

The Ethic of Jordan_2011 DRAFT

FOUNDATIONS

1. Ethics = common ground: concern for individual/community/environment; compassion and respect for all life
2. Water = life, identity
3. Islam = basis for ethics
4. Culture= is a complementary source of ethics in the Arab world
5. Our ancestors had an efficient way to conserving resources and they lived in harmony with their environment. For example, the term “Hima” means reserve and it was used in the early establishment of Jordan to reserve the diverse ecosystem of Jordan.
6. Islam teaches that Allah (or God) is the master, the creator and possessor of nature.
7. Human is a trustee, witness and a steward; responsibility of humans “Trustee, Witness & Khalifa”
8. Everything in the natural world is a sign (ayah) of God.
9. Everything in the Universe is in a state of Prayers.
10. The role of human is to utilize nature for the good (opposite of fassad).
11. We are global citizens in a state whose actions have local, regional and international implications
12. We come together in a spirit of self-reflection and critical loyalty, open and willing to learn from others; Sharing and creating knowledge— “Sight & Insight”
13. Environmental protection is a sine qua non to all areas of human welfare, health, economy and society and therefore involves all sectors of Jordan: tourism, transportation, industry, agriculture, education, foreign policy...
14. The promotion of peace sometimes has harmful consequences: open borders, immigration and refugees increase population and put a further strain on water resources.
15. The loss of water is the loss of life, of culture... can no longer teach our children to swim at Azraq Oasis
16. Touching, seeing nature expands one’s circle of care and compassion
17. Water management is a sensitive political issue specifically when resources are scarce and countries placed in the downstream of rivers and water sources are often get minimal share of water.
18. Celebration of diversity and adding value to life:

وَمَا يَسْتَوِي الْبَحْرَانِ هَذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ وَهَذَا مِلْحٌ أُجَاجٌ وَمَنْ كُلَّ تَاكُلُونَ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُونَ حَلِيَّةً تُلْبَسُونَهَا وَتَرَى الْفَلَكَ فِيهِ
مَوَازِرَ لِلْبَيْعَةِ مِنَ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ
Q.35:12

VALUES

1. Generational knowledge sharing = the wisdom of the adult, the hope of the youth
2. Youth = their viewpoints, their strength as one and as many, their potential if given the opportunity, their innocence, their good nature
3. Fairness and justice
4. Transparency
5. Long term thinking
6. Systems thinking = Qu’ran: Everything is created by measure and order and everything is interdependent with everything else.
7. Sense of community and love of land is instilled from the feeling of responsibility towards the community of live and striving to protect it.
8. Big picture thinking, without losing the detail
9. Economic empowerment through alternative, sustainable sources of employment
10. Energy independence through the promotion and development of solar and wind power

PRINCIPLES

Protection, Conservation and Responsible Consumption

1. Conservation:
Q.26:183 وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ
2. The role of human is to limit and control pollution (Fasaad)
3. Wise Consumption:
Q.7:31 يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ
4. All users of Jordan’s over-subscribed water resources (surface and ground water) have an ethical duty to conserve water to the maximum level practically feasible.
5. Environmental conservation should be a cradle-to-cradle concept.

6. As Jordan is a water scarce country, the agricultural sector should transition away from the exportation and production of water-intensive agriculture.
7. The right to develop must be reconciled with the duty to protect the environment (the principle of sustainable development).
8. The only reason for a zoo is education/conservation.

Governance, Participation and Social Responsibility

9. Do not harm or cause harm to others: ”لا ضرر ولا ضرار“
10. In its duty to protect the general welfare, the government should promote an environmental awareness campaign so that citizens are aware of the water scarcity issues and they can act more responsibly as individuals and as decision-makers.
11. Social Responsibility:
مَا أَقَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلرَّسُولِ وَلِلَّذِينَ كَفَرُوا مِنَ الْقُرَى الْحَقُّ أَنْ يُخَالِفُوا بِرِءَايَةِ رَسُولِهِمْ مَا أَلَى اللَّهُ عَلَيْهِمُ مِنَ الْبُيُوتِ وَالْآبِيَاءِ وَالْأَقْرَبِينَ وَلِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ Q.59:7
12. For public health, and in order to be active informed citizens, the government and industries should promote transparency on their activities that are/could be harmful to the environment, this includes requiring Environmental Impact Statements prior to major projects and monitoring the actions afterward (the principle of continuity).
13. All affected parties – women, minorities, Bedouins, refugees – must have a voice in decision-making that has the potential to affect their lives and their future (procedural and substantive due process).
14. Environmental education and ethics should be incorporated into the formal and non-formal curriculum of schools and taught in a contextualized way to promote action in the local community. Youth and children should be the eco-monitors of their environment to ensure that it is preserved for them and the future generation.

Balance, Equity and Sharing of Resources

15. Balance: قُلْ جَاءَ الْوَحْيَ بِالْحَقِّ وَالَّذِي يَنْزِلُ مِنَ السَّمَاءِ مَاءً فَتُصْفَىٰ بِهِ ثَمَرَاتُ نَخْلٍ بَلَدَّةٍ بِه فَانشُرْنَا بِعَقْدَرٍ مَاءَ السَّمَاءِ مِنْ تَزَلُّ وَالَّذِي Q.43:11
16. Everything is in balance (mawzoon)
17. For water disputes, principles of fair distributive justice should guide future allocation. Note that distributive justice does not mean equal allocation, but rather determines why some get more water than others.
18. Current generations have the responsibility to protect the rights of future generations to clean, safe drinking water.
19. Respect to all community of life (Tasbeeh): it is unethical to intentionally abuse or neglect any animal.
20. As water becomes scarcer, the prices will go up, hurting small farmers and allowing unfair advantages to large agri-businesses.

Comity

21. Water scarcity provides an opportunity for local, regional and international cooperation.
22. In the spirit of musalaha, we must be able to forgive and move forward, without blame or guilt.
23. In developing our animal welfare policies, we need to learn from other countries.

RECOMMENDATIONS

1. Jordan needs to develop a water management plan for future allocation that involves all stakeholders and determines a fair water allocation, with guidance from customary international law and the practice of other states.
2. Jordan is a small country: we know the users and we know the abusers. Policy makers should demand an equitable and just distribution of our scarce water supplies.
3. Jordan is surrounded by several countries and equal distribution of water resources is an obligation for all countries to ensure social justice.
4. Jordan needs to build upon the Amman-Chicago sister city connection to share knowledge on urban conservation efforts, such as Chicago Wilderness and the Environment, Culture and Conservation Division of the Chicago Field Museum. For example, in Chicago, all government buildings must now have green roofs.
5. The youth should be targeted for environmental education, ethics and conservation programs and green job opportunities to raise the consciousness of youth towards their local environment in order to make them take a more active role in protecting their environment and becoming citizen monitors to protect their natural resources.
6. The Green Plan in Amman needs to target city planning, hotel, industry and factory policies, and employment programs.
7. When Jordan revisits their environmental laws, they are advised to consult the work of the Biosphere Ethics Initiative, including the Ethic of Jordan and the Keeping Nature Alive comparative law research.

8. As responsible members of the community, industries and corporations need to provide public reports on their corporate social responsibility programs and strive towards producing sustainability reports.
9. Policies needs to focus on the positive contribution of industries and special benefits needs to be set-aside to those industries that are considered as role models”
10. Promote energy independence by supporting solar and wind technology.
11. Explore examples of sustainable living in history and in other countries, such as the ancient water harvesting techniques of the Nabataeans.
12. Develop a water-focused climate change action plan.
13. The environmental conservation movement need to build stronger relationships with journalists.
14. Nature therapy is a proven method to help kids with disabilities, and should be promoted for all youth in Jordan.
15. The Jordan Botanical Garden and the nature reserve of the RSCN should be celebrated as a source of green learning and living, as well as a key to understanding Jordan’s rich biodiversity.
16. Jordan should continue to develop the “Jordan Red List of Endangered Species.”
17. An ethics forum needs to be made available to hear local, diverse voices.
18. Tours similar to the Jordan Relato need to be offered to local citizens and decision-makers so that they can see what is being done to their country.