Ethics and Spiritual Values
Promoting Environmentally Sustainable Development

Ismail Serageldin
Richard Barrett
Editors

An Associated Event
of the Third Annual World Bank Conference
on Environmentally Sustainable Development

co-sponsored by the Center for Respect of Life and Environment,
the World Bank Spiritual Unfoldment Society,
and the World Bank
Washington, D.C.
October 2–3, 1995

Environmentally Sustainable Development Proceedings Series No. 12
### ESD Proceedings Series

<table>
<thead>
<tr>
<th>No.</th>
<th>Title</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td><em>Culture and Development in Africa: Proceedings of an International Conference</em> (Also in French)</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td><em>Valuing the Environment: Proceedings of the First Annual International Conference on Environmentally Sustainable Development</em></td>
<td></td>
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<tr>
<td>3</td>
<td><em>Overcoming Global Hunger: Proceedings of a Conference on Actions to Reduce Hunger Worldwide</em></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td><em>Traditional Knowledge and Sustainable Development: Proceedings of a Conference</em></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td><em>The Human Face of the Urban Environment: A Report to the Development Community</em></td>
<td></td>
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<tr>
<td>6</td>
<td><em>The Human Face of the Urban Environment: Proceedings of the Second Annual World Bank Conference on Environmentally Sustainable Development</em></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td><em>The Business of Sustainable Cities: Public-Private Partnerships for Creative Technical and Institutional Solutions</em></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td><em>Enabling Sustainable Community Development</em></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td><em>Sustainable Financing Mechanisms for Coral Reef Conservation: Proceedings of a Workshop</em></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td><em>Effective Financing of Environmentally Sustainable Development: Proceedings of the Third Annual World Bank Conference on Environmentally Sustainable Development</em></td>
<td></td>
</tr>
<tr>
<td>11</td>
<td><em>Servicing Innovative Financing of Environmentally Sustainable Development</em></td>
<td></td>
</tr>
<tr>
<td>12</td>
<td><em>Ethics and Spiritual Values: Promoting Environmentally Sustainable Development</em></td>
<td></td>
</tr>
<tr>
<td>13</td>
<td><em>The Self and the Other: Sustainability and Self-Empowerment</em></td>
<td></td>
</tr>
<tr>
<td>14</td>
<td><em>Meeting the Challenges of Population, Environment, and Resources: The Costs of Inaction</em></td>
<td></td>
</tr>
</tbody>
</table>

### ESD Studies and Monographs (formerly Occasional Paper) Series

<table>
<thead>
<tr>
<th>No.</th>
<th>Title</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td><em>The Contribution of People's Participation: Evidence from 121 Rural Water Supply Projects</em></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td><em>Making Development Sustainable: From Concepts to Action</em></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td><em>Sociology, Anthropology, and Development: An Annotated Bibliography of World Bank Publications 1975–1993</em></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td><em>The World Bank's Strategy for Reducing Poverty and Hunger: A Report to the Development Community</em></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td><em>Sustainability and the Wealth of Nations: First Steps in an Ongoing Journey</em> (Also forthcoming in Arabic)</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td><em>Social Organization and Development Anthropology: The 1995 Malinowski Award Lecture</em></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td><em>Confronting Crisis: A Summary of Household Responses to Poverty and Vulnerability in Four Poor Urban Communities</em> (Also in French and Spanish)</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td><em>Confronting Crisis: A Comparative Study of Household Responses to Poverty and Vulnerability in Four Poor Urban Communities</em></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td><em>Guidelines for Integrated Coastal Zone Management</em></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td><em>Enabling the Safe Use of Biotechnology: Principles and Practice</em></td>
<td></td>
</tr>
</tbody>
</table>

(Continued on the inside back cover)
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Contents

Preface v
Acknowledgments vii

OPENING JOINT PLENARY Keynote Addresses: Engaging the Vision 1
New Partnerships James D. Wolfensohn 1
New Challenges Maurice F. Strong 1
A New Discipline John A. Hoyt 2
Developing a Common Vision Ismail Serageldin 3

PLENARY SESSION Ethical Economics 6
Moderator Willis Harmon 6
Speaker Partha Dasgupta 7
Panelists Kamla Chowdrey 8
Denis Goulet 9

PARALLEL SESSIONS Ethics and Spiritual Values in Practice 12
Values in Agriculture and Energy 12
Speaker R. J. Berry 12
Panelists Christina Liamzon 13
Ranil Senanayake 14
Richard Austin 14

Values in Urban Infrastructure and Development 16
Speaker Norman Rice 16
Panelists Gorel Thurdin 17
Richard M. Clugston 18
Paul Bierman-Lytle 19

Values in Business and Finance 20
Speaker Muhammad Yunus 20
Panelists Terry Mollner 22
Mamadou Dia 22
Joan Bavaria 23

PLENARY SESSION Converging Perspectives 25
Panelists Yolanda Kakabadse 25
Ashok Khosla 25
Keith A. Bezanson 26
Bisi Ogunleye 26
Nancy Barry 27
Thomas Berry 27
Oren Lyons 27
Moderator Richard Barrett 28
Preface

Development practitioners and people in developing countries have sensed for some time that many prevalent beliefs and values that are reflected in current development paradigms may not advance environmentally sustainable development. Pollution of the global commons, the destruction of major ecosystems, increasing health hazards in urban areas, and inadequate global progress of poverty alleviation now impel analysts to question the pattern of material growth and consumption that, without a concomittant growth of social solidarity and ecological awareness, tends to contribute to the growing gulf between the rich and the poor, the increase in environmental degradation, and the exploitation of animals and the Earth without regard for future generations.

This conference began in the steering committee of the World Bank's Spiritual Unfoldment Society. Formed in March 1993 by Richard Barrett to promote personal development and spiritual renewal among the Bank's staff, many of the society's discussions related to the interaction between humanity and the environment. Although this connection was not being formally explored in the Bank, the society's steering committee recognized the importance of the relationship between values and sustainable development. They felt it essential and timely to organize an international conference to explore this link. Readily accepted by Ismail Serageldin, vice president for environmentally sustainable development, this idea became one of the Associated Events of the Third Annual Conference on Environmentally Sustainable Development.

This Associated Event addressed these issues from the perspectives of ethics and spiritual values. For the World Bank this was a new departure. The speakers came from diverse development backgrounds from both industrial and developing countries and from indigenous and modern traditions. They all agreed that the design of future development projects must engage the beliefs and values of the intended beneficiaries. The symbiotic relationship between humanity and the planet should be fully recognized at both the global and the local levels.

Attracting considerable attention at the conference, this topic also proved to be very rich. The contents of this volume capture many of the important themes of the proceedings.

Two realizations quickly became dear: that values lie at the very heart of our behavior and that sustainable development will occur only when we have belief systems that respect all life, assign priority to the common good, engender responsibility for the whole, promote equality, and support unconditional caring. There was agreement that the values that drive our industrialized and rapidly developing societies are not working in these directions. The pollution of air, water, and land increases, and the gap between the rich and the poor grows wider. The issue of consumption by the rich proves just as important to sustainable development as the issue of environmental degradation by the poor. In the end we all must accept personal responsibility for our planet.
This Associated Event of the Third Annual Conference on Environmentally Sustainable Development concluded with the consensus that true development takes place only when it engages the hearts and minds of the local community and advances every individual's economic, social, environmental, and spiritual well-being. Sustainability will be more easily attained when we commit individually and collectively to alleviating poverty, enhancing our environment, and supporting the common good.

Sustainability begins with each of us—our personal values, behaviors, and actions. Modern society almost totally misses the spiritual connection with Mother Earth and the nonhuman dimension of life so often found in indigenous cultures. Our institutions, technologies, and economic principles place insufficient value on preserving or honoring those environments or actions that sustain life on the planet and bring beauty to our lives. We need to redefine what we understand as progress. We need to move from improving living standards to improving the quality of life. This will happen when development becomes fully participatory and people-centered, driven by ethical values that embrace caring and nurturing at their core.

Ismail Serageldin
Vice President
Environmentally Sustainable Development

Richard Barrett
Founder
World Bank Spiritual Unfoldment Society
Acknowledgments

The editors and co-sponsors wish to acknowledge the contributions of all participants and the following individuals whose efforts supported the success of the conference and preparation of these proceedings: Karon Brashares, Richard M. Clugston, and Thomas Rogers of the Center for Respect of Life and Environment; and Aledra Allen, Richard Barrett, Joan Martin-Brown, Aissatou Seck, and Alfredo Sfeir-Younis—task manager and coordinator of the environmentally sustainable development conference—of the World Bank. Thanks also go to the graphic design unit of the World Bank.

The editors would also like to acknowledge Vicki Worthington, editorial consultant, and Jane Sevier Sánchez, Amy Smith Bell, Alicia Hetzner, and Virginia Hitchcock for bringing this report to publication. Glenn McGrath and Christian Perez desktoped this report. Tomoko Hirata designed the cover.

To provide a concise, useful report, the papers and presentations at this forum have been distilled into a thematically organized summary. Significant quotations from the presenters in the plenary sessions and workshops appear in the margins.

Appendix A includes the full program of the forum. Readers who wish to obtain the complete papers may contact the presenters directly, as listed in Appendix B. Appendix C comprises abstracts of background papers by Arthur H. Westing, John H. Callewaert, and Richard M. Clugston.
Opening Joint Plenary
Keynote Addresses: Engaging the Vision

New Partnerships
James D. Wolfensohn, World Bank

In the past four months I have been to twenty-five countries, and I have learned that development is not just a matter of constructing a dam, helping to create a school program, or building health facilities. Development cannot be defined in terms of single projects, and measuring it is not just a matter of looking at increases in gross domestic product (GDP) per capita. I saw successful development in Africa in villages where people were pulling themselves out of deep poverty. It is visible in people who, within the structure of their familial system or their tribal system, possess a sense of grandeur, a sense of optimism, a sense of hope; who talk with excitement in their eyes about their children's future. These people, living on next to nothing, feel a sense of progress that is more than economic. It encompasses recognition of their roots and their spiritual and cultural values, which we need to nurture and encourage. These values are what we should be developing.

These visits have been extraordinarily meaningful for me. They have brought home to me that the World Bank's central mission is to meld economic assistance with spiritual, ethical, and moral development. It is in this context that we need to measure our progress and relate to the groups with whom we are dealing. At the Bank we are trying to find ways to measure ourselves not by dollar value but by the impact and the effectiveness of our programs in terms that relate to the development of a society.

It is not easy to explain to most people why I would leave a successful business practice to come and try to make the world a better place. But the fact is, that is why I came to the World Bank. And I came because of a background that had, I believe, within my own Jewish religion some sense of ethical, spiritual, and moral values that I have attempted to live by and that guide me.

I am proud to be leading this institution, an institution with an extraordinary history of fifty years. And I hope you will see a transition in the Bank in terms of balancing our financial objectives, our environmental objectives, and our moral and ethical standards. It is essential that together we help advance this transition. If we listen to each other and work together, then I believe we have a chance of achieving the objectives that we all want so much.

New Challenges
Maurice F. Strong, Earth Council

Some forty months have now passed since an unprecedented number of world leaders and people representing every sector of civil society gathered in Rio de Janeiro to form a new vision of a secure and sustainable future for the human community. The high expectations generated by Rio remain largely unfulfilled. But we should remind ourselves that it has been only a little over three years, that the changes called for by Rio are fundamental, and that fundamental change never comes quickly or easily.
But we have reason to be concerned that the momentum generated by Rio toward a sustainable way of life on our planet has waned. There has been a recession in the political will for change that, in some countries, notably the one in which we meet, has led to a reversal of some of the progress made between Stockholm and Rio. It is against this background that I am so pleased and so encouraged by the meetings that begin here today, for they demonstrate that the spirit of Rio remains very much alive and that a growing cadre of influential people and organizations are deeply committed to extending that spirit and a whole range of practical programs and activities. How rare it is and how right it is to bring a discussion on ethics and spiritual values into the mainstream forum of the material world that the annual World Bank and International Monetary Fund meetings epitomize.

The behavior of individuals and the priorities of society depend on people's moral, ethical, and spiritual values. It is too often assumed that there is a dichotomy between the real world of practical affairs and the ideal world of morals and the spirit.

The transition to sustainable development is not a soft option but an imperative for our survival. Our current patterns of production and consumption are unsustainable, and we must change course. We have lost our innocence. We know what we are doing to the environment that God has bequeathed to us as our endowment on this Earth. We know what we are doing to future generations. We know what we are doing to each other. These realizations pose the ultimate moral challenge to our civilization.

In the final analysis the behavior of individuals, as well as the priorities of society, respond to the moral, ethical, and spiritual values of people. The radical changes occurring in our society herald a historic convergence between the practical aspects of human life and its moral and spiritual dimensions. How we treat each other and how we treat the Earth must be motivated by a new sense of cooperative stewardship, rooted in our deepest ethical, moral, and spiritual traditions, as well as in our common interests and responsibilities.

As we move into a new millennium, we face a challenge without precedent in human experience, one that will determine our future as a species. No longer a soft option, our survival and well-being requires the transition to sustainable development. We must change course.

So, appropriately, we link motivation and values with the practical actions that flow from that link. Most of us share the profound belief that ideals that do not give rise to practical actions on the part of those who hold them are sterile and even hypocritical. Equally, actions that do not flow from our deepest spiritual, ethical, and moral values cannot succeed in building the kind of secure, sustainable, and hopeful future to which Rio pointed and to which we all aspire.

**A New Discipline**

*John A. Hoyt, Center for Respect of Life and Environment and the Humane Society of the United States*

In this event we are seeking to better understand in what manner and to what degree ethical and spiritual values can help define and shape environmentally sustainable development. This event is historic because it is the first time the World Bank has examined one of its
principal objectives within the context of ethical and spiritual values.

There are widely differing views as to what environmentally sustainable development means, especially in terms of objectives and goals. One of the most instructive papers I have read is Ismail Serageldin's article, "Making Development Sustainable," in which he examines the differing and sometimes overlapping viewpoints of three distinct disciplines: those of the economist, the ecologist, and the sociologist.¹

My first reaction to the paper was to ask, "Why not a fourth discipline—that of the theologian or the ethicist?" Since humans first became thinking beings, the ordering of the universe and creation has had a religious and spiritual perspective at its center. So why not now? Why are ethical and spiritual values not accorded a more significant role in assessing the manner in which we are now exploiting and reshaping the created order?

Is it because ethics and spiritual values are no longer important or necessary to matters so secular in their orientation? Or is it that current spiritual and ethical values are themselves vacuous, no longer operative in a world focused on materialism and empiricism? Or is it that, instead of being regarded as a separate and distinct point of view, as are the other three disciplines, ethics and spiritual values permeate each of them and become the link that ties them together?

Who will ensure that ethical and spiritual values get a fair hearing in the context of the economist's, the ecologist's, and the sociologist's points of view? How can we, as individuals and as a society, realistically live in today's world in a creative, sustainable, and humane manner? How can we help institutions and governments take seriously the enormous threat to the biosphere that supports us and all living things, a threat some believe has the potential to imperil the continuation of civilization as we know it?

I suggest that we begin with each of us individually. Most changes that altered the course of history began with individuals who, by their example and actions, did what many thought impossible. In small but important ways each made a beginning, and underlying each one was a moral conviction and certainty that refused to be deterred. Perhaps in a similar, small way what we do here may also mark a beginning, a beginning that will have consequences far beyond our imaginations.

It matters that we care, that we are concerned enough about the inequity and the injustice, the exploitation and the degradation so prevalent about us that we resolve personally and individually to become involved, to make a difference. For if we do, and hundreds, thousands, or perhaps millions of others do likewise, we can change the course of history for the benefit not only of humankind, but of all living creatures, and perhaps even of the Earth itself.

Developing a Common Vision
Ismail Serageldin, World Bank

At the 1992 Earth Summit in Rio de Janeiro the world came together to acknowledge that the incredible challenges facing this generation and the next require a different kind of development. Since the Earth Summit the World Bank has dramatically increased its environmental assistance to client countries.

Greening the portfolio means much more than just funding environmentally

It matters that we care, that we are concerned enough about the inequity and the injustice, the exploitation and the degradation so prevalent about us that we resolve personally and individually to become involved, to make a difference
— John A. Hoyt
targeted interventions. The Bank today lends about $20 billion each year, only a small part of which is directly focused on the environment. We need to ensure that the entire $20 billion to $25 billion goes to environmentally friendly and socially responsible investments. Projected over the next ten or fifteen years, we will be committing $200 billion to projects that support the environment and social development. With government contributions and cofinancing, this represents half a trillion dollars of environmentally friendly and socially responsible investments.

In addition to engaging in dialogue, developing technical standards, and carrying out studies, the Bank can influence projects that it does not finance directly. To do so, however, we need effective operating partnerships with others. This is why we have reached out to you: to learn from your experiences, to be challenged by your example, and to try, together, to forge a better future.

In this way we can become a major force for environmentally sustainable development. When defining environmentally sustainable development, nearly everyone starts with the Brundtland Commission definition: "Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs."

Although this definition is philosophically acceptable, it is not always operationally useful. The "needs" of the billion people who live on less than a dollar a day or the billion people who have no access to clean water are clearer than those of families that already have two cars, three televisions, and two VCRs. Yet it is the second group that consumes about 80 percent of the world's products every year.

The Environmentally Sustainable Development (ESD) Vice Presidency has a two-step approach to developing an operational definition of sustainability. First, we have set up a systematic way of testing every proposal for economic, environmental, and social sustainability. Our ESD logo triangle represents these three criteria. Now we are developing a concept of sustainability that views it as opportunity, so that sustainability means leaving future generations at least as many opportunities as we ourselves have had.

We can measure opportunity in terms of capital. There are at least four kinds of capital: man-made, natural, human, and social. Sustainability can be defined in terms of the combined total of these four kinds of capital per capita that we leave to future generations. This concept enables us to construct balance sheets for nations and to develop a new system of environmentally adjusted national accounts.

To test this concept, the Bank calculated wealth—man-made, natural, human, and social capital—for 192 countries.\footnote{We discovered that man-made capital represents less than 20 percent of the total wealth. But it is on this small fraction of total wealth that most economic policymakers focus their attention.} We discovered that man-made capital represents less than 20 percent of the total wealth. But it is on this small fraction of total wealth that most economic policymakers focus their attention.

This research led us to the conclusion that most wealth is in human and social capital. Therefore, investing in people is a primary goal of development. We have known this intuitively, and it is now supported by evidence. We need to put people first.

We have to recognize the need to empower the poor, especially women.

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*There are at least four kinds of capital: man-made, natural, human, and social. This concept enables us to construct balance sheets for nations and to develop a new system of environmentally adjusted national accounts.*

— Ismail Serageldin
This empowerment means working to promote increased legal tenure to land; access to credit, education, and extension services; and accountable governments that feel responsible for protecting the weak and marginalized of society. We need to create a framework in which governance means transparency, accountability, pluralism, participation, and the rule of law. And all these actions must be based on shared moral values and a shared perspective of the future.

We dare to dream of a world in which people recognize that the wealth of nations comes primarily from society and from people, that treating people with respect and strengthening the bonds among them is the way to build a better society and a better future. We dare to dream—but we cannot wait for centuries. We need to dare to dream not just for ourselves but also for the poor, for the marginalized, and for future generations.
PLENARY SESSION
Ethical Economics

Moderator
Willis Harmon, Institute
of Noetic Sciences

Current trends of modernization are not only leading us toward environmental destruction but are also wrenching apart societies and causing gross disparities between the rich and the poor. Sustainable development is not a matter of patching up environmental damage but rather of somehow shifting things around so that a qualitatively different kind of development becomes possible—the kind of development that liberates the human mind and spirit; that promotes self reliance, cultural diversity, and mutual respect; and that casts off the yoke of fatalism, self-denigration, and submission to external authorities.

And so we ask ourselves the question: What is it that has to change in order for sustainable development to be really possible? It's really not so much individual values that we are talking about. Individually, both rich and poor generally express wholesome values. It is, rather, the values embedded in the institutions of business, finance, and the whole global system that are the problem. People feel a discrepancy between what they know in their hearts is right and what they feel forced to through their institution's values and goals.

The point of all this is that we can talk about sustainable development, but the deeper we pursue it, the more we ask ourselves what really are the fundamental assumptions that underlie the whole concept of modern society and the powerful institutions that shape in considerable measure what goes on around the globe. To a large extent these depend on modern science. As science has grown more prestigious, displaying more and more power, we find little or nothing about values and ethics. Almost by definition science leaves out the whole transcendental dimension of human experience within which our values are embedded. That dimension became something left to other institutions—to what are considered the weaker institutions in our society. So the values by which we operate are those of the powerful financial institutions that mainly derive their values from the materialism of modern science.

We can talk about sustainable development, but the deeper we pursue it the more we must examine the operating values of our institutions. We have gotten to the point in history at which we have to ask, Is it reasonable for a society to be dominated by the values of its business and financial institutions? If, somehow, we were able to carry out all the measures that point in the direction of sustainable development, it would still not bring us a sustainable system because we are still largely dealing with the symptoms of the problem—the assumptions that underlie the whole thrust of modern civilization.

In ethics and spiritual values and their relationship to sustainable development the most important work we have to do relates to the institutionalized values. I would say the most important political debate for the decade has nothing to do with left or right, capitalism or socialism. Rather, it is whether institu-
tionalized values should guide our society in the future. Or, even more important, what picture of reality shall guide us, and who shall control that picture of reality?

Speaker
Partha Dasgupta, University of Cambridge

Economics evolved in the eighteenth century from moral philosophy. In that sense there is nothing special about the topic of ethical economics. Economics distinguishes itself from moral philosophy because we are interested in resource allocation issues—the instrumental virtues of certain patterns of social organization. Moral philosophers, on the other hand, desire to unearth our ultimate values. What determines a good life?

Economics concerns the circumstances in which people are born and the manner in which they live and die. That has always been the center of attention of the discipline. Commodities are required for living, and so we are inevitably confronted with a resource-allocation issue. Economics focuses on those objects and institutions instrumental to furthering the projects and purposes of people and societies.

When studying the instrumental advantages or disadvantages of organizations, we recognize a tension between the demands of the private and the needs of the public. By that I mean no organization or society lives in the absence of rules. The rules may be enshrined in the constitution or through laws, but many softer rules exist that reflect cultural norms. A predecessor of mine at Cambridge tried to encapsulate this in the following statement: we must economize on love. What I think he meant by that was something really very profound—you need public disciplines to get people to respect others in allowing the resource allocation problem to be resolved in a manner that is reasonably just. You cannot rely on people’s benevolent feelings. Commodities like love and honesty are rather peculiar kinds of goods; they grow with use, but they decay with lack of use.

One thing that interests me personally is, what is it in a society that creates these disciplines? Why do certain societies respect social order, but others do not? What is the influence of cohesion within a society on economic performance?

People very often criticize markets on the grounds that although they are what economists technically call efficient, they raise significant equity issues. Do we need to break through the market system to be able to engage in some resource allocation mechanisms that guarantee people dignity? In defense of economics it is implicitly assumed that there is a legal framework that determines people’s rights. We don’t normally dwell on these issues. So to point to systems in which rights have been violated in the process of opening up markets—as in forcibly removing people with historical rights—does not quite support the spirit of the market. This actually violates fundamental background liberties within which the market is supposed to work.

About seven or eight years ago I began to ask myself the following question: Did the countries with greater political and civil liberties during certain periods perform better? I found the...
answer to be what I had hoped. During the 1970s countries that had greater political and civil liberties also performed better in terms of economic growth and such social indicators as life expectancy and infant survival. But I also found that there were profound links among extreme poverty, high fertility rates, and erosion of the local environmental resource base. The more the environment was degraded, the more desirable it became to have a greater number of hands in the household. Thus private motivations were leading to social destruction.

So I come back to where I started. The subject of economics is really about social governance. We are neither moral philosophers nor religious leaders. It is not up to us to decide what values people should have. We are in the business of helping people make reasoned decisions about things that matter to them. To do this, we must solve an immense number of resource allocation problems. This is the business of economics.

Panelists

Kamla Chowdhry, Centre for Science and the Environment

We are told that economics was once part of moral philosophy, yet the way modern economics has developed makes it difficult to discern this heritage. Modern economics seems to have followed the scientific methodology of quantitative orientation and model building and in the process seems to have lost its soul.

In the process of being scientific and quantitative, economists have in some ways lost the capacity to be holistic and people-oriented. They neglect to consider the needs and values of people, the influence of culture, and the spiritual dimension of life.

Economic growth in industrial countries—and now in developing countries—largely occurred at the expense of the environment and of social concerns. Because of the absence of quantitative measures for the value of forests, land, soil, and water, those things have become the casualties of economic growth. Intrinsic values—in terms of the beauty of nature or of clean water or wilderness—were ignored. Economic growth and industrialization produce pollution and toxic wastes. The main solution to pollution problems seems to be to export it to somebody else's yard or to someone else's country. This kind of economic growth incorporates violence in ways that lead to other acts of violence, not only in terms of economic growth but in terms of society as well. In the second half of the 1980s murder rates in Germany, Italy, and Portugal tripled. They increased thirtyfold in Japan.

How can economic growth and sustainable development occur without violence? At the heart of the matter comprises the need to make moral choices, choose technology with a human face, and develop economics and ethics that cooperate with nature rather than exploit it.

Since independence in India we have had fifty years of planned development to remove poverty and promote economic growth. The results have proved deeply disappointing. Poverty persists in large and increasing numbers. Advice on economic development during the last fifty years came extensively from economists and technologists from rich countries. They considered what worked well in their countries and, not surprisingly, advised the same for the poor countries.
But politics of poverty manifest themselves differently than the politics of affluence, and advisers find this difficult to understand.

When Mahatma Gandhi returned from Africa to settle down in India and work there, he set himself the task of finding the reality behind rural poverty. He gave himself a two-year assignment and traveled widely. He traveled third class. As he interacted with poor people everywhere, Gandhi filled his conceptual boxes with reality. He saw the health and sanitation problems and uncertain livelihoods. His starting point for economic growth and development began, therefore, in the village, and he pushed for people-centered, pro-nature, and pro-women policies.

Moral and ethical questions of equity remain at the root of poverty—within developing countries and in the South and the North. Solving the issues of economic growth, sustainable development, equity, and humanity's reconciliation with nature requires employing ethical and moral means. Economics must reconnect with moral philosophy.

Economists need a new paradigm for holistic thinking that emphasizes the whole person rather than just the economic part. As Gandhi remarked, "The whole gamut of man's activities today constitutes an indivisible whole." You cannot divide social, economic, and religious work into watertight compartments. Spiritual law, instead of working in a field of its own, expresses itself through ordinary activities of life. We need to start with ourselves. Gandhi also said, "My life is my message. Whatever I have to say, I have to do about it."

A new paradigm of development will not recognize economic growth by itself as development, nor higher standards of living as measured by material goods. And neither will it recognize the westernization of the world as development. We must base the new paradigm on a more moderate demand on the Earth's resources and on humankind's reconciliation to a more equitable distribution of natural resources. This new paradigm requires the pursuit of equity and non-violence and a change in lifestyles for people in industrial countries.

Denis Goulet, University of Notre Dame

The achievement of sustained and equitable development remains the greatest challenge facing the human race. Equitable development has obviously not been achieved. Glaring disparities continue to widen both within and among countries. Nor has sustainable development ever occurred in the past. I believe that the greatest danger to sustainability and social order is not environmental but political. Political factors are at the heart of the generalized ungovernability caused by the growing wealth-poverty gaps in the world.

The United Nations Development Programme (UNDP) states, "In order to address the growing challenge of human security, a new development paradigm is needed that puts people at the center of development, regards economic growth as a means and not as an end, protects the life opportunities of future generations as well as the present generations, and respects the natural systems on which all life depends." Economists appointed growth a self-validating end and defined their mission narrowly as providing technical guidance to policymakers. They must return to being moral philosophers. Ethics
determine needs. Economics determines the means. Although both prove crucial to policy, economists claim they have nothing much to do with one another. This belief must change.

Another paradigm of just, equitable, sustainable, and humane development cannot come into being, however, unless we create another economics—using a different economic theoretical paradigm, conducting cost and benefit analyses differently, and using different indicators to evaluate economic performance. The present faulty paradigm is not preparing economists for the real world but training a phalanx of economists who ply their craft in reductionist fashion.

Another economic methodology must internalize factors like survival, protection of natural capital, and humanization of social relationships and not treat them as externalities. When using indicators of performance, this other economics must employ multiple dimensions of assessment, negotiating the relative risks and the respective weights of indicators used to measure economic well-being, social well-being, political well-being, cultural well-being, environmental well-being, spiritual well-being, and must obviously employ participatory, nonelite, nonethnocentric methods of planning.

Planning ought to be the presentation of important alternatives to the community in ways that will help shape the evolution of the community's value system. Dialogue between planners and the people in developing areas must weigh and negotiate critical value options. But how should economics and ethics interact to promote sustainability? A decisionmaking mode must incorporate three distinct rationalities: political, technical, and ethical. Each rationality encompasses a distinct goal and preferred basic procedure or modus operandi. Problems arise if one approaches the other two in reductionist fashion, seeking to impose its view of goals and procedures on the whole decisionmaking process.

Consider these four crucial and perhaps unanswerable questions:

1. Is sustainable authentic development compatible with a global economy? One recent commentator on the General Agreement on Tariffs and Trade (GATT) and North American Free Trade Agreement (NAFTA) agreements writes that, “The philosophy inherent in these accords is directly opposed to the idea of sustainable development as promoted in Rio. Governments have abetted this transformation by forging agreements that ensure a nation's powerlessness to defend itself against commercial activities that harm its citizens and the environment.”

2. Is sustainable authentic development compatible with a high material standard of living as presently defined for all human populations? If limits need to be placed on growth, must there not be cutbacks in present consumption of the haves and in the future aspirations of the have-nots? How, politically speaking, are these cutbacks to be achieved? Sacrifices for the sake of sustainability will not be readily consented to.

3. Is sustainable authentic development compatible with widening global economic disparities? Does not such development presuppose at least the abolition of absolute poverty among the masses of poor in the world? But what realistic prospects exist for dimin-
ishing such disparities? The danger we face is of falling into a worldwide depression.

4. How can strategists promoting sustainable authentic development deal with the hundreds of millions who have a vested interest in the destructive economic dynamism now prevailing in the world? What incentives, what countervailing power, what persuasive alternative interests can dissuade corporations from continuing to place short-term profit from resource extraction above long-term environmental protection. Such authentic development may possibly be sustainable, but authentic development is monumentally difficult.

**Willis Harmon**

There is nothing more empowering than being able to ask the right questions. The issues that Denis Goulet has reminded us of are deeply embedded in the assumptions of our society’s institutions. Our buying into these assumptions has given us the type of development we now have. If we don’t recognize our own individual participation, then we miss the real point. We should start the process of change with ourselves.

**Kamla Chowdhry**

If we want sustainable development, we must make a personal commitment to it; without personal commitment it will not happen.

**Denis Goulet**

Many years ago John Galbraith wrote that the most important question facing economists and the discipline they practice is the following: What is production for? Galbraith said that all economists have studiously avoided answering that question because it would involve a value judgment.

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*We should start the process of change with ourselves*

— Willis Harmon
PARALLEL SESSIONS
Ethical and Spiritual Values in Practice

Values in Agriculture and Energy

The session was chaired by Alexander McCalla, director of the Agriculture and Natural Resources Department of the World Bank.

Speaker
R. J. Berry, University of London

The point I want to make today is that sustainability starts with people on the ground—making choices. It is a bottom-up process. The following three studies illustrate my point.

In 1984 the British House of Lords produced a very critical report on farming practices in the United Kingdom and the resulting damage to the landscape. This joint research program on agriculture and environment showed that there was an important link between the socioeconomic status of farmers and biodiversity in the local environment. Local farmers making individual choices were having a major impact on the biodiversity of the region.

Another report studied a 10,000 hectare estate in Scotland whose owner wanted advice regarding his best management options. This study divided the estate into five categories: forest, moorland, farmland, fisheries and hatcheries, and buildings for holiday cottages. The number of options totaled 9,450. Each option was assessed by a panel of experts, and the costs and benefits were produced. The costs included operating expenses and pollution costs. Benefits included income earned, as well as the spiritual growth of everyone involved. The top-ranked ecological, social, and financial options were very different, and none of them appeared to be very sustainable. For example, the first-ranked ecological option, going back to nature, meant reintroducing animals like bears and wolves—not much to your neighbor's liking.

One of the best financial options involved forestry, which involved clear-cutting and creating grazing lands and brought financial gain to foresters but resulted in erosion of land and pollution of fisheries. Interestingly, the preferred option was very close to current management practices and involved significant compromises among ecological, social, and financial objectives.

Here's a third study to consider. The World Conservation Strategy in 1980 comprised three objectives: to maintain essential ecological processes and life support systems, to preserve genetic diversity, and to ensure sustainable use of species and ecosystems. This was the first time sustainable use had entered into international parlance on a more than occasional basis.

The World Conservation Strategy had one drawback: it mentioned ethics only once. As you are aware, ethics determine attitudes, and attitudes determine choice. Your choice depends on your values. This is where economists mess up. The value may be the cost in the marketplace, the usefulness to an individual or society, the intrinsic worth, or it may be symbolic.
In 1991 we revised the World Conservation Strategy and included a very strong ethical component and a call for a global ethic for sustainable living. The farmer on the ground has to bring everything together to somehow integrate the results if we are to have sustainable living. Agricultural values ultimately depend on the values of the practitioners.

My conclusions include the following. People operate first on beliefs and then on facts. When making choices, top down is the least important factor. Values are at the heart of the debate. Human values depend on geography and history, but the underlying universal values reign supreme. Our behavior depends on the values we put on ourselves, our community, the future, and nature itself. Agricultural practices ultimately depend on the values of the practitioners. The future of the world depends on responsible stewardship.

Panelists
Christina Liamzon, Society for International Development

I'd like to share with you some examples of sustainable livelihoods that involve people trying to overcome poverty and regain or protect the biodiversity of their environment.

The Chipka and the Appiko movements have been two of the most well-known. They represent stark examples of people whose very survival is threatened by the building of an enormous dam. This dam threatens their livelihoods by destroying their forests and agricultural lands.

The Pinan people represent another clear example. The forest-dwelling people of Surigao have also attempted to protect their forests from the incursion of modernization. In some place in the Philippines nongovernmental organizations (NGOs) and villagers grouped together and tried to stop the logging trucks. These types of protests take place all over the world.

In the Philippines the farmers are finding that their native varieties of rice, which have been their livelihood for centuries, have either disappeared or are rapidly disappearing. The high-yielding varieties developed in the 1970s have replaced the indigenous rices and are heavily dependent on chemicals, fertilizers, and pesticides. The farmers who use these poisons find they have to use even more over time. And their prices increase annually. The resulting deterioration of the soil reduces yields and incomes. The government planners, intergovernmental bodies, and financial institutions that supported this modern agriculture did not realize the depth and seriousness of the complications of their actions.

In the Masipag Program (in the Philippines masipag means industrious) farmers and enlightened scientists have formed a partnership. The scientists are helping the farmers retrieve the disappearing native rices that don't need chemicals, and they help them improve the soils depleted by the use of chemicals. This program responds to the farmers' needs to preserve their livelihoods as well as their existing resources.

In the southern part of Japan a man named Fukuoka has spent forty years developing what he calls natural, or no-budget farming. He has built up his farm from a very barren piece of land. His thriving farm respects nature, rebuilds the soil, and provides an adequate income for him. This holistic approach

Our behavior depends on the values we put on ourselves, our community, the future, and nature itself

— R. J. Berry
to agriculture exists as a way to care for a small field, enjoy full possession of the freedom and plenitude of each day, and nourish the whole person, body and soul.

_Ranil Senanayake, Environmental Liaison Centre International_

Agriculture basically manages biological systems for anthropocentric goals. Over the millions of years that we have worked with biological systems, societies personified both these systems and nature as a whole. We experimented over the years with the natural constraints that nature placed on human production systems. And we encoded the resulting information into traditions, beliefs, and values.

For example, in Sri Lanka the traditional rice growers always placed an upturned coconut branch in the dirt next to their fields. They called the stick magic. The magic protected the field. As modern agriculture evolved, the extension workers (the children of the traditional rice growers) called the stick ridiculous. They relied on a spraying schedule rather than a stick to protect the fields.

As we examined the use of the magic stick, this is what we found. Basically, a rice paddy exists as a flat ecosystem, a monoculture. When you place these sticks in a field, with a right-angle on the top, they serve as platforms for dragonflies. The dragonflies rest there, and then they hunt for pests. The stick functions as a platform for biological control. The kingfishers also use it during harvest time, when the rats and the mice move around in the fields during the day. At night the owls rest on it between their hunts. The stick is a traditional form of pest control.

When we discount the traditional knowledge, take away the ethical relations that farmers have toward each other, and basically disrupt the system, we create a monoculture way of thinking. That type of thinking shifts responsibility to others. If you produce monocultures in the fields, you produce monocultures in the minds of people.

While traditional approaches have much value, they are incapable of dealing with the problems we have before us. Objective science, while claiming to have the knowledge to make the changes, also comes up short and proves insensitive to interpersonal, interhuman, and local relations. Only a site-specific, culture-specific, and value-specific synthesis of the two might get us out of this mess.

All development workers when they go into any society must first demonstrate their personal ethics. That challenge means we have to look at ourselves. That may be the most difficult challenge, but if we choose to hide behind the facade of objectivity, we could get lost.

The true value of biodiversity is beauty. But those perceptions of beauty and nature are rooted in the environment around us. If we reduce the world to monocultures, we also reduce our concepts of beauty to monocultures. We require maintaining what is natural and what is normal around us as a reference point for making decisions about development.

_Richard Austin, Appalachian Ministries Educational Resource Center_

Beauty, as an integrating concept, pulls Christian theology and environmental awareness into a philosophical system of substance. My understanding of beauty is that of relationship: we find beauty
where we are deeply related. When denied relationship and the opportunity for relationship, our capacity for the highest human enjoyment atrophies.

In our modern, scientific society we have been conditioned to trust experts even against the evidence of our own senses. What a profoundly inaccurate conditioning. We should always trust our senses first and then use the expert to inform and deepen our sensory awareness. The average farmer in Appalachia or the Philippines has been trained to replace his or her senses with expert advice. And that proves a technological disaster no matter what the advice may be.

We must create new but simple technologies that reengage and respect the senses of the participants in the creation of sustainable systems and then draw on relevant technologies and expertise to make each one work. But as long as we favor the experts over the sensory experiences of the inhabitants, we will have ecological disasters.

To destroy the fragile surface of the Earth for a one-time harvest of a relatively low-value commodity like coal is unwise. Probably 99 percent of strip mining for coal cannot be justified. Destroying that skin of the Earth, which is its productive membrane, for a single harvest just cannot be justified in either an environmental or developmental perspective.

R. J. Berry

Ernst Schumacher popularized, if not invented, the notion of intermediate, or appropriate, technology. He speaks of three levels of humanness: a spiritual being inescapably concerned with values, a social being inescapably concerned with people and also with other sentient creatures, and an individual inescapably concerned with developing the self.

Accordingly, healthy people need to do three things: act as spiritual beings, in accordance with moral impulses (humans as divine beings); act as neighbors, to render service to their fellow men and women (humans as social beings); and act as autonomous centers of power (humans as self). In these three fundamental needs and their fulfillment lies happiness for humankind. In their unfulfillment, or their frustration, lies unhappiness.

Christina Liamzon

In the Philippines farmers encourage their children to study so that they will not remain farmers. That presents a clear sign that farmers no longer have value for the work that they are doing. Some farmers have a much stronger relationship with the land. They are proud of being farmers and they retain their relationship with the Earth and with nature.

Ranil Senanayake

There is a concern with the moving of people from the land into the cities. Traditional people will tell you that there is a spirit in the land and that when you move you lose the spirit. Carl Jung encapsulates the situation very well: those who know nothing about nature are neurotic because they are not adapted to reality. The more we abstract ourselves from what is real, and the more decisions we make with that kind of reality, the more that reality can harm us and everyone else.

In our modern, scientific society we have been conditioned to trust experts. We should always trust our senses first and then use the expert to inform and deepen our sensory awareness.

— Richard Austin
Real change cannot be a top-down process. To be really meaningful, changes have to spring from the ideas and experiences of the people themselves.

— Norman Rice

Values in Urban Infrastructure and Development

The session was chaired by Michael A. Cohen, senior adviser to the vice president for Environmentally Sustainable Development at the World Bank.

Speaker
Norman Rice, City Government of Seattle

Wherever we live in the world, the way we build community and how we sustain it are more alike than unlike. Creating a sustainable future is about values—our spiritual beliefs, our courage, and political will. Without political will, without a spiritual connection between policy and the people we serve, we cannot hope to achieve truly sustainable communities.

Many of the lessons we have learned in Seattle also relate to other communities around the world. When we talk about sustainability, we need to get one fact clear from the start. The lifestyles we lead here in the United States are simply not sustainable. We cannot continue to consume resources at our current pace. We cannot continue our love affair with the almighty car, and we cannot continue our retreat into walled enclaves.

The same holds true around the world. As developing nations struggle to provide a better life for their people, we must all pray that they do a better job than the United States has of defining quality of life. If we are serious about sustainable communities, we need to redefine success in our national and global cultures.

We need to stop defining success in terms of how many resources we consume. Let us define success in more durable and spiritual terms, not just in our quantity of consumption but in the overall communal quality of life; not just in terms of our well-being, but in our neighbor’s well-being as well. Sustainability means changing people’s behavior, and in a democracy you must accomplish three things to change people’s behavior.

First, address the deepest concerns of the people. Government and NGOs deal with a lot of bureaucracy that turns people off and drives them away from participating in major decisions. As leaders we have got to go back and tap into the core values of the communities. Let us mine them, refine them, and keep going back to them as guideposts for everything we do.

Second, provide real alternatives. We cannot just expect our people to do the right thing. We have got to understand their needs, how they make their choices, and then we have to give them more sustainable alternatives that actually make sense in their eyes.

Third, always involve the people themselves in decisions that affect their lives and their children’s futures. Real change cannot be a top-down process. To be really meaningful, changes have to spring from the ideas and experiences of the people themselves. And we can’t just listen to some of the people. We have to listen to all of the people, even those who do not have a lot of power or money or connections. We have to find ways to give everyone in our society a voice.

Most people see Seattle as one of the most livable places on Earth, but unfortunately our popularity threatened to undermine the very factors that make Seattle so livable. We are, and were, experiencing rapid unmanaged growth that threatened to destroy our environ-
ment, our traditional neighborhoods, and our quality of life. So over the past five years our entire region engaged in a massive and often controversial effort to manage growth to preserve our region's character. We determined to involve the entire community.

We launched an unprecedented outreach effort. Instead of just holding a few hearings and listening to the same people who always show up, we convened over twenty focus groups to hear from people who rarely have a voice: homeless men and women, children under the age of eighteen, frail elderly people who could not attend normal government meetings, refugees, recent immigrants and others who do not speak English as their primary language, racial and ethnic minority groups, students, and single parents.

Combined with traditional outreach, these groups helped to develop a list of goals and needs that truly reflected the deepest values of our entire community. And instead of typical planning minutiae, the community told us the core values they wanted to see in any future for our region: security, freedom, progress, opportunity, diversity, community, continuity, good environment, and good government.

The process proved controversial, contentious, and challenging to change decades of unmanaged growth without making some groups and individuals angry. But we hammered out a plan to guide the development of our city and our region for the next twenty years. This plan includes real alternatives to give citizens more sustainable options and choices. Called visionary and common sense, this plan is based on four core values that permeate every proposed action and regulation: social equity, economic opportunity, environmental stewardship, and a restored sense of community.

Building sustainable communities presents a formidable challenge. We are talking about changing the entire culture of consumption that may very well be the most powerful force on the face of the Earth. Imagine teaching ourselves and our people to look beyond self-interest to see the larger interests of community and future generations. And imagine building a sense of community at a time when people all around the world are building walls to cut themselves off from others.

As leaders we must step back from the petty battles and political skirmishes and engage our constituents on a much more profound level. Let go of that power and vest that power in the people where it belongs. Top-down change simply does not work. Have faith in the wisdom of the people themselves and lead the crusade for change and innovation that springs from the grassroots. To gain, you have to give it up.

Add all this together for a vision of leadership based on values and ethics, not sheer political muscle. The politics of power created the unsustainable development patterns that threaten our world today. So require new politics, politics based within the people to bring forward sustainable development for the future.

**Panelists**

_Gorel Thurdin, Parliament of Sweden_

Today we are in need of a new infrastructure and new strategies for the solution of the environmental and social problems resulting from the Industrial Revolution. Cities have become impossible and are totally dependent on their surroundings to continue growing. To survive, cities import their food, energy,
The development of cities cannot be simply a technical issue.

Human development must be the determining factor

— Gørel Thurdin

and other resources from continuously expanding surrounding areas.

Cities consume more and more resources and export corresponding amounts of such residual products as air and water pollution and solid waste. We must break this negative chain. Opportunities exist for local authorities and responsible persons to break it. Let us see our cities from the perspective of ecological cycles, and let us apply them to our rural areas as well.

Every change requires consideration of a social side. What social effects do we consider when planning and building our society? How does technological development influence people's lives? How many will lose their jobs because of this technology?

The social infrastructure decides whether we succeed in our quest for sustainability. Creating a sustainable society requires involvement, active participation, and co-creation by all society's actors. This means that everyone must have the right to receive information and to participate in democratic decision-making processes. Decisions should be made and measures carried out as closely as possible to those affected by them. This identifies the local level as fundamental: all agreements, policies, and programs (both international and national) will ultimately be transformed into concrete action at the local level.

Sweden implemented Agenda 21 in nearly all municipalities. And today all the municipalities in Sweden except three have implemented their own Agenda 21s.

With interest among local politicians increasing, they see an opportunity to improve local democracy through the agenda work. The consultative process involves citizens, constitutes the basis for formulation of a local agenda, and provides an important opportunity to initiate dialogue with citizens, NGOs, experts, scientists, and the industrial and business sectors. This tool, as a process, changes attitudes and lifestyles.

In 1994 the government presented a bill and the legislation for traditional urban parks in Sweden. This bill aimed to counteract strong pressure for development in urban parks of outstanding national and cultural importance. The difference between urban parks and national parks: urban parks contain buildings, traffic, and infrastructure for development, so they had to deal with both issues, protecting values and allowing development.

The development of cities cannot be simply a technical issue. Above all, human development must be the determining factor. The politicians must ask themselves this question, Do our cities function for the people?

Richard M. Clugston, Center for Respect of Life and Environment

Five or six years ago in one of Bill Moyers' interviews, Joseph Campbell talked about cities as a metaphor for underlying myths that guide our decisions in daily life. As he mentioned large cities in Western Europe, he pointed out that at one time the church or cathedrals were always the largest buildings. Then the palaces and civil authorities' buildings got bigger than cathedrals and churches. Fairly recently financial towers and centers of banking and manufacturing and finance emerged as the most powerful icons in our urban and mega-urban environments. How should we envision the urban environments of the future?

One of the most important directions for the future is to create more self-reliant
communities. Urban centers have always functioned by extracting resources from the surrounding area. Part of the shift we are exploring involves moving from that extractive importing-exporting, where we are exporting wastes all over, to much more self-reliant communities, even at the mega-city level.

Consider the following example, the Sustainable Urban-Rural Enterprise Initiative in Richmond, Indiana. One of the tasks in the urban planning-regional planning group included figuring out how different business people could meet each other's needs. The group members explored ways to supply each other with needed raw materials and ways to set up not a closed system but a more self-reliant system that kept resources circulating locally.

When you really involve people in that kind of participatory process, they affirm values like environmental stewardship, community, and long-term perspectives. Going through that process becomes essential to putting some kind of buffer between the tendency to choose short term (what is to my advantage here and now) and to be reminded again and again that we have agreed as a group and as a community to take a different perspective.

In the building environment disciplines there has been significant change in the direction of sustainable development. The following set of design principles was originally written by Bill McDonough, dean of architecture at the University of Virginia, and were subsequently adopted for EXPO 2000 in Hanover, Germany:

- Insist on the right of humanity and nature to coexist in a healthy, supportive, diverse, and sustainable condition.
- Recognize interdependence and expand design considerations to recognize even distant effects.
- Respect relationships between spirit and matter, and consider all aspects of human settlement, including community, dwelling, industry, and trade, in terms of existing and evolving connections between spiritual and material consciousness.
- Accept responsibility for the consequences of design decisions on human well-being, the viability of natural systems, and their right to coexist.
- Create safe objects of long-term value.
- Eliminate the concept of waste.
- Rely on natural energy flows.
- Understand the limitations of design (human design does not solve all problems).
- Seek constant improvements by sharing knowledge.

**I like to envision industry as embedded in interrelated systems so that the output of one system (usually the waste when they are single systems) becomes the input for another**

— Paul Bieman-Lytle

*Paul Bieman-Lytle, Sustainable Environment Associates Corp.*

The predominant mode of development today involves the system of industrial parks and the breakup of communities and associated values. I like to envision industry as embedded in interrelated systems, one with another, so that the output of one system (usually the waste when they are single systems) becomes the input for another. This scenario provides joint savings in energy, drastic reductions in pollution, and a symbiosis among the industries.

An actual emerging example of this vision occurs on the west coast of Denmark outside Copenhagen. In a place called Kalundborg, a number of
industries linked up in industrial symbiosis. The list of industries includes a power station, an oil refinery, a plasterboard factory, a biotech company that produces pharmaceuticals, and the city itself. These core industrial units, along with other smaller enterprises, work together in one ecological system.

Here is the interesting part. Instead of the usual 40 percent or 60 percent wastage from the power station, the steam it produces goes to the oil refinery, to the biotech process, and to the city itself. Low-level heat supports fish farming, the plasterboard factory produces fly ash for local production, the biotech company produces sludge for fish farming, and fish farming produces yeast for pig farming.

The underlying values that support this type of sustainable development are as follows:

- Think and create in terms of embeddedness. Each industry, each community, fits with some other unit. None is alone.
- Embrace interdependence. As they interlink, they all have an incentive to reduce their energy use and to use the others' waste products. They measure their energy efficiencies together, not separately. They probably use technology in combined ways, use the same information flows, and collectively minimize transportation.
- Recognize and understand embeddedness in larger systems. The heart of industrial ecology resides as part of an ecological system with limits to human resources and a relation to natural resources.
- Structure systems so that employees have ownership. This ensures participatory processes so that employees and the community influence the decisions about their jobs and futures.
- Support lifelong investment in human capital, education, and training infrastructures.

**Support lifelong investment in human capital, education, and training infrastructures**
— Paul Bieman-Lytle

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**Values in Business and Finance**

The session was chaired by Elkyn Chaparro, senior adviser to the vice president for Finance and Private Sector Development at the World Bank.

**Speaker**

*Muhammad Yunus, Grameen Bank*

At every point along the way since the start of the Grameen Bank we were told it could not be done. But the reality of the situation is that it can be done and it is being done. In great part it is due to values of the staff at the Grameen Bank. They work long hours, are honest, and provide people with a service that cannot be found elsewhere in Bangladesh. I believe the reason they do it, and do it so well, is because realizing and actually seeing your own personal involvement change the life of another person for the better can be quite intoxicating. You seldom forget the experience.

One problem Grameen faces today when we attempt to transfer anyone from a rural area to our head office is that
the rural staff immediately lobbies to cancel that transfer. Urban employees don't usually understand why someone would rather work in a village where the amenities prove somewhat less than those in urban areas. However, Grameen employees in the villages work directly with people, they see the smiling faces of those they help, and it makes them feel alive. Imagine, if you will, the magic of a $30 loan. The woman who, for the first time in her life, receives a loan begins to feel a tremendous amount of self-confidence to know that she is worth that trust.

When new groups start in a new village, the following proves a routine experience. When Grameen hands over this small loan, the recipient holds it in her hands, trembles, and finds it hard to believe that she really possesses such a big treasure. Because she has no previous experience owning such a large (in her estimation) amount of cash, she vows to herself to work very hard to justify Grameen's trust. This culture traditionally prevented women from owning money, so the whole experience for her plays out magically.

Almost no one in the village believes she will pay it back. Even her own life experiences as a young girl reflect everyone's beliefs that she will continue to bring misery to her family simply because of her gender and especially now that she owes money.

When she makes the first payment on that loan, she finds a new identity for herself. By the time she pays off the loan, she has completely transformed into someone who believes in herself. She looks at the world differently. She now finds worth in herself and knows she can take care of herself and her family.

These experiences inspire the Grameen Bank to offer new types of loans. But when we offer housing loans to the poor, we get asked how those loans will be paid back. The house, itself, does not produce an income. A house with a tin roof, as opposed to a dwelling with a thatched or leafed roof, enhances the productive capacity of the person in a monsoon country in which it rains four to five months of every year. The tin-roof house keeps her floor dry, and she can work year round. And, in addition to the productivity, her gains in self-worth, dignity, and living like a human bring her a tremendous amount of energy and strength.

One of the first problems we had in making loans to women was helping their husbands come to terms with the situation. They thought we were deliberately humiliating them by giving a loan to their wives. So we set about to find ways of not only protecting the money, but also protecting the marriage. We held meetings with the men to help them come to terms with the situation. Then we held joint meetings with the wives and husbands. The first year of a loan is critical for the man-woman relationship. After the first loan is complete, men usually begin to appreciate the situation. Now we allow our credit-worthy women borrowers to borrow money for the husbands and sons. That makes them even happier. These are the human aspects of the credit operation that we go through in the Grameen Bank, and there are millions of such success stories.

The Grameen system has been adapted to many different countries. As long as people are rejected by the conventional banking system because they are poor, there is hope for a Grameen-type operation.

When Grameen hands over this small loan, the recipient holds it in her hands, trembles, and finds it hard to believe that she really possesses such a big treasure

— Muhammad Yunus
Panelists
*Terry Mollner, Trusteeship Industries, Inc.*

All wars begin and end in peace and in revillaging. Now that the cold war is over, we are revillaging. In village life the common good and good of each remains, forever, the top priority. There are always mechanisms for dealing with the tradeoffs between individual and communal good. And the Grameen Bank and the micro-loan movement illustrate mature revillaging activities.

Our ability to accept revillaging as a model for the future is limited by the science-spirituality riddle, a contradiction of beliefs that we are all part of God's family, cooperating for the common good but, at the same time, all things compete with one another for their own self-interest. These are opposite assumptions about reality, yet most of us live as if they both were true. To solve the riddle, we must find the relationship between cooperation and competition that eliminates contradiction.

To eliminate the contradiction, we must relate whatever is at issue to everything else; we must consider the whole picture. We must identify with the whole of which we are all a part. Think of the possibilities.

Cooperation, as opposed to competition, fundamentally reigns in nature. Competition represents a lower form of cooperation. When two male elks bang their antlers against one another to determine which is the strongest and which one will mate with the nearby doe, they converse in the only way they can. When the stronger buck wins, the weaker buck survives to look for an even weaker buck. They reach an agreement indirectly through a lower form of cooperation called competition.

Humans sometimes engage in a more mature form of competition called the marketplace. The marketplace is not fundamentally competitive but, rather, fundamentally cooperative. Smart business people know this and keep good relationships with "competitors." Cooperation is primary; competition is secondary. Evolution requires not the survival of the fittest but the cooperation of all the parts for the good of the whole and for each part.

Our corporations are assuming more and more of the traditional village activities to meet the needs of their employees. The chronic problems of violence, greed, poverty, and loneliness can be solved only by understanding the difference between a material world view based on self-interest and a relationship world view based on villaging. Why? Because only village systems have the right to mentor the youth. Without mentoring, people remain at low levels of maturity and take longer to discover the benefits of cooperation.

Mentoring, as part of nature's evolutionary process, allows the young to be guided into higher stages of maturity at an early age. With mentoring, we can leave the material age and enter the relationship age.

* Mamadou Dia, World Bank

My ideas around the primacy of cooperation and revillaging resonate extremely well with those of Mr. Mollner. The ideas I wish to share with you originate from a research program that I have undertaken over the last three years here in the World Bank. The work began as a way of addressing the problem of capacity...
building in Africa. What we find in Africa are two separate, or parallel, societies: the traditional indigenous—the civil society and informal institutions—and the formal and modern that include the state, the public administration, and large enterprises. The formal and the modern are the heritage of the colonial period.

These two societies do not match. In fact, the indigenous and formal governments actually disconnect. However, the new school of institutional economics is showing us that both are needed. We have traditional institutions that need to be renovated to shed some of their dysfunctional aspects, and we have the formal institutions that need to reconcile with local needs and conditions. The formal governments that adapt to the environment in legal ways provide legitimacy to the informal government and make the laws enforceable. And informal governments that incorporate the best of the formal let go of dysfunctional aspects like discrimination against women or the aged. In fact, most successful cases of capacity building and institutional development in Africa happen because they build on reconciliation. They build on indigenous as well as on formal institutions.

The central issues for reconciling these two forms of government include building partnerships between local communities, the private sector, and state governments; promoting a sense of ownership among the communities; and reducing the dependency on government.

In Africa we performed a study of seven entrepreneurs: one in Burkina Faso, one in Ghana, two in Senegal, and three in South Africa. Most of these entrepreneurs started out as microenterprises. They gradually grew to small, medium, and then large enterprises. They based their success on their abilities to:

- Reconcile corporate and societal cultures
- Build trust on a personal level between managers and employees
- Incorporate a collectivist environment (think in terms of the group, not the individual)
- Ensure that managers nurture employees
- Maintain and build social capital and consider the wealth of the community as well as your own
- Be willing, at first, to operate in a financial vacuum (they found the formal institutions totally nonresponsive to their needs) or use the traditional saving and lending resources.

The concepts of renovation of indigenous institutions and adaptation of formal institutions to achieve successful convergence for economic, social, and environmental sustainability are the strategies we try to operationalize in Africa.

**Joan Bavaria, Franklin Research and Development Corporation**

For the most part business people do not understand the language of the humanities, and the humanities people do not understand the language of business. I believe this disconnection is an important barrier to revilling and to reaching an understanding around ethics, business, and environmental issues. The humanities, in the form of the media, uses fast, overly simplistic, dramatic, and emotionally charged messages that disguise the real nature of the issues. Language and media can be barriers to our understanding.

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**Most successful cases of capacity building and institutional development in Africa happen because they build on reconciliation. They build on indigenous as well as on formal institutions**

— Mamadou Dia

**PARALLEL SESSIONS Ethical and Spiritual Values in Practice**
When you are thinking about bringing together two philosophical systems that historically haven't talked to each other, language can be a major barrier. We found this out in our work with the Coalition for Environmentally Responsible Economies (CERES). This coalition was brought together in 1988 to find ways of investing some of the $6 trillion that slosh around in the investment community. Our first priority in CERES was to build an ethical framework that would hold companies accountable to the global and local communities. Getting the language right proved difficult. We spent more than a week just negotiating around the word "humane." We had similar problems with the word "minimize." When we tried to get companies to sign on, no one came forward. We had set the standards too high. Eventually we were able to create a space of trust in which the environment and investment communities could come together in the coalition, and the business community could sign on to the principles. Our biggest signatory at this point is General Motors.

The following list represents our priorities for incorporating spiritual values into the investment process:

- Establish a fairly specific ethical framework that touches global values
- Establish ways to enforce accountability for results
- Allow financial heroes to emerge and be recognized
- Find ways to connect people to their money and to the ultimate social results of how they use that money.

I think it is very important in our community to allow heroes. There has never been such a thing as a perfect hero. We need to recognize that and stop shooting down people and organizations that are doing good things but that are not necessarily perfect. By holding this conference, the World Bank is such a hero. We need to allow and encourage this movement.

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— Joan Bavaria
PLENARY SESSION
Converging Perspectives

The morning plenary of the second day showed how the main themes of the conference—ethics and spiritual values and sustainable development—are connected.

Panelists
Yolanda Kakabadse, Fundación Futura Latinamerica

Reflecting on what I heard yesterday I came to the conclusion that ethics, like happiness, was a state of mind. I think it comes from within. It is a qualitative ingredient of everyday actions, and it does not have a degree; you are ethical or you are not. But, obviously, values vary a lot according to cultures—to the inheritance you get from the past. It is a social value you learn from your family, from your society, and from your country. Another result of my reflections from last night is that I have more questions than I had before.

If I am a businesswoman, a banker, or a bus driver, what do I do with the ideas and theories of spiritual values we spoke of yesterday? How can I measure them? If I am responsible for change, what can I do? My answers to these questions must be related to my sphere of influence. I am working on promoting the concept of sustainable development among Latin American decisionmakers. When I think of decisionmakers, I ask myself how much are we doing for participation, for consensus building? How much are we doing to consult the interests of the different social groups who are stakeholders in the future? Are we tolerant enough to be able to accept the diversity and see how we can put all these interests together? Decisionmakers don't know all the answers. But I find that when they discover participation, it strengthens their roles as leaders.

While it is not important how we define sustainable development, the message of these two words is important. You must deal with the social, political, economic, and ecological aspects of life. Unless you deal with them all together, sustainability will be hard to deliver.

Ashok Khosla, Development Alternatives

The dominant value systems that I believe stand in the way of sustainable development include a narrow, reductionist vision that puts the short term over the long term, the big over the small, the simplified over the complex, and a narrowly conceived understanding of how technology, nature, and people interact. The dominant value system also puts the individual over the community, the private over the public, the modern over the traditional, and the material over the spiritual.

The fundamental principles that will guide us in the future are different. They will have to be based on the simple notion of reciprocity, the golden rule—what I expect from someone else, I expect from myself—and basic human values that would be hard for any rational person to deny.

There is an urgency that demands actions along these lines now. We have to somehow create a movement and a new consciousness on a mass scale.
Where we really need to work is our schools, on our systems of learning. Our teaching institutions need to redefine the whole concept of learning. We have completely forgotten the need for relevance. It is hard to see where the ethical basis of action will arise if you have powerful intellectual tools but don't know what to do with them. Today a civil engineer, for example, will happily construct a large dam and basically never ask what it will do to the surroundings, to the people, to the forests, or to the wildlife. We need to redesign our professional rewards system if we are to deal with this problem. The question ultimately boils down to whose problem it is that we are addressing.

Keith A. Bezanson, International Development Research Center

Reflecting on what we heard yesterday, there appears to be a convergence of views that things are not working well and that current practice is both socially and environmentally unsustainable. I think this convergence reflects the growing sense of unease. People worldwide are feeling that something is going wrong, something is moving individuals and groups to the excluded side. What we are experiencing in the west is that our assumptions over the better part of two hundred years may no longer be taken for granted.

There is a significant convergence of views that things are wrong, but that is where the convergence ends. It is the institutionalization of new and appropriate values that proves elusive and difficult to find. We are in the midst of a transformation that is truly bewildering with an outcome that cannot be truly visualized. The transition will involve far more in the way of divergence than convergence.

I think part of the dilemma we face in this conference is that our institutional framework—indeed our current intellectual framework—is very ill-suited to deal with large divergence. What this suggests is that the idea that we can find a single model or a single approach is misplaced. It may be more instructive to draw on the dynamic organic growth potential inherent in the natural and human species. It will be more complex, it will be more messy, but it may be better to be unsophisticatedly correct than to be elegantly wrong.

Bisi Ogunleye, Country Women's Association of Nigeria and Network of African Rural Women's Association

What we call the new and the modern cannot solve the problems of the world. Rather, it is the modern that created a lot of the problems we are in. Fortunately, what we refer to as former, old traditions were not entirely killed; they were only suppressed, and they can be brought back to life. How long will the international development agencies continue to say to the world that we have to follow the same path? We must put an end to suppressing the indigenous knowledge. Should we not look for what brought us into this mess and try to find another path? The single mistake that was made was somebody coming in and thinking they know better. We must stop relegating local people’s ideas to the background.

We have to establish a common cause. The planners at most institutions don’t want to do that because they think it will waste time. We forget that we waste more time when it does not work.
This is what we have been doing, and we must stop it. We must start listening to one another. We must internalize the development process. Who gave our governments the right to borrow money, and why should they now ask us to pay it back? Power is a kind of process. We must allow everybody to know that there is something within them; that if you bring it out and mix it with yours, it is then that you are strong. But if you suppress theirs, you become the wickedest of all.

Nancy Barry, Women's World Banking

I am going to take a risky approach. I am going to talk about my own belief system. After much struggle and meandering, I have come back to my Christian roots. I believe in a personal God who loves all of us. I believe that we were put on Earth for a purpose. Put most simply, that purpose is “connectedness.” For me all of the spiritual and ethical values we are discussing fall under the rubrics of love and responsibility. In Women’s World Banking we don’t spend a lot of time talking about religion, but I don’t know a leader within Women’s World Banking who is not primarily motivated by spiritual values.

What does this mean for development? I think it means that we all need to spend much more time cultivating our spiritual lives. It means building organizations on shared vision and values. We need to focus on the poor, and we need to clean up our consumption in the West before we inflict our environmentalist values on the poor. Let us ask them what they want. Let us listen to the people, and let us build sustainable institutions. We need to find ways in which we can first transform ourselves, then our institutions, and then the world.

Thomas Berry, Riverdale Center for Religious Research

I would like to begin with some thoughts on the development of America. The people who settled this country wanted to create a kind of paradisiacal order. It was a well-intentioned effort to create a community of peace, justice, and freedom. However, these newcomers did not intend to join with the continent; they wanted to exploit it. Before they came, it was a single community of human and nonhuman. The newcomers devastated the trees in the Northeast. They dammed the rivers and soon the beavers disappeared. The passenger pigeon was extinguished. They separated the human and nonhuman. There are not two societies. There is only one.

This separation is the pathology of the West. A society such as ours that poisons its air, ruins its waters and soils, and considers it progress is a strange thing. There is a deeply hidden rage in the Western soul that says we are not going to accept life under the conditions and limitations that nature has granted us. Nature is certainly going to have the final word, however. The human community and the natural world will go into the future as a single, integral community, or we will both experience disaster.

Oren Lyons, Onondaga Nation

Since Columbus we have been on a dialogue of nonconverging perspectives. We’ve never been able to speak to our brothers on the same level. How can public and private interests not be the same? You cannot have peace as long as...
you make war on Mother Earth. It's fundamental. The Earth is not going to end. Our biological experience of being here may end, but the Earth will regreen itself, and everything will be peaceful because it has all the time in the world. But we don't.

Development poses questions not only of ethics, but also of human rights and, even further, the rights of natural life cohabiting impacted areas. It poses questions of the long-term consequences of changing ecosystems. It raises questions of authority, from whence it was derived. The democratic laws of most indigenous people arise from their understanding of the natural law and regenerative powers that sustain life. Sustainable in our terms means working within these laws and in concert with these principles. To challenge these cycles and the interdependent processes of life that sustain us will ensure our defeat and the demise of this Earth. There is a spiritual perspective to the indigenous people's way of life. Is there one from yours, and, if not, why not? Do you not feel you need one?

**Moderator**
*Richard Barrett, World Bank*

For me economic development serves for nothing if it does not contribute to the evolution of consciousness. What do I mean by the evolution of consciousness? Religious and spiritual beliefs throughout the ages stress the importance of recognizing the interdependence of humanity and all forms of life. There are five values that lead to this unity of understanding: respect for all life, equality of all souls, importance of the common good, responsibility for the whole, and unconditional caring. When we fully express these values as individuals and in our organizations, our lives will change. We will begin to see that as we nurture others and the planet, we nurture ourselves.

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The Closing Plenary was structured as a joint session of the "Ethics and Spiritual Values" and the Earth Council-World Bank "Innovative Financing of Environmentally Sustainable Development" Associated Events to enable all participants to share their findings. In the first half of the plenary Ambassador John W. McDonald introduced Timothy E. Wirth of the U.S. Department of State. Gorem Thurdin of the Parliament of Sweden provided a commentary.

**Build Peace and Resolve Conflicts**
*John W. McDonald, Institute for Multi-Track Diplomacy*

When I first heard that the World Bank was sponsoring a two-day conference on ethics and spiritual values, my first reaction was one of stunned disbelief. My disbelief quickly turned into enthusiasm, however, when I realized the great potential for change from this particular gathering.

The very act of holding this conference sent powerful positive vibrations throughout the world’s development community, and it already begins to improve the Bank’s image. We’ve heard frequent references to the need for a new paradigm shift. The Bank, already starting to design that shift with this conference, gives that process an enormous push forward.

I’d like to put forward two suggestions to further that process. First, build peace into this new paradigm shift. We’ve talked a lot about ethics, some about spirituality. But, interestingly enough, the chiefs—one from Nigeria, the other from North America—both referred to and understood the power and the meaning of the word peace.

We know that intrastate ethnic conflict is rampant in many countries of the world in which the Bank is now working or will be working. Why not acknowledge this and start talking about the need for sustainable, peaceful development?

My second suggestion builds on the first. Why not recognize that some development projects will cause conflicts? For example, the Bank reports that over the course of the next eight years, Bank projects will force the resettlement of 2 million people. This guarantees ample potential for conflict, and the Bank claims few skills today in conflict prevention or resolution. What if the Bank considered requiring a conflict resolution impact statement for each project, the very same way they now require an environmental impact statement? These actions might pave the way for the Bank to both lead the world and dramatically change its image in the process of social peace building.

**Values and Political Will**
*Timothy E. Wirth, United States Department of State*

This is an unmistakably historic moment in which we have the opportunity and the responsibility to look forward through a lens unclouded by immediate threats to world stability. Freed from overriding fears about nuclear exchange and mutually assured destruction, we now face the prospect of ecological ruin and self-inflicted destruction by failing to comprehend
and respond to the underlying threats to the planet's life-support systems.

The Cold War, which defined long-term security and national purposes for more than forty years, is fast becoming a distant era. In its place we face a range of unfamiliar challenges in a world itself so unfamiliar as to be nearly unrecognizable. The changes and the choices that the world community now confronts are every bit as demanding as those we have known since 1945. But the nature, diversity, and speed with which the new challenges emerge dictate an urgent effort to understand the long-term challenges to international cooperation and to reassess the priorities for global leadership in meeting new tests and forging a better world.

As always, our interests must be sustained peace and shared prosperity. What is novel are the diffuse trends that will determine those interests in the twenty-first century, when we pass on the task of governance to our children. I would like to suggest that the main challenge we face is to transform the concept of sustainable development into a set of shared values and purposes, thereby positioning this pursuit as the central rationale for our individual and global purposes.

Sustainable development means that the economies of the world should attempt to meet the needs of today's generation without compromising or stealing from future generations. Understood and pursued, the idea of sustainable development can integrate and harmonize the enormously powerful economic and environmental forces at work in today's world. It is a concept rooted in the recognition of the mutually reinforcing nature of economic and environmental progress. And it is within this notion of interdependence that we can discern the enormous magnitude of this challenge. Ecological systems are the very foundation of modern society, in science, agriculture, and social and economic planning. In the long term, living off our ecological capital is a bankrupt economic strategy. At the same time most people and nations aspire to economic growth and scientific and technological progress, which in turn are the essential building blocks of environmental protection.

For far too long concern about the environment has been regarded as a peripheral, soft issue that can be treated as a luxury in the context of prosperity. Too many will say, "Yes, I'm for the environment ... as long as it doesn't cost jobs." This mistaken analysis is the fundamental intellectual challenge to sustainable development.

The biggest obstacle to the pursuit of sustainable development around the world is the misguided belief that protecting the environment is antithetical to economic interests. In reality the economy is inextricably tied to the environment and totally dependent on it. All economic activity is dependent on the environment and its underlying resource base.

When the environment is finally forced to file for bankruptcy because its resource base has been polluted, degraded, dissipated, and irretrievably compromised, the economy will go down with it. Lost, too, will be the basis for meeting human needs, promoting social justice, and harnessing our faith—the foundation for our compassion, kindness, stewardship, and humanity. The security of all nations depends on whether we can strike a sustainable, equitable balance between the demands...
of humanity and the planet's capacity to support life. It is fundamental that we all understand this.

At the same time we must understand the revolution in governance that is occurring around the world. This revolution is influenced by two strong forces that are being resisted by most governments because they are threatening to them. One of these forces is a pressure up, and the other is a pressure down. The pressure up is to develop the kinds of broad, cooperative international alliances reflected in the World Bank, the United Nations, and other institutions that address cross-boundary problems. We must nurture these institutions because they have enormous potential to reach across the borderlines drawn by cartographers.

The more visible and better understood revolution is the pressure down to nongovernmental organizations. The heroes and heroines of the Rio conference were not governments but the nongovernmental organizations around the world that defined the agenda for Rio and the Earth Summit's Agenda 21 document. It was out of their work that this remarkable document came. It was women in Vienna who were able to save the universal commitment to human rights through their organization at the Human Rights Conference in 1993. It was women's groups and grassroots political groups that defined that remarkable, almost revolutionary document that came out of the population conference in Cairo in 1994, and the great successes in Beijing in September 1995 were an affirmation of women and their role in society as agents of change.

The world is desperately in need of a new set of shared global values—common purposes grounded in ethical principles of justice and stewardship. We have a unique opportunity to help define the values, priorities, and purposes for a new generation of human endeavor. We must learn in full humility to develop an ethic of stewardship and justice that enables us to live within our limits. Realization of these simple truths could lead to a fundamental reformulation of public policy and our collective beliefs, both of which will be required for our survival. Individually and collectively, the people of the world need to forge a common cause and set priorities for realizing the double dividends of sustainable development: progress toward environmental balance and economic development.

Commentary

Gorel Thurdin

What we need today within politics is the spiritual courage to choose sustainability. My understanding of sustainability includes peace because without peace there will be no sustainability. We need courage based on knowledge, experience, and spiritual values.

At the Rio conference everyone said yes to the declarations, the principles, and Agenda 21. Now we need politicians and policymakers who show that we want to realize all the ambitions written down in all those documents. Why did we sign them? Was it just to show that we have ethics and spiritual values but in the end are without political will?

We need political decisions based on vision, strategies, and action plans. We need to give people rights through legislation, not just in declarations and conventions. We need physical, financial, and spiritual capacity building that supports people's own wills and works by doing things not for them but rather with them.

The world is desperately in need of a new set of shared global values—common purposes grounded in ethical principles of justice and stewardship

— Timothy E. Wirth
We need new ways of thinking, new ways of analysis, and processes to use knowledge in new ways and in decisionmaking, and we need open minds. We have more than one instrument to achieve changes. We have instruments of taxation or subsidies to get the right cost relationships. The polluter has to pay. The consumer must feel the need to minimize the resources used or the amount of waste. We can make and enforce laws to get rid of heavy metals and other poisonous materials that negatively influence people's health. We need physical planning to influence lifestyles, visionary work for long-term solutions, and a financial council for a sustainable economy and for a change in course on the capital and financial market.

Physical planning decides the structure of society, the living patterns, and the possibilities of reaching sound and sustainable development, and I include social issues. People want to live in a sound way. They want to feel safe within their environment. The question is, have we in the political sphere made it possible for them to live in a sustainable way? The answer is no. People do not really know the consequences of their lifestyles. They do not have alternatives that are simple, effective, and comfortable, as Jaime Lerner, the governor of Curitiba, Brazil, stated before the Rio conference.

I consider physical planning a democratic, open-minded process in which everyone concerned is involved in the discussions; in which all the knowledge must be on the table; in which more than one alternative is discussed and compared; in which environmental, social, and other impact assessments are used to bring the consequences into consideration; in which different experts meet in an integrated analysis; and in which local adjustment is of utmost importance. Planners have to adjust locally to traditions, to nature, to climate, and to old structures. Otherwise, it will be impossible for people to understand and to support decisions.

But physical planning is not enough. We also need a vision of the future, a vision based on ethical values. Most important are the processes that lead to the vision and the dialogue about reasonable images of the future. This dialogue is the soul of this planning method.

Without values and visions it is difficult to have political will. Without political will it will be almost impossible to reach sustainable development. Colman McCarthy once said you can go as far as your dreams can take you. I say you can go as far as your visions can take you.
CLOSING JOINT PLENARY
Perspectives for the Common Good

In the second half of the Closing Plenary presenters from the “Ethics and Spiritual Values” and Earth Council-World Bank “Innovative Financing of Environmentally Sustainable Development” Associated Events gave their recommendations before a panel seated in a tribunal format. After these presentations panel members commented on the presentations most relevant to them and their constituents.

Participants in the two Associated Events concluded that if development is disconnected from the roles, values, and ethics of civil society, it jeopardizes the structures for governance and society’s survival. Participants agreed that lasting support for environmentally sustainable development resides in local communities and can be advanced through partnerships with them. A just and equitable civil society was considered indispensable for economic growth and for improving the quality and impact of development investments.

Sustainable development begins with the community through local participation. The participation process itself should be regarded as integral to community building, an essential right of people and communities and an institutional obligation in the planning process. Donors should consider themselves supporters and facilitators of these processes rather than leaders.

Ethics and Spiritual Values

Values in Business and Finance

Muhammad Yunus

Let us consider examining the design of institutions. In the name of reaching out to all, some institutions serve only a very limited number of people. Financial institutions, in particular, leave out a large number of people as rejects from the system. These institutions serve only the privileged and the powerful.

The poor do not ask for anybody’s mercy, and they’re not looking for a handout. They want equal opportunities just like anyone else in society. Theories to deprive them of these opportunities explain in detail why they’re not allowed opportunities. We possess and must unleash an enormous capacity of people, including the poorest. We must have faith in the potential of each and every human being. To do that requires removing the barriers created by biased thinking that guides world policies and actions. Let us challenge the conventional wisdom, and we’ll be surprised to discover its many gaping holes.

If an institution stands in the way of unleashing people’s energy and creativity, we should not hesitate to abandon the institution and create a separate institution in its place. Let us accept the responsibility for ensuring dignity for every human being on this planet. Design businesses to build people up instead of making them helpless and abandoned. Redesign the business, itself, to do business a new way.
Values in Agriculture and Energy

*R. J. Berry*

Four interconnected and value-added points emerge from our discussions and reports. First, we all have values, but these may be simply materialism, utilitarianism, or greed. We need to change our emphasis in life from accumulation to appreciation (or love and respect) of oneself, one’s neighbors, and the environment—from quantity to quality of life. Second, our values should be explicit. I value the Earth because of faith in a God who made, redeemed, and sustains it; I am a steward. Indeed, espousal of sustainable development means we all are stewards. Our confusions commonly arise from failure to identify the source of our attitudes. Third, quality of life cannot persist in a vacuum. It involves every part of us, both mind and heart. Good decisions involve all relevant data; let us integrate not dissociate our attitudes. Fourth, decisions are best made locally but within a local, regional, national, and international context. Let us incorporate ethical impact assessments into our development planning.

Values in Infrastructure and Urban Development

*Norman Rice*

We discussed the relationship between urban infrastructure and spiritual values. The spiritual dimension was discussed in terms of our interest and ability to envision our next cities, engaging faith in the wisdom of people, the vital importance of marrying spiritual values that humanize the world with the political will to make the necessary changes, and the realization that we are not alone in life. How do we articulate and take that sense of who we are, bring it to people, and let them know that their dreams can come true and that those values are shared and believed? We may not be able to carry out all the infrastructure plans we need but we must build a trust relationship with the community, make sure that people see the fruits of their labor early. If we all plan for freedom, everybody will have value and purpose.

Converging Perspectives

*Willis Harmon*

My overwhelming impression is one of gratitude, satisfaction, and pride that the World Bank put on such a conference and that we participated in it. Often expressed in these proceedings was that we need to start with ourselves and with our own values—not just recognizing them but also expressing them. At the same time we recognized that environmentally sustainable development requires drastically changed patterns of production, consumption, and sharing. And that means dramatically changed patterns of value emphasis.

On one hand these major changes pose a daunting task: they require a profound shift. On the other hand many signs indicate that the shift is already happening.

One speaker pointed out a fundamental flaw as deep as the separation between human and nonhuman, which took place in Western civilization centuries ago. But the most challenging question put before us was Denis Goulet’s question. Is environmentally sustainable development really, in the end, compatible with the concepts underlying the global economy? What about financial values predominantly guiding the decisions of the world?
Should the future be discounted at whatever the rate is, 10 or 15 percent a year, because to some that makes good economic sense? What about the whole structure of the global economy? And should economic growth continue endlessly to support the implicit assumption that everyone should end up with a job? Are all these concepts compatible with sustainable development?

The Earth Council and the World Bank

Three Forums:
Findings and Summaries
Alicia Bárcena, Earth Council

The first forum centered on sharing experiences, especially successful experiences, and discussing what we can learn from them. We have to believe in and trust our successes, and we need to convert successes into everyday practices. The second forum focused on methodologies and tools that can help empower people and release their potential. One of the major issues was underpricing: all agreed that we are not valuing the environment properly. We need to get the prices right, not to generate more revenue or to reduce the deficit but to change behavior that damages the environment.

The second forum also examined the concept of genuine savings and ways to separate social capital from other forms of capital. We looked at the possibility of an international round of discussions about how to reduce subsidies damaging to the environment, to change the subsidies to benefit the right people, to correct the economic inequality between industrial and developing countries, to make environmental funds more efficient, and to include the environment in every decision about financial projects.

In our third forum we concluded that certain criteria and principles can help ensure sustainable community development:

- Leadership through trust and integrity.
- Relevant needs and concerns defined by community members.
- Availability of resources. A good leader, clear priorities, and a strong system of participatory approaches can promote the flow of resources, either from the financial institutions to the community or from the bottom up.
- Optimal management. We need to link needs and delivery systems to products, and we need to find ways to work within the constraints of bureaucracies with twelve-month cycles.

When civil society participation is included in decisionmaking processes, policies become transparent and gain broad support
— Julia Carabias

Participatory Decisionmaking
Julia Carabias, Mexican Ministry of Environment, Natural Resources, and Fisheries

In our working group on participatory decisionmaking we agreed that participation is necessary to formulate strategies to clear up controversies, advise on specific topics, carry out projects, evaluate policies, and actively take part in enforcement. When civil society participation is included in decisionmaking processes, policies become transparent and gain broad support. If civil society shares responsibility, public priorities and perceptions can be included in decisionmaking. People take part in solving
their own problems, which is the best way to solve them. Negotiations have room to include diverse experiences.

We submit the following recommendations for national and international financial institutions. First, where mechanisms to support participatory decisionmaking do not exist, financial institutions should promote their development, recognizing three elements: that there is no single universally applicable model for participatory decision-making and implementation; that actors in participatory processes include NGOs as well as women, resource users, academics, and producers, among others; and that the role of the World Bank and similar institutions should be as facilitators of participatory processes rather than as designers of blueprints and management processes. Second, where participatory decisionmaking processes do exist, they should be supported and consulted by national and international financial institutions.

Third, financial institutions should invest in the development of institutional capacity, another prerequisite for effective participatory decisionmaking, including education and information; the exploration, institution, and exchange of best practices; and the development of modes of shared responsibility and rules of conduct.

Reinventing Aid and Cooperation
Richard Sandbrook, International Institute for Environment and Development

The participants in our working group based our discussions on the powerful shift in the World Bank's approach to valuing social and human capital along with economic capital. We were most concerned about moving from the theoretical to the practical and the problems that emerge as we move from rhetoric to practice. Our first recommendation is to review new institutional structures that have been created and build on them.

Our second recommendation is that the institutions that hand out development assistance around the world should do far more to reflect internally on success and failure in their own portfolios with respect to community-based development. There is a wealth of experience, ranging from United Nations Development Programme networks, such as Africa 2000, to small grant programs. Many initiatives are aimed at community-level intervention.

We therefore suggest that the World Bank should take the lead in convening a review of experiences across the multilateral and bilateral funding process to capture lessons and develop guidelines for future activities.

Our third recommendation is based on the tragic irony that, just when the old development paradigm is being replaced by a fresh approach to community-based development, the nature of aid is under threat from mean-minded finance ministries and governments. We have to redefine development assistance and global equity in terms of social capital, opportunities for the poor, peace, security, and the environment.

Institutional Arrangements:
Local and Global Requirements
Kathryn Fuller, World Wildlife Fund

At the global level we concluded that governments should build on some of the successful debt-swap initiatives that have created funds for locally managed environmentally sustainable projects; for
example, a multilateral debt-relief facility. They should look for ways to provide more credit for community-based conservation and environmental management projects. And they should consider creating a facility that could guarantee investments in what might otherwise be considered risky environmentally sustainable development activities.

At country and regional levels we urge governments to support the establishment of intermediary institutions that would have local participation in setting priorities and in governance, to be transparent, and to have the capacity for sound financial management. Successful examples on which to build include the Philippine Foundation for the Environment and EcoFundo in Colombia.

At the local level we recommend that governments build capacity of local government so that they can attract private-sector investment in environmentally sustainable development. This is harder to achieve in some parts of the world than others, but there needs to be a way to marry the ability of local governments with private sector funds.

Finally, we urge that there be an examination of policy and regulatory impediments at local, national, and international levels that prevent these investments from moving forward; for example, funding restrictions on entities that are not purely governmental, or limitations that prevent multilateral or bilateral institutions from providing funds in manageable amounts at the local level.

Panel Response

Keith A. Bezanson

We have heard eight presentations from an enormously ambitious agenda. It has involved a rich menu of issues and challenges, and has explored some of the frontiers and issues that are not normally discussed in international institutional forums. The point is to learn from that richness and that ambition.

Some two years ago the International Development Research Center launched an effort to open a dialogue on issues of culture, values, and spirituality. We listened to the views of more than 188 distinguished thinkers on issues of spirituality and values worldwide and now present them in a document entitled, *Culture, Spirituality and Economic Development: Opening a Dialogue*, which is available for your review.5

*Oren Lyons*

It is as if we all agree that we are at the crossroads. The challenge before us is to do something different, starting with the World Bank and including all who came here. We should, first, take ourselves seriously. We should take what we have said and heard here seriously and act on it.

There are people who have faith and trust in the destiny of the poor and have been working with them. If we jump in without having the strength of the poor, and without having faith in the people themselves, if we don't develop that and have enough courage to have faith in the people, we will not achieve anything. Let us confess to ourselves that there is no way we can empower anybody unless we share the power we ourselves have.

*Oren Lyons*

Martin Luther King said that to have a revolution, we must first have a revolution of values.

— Oren Lyons
have is with the two major economies of the world today: the sale of arms and the sale of drugs. The sale of arms is "legitimate." The sale of drugs is a source of capital that is disappearing into a black hole. It is insidious and has organized itself to the grassroots level of having seven-year-old children in schoolyards working for it. We have to discuss the youth of this world and their disenfranchisement, their wants, their needs, and their future.

Indigenous people believe implicitly that the final authority on all that we do here is natural laws. The finite resources that we challenge all the time with our idea of progress and of production and the whole idea of sustainability have to revolve around the reality that nothing is sustainable unless we work within the reality of the source from whence it comes, which is the Earth itself. I would urge you to consider this as you make your decisions.

The human system, in its every aspect, is a subsystem of the Earth's system, whether we are speaking of economics or physical well-being or rules of law. — Thomas Berry

I would like to bring to mind the question of rights. Ethics has to do with rights and obligations. Every being has rights—the right to be and to fulfill his or her role in the great community of existence. These rights indicate a moral and ethical obligation for humans to respect them. When we want to build dams, for instance, we should ask if we have a right to do that on the terms of the natural world. A river has a right to flow, a right to its flood plain. Soil has a right not to be abused with chemicals that destroy its organic functioning.

The ethical does not simply apply to human beings but to the total community of existence as well. The integral economic community includes not only its human components but also its natural components. To assist the human by deteriorating the natural cannot lead to a sustainable community. The only sustainable community is one that fits the human economy into the ever-renewing economy of the planet. The human system, in its every aspect, is a subsystem of the Earth's system, whether we are speaking of economics or physical well-being or rules of law. In no instance can the subsystem flourish by devastating the base system.

Emile van Lennep, Dutch Ministry of Finance

Alicia Bárcena and Willis Harmon both emphasized that sustainable development requires a dramatic change in patterns of consumption and modes of production. From the spiritual side this requires changes in values. But this change of behavior also requires policy measures. That is where the task lies—to use economic instruments to help to fundamentally change this pattern of production and consumption.

So, from both the values and the economics sides, sustainable development has to be promoted and will be promoted. Is it possible, is it compatible, to aim at economic growth, employment, and the environment? Yes, it is possible, just as it has been possible to aim at economic growth, employment, and social security. We have to and will be able to combine in our economic policies economic growth and employment as well as social security, equity, and the environment. We need finance ministers to green their policies much more actively; it is a matter not only of money but also of cooperation in helping to change behavior.
Henrique B. Cavalcanti, United Nations Commission on Sustainable Development

There are two important messages that I believe could be addressed, each to a different audience. The first is a message of reason to present-day decisionmakers, inspired by ethical principles but firmly based on the idea of attaching value to the gifts of Creation. The second is a message of hope to those who have not yet benefited either spiritually or materially from economic development but may aspire to better access to equal opportunity through participation, education, and information.

Some of these thoughts are as old as history. They were spelled out in the Declaration of Human Rights of 1948. It is our duty to see them applied in everyday life at the local, national, and international levels.

Kamla Chowdhry

Gorel Thurdin of the Swedish parliament said moving toward sustainable development requires courage. We should ask ourselves, “Can cowards be moral?” I don’t think cowards can be moral, and if you want to have sustainable development, you need fearlessness. I hope that the fearlessness that many have exhibited here will spread like the ripples in a lake. It must start from the self and go outwards; it cannot come from outside.

Gandhi said that you must reduce yourself to zero before you become fearless, and then you can achieve things. To reduce ourselves to zero and have the humility inherent in certain kinds of values are important. These values are part of certain religions and cultural traditions and are vital for sustainable development.

While intellectual understanding is crucial, the important issue in achieving sustainable development is how to proceed to accomplish political action successfully. People asked Gandhi whether he was a politician or a spiritual leader, and he said, “I am a politician desperately trying to be a saint.” I think it is important to realize that we cannot divide our lives and action into separate compartments. The spiritual and political manifest themselves in everyday life. It is not possible to keep them separate.

Closing Remarks

Servicing Core Values

John A. Hoyt

In addition to the fact that this conference has taken place, I have been most impressed with the quality of people who are gathered here and the leadership from around the world participating in this event. I recommend that the World Bank draw on the talent here and beyond to create a Vice President’s Council on Ethical Sustainable Development.

Last summer we celebrated the silver anniversary of having placed a human being on the moon. We made so very little of it at the time, an event of extraordinary historical significance and unparalleled scientific achievement. Writing about this event, columnist Ellen Goodman observed:

In retrospect, the landing on the moon doesn’t seem like the beginning of a new age. It seems like the end of an era—at least in our relationship with nature. By
1969, we had completed the centuries-long transition from a species in awe of nature to a species that believed in the conquest of nature—even space.

It turns out that we were better conquerors than stewards. We tried to take the awe out of nature, to make the world we lived in safe and settled. But we ended up endangering species, including our own. By sheer numbers, we’ve tilled, built, and devastated what was wild. In great and small ways, we are struggling to understand our tenuous place within the world, not just over it.8

That understanding, I suggest, is probably the key to our participation in the world’s sustainability. Human beings are not just creatures on the face of the Earth but rather integral parts of it. We are neither above it nor below it but within its very core, at the intersection of every pathway that encounters other life, coincident with the very spirit of life that gives meaning and purpose to conscious existence.

What we have attempted to achieve in this conference is the essence of this kind of philosophical and spiritual awakening. Although we may yet be a long way from achieving an ideological breakthrough, our success depends on our believing in the possibility of not only sustaining but enhancing the world order on which so much rests.

As we struggle to find solutions to problems, as we have in the last two days, let us not lose sight of the personal and the interpersonal. In our bonding with one another across gender and generations, across creeds and cultures, across races and religions, and even across species, we can learn and share in each other’s hopes, dreams, wants, and needs.

Wisdom and Dignity
Ismail Serageldin

The presentations we have heard have been insightful, constructive, and thought-provoking. They engage our imaginations and our dreams, and they are truly built on values and concepts of universal appeal that transcend the specificities of any single tradition.

These testimonies should draw and retain our attention and our thoughts not just today, but in the days ahead. I have heard more than once that we need to challenge conventional wisdom. I believe there is no wisdom in the conventional, just as common sense is the least common of all the virtues.

I would like to reflect on the meaning of wisdom. When data are organized, they become information, and if one finds links, then information becomes knowledge. When you add insight, perhaps it can become wisdom. There is nothing conventional in that. Mortimer Adler, one of the foremost philosophers living today, asked why we find wisdom so rarely and why we link it with age rather than with youth. He concluded that it was because wisdom includes not only insight and brilliance but also the ability to listen, to learn, to enrich oneself from diverse experiences, and to have the true respect for contrary views that is essential to listening.

Adler also asked a separate question that had troubled him in his youth. “Why do all the moral values and traditions seem to be variants on the phrase that fear of the Lord is the beginning of wisdom?” He said that in the arrogance of youth he had thought that fear of the Lord could not be the beginning of any kind of wisdom, but with advancing age...
he concluded that there is indeed profound wisdom in it.

What this boils down to is relevant to the discussions we have had, precisely because the idea of fear of the Lord is one of focusing people on the nonimmediate consequences of their actions. It is the idea of disengaging from the immediate and looking beyond. Indeed, when one thinks in terms not of one’s immediate gratification or of the short term but of what is beyond oneself and of the long term, this is the beginning of wisdom.

In this spirit these two days have done much to carry us forward in thinking about the long term. I would characterize the ethics group as having had a greater focus on moral purpose and the Earth Council group as having had a greater focus on outreach. But there was much overlap and connection between the two groups. We were talking about sustainable development as a process that is inclusive and participatory, that is human centered and gender conscious, and that sees progress as the empowerment of the poor, the weak, and the marginalized to become the producers of their own bounty and welfare, not the beneficiaries of aid or the recipients of charity.

This concept is based on perceptions of human dignity. The poor are those to whom we should look and say, “There, but for the grace of God, go I.” The rights of future generations have to be recognized. We have to look with moral outrage on the inequity that exists in this world, on the misery that continues to plague a large part of humanity.

It is morally abhorrent that in today’s world seven hundred million people go hungry every day. In the last century the abolitionists looked at the institution of slavery and said it was morally repugnant and degraded the free who tolerated it. It was not a matter of incremental change; it was a practice that had to be abolished.

Around the world in developing countries and in some segments of rich countries we find that the most basic of human rights—access to food—is absent. This is also morally repugnant, and all of us must become the new abolitionists.

The tragedy of the commons, participation, and peace—all these have moral underpinnings. They are not value neutral. No technical solution is value neutral. We are all motivated by moral values, and in this sense the outreach to create partnerships among us is a matter of shared values and common purpose, of building trust. We need to have faith in one another, in our motivations, and in our willingness to learn not just to get the prices right, but to get the roles right—the roles of national governments and the private sector.

While it is true that the private sector is the engine of growth, we also need to temper the market’s ruthless efficiency of allocation with a nurturing and caring state. We need to find a balance between national and local government. We need to balance the role of nongovernmental organizations community-based organizations, and international organizations so that the whole is more than the sum of the parts.

The kind of dialogue that we have launched here has opened windows onto different worlds for each of us. In this process we have also held up mirrors in which we can look at ourselves. This combination of mirrors and windows defines the boundaries in the mind where “us” ends and “them” begins. To the extent that this dialogue

**It is morally abhorrent that in today’s world seven hundred million people go hungry every day**

— Ismail Serageldin
has expanded these boundaries, we have made a step forward in asserting the common humanity that is necessary to be part of the universal ideal.

I thank you for having come to share your wisdom with us. I assure you that we have opened our hearts and stretched out our hands, and we will be with you not just in the days ahead, but in the weeks, the months, and the years as we move toward a better world.
Notes


APPENDIX A

Program

Ethics and Spiritual Values:
Promoting Environmentally Sustainable Development

An Associated Event
of the Third Annual World Bank Conference on Environmentally Sustainable Development
co-sponsored by the World Bank, the Center for Respect of Life and Environment,
and the World Bank Spiritual Unfoldment Society
and held at the World Bank
Washington, D.C.
October 2–3, 1995

OPENING JOINT PLENARY Engaging the Vision

Evocation
Cha-das-ska-dum Which-ta-lum, Cultural Affairs Specialist, Lummi Nation,
United States

Introductions
Joan Martin-Brown, Adviser to the Vice President, Environmentally Sustainable Development, World Bank
Ismail Serageldin, Vice President, Environmentally Sustainable Development, World Bank
Maurice F. Strong, Chair, Earth Council, Costa Rica
James D. Wolfensohn, President, World Bank

Keynote Speakers
John A. Hoyt, President, Center for Respect of Life and Environment, and Chief Executive Officer, The Humane Society of the United States
Ismail Serageldin

PLENARY SESSION Ethical Economics

Moderator
Willis Harmon, President, Institute of Noetic Sciences, United States

Speaker
Partha Dasgupta, Frank Ramsey Professor of Economics, University of Cambridge, United Kingdom

Panelists
Kamla Chowdhry, President, Centre for Science and the Environment, India
Denis Goulet, O'Neil Chair, Department of Economics, University of Notre Dame, United States

**PARALLEL SESSIONS Ethics and Spiritual Values in Practice**

**Values in Agriculture and Energy**

**Moderator**
Alexander McCalla, Director, Agriculture and Natural Resources Department, World Bank

**Speaker**
R. J. Berry, Professor, Department of Biology, University of London, United Kingdom

**Panelists**
Christina Liamzon, Senior Programme Officer, Society for International Development, Italy
Ranil Senanayake, Co-Executive Director, Environmental Liaison Centre International, Kenya
Richard Austin, Environmental Theologian, Appalachian Ministries Educational Resource Center, United States

**Values in Urban Infrastructure and Development**

**Moderator**
Michael A. Cohen, Senior Adviser to the Vice President, Environmentally Sustainable Development, World Bank

**Speaker**
Norman Rice, Mayor of Seattle, and President, United States Conference of Mayors

**Panelists**
Gorel Thurdin, Deputy Speaker, Parliament of Sweden
Richard M. Clugston, Executive Director, Center for Respect of Life and Environment, United States
Paul Bierman-Lytle, President and Chief Executive Officer, RPP International, United States

**Values in Business and Finance**

**Moderator**
Elkyn Chaparro, Senior Adviser to the Vice President, Finance and Private Sector Development, World Bank

*APPENDIX A Program*
Speaker

Muhammad Yunus, Managing Director, Grameen Bank, Bangladesh

Panelists

Terry Moliner, Chair and Co-President, Trusteeship Industries, Inc., United States
Mamadou Dia, Chief, Capacity Building and Implementation Support Division, Africa Technical Department, World Bank
Joan Bavaria, President, Franklin Research and Development Corporation, United States

Plenary Session Converging Perspectives

Moderator

Richard Barrett, Founder, World Bank Spiritual Unfoldment Society and Adviser to the Vice President, Environmentally Sustainable Development, World Bank

Panelists

Yolanda Kakabadse, Executive President, Fundación Futura Latino Americana, Ecuador
Ashok Khosla, President, Development Alternatives, India
Keith A. Bezanson, President, International Development Research Centre, Canada
Bisi Ogunleye, National Coordinator and Executive Director, Country Women’s Association of Nigeria, and President, Network of African Rural Women’s Association, Nigeria
Nancy Barry, President, Women’s World Banking, United States
Thomas Berry, President, Riverdale Center for Religious Research, United States
Oren Lyons, Chief, Onondaga Nation, United States

Special Addresses Values and Political Will

Introduction

John W. McDonald, Chair, Institute for Multi-Track Diplomacy, United States

Keynote Speaker

Timothy E. Wirth, Undersecretary of State for Global Affairs, Department of State, United States

Commentary

Gorel Thurardin

Closing Joint Plenary Perspectives for the Common Good

Moderator

Keith A. Bezanson
Three Forums' Findings (Innovative Financing)
Alicia Bárceña, Executive Director, Earth Council, Costa Rica

Values in Business and Finance (Ethics and Spiritual Values)
Muhammad Yunus

Reinventing Aid and Cooperation (Innovative Financing)
Richard Sandbrook, Executive Director, International Institute for Environment and Development, United Kingdom

Values in Agriculture and Energy (Ethics and Spiritual Values)
R. J. Berry

Institutional Arrangements: Local and Global Requirements (Innovative Financing)
Kathryn Fuller, President, World Wildlife Fund, United States

Values in Urban Infrastructure and Development (Ethics and Spiritual Values)
Norman Rice

Participatory Decisionmaking (Innovative Financing)
Julia Carabias, Minister of Environment, Natural Resources, and Fisheries, Mexico

Converging Perspectives (Ethics and Spiritual Values)
Willis Harmon

Response of Panel
Thomas Berry
Keith A. Bezanson
Bisi Ogunleye
Oren Lyons
Thomas Berry
Emile van Lennep, Minister of State, Ministry of Finance, The Netherlands
Henrique B. Cavalcanti, Chair, United Nations Commission on Sustainable Development
Kamla Chowdhry

Servicing Core Values
John A. Hoyt

Wisdom and Dignity
Ismail Serageldin

APPENDIX A Program
APPENDIX B
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APPENDIX C
Abstracts of Background Papers

Three background papers were prepared for this event. The sponsoring organizations encourage readers to contact the authors for complete copies, including notes, sources, appendixes, bibliographies, references, and accompanying proclamations.

Core Values for Environmentally Sustainable Development
Arthur H. Westing

Discusses the intersection between social and environmental values as an increasingly prominent, and often contentious, policy concern nationally and internationally. The 1950s ushered in studies of the effects on the environment of increasing human numbers, technical triumphs, and material aspirations which exceed the carrying capacity of the global biosphere.

For historical context and background Westing outlines the separate strands of social and environmental values of the 1950s and the way social values now encompass environmental values. He identifies important ethical issues and their links to spiritual mores, reviews current positions taken by various disciplines and groups, and specifies areas of consensus and contention. After examining obstacles to instituting value-based changes in current development approaches, he concludes with suggestions for further avenues of exploration to overcome those obstacles.

International Documents and the Movement toward a Global Environmental Ethic
John H. Callewaert

 Represents preliminary research on the existing literature for developing a global environmental ethic. This research comprises:

- A list of documents that may serve as potential sources for such an ethic
- A gallery of the documents (identified by name, sponsoring organization, and date of adoption or publication)
- An overview of each document, highlighting the principles that may pertain to the goal of sustainable living.

Callewaert organizes both the list and the gallery into the following five categories of statements:

1. Principles and objectives of international law
2. International environmental coalitions and organizations
3. Business groups and economic organizations
4. Religious faiths and ecumenical
and interfaith organizations

5. Miscellaneous statements by individual persons, organizations, and domestic coalitions.

After emphasizing that this list represents an incomplete study with a Western and English-language bias, Callewaert invites recommendations of additional documents to be added to both the list and the gallery.

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Ethics, Values, and Environmentally Sustainable Development
Richard M. Clugston

Defines ethics, values, and environmentally sustainable development based on the work of the IUCN (World Conservation Union). After presenting four critical ethical issues, Clugston:

- Includes a detailed table describing alternative environmental paradigms (listing major assumptions for technocentrism, sustaiculture, and ecocentrism)
- Explores a new bottom line for development
- Lists implications of a shift in values involving ethical imperatives.

Clugston closes with an investigation of legal and moral structures for enforcing the emerging Earth ethic.

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