

## **The Contributions of IUCN to Global Ethics**

### **WORKING DRAFT CHRONOLOGY 1948 - 2018**

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Updated: 11 September 2018 [currently approaching all six IUCN Commissions for input]

“The Union is concerned with values more, I would say, even than with science. For science should be the servant not the master of mankind. Our strategy must be firmly based in realism, but it must move ahead with vision. We should be the architects of guided change (call it development if you will) in the direction of increasing ...the good life.”

Duncan Poore, Acting Director General IUCN, 1976-77

“As we become aware that this is one world, that how we live in one place can affect everyone and everything everywhere, now and in the future, ineluctably we must seek some universal basis of right conduct, a standard applicable to and acceptable by all the people of the world... A joint compact is what we must have to sustain life on Earth.”

Shridath Ramphal, OUR COUNTRY, THE PLANET, 1991

“We must now forge a new ‘Earth ethic’ which will inspire all peoples and nations to join in a new global partnership of North, South, East and West to ensure the integrity of the Earth as a secure, equitable, and hospitable home for present and future generations.”

Maurice Strong, June 5, 1991, at Stockholm

#### **I. POST-WORLD WAR II HOPES FOR GLOBAL DEMOCRACY: PEACE AND SECURITY, HUMAN RIGHTS, JUSTICE AND CONSERVATION OF NATURAL RESOURCES**

##### **A. 1945 -- UNITED NATIONS CHARTER done at San Francisco**

“WE THE PEOPLES OF THE UNITED NATIONS DETERMINED

to save succeeding generations from the scourge of war, which twice in our life-time brought untold sorrow to mankind, and

to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small, and

to establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained, and

to promote social progress and better standards of life in larger freedom,

**AND FOR THESE ENDS**

to practice tolerance and live together in peace with one another as good neighbors, and

to unite our strength to maintain international peace and security, and

to ensure, by the acceptance of principles and the institution of methods, that armed force shall not be used, save in the common interest,

to employ international machinery for the promotion of the economic and social advancement of all peoples,

HAVE RESOLVED TO COMBINE OUR EFFORTS TO ACCOMPLISH THESE AIMS”

B. 1948 -- UNIVERSAL DECLARATION OF HUMAN RIGHTS signed in Paris

“Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

Whereas disregard and contempt for human rights have resulted in barbarous actions which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people...

Article 1. All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood. . .

Article 28. Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

Article 29. (1) Everyone has duties to the community in which alone the free and full development of his personality is possible...”

C. 1948 -- UNESCO convenes the Constitutive Conference for the founding of the International Union for the Protection of Nature (IUPN) -- IUPN renamed International Union for the Conservation of Nature and Natural Resources (IUCN) in 1956

D. 1949 -- Julian Huxley charges IUPN-UNESCO Conference on the Protection of Nature to undertake “a preliminary study of a World Convention for the Protection of Nature”

E. 1952 -- IUPN Caracas General Assembly substitutes “a World Charter inspired by the Universal Declaration on the Rights of Man”

F. 1960 -- The first attempt to create a network of lawyers interested in 'nature and natural resources conservation' and thus the effective founding of the IUCN Commission on Environmental Law (CEL) and the IUCN Environmental Law Programme (ELP) at the 7th General Assembly of IUCN in Warsaw.

G. 1961 -- New World Wildlife Fund adopts “World Wildlife Charter”

H. 1972 -- Stockholm Declaration declares “a solemn responsibility to protect and improve the environment for present and future generations,” and to remedy conditions of under-development in developing countries

II. THE WORLD CONSERVATION STRATEGY LAUNCHED BY IUCN, WITH UNEP, WWF, FAO. UNESCO (1980)

- A. IUCN staff writer Robert Prescott-Allen, principal author; Martin Holdgate in THE GREEN WEB considers it most important contribution of IUCN to world conservation: introduces idea and terminology of “sustainable development”
- B. Section 13.1: “Ultimately the behavior of entire societies towards the biosphere must be transformed if the achievement of conservation objectives is to be assured. A new ethic, embracing plants and animals as well as people, which will enable human societies to live in harmony with the natural world on which they depend for survival and well-being.”

### III. WORLD CHARTER FOR NATURE (1982)

- A. Using UNIVERSAL DECLARATION OF HUMAN RIGHTS as a model, CEL Working Group led by Wolfgang Burhenne drafts text

- B. World view and ethical principles of the WORLD CHARTER (selected)

“Civilization is rooted in nature, which has shaped human culture and influenced all artistic and scientific achievement, and living in harmony with nature gives man the best opportunities for the achievement of his creativity, and for rest and recreation,”

“Every form of life is unique, warranting respect regardless of its worth to man, and, to accord other organisms such recognition, man must be guided by a moral code of action ...

“Lasting benefits from nature depend upon the maintenance of essential ecological processes and life support systems, and upon the diversity of life forms ...

“The degradation of natural systems owing to excessive consumption and misuse of natural resources, as well as failure to establish an appropriate economic order among peoples and among States, leads to the breakdown of the economic, social and political framework of civilization,

“Competition for scarce resources creates conflicts, whereas the conservation of nature and natural resources contributes to justice and the maintenance of peace and cannot be achieved until mankind learns to live in peace and to forsake war and armaments...”

“Nature shall be respected and its essential processes shall not be impaired.

“The genetic viability on the earth shall not be compromised ...

“Activities which are likely to pose a significant risk to nature shall be preceded by an exhaustive examination; their proponents shall demonstrate that expected benefits outweigh potential damage to nature, and where potential adverse effects are not fully understood, the activities should not proceed...”

“Each person has a duty to act in accordance with the provisions of the present Charter; acting individually, in association with others or through participation in the political process, each person shall strive to ensure that the objectives and requirements of the present Charter are met.”

- C. 1982: WORLD CHARTER adopted by United Nations General Assembly, 111-1

### IV. IUCN AND THE GROWING INTERNATIONAL DIALOGUE ON ETHICS, CULTURE, AND CONSERVATION

- A. Concern for ethics expressed by IUCN leaders such as Charles Bernard, Gerardo Budowski, Wolfgang Burhenne, Hal Coolidge, Jean-Paul Harroy, Rueben Olembo, Duncan Poore, Shridath Ramphal, Peter Scott, Maurice Strong, and among members in Commissions on Ecology, Education and Environmental Policy, Law, and Administration
  - B. 1983 -- Environmental Law Center sponsors influential publication by Kader, A., Al Sabbagh, Al Glenid, M. Izzidien, ISLAMIC PRINCIPLES FOR THE CONSERVATION OF THE NATURAL ENVIRONMENT
  - C. ELC prepares initial draft of Global Convention on Biological Diversity (adopted 1992); Convention affirms “intrinsic value of biological diversity and ...the conservation of biological diversity is a common concern of humankind”
  - D. The Working Group on Traditional Resource Rights, led by Darrell A. Posey
  - E. Sacred Mountains: efforts by Lawrence Hamilton and Edwin Bernbaum to bring subject of sacred mountains into the Mountain Theme of World Commission on Protected Areas (WCPA)
  - F. Working Group on Non-Material Values organized by Allen Putney within WCPA to address theme of the “sacred dimension of protected areas”; in 2002 Dave Harmon and Allen Putney edit THE FULL VALUE OF PARKS for World Parks Conference and working group sponsors Special Ceremony on the Sacred dimension of Protected Areas, technical sessions on the non-material values of protected areas, and presentation of pre-feasibility study and video on Gran Ruta Inca; Task Force renamed Task Force on Cultural and Spiritual Values
- V. IUCN ETHICS WORKING GROUP (1984-2000)

(See VI, VII and VIII for activities related to CARING FOR THE EARTH, DRAFT INTERNATIONAL COVENANT, and EARTH CHARTER)

- A. 1984 -2000 -- IUCN Ethics Working Group (EWG) established “as intercommissional working group 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”; EWG chaired by Ron Engel, Professor of Environmental and Social Ethics, Meadville/Lombard Theological School (University of Chicago affiliate) 1984 - 1996; Stephen Marglin, Professor of Economics, Harvard University, 1996-2000; located in Commission on Education (1984--1991), Commission on Environmental Strategy and Planning (1992-2000); strong Secretariat support from Jeff McNeely; between 1984 and 1996 the EWG network grows to 537 corresponding members in 71 countries
- B. 1984 -- Engel addresses technical meetings of IUCN General Assembly in Madrid and argues for the importance of IUCN facilitating a dialogue and partnership between the world conservation movement and the great historic moral traditions of the world (religious and secular) in order to marshal worldwide support for the WORLD CONSERVATION STRATEGY and emerging global ethic of social justice and ecological wholeness (published as “Ethics” in David Pitt, ed. THE FUTURE OF THE ENVIRONMENT: THE SOCIAL DIMENSIONS OF CONSERVATION AND ECOLOGICAL ALTERNATIVES, 1988)
- C. 1985 -- Workplan for EWG involves four objectives:

- (1) create a truly global consensus in conservation ethics that reconciles utilitarian and preservationist values and is integral to the philosophy and goals of the WORLD CONSERVATION STRATEGY and the WORLD CHARTER FOR NATURE;
  - (2) increase capacities for ethically informed choice and action on environmental issues by citizens, resource managers, and public leaders;
  - (3) support and promote private and government initiatives that seek the development and adoption of effective environmental ethics in each of the world's cultures;
  - (4) establish effective cross-cultural, cross-disciplinary, and cross-sectoral collaboration between scholars, artists, educators, religious leaders, conservationists and development interests on key issues involving environmental values
- D. 1986 -- First face to face meeting of 23 members of EWG at World Conservation Strategy Conference, Ottawa, Canada
- E. EWG Projects include ethical and symbolic dimensions of Unesco MAB biosphere reserves, collaboration with WWF- Religion and Conservation Network, beginning with 1986 Inter-faith Congress at Assisi, and program on Theological Education to Meet the Environmental Challenge (USA)
- F. EWG Collaboration with IDEA, International Development Ethics Association, through mutual steering committee representation, conferences in Mexico, Honduras, Scotland
- G. 1990 -- adoption of a code of environmental ethics and practice by European Economic Summit nations, with leadership by EWG member, R. J. Berry
- H. 1990-1992 -- GLOBAL BIODIVERSITY STRATEGY: in response to invitation by World Resources Institute to prepare materials for the ethical, cultural and spiritual dimensions of the Global Biodiversity Programme, EWG consults 80 persons from 23 countries; holds workshops at IUCN General Assembly Perth, Australia, and XVII Pacific Science Congress; authors comprehensive proposal "The Role of Ethics, Culture, and Religion in Conserving Biodiversity: A Blueprint for Research and Action," published in Lawrence Hamilton, ed. ETHICS, RELIGION AND BIODIVERSITY; EWG member Holmes Rolston III prepares a draft "Preface" for the GLOBAL BIODIVERSITY STRATEGY, "The epic of life on the home planet"; Engel and Rolston critique drafts before publication; published version (1992) Action 82 "Strengthen research on ethical, cultural, and religious concerns related to conserving biodiversity" draws on the EWG Proposal and recommends support for its work in collaboration with WWF Network on Religion and Conservation
- I. 1994 -- Ethics and AGENDA 21: EWG member Don Brown organizes United Nations Conference on "The Ethical "Dimensions of the United Nations Program on Environment and Development, Agenda 21," with several EWG speakers; published PROCEEDINGS circulated through EWG network
- J. 1995 -- World Bank/CRLE Conference on Ethics and Spiritual Values and the Promotion of Environmentally Sustainable Development involves EWG members Rick Clugston (USA), Denis Goulet (USA), Ashok Khosla (India), Ted Trzyna (USA), Arthur Westing (USA)
- K. 1996-2000 -- EWG Work in Ethics and Economics: Tariq Banuri, chair of Commission on Environmental, Economic and Social Policy (CESSP), and Stephen Marglin begin work on (a)

critique of the historical and cultural construction of the ethical presuppositions of the discourse of economics; and (b) elaborating alternatives to economic ethics. Aim is to connect issues of governance and management with ethical concerns and build on alternative ethical viewpoints both within and outside the modern West. Stephen Marglin writes “The Assumptions of Economics,” and shows their historical and culturally constructed character as reflections of the outlook of the modern West, not a reflection of “human nature” or a universal way of being that cuts across culture and history; and with Franck Amalric (France/Italy) composes “Ethics Working Group: An Input for Discussion” (April 30, 1999) to begin this discussion.

## VI. CARING FOR THE EARTH: A STRATEGY FOR SUSTAINABLE LIVING (WCS II)

- A. 1986 -- International Conference on the World Conservation Strategy, Ottawa, Canada, with central theme “conservation with equity” recommends preparation of a second world conservation strategy, by IUCN in cooperation with UNEP, FAO, and Unesco
- B. 1986 - 1990 -- EWG asked to prepare chapter on “Ethics, culture and conservation” for the new strategy; holds first workshop on “Ethics culture and sustainable development” at Ottawa; international consultations at Meadowcreek Conference Center, USA recommends Strategy as a whole be placed on moral basis; workshop with educators at IUCN General Assembly, San Jose, Costa Rica; International Development Ethics Association conference at Merida, Mexico; and Perth Australia IUCN General Assembly; as well as worldwide consultative correspondence
- C. 1990 -- publication of J. Ronald Engel and Joan G. Engel, eds., ETHICS OF ENVIRONMENT AND DEVELOPMENT: GLOBAL CHALLENGE, INTERNATIONAL RESPONSE, based on Ottawa workshop, with forward by IUCN President M.S. Swaminathan and chapters by authors from Australia, Canada, China, Finland, India, Israel, Kenya, Norway, Russia, Saudi Arabia, Tanzania, Thailand, the United Kingdom, the United States, Uruguay, and Yugoslavia
- D. EWG submits four separate drafts to drafting committee Robert Prescott Allen, Martin Holdgate, David Munro, which become the basis for first principle of the Strategy: “Respect and care for the community of life.” “This principle reflects the duty of care for other people and other forms of life, now and in the future. It is an ethical principle,” and Chapter II of CARING FOR THE EARTH, “Respecting and caring for the community of life”:

Action 2.1. Develop the world ethic for living sustainably ...(by) new national and international coalitions of groups concerned with respecting and caring for the community of life...

Box 2. Elements of a world ethic for living sustainably:

community of life of all living beings: “Every human being is a part of the community of life, made up of all living creatures. . .

respect for every life form: “Every life form warrants respect independently of its worth to people...

responsibility for impacts: “Human development should not threaten the integrity of nature...

ecological imperative: “People should conserve ecological processes and the diversity of nature...

treatment of animals: “People should treat all creatures decently, and protect them from cruelty, avoidable suffering, and unnecessary killing.

fundamental and equal rights of people: “Every human being has the same fundamental and equal rights...

fair sharing of benefits and costs: “Everyone should aim to share fairly the benefits and costs of resource use, among different communities and interest groups, among regions that are poor and those that are affluent, and between present and future generations...

sustainable development: “The real aim of development is to improve the quality of human life. It is a process that enables human beings to realize their potential, build self-confidence and lead lives of dignity and fulfillment... “Economic growth is an important component of development, but it cannot be a goal in itself, nor can it go on indefinitely.””

universal responsibility: “The protection of human rights and those of the rest of nature is a worldwide responsibility that transcends all cultural, ideological and geographical boundaries. The responsibility is both individual and collective.”

Action 2.2. “Promote the world ethic for living sustainably at the national level” by “adopting a Declaration and Covenant that commits States to the world ethic for living sustainably and defines their rights and responsibilities accordingly

Action 2.3. : Implement the world ethic for living sustainably through action in all sectors of society”

- E. 1991 -- IUCN launches second World Conservation Strategy II, CARING FOR THE EARTH: A STRATEGY FOR SUSTAINABLE LIVING, in 65 countries
- F. 1990 - Conference on Spirit and Nature, Middlebury College, USA, organized by Steven Rockefeller and John Elder, brings together leaders of world faiths, including the Dalai Lama, to discuss the interfaith foundations for the principles of CARING FOR THE EARTH, conference presentations disseminated through Rockefeller and Elder, eds., SPIRIT AND NATURE, and PBS documentary produced by Bill Moyers. Engel addresses the conference on the faith of Earth Democracy, and Robert Prescott Allen spells out the content of Caring for the Earth.
- G. 1993 - Andrea Matte-Baker, consultant to IUCN, in “Follow-up to Caring for the Earth,” concludes that in comparison to AGENDA 21 “a truly unique aspect of CARING FOR THE EARTH is its treatment of the ethical question, which provides the strongest single principle that can guide society towards a sustainable path of development.” Engel invited to Gland to plan major IUCN ethics initiative throughout world conservation movement. ENGEL PREPARES PROPOSAL “
- H. 1993 -- EWG workshop in the Indiana Dunes National Lakeshore, USA, plans follow-up to CARING FOR THE EARTH: attended by representatives of five IUCN commissions, including Parvez Hassan, and twelve partner organizations; workshop concludes that the first priority is to launch a global dialogue that will culminate by the year 2000 in a vision of how the diverse cultures of the world can affirm a shared conservation ethic; it also explores ways in which to facilitate the implementation of a world ethic through international environmental law, sustainable use of wildlife, sustainable development strategies, and environmental education and communication; workshop proceedings, including “The Moral Challenge to Care for the Earth” by Martin W. Holdgate, and “A World Ethic for Living Sustainably; Sources and Principles,” by Steven Rockefeller, published in Engel and Denny-Hughes, eds. ADVANCING ETHICS FOR LIVING SUSTAINABLY (1994)
- I. 1993 -- George Rabb, chair, Species Survival Commission, Robert and Christine Prescott-Allen, co-chairs of the SSC Specialist Group on Sustainable Use of Wild Species, Ted Trzyna, chair of CESP,

and Ron Engel, chair EWG, prepare a Preliminary Report titled “Towards Guidelines for Ethical Uses of Wild Species,” based on commissioned papers by nine experts from Africa, Australia, Europe, India, South America and USA

- J. 1993 -- EWG Chair Ron Engel submits proposal for a “World Environmental Ethics Initiative,” to the IUCN Secretariat; based on the recommendations of the Indiana workshop, it lays out the challenge of further developing the content of a world ethic for living sustainably, and the objectives of a three year programme to implement the ethic in law, education, science and religion:

“Many persons and groups throughout the world now believe that only a fundamental change in human consciousness -- expressed in the form of a world environmental ethic, and embodied in a global covenant -- will enable human civilization to enter the 21st century with prospects of achieving a sustainable and fulfilling relationship to the earth”

there are “compelling religious and moral reasons” in support of this belief:

“The sacredness of life obliges human beings to care for the whole of creation. In an interdependent world human beings have collective responsibility for the welfare and evolution of the planet . Global moral determination is required to marshal the resources necessary to meet the needs of communities threatened by extreme poverty and environmental deterioration. Environmental issues are inseparable from issues of human rights, equity, and security, and require similar broad moral understandings and agreements for their resolution. Biological and cultural diversity will survive only if the nations of the world create a normative world order that supports them.”

After considering the potential of the contemporary movement for a world environmental ethic, the problem of conceiving ‘ethics’ as a practical social activity, the questions regarding what form the ethic should take and what its implications for policy should be, the disciplinary, cultural and other barriers that must be overcome, the proposal concludes: “This means that the challenge of a world environmental ethic needs to be responded to with the same intellectual seriousness, and the same institutional and financial support, as any other aspect of conservation.”

- K. 1995 -- Building on CARING FOR THE EARTH and Engel’s 1993 proposal for an IUCN “World Environmental Ethics Initiative,” Ted Trzyna, Chair of CEESP, after consulting with IUCN member organizations, councillors, staff, and commission members, prepares IUCN proposal for building ethics into decision-making, LINKING VALUES AND POLICY FOR SUSTAINABLE DEVELOPMENT: AN INTERNATIONAL STRATEGY TO BUILD THE SUSTAINABILITY ETHIC INTO DECISION-MAKING

- L. Tests for admission to IUCN INCLUDE: “adoption of the mission statement and Statutes, acceptance of WORLD CONSERVATION STRATEGY and CARING FOR THE EARTH as documents expressing the ethos or fundamental philosophy of the Union”

## VII. DRAFT INTERNATIONAL COVENANT FOR ENVIRONMENT AND DEVELOPMENT

- A. 1987 -- World Commission on Environment and Development recommends the preparation of a Universal Declaration and a Convention on environmental protection and sustainable development; 1988 IUCN General Assembly gives support; 1990 UN Secretary-General Report: “The time has come to devise a covenant regulating relations between humankind and nature.”



- B. 1989 -- first full CEL Working Group meets in Bonn with Wolfgang Burhenne chair
- C. 1993 -- EWG members R. J. Berry, Ron Engel, Richard Falk, Richard MacNeil, and Steven Rockefeller serve as special advisers to CEL Covenant Working Group in Bonn; in preparation for this meeting EWG solicits ethical critique of the draft Covenant by 30 ethicists in Europe, North and South America
- D. 1994 -- EWG, CEL and ELC jointly sponsor Workshop #1 on environmental ethics and law, at IUCN General Assembly in Buenos Aires, with special attention to Draft 5 of the proposed International Covenant on Environment and Development; speakers include Ambassador Julio Barboza (Argentina), R. J. Berry (United Kingdom), Louis Camacho (Costa Rica), Nigel Dower (Scotland), Ron Engel (USA), Eduardo Gudynas (Uruguay), Lothar Gundling (Germany), Parvez Hassan (Pakistan), Chatsumarn Kabilsingh (Thailand), Nick Robinson (USA), Steven Rockefeller (USA); Clever Tabaziba (Zimbabwe), Josef Vavrousek (Czech Republic), Laura Westra (Canada); Martin Holdgate devotes Chapter 5, "Developing New Values" in FROM CARE TO ACTION to the ethics of CARING FOR THE EARTH and the papers prepared for Workshop #1
- E. 1995 -- draft Covenant launched at the United Nations Congress on Public International Law at New York
- F. 2004 -- Third Edition (updated text) presented to member states of United Nations; Engel joins drafting committee in Bonn to help draft updated text in 2003

Preamble world view and ethical principles include:

"Recognizing the unity of the biosphere, a unique and indivisible ecosystem, and the interdependence of all its components;

Conscious that humanity is a part of nature and that all life depends on the functioning of natural systems which ensure the supply of energy and nutrients;

Convinced that living in harmony with nature is a prerequisite for sustainable development, because civilization is rooted in nature, which shapes human culture and inspires artistic and scientific achievement;

Aware that respect for human rights and fundamental freedoms is essential to the achievement of sustainable development;

Conscious that the right to development must be fulfilled...

Recognizing that intergenerational and intra-generational equity, as well as solidarity and cooperation among peoples, are necessary...

Acknowledging that addressing the particular situation and needs of developing countries, especially those of the least developed and of the most environmentally vulnerable, is a high priority...

Affirming the duty of all to respect and care for the environment...

Recognizing that poverty eradication is a primary responsibility of each State...

Committed to ensuring that gender equality and the empowerment and emancipation of women..."

Part II, Fundamental Principles, articles 2-10, comprise a very strong ethical statement:

“Nature as a whole warrants respect.

integrity of the Earth’s ecological systems shall be maintained and restored

Every form of life is unique and is to be safeguarded independent of its value to humanity

(global environment) common concern of humanity

(global environment to be governed by) international law, the dictates of the public conscience and the fundamental values of humanity

The freedom of action of each generation in regard to the environment is qualified by the needs of future generations.

Precaution requires taking appropriate action to anticipate, prevent and monitor (risks)

implementation of the right to development entails obligation to meet the developmental and environmental needs of humanity in a sustainable and equitable manner

the eradication of poverty, which necessitates a global partnership, is indispensable for sustainable development

the Parties have common but different responsibilities according to their available resources and their varying contributions to global environmental degradation”

## VIII. EARTH CHARTER

- A. 1987 -- Brundtland Commission recommends that the UN “General Assembly commit itself to preparing a universal Declaration and later a Convention on environmental protection and sustainable development.”
- B. 1987-92 -- in preparation for the 1992 Rio Summit numerous ngos and some governments prepare draft Earth Charters, Declarations, and other aspirational documents, e.g. “Earth Covenant” of Global Education Associates signed by two million persons in over 100 countries;
- C. 1992 - IUCN President of IUCN Sonny Ramphal publishes OUR COUNTRY, THE PLANET, official book of the Earth Summit, an eloquent plea for global citizenship and an “Earth Charter” that will distill a new global ethic based on the “duty of care”
- D. 1992 -- UNCED Rio Earth Summit: International NGO Forum produces “People’s Earth Declaration,” “Rio de Janeiro Declaration,” “Earth Charter,” and “Ethical Commitments to Global Ecological Posture and Behavior” but governmental agreement on “Rio Declaration on Environment and Development” fall short of aspirations
- E. 1994 -- EWG prepares analysis of the ethical content of 60 of the most important declarations, charters, covenants seeking to articulate a global environmental ethic -- John Callewaert, “International Documents and the Movement Toward a Global Environmental Ethic”
- F. 1994 -- Earth Charter Initiative reignited by Rudd Lubbers, prime minister of the Netherlands; Maurice Strong, chair of the Earth Council; Mikhael Gorbachev, chair of Green Cross International;

Jim MacNeil, former secretary-general of the Brundtland Commission; Ambassador Mohamed Sahnoun; the Earth Council, San Jose, Costa Rica, serves as secretariat; Alicia Barcena, Executive Director of the Earth Council, invites EWG to participate in new initiative

- G. 1995 -- worldwide consultative process initiated with appointment of Earth Charter Commission members; EWG member Steven Rockefeller appointed chair of drafting committee; official launch at Peace Palace in the Hague with address by Parvez Hassan
- H. 1996 - Montreal IUCN General Assembly: Engel, Lubbers and Rockefeller speak at special workshop session on IUCN and EARTH CHARTER
- I. Steven Rockefeller, with Nick Robinson, prepares PRINCIPLES OF ENVIRONMENTAL CONSERVATION AND SUSTAINABLE DEVELOPMENT: SUMMARY AND SURVEY, an analysis of forty-seven principles of global ethics that have emerged over the past half century, grouping them into nine basic themes, and a compendium of the documents in international law that express them:
  - 1. The goal: global partnership
  - 2. Preamble: the human situation
  - 3. World view
  - 4. A common concern and universal responsibility
  - 5. The rights of people
  - 6. Sustainable development
  - 7. Equity and justice
  - 8. Governance and security
  - 9. Environmental protection
- J. 1997 -- EWG members asked to serve as value facilitators at Rio+5; Brendan Mackey (Australia) leads EWG delegation and participates in writing first draft of EARTH CHARTER, endorsed by assembly
- K. 1997 - 2000 -- Earth Charter core drafting committee includes Abelardo Brenes (Costa Rica), Ron Engel (USA), Brendan Mackey (Australia), and Steven Rockefeller, chair (USA); other members include Rustem Khairov, member of IUCN CEESP, Nick Robinson, Deputy Chair, CEL, Parvez Hassan, Chair, CEL; other IUCN leaders who participate in drafting sessions include: Tariq Banuri, Klaus Bosselman, Wolfgang Burhenne, Yolanda Kakabadse, Alexandre Kiss, Wangari Maathai, Prue Taylor
- L. 1999 - Parvez Hassan submits "EARTH CHARTER Issues Checklist":

#### NORTH

- 1. Population Stabilization
- 2. Intellectual property rights
- 3. Forests
- 4. Governance

#### SOUTH

1. Sovereignty of national resources
2. Alleviation of poverty
3. Transfer of resources
4. Transfer of technology
5. Consumption patterns
6. Foreign debt -- write off/reschedule
7. Waste trade
8. TNC -- Codes of Conduct
9. Capacity building

#### COMMON

1. Global partnership -- interdependence
  2. Sacred trust for future generations
  3. Youth
  4. Women
  5. Indigenous peoples
  6. Access to dispute avoidance/settlement
- M. 2000 -- Approval of final text of EARTH CHARTER by Earth Charter Commission at Unesco, Paris; and launch at the Peace Palace at The Hague, with keynote by Parvez Hassan
- N. 2003 -- Earth Charter endorsed by UNESCO to be the key reference document for the United Nations Decade for Education for Sustainable Development (2005-2014).
- O. 2004 -- Earth Charter endorsed by the IUCN 3rd World Conservation Congress to guide the IUCN's policies and programmes.

#### IX. HOPES FOR ETHICAL GLOBALIZATION REAFFIRMED IN THE NEW MILLENNIUM

- A. 2000 -- UNITED NATIONS MILLENNIUM DECLARATION and GOALS: "We reaffirm our commitment to the purposes and principles of the Charter of the United Nations, which have proved timeless and universal. Indeed, their relevance and capacity to inspire have increased, as nations and peoples have become increasingly interconnected and interdependent..."
- B. 2002 -- World Summit on Sustainable Development: DECLARATION ON SUSTAINABLE DEVELOPMENT: "it is imperative that we, the peoples of the Earth, declare our responsibility to one another, to the greater community of life, and to future generations"; PLAN OF IMPLEMENTATION 5 bis: "we acknowledge the importance of ethics for sustainable development..."
- C. 2003 -- A FAIR GLOBALIZATION, report of ILO Commission on Social Dimensions of Globalization: "We urgently need a shared vision of basic values to provide an ethical foundation for the emerging world community...respect for human rights, nature, diversity; fairness, solidarity, eradication of poverty, gender equality, sustainable development, participatory and democratic system of global governance."

- D. 2005 – - UNEP Roundtable Dialogue on Advancing the Millennium Development Goals through International Law. Members of IUCN CEL participating in the Dialogue.
- E. 2006 – IUCN Academy of Environmental Law adopts research agenda with numerous projects on the “Earth Charter and International Law”.

#### X. CEL ETHICS SPECIALIST GROUP

- A. 1998 – 2000 Working Group on Ethics and Jurisprudence, chaired by Parvez Hassan, provides ongoing support for the EARTH CHARTER and DRAFT INTERNATIONAL COVENANT ON ENVIRONMENT AND DEVELOPMENT
- B. 2000 -- Recommendation 2.96 of the World Conservation Congress at its 2nd Session in Amman, Jordan calls for members at the 3rd Session to consider a response to the Earth Charter.
- C. 2004 Bangkok 3rd World Conservation Congress – ESG workshops and consultative meetings. Resolutions passed by the Congress were WCC 3.020 and 3.022. Respectively these called for the development of a code of ethics for biodiversity conservation and endorsed the Earth Charter as an ethical guide to IUCN policies and programmes. See Mirian Vilela, Ron Engel, and Brendan Mackey, “The Earth Charter at the World Conservation Congress, Bangkok, 2004” (March, 2005); and Ron Engel, “The Moral Power of the World Conservation Movement to Engage Economic Globalization,” plenary address, Bangkok World Conservation Forum (published in George Wright Forum, December, 2004)

Resolution 3.022 (Bangkok, 2004) endorsed the Earth Charter as “the ethical guide for IUCN policy,” and “the strong ethical purpose that inspired the formation of IUCN in 1948 and that continues today in the IUCN Vision of ‘A just world that values and conserves nature.’”

Resolution 3.020 (Bangkok, 2004) reaffirmed 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”

- D. 2005 –the ESG in partnership with the Centre for Humans and Nature (CHN), holds a Consultation Workshop in Chicago, 27-30 August, on follow-up to the Bangkok Congress Resolutions WCC 3.020 and 3.022. See “Strengthening the Ethical Dimensions of the IUCN Programme, Report of Consultative Group meeting, August, 2005”
- E. 2006 – ESG co-chairs Klaus Bosselmann and Brendan Mackey appointed by Sheila Abed, Chair, CEL. Bosselmann and Engel attend meeting of CEL specialist groups in Brazil in June. Bosselmann represents ESG at the New York Colloquium of the IUCN Academy of Environmental Law and is appointed as chair of the CEL Governance project. ESG and the Center for Humans and Nature sponsor a planning meeting for the implementation of WCC 3.020 on a Code of Ethics for Biodiversity Conservation at IUCN headquarters, Gland. See “Toward a Code of Ethics for Biodiversity Conservation – Project Proposal,” and “Report of the Interim Coordinating Committee” (December, 2006). The meeting report was published prior to the 2008 Congress, Biosphere Ethics Project Interim Coordinating Group. (2008). *The Biosphere Ethics Project: Implementing the Bangkok World Conservation Congress resolution to draft and promote a code of ethics for biodiversity conservation*. IUCN, Gland, Switzerland. v + 17.

- F. 2007 – CEL and ESG members Antonio Benjamin, Ben Boer, Klaus Bosselmann, Ron Engel, Francoise Guilmin-Burhenne, and Brendan Mackey prepare revised text for the IUCN Precautionary Principle Guidelines, with a new section included on the ethical basis and meaning of the Precautionary principle. Sheila Abed successfully argues for the adoption of the revised text by the IUCN Council.
- G. The Code of Ethics for Biodiversity Conservation project is renamed the Biosphere Ethics Project (and later, in its now current name, Biosphere Ethics Initiative), and the first of several regional meetings to be held in countries throughout the world is planned for Chicago in September.
- (1) September 2007 -- The Chicago Wilderness (CW) Relato was held in 2007 at Windblown Hill, just north of Chicago, Illinois, USA. It brought together partners from the CW alliance, which includes over 200 organizations across several states. Together, they seek to expand natural areas and improve the quality of the life of the entire region.
  - (2) As the first formal meeting, what would be later called “Relato,” of the BEI, much of the discussion focused around the structure of this and future Relatos. In other words, what is the best methodology to bring together a sometimes abstract view of ethical principles, to the real work being done on the ground? How to mix theory with practice, or look at ethics in a new, practical way? This was the origins of the Relato Methodology. The resulting publication is Brendan Mackey, Kathryn Kintzele et al. (2008). *Keeping Nature Alive: Toward a Code of Ethics for Biodiversity Conservation*. IUCN, Gland, Switzerland. vii + 27. The document includes guidance for moving forward, as well as an insight into many of the programs and principles of Chicago Wilderness.
  - (3) 2008 -- BEI at the World Social Forum (2008) -- The Biosphere Ethics Initiative joined over 10,000 participants in the Amazon Rainforest at the WSF in Belém, Brazil. World Social Forums are global meetings of civil society organizations and individuals that seek a more fair, democratic world. Ms. (Kintzele) Gwiazdon presented the BEI on a panel with Environment Minister Carlos Minc and representatives from Brazil's Local Agendas 21. A separate workshop was then hosted to receive input on environmental ethics in the region with Patrick Blandin, Karla Monteiro Matos, and Ms. Gwiazdon.
  - (4) 2008 -- The South African National Parks (SANParks) Relato was held in 2008 at the Kirstenbosch Botanic Gardens on the slopes of Table Mountain National Park, in Cape Town, South Africa. It brought together partners of the park and the surrounding Cape region, as well as representatives from the IUCN SSC and IUCN Chief Scientist, Jeff McNeely. The beauty of the natural environment, and the human spirit, came through every day during our time in South Africa. The culture, history, and socio-economic realities, and hopes, of the country could not be separated from their work in conservation. The key themes from the SANParks Relato included:
    1. Conservation management through social upliftment: caring for the Earth and creating jobs leads towards ecological and human integrity.
    2. The concept and practice of "Touching the Earth" lightly
    3. Reconciliation ecology: looking to the past harms of people and places guides future action in an open, honest, and thoughtful way.

4. Care and respect for other species
5. Conservation is about managing change

- H. 2008 -- ESG Governance for Sustainability Project, produces monograph by Klaus Bosselmann, Ron Engel and Prue Taylor, *Governance for Sustainability*, launched at IUCN WCC4 Barcelona, October. The Biosphere Ethics Project sponsors a workshop, and the IUCN WCEL ESG hosts the first ever IUCN debate among Presidential candidates. IUCN adopted messaging from the BEP to place throughout the Congress, particularly “Keeping Nature Alive.” Two resolutions were adopted in Barcelona that advanced ethics at IUCN: Resolution 4.098 – Intergenerational partnerships: fostering ethical leadership for a just, sustainable and peaceful world; and Resolution 4.099 (Barcelona, 2008) – Recognition of the diversity of concepts and values of nature. Ron Engel stepped down as Co-Chair of the ESG, now led by K. Bosselmann as Chair and Kathryn (Kintzele) Gwiazdon as Deputy Chair.
- (5) 2009 – The Yunnan Province Symposium was hosted by the Center for Humans and Nature and was one of the key, early development meetings of the BEI. In addition to foundational programmatic structuring, participants learned about the culture, environment, and ethical principles of the Yunnan Province of China. 15 January 2010 SYMPOSIUM REPORT, 4th Annual Keeping Nature Alive Symposium: Drafting the Biosphere Ethics Project’s Code of Ethics for Biodiversity Conservation, 15-20 September 2009, prepared by Kathryn Kintzele, J.D, with assistance from Nigel Dower, Ph.D.
  - (6) 2009 – K. Kintzele Gwiazdon presented the BEI at American University School of Law, Developments in International Law, and at George Washington University School of Law, with a panel of WCEL members including WCEL Chair Sheila Abed, David Hunter, and Dinah Shelton.
  - (7) February 2010 -- BEI Launch at the Paris Museum National d'Histoire Naturelle (2010). With the leadership of Patrick Blandin, the BEI was formally launched in February 2010 in Paris, France at the Paris Muséum national d'Histoire naturelle. Here, the first draft of the global Evolving Biosphere Ethic was also presented and the term “Relato” was selected for our meeting methodology. Remarks were made by the Director General of the Paris MNHN Bertrand Pierre Galey; President of the IUCN Comité Français Francois Letourneux; IUCN WCEL Chair Sheila Abed; IUCN Director General Lefevre; IUCN President Khosla; and the French Director General of l’amenagement, du logement et de la nature Jean-Marc Michel. The BEI leadership was structured as four co-chairs: Patrick Blandin (France), Karla Monteiro Matos (Brazil), Razeena Omar (South Africa), K. Kintzele Gwiazdon (USA); and Director of Local Ethics, Mayyada Abu Jaber (Jordan).
  - (8) March 2010 – Deputy Chair K. (Kintzele) Gwiazdon presents the BEI at the IUCN Environmental Law Center in Bonn Germany, with the support and leadership of Françoise Burhenne.
  - (9) June 2010 – Vancouver, Canada, ESG roundtable discussion at the annual meeting of the Global Ecological Integrity Group, an international group of more than 200 experts across disciplines.
  - (10) June 2010 – Gland, Switzerland – BEI Resolution passed at the 74<sup>th</sup> IUCN Council, noting the work of CEL and BEI, and inviting BEI leadership to host a workshop at the 75<sup>th</sup> Council meeting.

- (11) September 2010 – Chicago and Indiana, USA – Indiana Dunes *Relato*. The *Relato* of the Indiana Dunes Region was held in 2010 at various locations throughout Northwest Indiana, on the shores of Lake Michigan. The Great Lakes make up 20% of the world's freshwater resources, and the care, conservation, and responsibility over these resources falls to community organizations, and local, state, and federal government agencies. The Indiana Dunes has been deemed the "birthplace of ecology", and the diversity of the people, places, species, industries, and economies shows why it has earned that name. This *Relato* resulted in the first local ethic of the BEI: The Local Ethic of the Indiana Dunes Region.

The Local Ethic is a call to ethical action to all those who impact the Indiana Dunes region. It identifies their values: (1) strength in their diversity in humans and nature; (2) the unique and rare geography and geology; (3) their place in history and the leaders who have come before them; and (4) community minded advocates and activists. It also identifies their aims, divided by (1) individual in the community; (2) environment; (3) industry; (4) social responsibility; and (5) education and the arts. The document was launched at a screening of the Aldo Leopold documentary, *Green Fire*, in collaboration with local, state, and federal partners and the Aldo Leopold Foundation.

- (12) October 2010 – Nagoya, Japan – official side event at the Convention on Biological Diversity. BEI at the Convention on Biological Diversity (2010). At COP11 in Nagoya, Japan, the work of the BEI was presented at a panel with its partners, the IUCN World Commission on Environmental Law and the Paris Muséum national d'histoire naturelle. The focus was on the ethical considerations of the CBD and the resulting Nagoya Protocol. Ms. Kintzele Gwiazdon also presented before the full plenary on the ethics of biodiversity conservation, as a representative of ICLEI, Local Governments for Sustainability.

- (13) November 2010 – Gland, Switzerland – official workshop at the 75<sup>th</sup> IUCN Council and BEI Resolution, noting the work of BEI, supporting two IUCN *Relatos*, and an “on-request” Ethics Advisor to the Council. IUCN Council Decisions C/74/18 and C/75 (IUCN Council, 2010) on the Biosphere Ethics Initiative that recognized the cross-commissional and cross-sectoral nature of ethics in IUCN, inviting all Commission Chairs, Councillors and the Secretariat’s Component Programmes “to work with the Biosphere Ethics Initiative to identify opportunities for integration and implementation of the BEI into their programme of work” as well as the need for ethical guidance when decision-making, recommending “that an on-request 'Ethics Advisor' to the IUCN Council be appointed.”

- (14) November 2010 – Valparaiso, Indiana, USA K. Kintzele Gwiazdon presented the BEI at Valparaiso University School of Law

- (15) December 2010 – Brasilia and Rio de Janeiro, Brazil – BEI at a colloquium of Franco-Brazilian judges, with Justice Antonio Herman Benjamin



- (16) December 2010 – Rio de Janeiro, Brazil – Patrick Blandin presented the BEI at "Museums and Biodiversity Conservation: the ethical dimension," hosted by the Jardim Botânico, the Museu do Meio Ambiente and the Museo de la Vida
- (17) The Museums of Dijon adopt the BEI (2010). In Dijon, France, Gérard Ferrière (director of the Natural History Museum of Dijon), François Rebsamen (Mayor of Dijon, Senator and former minister), and Bruno David (President of the MNHN-Paris) announced the Déclaration du Jardin des sciences de Dijon (Muséum, Jardin Botanique, Planétarium): Initiative pour une éthique de la biosphère. They commit to advance the principles of the BEI, and recognize the particular importance of the values of existence, memory, and the future to natural and cultural diversity.
- (18) May 2011 -- the Jordan *Relato* launched an environmental ethics program in Jordan to help influence local, state and international law and policy. The Relato was hosted by the Amman-based World of Letters, with support from the Center for Humans and Nature and the IUCN CEL ESG, and under the Patronage of Her Royal Highness Princess Alia Al Hussein. Government, Royal Family and NGO leaders from around the country came together with BEI leaders to discuss particular environmental ethics initiatives in Jordan, and to see these ethical principles in practice: from issues of water scarcity and peace at Wehdah Dam, the Jordan River and Sharharbil bin Hassneh EcoPark; to community history/culture/reliance on water at Azraq Wetland Reserve ; to environmental education and sustainability at Feynan EcoPark; to wildlife protection at the Princess Alia Foundation; and plant species protection and community employment at the Royal Botanic Garden.
- (19) The Relato of Jordan continued to emphasize the importance that water plays to human and natural communities across the world. Not only is there a vital need for water, but there are deep spiritual connections to it. One of the most provocative working principles was that water scarcity brings opportunities for peace, not cause for conflict. Yet they also recognized that the promotion of peace, such as open borders and allowing increased refugees and immigrants, causes stresses to the natural and man-made environment, including water availability. Wise and equitable use of water and natural resources was a common theme.
- (20) The structure of the Local Ethic of Jordan is a bit different than that of the Indiana Dunes Region. It includes Foundations, Values, and Principles, but also *specific recommendations for action*. These include hosting ethics forums and offering BEI tours, to drafting a water focused climate change action plan and advancing environmental therapy with animals rescued from illegal trade.
- (21) July 2011 -- In July, several members of the Ethics Specialist Group met in Prague, Czech Republic to discuss the Earth Democracy project and several white papers. They also attended the annual meeting of the Global Ecological Integrity Group, "Human Rights and Duties: Supporting Biological Integrity for Public Health" at Charles University.
- I. October 2011 – Chair Klaus Bosselmann attended, "Green Economy and Sustainable Development: Bringing back the social dimension", of the United Nations Institute for Social Development, Geneva;

and “National Legal Cultures in a Globalized World”, 24<sup>th</sup> Biennial Congress, World Jurists Association.

(22) Also in October, the BEI group met at several locations throughout Brazil for the Rio State *Relato*, hosted by Karla Monteiro Matos of the Center for Applied Sustainability. This *Relato* focused on site visits to show ethics in action, ranging from Nova Friburgo (the location of deadly floods and landslides in early 2011) to Gramacho Landfill and Mesquita. As with the Jordan *Relato*, water was a key issue to these communities, whether too much or too little. Solid waste, recycling, local governance and social economic justice were also major facets of the *Relato*.

The Rio State *Relato* took place in 2011 at several locations throughout Rio State, Brazil, including Rio de Janeiro, Mesquita, and Nova Friburgo. The *Relato* was focused on community-based conservation, from the catadores that collected recyclables in Gramacho Landfill, to those that formed organized collectives in Mesquita. Participants also saw first-hand the devastation caused by climate change at Nova Friburgo, and the efforts by the city and Local Agenda 21 partners to respond to these new threats.

The immense spirit and determination of the peoples of Rio State was grounded in the recognition of the interrelatedness of all of the communities of life. Conservation cannot be separated from community, and conservation, particularly, cannot be separated from the protection and upliftment of vulnerable people.

Brazil is second only to South Africa with the largest gap between rich and poor. And the conservation efforts of government officials, community-based organizations, and even private industries work to address this gap, and promote the quality of life for all. It is important to understand that the poor are often not in control of what happens to them, and it a core concept of human dignity to be a part of conservation efforts, to be a part of the decisions that affect you. To not be given gifts, but to be given a voice.

(23) November 2011 – Durban, South Africa. ESG member Don Brown hosted a panel at UNFCCC COP17 on human rights and climate change. K. Kintzele Gwiazdon presented on the human rights principles that were witnessed or discussed at *Relatos*.

(24) March 2012 – Marseilles, France. 6<sup>th</sup> World Water Forum. Representing the ESG and using the work of the BEI, K. Kintzele Gwiazdon, with *Relato* participant David Groenfeldt, led the International Working Group on Ethics, Culture and Spiritualities. The group drafted the Marseilles Water Ethic, and committed the Forum to create a Water Ethics Advisory Council, and to “implement the concrete application of the principles of this living document.”

1. We will honor and promote justice, equity, the rights of nature, care and compassion in decision-making.
2. We will learn from and engage all disciplines and schools of thought, including science, law, philosophy, and religion, as well as from the traditional knowledge of indigenous cultures.
3. We will learn from and engage the private and the public, at the local, regional and global levels.
4. We, and this document, will continue to evolve.

- J. September 2012 -- IUCN WCC5 2012 at Jeju, Republic of Korea. The ESG advanced the work of the BEI and its Relato Methodology with Res. 004, Ethics Mechanism <<insert text>>.

(25) Gangjeong Relato. The Gangjeong Village Relato was held in 2012 during the events of the 5th IUCN World Conservation Congress in Jeju, Republic of Korea. It centered around an ancient, indigenous culture that was biologically, culturally, and spiritually dependent upon the environment around them. This community, just a few kilometers from the Congress site, and their way of life, is under direct threat from the construction of a major military outpost. It takes moral courage to stand up to some of the most powerful forces on Earth. The lessons learned from this small community on this small island in the Pacific should be shared with the wider world, and that was the overarching message of this Relato. It is a story of endangered species, and an endangered people, and it is also the origins of the BEI's aim to develop Position Statements - we must stand for the principles we state.

The villagers of Gangjeong approached the BEI to help give them a voice at the IUCN Congress, co-hosted by the very government whose policies they were fighting against. An Emergency Motion was successfully advanced to support the history and conservation, the endangered species and sacred spaces, of this village. However, when placed before the full Plenary for a vote, and although it passed by the NGO members, it ultimately failed due to the number of abstentions by government members. The Gangjeong Relato forced the BEI and its partners to confront the geopolitical realities of so many conservation efforts, and the solidarity needed to confront them.

(26) 2012, Blandin, Ethical Arguments in Biodiversity Conservation <<insert text>>

(27) 2012, Païolive Story: when a French local association meets the Biosphere Ethics Initiative <<insert text>>

- K. 2013 – Klaus and Peter Burdon ESG leadership

- L. Climate Change Ethics: Navigating the Perfect Moral Storm, Donald A. Brown, Routledge (2013)

- M. 2014 Donald Brown, Contributing Author to Chapter 4: Sustainable Development and Equity, Working Group III. In: Climate Change 2014: Mitigation of Climate Change. Contribution of Working Group III to the Fifth Assessment Report of the Intergovernmental Panel on Climate Change.

- N. 2015, IUCN, Donald Brown, Prue Taylor, Ethics and Climate Change: A Study of National Commitments, Climate change is the most significant moral and environmental issue of our time. This project seeks to help deepen explicit ethical reflection around the world on national responses to climate change by developing a publicly available record on national compliance with ethical obligations for climate change similar to the reports that are now available on national compliance with human rights obligations.

- O. Hawaii Congress 2016 <<check Resolutions>>

- P. 2016 – CEEL incorporated to advance BEI, Klaus and Katy ESG leadership

- Q. 2016 – Oslo Manifesto <<insert text>>
- R. 2017 – ELGA, Siena Declaration, BEI at the University of Siena <<insert text>>
- S. ESG Climate Justice Project, Don Brown, Prue Taylor, and Peter Burdon
- T. December 2017 - BEI at the IUCN World Commission on Environmental Law and the Executive Preparatory Colloquium on Sharing Water for Judges and Prosecutors, Subprocess of the 8th World Water Forum
- U. April 2018 – BEI at the UN General Assembly 8<sup>th</sup> interactive dialogue on Harmony with Nature
- V. July 2018 – BEI at the IUCN AEL, University of Strathclyde