairer hearing.

Maria Luisa Cohen: This discussion has been largely defined by the *mot* "sustainable." The ethics of sustainability is proposed by that school

of thought that takes man (used here in the literary tradition and because it may be a good literal interpretation of historical facts) as the subject around which all the rest revolves, with "man's" interests paramount. Whatever these interests include and whichever way his or her survival can be better insured is, apparently, still an open question.

As Steven says, "Some difficult issues have to be sorted out." It is not the principles that are missing. What is missing is

- their interpretations (which vary according to political, social, economic, cultural milieu);
- the practical difficulties that will inevitably arise;
- the will to put the principles into place;
- the laws that will enforce the ethical imperatives.

This is nothing new. Material needs come first. The fact that we in the West have a better living standard with respect to people's will appears as a luxury to those people under the pressure of mere survival. But our ethical, aesthetic, and emotional needs are real necessities. The effort to break loose from the state of brute survival and the awareness of a higher destiny ought to be accepted by both the utilitarian-scientific-materialistic school and the spiritual/deep-ecology movement. If this contradicts the very concept of an ethic of sustainability, which has mainly us as beneficiary, then we may have either to make some serious self-examination, which will fatally drop us into the arms of the deep ecology camp, or we should abandon the pretense and admit that it isn't that easy to combine morality with, for example, the culling of elephants. Morality in many cases has to be treated as part of specific issues, in which all other factors are taken into account, on a hierarchical scale.

The discussion should be based on sets of the already mentioned ethical principles conducted by ethicists who know given cultural backgrounds and are able to translate them into the cultural idiom of the particular group that has to deal with a particular problem at an emotionally comprehensible level.

There are people in developing countries who rightly want to know if a decision to preserve nature is going to jeopardize their own preservation. Up to now, we haven't managed to produce a "human development" which is not at the expense of the survival of other species or of other scarce resources. The introductory speech by Mr. Holdgate is a blunt reminder of this brutal fact of human life. This truth has been sugar-coated by reference to compassion (for other living things) and respect (for every form of life).

I suggest the following:

- Any debate which ignores unsustainable population growth is not to be taken seriously. By means of some tragic biological joke, the protection of *lives* is bringing about the destruction of *life*. Senseless over-breeding is the proof that economy and reason are not the main elements in people's decisions about their future. We must confront the "ethics of demography" and examine what sustainability is in terms of the socio-economic and, ultimately, ethical consequences for nature and humans.
- There is no future in theoretical discourse if we are not prepared to abandon our ivory towers and tackle real problems with the people who are the actors in the play of sustainability. We need to approach things at the grassroots level (with administrators, educators, media people, industrialists, young people, clergy, etc.) and work with and through them on the issues of behavior which are associated with their awareness, knowledge, perceptions, value systems, and emotions. Moreover, it is no use to set ethical guidelines if they are not backed by the laws that will give them legitimacy.
- One of the "universal values" in support of an ethic of sustainability is aesthetics. Without an examination of the motivations and consequences of our actions in terms of human aesthetic needs, there cannot be a satisfying sustainable policy, nor a complete conservationist ethic. Aesthetic needs are not the luxury of a well-fed minority, but an instinctive human response, a universal quality linked to the exuberance of life itself. To ignore this aspect of our relationship with nature is blind

and dangerous. With particular reference to children's education (in which I am deeply involved), it is necessary to get away from the traditional teaching of the natural sciences, which treat nature as a source of material gain. This point of view only reinforces the materialistic mind set that children inherit from their milieu and will have negative repercussions later in life. Studies have shown that an early sensual and aesthetic immersion in nature is essential for an enduring affection, appreciation, and understanding of it, and the consequent desire to protect it.

Modern society is imbued with a tragic lack of self-confidence - afraid of appearing moralizing or oppressive. In this climate, talking about absolute truth has become impossible. Workshops such as this are useful in pointing out our own inadequacies and the need for us to redefine our values and priorities. I would hope for at least three future conferences:

- One in which environmentalists can clarify their own vision - an in-depth self-search of the motives, values, prejudices that have shaped their interests in conservation - and suggest how this very personal experience can influence other people.
- One in which the main point is dialogue - dialogue with people dealing with the practical problems on the ground - and in which space could be created for different solutions to the future of the cities, the countryside, wilderness.
- One in which we introduce and develop the aesthetic element as a force of persuasion, especially in education and communication.

6. *Building consensus versus prophetic proclamation*

Ms. Ruether: The ethic for living sustainably assumes that sustainable development is possible and desirable. Not everyone assumes that. There is a point of view in various places around the world that what we've got going now is "savage capitalism" under the rubric of sustainable development. By extension, then, the ethic collaborates with a destructive process and needs to be chal-

lenged with a whole different perspective coming from a coalition of folks who are not only grassroots, but involved in alternative development, and who would bring to bear a liberation analysis. This is viewed as an interfaith phenomena - that is, it's happening in various faith communities. So, there is a challenge to the sanguinity or the relaxed view of continuing to use the term "sustainable development."

Mr. Linzey: There needs to be much more serious attention to religiously grounded vision that is passionate, dynamic, and disturbing and that has at least the capability of leading toward conversion.

Mr. Hessel: There is a general sense that we are in a quest for an alternative paradigm in the ethic, in religion, in some forms of grassroots politics. But that is not quite evident in all that has been said thus far.

Mr. Goulet: I think we need to be cognizant of what echoes and reverberates among the advocates on the leading edge of development thinking. Sustainable development is the very opposite of that. The leading edge of development critics argue that sustainable development is a contradiction in terms. So, the development paradigm and practice need to be revolutionized if something like environmental wisdom or environmental responsibility is to become possible. The current paradigms of development and practices are not bad simply when exported to alien cultural soils with different resource endowments; they are flawed at their very roots, so the developed countries have to radically re-develop or anti-develop.

Mr. Hessel: We need to understand where "sustainable development" is really headed, so that we can foster some sort of alternative analysis of sustainable development, if necessary. We need to at least have a collection of materials on the subject, including information about the side of sustainable development we might not want to look at. Beyond that, I would say that there needs to be an

investment in opportunities for theological educators and people in religious studies to grapple with this set of material and the critique of it. They need to be challenged to develop the deeper religious and social vision, the alternative paradigm.

One implication is that IUCN should invest more money to ensure there are opportunities to explore all this with theological educators and leaders of religious communities. There also ought to be some attention to how some of these more critical views and the more visionary views can be articulated and published in connection with the ethics for living sustainably. In other words, has it been a mistake to be too preoccupied with consensus, so that we take off all the edges?

Mr. Rockefeller: There is a very important issue here as to whether the task is to redefine the meaning of "sustainable development," or to reject it. The term is being used internationally in many quarters. And this group has to decide whether or not we're going to continue to use the language and re-interpret its meaning, or try to change the language.

Ronald Engel: My own judgment is that "sustainable development," like "democracy," which has been so perverted and distorted and deionized that we sometimes want to walk away from it, has a rhetorical centrality and permits conversation to occur between many of the sharpest critics. To walk away from that term entirely is, I think, to become a separatist. The task of this group is to keep those doors open and to be as fully critical and re-definitional as possible, and to use other language and other models and all the rest, but to stay in the game.

Mr. Hassan: In the area of international law, we are aiming for consensus, adoption, and agreement. When we use those three words in the international process, we are talking of a very low threshold of commonality. We can be very grand in our vision, but we must also be realistic be-

cause in the last analysis, there is a whole group of people - representing the North, South, East, West, developing nations, industrial and agrarian nations - that has to accept what we have drafted.

The Contribution of Yesterday to the Ethics of Tomorrow

M. A. Partha Sarathy

Strengthened by the energy of my religious and cultural heritage, inspired by the extraordinary opportunity I have had to circle this planet of ours many, many times, listening to the myriad voices of my fellow creatures, celebrating the great variety of images of humankind, animal, bird, insect, flower, and fruit - I rejoice that I am on this planet.

What is the most important tradition I have inherited? Respect for mother Earth. A statement with which I begin my prayers is:

Ohm Bhurbhuva swaaha
Thatsa vithurvarenyam
Bhargodevasya dheemahi
Dheeyononaha prachodayath.

This, when translated, means, "Oh Earth, all the planets around, the mighty oceans, the great mountains and rivers which come to life with the rising of the sun, I celebrate you." In other words, the Earth is held in awe and respect. And, when you held your mother in awe and respect, you probably practiced the finest ethical principle which a human being can practice. Where has that gone?

When I was young, it was as if there was a great orchestra of musical sounds which enveloped me, but alas, I must now speak of the strings of these instruments broken, the resounding membranes of the drums ruptured, and the beautiful sounds from the flute cracked. My experience of the gradual degradation of ethics among human kind has presented before me a torn fabric which I cannot believe was once a finely woven silken tent in which my life on Earth was housed.

We now have to speak of life support. We have to speak of sustainable living. We have to speak of the recognition of unity, and accept, if not invent, the legitimacy of global diversity.

When the initial pain of seeing what has hap-

pened to the fabric of world ethics has passed, I attempt to understand the primary principles of ethical living today, and try to find shared global goals for ethical living on this planet by exploring, understanding, and following the great fund of religious, ecological, and democratic principles and guidelines which all of us have inherited, but many of us have not recognized.

"Vasudeva Kutumbakam," a statement made in our Rig-Veda thousands of years ago, speaks of all creatures on this earth being members of one great family. St. Francis of Assisi speaks of the family of man as a component of the family of all beings on this earth. What has happened to all this?

Among the attractive manifestations of Nature on this planet is that it has stood the test of time. It is true that time in recent times has assaulted Nature more fiercely than before, and yet, whatever is left in Nature has stood the test of time. Anything that has stood the test of time is well worth taking a second look at.

Several traditional values on this planet have disappeared with time. But, there are other traditional values that have not only not disappeared but stood the test of time, though in many cases, they have not been visible or noticeable. It is my view that if many of these traditional perceptions of ethics which have stood the test of time - particularly in my part of the world - can be brought into the forefront of our thinking and our actions today, we would have contributed noticeably to a world ethic for living sustainably.

Agenda 21, as I see it, is a plea for ethical management of Earth's resources. It is also a plea for equity among humankind. It is a plea for good sense. Read all these together, and you will find that these have meanings which can act together as continuations of traditions in human life on earth.

"Share and share alike. Do not aspire for another's resource, especially when it is an Earth re-

source. Let each man enjoy the resource of his soil and let no one sell soil." I quote from the statement of Vikramaditya, a great king of South India.

Can we not see that the great dialogue which is taking place between the North and the South these days is only that two-thirds of the Earth's resources are being enjoyed by one-fourth of its population? *Agenda 21* attempts to reintroduce into human thinking and political decision-making the concept of equity. The statement that I quoted earlier is nothing more than an invocation to the inhabitants of our planet of the concept of equity.

In today's context, one of the biggest handicaps that our planet is facing is the reluctance amongst many communities of the world to share - to share their wealth, their expertise, and their capacity to gain more from the earth and lose less for the future.

What I would like to call the "ethics of consumption" has been set aside by one-fourth of our global population in consuming three-fourths of the world's resources. We, who care about this, need to keep our two feet firmly on this earth, while we confront the so-called economic and geopolitical considerations which are shown as justifying global ethics. Why do the so-called developed nations continue to preach to the developing world their concern towards exploitation of earth's resources when they themselves continue to consume at such an unethical rate? Also, they continue, with their financial advantage, to influence developing nations toward increased consumption of resources for what they preach as a "better quality of life."

Often, when I walk through the wonder world of the Western Hemisphere, I find myself amongst tall edifices which overpower me, hiding the sun from me, and the many vehicles on land, air, and sea leave me breathless. Then I ask myself, "What am I doing here? Why don't I go away from all this, so that I can contribute a little to not participating in this voracious gobbling up of my mother?"

Recently, I attempted to find a solution for the world to understand a limitation of resources and

the need for us to do something about it. I thought of a word that Mahatma Gandhi attempted to spread - "austerity." When I tried it on some western cultures and made a plea for austerity in the use of resources, I made no impression. In fact, I seemed to have suggested a form of denial of enjoyment, a sacrifice of a value in life and living, and a sort of negative connotation. What austerity means, simply, is judicious, sensible use of one's resources which keeps in mind both today and tomorrow. Austerity, if one thinks about it, is really an ethical principle. One can see it in the homes of old farmers. We see it in the way the farmers use their water, their seeds, and in the way in which they carefully separate grain from chaff. We see it in the way they eat food and do not throw away what is left, but feed it to the animals, which serve them on the farm. We see it in the way they save water.

To an outsider, austerity will look like simply denying himself. To someone who looks a little closer, it is not. It is simply a matter of an ethical way of doing things. May I, therefore, submit that the twenty-first century, which is the target for *Caring for the Earth* and *Agenda 21*, be invited to take a good look at the values of yesterday, put them through the baptism of the fire of indulgence, indiscipline, and impropriety of the present, and go into the twenty-first century keeping ethics as a guiding spirit in whatever we do?

I am tempted to quote from the Baghavad Gita, from the Quran, from the Bible, and many other religious treatises which we have had the good fortune of inheriting. I do not think I need to do so, because all of them, in one language common to us all, found that peace on Earth will come through environmental ethics.

PART III

Assessing Needs and Resources for Advancing a World Ethic

1. Law
2. Religion and Education
3. Conservation of Biodiversity
4. The Practice of Ecological Citizenship
5. Environment and Development Ethics

1. Law

Mr. Hassan: I want to share with you the vision of environmental law we at the IUCN Commission have; that is, what the international community needs to do to realize what was on the agenda at Rio. Specifically, I will talk about the International Covenant for Environment and Development that our Commission has drafted, which picks up much of that which was left off at Rio, and to develop that into what we lawyers call a "legal and binding" document. That's what the Covenant is supposed to be. But like all laws, international law, as well as the law behind the Covenant, has an ethical basis. As an international lawyer, I have found that during the last thirty to forty years, in the development of international law and norms, ethics has played a greatly important role.

In 1987, the World Commission on Environment and Development identified a need for a legal instrument that identified the obligations of states to commit themselves to enforcing international environmental policies. In 1988, the IUCN General Assembly mandated the Commission on Environmental Law to get on with the task of doing just that. These last five years have been very exacting. We have tried to include people from various legal systems and from different geographical areas. And, since Rio, we have tried to include people who were active participants there, so the practical part of what happened at Rio might get incorporated into what we are doing. Inevitably, the issues of the North-South divide have come up in our Commission.

The Covenant itself has fifty-five articles. It declares an ethical basis in the first two articles, beginning with the "sacred trust" principle for civilizations. It speaks of present and future generations; it identifies a common concern of humankind being the entire living resources on earth; and it contains provisions not only on the rights and duties of states, but also of individuals. There are detailed obligations on states in respect of natural resources (soil, wild flora and fauna, water, atmosphere, transboundary environmental

effects). We have provisions on the precautionary principle, on intergenerational equity, on public participation, on education, and on the sovereign right to development (this has been big issue for the South), trade and development, exchange and transfer of technology, and financial mechanisms.

When all these things are included, it is almost impossible to isolate oneself from North-South perceptions of the same issue. So the task before us is to create a bridge between the Northern and Southern perceptions and put them together in a melting pot which might be acceptable to the entire international community.

Mr. Berry: In 1989, the G7 nations (Japan, Canada, U.S., Italy, France, Germany, Britain) held a conference on environmental ethics. I was one of three delegates from the United Kingdom.

At the beginning, we thought it might be difficult to come to some sort of universal agreement, particularly with the Japanese, who clearly have an utterly different sensitivity toward the environment - culturally, religious, and so on - as compared to the Western nations, but the conclusions from the conference were absolutely unanimous.

Our recommendations went to the Heads of State of the G7, meeting that year in Paris. The communique that resulted from the Heads of State meeting included seventeen paragraphs (out of a total of fifty-four) on the environment. Usually there are only two or three. About half of those on the environment reflected our particular conference.

In addition to the specific recommendations that we sent to the G7, we also created a working group, which I chaired, to produce a code of environmental practice. The working party was small; besides me, it included an Belgian, a German, a Canadian, and a Japanese lawyer (Professor Akio Morishima), who was an IUCN councillor for that part of the world. We also invited Dr. M. S. Swaminathan, at that time President of the IUCN, because we did not want our deliberations to be an entirely Northern effort. (He was keen to join us, but could not get to the meeting.)

The code we wrote was based on the simple idea of an environmental ethic that involves "stewardship of the living and non-living systems of the earth in order to maintain their sustainability for the present and the future, allowing development with forbearance and equity." We spelled out the assumptions that led to that; the implications flowing from it; the obligations of corporate organizations and states; and then the conflicts that might arise.

The idea of the code was not that it was something that should be set in stone. We designed it as a document that would evolve with further discussion. We did not expect it to be definitive for all situations, but rather as a basis for derivations for different groups at all levels.

We submitted the code to the Heads of G7 nations meeting in 1990 in Houston, but it was merely "received" because Ireland tabled a Charter of Environmental Rights at an EC meeting immediately preceding the G7 Summit. (As is customary, when our decision-makers have two different statements, they can't accept either, so both were "noted.")

Our code has been used, however, and is still a living document. For example, the General Synod of our Episcopal Church in England called for a document on Christian Stewardship, and what they got was the code "christianized." It was interesting how relatively simple it was to put a Christian framework around a secular document without in any way changing any of the assumptions or implications of the code.

I was the chair of the Church of England's Environmental Issues Panel when it put forward the christianized code in 1992. In the same year, the Anglican ambassador to the UN wanted to present a statement of Christian understanding to the Preparatory Committee of UNCED working towards an Earth Charter. He asked all the Anglican provinces throughout the world for any substantial statements they had made on the environment. He received five major statements (including the Church of England paper derived from the G7 Code) from five different parts of the world; they were given to me for synthesizing. I

wrote a cover document and this was sent with the five statements to the UN Secretariat. I don't know what effect it had, but it illustrates the value of the work we did to produce the G7 code.

Mr. Engel: Has the code has any noticeable influence on policy?

Mr. Berry: The British Government's statement of its own environmental policy, which was produced at the same time we produced the code, begins with a chapter on ethics. I don't know whether there is a direct relationship, but it was an interesting correlation. That document says: "Mankind long believed that whatever we did, the earth would remain much the same. We now know that is untrue. The ways we produce energy and the rate at which we multiply, use natural resources, and produce waste threaten to make fundamental changes in the world environment. We have a moral duty to look after our planet and hand it on in good order to future generations. We must not sacrifice our future well-being for short-term gains, nor pile up environmental debts which will burden our children."

Mr. Prescott-Allen: Has anything practical happened since they wrote that? Any policy change? Any change in investment? Any change in budget? Change in organization? Change in personnel? Anything?

Mr. Berry: Yes, there have been changes. The government has committed itself to producing an annual environmental inventory on what has happened, and they have now done this for two years. A lot of things have not happened, and the Government has confessed in these reviews where they have not actually done anything. So, it is on the record. They have also set up an inter-departmental committee with a minister from each government department being held responsible for the environment within his or her sphere of influence, so it means a particular lobby cannot go off and do its own thing and not pay attention to the environment. And that certainly has got teeth. Fi-

nally, the most recent UK budget includes a tax on domestic fuel, which is a direct response to reducing carbon dioxide emissions as required by our commitment to the Rio climate convention.

2. Religion and Education

Ann Duffy: The World Wide Fund for Nature regards itself as perhaps the only international, non-sectarian NGO which encourages religions to address conservation problems. As a result, we have earned significant respect and support from faith groups worldwide.

In 1986 at Assisi, Italy, WWF launched the highly visible campaign in which HRH The Duke of Edinburgh, International President of WWF, invited senior representatives of major faiths to see how they could help raise conservation awareness. This was the start of a conservation and religion network which led to eight faiths producing environmental declarations on nature. In time, WWF developed a modest program of ten projects, including *The New Road* (an awareness and education magazine) and several field projects. The field projects focused on monastic lands in Greece, religious-oriented environmental education in Nigeria, a reforestation-education program in India, and cooperation with monks in Thailand. Today, *The New Road's* mailing list and the Conservation and Religion Network are being maintained in a database for future networking. Over the last seven years, other developments have occurred in association with the network including such things as: harvest festivals, conservation and religion workshops, multi-faith pilgrimages, launches of national conservation and religious networks in Canada and Denmark, production of Sacred Earth Dramas, and conservation field and education activities developed by faith organizations and institutions.

WWF is now revitalizing the Conservation and Religion Network, specifically by returning to original Assisi principles which promote networking and catalyzing action. "Religion" projects will not form a stand-alone program, but rather will be integrated with WWF policy and regional field

priorities.

The following explanation highlights WWF's strategic direction and history leading to the rationale for the current WWF Conservation and Religion Program:

The World Wide Fund for Nature revised its mission in 1990. Our long-term vision aims to conserve nature and ecological processes by preserving biological diversity, promoting sustainable use of resources, and reducing wasteful consumption and pollution. WWF strives to be global, to be multicultural, to address and pursue issues, to listen carefully to local communities and to respect their positions and address their local needs. By building appropriate partnerships, WWF endeavors to draw support from a wide spectrum of individuals and organizations which includes those of inter-faith and religious origins.

Ethics and Caring for the Earth

In 1991, WWF co-authored *Caring for the Earth* with IUCN and UNEP. In the second chapter, emphasis was made on the ethical responsibility of respecting and caring for the community of life, improving the quality of life, conserving the earth's vitality, changing personal attitudes and practices, enabling communities to care for their own environment, and creating a global alliance.

Subsequently, for the United Nations Conference on Environment and Development (UNCED), WWF developed selected policy activities in keeping with the priorities cited in *Caring for the Earth*. WWF not only lobbied actively at Rio Center on specific policy conventions, it also participated in the Global Forum's NGO workshop titled "Religious Communities Beyond UNCED." Participants included members of the International Coordinating Committee on Religion and Earth (ICCRE), the Institut de Estudos de Religiao (ISR), WCCD, World Conference on Religion and Peace, and WWF. The group collectively agreed to focus their activities on launching conservation and religion networks worldwide, raising environmental awareness through religious channels, incorporating environmental prin-

principles in training clergy, protecting sacred sites, converting church land into protected areas, and encouraging grassroots community action, as well as promoting green consumerism and personal action.

Conservation with development NGOs of a religious nature

In late 1992, WWF hosted an informal meeting in Cartigny, Switzerland in which six development NGOs, together with WWF, identified and devised an action plan for work on common ground. "Primary environmental care" (a principle of empowering individuals in communities to meet their basic needs and care for the environment) was used to identify areas for collaboration. The development NGOs which met in Cartigny represented charities which generate funds from their faith constituents and support community development initiatives in keeping with their organizations' philosophies.

Where we go from here

The original Assisi vision remains valid: WWF and religions have some common agendas and religions can mobilize and motivate publics which WWF would have difficulty reaching through WWF's traditional communications channels. Assisi sought to encourage religions to become more conservation-minded, and then let the religions mobilize their grassroots networks.

A review of trends with respect to religious organizations indicates

- The environment is an increasingly important unifying theme for religions;
- WWF is open to exploring partnerships with religious thinkers who are leading change;
- Interfaith organizations are increasingly important as they gain access to religion-specific and UN-related networks;
- Women constitute the majority of practitioners of most religions. They also are the primary educators of spiritual and ethical values and lifestyles;

Young people often have greater awareness of environmental issues and more energy and time to devote to the environment;

The "New Age" religions command large formal and informal followings, especially in North America and Japan (industrially developed with a high-consumption orientation).

Given these trends, WWF recognizes that while contacts are made and developed at the international level, the action occurs at the national level. For networking and catalyzing opportunities, the international office sees the following action steps to further its conservation and religion program:

- Inviting and integrating key religious thinkers into the intellectual development of WWF campaigns;
- Providing WWF conservation information to religious groups which have media channels;
- Seeking an alternative home for *The New Road*;
- Further developing the Conservation and Religion Network;
- Integrating with field activities;
- Maintaining high-level contacts with religious leaders;
- Informally linking with people within the WWF family who are interested in working with religions;
- Seeking "declarations on nature" from additional faiths with a commitment to nature conservation. Similarly, WWF could revisit previous declaration-makers and encourage them to evaluate practical progress since Assisi.

In closing, we look forward to collaborating with appropriate partners and organizations to further succeed in our efforts to achieve conservation.

Mr. Hessel: I'm going to give you some background on what is being done through the ecumenical structures of the World Council of Churches and in North America and then briefly describe the project I am working on in theological education.

The World Council of Churches has certainly taken Rio very seriously. And that's no accident

because the WCC was one of the first major structures that is genuinely ecumenical worldwide to take sustainability as a serious concern. When you think back, following Stockholm, that's when the ecumenical movement connected with the WCC developed its ethic of a just, participatory, sustainable society. And that was basically a 1970s product, which culminated at the conference at MIT on faith, future, ethics, technology. There were some outstanding papers from that gathering of some of the best Christian theological minds worldwide at that point, some of whom have been very influential since - people like Charles Birch, John Cobb, and Herman Daly.

So that whole thing is really a twenty-year endeavor. It then evolved into an emphasis on Justice, Peace, and the Integrity of Creation as a theme coming out of the Vancouver Assembly of the WCC and has led most recently to some follow-up activity after Rio. But the negative thing to say is that in this WCC-related endeavor, the churches were never really able to integrate the focus on ecological integrity ("sustainability" being the code word for that) with the heavy emphasis on justice and peace - or social justice and peace-making - so that it has always been a tag-on. We are only now getting to the stage where it is possible to develop an integral approach to all of this - in theology, ethics, and social policy. There is a lot more interest now in ecumenical circles in the new paradigms that are applicable that would genuinely integrate these ethical values.

One more thing I want to say about the WCC: it issued a little book that Wesley Grandberg-Michaelson wrote called *Redeeming the Creation: The Rio Earth Summit Challenges for the Churches*. In there you'll find, I think, a pretty accurate representation of the new priority given to NGO activity in the South and the recognition that churches worldwide have an *alternative* intelligence system. They know what's going on in many local places in ways that are not reported via official governmentally related structures and many times are not expressed very clearly through some of the NGO structures that are op-

erating in a different vein. There is a very strong emphasis on liberation themes, on the South, and on the effort to clarify what ought to have priority in some of the major implementation efforts coming out of Rio. And also in the same volume, there is a letter to the Churches intended to strengthen their response.

Wesley Grandberg-Michaelson represents a change in ecumenical leadership. He takes the ecological crisis very seriously and, starting as a fairly conservative writer (Christian Reformed), has moved a cumbersome ecumenical setup to become more interested in an integral approach. In many ways you have the same problems in ecumenical circles as you have, for example, in the UN, where sustainability is clearly in a very subordinate relationship to development. The real subject is economic development.

The other thing to say about this whole focus in terms of its ethical orientation (coming back to the earlier discussion about "eco-centric" versus "anthropocentric," etc.) is that WCC thinking is still very much in the vein of "human welfare ecology," and there's been almost no touching of the more direct discourse about biodiversity or "ecocentric" concerns; but I think those will develop.

You'll be surprised at the amount of resource material that has already been generated for use in congregations by the churches and synagogues in the U.S. and Canada. In the U.S. alone there are hundreds of thousands of congregations that have the capability to address these issues.

I was a Presbyterian church bureaucrat for twenty-five years before I left to do other things, and I will tell you that these ecumenical structures have a great investment in "life and work" (as opposed to "faith and order") that they will implement in this area. Not only are people open to this ethic, but serious work connecting to this interest can upgrade the whole ecumenical endeavor. What we're looking for here is an *ethical edge* to spirituality and theology that has eco-justice coherence and, conversely, we are looking for solid spiritual grounding - the heart-warming emphasis that Steven stated so eloquently this morning for

the developing world ethic. People who are serious about embodying an ethic for living sustainably need a link to religious institutions.

I will also say that I think the kinds of things that have been done by IUCN would be of considerable interest to a growing number of people who teach theology and ethics in seminaries and in departments of religious studies throughout the world. On the whole, they're relatively oblivious to it because the fields of theology, and for that matter, social ethics, have not featured attention to the environmental challenge. Which brings me to the other project.

Ron Engel and I are developing a new project called the Program on Ecology, Justice, and Faith. Our purpose is to encourage or stimulate reform of theological education at both ecumenical and denominational seminaries in North America and, similarly, to encourage university departments of religious studies to meet the ecology-justice crisis.

Our uniting focus is "eco-justice," which is ecology and justice together. By introducing the element of social justice into the environmental debate, religiously oriented environmental ethics links the crisis of the degradation of the natural environment to the impoverishment of people around the world. What we hope will develop from that is an ethic of ecological integrity linked with social equity. One can think of this as two foci in one ellipse of serious social ethics for the future.

We hope this will lead to a publication about what ought to be the core curriculum in theological education at all levels. This endeavor will provide concrete examples of the core content and pedagogy of theological education and of religious studies in this field. That relates, of course, to becoming a healthy community - or to work toward just sustainable community life.

The other four major functions of this program, briefly, are to:

(1) Support strategic issues study. Foster collaborative analysis, undertake ethical reflection, and recommend action steps on a few strategic issues of importance relating to environment, eco-

nomics, and community;

(2) Help in the development of the kind of work that is being done at this workshop; that is, plan to implement an ethic of living sustainably. That particular effort is to figure out how we can expedite the relationships between education about the ethic and theological education;

(3) Offer cross-disciplinary seminars for theologians, particularly graduate students and professors. There's no place you can now go in a North American theological education center to study theology and ecology or the environmental challenge and theological disciplines with a group of professors, so we think there needs to be upgraded special opportunities in this field and at Meadville/Lombard. We're looking forward to its being a model of inter-disciplinary work in this field;

(4) Publish and disseminate information and resources. I think, again, you'll be surprised at the amount of literature that has appeared in the last twenty years in this field, much of which got ignored. But with a new wave of interest in this, we think we're enabling the whole academic community to catch up by preparing and publishing a definitive bibliography on Ecology, Justice, and Faith.

We are very excited about the potential, and genuinely surprised at the amount of positive response we're getting from people in seminaries and religious studies departments. We definitely expect some new and exciting results here.

Mr. Martin: This set of issues that we're addressing here together is treated as a kind of secular concern, or they're considered too "scientific" for religious leaders to understand, let alone deal with. And a lot of the theory or theological expression of these problems can come across as being "bloodless" and not having the emotional content, except for aesthetic pleasure, that really motivates action in ordinary people in congregations. So it's that contrast between the tremendous potential of organized religion and its weakness of response to date that led us to be interested in what Ron and Dieter are talking about.

Steven is also talking about the crucial nature of the bottom-up, grassroots approach - that grassroots behavior is the only thing that can make the kinds of changes occur that we are striving for. We see the role of ministers or priests as the teachers, mobilizing people-to-people kinds of efforts. This is happening but in ways that seem very deficient.

Consequently, we think it is very important to prepare clergy to educate people in congregations and help them deal with these global changes (and that word is used very loosely). We don't need to engender irrational fear, but maybe it could just be that the abolition of fear could have something to do with the bloodlessness of mainstream Christianity. If you suggest that one of the traditional roles of religion was to help people deal with the fear of a judgmental god, the fear that the only planet we have may become inhospitable is something else the world needs. And helping people in a compassionate and well-informed way to deal with their problems is a goal worth achieving.

A provocative metaphor for today's environmental crises is that you can take rivets out of the wings of an airplane and the wings will stay on, but we don't know which rivet, as we continue to remove them, leads to the wings falling off. We just don't know. And we're playing with that effect by reducing biological diversity without knowing the function of that diversity in the maintenance of ecosystems on which our lives depend. So both with the training of new religious leaders and the continuing education of clergy, there is a tremendous mission.

Ms. Ruether: I need to comment on your suggestion that religion (in the form of the clergy) should promote fear about the state of the environment. In my book, *Gaia and God*, I have a section on apocalyptic, which has been the traditional kind of language for dealing with a kind of vision of ultimate destruction of the earth. Apocalyptic is divine judgment for human sin and so forth. There has certainly been apocalyptic rhetoric in ecological crises and the nuclear war

movement, such as, "In another thirty years . . . we're facing the end."

I think the problem with apocalyptic is that it has some deeply embedded patterns in it that are counterproductive. One is escapism: "God will judge, but we are the ones who will escape. And really this isn't our home, anyway, since heaven is our home." There's an us-them there, with a judgment on the others. What we need to do is formulate a language that draws people back into community and responsibility, because most apocalyptic actually functions the other way.

Ms. Cohen: I want to speak to you about the Assisi Nature Council, which was founded after St. Francis of Assisi was discovered as an illustrious example of harmonious relations with nature. He sang praises for the gifts of nature, which are qualities the environmentalists and scientists have greatly valued in the search for solutions to ecological problems. John Paul II proclaimed St. Francis the patron saint of ecologists and of all those who share his vision of the good and beautiful things of nature.

Assisi Nature Council was founded to establish Assisi as the ecology capital of the world. (And it was after that that WWF decided to have its meeting there, so maybe it's working.) We are not a religious organization, but our logo has St. Francis and a bird with only one eye, so it looks like the man and the bird share the same eye and, therefore, they share the same vision. It's a philosophical logo. The man can be anybody.

We are completely dedicated to environmental education and, so far, we have been concentrating on children. We've done very well. We did our first children's conference in 1988 and won an award for the best environmental education project of the Year of the Environment. We had three hundred children from around the world who planted a woods dedicated to St. Francis. It was the first conference of children, and we hope it will serve as a model for other initiatives in the world.

More recently, we have been concentrating on something even more practical, as an example of

sustainable living. We thought that the best thing to do would be to create an environmental center for education, and that center itself would be the project, in its creation and planning. (And here I must say that IUCN missed a great opportunity to be a model of sustainable living; its center in Gland is an example of wasteful consumption. They should have hired an architect who specializes in "green" buildings. It would have been a very good example.)

We are planning to build the center using two old farmhouses, and it will be modeled on the Center for Alternative Energy and Technology in Wales (except research since then has developed newer ideas of what is viable and sustainable and what is not). It will be a didactic example of sustainable living. Assisi has about two million visitors a year, so our center will show them what is practical and what works. Unfortunately, this project is on the shelf because of political problems.

Another project has to do with biodiversity in action. Children in the schools are working on a medieval, monastic project with help from local monks and university students and myself, so this is a project that has many dimensions: history, religion, the contribution of the monks to science (botany, in particular), and biodiversity because some of the plants that lived then are no longer indigenous to the area. We have to see them in the botanical garden. The children are learning that things don't last forever and that they have to take care of what they have now.

Finally, please come and visit us. We're having a workshop on values in 1994, where we will be exploring values related to aesthetics, consumption, and environmental psychology.

Mr. Linzey: The Oxford Centre on Ethics, Environment, and Society is still in its infancy, having only been launched this year, so I will just give you a thumbnail sketch of our plans and current development.

There are at least two hundred people involved in a wide range of environmental subjects at Oxford - from the Department of Forestry to courses in environmental management at Templeton Col-

lege. Prior to the opening of the Oxford Centre this year, there was no center or institution in Oxford concerned principally, or even mainly, with environmental ethics. So we will fill this ethical gap.

The Centre, which is based at Mansfield College, Oxford, will be two things: first, a resource center for the University itself (we are already linked with almost all the environmental projects at Oxford); second, a resource center internationally. We have already made links with WWF U.K. and with the International Fund for Animal Welfare.

The Centre has some distinctive characteristics: First, its exclusive focus on ethics and values - both theoretical and practical. In this, I'm happy to say, theology will have an upfront position, partly because of the historical position of Mansfield as a theological college. But the Centre will also encompass issues such as the ethical treatment of animals; hence my own appointment.

Second, the Centre will have a multi-disciplinary research character. We hope that within a comparatively short period of time we shall have a working group including, for example, a political philosopher, a human geographer, an anthropologist, a biblical scholar, a moral theologian, and an environmental lawyer. In addition to that hardcore research team, we plan on visiting appointments from scholars from all over the world.

The third distinctive feature of the Centre is its emphasis on practical problems. It will, indeed, be concerned with theoretical questions, but the Centre has determined, right from the start, to get its hands dirty by looking at a series of contentious issues. In my own line of work, I have focused on the ethics of "sport" hunting, genetic engineering, and the patenting of animals.

In short, then, we are hoping to become a multi-disciplinary research team focused on environmental ethics with some practical cutting edge, unafraid to look at a series of contentious issues. In addition to that research team, the teaching (of course) goes on. Individual research students come to take higher degrees in environmental ethics. We have our own program of lectures and

seminars, and we are exploring a graduate program in environmental ethics.

3. Conservation of Biodiversity

Mr. Martin: IUCN, which provides much of the context of the discussion here, really isn't very comprehensive in its response to the whole set of global environmental problems. And although comprehensive range has been alluded to, IUCN's emphasis is much more on species diversity than it is on the other major environmental global problems; that is, air and water pollution, ozone depletion, and climate change. While all of those things are systemically related, I think it's important to keep in mind that this conversation is dealing selectively with one of what is often regarded as the four pervasive global environmental problems.

The MacArthur Foundation focuses on biological diversity for the following reasons: Air and water pollution are best addressed locally, and are being addressed in many places. Ozone depletion is being addressed globally by some very remarkable international agreements, with extraordinarily rapid action for the international legal process, based very much on scientific information and not waiting until the last moment, although there may be some disagreement about the timing. The issue of climate change is chronic, not very well understood, and as far as we can tell, a slow process.

The loss of biological diversity, on the other hand, is acute. It's happening every day, with consequences that are unknown, and it affects directly the livelihoods of the poorest peoples of the world. Unlike pollution and other global issues, the loss of species diversity (and its genetic information) cannot be retrieved or cleaned up or repaired.

In the process of choosing biological diversity we discovered that it is extremely unevenly distributed. There are points of great concentration constituting less than one percent of the earth's land surface on which as much as thirty-five percent of terrestrial and freshwater species exists. To do this strategy in a very simplistic way, we

had to come to the very simplistic conclusion that all species are created equal. And that is somewhat at odds with a lot of the motivation and capacity for fund-raising that occurs in conservation efforts, where charismatic species are the focal point. The concentration of international attention on the savannahs of East Africa reflects the charismatic species - the giraffe, the zebras, the wildebeest, the cheetahs, and so forth - that are terribly attractive. But the savannahs of East Africa are not a very rich ecosystem. There are other parts of the world far more rich in diversity.

We discovered that these places with less than one percent of the earth's land surface also are the places (almost inescapably) with the highest cultural diversity and, therefore, human rights problems. These are areas of economic marginalization, where natural areas remain because modern economic development has not occurred. There is profound rural poverty with the world's highest fertility rates, highest mortality rates, lowest education statistics, and very bad health statistics. Also these areas (which tend to be near the physical borders of countries) tend to be physically marginal to the countries in which they occur, opening important opportunities for international regimes or cooperation as the only effective way to conduct management of natural areas.

Mr. Donnelly: The Hastings Center is an independent research and educational institution that was set up almost twenty-five years ago to look into ethical issues in medicine and the life sciences and the professions. It was set up independent of academic institutions to be a non-ideological, non-advocacy forum to explore the enormous ethical issues that would be raised by burgeoning biotechnology and medical technology.

A couple of years ago, we had a research project on the ethics of animal experimentation and research, and were trying to develop a position that would consider human welfare and animal welfare interests together and see whether we could really think them through in an ethically nu-

anced way. In the midst of this project, we took up the issue of doing animal research in the wild, which raises all sorts of different issues than you have with laboratory animals. This, of course, made our job much more complex because we not only had to coordinate human and animal interests, but coordinate human, animal, environmental, and ecological interests. It was our conviction then and now that the ethics is not in place, really, to adequately handle that. There are people working in animal ethics or bioethics or environmental ethics with enormous tensions between the three. But there is no coordinated systematic ethics that could adequately deal with concrete situations where you have these many interests and obligations and values together.

So we started this new "Ethics and Environment" program to face that. One of our projects looks at the ethical issues in animal biotechnology, which raises tremendous and wonderful fundamental philosophical and ethical issues.

Another project, "The Idea of Nature," focuses on very fundamental theoretical ideas about whether there are any objective norms that can be taken out of nature. We've also been looking at issues such as health and integrity in the biomedical world and the environmental world and asking whether there is any relation between the two.

One project that we're very interested in doing (called "Ethics of Responsibility") is a major project on the ethics of biodiversity conservation. The challenge that we see in this and the way that biodiversity is being defined now is based on genetic species, eco-systemic and cultural diversity, and on a multi-regional basis, from the most local to the most global. These are tremendously complex interdependencies. Again, it raises the question of whether we have modes of ethical thinking and analysis to handle these situations.

One thing we want to do is develop a fairly robust conception of ethical responsibilities that would really be a substantive and systematic ethics. Any person or sector now can (especially via corporate activities) do things that will more or less have systematic effects. The question has to be: How do you make ethical decisions if

you're going to affect a wide variety of regions? I'm not sure we have an answer. So we hope to develop (1) a robust ethics of responsibility; and (2) modes of analysis dealing with these very complex issues. We've gotten as far as the concept of "moral ecology," which means you have to take everything together and weigh everything together in terms of a fundamental world view. But in this project that we have yet to start, there are many possible collaborations: with IUCN, the American Museum of Natural History in New York City (where they are just starting a program in biodiversity conservation), the Wildlife Conservation Society (the old New York Zoological Society), UNDP, and the World Resources Institute. There are many possibilities for doing some important multi-disciplinary research.

Mr. Hales: Imagine three people looking at the Grand Canyon. One's a scientist, one's a minister, and one's a cowboy. The minister talks about the Grand Canyon in glowing terms about the hand of God moving on the face of the darkness, and, at some length, having said everything twice, lapses into silence. The scientist looks at the Grand Canyon and talks about the forces of nature, erosion and time, wind and water, and one thing or another and, finally, having run out of things to say, lapses into silence. The cowboy looks at it and says, "Boy, that's a hell of a place to lose a cow."

Most of the participants in the IUCN Commission on National Parks and Protected Areas (and a large measure of folks in the Species Survival Commission) are the cowboys. While people discuss these issues, my fellow managers and I, five or six times a day, decide them. We deal with them on a daily basis because they're not going to go away, nor will they wait for the studies and the reports. We inherited a movement that was born of European philosophy, dominated by North American perspectives on wilderness as opposed to wildness, born to protect the unique and the unusual, not the common or the plentiful. We have a protected areas movement which has been one of conservation's most clear versions of the

or merit special consideration by people?

(6) What are the practical difficulties of applying the principles and how should they be dealt with?

The three project leaders will develop a detailed plan for discussion papers and a workshop. Authors and participants will be selected who are knowledgeable about, and sensitive to, a range of faiths, cultures, and belief systems, as well as the perspectives of indigenous peoples, animal rights, animal welfare, sustainable resource management, resource economics, biological sciences, law and deep ecology, among others. Six of the workshop participants will be commissioned to prepare discussion papers, and the papers will analyze ethically contentious issues concerning uses of wild species, and propose ethical principles based on such analyses.

A review committee made up of the authors, Ron, Robert, myself, and a few others will examine the papers and prepare a report proposing ethical principles. The draft report will be delivered to the IUCN General Assembly in Buenos Aires in January 1994. The revised report will be published later in 1994. [Note: Due to insufficient funds for a workshop, these plans were subsequently changed. Nine papers have been commissioned. A small working party (consisting of SSC Chairman George Rabb, CESP Chairman Ted Trzyna, Ron Engel, and the Prescott-Allens) is preparing a brief report and a work plan.]

Mr. Rolston: In the IUCN guidelines document, you use the phrase "the intention is neither to condemn nor encourage uses of wild species but to ensure that they are sustainable." Have you repented from that statement? Any use will do as long as it's sustainable?

Mr. Prescott-Allen: The problem is if we begin to say things like "any use that's appropriate" or some language which qualifies that, then we'll be called upon to define that. Our feeling is that we've ventured very little into the area of what may or may not be an appropriate use and, until we've done that, we're not really in a position to

qualify a statement like that.

Mr. Donnelly: Your schedule is incredible. You've given yourselves nine months, and I wonder whether (even if you had three years) you would be able to think it through. And I wonder how much flexibility you have, because if you come out with a public statement, are you then locked into that statement? I think this is an enormously difficult issue that we haven't thought out anywhere near clearly enough yet.

Mr. Engel: This is a wonderful example of what we hope would be a possible outcome of this workshop, which was to pull together the very practical and urgent need for such guidelines as these and the kind of ethical reflective resources that others of you represent. Clearly, this is something we're really going to need to collaborate with a lot of others on if we're going to do a serious job of it.

Mr. Prescott-Allen: None of us believes that we can come down from the mountain with tablets of stone or anything like that. First of all, whatever we come up with is not intended to be definitive, just as the guidelines on sustainable use that we drafted for IUCN aren't intended to be definitive. They're there pro-tem because the organization needs that kind of guidance for the time being. We plan, as part of the program, a number of evaluations of sustainable use issues, both consumptive and non-consumptive. We want to field-test the validity and practicality of any guidelines we're developing against experience on the ground, and have feedback groups so that experience gets translated into revisions, policy-making, and so forth.

This is just one phase of a much longer process. And it may well be that the best we can come up with is the framing of a document that conveys, to our constituency, the very knotty questions and very real complications these issues raise. If we were able, at least, to temper the speed at which some of our constituents come to judgment, that would be an achievement.

white man's burden - very patronizing, dominated by experts, excluding locals. We've been wrestling for the past twenty-five years with the same issues we've talked about here today - the issues of protection versus conservation, the issues of wildness versus wilderness.

Most of the science that we've begun to use in the past decade has taught us that most of what we did for the first century of the protected areas movement was wrong and counterproductive, and in fact destructive to the resources that we tried to set aside. We began a movement saying that we should set things apart from the rest of the world; now we are involved in trying to become a part of the rest of the world. We have to deal daily with urgency versus participation. Move from expert control to local participation, and maybe even, God forbid, to the point of local control of resources, and we struggle with all of this from the perspective of a group that is predominantly rich and white, educated and male, when most of the people of the world are none of the above.

Christine Prescott-Allen: I'd like to tell you a bit about the "Ethical Principles for Uses of Wild Species" project which is a joint project of the IUCN Ethics Working Group and the Specialist Group on Sustainable Use of Wild Species.

The project will be led by Ron Engel (chair of the Ethics Working Group), and by Robert Prescott-Allen and myself (co-chairs of the Specialist Group on Sustainable Use of Wild Species). The objectives of this project are twofold: (1) to analyze and provide guidance on the ethical issues concerning uses of wild species; and (2) to develop ethical principles for uses of wild species.

Uses of wild species, particularly of wild animals, are becoming increasingly controversial, with growing numbers of people expressing concern about the ethics of the use of wild species. These concerns range from cruelty to avoidable suffering and unnecessary killing, to larger issues of animal rights and responsibility of human beings toward other creatures. It is important that IUCN address this matter for at least three rea-

sons:

(1) The development of the IUCN document entitled "Guidelines for the Ecological Sustainability of Nonconsumptive and Consumptive Uses of Wild Species" has revealed a strong demand that IUCN focus on the ethical issues surrounding uses of wild species, and not just on technical questions of ecological sustainability;

(2) IUCN urgently needs to be able to make intellectually coherent and defensible policies on whaling and other ethically contentious issues. It will be able to do so only by thoughtful consideration of the larger questions at stake, rather than responding in an ad hoc fashion to issues as they arrive;

(3) *Caring for the Earth* explicitly called for the further development of principles to clarify the relationships among human obligations, human rights, and the rights of nature in order to help resolve any conflicts.

The proposed report on ethical principles will complement the IUCN policy guidelines on sustainable use of wild species, which we have been drafting for the IUCN Council. We expect the report will address the following questions:

(1) Is it desirable or possible to have a world ethic concerning our relations with wild species, or should such matters be left to each society?

(2) If it is desirable and possible to have a world ethic, should it cover all, or just some, of the ways people can affect wild species: killing wild species; removing or extracting a product from live wild species; keeping wild species in captivity, including transporting them; affecting wild species in the course of using them; and affecting wild species by removing or reducing their habitat?

(3) What globally applicable principles apply to our treatment of wild species in all or any of the ways listed above? And what objective welfare criteria apply?

(4) What conditional principles apply? In other words, when should the interests of wild species prevail over human interests or vice versa?

(5) Are all species equal, or do some require

Ted Trzyna: We're responding to an urgent political need here. I'm on the IUCN Council, and this is taking up an inordinate amount of time at the Council and throughout IUCN's work. I was in southern Africa in late 1992, and I had a number of things on my agenda that I was unable to pursue because of the number of people who wanted to talk about the trophy-hunting issue which surrounds (mainly) elephants in Zimbabwe and South Africa. I think it's important that we respond to this request and do the very best we can with the time we have available.

Mr. Linzey: It seems to me that whether animals - sentient, living creatures - can be classed as "sustainable" or "renewable" resources seems to me the question, which is already answered. Is this really an open-ended inquiry?

Mr. Prescott-Allen: IUCN is extremely heterogeneous, and what *Caring for the Earth* does is attempt to reflect a somewhat fragile and inchoate consensus among these highly heterogeneous non-monolithic organizations. My personal role, along with that of Dave Munro, in drafting *Caring for the Earth* was not to express my own viewpoint, but simply to act as a sponge or a buffer and receive the clubs and daggers of many of these constituents. I think Ron Engel, through his experience with the IUCN Ethics Working Group, is also used to taking many hostile opinions and trying to weigh them and consider them and provide some kind of elimination.

Mr. Engel: This is also where Linzey's distinction between vision and strategy might be quite useful. Because we're talking about a political process here that's ethically informed.

Ms. Cohen: Why, when we talk about biodiversity, hasn't anyone brought up the subject of overpopulation? Encroachment on habitats by man is the most dramatic, tragic source of loss of biodiversity. It's so overwhelmingly dangerous that not to talk about it is irresponsible.

Mr. Hassan: The good news is that the South did realize, at Rio, the dimensions of the population problem. The bad news, however, is that while the South might realize that it's not such a good thing to have too many children, we need measures such as poverty alleviation, electrification, and economic opportunities for women. These are the three main areas that we have found to be extremely important to reduce high fertility rates.

4. *The Practice of Ecological Citizenship*

Ms. Ruether: One important place where ecological citizenship and an alternative paradigm of development is being practiced today, and which we can build on, and draw moral guidance from, is among the poor women of countries like Nicaragua, who initiate all kinds of ecologically and socially beneficial survival projects.

One is the re-invention of natural medicine when there are no longer hospitals, pharmacies, or health centers, as in Nicaragua. You start teaching women to re-discover the stuff that their grandmothers knew about how to make basic medicines for ordinary diseases from local roots and plants. The women have to learn how to find the plants, and if they're no longer growing in the area, how to start local natural-medicine gardens.

Another major thing is giving people (women, predominantly) education on small kitchen gardens. A third, more general area, of assistance comes from very helpful people living very simply with the local people and farmers to do reforestation. There's a tremendous drought in the area primarily due to the stripping of the forest. One of the projects that's being worked on is called sylvan agriculture (forest agriculture), which shows that you can combine farming and forestry - in other words, that you can start reforestation with a certain patch of trees that can also be used as forage for animals; also simply teaching people how to use agriculture wastes to renew the soil. These kinds of small, alternative agricultural projects are being promoted.

Family planning obviously is another major area, and both dominant Catholicism and domi-

nant fundamentalist Protestantism in Nicaragua are equally disastrous. The Catholics say it's against the natural law, the Protestants say it's against the will of God (and they're probably competing for population with the Catholics at this point). And we're not even talking about abortion; we're talking about birth control. And so, again, it's these women's centers which are offering family planning help and advice, but they have to fight both against the dominant religious messages and, to a large extent, against the macho culture, which is equally hostile to birth control.

Mr. Hales: I'm involved in advancing democratic ecological citizenship in metropolitan regions, specifically, the Chicago Regional Planning Project.

The question that some of us are trying to deal with is how people can control their own lives in a metropolitan context dominated by a technology that is beyond the control of our legal system and our ethical system. And some of us are looking for practical suggestions as to how to re-establish that control, how to empower citizen's lives again, and what it means to be an environmentally and socially responsible citizen in such a strange environment.

Mr. Donnelly: Part of the ideal we have in putting together this Chicago Regional Planning Project is that it will be both theoretical and practical - that it will help promote a coordinated development into the twenty-first century with a dominant concern for environmental and ecological matters in open spaces, along with political and democratic citizenship. We will look at such issues as the dominant economic paradigms and try to understand what's happening between different regions (urban, suburban, and rural), and the limitations of their interactions.

We are particularly interested in breaking down conceptions of "we" against "them," the urbans against the suburbans against the rurals.

Naomi Swinton: I am here representing ASEED

(Action for Solidarity, Equality, Environmental Development), which is an international youth initiative following up the Earth Summit. Our main objectives include connecting and sustaining national and multinational youth networks on the global level; sharing and exchanging information and analysis about environment and development issues; recruiting new generations of young leaders to address global issues and develop a collective analysis; strengthening and supporting regional hubs in international networking and organizing; forging partnerships between networks - youth networks in different continents - through exchanges and campaigns; developing youth analysis strategies that combat destructive trends from the local level upward; and facilitating continental, multiregional, and international youth campaigns.

We got started at one of the prepcoms. We participated as observers in the Earth Summit process, spoke to plenaries, had demonstrations. It was hard for us to determine the most useful thing to do when confronted with something like an Earth Summit. Do you go for negotiating all the way or do you really try for some rowdiness to express your frustration, especially when people continue to talk about doing this for the young people or doing this for future generations. At the same time, we were very gratified when a journalist from *Third World Resurgence*, which is a publication put out by the Third World Network in Malaysia, noted that the emergence of a network of dynamic youth leaders across the world through the UNCED process may well be one of the most important positive legacies of the UN Summit.

Over the long term, we want to work together for our common agendas. We have a regional hub on each continent, and we would like to strengthen our capacity to communicate with each other and to carry out these broad objectives that we have. So for the next year, we'll be in "organizational flux," trying to get fax machines and computers to students in Kenya and Latin America and in all different countries around the world.

It's very important that young people be in this

process because we have a great diversity of experience. The youth sector is continually getting older and moving into the same kinds of positions that you have, and we need extensive training and extensive experience in order to start addressing these environmental problems more effectively.

In terms of the relationship to IUCN and how young people can be more involved - I first want to comment that the United Church of Christ report on toxic wastes and racial justice has been very important, I think, to the young people around the world. Through our network, I disseminated that to people from forty different countries, and I want to let you know that these documents that are coming out of the church-based movement are very important in terms of education - in terms of helping us to make links between issues. So, I would encourage IUCN and other organizations to continue to produce those kind of documents; just make them available to young people in schools.

I would also like to speak to the issue of IUCN designing new initiatives. I would encourage you not so much to design initiatives but to fund already existing initiatives and to support ones that you see emerging in local grassroots contexts because I think it would be easier for you to work with young people who are already engaged in their own organizations rather than trying to recruit young people into your organizations which are already established. For young people around international environmental issues, I think the most difficulty we have is gaining access to information, access to funding, just access to meetings like this. These are all very important parts of actually carrying out these ethics on environment.

Mr. Trzyna: I want to say a few words about the IUCN Commission on Environmental Strategy and Planning (CESP) because the Ethics Working Group, although it is an intercommission activity, and involves all six IUCN commissions, is situated within CESP.

We work to improve policy-making and policy implementation for conservation and sustainable development, and the strategies, tools, and social

processes that are needed to do so. We have about 260 members in 68 countries. They come from a whole variety of disciplines and professions, ranging from nuclear physics to biology to sociology and anthropology, planning, policy analysis, engineering, agriculture - many different fields. Writers, politicians. It's a good mixture of thoughtful practitioners and practical-minded scholars. Aside from the Ethics Working Group, there are working groups on strategies for sustainability, tools for sustainability, and landscape conservation, and smaller units working on population and environment, business and the environment, conservation corps, and measuring progress toward sustainability.

Aside from its official work program, CESP operates as a kind of international fellowship of professionals who share common values and goals; a lot of communication goes on among them that does not necessarily relate to IUCN in a formal way, for example, circulation of draft proposals and articles, collaboration on books and conferences, recruiting the right people for consultancies. The Commission dates back to the late 1950s. It has had several different names, but from the beginning it has been the focal point for discussion of social and methodological issues within IUCN, a community dominated by biologists and a scientific ethos. One of CESP's most important roles is simply to promote the idea that conservationists are much more likely to succeed if they pay greater attention to the social and political process or "how" of conservation.

I see the ethics work that we have been discussing at this workshop not as something separate but as an integral part of what CESP and IUCN as a whole are doing to address the social side of conservation and sustainable development. And there are some interesting opportunities for interaction between the Ethics Working Group and some of the other things going on in the Commission. In particular, we can offer opportunities to explore the ethics of ecological citizenship in local contexts in different parts of the world. Rather than scattering its limited resources, CESP has tried to concentrate its activities and build re-

relationships with people and organizations in a few regions: Central America, South Asia, Southern Africa. We want to take a few countries and certain areas within them, work there over time, monitor what is happening, look at successes and failures, and feed back what we learn into IUCN and the conservation community generally. We have started with two such areas: a very poor and badly degraded area of Zimbabwe, the Save Valley; and a small area on the Caribbean side of Costa Rica, the Talamanca Coast, where there are pressures from tourism and agriculture and interesting dynamics among tribal, Afro-Caribbean, and Hispanic people. We've held meetings in both these areas and hope to continue working in them in cooperation with the local IUCN offices. A third possibility is a location in the Indian Himalayas. CESP has good networks in all three countries.

In addition, the Ethics Working Group is able to draw on CESP members expert in areas - such as political theory, social learning, and population policy - that relate to aspects of its program.

One more point: CESP's newsletter, *Environmental Strategy*, is being expanded and is now being sent to all IUCN member organizations as well as the Commission network - in all, a circulation of twelve hundred that reaches the world's top conservation leadership. The Ethics Working Group will need a detailed newsletter for its own network, and it can depend on the *IUCN Bulletin* for an occasional piece on ethics, but it should look on *Environmental Strategy* as an intermediate vehicle for engaging the rest of IUCN in its program - and building understanding and political support for its important work.

I'm excited by what the Ethics Working Group is doing, and I'm looking forward to working closely with you.

5. *Environment and Development Ethics*

Mr. Rolston: Ethics is not a word that belongs to philosophers exclusively. I'm glad when anybody uses the word "ethics." But ethics is also a discipline within philosophy as well as in theology. In

this sense, thinking more of ethics as a portion of philosophy, there were long periods of time when many thought that there wasn't any ethical relationship to the natural world; that ethics was only a matter of relationship between human beings. At the International Society for Environmental Ethics, we have been interested in getting philosophers to inquire into something that maybe a lot of people knew all along; namely, that there are such things as ethical relationships to nonhumans.

We founded the International Society about three years ago, and we try to be something of a clearinghouse for philosophers or for people who want to follow what's going on among philosophers. We did go to Rio and to the pre-conference held further down in Brazil (we were one of the sponsors), where we investigated the role of the university in solving the environmental crisis. We are a modestly important organization that tries to keep philosophers attuned. Five hundred members might sound small, but let's remember that the people who are in it are largely teaching philosophy, so they're teaching some serious numbers of students. There seem to be about two hundred classes in the United States that deal with environmental ethics and are taught by philosophers. And we have now arrived at a serious discipline within what's generally called "applied ethics." I would predict that two out of three of the new anthologies that come out in applied ethics will have a section on the environment or on animal welfare, or something of that sort. We had a glorious number of anthologies in environmental philosophy appear in 1992 by the best presses in the country, for example.

Mr. Goulet: The International Development Ethics Association (IDEA) is a professional association of ethicists who come from three different streams of ethics. One is the doctrinaire, Marxist, socialist stream that finally discovered that you may need to take some look at reality, even if you have the right questions, before you have the right answers. Another stream was a Central American, Roman Catholic, social doctrine stream inter-

ested in justice and equity. It suggested that one needs to look at the real dynamisms and workings of the way economic systems and political organizations work. The third stream is a mainstream, conventional American approach to positivistic philosophy that belatedly came from the stand that you really can't do philosophy if you want to separate it from value judgments and look at value conflicts.

We spoke earlier of the need for a "trenchant social analysis" to undergird a world ethic. I would like to suggest that the field of development ethics helps meet that need. Development is not primarily an economic problem dealing with allocation of resources according to priority plan targeting to generate growth, etc. Nor is it primarily a technological problem. Nor is it even primarily a political problem, about manifesting political will to just get it done. Development usually poses very ancient ethical questions about the good life, particularly the relationship between "having" and "being" good (having goods and being good) and the foundations of justice in society. Or, if you will, the kind of issues Aristotle used to talk about, such as political friendship. In more contemporary terms, Ivan Illich speaks of conviviality as the cement that gives people a stake in living together in a polity. So that's a second kind of question.

The third question is the criteria for adopting the proper stance towards nature. What makes these ancient ethical questions properly developmental and modern is the whole array of new conditions: massive scale, multiple interdependencies, the specialization of tasks, and the ever-shortening time lag between the moment when changes are either imposed or proposed to human societies and the moment these societies must formulate their response to the proposed (or imposed) changes.

I study value conflicts in the development process. In 1970, all the important international development organizations, from the World Bank to the Organization for Economic Cooperation and Development (OECD), commissioned evaluative reports by independent analysts to assess the first

development decade, which was promulgated by the UN in 1960. It was never meant to be the first development decade; it was meant to be the one and only development decade, on the assumption that if you could mobilize and marshal effort to bring aid and capital on the model of the Marshall Plan, then most less-developed countries would catch up and take off and achieve self-sustained economic growth. "Self-sustained" was the magic word then.

All of the reports - the Pearson report done for the World Bank, the Peterson report done for the U.S. government, the Tinbergen report done for the European Community, and a whole host of others - concurred in the judgment that, after twenty-five years of systematic resource transfers and investment stimuli, development defined as achieving the capacity for self-sustained economic growth in national societies had not happened in ninety percent of the cases. In the few places where it had happened, there was some aggregate growth, but there was a widening gap and widening disparities in the distribution of who got the benefits of this growth. Everyone says that we need alternative development strategies, that, instead of placing a premium on aggregate growth, we should place a premium on meeting the basic needs, particularly of the poorest. Even in 1973, Robert McNamara, in his capacity as president of the World Bank, said the most important thing in development is to meet the basic needs of the poorest forty percent. Two years after that, the then-president of Brazil, General Medici, upon being queried by a reporter and in a moment of unaccustomed candor, said, "Ah, yes, the Brazilian economic miracle, four years in a row of eleven percent aggregate growth. It's very good for the national economy, it's terrible for the Brazilian people." This in frank acknowledgment that growth had been achieved at the price of political dictatorship, enormous repression, censorship, and basically bankrupting the indigenous small and medium industry.

There was something wrong with that model, paradigm, and strategy of development. Instead of aggregate growth, what you want is, basically,

meeting human needs. Instead of just the most efficient competitiveness, what you want is a kind of development and investment strategy that creates jobs. Even Gandhi, eighty years ago, had said "I'm in favor of production by the masses, not mass production," because mass production expels livelihoods from the masses. Production by the masses builds on their indigenous knowledge; it is development in place and in ways that don't shatter traditional networks of solidarity (for example, extended family or burial societies).

To summarize, what development must do is not strive for maximum aggregate economic growth measured by a highly reductionist standard, which is monetary value of GNP, but basic human needs in ways that are job-creating and de-centralized. You don't uncritically promote the economies of large scale, but you also factor in the diseconomies of scale. You also need participatory decision-making, and collaborative implementation of the affected populace.

The World Bank now engages in "beneficiary assessment," involving the putative beneficiaries of development projects and programs in assessing their desirability even before deciding on projects. That was not possible thirty years ago. And now the two new dimensions that have been brought into the development debate are environmental sustainability and cultural diversity. But, I argue, since 1970 we've had many successful alternative development strategies which are basic-needs centered, people-participatory, and environmentally respectful - all in micro-small scale activities. Meanwhile, macro-developmental planning continues to function on the vitiated model of economic and technical imperialism. So that's the domain in which we're working. Sustainability is only one of six component elements of authentic development: material improvement, social improvement, political improvement, defense of cultural diversity, environmental sustainability, and the full-life paradigm, or spiritual well-being or openness to transcendence. We need new measures and indicators of development that are not reductionist, as also new accounting systems so that depletion of non-

renewable resources or poisoning of the environment is not tallied in the GNP as a revenue but as an expenditure.

Ms. Ruether: First of all, I want to just pronounce the word "ecofeminism," since that's the area that I've been working in, specifically in my recent book, *Gaia and God: An Ecofeminist Theology of Earth Healing*. Basically, ecofeminism has emerged as an effort to reflect on the interconnections between the domination of women and the domination of nature, and it has taken two trajectories: one is the kind of cultural-symbolic religious and cultural histories which have interfaced spirit-matter, male-female, human-nature, and so on. You can trace that through a whole variety of cultural patterns that have had that kind of cultural-symbolic kind of dimension. A lot of Western ecofeminism has concentrated more on that kind of symbolic dimension, and the need for an alternate consciousness, and so on. I'm very concerned that ecofeminism not focus only on this kind of symbolic domination of women and nature but also work on the second trajectory, and that is to look at the socioeconomic underpinnings of where women are, in terms of social location across class, race, and so on. And what that means in terms of the particular costs that are loaded onto women and children.

I've found particularly exciting some of the ecofeminist reflection that has emerged in the third-world context, especially Vandana Shiva's book, *Staying Alive*. It is an excellent critique of modern science and development as a Western ideology, and in terms of the social cost to poor people and women in India.

PART IV

Promoting a World Ethic for Living Sustainably: An Agenda for Collaborative Work

Ron Engel presented four goals that would promote the ethic for living sustainably, based on Chapter 2 of Caring for the Earth. These are:

- Goal 1: Elaborate the fundamental principles of a world ethic for living sustainably;*
- Goal 2: Help build an international movement committed to the pursuit of ecological citizenship;*
- Goal 3: Promote ethics for living sustainably in all sectors of society and regions of the world;*
- Goal 4: Respect and nurture the ethical systems of indigenous peoples.*

He also identified nineteen activities that would contribute to the achievement of the goals. These activities were generated by previous work in IUCN and the ethics area and were also representative of the people at the workshop.

Mr. Engel: What we need is a framework for thinking about varieties of activities that can be done by the working group within IUCN, but also could be done in collaborative fashion with others outside of our overall effort. We'll use these nineteen activities as a starting place for discussion, then break into small groups to specify the steps that need to be taken to accomplish the activities we decide upon for the foreseeable future. We also need to know the resources that would be needed to fulfill that particular activity's goal. This would constitute the work plan for the series of recommendations coming out of this workshop with regard to future work in ethics within IUCN and its partner organizations.

We should be thinking in terms of things that can be done primarily by IUCN, and of other activities that could be done in a much larger community, but which would have IUCN's blessing,

support, and help. IUCN provides a wonderful world forum for the pursuit of many of the things that many of us hold dear, but it cannot be the exclusive forum, and it certainly does not have the resources to support them to the level that they need to be supported. So my thought was that we would try to create a larger network of organizations and projects.

Ms. Prescott-Allen: When we look at the four goals you've presented, they really boil down to two: the first being an elaboration of principles, methodology, procedures, codes of ethics for living sustainably; and the second is basically the promotion of what you've developed in goal one. Therefore, automatically, many of those activities fall into one of those two goal categories, which might make our job of sifting through all nineteen a bit easier.

Mr. Engel: That's very helpful, as long as we understand that the promotion and the elaboration should go in tandem. They're mutually reinforcing and informing activities, which means that in each of the activities we pursue, promotion and elaboration should not be disconnected from one another.

Mr. Goulet: There are two things we are trying to achieve: a better formulation of the content of the ethic and the implementation of the ethic. But, as I see it, ethicists don't implement. Ethicists educate, advise, counsel, and inspire - they don't implement in the sense of making decisions, carrying out projects, implementing actions.

This suggests to me that we need to identify the implementers already engaged in environmental arenas and get them involved. We could use as

our model corporations that have gotten ethicists to be corporate vice-presidents for corporate responsibility, or social responsibility (such as Ben and Jerry's Ice Cream). A lawyer can theorize and then go out and practice law. Industrialists or foresters can theorize and then practice their craft. But the arena of implementation of ethicists is still that of education and concept clarification - that is not insignificant, but I think we understand that we are not going to get an ethic implemented by the ethicists themselves. It is implemented by businesses, by governments, by tree-cutters, by fish-cleaners, etc. And that's why we have to get into those areas and include those people in what we're trying to do.

Participants discussed the activities, deleted some, combined some, and ultimately prioritized the remaining list. As a result of that ranking, five Action Groups were formed to discuss strategies and recommendations for their particular activity. What follows is a summary report from each of the groups.

Action Group 1: Elaborate the fundamental principles of ethics for living sustainably

Leader: Steven Rockefeller

Other participants: Ron Engel, Denis Goulet, Richard McNeil, Scott Slocombe

In order to build a vision, we first have to create an organizing committee that would have as its responsibility getting this whole project launched and fully organized. The next major step and part of the task of this committee would be to identify an institutional base for this project. This action group recommends that the institutional base be composed of a small network of several Environmental Ethics Centers located in different areas of the world, so that the limitations of any one location may be compensated for by the others. We expect there will be a good deal of necessary background research to be done and supporting material to be collected. It will involve a lot of work over an extended period.

Then there is funding and the task of raising

the money to support this over an extended period. The group saw a number of deadlines that should be addressed: (1) a progress report should be presented to the IUCN General Assembly meeting in January 1994; (2) the Ethics Working Group needs to be in dialogue with the team working on the Covenant; (3) the Working Group should aim for a vision statement that would be part of all the activities that will go on in the year 2000.

The Working Group also has to work out a process and methodology for accomplishing all of this. A significant part of the methodology needs to be the recognition that this must be a people's vision; it can't be just the vision of a group of academics, and it can't just be a vision that is perceived by people as very abstract. This group recommends forming a multi-disciplinary team, going out into the field, with the possibility of spending an extended period of time with an indigenous community and other groups. We have to be sure that these principles are grounded in the development challenges and tasks that face people daily.

Action Group 2: Work with the IUCN Commission on Environmental Law on the ethical principles informing the draft International Covenant on Environment and Development

Leader: Parvez Hassan

Other participants: R.J. Berry, David Munro

Mr. Hassan presented a draft of the International Covenant on Environment and Development. The action group proposed that members of the Ethics Working Group read the draft and forward their comments to Dr. Hassan. From the respondents, Dr. Hassan will form an ethics group which could then interface with a subgroup of the IUCN Commission on Environmental Law. Through this process, the IUCN Ethics Working Group would have a direct influence on the final draft of the Covenant.

According to Mr. Hassan, the Covenant "should be available to the international community by 1994 at the latest, so when the United Na-

tions celebrates its fiftieth year, those that have dreamed of having a world charter by that year should have this particular draft to consider for adoption." The adoption process could take many years. Nonetheless, the Covenant may be presented as a document for discussion and negotiation to serve the international community.

Action Group 3: Collaborate with programs, such as Ecology, Justice, and Faith, seeking to transform theological education to meet the environmental challenge

Leader: Dieter Hessel

Other participants: Andrew Linzey, Joan Montagnes, Rosemary Radford Ruether

This action group noted that religious communities and higher educational institutions of theology and religion are beginning to show more concern for the environmental crisis, even as they remain ambivalent about the response they should make to it. Concrete evidence of positive movement in religious thought is evident in a rapidly growing literature of theological writings and educational resources that connect faith with ecological responsibility linked with social justice.

Quality examples of theological and ethical reflection on "eco-justice" over three decades are identified and assessed in the definitive annotated bibliography, *Ecology, Justice and Christian Faith*, being edited by Ron and Joan Engel with Peter Bakken for publication by Greenwood Press in 1994. One promising strategy for introducing more religious leaders to an ethic for living sustainably is to circulate the published bibliography and a summary of *Caring for the Earth* to teachers of theology and leaders of religious organizations. IUCN subsidy of this would be salutary.

A second, related strategy is to provide some leadership as well as matching funds for seminars that introduce the world ethic to those who lead religious thought and action. In North America, the IUCN Ethics Working Group has developed a collaborative relationship with the Program on Ecology, Justice, and Faith directed by Dieter Hessel, and the Center for Respect of Life and

Environment directed by Richard Clugston. In May 1993, these two organizations convened a major working conference on "Theological Education to Meet the Environmental Challenge," and are helping to plan regional follow-up events designed to retool professors, students, and religious leaders. Explicit attention to an ethic of just and sustainable living is a feature of this process. (Concern to be "humane" toward otherkind is built into this endeavor.) A similar strategy is possible on other continents, particularly Europe. (The strategic significance of encouraging Northern Hemisphere intellectuals and activists to adopt an ethic for living sustainably should be apparent, since unsustainable patterns of living correlate directly with affluence and concentrated power.)

A third strategy, building on the other two, is to disseminate widely - i.e., to find ways to build quality thinking about ethics of sustainable development sufficiently into publications that are beamed to theological teachers, students and religious leaders. The leaders of the projects described in the preceding strategy are also editing a book on *Eco-Justice Education in Theology and Religion*, which will incorporate an article by Steven Rockefeller that identifies the roots and emphases of the world ethic. The same publication will also give guidance on how to "green" an educational institution. Participants in the IUCN working group are also encouraging the World Council of Churches as well as regional ecumenical and interfaith structures to connect their discussion of justice, peace, and integrity of creation with an ethic of living sustainably. Beyond that, short writeups of the ethic, underscoring its spiritual significance, should be made available to religious and educational periodicals all over the world, through methods subsidized by IUCN, WWF, and UNEP.

The immediate hazard being confronted in these strategies is that without quality resource development and instruction, environmental challenges and ways to live sustainably both will be treated superficially in religious and other culture-shaping institutions. Without it, few seminaries,

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r religious organizations attention to the sources mental degradation or to

institutional commitment to embody and advocate just, sustainable community life. As was apparent in the relatively unfocused discussion of a general world ethic at the recent Parliament of the World's Religions, the subject is certainly timely - it's the *kairos* of the 1990s - and there is a spiritual hunger, as well as political need, for ethical coherence to speak to the crisis of unsustainable human living on a more crowded planet.

Action Group 4: Collaborate with the IUCN Species Survival Commission's Specialist Group on Sustainable Use of Wild Species to develop and promulgate a set of ethical principles for uses of wild species

Leader: Robert Presco
Other participants: Str
Hales, Christine Pres
Holmes Rolston III

This action group focuses on the IUCN Species Survival Commission's "Ethical Principles for the Sustainable Use of Wild Species." Over the two-day workshop, some members will develop a detailed work

Action Group 5: Communicate with the community
Leader: Ted Trzyna
Other Participants: M
Duffy, Julie Roelof, I

The Ethics Working Commission will be based in one office to communicate and participate in existing networks such as Egg, ASEED, Resurgence. WWF's Conservation Programs has received funding for its projects. While *The New Yorker's* readership list is m

collaboration with WWF. WWF International will be featuring education in the March 1994 issue of *WWF News*, and Ann Duffy will ensure that a piece on ethics is included as well.

ASEED's publication, *Seedlings*, can include reports of Ethics Working Group activities.

The IUCN Commission for Environmental Strategy and Planning newsletter, *Environmental Strategy*, reaches twelve hundred members and the *IUCN Bulletin* reaches a much larger audience. Books may be published through Ted Trzyna's institute in California and through commercial publishers.

The possibility of the Ethics Working Group linking into other networks throughout the world needs to be explored. Television, film, and video production distribution services should be investigated. WWF has a television production-distribution service based in the Netherlands, and its services may be shared in activities where WWF is a partner.

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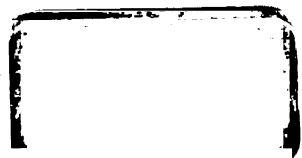
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the communications wing of the group could be to create a direct link with other ethics organizations and to provide a forum for them. Each subgroup of the Ethics Working Commission should be concerned in some way with the communication of its work.

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