



The Center for U.S.-China Arts Exchange



Center for Humans and Nature
North American Global Responsibilities Program

SYMPOSIUM REPORT
4th Annual Keeping Nature Alive Symposium:
Drafting the Biosphere Ethics Project’s Code of Ethics for Biodiversity Conservation
15-20 September 2009

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INTRODUCTION

The Keeping Nature Alive Symposium

There is a need for action on the global scale to address the myriad global sustainability crises. To this end, the North American Global Responsibilities Program of the Center for Humans and Nature (CHN) (www.humansandnature.com) annually convenes cross-disciplinary leaders from around the world to build local and international alliances to address pragmatic, locally prevalent, globally relevant issues in conservation ethics. Previous meetings have focused on the Earth Charter; the origination and progression of a code of ethics for biodiversity conservation; and the Chicago Wilderness Consortium as a regional case study for conservation ethics.

“Keeping Nature Alive” is an extension of the philosophy of CHN founder Strachan Donnelley (1942-2008), based on the readings of philosopher Alfred North Whitehead. Whitehead viewed nature alive as opposed to nature lifeless and asked people to revel in the mystery instead of adhering to dogmatic certainty.

The subject of this report, and the theme of the 4th Annual Keeping Nature Alive Symposium, held 15-20 September 2009 at Windblown Hill, Libertyville, Illinois, is “Drafting the Biosphere Ethics Project’s Code of Ethics for Biodiversity Conservation.” The aims of the meeting were to continue the development of the living work of the Biosphere Ethics Project, now known formally as the Biosphere Ethics Initiative (BEI).

The Biosphere Ethics Initiative

The Biosphere Ethics Initiative originated in 2004 from Resolution 3.020, presented and adopted at the 3rd International Union for the Conservation of Nature (IUCN) World Conservation Congress. The Resolution, drafted by the IUCN Comité français, asked that the Ethics Specialist Group (ESG) of the IUCN Commission on Environmental Law (CEL) work on drafting a code of ethics for biodiversity conservation. Please see Appendix 1 for the text of the Resolution. The Ethics Specialist Group is a volunteer organization dependent upon commitments from its member organizations. The Center for Humans and Nature has been leading the BEI effort since its inception, with help from over 60 cross-disciplinary, government and non-government, partner organizations. The governance of BEI consists of four co-chairs and over 200 membership organizations and individuals. The BEI Co-Chairs are: Dr. Patrick Blandin, Professeur, Le département Hommes, natures, sociétés, Paris muséum d’Histoire naturelle (Paris, France); Kathryn Kintzele, Esq., Director, North American Global Responsibilities Program, Center for Humans and Nature (Chicago, Illinois, USA); Karla Monteiro Matos, Diretora, Departamento de Cidadania e Responsabilidade Socioambiental, Ministério do Meio Ambiente (Brasília, Brasil); and Dr. Razeena Omar, Chief Director, Integrated Coastal Management and Development, Department of Environmental Affairs & Tourism (Cape Town, South Africa).

At the same time that the Resolution to draft a code was passed, the IUCN Congress passed Resolution 3.022 to adopt the Earth Charter. Therefore, the Biosphere Ethics Initiative is fundamentally based in the social justice and conservation principles of the Earth Charter. The overarching goal of the BEI is to develop and advance a living program of practical conservation ethics, with foundational principles applicable to everyone, yet workable to be region-specific. It seeks and highlights the evolving ethics of biodiversity conservation as experienced through communities of practice and, through them, promotes ethically responsible action.

Since 2005, the BEI has held four formal Relatos and several development workshops. Relatos (from the Portuguese word, “relato”) are mutual learning experiences between members of the BEI and a particular local, regional, national or global initiative. The work of these programs informs the living BEI, and the BEI provides feedback to their ethical questions. In 2007, the Chicago Wilderness Relato highlighted the importance of local and regional alliances to address biodiversity issues. In 2008, the South African

National Parks Relato showed BEI the necessity of using conservation efforts for social upliftment, including the importance of reconciling our past harms with our present acts, or reconciliation ecology. In 2009, the BEI took part in the World Social Forum and held the Brazil's Local Agendas 21 Relato. This experience emphasized the importance of regional collaboration, and bringing everyone to the table, from giving a voice to the voiceless, to working with corporations to extend their corporate social responsibility beyond legal requirements. The fourth Relato, the Yunnan Province of China, was held during the Symposium that this report covers. The people of this fragile and unique ecosystem are working to address social, cultural and environmental problems due to unsustainable development procedures attracted to their protected areas.

THE 2009 SYMPOSIUM

Agenda and Aims

The focus of the meeting was to continue to develop the draft documents of the Biosphere Ethics Project, and in the spirit of the living program, convene the fourth Relato on the Yunnan Province of China. The Symposium opened with background presentations on the Biosphere Ethics Initiative and the current draft document. The meeting then took the shape of Roundtable discussions, intermitted by presentations on core topics, as well as the Relato process. The Roundtables included: BEI and the Earth Charter; BEI and the International Conservation Movement; BEI from the Perspective of Global Ethics and World Religions; BEI from the Perspective of Climate Change; International Cooperation for Protecting Biodiversity through Protected Areas in China; and A New Philosophy for Protected Areas. Presentations on core topics included: Governance for Integrity? A Distant but Necessary Goal; Right Relationship: Economics for a Flourishing Earth; Governance and Earth Democracy; and Humans, Nature and Democracy: Ecological Political Economy. The group also viewed a video on integrity, Jim Karr's "Salmonweb," courtesy of Laura Westra; as well as an excerpt from the film, "Journey of the Universe" with Brian Swimme, inspired by "The New Story" of Thomas Berry, courtesy of Mary Evelyn Tucker and John Grim. Participants came from across North America and the globe. Please see Appendix 2 for the Agenda and Appendix 3 for the full Participants List.

Key Themes

Prepared by Dr. Nigel Dower

Over the three days together, several key themes emerged, including:

(1) The natural world as a whole

We are concerned about the natural world as a whole, ranging from the wild through farms and woods to urban landscapes. Looking at the terms "biodiversity" and "nature", one of the advantages of the term biodiversity is that it brings out the fact that we are dealing with life in all its diversity everywhere. One of its disadvantages as a term is that it has a somewhat technical and scientific ring to it. On the other hand the term nature has the advantage of being an idea that is rather more attractive but at the same time has the feature of being used in some circles to mean that part of the natural world which is either wholly or relatively wild, that is, unmanaged. There is value in using both terms.

Ecological integrity, given its foundational role for sustainability, is also an important concept to promote. It is the standard of a condition of ecosystems that is needed for the flourishing sustainability of the Earth. It is an umbrella concept that includes ecosystem health and well-being; and the ability of ecosystems to retain their ability to deal with outside interference, sometimes referred to as ecosystem resilience. The greatest possibility and potentiality for options is fostered by the greatest possible biodiversity. Biodiversity contributes to integrity through genetic potential and also as a purveyor and locus of both relational

information and communication. The system will possess integrity if it retains the ability to continue its ongoing change and development, unconstrained by human interruptions, past or present.

(2) Integration of the biodiversity issues into the wider environmental/development framework

Commonly in discussions about biodiversity, biodiversity is treated as a separate issue from that of mainstream environmental concerns. It is important to recognise that it is closely linked to other wider concerns about sustainability and currently climate change. Destruction of biodiversity contributes to climate change and conversely the range of human activities contributing to climate change are having negative effect on ecosystems. Current international climate change negotiations are for instance one-sided because they fail to address the inter-connections. Likewise concerns about biodiversity have not been integrated enough into social economic concerns, not least because local people in their local environments are not likely to give much priority of preserving their ecosystems if their economic interests are not properly met.

(3) Dynamic tension between seeing biosphere as having an independent value and relational value

Whilst there is general agreement that the biosphere as a whole, along with particular ecosystems, species and individual living things have in some sense or other a value – to be respected, protected and where appropriate enhanced by humans – which is independent of human interests, it is also recognized that they have a relational value to human beings, in that human beings cherish, love and appreciate the natural world and these affective relationships are both a value to human beings and a source of much of the motivating energy we have to care for the natural world. Whilst different thinkers may understand these values in different ways – for instance they may disagree over whether the independent values are (all) intrinsic values or whether the relationship values are dependent on independent values – there is general agreement that the kinds of values that need promoting and commending to others are values which are opposed to the mainstream and rather narrowly defined anthropocentric or ‘utilitarian’ values according to which the natural world is simply or primarily there to be used and put a tradable economic value on.

(4) Cultural and biological diversity

There is both as parallel and interconnection between biological diversity and cultural diversity. There is a parallel in that generally speaking diversity of both kinds is to be valued and protected, and there is an interconnection insofar as one of the most effective ways in which biodiversity is protected is through the protection of cultural diversity. It is in the particular cultural traditions of most peoples – their local knowledge, their language and their beliefs – that the key to good practice resides. Cultural diversity is good in itself but it also a means to protecting biodiversity. One aspect of this is the role of local religious and spiritual beliefs. The recognition of this represents a significant move away from a dominant recent position that the keys both to effect environmental policies and to effective development lies in scientific, secular and management discourses.

(5) Different approaches to the critique of conventional economics and governance practices

We need to recognize that there are two different ways in which a critique of the mainstream economic and governance models is made. One way is to reject both paradigms as such, and argue for new conceptual tools such as ecological economics and earth democracy; but there is also recognised an alternative way of critiquing them, by arguing for significant new ways – new regulatory frameworks, new taxation regimes, new ways of giving voice to wider constituencies, the extension of economics to environmental economics where the environmental externalities are properly costed – of framing capitalism and global governance. Though this is a possible tension which was not explored, it seems reasonable to suggest that we need a mix of strategies in dealing with the real world.

(6) Parts of nature outside the scope of trade-off and off-setting

There is agreement that, however we critique the dominant growth paradigm, we need to stress the point that parts of biodiversity cannot be seen as open to trade off. For instance, it is not right that an area of wilderness or one rich in biodiversity is destroyed for commercial interest, even if there is an undertaking to return removed top soil and 'restore' an area. The question of what areas of the natural world should be subject to such limits depends of course in decision and negotiation, since, if the biosphere includes all areas of the world – unmanaged, lightly managed or heavily managed – then a line has to be drawn somewhere since humans necessarily and rightly do use, modify and trade in materials from much of the natural world. Amongst the areas which are to be subject to such protected status are areas that have sacred significance to peoples, such as sacred mountains.

(7) Need for ecological wisdom, citizenship, democracy and literacy

Linked to the need for a new ecological economics is the need for a new ecological paradigm affecting all aspects of human thought and activity. Although it was not discussed as such at the time it is clear that all these aspects are closely linked to the need for a new model of ecological education. For instance, we need ecological wisdom, where wisdom is well beyond knowledge and includes experienced based practical care for the world. We need an ecological citizenship in which citizens act as Earth trustees, and participate in appropriate forms of governance or active citizenship rather than be passive consumers. Such citizenship takes many forms -local, trans-national, global - as well as that of state citizenship. We need an ecological literacy in which people are equipped with the skills and dispositions appropriate for caring for the biosphere.

(8) The global-local interface

Care for the environment is most naturally felt, expressed and effectively realised by people in relation to their local environments, largely because particular areas of the natural world are the 'places' where they have their being. Much emphasis is to be placed on local knowledge and appreciation of where they live. On the other hand concern for the biosphere needs also to be expressed at other levels – for instance in the dynamics of bioregionalism – and at the global level. Global cooperation is essential for the effective protection of the biosphere. Whilst it has long been recognised that many environmental problems e.g. over climate change require global solutions, there has been a tendency to see issues to do with biodiversity and protecting ecosystems as more focussed on what is in any particular area. But it is increasingly being recognised that it is global trends and pressures – for instance climate change – that put pressure on local biodiversity hotspot. A biosphere ethic is a global ethic not merely because it affirms that life has value anywhere in the world, but also because we are relating to the earth as a whole (biosphere) and because what is central are trans-boundary global responsibilities which are to be recognised by individuals, states and other bodies vis-à-vis what happens anywhere and everywhere in the world.

(9) Dynamic interplay between doing biosphere ethics and producing a biosphere ethic

Ethics as sustained critical and reflective enquiry is central to grappling with biosphere issues. It can be done either by individuals thinking monologically and producing their own work, based of course in varying degrees on their prior discussions with others and engagement with written materials, or through dialogical engagement with others in discussions – face-to-face or on-line, and at meetings of various kinds such as this symposium. An ethic as a set of values and principles may be something which an individual comes to accept at some point in time and maybe shares with others, but it may also be something that emerges as the consensus of a large group, or be the product of discussion and negotiation by thinkers working together. The latter may take the form of declarations, formal codes or charters, such as the Earth Charter. We need to recognise that there is a dynamic relationship between ethic and ethics. There is value in having from time to time fixed statements of an ethic to which people or organisations can sign up, but

there is also value in the ongoing process of active engagement with actual issues and problems. What is important to the Biosphere Ethics Project is that the various problems in biodiversity are seen by all for what they really are, namely problems that involve ethical dilemmas and conflicting ethical perspectives, and that the debates are informed by explicitly ethical considerations.

(10) Need for diverse stories, worldviews, metaphors, supporting ethic and ethics.

Whether we are engaging in ethics as ongoing ethical exploration or we are trying to settle on an ethic as a code (useful for some particular purpose for some constituency), we need to recognise that there is a wide range of stories, narratives and worldviews that different individuals and groups will bring to this. Whilst not all stories and worldviews support biosphere ethics/ethic – so that any support for either is necessarily a form of advocacy in a world of conflicting views and values, and not a statement of an existing or emerging consensus – it is clear that a wide range of worldviews, drawn from many different cultures and different philosophical and theological traditions, are to be welcomed. In these ethical discussions it is vital that they are conducted in an atmosphere of mutual respect – for views from many different religious backgrounds and from no religious background – and insofar as there is support for the idea of a biosphere ethic, this support is expressed in a spirit of critical loyalty not blind adherence.

(11) Ethical engagement is about the heart as well the head

Implicit in much of what emerged in our discussions, as indicated above, is the recognition that ethics is not merely an exercise of the head but also an engagement of the heart. It is because we love nature that in the end we feel moved to protect it and feel unity with it. This emotional energy is not an alternative to ethical engagement but a vital aspect of it. Whilst ethics indeed requires careful examination of general principles and the application of them consistently – and this aspect belongs to the realm of duties, rights and responsibilities – it is also about the virtues of character and attitude which orient us to the world and excites our endeavours to nurture it.

RECOMMENDATIONS TO THE BEI

Each of the speakers for the Roundtables and Presentations was asked to give insight into the ethical dimensions of their topic, as well as to give direct recommendations for the BEI process and substance. A full 169-point document, referred to as the Yellow Pages, is available upon request. Some aspects of these direct recommendations can be found within the Key Themes above. These recommendations are being taken into consideration as the BEI is developed.

A formatting point that emerged was that we are not aiming at a code or an ethic as a fixed set of values and norms, but rather as a statement and action plan that indicates the importance of biosphere ethics as an ongoing process of reflection and discussion concerning the key issues which face us. Therefore, the Biosphere Ethics Initiative is now comprised of three main elements, each in development:

- (1) the **Biosphere Ethic**, or short document (1-2 pages) with a preamble and principles/values, stating the nature of the initiative and the principles/values learned from our workshops (i.e. the evolving global ethic/statement/commitment). This document is now open for comment (see below);
- (2) the **Action Plan**, or a methodology for implementation with practical deliverables (e.g. target/raise the ethical concerns of the IUCN Program; target/raise the ethical concerns of the CBD Agenda); and
- (3) the **Annex**, giving the history and philosophy of the initiative, as well as the living examples of good action, or the BEI Relatos.

Some of the other key procedural recommendations include:

- (1) lobby a government to take the lead with the BEI, as the Netherlands did with the Earth Charter
- (2) clearly define our terms
- (3) use the BEI as a tool for engagement (e.g. critique laws, organizational agendas, governance, etc.)
- (4) continue to cooperate with the Earth Charter (e.g. present at EC Council meeting; take part in the EC +10 events; post papers on the EC website)
- (5) integrate key ethical questions into a portion of the Biosphere Ethic (see substantive recommendations below for examples)
- (6) promote an open-ended process of critical loyalty; one that includes a stream of dialogue, the articulation of values and guidelines for implementation
- (7) include existing and emerging values
- (8) focus on where and in what fields the dialogue can take place (e.g. health, war, economy, climate...)
- (9) include BEI in the new strategic plan of the Convention on Biological Diversity
- (10) show governments and organizations why it is bad to not be a part of this dialogue
- (11) continue to use place-based lessons and experiences
- (12) differentiate between an ethic as a set of values and ethics as an ongoing inquiry
- (13) use metaphors and stories; find an identity
- (14) view BEI as a "life-way" perspective, as opposed to a legal perspective
- (15) limit the excuses: spot the ethical issues and show how a certain action is condemned according to any ethical system, and also reflect on excuses and defenses that claim to be value-neutral (e.g. science is not neutral although it claims to be)
- (16) use the BEI to bear witness; the presence of the BEI can make a difference
- (17) view the BEI as "the ethics of a small planet"
- (18) promote BEI as an ethic of advocacy and not as an ethic of agreement

Some of the key substantive recommendations include:

- (1) include evolution: it opens dialogue; is the context of life and of emerging life systems; and we need an ethics for the whole evolutionary process
- (2) integrate climate change: climate change global policy has perverse outcomes because it is a result of the distortion of science and a failure to draw upon ethics
- (3) integrate limits, scale, growth, consumption, reproduction and production, unsustainable lifestyles, food, distributive justice
- (4) focus on the future, with gratitude to the past
- (5) offer values that counter the commodification of nature: the sacred is not traded, bought, nor sold
- (6) use powerful language: earth is alive; we share a community of life; we have a shared ethical commitment for the future of life; nature as alive; Earth ethics; covenant and trusteeship; community of life; Earth community; givenness, gratitude, gift; continuity for the flourishing of life; memory of life; joyful celebration of life; some indigenous peoples say "all my relatives"; nature is vulnerable
- (7) describe environmental issues as socio-environmental issues
- (8) "there should be no offsets"
- (9) see abuses as mass violence and structural eco-violence
- (10) include the ethical aspects of protected areas: we do not need to manage protected areas, but the people around them; conceptualize a new kind of protected area that does not stay fixed; protected areas are but a part of the solution;
- (11) enhance the legitimacy of voices unheard
- (12) fill in the spaces with science, but do not lead with it
- (13) move from conservation to preparation
- (14) offer primacy to a living universe

- (15)include adaptive capacity
- (16)include Earth democracy: covenantal; political; representative; participatory; cultural; global; local; ecological; economic; gender equal; spiritual
- (17)include ecological wisdom
- (18)offer a new definition of citizenship: ecological citizenship and literacy; from citizens as a rational consumer to citizens as deliberative trustees
- (19)encourage anti-damage
- (20)promote planetary level governance: governance using natural limits will require new structures
- (21)highlight the manipulation of space
- (22)agree on the negatives (it is easier than seeking agreement on the positives)
- (23)find common principles, even if they have diverging views (e.g. support nature because God made it; support nature because it is our responsibility, etc.)
- (24)include concepts related to the quality of life (e.g. self-determination; ecological integrity)
- (25)include a principle of dissent; there is beauty in dissonance
- (26)reveal the myths
- (27)apply the BEI to the entire land use continuum and make each part of the landscape contribute to resilience as a whole
- (28)reawaken the power of place
- (29)when you work in the wild, you recover your human soul
- (30)if you surround yourself with a fence, you build yourself a prison
- (31)look at from point of view of the animal kingdom (e.g. some species select their sacred places through migration)
- (32)integrate key ethical questions: How do we pass on the BEI amidst change (procedurally and substantively)? How do we balance urgency (amidst paranoia, fear and paralysis) and empowerment (tapping into awe and appealing to conscience)? How do we oppose the pursuit of profit at any cost? What is the future of your landscape? Why do commercial interests drive U.S. policy? What do markets fail to do? How would a demos of Earth look? Will this form of governance allow us to [lower our amounts of carbon]? If not, what will? What is the existing dominant global ethic? Why do you get up in the morning (cannot be connected to a dead reality)?

THE YUNNAN PROVINCE RELATO

The Yunnan Province Relato focused on the ethical, legal, environmental, social, economic and cultural issues facing the Yunnan Province of China due to eco-tourism and protected areas, as presented by members of the Center for U.S.-China Arts Exchange. Gerald Adelman and Ken Hao opened the Relato with some of the background challenges. Dr. Tian Kun and Dr. Yang Yuming then went into detail on the unique bio- and cultural diversity of the region and some of the specific issues that they face. Two Roundtables then opened the discussion of the Yunnan Province and Protected Areas (see Appendix 2).

The Yunnan Province of China is going through a transformation. Although it is a unique regional community that is incredibly diverse in people and place, it has many shared challenges. They are now asking themselves what they wish to share with future generations, or in other words, what vision they have for the future. The government has foundational principles that include no damage to culture, ecology, economy and society; inclusion of nationalities and local cultural heritages; environmental protection; tourist promotion; and local, regional and international collaboration. However, the challenges continue. Growth and development in China is unlike any other place in the world, simply because of its incomprehensible scale. There is immense dislocation of people; massive changes in infrastructure; substantial migration of people from rural to urban life; more than 100 cities with more than 1 million people; and a rapidly developing economy, with great risk and benefits to the quality of life of their people. They know that they must now look at carrying capacity, so the key is how to develop now to best allow for these massive changes now and in the future.

The Yunnan Province of China provides several eco-functions to the region, country and planet. It serves as an important water resource, with millions of people depending on its water supply. It is a critical area of biodiversity with significant geologic, floral and genetic endemism (it has the most biodiversity in the northern hemisphere). There exists biodiversity on four scales: landscape diversity; ecosystem diversity (rivers are part of their identity); species diversity; and genetic biodiversity. The Province is the homeland of bamboo and is also the home of more than half of all the vertebrates and plant species in China. The region is also an important stock raising base (grazing) which is crucial to the local economies; has a high scientific and tourism value; and has rich cultural diversity. In the Yunnan Province alone, there are 26 ethnic groups, compared to the 56 total in all of China. The last of the free flowing rivers in China is also in the Province (a dam development plan was recently halted). The area also has a special geographic location and serves as the biological corridors for many species, as well as an incredibly unique atmospheric circumfluence.

Just as its scale of biodiversity is immense, so are the problems with face the region. The three major characteristics of the region are its richness, its uniqueness and its vulnerability. Key threats include poverty; mining (e.g. of peat); pollution; over-grazing in riverbanks, glacial mountains and lakes; drainage; reclamation; logging (e.g. fuel-wood collection and timber for their traditional family homes); illegal hunting and poaching; incompatible economic development; highway construction; hydropower development; biological vulnerability; invasive species; lost habitat; desertification; and unmanaged tourism. The conservation strategy of the region moves from “species-thinking” to “integrated ecosystems-thinking.” It also includes the wise use of wetland resources (multi-function not single service; eco-payments; and scientific zoning); efforts to improve and promote the economy; climate change and human disruption; capacity building and resource inventory; and a uniform policy and legislative ensuring system (e.g. many departments overlap wetlands which makes planning difficult). However, even with this conservation strategy, the main challenges include lack of efficient protection mechanisms, legal support and a long-term financial system. Corruption is a major issue (a plan is created and then not followed) and the poor of western China feel the economic development pressures of the wealthier eastern China.

Sustainability and poverty alleviation are two main goals for China. One aspect of both of these goals is the advancement of eco-tourism. The government is now creating a Master Plan for Tourism, and they need insight on how best to balance the economic opportunities of tourism with its main threats to the humans and nature it targets. Right now, there is over- and insensitive-development. There is no voice for the local people and it is difficult to address tourism as the industry, geography, leadership and principles behind it change so quickly. Due to these constant changes, there is a need for constant re-education and re-engagement.

Some of the major questions that they face include:

- ❖ What are the universal rights related to resources and biodiversity that transcend geo-, political- and cultural boundaries?
- ❖ What is the role of the local people? Of people from other places who identify with and wish to advocate for the region? Of the government? Of the industry? Of the rule of law? Of artists? Of heritage? Of culture?
- ❖ What is the relationship between ethics, ideas, guidelines and how do we get these on the ground into real life situations?
- ❖ Who decides? Concerning authenticity and heritage, who gives value to place? Why is it important? Who says what is a sacred place? This has the capability of being a huge blow to a local community. Agency is at issue here, with numerous potential ramifications.
- ❖ If an area is designated as protected, what plan governs? Who will monitor? Who will say when a line is crossed?
- ❖ How can we oppose the arguments for infrastructure, dams and relocation when it is framed as improving the quality of life?

- ❖ Who will have access and how will the high numbers of people and tourists be balanced?
- ❖ Is it appropriate to freeze places in time? What about cultural change?
- ❖ What are the implications of international recognition (i.e. Biosphere Reserves, World Heritage Sites)?

China is undergoing a major self-reconstruction, just as it has many times in the past. From Tang to Confucius to Buddhism, each resulted in an emergence of a more vitalized and vigorous Chinese society. For more than 3000 years (see Book of Changes), there has been a unity of nature and man with the purpose to co-exist harmoniously. To do this, humanity must learn to comprehend the complex patterns of the forces of nature. There is a foundational ideology of the Chinese civilization that forms motives for art. It is through art (e.g. song, poetry, ink on silk) that the Chinese people often show this relationship between humans and nature. These ancient ways of life are not in a museum or for the purpose of making money; they are still practiced in local communities. During the Tang Dynasty, there was a cultural transformation that balanced the traditional with the new. There was a domestic focus with international attention and a balance with centralized power and local autonomy. Aesthetics was also a key to this transformation. This most recent attempt at re-transformation has been unfruitful, largely due to political extremism in the last 50 years. It has prevented China from learning its own history. The cultural and environmental challenges are closely linked and revitalization of each is key to China's latest effort to re-invent itself.

Due to this recent unfruitful attempt, the Chinese position on conservation and high speed development has had three main consequences:

- ❖ A severe and sudden separation from heritage;
- ❖ A plunder narrative; and
- ❖ A monopolized and narrowed vision and ideas.

Yunnan Province Key Themes

- (1) When you work in the wild, you recover your human soul
- (2) Protected Areas are a return to national identity
- (3) Protected Areas are places of ultimacy
- (4) When you surround yourself with a fence, you build yourself a prison
- (5) Self-determination is a factor (e.g. people not allowed to marry to continue the "show" for tourists)
- (6) Protected Areas are representative landscapes, some sacred, some profane (how were they created? By force, hatred, violence?)
- (7) Scale (population; geography, etc.) must be taken into consideration
- (8) Sacred conservation
- (9) Need to legitimize the voice of local advocates
- (10) Need concrete interaction between the protected areas and the local people

The Biosphere Ethics Initiative will incorporate the stories and lessons from the Yunnan Province in China into the Ethic, the Action Plan and the Annex. We will continue to work as partners as they continue to develop guidelines for their protected areas and incorporate ethics into their conservation strategies.

NEXT STEPS

Following the Symposium, Co-Chair Kathryn Kintzele (and Deputy Chair of the Ethics Specialist Group, IUCN Commission on Environmental Law) took the BEI to the IUCN CEL meeting of the Specialist Groups in Washington D.C., USA to update Commission members; increase BEI membership; and collaborate efforts with other CEL Specialist Groups. She also presented the work at the American University Washington

College of Law and the George Washington University School of Law. The Chair of the Commission then took the BEI report to the Council meeting at the end of November 2009 to update the councilors. During the winter of 2009, BEI members will continue to prepare the draft documents for a formal launch ceremony on February 18, 2009 at the Paris Muséum national d'Histoire naturelle with IUCN Director General Julia Marton-Lefèvre, IUCN President Ashok Khosla, CEL Chair Sheila Abed and CEL Deputy Chair and Justice of the Supreme Tribunal of Brazil Antonio Herman Benjamin. Prior to the ceremony, there will be a workshop at the Muséum where BEI members, including the IUCN Comité français, will finalize the text of the Biosphere Ethic and formulate the Action Plan.

After Paris, the BEI hopes to present its work at the Earth Charter Council meeting in the spring of 2010. The work of the Initiative will then be taken to the IUCN Council for formal IUCN adoption. In September 2010, the project will return to the U.S. at the 5th CHN NAGR Keeping Nature Alive Annual Symposium, "Implementing the BEI in the Indiana Dunes Region." The BEI will then be presented at the 10th Conference of the Parties of the Convention on Biological Diversity (CBD) in October 2010. The Center for Humans and Nature will be hosting a workshop at the CBD, and we also hope for government support to take the document to the Parties for adoption.

APPENDICES

APPENDIX 1 – IUCN World Conservation Congress 3.020

The resolution on drafting a code of ethics for biodiversity conservation as adopted by the World Conservation Congress 24 November 2004 (reswcc3.020 drafting a code of ethics for biodiversity; Conservation Congress reference: cgr3.res017-rev1).

RECALLING humanity's primary responsibility for preserving the diversity of life on earth, taking into account the past and present impact of its activities on the environment;

REAFFIRMING the value of the existence of biodiversity, linked to humanity's own value, as well as to the satisfaction and wellbeing that its existence brings, and the additional value it represents for future generations;

HIGHLIGHTING the concerns raised by the use and impact of new biotechnology tools on the future of biodiversity, particularly with regard to certain genetically modified organisms, and by negotiations on the patentability of living matter;

HIGHLIGHTING ALSO the limits, or even pernicious effects, of a strictly utilitarian view of biodiversity and the services rendered by nature;

RECALLING the first preambular paragraph to the Convention on Biological Diversity, which underlines the intrinsic value of biological diversity and the value of its elements at social, educational, cultural, recreational and aesthetic levels;

RECALLING FURTHER that the Global Biodiversity Strategy and IUCN's strategy Caring for the Earth set out the basic principle that respect is due to all peoples and forms of life on earth, and stipulate that human development must not be implemented at the expense of future generations, nor threaten the survival of other species;

REAFFIRMING its commitment to the preamble of the IUCN Statutes, which affirms that nature conservation contributes to the establishment of peace, progress and human prosperity and that natural beauty constitutes the essential framework for humanity's spiritual development, which an increasingly mechanized existence renders necessary more than ever; and

NOTING that many philosophical and religious schools of thought are becoming more and more explicitly involved in nature conservation;

The World Conservation Congress at its 3rd Session in Bangkok, Thailand, 17-25 November 2004:

1. REAFFIRMS IUCN's commitment to an ethical view of nature conservation, based on respect for the diversity of life, as well as the cultural diversity of peoples;
2. CALLS ON the Director General to invite the ethics specialist group of the IUCN Commission on Environmental Law to hold discussions with a view to drafting a code of ethics for the conservation of biodiversity, accompanied by aims to be achieved and actions to be undertaken, and to submit such a code for consideration at the next World Conservation Congress;
3. PROPOSES that IUCN takes an interest in the efforts made by existing philosophical and religious schools of thought regarding nature conservation throughout the world;
4. RECOMMENDS that IUCN considers subsequently strengthening its work with States in order to promote the adoption of national codes of ethics offering each and every person rights and duties concerning respect for the diversity of life on Earth.

State and agency members of the United States refrained from engaging in deliberations on this motion and took no national government position on the motion as adopted for reasons given in the US General Statement on the IUCN Resolution Process.

NOTE: Only the United States submitted a written statement.

Center for Humans and Nature: North American Global Responsibilities Program

4th Annual Keeping Nature Alive Symposium

Drafting the Biosphere Ethics Project (BEP) Code of Ethics for Biodiversity Conservation

Windblown Hill, Libertyville, Illinois USA
Symposium: 15-18 September 2009
Drafting: 19-20 September 2009

Symposium Chairs: J. Ronald Engel and Kathryn Kintzele

AGENDA

TUESDAY, SEPTEMBER 15

Arrivals

7:00 Dinner and Welcome – Brooke Hecht, President, Center for Humans and Nature
Introduction to the Symposium – R. Engel, K. Kintzele and Gerald Adelman

WEDNESDAY, SEPTEMBER 16

Setting the Stage

9:00 Biosphere Ethics Project Origins, Process and Philosophy – K. Kintzele

9:45 From Windblown Hill to the Convention on Biological Diversity: Next Steps for the Biosphere Ethics Project – Patrick Blandin

10:30 The Draft Code of Ethics for Biodiversity Conservation – P. Blandin, with K. Kintzele and Karla Monteiro Matos

Roundtable I: BEP and the Earth Charter

11:15 Panelists: Brendan Mackey, Karla Monteiro Matos and Mary Evelyn Tucker
Chair: Nigel Dower

Biosphere Ethics and Ecological Integrity

2:00 Governance for Integrity? A Distant but Necessary Goal – Laura Westra
Chair: Curt Meine

Roundtable II: BEP and the International Conservation Movement

3:30 Panelists: Jane Elder, Jeff McNeely and George Rabb
Chair: Don Brown

THURSDAY, SEPTEMBER 17

Biosphere Ethics, Economics and Governance

9:00 Right Relationship: Economics for a Flourishing Earth – Peter G. Brown
Chair: Brooke Hecht

10:30 Governance and Earth Democracy – Michael Schröter
Chair: Gerald Adelman

11:45 Humans, Nature and Democracy: Ecological Political Economy – Bruce Jennings
Chair: David Harmon

Roundtable III: BEP from the Perspective of Global Ethics and World Religions

2:30 Panelists: John Grim, Nigel Dower and Mary Evelyn Tucker
Chair: Peter G. Brown

Roundtable IV: BEP from the Perspective of Climate Change

4:00 Panelists: Don Brown and Brendan Mackey
Chair: Brandon Whitney

Film: "Journey of the Universe" with Brian Swimme, inspired by "The New Story" of Thomas Berry, courtesy of Mary Evelyn Tucker

FRIDAY, SEPTEMBER 18

Biosphere Ethics and Protected Areas

9:00 Background and Meeting Hopes/Outcomes – Gerald Adelman

The Yunnan Province, China Experience

9:30 The Center for U.S.-China Arts Exchange – Ken Hao

10:15 Biodiversity of the Yunnan Province – Dr. Tian Kun
Chair: George Rabb

11:15 Current Issues of the Yunnan Province – Dr. Yang Yuming, with a paper co-authored by Professor Shengji Pei
Chair: John Grim

Roundtable V: International Cooperation for Preserving Biodiversity through Protected Areas in China

1:45 Panelists: Teri Allendorf, John Zinda and Jeff McNeely
Chair: Brendan Mackey

Roundtable VI: A New Philosophy for Protected Areas?

3:15 Panelists: David Harmon, Curt Meine and Robert Wild
Chair: Karla Monteiro Matos

Live Music by Marcus Nabuco Caldas (Rio de Janeiro, Brasil)

SATURDAY, SEPTEMBER 19

Departure of Participants

Drafting Committee and Advisors

9:00 Re-drafting of the Code of Ethics for Biodiversity Conservation

SUNDAY, SEPTEMBER 20

9:00 Re-drafting continued...

12:00 *Adjournment*

APPENDIX 3 – Participants List

1. **Gerald W. Adelman** (Chicago, USA)
Executive Director, Openlands
Chairman of the Board, Center for Humans and Nature
Advisory Council, The Center for U.S.-China Arts Exchange
2. **Teri Allendorf** (Wisconsin, USA)
Honorary Fellow, Nelson Institute for Environmental Studies, and Manager, China IGERT Program
The University of Wisconsin
3. **Patrick Blandin** (Paris, France)
Professeur, Le département Hommes, natures, sociétés, Paris muséum nationale d’Histoire naturelle
Member and former President, IUCN Comité français
Co-chair, Biosphere Ethics Initiative
4. **Donald Brown** (Pennsylvania, USA)
Associate Professor, Environmental Ethics, Science and Law, Penn State University
5. **Peter G. Brown** (Montréal, Canada)
Professor, Department of Geography, McGill University
6. **Anja Claus** (Chicago, USA)
Projects Coordinator, Center for Humans and Nature
7. **Nigel Dower** (Scotland, UK)
Honorary Senior Lecturer in Philosophy, University of Aberdeen
Advisory Council, International Development Ethics Association
8. **Jane Elder** (Madison, Wisconsin, USA)
Consultant, Alliance for Life on Earth
9. **J. Ronald Engel** (Indiana, USA)
Senior Fellow, Center for Humans and Nature
Founder, Ethics Specialist Group, IUCN Commission on Environmental Law
10. **Joan Gibb Engel** (Indiana, USA)
Nature author and poet
11. **John Grim** (Connecticut, USA)
Senior Lecturer and Scholar, Yale University School of Forestry and Environmental Studies
Co-Director and Co-Founder, Forum on Religion and Ecology
12. **Ken Hao** (NYC, USA)
Associate Research Scholar in charge of Center Programs, The Center for U.S.-China Arts Exchange
13. **David Harmon** (Michigan, USA)
Executive Director, George Wright Society
Co-Founder, Terralingua
14. **Brooke Hecht** (Chicago, USA)
President, Center for Humans and Nature
15. **Bruce Jennings** (New York City, USA)
Director, New York Office, Center for Humans and Nature
Professor, School of Public Health, Yale University
16. **Kathryn Kintzele** (Indiana, USA)
Director, North American Global Responsibilities Program, Center for Humans and Nature
Deputy Chair, Ethics Specialist Group, IUCN Commission on Environmental Law
Co-Chair, Biosphere Ethics Initiative

17. **Brendan Mackey** (Australia)
Professor, Fenner School of Environment and Society, Australian National University
Member, IUCN Council
Member, Earth Charter International Council
18. **Jeff McNeely** (Gland, Switzerland)
Senior Science Advisor, IUCN
19. **Karla Monteiro Matos** (Brasilia, Brasil)
Diretora, Departamento de Cidadania e Responsabilidade Socioambiental, Ministério do Meio Ambiente, Brasilia
Co-Chair, Biosphere Ethics Initiative
20. **Curt Meine** (Wisconsin, USA)
Director for Conservation Biology and History, Center for Humans and Nature
Senior Fellow, Aldo Leopold Foundation
21. **George Rabb** (Chicago, USA)
Board Member, Center for Humans and Nature
President Emeritus, Chicago Zoological Society
Honorary Member, IUCN
22. **Michael Schröter** (Berlin, Germany)
Environmental Issues Advisor at the Representation of the Free Hanseatic City of Bremen for Federal Affairs
23. **Kun Tian** (Yunnan Province, China)
National Highland Wetlands Research Center, Southwest Forestry University, Yunnan Province, China
24. **Mary Evelyn Tucker** (Connecticut, USA)
Senior Lecturer and Scholar, Yale University School of Forestry and Environmental Studies
Co-Director and Co-Founder, Forum on Religion and Ecology
Research Associate, Reischauer Institute of Japanese Studies, Harvard University
25. **Laura Westra** (Ontario, Canada)
Founder and President, Global Ecological Integrity Group
Professor, Environmental Law, University of Windsor
Professor Emerita, Philosophy, University of Windsor
26. **Robert Wild** (Scotland, UK)
Leader, Specialist Group on Cultural and Spiritual Values of Protected Areas, IUCN World Commission on Protected Areas
Associate Director, LTS International, Pentlands Science Park, Edinburgh, Scotland
27. **Brandon Whitney** (New York City, USA)
Program Coordinator, Center for Humans and Nature
28. **Yuming Yang** (Yunnan Province, China)
National Highland Wetlands Research Center, Southwest Forestry University, Yunnan Province, China
29. **John Zinda** (Wisconsin, USA)
PhD Pre-Candidate, The University of Wisconsin

Appendix 4 – 2005 Consultative Meeting Report

The aims of this meeting were to develop recommendations for implementation of the two resolutions (WCC 3.020 and WCC 3.022) and to consider how the ESG could contribute to this work and its related activities. This summary addresses only the conclusions regarding WCC 3.020 (see Appendix 6 for the full text), the resolution that called for the drafting of a code of ethics for biodiversity conservation.

A. Work Plan

The Bangkok IUCN World Conservation Congress adopted the Earth Charter as a general framework for IUCN's work on ethical issues, including the development of a code of ethics for biodiversity conservation under WCC resolution 3.020.

Priorities for Resolution WCC 3.020: Drafting a Code of Ethics for Biodiversity Conservation

- ♣ Ensure that the scope of the code is as complete as that of the Convention on Biological Diversity and covers the full range of issues which it addresses.
- ♣ Convene a representative Planning Group to develop a process and time frame by which the code will be drafted. Representatives should be invited from all Commissions, the Secretariat and the Council.
 - This process will include consultations with IUCN membership and a broad constituency of relevant organizations, and take advantage of various international meetings being held over the coming years. Relevant meetings might include: the Earth Charter +5 conference in Amsterdam November, 2005; SBSTTA-CBD, Montréal November 2005; CBD Conference of the Parties 8, Brazil, March 2006; the IUCN Academy of Environmental Law, Brazil, 2007; and annual conferences of the Global Ecological Integrity Group.
 - The Planning Group will recommend to the WCC Steering Committee how the draft code will be presented to the next World Conservation Congress, including the need for Congress consultation workshops and the creation of an appropriate motion in line with Congress rules.

Priorities for WCC 3.020.3: IUCN engagement with philosophical and religious schools of thought regarding nature conservation throughout the world

- ♣ Continue ESG collaboration with the Centre for Humans and Nature to hold a series of research symposia on the philosophical, religious, spiritual, cultural and scientific foundations for more effective conservation efforts.

B. Resources for Ethics

- ♣ Carry out a feasibility study for the establishment of an Ethics Resource Centre that will provide the IUCN community and others with access to resources, information and advice on the ethical issues and perspectives with which they have to deal, including how IUCN can best encourage member states and organizations to implement WCC 3.020.4.
- ♣ Commission a series of monographs and other documents to enable IUCN members to understand the history, sources, contemporary thinking, and practical uses of ethics in world conservation activity and make them available through IUCN communications and publishing programs and/or an Ethics Resource Centre.

C. Assessment and evaluation

The ESG will be responsible for developing appropriate assessment and evaluation measures for each major component of the workplan. Every effort will be made to ensure broad stakeholder consultation and analyses involving quantitative and qualitative data.

D. Organization of ESG

- ♣ Membership of the ESG should be drawn from all Commissions and reflect the Union's diversity.
- ♣ A concerted effort should be made to expand the membership of the ESG and recruit leading figures in the fields of environmental and global ethics, law, the social and natural sciences, history and philosophy as active members.
- ♣ Two organizational models should be considered: (a) the organizational base and secretarial support for the ESG will remain within CEL; (b) the organizational base and secretarial support for ESG will become the joint responsibility of CEL and CEESP (reflecting the historic role the latter's predecessors have played in the development of ethics in IUCN and the relevance of ethics to its mandate). It is recognized that the Chair of CEL will make a final determination on this issue in consultation with the other Commission Chairs.

Appendix 5 – 2006 Intercommissonal Report

In 2006, the Biosphere Ethics Initiative took the work to the IUCN headquarters in Gland to hold a meeting of all six IUCN Commissions: the Commission on Education and Communication; the Commission on Environmental, Economic and Social Policy; the Commission on Environmental Law; the Commission on Ecosystem Management; the Species Survival Commission; and the World Commission on Protected Areas.

When addressing the substantive and procedural needs of a proposed code of ethics for biodiversity conservation, it was agreed that:

A. There is a need for a new ethic for nature conservation:

- ♣ We need to recognize and reaffirm our dependency on nature.
- ♣ The urgency is now.
- ♣ There is a lack of a biodiversity conservation ethic to guide the world at this most crucial and fragile point in history.
- ♣ Existing documents are inadequate.

B. The content of a new ethical code should include or be informed by:

- ♣ The Earth Charter should serve as one of the primary reference texts for the Code.
- ♣ Biodiversity needs to be expressed in terms that reflect contemporary understanding of evolution and ecology, including ecosystem dynamics.
- ♣ A new philosophy of nature needs to inform the document.
- ♣ The ethics of the code should express the values of to the world's diverse religious faiths while at the same time expressing the ultimate commitments we all share.
- ♣ Global/Local (expression of CBD "common but differentiated responsibilities").
- ♣ The whole range of issues raised by the imperative of biodiversity conservation needs to be addressed or have the capability of being addressed.
- ♣ The appropriate name for the Code needs to be finalized.

C. IUCN plays a critical role in the development of a new ethical code:

- ♣ IUCN is in an excellent position to draft a Code of Ethics for Biodiversity Conservation.
- ♣ IUCN is in need of a unifying moral and ethical rationale for its work.
- ♣ Practical ethical tools are needed in the work of IUCN.

D. The Consultative Process for a new ethical code should incorporate:

- ♣ Project Governance
- ♣ Target Audiences
- ♣ IUCN Involvement
- ♣ Consultative Meetings and Partnerships - the Code should be an invitation to serious reflection

E. The Drafting Process for a Code of Ethics for Biodiversity Conservation should include:

- ♣ The Drafting Committee
- ♣ Continue global/local dialogue and encourage local communities to draft their own codes - there is a need for member organisations to engage in the international drafting process.
- ♣ Present the Benchmark Draft at the 2008 World Conservation Congress, and the final draft at the 2010 CBD Conference.

This was the first of a series of mutual learning workshops planned for the IUCN Biosphere Ethics Initiative. Chicago Wilderness is a regional consortium of more than 200 public and private organizations that work together to protect, restore, study and manage the natural ecosystems of the Chicago region; contribute to the conservation of global biodiversity; and enrich local residents' quality of life.

Various elements have contributed to the success of the CW coalition: visionary, inspiring leaders; the ability to identify and discuss compelling conservation stories; and a decentralized structure that gives small groups just as much voice as large ones. In addition, CW creates a space in which member organizations can bring up any issue that will be taken seriously, discussed openly, and acted upon once a consensus has been reached.

Proposed Code and Program Structure

It was agreed that the proposed code of ethics for biodiversity conservation, and associated program, should include the following elements:

1. An Ethical Statement
 - a. The language must speak to both the hearts and minds of people.
 - b. The document should be drafted using words from non-English languages which are rich in meaning.
 - c. The statement must be speak candidly, stress the urgency of the situation, address our responsibility for the biodiversity crisis and our moral obligation to change.
 - d. The close interdependence of ecological and cultural integrity, of biological and cultural diversity, needs to be emphasized.
 - e. Economic and social justice must also be included; unless these are assured, justice for other species cannot be achieved.
 - f. The statement must reflect a scientific understanding of evolution and biodiversity.
2. Guidelines
 - a. The guidelines should be four to five pages long and modeled on the IUCN "Guidelines for Applying the Precautionary Principle to Biodiversity Conservation and Natural Resource Management."
 - b. The guidelines should be designed for use by anyone working on biodiversity conservation, in clear, accessible language that facilitates evaluating the ethical appropriateness of actions.
 - c. Specific issues were identified that should be addressed, such as the need for a shared vision; planning for inter-organizational conflicts; the question of scale; identifying common threats to biodiversity.
3. Models of Governance
 - a. This document should be about five pages long, supported by separately published in-depth case studies.
 - b. It should give examples of what good governance for the community of life might look like at all levels and from the perspectives of governments, academia and civil society groups.
 - c. The document should be prepared in partnership with the IUCN CEL "Governance for Sustainability" project.
4. A Rationale
 - a. This rationale should consist of a concise, five-page document supplemented by separate essays on key concepts.
 - b. The rationale, regardless of its formal title, should reflect the best of human ways of knowing nature and culture.
 - c. The rationale should be a strong document that is not afraid to state and provide clear arguments in support of some uncomfortable ethical and scientific truths that are strongly supported by the separate essays.
 - d. The rationale should lay out the three kinds of love for nature that are part of our evolutionary and cultural heritage, and which we share with other species.
5. Other Issues:
 - a. Ethical Support Network
 - b. Outreach Plan
 - c. Ongoing Dialogue and Consultation



The centrepiece of the workshop was South Africa's Table Mountain National Park and the experiences of SANParks in the development and implementation of its conservation programs and partnerships with other government agencies, such as the Department of Environment and Tourism (hereinafter DEAT) and the Department of Water Affairs and Forestry (hereinafter DWAF).

To open the sessions, Razeena Omar introduced the SANParks People and Conservation program and its mandate of social and cultural heritage through social upliftment. Christo Marais then explained the Working for Water program and gave perspectives on social upliftment through catchment management and secondary industries. Antoinet van Wyk presented the SANParks Poverty Relief Programme to the group, detailing delivery achievements in alignment with SANParks cultural and heritage priorities. Brett Myrdal, Park Manager of Table Mountain National Park, gave a contextual overview of the park, its history, its successes and challenges, and its dream of becoming, "A Park for All Forever." Richard Williams then discussed several of the TMNP special projects. In the final presentation, Kader Meyer gave the group an overview of the DEAT Social Responsibility Programme.

Site visits took place at Orankekloof Tented Camp, where participants gained access to the near-complete campsite. The buildings and boardwalks had been harvested from alien timber and constructed by poverty relief teams. A presentation, followed by open dialogue, was then given by the Hoerikwaggo Guides, the only black accredited mountain guides in South Africa. The workshop participants next traveled to Slangkop Tented Camp, where they saw a construction in progress. The group was able to walk the site, meet the poverty relief teams and discuss the project with the Project and Construction Managers.

Key Themes

It was agreed that the proposed code of ethics for biodiversity conservation, and associated program, should include the following principles as ethical drivers:

1. Access
2. Touching the earth lightly
3. Island connectivity
4. Benefits beyond boundaries
5. Sustainable restoration of biodiversity processes
6. Poverty relief biodiversity programs
7. Ethics-based visions and missions
8. Community ownership
9. Community empowerment
10. Community-based natural resource management
11. The primacy of native species
12. Truth and reconciliation ecology
 - a. Conservation management for social upliftment
 - b. Justice and conservation management
13. Conservation is about managing change
14. Build a movement for biodiversity conservation
 - a. Environmental education
 - b. Managing scientific uncertainty
 - c. Inter-organizational and –sectoral cooperation
15. The significance of biocultural diversity



Patrick Blandin, Karla Monteiro Matos and Kathryn Kintzele represented the Biosphere Ethics Initiative at the World Social Forum, January 27-February 02, 2009, thanks to the support of the Paris muséum d'Histoire naturelle, the Ministério do Meio Ambiente, Brasil, and the Center for Humans and Nature. We presented the work of the project at the Local Agenda 21 Day events, which attracted large numbers due to the participation of Carlos Minc, Environment Minister of Brazil.

The CHN workshop, "Keeping Nature Alive: the Biosphere Ethics Project and Brazil's Local Agendas 21," then featured Karla and two Local Agenda 21 experiences. Gilberto Puig Maldonado, Gerente de Relacionamento Comunicação Institucional of Petrobras, presented the relationships between Petrobras and the 15 Local Agenda 21s that were created as a result of a refinery proposal near Rio de Janeiro. He spoke of the need to move away from "clientelism" and that corporations should extend their corporate social responsibility beyond legal requirements and risk assessment. Sirlene de Almeida, Secretaria Municipal de Meio Ambiente for the city of Contagem, spoke of the Local Agenda 21 in Contagem, their process and their motivations, including the power "to dream of a better life." BEI was able to receive invaluable input into the project, as well as inform the work of forum participants. We added new partnerships, as well as built upon existing relationships; for example, with our Earth Charter colleagues.

Key Themes

It was agreed that the proposed code of ethics for biodiversity conservation, and its related program, should include the following principles as ethical drivers:

1. Value the local
2. Recognize energy as a right
3. Build a movement; find solidarity in purpose
4. Compassion for the future
5. Recognize that richness just as problematic as poverty and consumption is the illness
6. Participatory democracy, even though it is difficult
7. Change the patronizing paradigm: give respect; afford equity; hear others; recognize the legitimacy of anyone.
8. Think long-term; take the time to build trust: you must go into the villages, not ask them to come out
9. Use ecological borders for planning
10. Recognize the power to dream: heart; passion; mobilization
11. Transform ourselves; transformation outside is only possible with a reconstruction within ourselves
12. Extension of corporate social responsibility: move to a network relations model, away from clientelism