

Date : 3 November, 2010
Workshop 10 : Biodiversity and Ethics
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Session 4 : 11:45 to 13: 30



Last day of the workshop was targeted towards culminating the discussions in previous sections in form of recommendations for the Earth charter in the area of Biodiversity and ethics . In a Round table discussion involving participants: Atul Pandya/ Ramesh Savalia/Kiran Desai/ Seema Bhatt/ Pranav/ Rajendra/ Abdul Kalam/ Mithika/ Janki shah The recommendations were discussed. Some of the recommendations that emerged from these discussions have been categorized in three groups **Recommendations**

1. Conservation of biodiversity
2. Sustainable Use
3. Equitable Sharing of access and benefits of biological resources

Some of the key points of discussion which are elaborated within the following points

1. **Rationale of species conservation:** should be worked about at different levels in the society. Conservation should be seen as a value, which may have different rationale for different group of people. At different levels in society, why the Lion should be conserved in GEER by A'bad people, by Gujarati's by Indians, by the world community. Different rationales give you different methods of conservation; our rationale will determine our action plan in conservation. The strategies will differ because the rationale, orientation and connection will be distinct.
2. **Sustainable Use of natural resources:** Its related to consumption and development. Sustainable use Natural resources: We cannot talk about pure values. Values cannot stand alone they belong to a culture and of a society. Why should we have a particular value. The idea of a "sustainable use" is a value from an anthropocentric perspective in that we require in the long term use, there are certain practices that are eroding resources such that when we need them in the future they may be extinct.
"Give back" sustainable use of the natural resource. We need to make sustainable use a value in itself.
Public resource and private resource, we always have more sustainable practices in using our private resources as compared to public resources
Eg: We OUGHT not to use pesticides, this is a recommendation, value is sustainable use
3. **Coherent value system to be worked up:** A charter which is implementable at all levels as the EC lacks the history of a grassroots level movement is lacks depth in some senses and contextualization for all areas. This would have to be done at possibly a national level to develop a value system which expands on a value for conservation
4. **Sacrifice as a value:** This was in the context of smaller sacrifices which humans would have to make to ensure the conservation of an ecosystem or other spaces for biodiversity. This is to be elaborated to discuss to what extent and under what circumstances can we make a sacrifice as to human wants or way of life. This will only come to play, if the virtue of sacrifice which is in

several religious texts comes to be understood as charity or worship towards beings other than ourselves.

5. **Any sentimental life form should be treated with dignity and non-cruelty:** Thus non-cruelty and dignity should be observed while handling or treating them at any stage of their use. Also at any point of time principle of least damage should be observed.
6. **Every individual has its own value set of values:** which should be evaluated for its impact on biodiversity and where ever need be it should be rectified thus developing a coherent value system for biodiversity. We should have a biodiversity charter for India/for a country level which is usable.
7. **Towards achieving the goal of sustainable development:** Where every individual, community and region has equal opportunities for development. For the purpose if need by sacrificing self interest – consumerist lifestyles towards conservation should be seen and promoted as a value.
8. **The role of IPRs:** This brings up problematic areas of discussion that have often lead to the failure of the CBD. Suggestions to create a documentation of the **known successful models of access benefit sharing of biodiversity based knowledge. This would allow that** community to retain ownership of indigenous knowledge that often gets commercialized not to the good of the community. Also it would allow for the recognition of traditional forms of knowledge.
9. **Deliberation of biodiversity at different levels** – at community/scientist level/policy level ; Biodiversity holds different meaning and different relevance for different groups. Its meaning and relevance should be interpreted differently for different level such as for communities living away from the region, urban areas, local communities, policy makers, scientists and so on.
10. **Examine existing set of values and bring in changes as necessary-** there is no such state as vacuum of values so evaluate in terms of conservation
11. Work out rational behind each value for each stake holder

12. **Diversity in agricultural ecosystem:** if attached with ethical concerns and values can help in conservation: This is especially the case with the intrinsic value of such things such as crop diversity. This would assist in the larger context of food insecurity and challenging growing corporatization of the agricultural industries. More fundamentally a relook at crops not simply as necessary to human survival but also for their unknown potential and as part of the larger biodiversity.
13. **Work with communities around and managers of PA:** with reference to values
14. **Right to sustainable development from Right to development:** This is the fundamental assumption and need of the developing nations, which will not be thwarted even in the context of biodiversity conservation. The attempt here is to understand that the inter linkages between development and biodiversity even if they may not seem apparent at a primary level are very real. Additionally it is also important to understand that development at a sustainable way can ensure that both co exist and continue. In that context we reiterate the rights language of the right to sustainable development.
15. **For future generation** we are not sure so precautionary principle to be adopted: This could be titled the **Ignoramus Hypothesis**
16. **Ethical concerns for biodiversity commercialization context and consumption and animal agriculture related:** concerned with the handling, rearing, slaughter and sale of all types of biodiversity, domesticated and wild, plants are to be integrated into law and policy in all nations, there should be clear guidelines and rules that are well implemented in all industry that use biodiversity in any form.
17. **Individual value and community value** – many times they are not same, it might even be contradictory, so we have to evolve collective values that helps in conservation. A society at a individual level wishes to ensure the best for ones own children and future generations. In its extrapolation to society this gets diluted and minimized. Education plays a critical role at this point.

Final concluded 3 primary Recommendations

1. We acknowledge the diversity of life as a value in itself and strengthen the actions that show respect towards all life forms and ecosystems, to maintain their integrity.
2. We acknowledge and respect the traditional and indigenous ways of life, recognizing the fact that these are dynamic
3. We acknowledge equity as an important value and looking primarily at the ethical concern regarding access and benefit sharing (ABS). Documenting the learning's from ABS case studies towards mainstreaming them by way of planning processes.