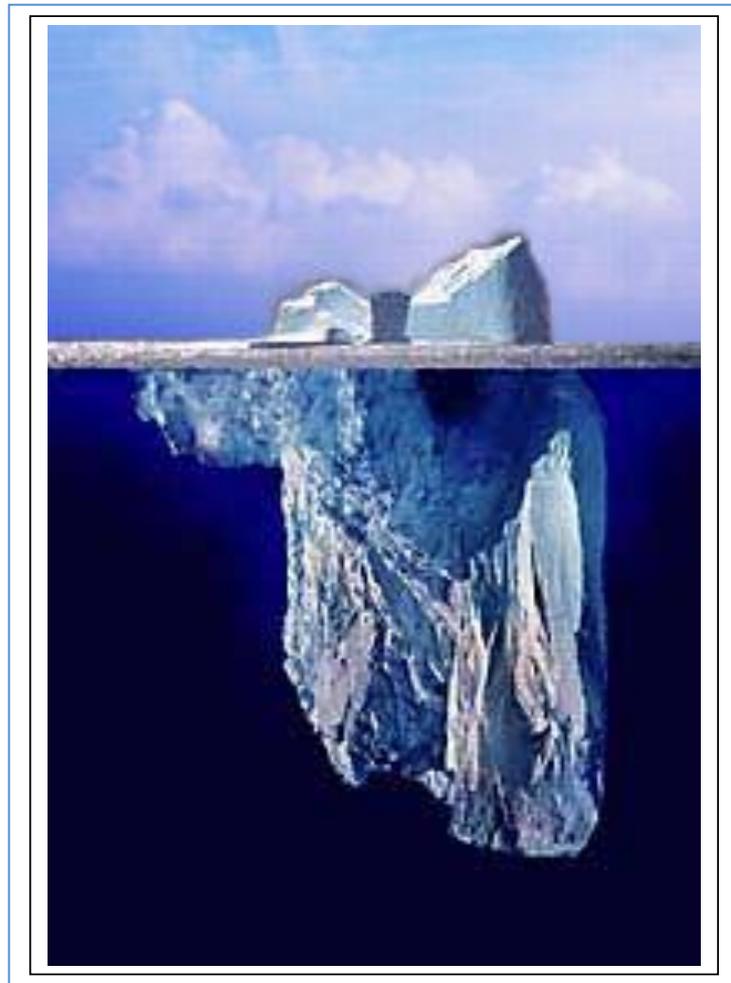


A Critical Review Of the Contribution That Moral And Spiritual Factors Make To the Delivery of Sustainability

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“In most countries, environmental policies are directed at the symptoms of harmful growth; these policies have brought progress and rewards and must be continued and strengthened (Author: Tip of the iceberg). But that will not be enough. What is required is a new approach in which all nations aim at a type of development that integrates production with resource conservation and enhancement, and that links both to the provision for all of an adequate livelihood base and equitable access to resources.” (Author: Deep under the water) (World Commission on Environment and Development, 1987, Our Common Future, Oxford, Oxford University Press, p. 39)

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Abstract

The Project is a critical review of some international agreements, statements and works on sustainable development with focus on moral and spiritual values, particularly as they relate to and impact the entire process of sustainable development. This review starts with “Our Common Future”, the report of the World Commission on Environment and Development (1987), since it was here that actually the discourse and action on sustainable development began. The Project highlights a major constraint in implementation of Agenda 21, namely undermining the importance of moral and spiritual values and issues to become a central theme in the process of sustainable development. Although ethical and spiritual dimension of development has been acknowledged in several governmental documents through global agreements and statements, they are too general in what it means in principle and in practice. Hence they have not been able to influence the vision for development. It is timely then to attend to this crucial theme and explore its meaning so as to see how moral and spiritual principles can affect every stage of development process.

The Project reviews some major documents, conference proceedings and action plans, works on sustainable development, and identifies moral parameters therein or related to them, and seeks to formulate the vision that these values can create for social, economic and spiritual development; and hence the need for serious attention to the moral empowerment of stakeholders in the process of sustainable development. The Project concludes with a set of twenty two positive suggestions to enhance the contributions that moral and spiritual factors can make to the delivery of sustainability.

Introduction

Agenda 21 (UN Dept. of Economic and Social Affairs, Division for Sustainable Development, 2009) calls for “social, economic, and spiritual development’ and recognizes that “individuals should be allowed to develop their full potential, including healthy physical, mental, and spiritual development.” The declarations and action plans that followed Agenda 21, have further strengthened this call. The signatories to the Copenhagen Declaration (World Summit for Social Development, 1995) have said that

“our societies must respond more effectively to the material and spiritual needs of individuals, their families, and the communities in which they live ... not only as a matter of urgency but also as a matter of sustained and unshakable commitment through the years ahead.”

And in Habitat Agenda (United Nations Conference on Human Settlement: Habitat II, 1996), the parties undertook to “achieving a world of greater stability and peace, built on ethical and spiritual vision.” Hence only when material, moral and spiritual aspects of life are linked and coordinated, and when spiritual principles are brought into development thinking, mankind’s true development and happiness can be ensured; and it is then only that humankind can live in harmony with each other and with the nature.

Other major documents and agreements on sustainable development (such as Aristides, Katoppo, Publisher, WCED Public Hearing, Jakarta, 26 March 1985; Frolov, I.T , Editor-in-Chief, Communist Magazine, WCED Public Hearing, Moscow, 6 Dec 1986; General Assembly of the United Nations, 2000; International Development Research Centre, 2009; Ismid, Hadad (Chief Editor,

Prisma), 26 March 1985, WCED Public Hearing, Jakarta; Louis, Bruyere, President, Native Council of Canada, WCED Public Hearing, Ottawa, 26-27 May 1986; Millennium World Peace Summit of Religious and Spiritual Leaders, 2000; UNCED (United Nations Conference on Environment and Development) (1992a); United Nations, 20 December 2000; World Commission on Environment and Development, 1987, also mention moral and spiritual principles, values and attitudes that are intimately related to social, economic and environmental sustainability; they are indeed woven into the fabric of sustainable development. These principles include fairness and justice, equity, sacrifice and equality among the stakeholders to participate in decision making and in being equal beneficiaries of the development undertakings. In other words, sustainable development cannot be achieved only through having political agreements, right technologies and scientific methodologies, but also by the whole-hearted commitment on the part of all the stakeholders to adhere to such principles that are linked to the non-physical aspect of human reality.

The sustainability challenges facing humanity are both complex and interdependent. None can be realistically addressed without considering the other problems. For that to happen it is necessary that there should be a high amount of cooperation and coordination at all levels. Such cooperation is however diluted by the general degradation of human character and mutual trust that constitute the bedrock of collaboration. Lack of moral discipline, corruption and greed for material accumulation, divorce and community disharmony, lawlessness and

social disorder, communalism, and priority given to national interests over the global well-being—all these trends ruin the foundation of confidence and faith among peoples of the world and achievement of their whole-hearted cooperation. To establish unity in cooperation these trends need to be remedied. Hence serious attention must be given to bringing into the development thinking and implementation more provisions for moral values and spiritual principles. Moreover promoting these values on the one hand and building moral capabilities in the stakeholders on the other are necessary to empower them to put into practice these values. It is therefore so vital to include such educational programmes as part of the development plans.

A point that should be considered is that moral/spiritual principles can be relative and culture sensitive, in the sense that morality and spiritualism may be considered non-absolute and what passes for a norm or acceptable in one part of the world differs from that in another. This makes it then so essential to think of universal human values that are applicable to all humanity.

The contribution that moral and spiritual factors make to the delivery of sustainability will be examined by the author in a new way. He will attend to this vital aspect of sustainable development from various angles. The author will base his arguments not only on the critical examination of important documents and works related to sustainable development, but also the feedback from a number of individuals who are well read and have been involved in the processes of sustainable development as educators, policy makers, project implementers or

grass root beneficiaries. The author will pay attention to the principles, universal human values and attitudes that are already woven into the fabric of sustainable development. At the same time he will enquire how the grass root responds to these values and attitudes, which human values are most needed at the grass root and how are they practiced at higher levels, which experiences support the arguments, and what happens if the process of sustainable development concerns itself only with scientific knowledge and technical know-how for the implementation of sustainable development. Finally he will investigate what transformation in the attitude and behaviour of man should take place in order to reorient his individual and collective goals towards sustainable development.

Review of Documents and Sharing of Experiences

The purpose of this review of documents has been to find answers to the following questions:

1. Are social, economic and spiritual development mutually exclusive?
2. How far have the moral and spiritual principles and values been embedded in the UN documents and conference agreements on sustainable development?
3. Is it practical and beneficial to include moral and spiritual values in development thinking?
4. How does moral and spiritual dimension of sustainable development influence its vision?
5. What transformation in the attitude and behaviour of man should take place in order to reorient his individual and collective goals towards sustainable development?

In this context the author has reviewed over thirty documents, books, publications and websites, and included about one hundred of his findings in a table that is in Appendix 4. Some of the findings are reproduced in this section while the rest are found in the Appendix 4. Other findings are directly incorporated into the text. These findings have then been enriched by the answers the author got through interviews he conducted either face to face or on-line with eleven distinguished individuals who have worked at international, national and local levels. They include two internationally recognized environmental and development experts

(Dr. Arthur Lyon Dahl, Dr. Nizar Mohamed), two international implementers of development projects (Ms. Nayyer Kaviani, Dr. Ashok Joshi), an internationally acclaimed academician and development worker (Prof. Ram Takwale), two social service activists and youth trainers (Prof. Khalil Ahmed, Mr. P. K. Ghosh), one local social and development worker/promoter and industrialist (Mr. Mayur Vora), and three village Headmen who have been involved with local development projects for many years (Mr. Gajanan Pawar, Mr. Santosh Ambrale and Mr. Ashok B. Bhilare). Appendix 3 provides the list of these individuals and their brief CVs while Appendix 2 provides the interview questions and Appendix 5 is a classified table of responses by the interviewees. The author presents his conclusions and recommendations at the end of this Paper.

In 1987 the World Commission on Environment and Development observed (1987, p.2):

“But the same processes that have produced these gains (such as fall of infant mortality, increase in life expectancy, more literate adults and school going children worldwide, and faster global food production) have given rise to trends that the planet and its people cannot long bear. These have traditionally been divided into failures of 'development' and failures in the management of our human environment. On the development side, in terms of absolute numbers there are more hungry people in the world than ever before, and their numbers are increasing. So are the numbers who cannot read or write, the numbers without safe water or safe and sound homes, and the numbers short of wood fuel with which to cook and warm themselves. The gap between rich and poor nations is widening - not shrinking - and there is little prospect, given present trends and institutional arrangements, that this process will be reversed.”

The question is what we had missed that the existing trends and institutions could not remedy the 'development' failures.

During the Earth Summit in 1992 in Rio de Janeiro, the governments of the world together with civil society created Agenda 21 to achieve global sustainable development. About nine years later, i.e. nearly quarter of a century since the above mentioned observation was made by the World Commission on Environment and Development, the World Summit on Sustainable Development was given the task to "identify major constraints hindering the implementation of Agenda 21" and to "address new challenges and opportunities that have emerged since the United Nations Conference on Environment and Development." (United Nations, 20 December 2000) In other words this World Summit on Sustainable Development was, at the same time, an evidence of the failure of the existing development paradigm to ensure security and welfare of the peoples of both the 'developed' and 'developing' nations.

These 'major constraints' are numerous, but

"Any strategies for overcoming such constraints and challenges as war, poverty, social disintegration, extreme nationalism, greed, corruption and apathy, which do not take into account spiritual principles will prove ephemeral, at best." (BIC, 2000)

"Meaningful social transformation cannot come from political prescriptions or technical recipes alone. An approach to development that incorporates moral and spiritual imperatives will more likely lead to enduring changes in both individual and collective behavior than an approach that ignores these requirements. There is, therefore, much to be gained by seriously and systematically examining the role of ... spiritual values in building human capacity." (ibid)

So a question to reflect upon is whether it is a totally materialistic outlook of the aim and basic nature of the individual and society that lies at the heart of this failed model of development paradigm? Do Shanty towns of Mumbai and Mexico provide enough testimonies to this misdirected outlook?

To remedy this development paradigm, according to Frolov, I. T.(1986, p. 39)

and

“to successfully advance in solving global problems, we need to develop new methods of thinking, to elaborate new moral and value criteria, and, no doubt, new patterns of behaviour. Mankind is on the threshold of a new stage in its development. We should not only promote the expansion of its material, scientific, and technical basis, but, what is most important, the formation of new value and humanistic aspirations in human psychology, since wisdom and humaneness are the 'eternal truths' that make the basis of humanity. We need new social, moral, scientific, and ecological concepts, which should be determined by new conditions for the life of mankind today and in the future.”

Some scholars believe that in defining sustainable development, the first thing to do is to define the values that underline its definition:

“Desai makes an important point. The problem in agreeing on the meaning of sustainable development is not fundamentally about agreeing upon a precise definition, but about agreeing upon the values that would underline any such definition.” (Dresner, Simon, 2003, p.64)

This does not seem to have happened very clearly so far.

One such obvious value is that sustainable development is about a kind of development that is in harmony with the ‘earth system’. In other words sustainable development should not dominate or override the earth but respect the earth and the future of life on it. This can best be achieved when sustainable development obeys the rules of the earth system and is carried out in harmony with the regulations that have governed the world for millions of years, the universal laws on which the universe is founded. In human realm the values that are based on these universal laws are referred to as the universal human values.

For example speaking of the deeper values of economy for the whole earth--and that is what sustainable economy is all about, Peter G. Brown and Geoffrey Garver pose five basic questions: What is an economy for? How does it work? How big is too big? What's fair? And how can it best be governed? (Berrett-Koehler Publishers, 2009, accessed 17 Sept. 09) One can ask very similar questions about sustainable development as a whole: What is development for? How does it work? What's fair? And how can it best be sustained? With the declining scenario of life on earth - - the widening gap between rich and the poor, the climate change and loss of bio-diversity, and increasing social insecurity and unrest- - every aspect of life is falling apart and seems to be at war with itself and with the earth. Therefore one need to ask what has gone wrong fundamentally. Can't we live again in peace with ourselves and with the nature in this generation and the future generations? Can't we reflect in our life style and development approaches the values of justice, unity in diversity, tolerance, equity, cooperation and beauty that are inherent in nature, or do we think these values work against development?

Now the research questions are taken in turn.

Question 1. Are social, economic and spiritual developments mutually exclusive?

The answer that almost everybody seems to agree upon, at least on the surface, is 'No'. Agenda 21, calls for "social, economic and spiritual development," and

declares that

"individuals should be allowed to develop their full potential, including healthy physical, mental and spiritual development."(United Nations-System-Wide Earthwatch, Agenda 21, accessed 10 April 10)

Subsequently the participating governments said in the Copenhagen Declaration that

"our societies must respond more effectively to the material and spiritual needs of individuals, their families and the communities in which they live... not only as a matter of urgency but also as a matter of sustained and unshakeable commitment through the years ahead." (World Summit for Social Development, 1995)

And in the Habitat Agenda, the world's governments commit to "achieving a world of greater stability and peace, built on ethical and spiritual vision."(United Nations Conference on Human settlement: Habitat II, 1996) And in the Beijing Declaration and Platform for Action they shared the same opinion that

"religion, spirituality and belief play a central role in the lives of millions of women and men, in the way they live and in the aspirations they have for the future." (The Fourth World Conference on Women, 1995, p.11)

Human values and material requirements of man cannot be separated artificially from one another. The reason is that human nature that, as believed by majority of the world's cultures, is fundamentally spiritual exists side by side his physical body. Such belief in non-physical reality of man, as it was said earlier, constitutes most of the beliefs and cultural practices of the peoples of the world and the way they see themselves and the people around them. According to Lincoln: "despite its many impressive achievements, the world body (i.e. United Nations Organization) and its agencies often reflect and promote a materialistic world-view which is at variance with the spiritual values held by the majority of

mankind.” (Lincoln, Albert, 2000, accessed 26 Oct. 2009) Hence in order to have communities that are prosperous and sustainable it is not possible to promote only a materialistic world view, but rather the spiritual dimension of human reality must be taken into account. Moreover efforts should be made to foster such a culture where the moral, ethical, emotional and intellectual developments of the individual are given the main importance. Indeed that is how the development programmes can intimately relate to people and create a sense of belonging in their beneficiaries, thus ensuring their full support and participation. In such an environment the individual acquires a new and selfless vision for development and becomes a service-oriented citizen with a focus on both the material and spiritual well-being of the community; here a common vision and purpose binds the community members together. Here the material aspects of development, i.e. environmental, economic and social policies; production, distribution, communication and transportation systems; and political, legal and scientific processes – all will be guided by moral and spiritual principles. It will be a contrast to today’s practice where material progress is focus of community development. (BIC, 1996 May 30)

Pointing out to the linkages between various aspects of sustainability the World Commission on Environment and Development said in ‘Our Common Future’:

“The downward spiral of poverty and environmental degradation is a waste of opportunities and of resources. In particular, it is a waste of human resources. These links between poverty, inequality, and environmental degradation formed a major theme in our analysis and recommendations. What is needed now is a new era of economic growth - growth that is forceful and at the same time socially and environmentally sustainable.” (1987, p. xii)

It has highlighted the association between various aspects of sustainability by saying poverty is a major cause and effect of global environmental problems. It is therefore futile to attempt to deal with environmental problems without a broader perspective that encompasses the factors underlying world poverty and international inequality. (ibid) It continues by referring to two universal human values of interdependence and confidence by saying:

“There is a growing need for effective international cooperation to manage ecological and economic interdependence. Yet at the same time, confidence in international organizations is diminishing and support for them dwindling.” (ibid, p.9)

It further re-emphasized the interdependence of economic, environmental and social issues:

“...environmental and economic problems are linked to many social and political factors.” (ibid, p. 38)

“But physical sustainability cannot be secured unless development policies pay attention to such considerations as changes in access to resources and in the distribution of costs and benefits. Even the narrow notion of physical sustainability implies a concern for social equity between generations, a concern that must logically be extended to equity within each generation. ... A world in which poverty and inequity are endemic will always be prone to ecological and other crises.” (ibid, p. 43)

The Commission leaves no ambiguity in connection to the inclusiveness of all aspects of sustainable development by stating:

“The ability to anticipate and prevent environmental damage requires that the ecological dimensions of policy be considered at the same time as the economic, trade, energy, agricultural, and other dimensions. They should be considered on the same agendas and in the same national and international institutions.” (ibid, p.9)

All the eleven persons who were interviewed by me have agreed that social, economic and moral/spiritual developments are not mutually exclusive and all

should be addressed simultaneously. In fact they believe that social, economic and moral/spiritual developments are complementary to each other and reinforce one another. The interviewees also related the moral and spiritual aspects of human life to the appropriate direction that social and economic development undertakings should have. We see that the literature review and the result of the interviews confirm each other.

Question 2. How far have the moral and spiritual principles and values been embedded in the UN documents and conference agreements on sustainable development?

Note: Hereafter the author has underlined the human values, principles, and attitudes in order to highlight them.

The World Commission on Environment and Development was created to formulate "A global agenda for change". Referring to a number of 'values' and 'attitudes' in the starting pages of its famous document "Our Common Future" it states that it was an urgent call by the General Assembly of the United Nations

“...to recommend ways concern for the environment may be translated into greater co-operation among developing countries and between countries at different stages of economical and social development and lead to the achievement of common and mutually supportive objectives that take account of the interrelationships between people , resources, environment, and development.”(1987, p. ix)

Achieving this is dependent upon an attitude of responsibility and active

support' by all of us. (ibid) Selecting the membership of the Commission by its Chairman was a critical task so that the Commission would be a 'truly independent' Commission:

“Due to the scope of our work, and to the need to have a wide perspective, I was very much aware of the need to put together a highly qualified and influential political and scientific team, to constitute a truly independent Commission. This was an essential part of a successful process.” (ibid, p. xii)

Speaking of the role of the international community 'Our Common Future' talks about the 'value' of 'fairer sharing' of responsibilities and burdens. It states:

“Urgent action is necessary to alleviate debt burdens in ways that represent a fairer sharing between both debtors and lenders of the responsibilities and burdens.” (ibid, p. 18)

Among most outstanding attitudes that are embedded in the UN documents is that of 'commitment':

“The World Bank is presently reorienting its programmes towards greater environmental concerns. This should be accompanied by a fundamental commitment to sustainable development by the Bank.” (ibid, p. 21)

Lack of participation in decision making by all the stakeholders is an unfortunate situation in the current scenario of development.

“Many of the risks stemming from our productive activity and the technologies we use cross national boundaries; many are global. Though the activities that give rise to these dangers tend to be concentrated in a few countries, the risks are shared by all, rich and poor, those who benefit from them and those who do not. Most who share in the risks have little influence on the decision processes that regulate these activities” acknowledges the World Commission on sustainable development. (World Commission on Environment and Development, 1987, p. 35)

Elliot Lorraine rightly stated:

“The nature of inequity and injustice in the global politics of the environment is perhaps best captured in two related ideas, displacement and transnational harm (such as ecological deficit and disproportionate

consumption of resources and waste production.). These ideas enable us to understand environmental degradation is an ethical problem as well as an ecological one.” (2004, pp. 138-139)

This makes it necessary that both the beneficiaries and the ‘victims’ should be heard in the process of decision making (Ismid, Hadad, 1985), preventing the need for being compensated (Louis, Bruyere, May 1986), and providing the right to preserve their cultural identity (Aristides, Katoppo, 1985). A value that is closely related to the above point is equitable opportunity for all. ‘Our Common Future’ endorses that as a requirement of sustainability:

“... sustainable development requires that societies meet human needs both by increasing productive potential and by ensuring equitable opportunities for all.” (World Commission on Environment and Development, 1987, p. 44)

It identified the importance of ‘social justice within and amongst nations’ (ibid, p.47) and argued that we have a ‘moral obligation to other living being and future generations’ (ibid, p.37).The Rio declaration called for a ‘new and equitable global partnership’ (UNICED, 1992a) and emphasizes the right of the indigenous people to be supported for their identity, culture and interests:

“Indigenous people and their communities and other local communities, have a vital role in environmental management and development because of their knowledge and traditional practices. States should recognise and dully support their identity, culture and interests and enable their effective participation in the achievement of sustainable development.” (International Development Research Centre, 2009, accessed 23 June 2009)

Agenda 21 further re-emphasizes the human values that are the foundations for sustainable development to succeed:

“2.1. In order to meet the challenges of environment and development, States have decided to establish a new global partnership. This partnership commits all States to engage in a continuous and constructive dialogue, inspired by the need to achieve a more efficient and equitable world

economy, keeping in view the increasing interdependence of the community of nations and that sustainable development should become a priority item on the agenda of the international community. It is recognized that, for the success of this new partnership, it is important to overcome confrontation and to foster a climate of genuine cooperation and solidarity. It is equally important to strengthen national and international policies and multinational cooperation to adapt to the new realities.” (UN Dept. of Economic and Social Affairs, Division for Sustainable Development, 2009)

‘Cooperation’ keeps coming up time and again in all the documents I have reviewed, however one needs to remember that true cooperation is achieved when it is based on other values such as love and the attitude of compassion:

“sustainability with social justice can be achieved only through an unprecedented level of international cooperation rooted in a sense of compassion for other people and other species.” (Rees William, 2002, p.15)

The summary of values stated in various documents under study, as mentioned in Appendix 4, are presented in the following table:

Personal values	Societal vales	Institutional vales	Attitudes
respecting rights of human family, honesty, equality (repeated at least ten times), equality in education, friendship, open communication, new norms of behaviour, create new values among people, equality of sexes	International equality, equal distribution of economic power, equal access to resources, independence, self-reliance, need to acquire common values, change in social values, public	cooperation (repeated at least twelve times), institutional cooperation, interdependence (repeated at least six times), active support, equity (Repeated thirteen times),	Fairness, These attitudes include responsibility (repeated three times), sense of shared responsibility, optimism,

(Repeated three times), world unity, unity in diversity (Repeated four times), respect for diversity of cultures and traditions (Repeated two times), harmony among human beings and between human beings and nature, sincerity, contentment and abandoning greed (repeated two times), positive freedom (repeated three times), faith in human perfectibility, moral obligation, ethical and spiritual values, mutual consent, good faith, ethic of responsibility (Repeated two times), ethical norms, informed ethics and morality, respect for nature, mutual respect,	participation, agreement, international consensus, social equity between generations and within each generation (Repeated at least two times), right to preserve one's cultural identity, solidarity (Repeated four times), non-discrimination, human dignity (repeated two times), Justice (Repeated nine times), just economic order, economic and social justice, rights and obligations at local level, trust among nations, peace, sharing (Repeated at least two times), shared responsibility,	intergenerational equity, equitable access to resources, equity and equitable opportunities for all, equitable economic exchange, non-discriminatory and equitable multilateral trading system, equitable, secure, non-discriminatory and predictable international trading system, honest, equitable and accountable administration, effective participation in decision making (Repeated eight times), greater democracy in international decision making, political will (Repeated two times), trust in institutions,	changing procrastination into determination, bridging cultural gaps: communicate across the divides of cultures, religions, history, and regions, commitment (Repeated four times), understanding, self-restraint (Repeated two times), change reluctance to volition , willingness to share global resources
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<p>compassion, care, respect for human rights (Repeated two times), non-violence and respect for all life (Repeated two times), , generosity, determination, need for adhering to universal human values, freedom from violence, peace, humility, love, compassion, tolerance (Repeated two times), service, truthfulness, sacrifice, harmony with nature.</p>	<p>inclusiveness, tolerance,</p>	<p>holistic approach to problems, cultural motivations, market should be regulated by ethical principles, new legal ethics,</p>	<p>equitably, fairness in sharing debts, transparency (Repeated at least two times), fairness (Repeated two times), decisive , understanding , reverence.</p>
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Those who were interviewed have said that in the context of sustainability, in the order of importance the following values are most needed or appreciated at the grass root level. Those who responded mentioned the order of importance according to their experience from working with different development projects. The values most “needed” and “appreciated” are determined in the “context of sustainable development”. ‘Most needed’ is what without which sustainable

development programmes will not work; ‘most appreciated’ is what will make the sustainable development programmes more effective, although sometime the system does not allow it. Hence the reference point in determining what is most ‘needed’ or ‘appreciated’ is by considering their effects on sustainability and the final outcomes. While commenting, the interviewees have considered their experiences while dealing with the policy makers, planners, implementers or the grass root stakeholders. They have cited their stories and examples related to their observations. These comments were then placed on a scale of 1 to 5 with 5 as the most important and 1 as the least important. Total score for each entry was calculated and a collective conclusion was derived about their collective order of importance as follows:

Mutual respect

Unity in diversity

Justice

Equal participation

Equality of sexes; cooperation

Giving and taking; Truthfulness;

Human dignity; sacrifice; trustworthiness; trust

Harmony with nature; kindness

Moderation; non-judgmental; love

Service

‘Our Common Future’ states:

“...sustainable development requires the promotion of values that

encourage consumption standards that are within the bounds of the ecological possibility and to which all can reasonably aspire.” (World Commission on Environment and Development, 1987, p. 44)

By looking at the above list of values we see that such values that encourage restricted consumption include justice, sacrifice, love and moderation. The statement says that it is required to promote such values.

In the same manner those whom I interviewed have said that in the context of sustainability, in the order of importance, the following values are most needed or appreciated at the higher levels.

Cooperation

Attitude of optimism

Equality

Respect

Oneness of humankind

Trust and trustworthiness

Justice; Hygienic habits and sanitation; Loyalty to donors’ intention

Equal participation; Volition

Truthfulness; Love; Obedience; Agreement

Giving and taking

Sense of purpose in their personal lives

Inequality in access to resources is a main cause of problem: “Many problems arise from inequalities in access to resources.” says ‘Our Common Future’ (World Commission on Environment and Development, 1987, p. 48) It is said that unity

and cooperation bring about development, while disunity and separation spell death. “Human progress has always depended on our technical ingenuity and a capacity for cooperative action.” (ibid, p. 37)

“... it is fundamental that the transition to sustainable development be managed jointly by all nations. The unity of human needs requires a functioning multilateral system that respects the democratic principle of consent and accepts that not only the Earth but also the world is one.”(ibid, p. 41)

In the same context another related value is interdependence at local level. ‘Our Common Future’ has stated the beneficial effects of this value that was followed in traditional practices:

“Traditional social systems recognized some aspects of this interdependence and enforced community control over agricultural practices and traditional rights relating to water, forests, and land. This enforcement of the 'common interest' did not necessarily impede growth and expansion though it may have limited the acceptance and diffusion of technical innovations.” (ibid, p. 47)

and at international level more equally distributed economic power would ensure national economic interests are taken care and dependence is not created. (ibid)

To confirm their answers to this question, the interviewees have cited 21 examples from their experience. These examples are in Appendix 5 in answer to question No. 6. These examples include the case of Commission on Bhopal Gas tragedy, Kerala experiment on school vs. wine shop, Anna Hazare’s case for social justice, NSS case study and Shri Krishna Commission, CCT, I-Consent organization, examples of Mother Theresa and Mahatma Gandhi, establishing rural schools in Wai and Kenjal, development of Goregarh community, village cleanliness

schemes, experiences in Kenya and China, building a shopping complex in the village, rural environmental management training materials developed for the Pacific Islands, activities of International Environment Forum and the EBBF, working with HIV+ patients.

One of the interviewees said: I personally have been involved with development projects that had to match with the blue print of the project design. The human values were of secondary importance and efforts mostly were put on full participation and collaboration of the stakeholders and achieving the planned outcome. However, broadening the development process to take into account people's spiritual values and aspirations signifies an important step toward creating the conditions necessary for global stability and prosperity.

Question 3. Is it practical and beneficial to include moral and spiritual values in development thinking?

From the time the World Commission on Environment and Development began to function it became obvious that it was beneficial for the Commission to put into practice some human values and principles in its day-to-day functioning. The values that made it possible for the Commission to succeed in meeting its objectives are expressed by the Chairman of the Commission in his introductory remarks to 'Our Common Future'. The Chairman highlights the role of human values in creating unity of purpose, vision and thought among the Commissioners thus making the Commission a success. He wishes that everybody should

experience what they experienced so the goals of sustainable development will be achieved; and that following human values is not an imaginary wishful thinking as we all have the power to reconcile human affairs with the ‘natural law’. He says

“The differences of perspective seemed at the outset to be unbridgeable, and they required a lot of thought and willingness to communicate across the divides of cultures, religions, and regions. ... The fact that we all became wiser, learnt to look across cultural and historical barriers, was essential. ... We joined the Commission with different views and perspectives, different values and beliefs, and very different experiences and insights. After these three years of working together, travelling, listening, and discussing, we present a unanimous report. I am deeply grateful to all the Commissioners for their dedication, their foresight and personal commitment to our common endeavour. It has been a truly wonderful team. The spirit of friendship and open communication, the meeting of minds and the process of learning and sharing, have provided an experience of optimism, something of great value to all of us, and, I believe, to the report and its message. We hope to share with others our learning process, and all that we have experienced together. It is something that many others will have to experience if global sustainable development is to be achieved.” (World Commission on Environment and Development, 1987, p. xiii)

It further states:

“We have the power to reconcile human affairs with natural laws and to thrive in the process. In this our cultural and spiritual heritages can reinforce our economic interests and survival imperatives.” (ibid, p.1)

Highlighting justice, equality and sincerity, the Commission confirms that a root cause of poverty is inequality. According to ‘Our Common Future’:

“Within countries, poverty has been exacerbated by the unequal distribution of land and other assets.”(ibid, p. 29)

Dresner Simon agrees with this observation that economic growth without equality breeds poverty (2003, p. 69). ‘Our Common Future’ further states:

“... the rapid population growth that has so profound an impact on the environment and on development in many regions is driven partly by such factors as the status of women in society and other cultural values. ...new

approaches must involve programmes of social development, particularly to improve the position of women in society, to protect vulnerable groups, and to promote local participation in decision making.”(World Commission on Environment and Development, 1987, p. 38)

It concludes by saying

“Hence, our inability to promote the common interest in sustainable development is often a product of the relative neglect of economic and social justice within and amongst nations.”(ibid, p.49)

The document concludes by saying that when it comes to fulfilling the goals it is the sincerity that counts:

“What matters is the sincerity with which these goals are pursued and the effectiveness with which departures from them are corrected.”(ibid p.65)

Agenda 21 speaks of the benefits of a value-based approach by saying:

“2.5. An open, equitable, secure, non-discriminatory and predictable multilateral trading system that is consistent with the goals of sustainable development and leads to the optimal distribution of global production in accordance with comparative advantage is of benefit to all trading partners.” (UN Dept. of Economic and Social Affairs, Division for Sustainable Development, 2009)

One aspect of non-discriminatory approach is to ensure international consensus rather than unilateral actions:

“2.22. Governments should encourage GATT, UNCTAD and other relevant international and regional economic institutions to examine, in accordance with their respective mandates and competences, the following propositions and principles: (i) Avoid unilateral actions to deal with environmental challenges outside the jurisdiction of the importing country. Environmental measures addressing trans-border or global environmental problems should, as far as possible, be based on an international consensus.” (ibid)

Agenda 21 also speaks of the need for value based management at all levels of

sustainable development. It says:

“2.32. Good management that fosters the association of effective, efficient, honest, equitable and accountable public administration with individual rights and opportunities is an essential element for sustainable, broadly based development and sound economic performance at all development levels. All countries should increase their efforts to eradicate mismanagement of public and private affairs, including corruption, taking into account the factors responsible for, and agents involved in, this phenomenon.... 2.37... (b) Promote transparency in administration and decision-making;” (ibid)

Elliot Lorraine observed how practically the question of burden sharing is related to principles of justice and equity:

“The principle of justice and equity that should apply to environmental issue are bound up in a number of practical questions relating to burden - sharing and the allocation of costs and benefits, ... there would seem to be a growing commitment to the proposition that humankind is bound together as an ecological community of fate which establishes the basis for moral obligation.” (2004, p. 140)

A development approach that tries to address, for example, the climate change and environmental sustainability without consulting with farmers in one part of the world or the other, as it is happening in India, is bound to harm the farmers that constitute the bedrock of the economy. When decisions are made to divert the water of rivers for industrial purposes or convert the farm lands into ‘special economic zones’ the farmers are nowhere in the picture. There is no equality of participation in decision making and no right is given to the ‘oppressed’ or the ‘marginalized agriculturists’. And what will be the outcome? Farmers who have lived several generations with dignity and independence become daily labourers and slum dwellers in bigger cities and instead of being ‘producers with human dignity’ they become ‘consumers living with misery’. In that context living a life

of dignity is needed to ensure social sustainability so that society will not blow up:

“... we have social sustainability, the question of decent human lives and justice... meeting those social requirements that have to be met so that the system doesn't blow itself apart socially.”(Dresner, Simon, 2003, p.66)

In the same light Dresner advocates that market should be regulated by ethical principles: “We can try to be sustainable or we can pursue the free market, but we can't do both.”(ibid, p. 136)

Among the moral and spiritual values that must inspire the development thinking and approach among both the developing and developed countries is a real belief in the ‘oneness of humanity’, ‘interdependence of the whole world’, and ‘dedication to service’. On the one hand, such values create

“a sense of self-esteem and self-reliance in peoples who have been oppressed. On the other, it exposes and counteracts exploitative and unjust economic practices in those societies which perpetrate them, thus restoring their integrity and allowing them to meet their international obligations more appropriately.” (BIC, 1989 Feb 09)

For example one approach to development begins from the premise that, in this age, all peoples, to the extent that they are able to consult on their needs in a spirit of unity, can find both the direction and capacity for development within themselves. Given such an approach, values and material needs are not artificially separated from one another and education takes on important moral as well as practical implications. Learning the discipline of making decisions is as important as the material benefits that result from such decisions. These are the features that distinguish the development initiatives of such an approach throughout the world: namely, the integration of the moral and the practical, a unity of conception that allows for great flexibility of application and, above all, the ability to arouse and

maintain motivation.(ibid)

Those interviewed by the author have further commented with one voice that it is practical, essential and beneficial to include moral and spiritual values in development thinking and process. They have said that if development's focus is only on the people's material side it does not answer many other fundamental human needs. It was also commented that although majority of people do not see themselves as material beings alone, they forget to include moral and spiritual values in development thinking and implementation. For successful and durable benefits, moral and spiritual values in development work are required. If there is no moral guidance, corruption grows, self-interest undermines common interest, and most development projects at last fail. In order to motivate stakeholders for full participation principles and ethical values of justice and equity are necessary. This will further help building a stronger sense of community life that is so essential for accomplishing the sustainable development goals at the local level.

The experiences of those whom the author has interviewed indicate that the response of the great majority of the grass root stakeholders all over the world to development projects that care for human values, are inspired by them and are well integrated with the values is very positive and considerate. It has been found the grass root communities are more in touch with their spirit and appreciate human values. It is also much easier for them to talk about spiritual values and express their views. It is said that the concern of the common man is that current education system does not include all these values, hence such values are

welcome.

The experiences that people of many so called 'developing nations', like India, have of their past colonial masters who denied people's cultural and well cherished values are still fresh in their minds. Their sense of confidence and dignity can be restored only through the means of respecting their heritage in a spirit of unity in diversity. The local stakeholders understand that the value-based development that comes along with economic growth results in happy communities. Following such a path, they believe, although economic growth is bound to come, there should have a consistent effect to keep their values intact. Unfortunately there are instances where, for the sake of more money, a small minority of the population follows their corrupt leaders.

What is specially appreciated is interdependence at the grass root and other levels. Cooperation and sharing responsibility are similarly well received. Responses to respect and humility create trust and more sense of ownership rather than just doing a knee-jerk response to outside assistance.

The interviewees have expressed their disagreement with the beneficial effects of sustainable development if it concerns itself only with scientific knowledge and technical know-how. According to these comments such an approach will not become sustainable as we are dealing with humans not robots; it will become a mere academic exercise and does not result in any lasting changes for the better, and there will be no sustainable development. Scientific knowledge is only a tool - and how to use it is where one's values come in. Sustainability is dependent not

only on scientific knowledge and technology, but also on natural resources, social organization and their empowerment and moral and ethical values adopted. If implementation of sustainable development concerns itself only with technical knowledge, then the future of this process will be darkness. Sustainable development projects may fail if they do not take care of the emotional needs of the people they serve and in doing so values are important. However the key point is the manner in which spiritual perspectives are integrated into development activities. It is important that the same coherent and thorough methods applied by science be implemented.

As mentioned earlier 'Our Common Future' states:

“...sustainable development requires the promotion of values that encourage consumption standards that are within the bounds of the ecological possibility and to which all can reasonably aspire.” (World Commission on Environment and Development, 1987, p. 44)

The statement goes beyond accepting the benefits that such values render sustainability; it rather says it is required to promote such values.

Question 4. How does moral and spiritual dimension of sustainable development influence its vision?

It is so encouraging to see that along with scientific and environmental considerations, the vision of sustainable development is well influenced by moral and spiritual considerations and values too. The World Commission on Environment and Development mentioned way back in 1987

“But utility aside, there are also moral, ethical, cultural, aesthetic, and purely scientific reasons for conserving wild beings.”(1987, p. 13)

It points out to the vision based on cooperation by saying:

“This Commission believes that people can build a future that is more prosperous, more just, and more secure... We do not offer a detailed blueprint for action, but instead a pathway by which the peoples of the world may enlarge their spheres of co-operation.” (ibid, pp. 1-2)

Indeed the Commission’s mandate was to foster three values and attitudes namely cooperation, understanding and commitment:

‘The Commission's mandate gave it three objectives: to re-examine the critical environment and development issues and to formulate realistic proposals for dealing with them; to propose new forms of international cooperation on these issues that will influence policies and events in the direction of needed changes; and to raise the levels of understanding and commitment to action of individuals, voluntary organizations, businesses, institutes, and governments.’ (ibid, p. 3-4)

The realization that the ‘interdependence’ and not ‘independence’ should guide the sustainable development decisions is acknowledged by the Commission. It says:

“We have in the more recent past been forced to face up to a sharp increase in economic interdependence among nations. We are now forced to accustom ourselves to an accelerating ecological interdependence among nations.” (ibid, p. 5)

Another fundamental spiritual value that influences the vision of sustainable development is equity:

“Two conditions must be satisfied before international economic exchanges can become beneficial for all involved. The sustainability of ecosystems on which the global economy depends must be guaranteed. And the economic partners must be satisfied that the basis of exchange is equitable. For many developing countries, neither condition is set.”(ibid, p. 17)

Agenda 21 states that the success of sustainable development is dependent on the attitude of ‘commitment’ on the part of the players:

“2.6. Experience has shown that sustainable development requires a commitment to sound economic policies and management...” (UN Dept. of Economic and Social Affairs, Division for Sustainable Development, 2009)

After few paragraphs what ‘sound’ means is described in the following terms:

“2.9. In the years ahead, and taking into account the results of the Uruguay Round of multilateral trade negotiations, Governments should continue to strive to meet the following objectives: (a) To promote an open, non-discriminatory and equitable multilateral trading system that will enable all countries - in particular, the developing countries - to improve their economic structures and improve the standard of living of their populations through sustained economic development;...2.10. Accordingly, the international community should: (b) Provide for an equitable, secure, non-discriminatory and predictable international trading system;” (ibid)

Such ‘sound’ economic policies should also be based on ‘participation and transparency’. The Agenda 21 says:

“2.16. With regard to commodity trade, Governments should, directly or through appropriate international organizations, where appropriate: (a) Seek optimal functioning of commodity markets, inter alia, through improved market transparency involving exchanges of views and information on investment plans, prospects and markets for individual commodities.” (ibid)

The interviewees had differing opinions when responding to the author. Four of the interviewees considered the current vision to be more influenced by economic order, political considerations and technology, arguing that ‘when spiritual principles are fully integrated into community development activities, the ideas, values, and practical measures that emerge are likely to be those that promote self-reliance and safeguard human dignity, thus avoiding patterns of dependency and

progressively eliminating conditions of gross inequality'. The current scenario of development activities does not show such results very much. Another view was that citizens wish the 'sustainability that incorporates non-exploitative and non-dehumanizing technologies' but this, unfortunately, is playing a secondary role in its current vision. In practice the current development means consumption of more energy that is unsustainable. These views were expressed by those who have been involved with implementing decisions and development projects. Unfortunately they seem to have a great degree of truth as these interviewees reflected upon their experience with different projects! Three grass root interviewees did not have a clear idea as to how far the vision of sustainable development was influenced by a moral and spiritual dimension. This indicates the unfortunate lack of awareness at the grass root level, a situation that needs to be addressed. One of the interviewees, who is an international consultant to the UN and involved with decision making, presented a moderate view that combines the above two situations. According to this view we have a dichotomy whereby much of the international discussions on sustainable development focus on the technical and political aspects whilst at the community level, they focus more on the spiritual and human aspects. From these differing comments there seems that as far as moral and spiritual dimension of the vision of sustainable development is concerned, there is a great lack of clarity, hence existence of such diverse opinions. Interestingly another interviewee, a well-known environmentalist, pointed out to another angle with which the author tends to agree to a great degree. He said there has been a general recognition of the importance of ethics and values in the current vision of sustainable development, but there has been little knowledge of how to carry this through

to implementation. Although the author feels that the sustainable development documents go much beyond a general recognition, this observation necessitates expressing such values and principles in terms of concrete actions. Moreover it becomes obvious from the above answers that although at the concept level the human values are very much part of the development thinking, when the decisions and development projects begin to roll down to the implementers and the grass root communities, they turn out to become more mechanical in nature and emphasis is focused only on meeting the 'objectives' and 'deadlines', undermining the human values that are to be the integral parts of all the stages of the development process. Safeguards are necessary against such happening. The author has made some recommendations for concrete action at the end of this Paper.

Question 5. What transformation in the attitude and behaviour of man should take place in order to reorient his individual and collective goals towards sustainable development?

In the introductory remarks of "Our Common Future", the Chairman of the World Commission on Environment and Development has mentioned the need for change of attitude if the goals of sustainable development should meet with success. He said:

"During the time we met as a Commission, tragedies such as the African famines, the leak at the pesticides factory at Bhopal, India, and the nuclear disaster at Chernobyl, USSR appeared to justify the grave predictions about the human future that were becoming commonplace during the mid-1980s. But at public hearings we held on five continents, we also heard from the individual victims of more chronic, widespread disasters: the debt crisis, stagnating aid to and investment in developing countries, falling commodity prices and falling personal incomes. We became convinced that major changes were needed, both in attitudes and in the way our societies are organized...."The Commission has completed its work. We call for a common endeavour and for new norms of behaviour at all levels and in the interests of all. The changes in attitudes, in social values, and in aspirations that the report urges will depend on vast campaigns of education, debate and public participation." (World Commission on

Environment and Development, 1987, pp. xiii-xiv)

Going to the root cause of environmental and development problems the world is facing, the Commission identifies 'inequality' to be the main reason for it:

“Over the past few decades, life-threatening environmental concerns have surfaced in the developing world. Country sides are coming under pressure from increasing numbers of farmers and the landless. Cities are filling with people, cars, and factories. Yet at the same time these developing countries must operate in a world in which the resources gap between most developing and industrial nations is widening, in which the industrial world dominates in the rule-making of some key international bodies and in which the industrial world has already used much of the planet's ecological capital. This inequality is the planet's main 'environmental' problem; it is also its main 'development' problem.”(Emphasis added) (ibid, p. 5)

Hence any effort to attend to the issue pertaining to sustainable development have to be based on the fundamental principle of 'equality' in access to and use of the resources as well as the process of decision making, otherwise the efforts will be futile. Reconfirming the above the Commission said:

“Meeting essential needs requires not only a new era of economic growth for nations in which the majority are poor, but an assurance that those poor get their fair share of the resources required to sustain that growth. Such equity would be aided by political systems that secure effective citizen participation in decision making and by greater democracy in international decision making.” (ibid, .p. 8)

Elliot Lorraine has elaborated well on the rights and responsibilities that should be accorded to the local stakeholders rather than the policy makers and international bodies:

“A new global order for environmental care would see local communities equipped with rights and obligations, rather than the current trend which is to move rights further upwards to centralized agencies (such as the World Bank or the World Trade Organization) in which local concerns are rarely heard. In this view, the global must accede to the local, and must be informed by the right to information and the right of prior consent.”(2004, p. 237)

The observation made by the World Commission on environment and development in 1987 seems true even today:

“Changes are also required in the attitudes and procedures of both public and private-sector enterprises.”(1987, p. 64)

It identifies two important attitude changes, namely new political will and institutional cooperation:

“A safe, environmentally sound, and economically viable energy pathway that will sustain human progress into the distant future is clearly imperative. It is also possible. But it will require new dimensions of political will and institutional cooperation to achieve it.”(ibid, p. 15)

Lack of political will to act has always cast shadow on the process of decision making. The document indicates:

“The present decade has been marked by a retreat from social concerns. Scientists bring to our attention urgent but complex problems bearing on our very survival: a warming globe, threats to the Earth's ozone layer, deserts consuming agricultural land. We respond by demanding more details, and by assigning the problems to institutions ill-equipped to cope with them.” (ibid, p. xi)

The Commission goes on highlighting the need for change of attitude by the Governments by saying:

“... in the final analysis, sustainable development must rest on political will.... Governments' general response to the speed and scale of global changes has been a reluctance to recognize sufficiently the need to change themselves.”(ibid, p. 9)

Application of such attitude change will be the need to reform institutional arrangements through an integrated approach to environment and economy:

“Those responsible for managing natural resources and protecting the environment are institutionally separated from those responsible for managing the economy. The real world of interlocked economic and ecological systems will not change; the policies and institutions concerned

must.” (ibid p. 9)

Among the other human values upon which the success of sustainable development depends is the practice of self-restraint and care. The Commission says:

“Sustainable global development requires that those who are more affluent adopt life-styles within the planet's ecological means - in their use of energy, for example.” (ibid, p. 9)

Building trust among the nations is as important as winning the people's trust towards the international institutions. The Commission has stated:

“There is a growing need for effective international cooperation to manage ecological and economic interdependence. Yet at the same time, confidence in international organizations is diminishing and support for them dwindling.” (ibid, p.9)

“Beyond such technical and political questions as what limits should be placed on greenhouse gases, how can sustainable development be promoted, and who will pay for it all, the fundamental question facing the world community is this: Can humanity, with its entrenched patterns of conflict, self-interest, and short-sighted behavior, commit itself to enlightened cooperation and long-range planning on a global scale?” (BIC, 1993 Apr 01)

Such a commitment requires a holistic approach to addressing all the interdependent problems and full cooperation of all nations in the spirit of ‘unity and oneness’. Unfortunately the negative forces that influence the pattern of life today are so powerful that attitudes such as greed, moral laxity, self-interest and culture of consumerism and free market have become the driving force in making daily decisions. With these in the foreground no one is ready to trust another partner and cooperate with. This is a dangerous situation!

President of European Commission Jose Manuel Barroso admitted, in the World Debate programme of the BBC World News service on climate change (Sunday 25 October 2009, 10:00 a.m. Indian Standard Time), that a major problem in addressing the climate change issue at Copenhagen in December 2009 was the mistrust between the rich nations and the developing nations; the reason: the way the developed nations have behaved in the past by not fulfilling their promises and withdrawing from important protocols. In the same programme Rajendra K. Pachauri the renowned environmentalist, said about the need for change of the life style in the developed world if climate change issue is to be addressed effectively. Change of life style can be forced to some extent but it will meet with great resentment. However it becomes effective if attitudes of understanding and care are coupled with such qualities as sacrifice, compassion, patience and generosity.

A U-turn of these negative forces is vital to bring about unity and cooperation. This can happen only when a more profound understanding of human nature is achieved. According to Dresner Simon:

“... the concept of sustainability is rooted in faith in human perfectibility, the possibility of reform and, perhaps most tellingly, the values of equality and solidarity.”(2003, p. 164)

Hence the first transformation that should take place is in our perception about human being.

“...man is neither a fallen creature nor merely the product of socio-economic forces. The rational soul ... is a phenomenon with limitless potentialities: intellectual, spiritual, emotional and moral. Service to humanity is among the primary influences unlocking individual capacity.” (BIC, 1989 Feb 09)

In that context, for example, participation by all will ensure sustainability of development. However to ensure participation, it is essential to empower the public through education in the principle of service to humanity that

“will arouse and maintain motivation which, coupled with the acquisition of practical skills and technology, will open as yet unimagined possibilities for development within and among nations. In particular, educational programmes at the grass-roots level can help young people develop personal confidence and acquire the necessary skills for contributing to the development process in their own communities.” (ibid)

Women and indigenous people are historically among the most oppressed and neglected and should be given their rightful place in making decisions that affect their life and in creating solutions to the problems facing their communities. The integration of the moral and the practical is a unity of conception that allows for great flexibility of application and approach. Above all, it allows the ability to arouse and maintain motivation of mankind to see development as a vehicle for advancement of civilisation.

About influencing the vision of sustainable development by moral and spiritual values all the persons that the author interviewed agreed that there was so much room for influencing the vision of sustainable development by moral and spiritual values and that this was the right time for it. They said that sustainable development was essentially about practicing human values, not wealth and position, in the context of development, and provided many examples to make their points.

On account of leadership, it was stated that if the leadership does not have the human character and does not practice human values sustainable development will fail. The ways some political parties and religious outfits stir unrest among people are examples of that. Personal goals should be subordinate to social and common goals. So the way to improve leadership is by making them move away from their ego. If they move more towards the moral and spiritual values they will manifest new ideas in their thinking.

“The notion of needs leads to Brundtland’s concern for intergenerational equity. The notion of limits underlies Brundtland’s concern for intergenerational equity. Gandhi is supposed to have said: ‘The world has enough for everyone’s need, but not enough for everyone’s greed.’”(Dresner, Simon, 2003, p.68)

There is a lot of development by consuming less; instead of GDP let’s consider Gross National Happiness. Religious leaders have a role to play. The commitment made by the religious leaders who gathered at the Millennium World Peace Summit of Religious and Spiritual Leaders is heartwarming:

“We declare our commitment and determination:
To lead humanity by word and deed in a renewed commitment to ethical and spiritual values, which include a deep sense of respect for all life and for each person's inherent dignity and right to live in a world free of violence...To awaken in all individuals and communities a sense of shared responsibility for the well-being of the human family as a whole...To promote the equitable distribution of wealth within nations and among nations, eradicating poverty and reversing the current trend toward a widening gap between rich and poor;...To practice and promote in our communities the values of the inner dimension of peace, including especially study, prayer, meditation, a sense of the sacred, humility, love, compassion, tolerance and a spirit of service, which are fundamental to the creation of a peaceful society.” (Millennium World Peace Summit of Religious and Spiritual Leaders, 2000, accessed 26 Oct. 2009)

The Parliament of the World’s Religions in an Initial Declaration that was signed by about two hundred religious and spiritual leaders from around the world sets

forth

“four fundamental commitments that remain powerfully relevant in the face of the issues that the 1993 Parliament addressed—non-violence and respect for life, solidarity and a just economic order, tolerance and a life of truthfulness, and equal rights and partnership between men and women....” (Parliament of the World’s Religions, 1993, accessed 1 Nov. 09)

At international level, there is an increasing debate going on about ethical dimension of climate change and climate justice. The gap between the development community and those concerned with moral and spiritual values is reducing; however the leaders cannot convert the discussions into practical terms for implementation.

One of the interviews concluded by saying that to implement sustainable development one should appeal to human consciousness so that the acts of sustainable development become wholehearted and voluntary. Such a process should start from childhood by giving the children moral values and spiritual orientation in the context of sustainable development. “We should include our new vision and approach in our educational program from schools to universities” it was mentioned by him. Otherwise having clean village through a project will not remain clean for long. It was also commented that it was necessary to arrange more development dialogues to examine the role of spirituality and values in the context of sustainable development--more sharing of knowledge, experience and lessons learnt. Scholars should take a lead in that direction. This is reconfirmed by World Commission on Environment and Development, 1987, that said:

“Human resource development is a crucial requirement not only to build

up technical knowledge and capabilities, but also to create new values to help individuals and nations cope with rapidly changing social, environmental, and development realities. Knowledge shared globally would assure greater mutual understanding and create greater willingness to share global resources equitably." (1987, p.11)

In its call for action, the Commission states further

"First and foremost, this Commission has been concerned with people - of all countries and all walks of life. And it is to people that we address our report. The changes in human attitudes that we call for depend on a vast campaign of education, debate, and public participation. This campaign must start now if sustainable human progress is to be achieved." (ibid, p.23)

Let's heed the strong words used in the above statement: "The changes in human attitude we call for depend on...". The Commission leaves no option but serious action that alas is so overdue. And in its concluding remarks of the introduction to the document, it says:

"The Commission has completed its work. We call for a common endeavour and for new norms of behaviour at all levels and in the interests of all. The changes in attitudes, in social values, and in aspirations that the report urges will depend on vast campaigns of education, debate and public participation...The process that produced this unanimous report proven that it is possible to join forces, to identify common goals, and to agree on common action. Each one of the Commissioners would have chosen different words if writing the report alone. Still, we managed to agree on the analysis, the broad remedies, and the recommendations for a sustainable course of development. In the final analysis, this is what it amounts to: furthering the common understanding and common spirit of responsibility so clearly needed in a divided world. ... Gro Harlem Brundtland, Oslo, 20 March 1987" (ibid, pp. xiv-xv)

The persons whom the author had interviewed highlighted the need for following attitude and behavioural changes of man in order to reorient his individual and collective goals towards sustainable development: Empathy is the greatest

attitude change needed; sharing and caring attitudes and approaches; not to judge people but bless them silently; focus on your internal development; selflessness; sense of belonging; compassion; concern; contentment; honesty; commitment; getting away from anger and greed, fear, power, judgment and developing attitude of kindness, giving, serving, forgiving; love will certainly help individual and communities to achieve goals towards sustainable development; recognition of the unity of humanity, that men and women are equal and that all nations in the world have equal rights and responsibilities towards sustainable development.

Change in man's thought is needed through acknowledging the spiritual nature of man and orienting the aim of development to 'fulfilling the limitless potential in human consciousnesses'. This would require an economy that is fundamentally altruistic and cooperative in nature creates employment and reduces poverty.

According to World Commission on sustainable development

"All nations will have a role to play in changing trends, and in righting an international economic system that increases rather than decreases inequality, that increases rather than decreases numbers of poor and hungry."(ibid, p.22)

It further calls for a new world economic system that is based on cooperation not competition.'

"The challenge of finding sustainable development paths ought to provide the impetus - indeed the imperative - for a renewed search for multilateral solutions and a restructured international economic system of co-operation." (ibid, p. x)

This call for action requires sustainability to be value oriented in its objectives and should be seen as a fundamental responsibility essential for our spiritual

development as well as our physical survival. If we work towards OTHER'S need and not our own within our generation poverty will only be seen in museums and not in the streets. And finally there is a need for an attitude that is embedded in the very definition of sustainable development: care for future generations!

So poverty eradication will require a new measure of moral commitment and a deep change of priorities. A major challenge that is inherent in the current transition towards a global society is 'creating conditions of social and economic equity' in the world community. To meet this challenge the materialistic considerations that are now guiding development thinking and strategies must be replaced by a new 'conceptual framework' where in the spiritual, cultural, and social forces that define individual and community identity are explicitly incorporated and guide the development actions..

“Twenty first century’s peace and security and achievement of the Millennium Development Goals will be realized only if certain fundamental values govern the international relations in the twenty-first century. These values include freedom, equality, solidarity, tolerance, respect for nature, and shared responsibility.”(General Assembly of the United Nations, 2000, accessed 25 Oct. 2009, p.2)

In order to translate these shared values into actions, the UN identified key objectives to which we assign special significance. These objectives were interwoven in the subsequent pages with other fundamental values of cooperation, openness, equity, generosity, equality in education, gender equality, respect for human rights, and determination.(ibid)

Conclusions and Recommendations

“If, indeed, spirituality is as crucial to sustainable development as these global action plans have avowed, then it is time to move beyond generalities, to explore, in depth, the spiritual principles at the heart of development and to consider fully their ramifications for all stages of the development process.” (BIC, 2000, accessed 10 April 2010)

In that context it is necessary to design

“a framework of norms that recognizes and responds to inequities in the global politics of the environment (and development) and, second, the nature of rights, duties and obligations that might attend upon such a framework.” (Elliot, Lorraine, 2004, p. 137)

An important feature of these norms should be

“to redesign and develop our communities around those universal principles -- including love, honesty, moderation, humility, hospitality, justice and unity- which promote social cohesion, and without which no community, no matter how economically prosperous, intellectually endowed or technologically advanced, can long endure”. (BIC, 1996, accessed 10 April 2010)

So important is this undertaking that we should adhere to certain principles so that our approach will address the concerns mentioned in this paper. Among these considerations are the following:

1. Social justice and equality

“The physical, social, economic, legal and political designs of our communities must serve all members of society, not just the privileged.”(ibid)

2. Interdependence:

“A truly just and equitable society will require a citizenry which understands that the interests of the individual and of the community are inextricably linked;”(ibid)

3. Human dignity and human rights:

“...the advancement of human rights requires full commitment to

the corresponding responsibilities;" (ibid)

4. Gender equality:

"... when women are welcomed into full partnership with men in all fields of human endeavor, families, communities and nations will prosper and advance...." (ibid)

5. Participatory approach:

"Top-down model of community can no longer adequately respond to modern day needs and aspirations. The world community must move toward more participatory, knowledge-based and values-driven systems of governance in which people can assume responsibility for the processes and institutions that affect their lives. These systems need to be democratic in spirit and method, and must emerge on all levels of world society, including the global level. Consultation-- the operating expression of justice in human affairs -- should become their primary mode of decision making." (ibid)

Although there can be no limit in discussing these issues in this Paper, even in its present format, it is hoped that, it sends a clear message about the pronouncements of the United Nations and the member states, and the worries expressed by the stakeholders at various levels, to incorporate spiritual concerns into the entire process of development. Moreover the study of this Paper will, it is hoped, initiate innovative ideas and approaches in development and contribute to a more sustainable vision based on moral values and spiritual principles. These values and principles that are in tune with the human soul can inspire the sacrifices and transformations that are necessary to overcome the sustainability challenges that humanity faces today.

"Ultimately, the creation of a peaceful and just global civilization, in which the diverse peoples of the world live in harmony with one another and with the natural world, will require a significant reorientation of individual and collective goals and a profound transformation in attitudes and behaviors. Such far-reaching changes will come about only by

addressing the non-material dimension of reality and drawing on humanity's vast spiritual resources.” (BIC, 2000, accessed 10 April 2010)

At the conclusion of the United Nations Conference on Environment and Development in 1992, the then United Nations Secretary-General Boutros Boutros-Ghali reminded, indeed cautioned, his audience that “one day we will have to do better” (cited in Brenton, 1994, p.231). Yet a decade later, in a lecture delivered at the London School of Economics and Political Science in February 2002, the incumbent UN Secretary-General Kofi Annan expressed his fears that the concept of sustainability at the centre of sustainable development and environmental protection had

“become a pious invocation rather than the urgent call to concrete action that it should be” (Annan, Kofi, 2002, p.7).

We would do well to heed their words. (Elliot, Lorraine, 2004) If not we shall hear the same words being repeated decade after decade until the degenerated earth will not allow us to hold such conferences anymore. Unfortunately the warning by Bani Ki-moon, the present Secretary General of the United Nations Organization, in the year 2008 does not sound much different:

“Time is short. We must seize this historic moment to act responsibly and decisively for the common good.” (Bani Ki-moon, United Nations, 2008, accessed 25 Oct. 2009)

As the final words of conclusion the author would like to provide the following positive suggestions as the concrete steps to be taken by the policy makers, policy implementers and the grass root stakeholders.

The policy makers, i.e. the individuals and institutions that are at the helm of

affairs to decide policies, finalize plans, or fund development projects at international and national levels should seriously consider the following suggestions for implementation:

1. The UNO should define the values that underline the definition of sustainable development.
2. The UNO should design a framework of norms that recognize and respond to inequities in the global politics of development and the nature of rights, duties and obligations of all the stakeholders that might attend upon such a framework.
3. The agencies of the UN, the World Bank and IMF, the governments participating in international agreements, the international NGOs working in the field of sustainable development and representatives of all these institutions should become trustworthy and equal partners with all the stakeholders and take concrete measures to build trust among themselves, the implementers and the beneficiaries. These measures should include providing for participation of all the stakeholders, including women and ethnic groups, in decision making process, mutual respect, transparency and commitment.
4. The UN should take the lead to arrange a vast campaign of education, debate, and public participation to bring about the changes in human attitudes. This campaign that is already overdue must start immediately if sustainable human progress is to be achieved. It should be executed worldwide—at national and

local levels-- involving all stakeholders and scholars and should discuss how moral and spiritual values should practically influence the development policies, action plans, implementation strategies and participation of the grass root stakeholders. The campaign should percolate down to the schools, colleges and universities, involving systematic study and training of the future generations whose well being is the primarily concern of sustainable development. The European Union and the Commonwealth Foundation may support such a worldwide campaign through their educational funds.

5. UNESCO, its partner institutions and other like-minded international institutions should seriously arrange to design a universal curriculum for moral development to be implemented at all levels of education. Governments must commit themselves to implementing such a universal curriculum.
6. In the same connection UNESCO, its partner institutions and other like-minded international institutions should promote—specially among the children and the youth--values that encourage consumption standards that are within the bounds of the ecological possibility. These values include justice, sacrifice, love and moderation. In that context the World Trade Organization and the member states of the UNO should put in place new laws to regulate commercial activities including advertisements and propaganda that promote the culture of consumerism and free market.
7. All the member states of the UNO must consider the ecological dimensions of

sustainable development policy at the same time as the economic, trade, energy, agricultural, and other dimensions are considered. They should be considered on the same agendas and in the same national and international institutions.

8. Related to points 5 and 6 above the new value-based vision and framework of sustainable development should be included in all levels of educational curriculum from school to university,
9. The UN and its agencies in partnership with various national and local governments should arrange more dialogues, at international, national and local levels, to examine role of spirituality and values in the context of sustainable development--more sharing of knowledge, experience and lessons learnt.
10. In the same context they should arrange such youth empowerment programmes at the grass-roots level that can help young people develop personal confidence and acquire the necessary skills and abilities for contributing to the development process in their own communities.
11. They should further promote cross-cultural communications to achieve unity of purpose, vision and thought related to sustainable development and global peace
12. The United Nations should take upon itself to pass legislations and strict international laws of sustainability through a new legal ethics

The implementers of the development programmes, i.e. those government or non-governmental agencies, local bodies and officials who execute development projects at international, national or local levels, should be asked by their respective governments to reform their procedures and processes so as to practically ensure the following:

13. Look at the beneficiaries as human beings with great potentialities to contribute, not just as the objects of development projects
14. Speak to the beneficiaries from the perspective of respect for their cultural values and universal principles
15. Do not betray their trust by violating universal human values including the commitments that are made to them
16. Solicit and facilitate their participation as equal partners in planning, implementing and evaluating the projects
17. Make it possible to experience and promote cross-cultural communications to achieve unity of purpose, vision and thought among all the stakeholders.
18. Promote—specially among the children and the youth-- values that encourage consumption standards that are within the bounds of the ecological possibility and to which all can reasonably aspire

These implementers of the development programmes should devise such activities for the grass root stakeholders (i.e. the individuals, the institutions, the communities, groups or those who are the targets of development projects) to ensure that they willingly:

19. Learn how to change their lifestyle and bring it in harmony with the requirements of sustainable development. Specially those who are more affluent adopt life-styles within the planet's ecological means - in their use of energy, for example.
20. Follow values that encourage consumption standards that are within the bounds of the ecological possibility and to which all can reasonably aspire
21. Change their passive attitude and build their capacities to be able to take active part in development projects and thus rise to the challenges of creating a sustainable world for the present and future generations. Such active participation should include involvement in periodic evaluation of the projects and recommendations for corrective measures.

The author's final recommendation is to his University, the Staffordshire University, to include in its sustainable development curriculum such activities and assignments that will provide the opportunity to the students to deeply understand the theme of this Paper, i.e. the contributions that moral and spiritual factors make to the delivery of sustainability. The University may wish to consider this dissertation as an initial stimulator for this theme.

Having said all the above, the author trusts that all concerned individuals and institutions pay a serious attention to the need for moral empowerment of stakeholders in the process of sustainable development. He thus hopes that they sincerely consider the above twenty two suggestions in order to bring about transformation in the attitude and behavior of man thus reorient his individual and

collective goals towards sustainable development and witness a greater contribution that moral and spiritual factors can make to the delivery of sustainability.

The UN General Assembly as recently as the start of the new Millennium resolved,

“We (heads of State and Government) recognize that, in addition to our separate responsibilities to our individual societies, we have a collective responsibility to uphold the principles of human dignity, equality and equity at the global level.”(General Assembly of the United Nations, 2000, accessed 25 Oct. 2009)

Let these words be written in gold and displayed at the UN General Assembly

Hall as a reminder for the rest of the Millennium!

Future Work

This Paper has been just a start. The author trusts that this work will accelerate the process of taking more seriously the moral and spiritual dimension of sustainable development by all concerned. More research needs to be conducted about how moral and spiritual values should be incorporated in the development planning and implementation to ensure sustainability; success stories need to be compiled and shared worldwide through both the print and electronic Medias. To add further impact to this process, even the so to say ‘failed’ development projects, that have cost humanity billions of dollars, also need to be studied and the reasons for their failures need to be shared. Efforts should be made to openly discuss this theme through seminars, television shows, publications and websites. When the public opinion is mobilized in favour of such a shift in the mindset and approach, then to achieve it won’t be difficult.

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Appendix 1: Research Questions

1. Are social, economic and spiritual developments mutually exclusive?
2. How far have the moral and spiritual principles and values been embedded in the UN documents and conference agreements on sustainable development?
3. Is it practical and beneficial to include moral and spiritual values in development thinking?
4. How does moral and spiritual dimension of sustainable development influence its vision?
5. What transformation in the attitude and behaviour of man should take place in order to reorient his individual and collective goals towards sustainable development?

Appendix 2: Interview Questions

1. Are social, economic and moral/spiritual developments mutually exclusive?
2. Is it practical and beneficial to include moral and spiritual values in development thinking?
3. How have you found the response of the grass root stakeholders when development cares for human values and is inspired by them? (Examples of human values may include interdependence, cooperation, friendship, sharing responsibilities, equity, attitude of bridging cultural gaps, etc.)
4. In the context of sustainable development, which human values are most needed or appreciated at the grass root level? Please mention them in the order of importance? (Examples of human values may include justice, equality of sexes, equal participation, unity in diversity, mutual respect, etc.)
5. In the same context, which human values are most appreciated at higher levels? (Examples of human values may include equality, cooperation, attitude of optimism, volition, oneness of humankind and universality, agreement, etc.)
6. Can you cite one or more examples confirming your answer to the questions 3, 4, and 5?
7. What happens if the process of sustainable development concerns itself only with scientific knowledge and technical know-how for the implementation of sustainable development?
8. To what extent does moral and spiritual dimension of sustainable development influence its current vision?
9. Do you see any room for improvement in influencing the vision of sustainable development by moral and spiritual values? Kindly provide some examples.
10. What transformation in the attitude and behaviour of man should take place in order to reorient his individual and collective goals towards sustainable development?

Appendix 3: List of the Individuals Who Were Interviewed and Their Brief CVs

Policy maker, consultant and implementer of development programmes: **Dr. Nizar Mohammed**: UN Consultant, New Zealand. Through his work over the last 35 years, he has an in-depth knowledge and extensive experience of environment and development issues. This experience includes technical assistance and capacity building projects in many parts of the world, particularly in Asia and the Pacific, as well as his work with the New Zealand Government. The regional, national and local level projects I worked with were funded by bilateral (e.g. DFID, NZAID) and multilateral agencies (UNDP, UNEP-GEF, FAO, and ADB).

Examples of his experience in environment and natural resource management issues include:

* February 2010 – Rural Development Expert for International Fund for Agricultural Development (IFAD): tasks included preparation of a country assessment (desk study) for Myanmar; this will be followed by a country mission in mid-2010; and the preparation of a country strategy for Myanmar later in the year.

* March-April 2010– a Vulnerability-Resilience assessment framework for Small Island Developing States (SIDS) for UN-DESA. Tasks included: the preparation of a background paper, development of a methodology for countries to carry out their own self-assessments and to prepare a vulnerability-resilience profile, and the presentation of this methodology for country representatives at a SIDS side event at the CSD in May 2010.

* *October 2008 to October 2009* – Senior Environmental Expert with the Post Conflict and Disaster Management Branch (PCDMB) of UNEP to coordinate UNEP’s activities for the Cyclone Nargis recovery process.

* *July 2009* – consultant to Government of Bhutan to design a project for GEF funding for the implementation of Bhutan’s NBF. This project has now been approved for funding by GEF.

* *Jan to Sep 2007* - team leader of an ADB funded project for the GMS on “*Strengthening Capacity and Regional Cooperation in Advanced Agricultural Science and Technology (AAST) in the Greater Mekong Sub-region (GMS)*”.

* *2001-2006* - Regional coordinator for Asia for the UNEP-GEF global project on “Development of National Bio-safety Frameworks”. He coordinated national projects in 23 countries in Asia (East, South, Central and West Asia) to help them develop national bio-safety frameworks (NBF). This involves extensive travel to countries to provide hands-on advice and support for national projects. By December 2006, 22 of the Asian countries had successfully completed their NBF and set up the policy, legal, administrative and decision-making systems for GMOs.

The Asian countries include:

Central Asia - Kazakhstan, Kyrgyzstan, and Tajikistan; North-East Asia - DPR Korea, Republic of Korea, and Mongolia; South East Asia - Cambodia, Indonesia, Laos PDR, Philippines, Myanmar, Thailand & Viet Nam; South Asia - Bangladesh, Bhutan, Maldives Nepal, and Sri Lanka; West Asia - Iran, Jordan, Lebanon, Syria and Yemen.

* *1996-2001* – Worked as a free-lance consultant from New Zealand - his work included:

* *1996-2001* - Adviser to Capacity 21, UNDP, working primarily in Asia and the Pacific.

* *1994-96* - Environment adviser for NZODA, providing advice on environment and natural resource issues for the NZODA programme in the Pacific. During this time, he led missions to five PICs

- Samoa, Cook Islands, Solomon's, Fiji, and PNG – to design or evaluate projects for NZODA on environment and natural resource management. These missions included eco-tourism in Fiji, community forestry in Solomon's, capacity building for natural resource management in Samoa and Cook Islands, and support for environment and development NGOs in PNG and Solomon's.

* *September-October 1994* - Team Leader of UN TSS-1 Mission consisting of ten international and local consultants, to provide the PNG Government with a package of advice on implementing sustainable development; this resulted in an integrated policy package on environment and natural resource management entitled "*Yumi Wainkain*" which was accepted by UNDP and PNG Government.

* *August to December 1993* - Consultancy for NZODA to assist PNG to prepare a Cabinet policy paper on the formulation of a National Sustainable Development Strategy. The paper was prepared using participatory methods and passed by the PNG government in January 1994.

* *January 1987 to March 1987* – consultancy with Aga Khan Foundation to advice on an agricultural programme for their rural support programme (AKRSP) in Gujarat, India.

* *January 1980-December 1981* - with FAO as CTA on Cadang Cadang disease of coconuts in the Philippines. During this time, we were able to isolate and sequence the causal agent of the disease and to prove that it was caused by a viroid; this work was published as a cover article in *Nature* in September 1982.

* *1973-1976* – Research Fellow (Virology) with the University of West Indies in Trinidad, working on a regional project, funded by DFID, on virus diseases of yams (*Dioscoreaspp*) in the Eastern Caribbean.

Professional Experience in New Zealand:

* *1991-94* – Senior Environmental Policy Analyst with the Ministry for the Environment, Wellington, New Zealand. During that time, he was the principal author of NZ Report to UNCED and a member of the NZ Delegation to the UNCED Prepcoms III and IV, as well as the Earth Summit in Rio. During the UNCED process, he was responsible for consultation with stakeholders in New Zealand to ensure their effective contribution to the negotiations for 12 Agenda 21.

From 1992-94, he was the Project leader for follow up to Agenda 21 in N.Z.

- * 1989-91 - Senior policy analyst with Manatu Maori in New Zealand, working on policy issues in relation to the Treaty of Waitangi. His major task was to consult with Maori and prepare policy papers for Government on Maori perspectives on resource management issues such as fisheries and forestry, as well as social policy (health, Tikanga Maori, Income maintenance).
- * 1983- 88 - Extension Scientist (plant pathology) with Ministry of Agriculture, Lincoln, New Zealand. In this job, he worked with farmers in the South island of New Zealand, advising them on control of pests and diseases in cereals and horticultural crops.
- * 1982- 83 - Scientist (Virology) with National Health Institute, Wellington, New Zealand, working on diagnostic techniques for detection of human viruses.
- * 1976- 79 - Scientist (Virology) with Plant Diseases Division, DSIR, Auckland, New Zealand,

Policy maker and environmentalist: **Dr. Arthur Lyon Dahl**: Switzerland.
 Professor Arthur Lyon Dahl of Geneva, Switzerland (<http://yabaha.net/dahl>), has more than 40 years international experience in sustainable development and environment. He coordinates the UNEP/University of Geneva/Graduate Institute Programme of Advanced Studies in Environmental Diplomacy (<http://www.unige.ch/formcont/environmentaldiplomacy/>) and is Visiting Professor at the University of Brighton, UK, and partner in an international project on values-based indicators of education for sustainable development (<http://www.esdinds.eu/>). He is a retired Deputy Assistant Executive Director of the United Nations Environment Programme (UNEP), and a consultant to international organizations and research programmes on environmental assessment, observing strategies, indicators of sustainability, coral reefs, biodiversity, islands (islands.unep.ch), environmental education, and social and economic development. He holds an AB in Biological Sciences from Stanford University and a PhD in Biology from the University of California, Santa Barbara. A specialist on small islands and coral reefs, he spent many years in the South Pacific as Regional Ecological Advisor with the Pacific Commission (www.spc.int), and organized the Pacific Regional Environment Programme (www.sprep.org). He was in the Secretariat of the 1992 Rio Earth Summit to prepare Agenda 21, the global action plan for sustainable development, and organized several parallel events at the World Summit on Sustainable Development (Johannesburg, 2002). He is President of the International Environment Forum (www.bcca.org/ief) and on the governing board the Global Islands Network (www.globalislands.net). He has published many scientific papers and books including "The Eco Principle: Ecology and Economics in Symbiosis".

Policy maker, entrepreneur and social worker: **Dr. Ashok Joshi**, USA and India. He is a metallurgical engineer by basic education and training. He earned a Ph.D in material science from Northwest University in 1972. He began his career in 1976 as a Research Scientist at P. R. Mallory & Co., rising to a Senior Scientist position within three years, from 1979 to 1984 he founded and grew Energy Systems Pvt. Ltd. He joined Ceramatec, Inc., as a senior Research Scientist in

1984 and developed a large patent portfolio of technologies and products related to advanced materials and ionic systems. He is an inventor of over 75 issued and over 40 pending U.S. patents and was responsible for commercializing many of these inventions.

Dr. Ashok J. Joshi was awarded in 2009 Achievement Award for his innovation and creativity in various roles as scientist, inventor, entrepreneur and inspiring leader of an organization; for his ability to identify and pursue new applications for technology in his field- the ionic membranes- using tools from venture to partnership with major corporations to bring these innovations to commercial reality; and for his creative philanthropy work developing and building three girls' schools in rural India, one of them focused on children with development delays. Among his other initiatives in the past ten years, has been promoting literacy among young children in rural India and creating mobile libraries. Dr. Joshi serves as a member of the Board of Trustees of Salt Lake Community College, one of Utha's leading educational institutions. He is also one of the members of the Board of Directors of Industrial Research Institute. In his spare time Dr. Joshi is a philanthropist engaged in development of schools serving 1800 underprivileged children and promoting literacy. He is a member of the think Tank, Washington,

Academician, administrator and development worker: **Professor Ram Takwale** is one of the most celebrated educationists in India. He comes from a rural background. He completed his higher education in Pune and earned his Ph.D from Moscow State University. He was the Vice Chancellor (President) of three Indian Universities-- Pune University, Pune (1978-84), YCMOU, Nashik (1989-95) and IGNOU, New Delhi (1995-98). He was also the Chairman of Executive Committee of National Accreditation and Assessment Council, Bangalore (2003-04), President of The Association of Indian Universities (1994), and member of Commonwealth Of Learning Review Committee and Regional Advisor (South Asia) to the President of COL.

Professor Takwale is a Director of the Maharashtra Knowledge Corporation (MKCL) founded by the Government of Maharashtra. Maharashtra Knowledge Corporation is the foremost institution in Maharashtra imparting IT literacy to hundreds of thousands youth and others in Maharashtra, India. He also is the Chairman of the Indian Consortium for Educational Transformation (I-CONSENT) whose focus is on education transformation at school and college level and promoting sustainable development. Prof. Takwale is an advocate of education for sustainable development.

Professor Takwale is the recipient of honorary Doctorate & D. Litt. Degrees and many other prestigious honors and awards. He is presently a member of Rajiv Gandhi Science & Technology Commission of Maharashtra, Professor Emeritus in the University of Pune, Yashwantrao Chavan Maharashtra Open University, Nashik and Chairman of the Education Sub-Committee of Maharashtra Chamber of Commerce, Industries and Agriculture (MCCIA), Pune.

Academician, policy implementer, youth trainer and social worker: **Prof. Khalil**

Ahmed is the Director of National Service Scheme Training and Research Centre of Tata Institute of Social Sciences Deemed University, Mumbai. He has served in that capacity for over 20 years. He has trained thousands of teachers and students from about ten universities on the National Service Scheme (NSS) that is a programme of the Government of India for college and university going youth. The NSS volunteers carry out development projects mainly in rural India. Prof. Khalil Ahmed liaisons with the government agencies and the ministry of youth and sports. He has been a key figure in preparing appraisal reports on the NSS for the Government of India. The NSS has undertaken water management programme under which with the help of communities they constructed dams; they have also done Continuous Contour Trenches to prevent soil erosion and dug wells. They have also created water holes for animals in jungles. Rain water harvesting programme and pollution management. Global warming is another area of concern; alternative health mechanisms is another area. Communal harmony and peace.

Academician and policy implementer: **Mr. P. K. Ghosh:** He has served in several youth and development institutions for about thirty years. They have included the following:

Pali Unyayan Samiti, Baripur where he served as a programme coordinator in charge of planning, designing and organizing development activities and promoting and guiding local NGOs.

State Public Health Cell under Panchayat and Rural Development Department of the Government of West Bengal, where he served as a programme coordinator in charge of planning, monitoring and follow up of public health activities at district level and Panchayat level

Information Development and Resource Agency Ramkrishna Mission Lokasiksha Parishad, Narendrapur, where as a programme coordinator he has been in charge of designing training modules, organizing training programmes and conducting training sessions for government of youth programme personnel as well as for other functionaries of development projects of NGOs in various districts of West Bengal.

Consultant to UNICEF sponsored programme: Youth Action Goal 2000 launched by Nehru Yuva Kendra Sangathan in the State of Uttar Pradesh to activate the rural youth in sensitizing the community members on basic health issues.

Coordinator of Social Service Network initiated by International Association for Religious Freedom through various partner institutions in India. His main functions included guiding and helping design community development interventions and monitoring the same.

Policy implementer: **Ms. Nayyer Kaviani**, Former Country Director, Family Health International in Papua New Guinea, leading and managing HIV/AIDS education. Nayer Kaviani, the former Country Director of Family Health International in Papua New Guinea has extensively worked with the international development agencies, government machinery and grass root communities. Among her assignments has been working with a group of HIV+ men and women in one of the remote parts of PNG through a funding agency. She has represented her agency at many international conferences. Ms. Nayyer Kaviani is an

experienced health and development professional with more than 20 years of experience in health systems strengthening including the management of gender mainstreaming, community mobilization, and HIV/AIDS support programs, introduction of quality assurance and improvement initiatives, and carrying out monitoring and evaluation to improve delivery of health programs.

She is an accomplished trainer and facilitator in HIV/AIDS care and support and training and capacity building, starting up HIV/AIDS and STI prevention, treatment, care, and support programs. Nayer Kaviani has also been a skillful project manager with specific expertise in conducting monitoring and evaluation (M&E) of project components, completing community needs assessment, as well as facilitating participatory discussions on a wide range of health issues. She has held executive and leadership positions in both government and non-profit sectors with practical experience liaising and coordinating with international organizations, national governments, local counterparts, development firms, and key universities. She has substantial experience in the overall management and implementation of the country program, supervision of human resource and capacity building activities and budget administration, and representation of the organization to authorities, local partners, and stakeholders.

Nayer Kaviani successfully established Family Health International presence in Papua New Guinea including the opening of the country office in Port Moresby in March 2004 and launching of a field office in Madang in July 2008 and continued as the Country Director till end 2009. She headed the overall management of FHI's HIV/AIDS country program including appropriate staffing in country and field offices, overseeing key technical programs, handling budget, and overseeing administrative staff. Among her responsibilities was to ensure the achievement of project results through high quality program implementation that conformed to the requirements and expectations of government and donor agencies as well as production of timely and accurate financial and programmatic reports to FHI, government and donor agencies, as required. She collaborated with local NGOs and FBOs in launching HIV/AIDS education and prevention, care/treatment, and support programs such as the Continuum of Prevention to Care and Treatment model in National Capital District – Madang and Eastern Highland Province – Goroka to reach at risk populations. She promoted capacity building initiatives and training of NGO partners in mainstreaming gender, ensured quality assurance and quality improvement and development of M&E framework to examine outcomes of the intervention, improve efficiency, monitoring of projects, and meeting deadlines which resulted in a higher level of donor funding/support and expansion of country programmes. Nayer represented INGOs in the Country Coordinating Mechanism (CCM) for five years and actively contributed in the preparation of the Global Fund's proposals and implementation of grants for HIV/AIDS, TB, and Malaria programs

Beneficiary: **Mr. Gajanan Pawar**, Former Village Headman, Dandegarh, Maharashtra, India. A number of development projects have been carried out in his village. He was awarded by Dr. A. P. J. Abdul-Kalam, the President of India to have achieved the goal of clean village and deification free village. The project

was carried out between year 2003 and 2005. Other projects carried out in his village include 'plastic bag free' village and 'garbage disposal', but he is not happy about these other projects have been conducted as he finds that there is not much outcome and people do not take active part in them.

Beneficiary and development activist: **Mr. Mayur Vora**, Entrepreneur and Social Worker, Wai, India. He has been closely involved with development of Guregarh village for over twenty years and successfully eradicated poverty from that village. He has been able to provide sustainable employment to hundreds of farmers through his food processing establishments in Guregarh and Wai.

Beneficiary: **Mr. Ashok Baburao Bhilare**, Village Headman, Gram Panchayat, Gureghar, Maharashtra, India. For over 20 years there have been many development projects in his village. Due to that poverty has been completely eradicated from his village and the villagers have not migrated to cities in search of jobs. His village also has been involved with 'clean village' project.

Beneficiary: **Santosh Ambrale**, Village Headman, Ambral Village, Maharashtra, India, A number of development projects have been carried out in his village. He was awarded by Dr. A. P. J. Abdul-Kalam, the President of India to have achieved the goal of clean village and defecation free village. Other projects carried out in his village include 'plastic bag free' village and 'garbage disposal'. These projects have been going on since year 2003.

Appendix 4: Summary of Points From Reviewing Sustainable Development Documents and Works: Values That (should) Constitute the Genesis and Operating Principles of Sustainable Development

	References	Selected Passages	Human Value	Attitude	Connection With the Research Questions
1	World Commission on Environment and Development (1987), <i>Our Common Future</i> , Oxford, Oxford University Press, p. xiii	During the time we met as a Commission, tragedies such as the African famines, the leak at the pesticides factory at Bhopal, India, and the nuclear disaster at Chernobyl, USSR appeared to justify the grave predictions about the human future that were becoming commonplace during the mid-1980s. But at public hearings we held on five continents, we also heard from the individual victims of more chronic, widespread disasters: the debt crisis, stagnating aid to and investment in developing countries, falling commodity prices and falling personal incomes. We became convinced that major changes were needed, both in attitudes and in the way our societies are organized.			5

2	World Commission on Environment and Development (1987), Our Common Future, Oxford, Oxford University Press p. ix	A global agenda for change" - this was what the World Commission on Environment and Development was asked to formulate. It was an urgent call by the General Assembly of the United Nations:... to recommend ways concern for the environment may be translated into greater co-operation among developing countries and between countries at different stages of economical and social development and lead to the achievement of common and mutually supportive objectives that take account of the interrelationships between people, resources, environment, and development;	<ul style="list-style-type: none"> • Co-operation • Inter-dependence 		2
3	World Commission on Environment and Development (1987), Our Common Future, Oxford, Oxford University Press, p. x	We live in an era in the history of nations when there is greater need than ever for coordinated political action and responsibility. The United Nations and its Secretary-General are faced with an enormous task and burden. Responsibly meeting humanity's goals and aspirations will require the active support of us all.	<ul style="list-style-type: none"> • Active support 	•responsibility	2
4	World Commission on Environment and Development (1987), Our	The challenge of finding sustainable development paths ought to provide the impetus - indeed the imperative - for a renewed search for multilateral solutions and a	<ul style="list-style-type: none"> • Co-operation 		5

	Common Future, Oxford, Oxford University Press, p. x	restructured international economic system of co-operation. These challenges cut across the divides of national sovereignty, of limited strategies for economic gain, and of separated disciplines of science.			
5	World Commission on Environment and Development (1987), Our Common Future, Oxford, Oxford University Press, p. xi	“There was a time of optimism and progress in the 1960s, when there was greater hope for a brave new world, and for progressive international ideas. Colonies blessed with natural resources were becoming nations. The locals of co-operation and sharing seemed to be seriously pursued. Paradoxically, the 1970s slid slowly into moods of reaction and isolation while at the same time a series of UN conferences offered hope for greater co-operation on major issues. The 1972 <i>UN Conference on the Human Environment</i> brought the industrialized and developing nations together to delineate the "rights" of the human family to a healthy and productive environment.	<ul style="list-style-type: none"> • Cooperation • Sharing • Rights of human family 	<ul style="list-style-type: none"> • Optimism 	4
6	World Commission on Environment and Development (1987), Our Common Future, Oxford,	The present decade has been marked by a retreat from social concerns. Scientists bring to our attention urgent but complex problems bearing on our very survival: a warming globe, threats to the Earth's ozone layer, deserts consuming	<ul style="list-style-type: none"> • Honesty 	<ul style="list-style-type: none"> • Changing procrastination into determination 	5

	Oxford University Press p. xi	agricultural land. We respond by demanding more details, and by assigning the problems to institutions ill-equipped to cope with them.			
7	World Commission on Environment and Development (1987), Our Common Future, Oxford, Oxford University Press p. xii	Many critical survival issues are related to uneven development, poverty, and population growth. They all place unprecedented pressures on the planet's lands, waters, forests, and other natural resources, not least in the developing countries. The downward spiral of poverty and environmental degradation is a waste of opportunities and of resources. In particular, it is a waste of human resources. These links between poverty, inequality, and environmental degradation formed a major theme in our analysis and recommendations. <u>What is needed now is a new era of economic growth - growth that is forceful and at the same time socially and environmentally sustainable.</u>	• Inequality / equality		1
8	World Commission on Environment and Development (1987), Our Common Future, Oxford,	Selecting the membership of the Commission by its Chairman was a crucial task so that the Commission will become a 'truly independent' Commission: "Due to the scope of our work, and to the need to have a wide perspective. I	• Independence		2

	Oxford University Press p. xii	was very much aware of the need to put together a highly qualified and influential political and scientific team, to constitute a truly independent Commission. This was an essential part of a successful process.			
9	World Commission on Environment and Development (1987), Our Common Future, Oxford, Oxford University Press p. xiii	The question of population - of population pressure, of population and human rights - and the links between these related issues and poverty, environment, and development proved to be one of the more difficult concerns with which we had to struggle. The differences of perspective seemed at the outset to be unbridgeable, and they required a lot of thought and willingness to communicate across the divides of cultures, religions, and regions. ... The fact that we all became wiser, learnt to look across cultural and historical barriers, was essential.... We joined the Commission with different views and perspectives, different values and beliefs, and very different experiences and insights. After these three years of working together, travelling, listening, and discussing, we present a unanimous report. I am deeply grateful to all the Commissioners for their dedication, their foresight and personal commitment to our common	<ul style="list-style-type: none"> • Need to acquire common values • Friendship • Open communication 	<ul style="list-style-type: none"> • Attitude change. • Bridging cultural gaps: Communicate across the divides of cultures, religions, history, and regions. • Personal commitment 	<p>Conclusion: For sustainable development to be achieved others must experience the same values the Chairman has mentioned!! ! Hence the important role Values play in sustainable development! 2 5</p>

		endeavour. It has been a truly wonderful team. The spirit of friendship and open communication, the meeting of minds and the process of learning and sharing, have provided an experience of optimism, something of great value to all of us, and, I believe, to the report and its message. We hope to share with others our learning process, and all that we have experienced together. It is something that many others will have to experience if global sustainable development is to be achieved.			
10	World Commission on Environment and Development (1987), Our Common Future, Oxford, Oxford University Press p. xiv	<u>The Commission has completed its work. We call for a common endeavour and for new norms of behaviour at all levels and in the interests of all. The changes in attitudes, in social values, and in aspirations that the report urges will depend on vast campaigns of education, debate and public participation.</u>	<ul style="list-style-type: none"> • New norms of behaviour • Change in social values • Public participation 	<ul style="list-style-type: none"> • Change in attitude 	Conclusion: There should be educational programmes to foster new norms of behaviour, attitudes and social values at all levels.) 5
11	World Commission on Environment and Development (1987), Our Common Future, Oxford, Oxford University Press p. xv	The process that produced this unanimous report proven that it is possible to join forces, to identify common goals, and to agree on common action. Each one of the Commissioners would have chosen different words if writing the report alone. Still, we managed to agree on the analysis, the broad remedies, and the recommendations for a sustainable course of	<ul style="list-style-type: none"> • Agreement • Unity in diversity 	<ul style="list-style-type: none"> • responsibility 	5

		<p>development.</p> <p><u>In the final analysis, this is what it amounts to: <u>furthering the common understanding and common spirit of responsibility so clearly needed in a divided world.</u></u></p> <p>...Gro Harlem Brundtland Oslo, 20 March 1987</p>			
12	World Commission on Environment and Development (1987), Our Common Future, Oxford, Oxford University Press, p. 1	<p><u>We have the power to reconcile human affairs with natural laws and to thrive in the process. In this our cultural and spiritual heritages can reinforce our economic interests and survival imperatives.</u></p>			Our cultural and spiritual heritages can reinforce our economic interests and survival imperatives 3
13	World Commission on Environment and Development (1987), Our Common Future, Oxford, Oxford University Press, pp.1-2	<p>This Commission believes that people can build a future that is more prosperous, more just, and more secure... We do not offer a detailed blueprint for action, but instead a pathway by which the peoples of the world may enlarge their spheres of co-operation.</p>	<ul style="list-style-type: none"> •Justice •Cooperation 		4
14	World Commission on Environment and Development (1987), Our Common Future,	<p>Poverty is a major cause and effect of global environmental problems. It is therefore futile to attempt to deal with environmental problems without a broader perspective that encompasses the factors</p>	<ul style="list-style-type: none"> •International equality 		1

	Oxford, Oxford University Press, p.3	underlying world poverty and international inequality.			
15	World Commission on Environment and Development (1987), Our Common Future, Oxford, Oxford University Press, pp.3-4	The Commission's mandate gave it three objectives: to re-examine the critical environment and development issues and to formulate realistic proposals for dealing with them; to propose new forms of international cooperation on these issues that will influence policies and events in the direction of needed changes; and to raise the levels of understanding and commitment to action of individuals, voluntary organizations, businesses, institutes, and governments.	• Cooperation	• Under- standing • Commitment	4
16	World Commission on Environment and Development (1987), Our Common Future, Oxford, Oxford University Press, p.5: The interlocking crisis	<u>We have in the more recent past been forced to face up to a sharp increase in economic interdependence among nations. We are now forced to accustom ourselves to an accelerating ecological interdependence among nations.</u>	• interdepen dence		1
17	World Commission on Environment and Development	Over the past few decades, life-threatening environmental concerns have surfaced in the developing world. Country sides are coming	• Equality		4

	(1987), Our Common Future, Oxford, Oxford University Press, p.5: The interlocking crisis	under pressure from increasing numbers of farmers and the landless. Cities are filling with people, cars, and factories. Yet at the same time these developing countries operate in a world in which the resources gap between most developing and industrial nations is widening, in which the industrial world dominates in the rule-making of some key international bodies and in which the industrial world has already used much of the planet's ecological capital. <u>This inequality is the planet's main 'environmental' problem; it is also its main 'development' problem.</u>			
18	World Commission on Environment and Development (1987), Our Common Future, Oxford, Oxford University Press, P. 8	Meeting essential needs requires not only a new era of economic growth for nations in which the majority are poor, but an assurance that those poor get their fair share of the resources required to sustain that growth. Such equity would be aided by political systems that secure effective citizen participation in decision making and by greater democracy in international decision making.	<ul style="list-style-type: none"> • Fairness • Equity (effective participation in decision making) (greater democracy in international decision making) 		4
19	World Commission on Environment and Development (1987), Our Common Future,	Sustainable global development requires that those who are more affluent adopt life-styles within the planet's ecological means - in their use of energy, for example.		<ul style="list-style-type: none"> • Self-restraint 	2

	Oxford, Oxford University Press, p.9				
20	World Commission on Environment and Development (1987), Our Common Future, Oxford, Oxford University Press, p. 9	Thus, in the final analysis, sustainable development must rest on political will.	<ul style="list-style-type: none"> • Political will 		5
21	World Commission on Environment and Development (1987), Our Common Future, Oxford, Oxford University Press, p . 9: Institutional gaps	Governments' general response to the speed and scale of global changes has been a reluctance to recognize sufficiently the need to change themselves.		<ul style="list-style-type: none"> • Change reluctance to volition 	5
22	World Commission on Environment and Development (1987), Our Common Future, Oxford, Oxford University	Those responsible for managing natural resources and protecting the environment are institutionally separated from those responsible for managing the economy. The real world of interlocked economic and ecological systems will not change; the policies and institutions concerned	<ul style="list-style-type: none"> • Interdepen dence 		5

	Press, p. 9: Institutional gaps	must.			
23	World Commission on Environment and Development (1987), Our Common Future, Oxford, Oxford University Press, p.9: Institutional gaps	There is a growing need for effective international cooperation to manage ecological and economic interdependence. Yet at the same time, confidence in international organizations is diminishing and support for them dwindling.	<ul style="list-style-type: none"> • Cooperation • Trust in institutions 		3
24	World Commission on Environment and Development (1987), Our Common Future, Oxford, Oxford University Press, p. 10: Institutional gaps	The ability to anticipate and prevent environmental damage requires that the ecological dimensions of policy be considered at the same time as the economic, trade, energy, agricultural, and other dimensions. They should be considered on the same agendas and in the same national and international institutions.	<ul style="list-style-type: none"> • Holistic approach to problems 		1
25	World Commission on Environment and Development (1987), Our Common Future, Oxford, Oxford University Press,	eliminate mass poverty, in order to assure more equitable access to resources,	<ul style="list-style-type: none"> • Equitable access to resources 		4

	p.11: Population and Human Resources				
26	World Commission on Environment and Development (1987), Our Common Future, Oxford, Oxford University Press, p.11: Population and Human Resources	Governments that need to do so (limit extreme rates of population growth) should develop long-term, multifaceted population policies and a campaign to pursue broad demographic goals: to strengthen social, cultural, and economic motivations for family planning,	<ul style="list-style-type: none"> • Cultural motivations 		4
27	World Commission on Environment and Development (1987), Our Common Future, Oxford, Oxford University Press, p.11: Population and Human Resources	Human resource development is a crucial requirement not only to build up technical knowledge and capabilities, but also to create new values to help individuals and nations cope with rapidly changing social, environmental, and development realities. Knowledge shared globally would assure greater mutual understanding and create greater willingness to share global resources equitably.	<ul style="list-style-type: none"> • Create new values among people 	<ul style="list-style-type: none"> • Willingness to share global resources equitably 	5
28	World Commission on Environment and Development (1987), Our Common Future,	But utility aside, there are also moral, ethical, cultural, aesthetic, and purely scientific reasons for conserving wild beings.			3

	Oxford, Oxford University Press, p.13 Species and Ecosystem				
29	World Commission on Environment and Development (1987), Our Common Future, Oxford, Oxford University Press, p.15: Energy	A safe, environmentally sound, and economically viable energy pathway that will sustain human progress into the distant future is clearly imperative. It is also possible. But it will require new dimensions of political will and institutional cooperation to achieve it.	<ul style="list-style-type: none"> • Political will • Institutional cooperation 		5
30	World Commission on Environment and Development (1987), Our Common Future, Oxford, Oxford University Press, p.17: The role of International Economy	Two conditions must be satisfied before international economic exchanges can become beneficial for all involved. The sustainability of ecosystems on which the global economy depends must be guaranteed. And the economic partners must be satisfied that the basis of exchange is equitable. For many developing countries, neither condition is set.	<ul style="list-style-type: none"> • Equitable economic exchange 		4
31	World Commission on Environment and Development (1987), Our Common Future, Oxford,	Urgent action is necessary to alleviate debt burdens in ways that represent a fairer sharing between both debtors and lenders of the responsibilities and burdens.		<ul style="list-style-type: none"> • Fairness in sharing debts 	

	Oxford University Press, p.18: The role of International Economy				
32	World Commission on Environment and Development (1987), Our Common Future, Oxford, Oxford University Press, p.20: Getting at the Sources	All major international bodies and agencies should ensure that their programmes encourage and support sustainable development, and they should greatly improve their coordination and cooperation.	• Cooperation		5
33	World Commission on Environment and Development (1987), Our Common Future, Oxford, Oxford University Press, p. 21: Investing in our future	The World Bank is presently reorienting its programmes towards greater environmental concerns. This should be accompanied by a fundamental commitment to sustainable development by the Bank.		• Commitment	2
34	World Commission on Environment and Development (1987), Our Common Future, Oxford,	All nations will have a role to play in changing trends, and in righting an international economic system that increases rather than decreases inequality, that increases rather than decreases numbers of poor and hungry.	• Equality		5

	Oxford University Press, p.22: Call for Action				
35	World Commission on Environment and Development (1987), Our Common Future, Oxford, Oxford University Press, p.23: Call for Action	First and foremost, this Commission has been concerned with people - of all countries and all walks of life. And it is to people that we address our report. The changes in human attitudes that we call for depend on a vast campaign of education, debate, and public participation. This campaign must start now if sustainable human progress is to be achieved.		<ul style="list-style-type: none"> • Change of attitudes 	5
36	World Commission on Environment and Development (1987), Our Common Future, Oxford, Oxford University Press, p.29: Poverty	Within countries, poverty has been exacerbated by the unequal distribution of land and other assets.	<ul style="list-style-type: none"> • Equality 		3
37	World Commission on Environment and Development (1987), Our Common Future, Oxford, Oxford University	Many of the risks stemming from our productive activity and the technologies we use cross-national boundaries; many are global. Though the activities that give rise to these dangers tend to be concentrated in a few countries, the risks are shared by all, rich and poor, those who benefit	<ul style="list-style-type: none"> • Those who are sharing the risks (not the benefits) mostly have little influence in decision making. 		2

	Press, p.35: Survival	from them and those who do not. Most who share in the risks have little influence on the decision processes that regulate these activities.			
38	World Commission on Environment and Development (1987), Our Common Future, Oxford, Oxford University Press, p.37: New Approaches to Env. And Dev.	Human progress has always depended on our technical ingenuity and a capacity for cooperative action.	• Cooperative action		2
39	World Commission on Environment and Development (1987), Our Common Future, Oxford, Oxford University Press, p.38: New Approaches to Environment And Development	Third, environmental and economic problems are linked to many social and political factors. For example, the rapid population growth that has so profound an impact on the environment and on development in many regions is driven partly by such factors as the status of women in society and other cultural values. ...new approaches must involve programmes of social development, particularly to improve the position of women in society, to protect vulnerable groups, and to promote local participation in decision making.	• Equality of sexes		3
40	World Commission	... it is fundamental that the transition to	• World unity		2

	on Environment and Development (1987), Our Common Future, Oxford, Oxford University Press, p.41: New Approaches to Env. And Dev.	sustainable development be managed jointly by all nations. The unity of human needs requires a functioning multilateral system that respects the democratic principle of consent and accepts that not only the Earth but also the world is one.			
41	World Commission on Environment and Development (1987), Our Common Future, Oxford, Oxford University Press, p.43: Towards sustainable development	Thus the goals of economic and social development must be defined in terms of sustainability in all countries - developed or developing, market-oriented or centrally planned. Interpretations will vary, but must share certain general features and must flow from a consensus on the basic concept of sustainable development and on a broad strategic framework for achieving it.			5
42	World Commission on Environment and Development (1987), Our Common Future, Oxford, Oxford University Press, p.43: Towards sustainable	Development involves a progressive transformation of economy and society. A development path that is sustainable in a physical sense could theoretically be pursued even in a rigid social and political setting. But physical sustainability cannot be secured unless development policies pay attention to such considerations as changes in access to resources and in the distribution of costs	<ul style="list-style-type: none"> • Social equity between generations and within each generation 		1

	development	and benefits. Even the narrow notion of physical sustainability implies a concern for social equity between generations, a concern that must logically be extended to equity within each generation.			
43	World Commission on Environment and Development (1987), Our Common Future, Oxford, Oxford University Press, p.43-44: The concept of sustainable development	A world in which poverty and inequity are endemic will always be prone to ecological and other crises.	• Equity		1
44	World Commission on Environment and Development (1987), Our Common Future, Oxford, Oxford University Press, p. 44: The concept of sustainable development	... sustainable development requires the promotion of values that encourage consumption standards that are within the bounds of the ecological possibility and to which all can reasonably aspire.		• Self-restraint	2
45	World Commission on Environment and	Hence sustainable development requires that societies meet human needs both by increasing productive potential and	• Equitable opportunities for all		2

	Development (1987), Our Common Future, Oxford, Oxford University Press, p. 44: The concept of sustainable development	by ensuring equitable opportunities for all.			
46	World Commission on Environment and Development (1987), Our Common Future, Oxford, Oxford University Press, p. 47: Equity and Common Interest	Traditional social systems recognized some aspects of this interdependence and enforced community control over agricultural practices and traditional rights relating to water, forests, and land. This enforcement of the 'common interest' did not necessarily impede growth and expansion though it may have limited the acceptance and diffusion of technical innovations.	<ul style="list-style-type: none"> • Interdependence 		2
47	World Commission on Environment and Development (1987), Our Common Future, Oxford, Oxford University Press, p.48: Equity and Common Interest	In the same way, the ability of a government to control its national economy is reduced by growing international economic interactions. For example, foreign trade in commodities makes issues of carrying capacities and resource scarcities an international concern. (See Chapter 3.) If economic power and the benefits of trade were more equally distributed, common interests would be generally recognized. But the gains from trade are unequally distributed, and patterns of trade in, say, sugar affect not	<ul style="list-style-type: none"> • Equal distribution of economic power 		2

		merely a local sugar-producing sector, but the economies and ecologies of the many developing countries that depend heavily on this product.			
48	World Commission on Environment and Development (1987), Our Common Future, Oxford, Oxford University Press, p. 48: Equity and Common Interest	The search for common interest would be less difficult if all development and environment problems had solutions that would leave everyone better off. This is seldom the case, and there are usually winners and losers. Many problems arise from inequalities in access to resources. An inequitable landowner ship structure can lead to overexploitation of resources in the smallest holdings, with harmful effects on both environment and development. Internationally, monopolistic control over resources can drive those who do not share in them to excessive exploitation of marginal resources. The differing capacities of exploiters to command 'free' goods - locally, nationally, and internationally - is another manifestation of unequal access to resources. 'Losers' in environment/development conflicts include those who suffer more than their fair share of the health, property, and ecosystem damage costs of pollution.	<ul style="list-style-type: none"> • Equal access to resources 		2
49	World Commission	Hence, our inability to promote the common	<ul style="list-style-type: none"> • economic and social 		3

	on Environment and Development (1987), Our Common Future, Oxford, Oxford University Press, p. 49: Equity and Common Interest	interest in sustainable development is often a product of the relative neglect of economic and social justice within and amongst nations.	justice		
50	World Commission on Environment and Development (1987), Our Common Future, Oxford, Oxford University Press, p.62: Merging Environment and Economics in Decision Making	The law alone cannot enforce the common interest. It principally needs community knowledge and support, which entails greater public participation in the decisions that affect the environment. This is best secured by decentralizing the management of resources upon which local communities depend, and giving these communities an effective say over the use of these resources. It will also require promoting citizens' initiatives, empowering people's organizations, and strengthening local democracy.	<ul style="list-style-type: none"> • Equal participation by the natives 		3
51	World Commission on Environment and Development (1987), Our Common Future, Oxford, Oxford	Changes are also required in the attitudes and procedures of both public and private-sector enterprises.		<ul style="list-style-type: none"> • Changes are required in the public attitude 	5

	University Press, p.64 : Merging Environment and Economics in Decision Making				
52	World Commission on Environment and Development (1987), Our Common Future, Oxford, Oxford University Press, p.65: Conclusion	<p>In its broadest sense, the strategy for sustainable development aims to promote harmony among human beings and between humanity and nature. In the specific context of the development and environment crises of the 1980s, which current national and international political and economic institutions have not and perhaps cannot overcome, the pursuit of sustainable development requires:...</p> <ul style="list-style-type: none"> • a social system that provides for solutions for the tensions arising from disharmonious development. <p>... These requirements are more in the nature of goals that should underlie national and international action on development. What matters is the sincerity with which these goals are pursued and the effectiveness with which departures from them are corrected.</p>	<ul style="list-style-type: none"> • Harmony among human beings and between human beings and nature • Sincerity 		3.
53	Ismid, Hadad Chief Editor, Prisma WCED Public Hearing Jakarta, 26	You don't know the answers nor the solutions, but you could suggest the way to solve many problems and this is by suggesting either to governments, or the UN,	<ul style="list-style-type: none"> • Equal participation by the beneficiaries and the victims both 		2

	March 1985, In World Commission on Environment and Development (1987), Our Common Future, Oxford: Oxford University Press, p.62	or international agencies, to solve any problem the best way: that is to include those with direct interests in it. The beneficiaries, as well as the victims of any development issue should be included, should be heard.			
54	Louis, Bruyere President, Native Council of Canada WCED Public Hearing Ottawa, 26-27 May 1986, In World Commission on Environment and Development (1987), Our Common Future, Oxford, Oxford University Press, p.61	The most we have learned to expect is to be compensated, always too late and too little. We are seldom asked to help avoid the need for compensation by lending our expertise and our consent to development.	<ul style="list-style-type: none"> • Equal participation by the natives 		2
55	Aristides, Katoppo Publisher WCED Public Hearing Jakarta, 26 March 1985, In World	I think this Commission should give attention on how to look into the question of more participation for those people who are the object of development. Their basic needs include the right to preserve their	<ul style="list-style-type: none"> • More participation • Right to preserve one's cultural identity 		2

	Commission on Environment and Development (1987), Our Common Future, Oxford, Oxford University Press, p.31	cultural identity, and their right not to be alienated from their own society, and their own community.			
56	UN Dept. of Economic and Social Affairs, Division for Sustainable Development , 2009, Agenda 21 Chapter 2, http://www.un.org/esa/dsd/agenda21/res_agenda21_02.shtml , accessed 24 June 2009	2.1. In order to meet the challenges of environment and development, States have decided to establish a new global partnership. This partnership commits all States to engage in a continuous and constructive dialogue, inspired by the need to achieve a more efficient and equitable world economy, keeping in view the increasing interdependence of the community of nations and that sustainable development should become a priority item on the agenda of the international community. It is recognized that, for the success of this new partnership, it is important to overcome confrontation and to foster a climate of genuine cooperation and solidarity. It is equally important to strengthen national and international policies and multinational cooperation to adapt to the new realities.	<ul style="list-style-type: none"> •Equity •Inter-dependence •Cooperation •Solidarity 		2

57	UN Dept. of Economic and Social Affairs, Division for Sustainable Development , 2009, Agenda 21 Chapter 2, http://www.un.org/esa/dsd/agenda21/res_agenda21_02.shtml , accessed 24 June 2009	2.5. An open, equitable, secure, non-discriminatory and predictable multilateral trading system that is consistent with the goals of sustainable development and leads to the optimal distribution of global production in accordance with comparative advantage is of benefit to all trading partners.	<ul style="list-style-type: none"> • Equitable • Non-discriminatory 		3
58	UN Dept. of Economic and Social Affairs, Division for Sustainable Development , 2009, Agenda 21 Chapter 2, http://www.un.org/esa/dsd/agenda21/res_agenda21_02.shtml , accessed 24 June 2009	2.6. Experience has shown that sustainable development requires a commitment to sound economic policies and management....		<ul style="list-style-type: none"> • Commitment 	4
59	UN Dept. of Economic and Social Affairs, Division for Sustainable Development , 2009, Agenda 21 Chapter 2, http://www.un.org/esa/dsd/agenda21/res	<p>2.9. In the years ahead, and taking into account the results of the Uruguay Round of multilateral trade negotiations, Governments should continue to strive to meet the following objectives:</p> <p>(a) To promote an open, non-discriminatory and equitable multilateral</p>	<ul style="list-style-type: none"> • non-discriminatory and equitable multilateral trading system 		4

	_agenda21_02.shtml , accessed 24 June 2009	trading system that will enable all countries - in particular, the developing countries - to improve their economic structures and improve the standard of living of their populations through sustained economic development;			
60	UN Dept. of Economic and Social Affairs, Division for Sustainable Development, 2009, Agenda 21 Chapter 2, http://www.un.org/esa/dsd/agenda21/res_agenda21_02.shtml , accessed 24 June 2009	<p>A) International and regional cooperation and coordination</p> <p>Promoting an international trading system that takes account of the needs of developing countries</p> <p>2.10. Accordingly, the international community should:</p> <p>(b) Provide for an equitable, secure, non-discriminatory and predictable international trading system;</p>	<ul style="list-style-type: none"> equitable, secure, non-discriminatory and predictable international trading system 		4
61	UN Dept. of Economic and Social Affairs, Division for Sustainable Development, 2009, Agenda 21 Chapter 2, http://www.un.org/esa/dsd/agenda21/res_agenda21_02.shtml , accessed 24 June 2009	<p>2.16. With regard to commodity trade, Governments should, directly or through appropriate international organizations, where appropriate:</p> <p>(a) Seek optimal functioning of commodity markets, inter alia, through improved market transparency involving exchanges of views and information on investment plans, prospects and markets for individual</p>	<ul style="list-style-type: none"> Transparency 		4

		commodities.			
62	UN Dept. of Economic and Social Affairs, Division for Sustainable Development, 2009, Agenda 21 Chapter 2, http://www.un.org/esa/dsd/agenda21/res_agenda21_02.shtml , accessed 24 June 2009	<p>2.22. Governments should encourage GATT, UNCTAD and other relevant international and regional economic institutions to examine, in accordance with their respective mandates and competences, the following propositions and principles:</p> <p>(i) Avoid unilateral actions to deal with environmental challenges outside the jurisdiction of the importing country. Environmental measures addressing trans-border or global environmental problems should, as far as possible, be based on an international consensus.</p>	<ul style="list-style-type: none"> • Avoid unilateral actions • International consensus 		3
63	UN Dept. of Economic and Social Affairs, Division for Sustainable Development, 2009, Agenda 21 Chapter 2, http://www.un.org/esa/dsd/agenda21/res_agenda21_02.shtml , accessed 24 June 2009	<p>2.32. Good management that fosters the association of effective, efficient, honest, equitable and accountable public administration with individual rights and opportunities is an essential element for sustainable, broadly based development and sound economic performance at all development levels. All countries should increase their efforts to eradicate mismanagement of public and private affairs, including corruption, taking into account the factors responsible for, and agents involved in, this</p>	<ul style="list-style-type: none"> • honest, equitable and accountable administration 		3

		phenomenon.			
64	UN Dept. of Economic and Social Affairs, Division for Sustainable Development, 2009, Agenda 21 Chapter 2, http://www.un.org/esa/dsd/agenda21/res_agenda21_02.shtml , accessed 24 June 2009	<p>A) Management-related activities</p> <p>Promoting sound economic policies</p> <p>2.37. More specifically, all countries should develop policies that improve efficiency in the allocation of resources and take full advantage of the opportunities offered by the changing global economic environment. In particular, wherever appropriate, and taking into account national strategies and objectives, countries should:</p> <p>(b) Promote transparency in administration and decision-making;</p>		• Transparency	3
65	UN Dept. of Economic and Social Affairs, Division for Sustainable Development, 2009, Agenda 21 Chapter 2, http://www.un.org/esa/dsd/agenda21/res_agenda21_02.shtml , accessed 24 June 2009	<p>2.40. Stronger economic cooperation among developing countries has long been accepted as an important component of efforts to promote economic growth and technological capabilities and to accelerate development in the developing world. Therefore, the efforts of the developing countries to promote economic cooperation among themselves should be enhanced and continue to be supported by the international community.</p>	• Economic cooperation		2

66	Dresner, Simon, 2003, Principles of Sustainability The, Earthscan Publications Ltd., USA, p. 66	... we have social sustainability, the question of decent human lives and justice... meeting those social requirements that have to be met so that the system doesn't blow itself apart socially.	<ul style="list-style-type: none"> • human dignity • Justice 		3
67	Dresner, Simon, 2003, Principles of Sustainability The, Earthscan Publications Ltd., USA, p. 67	Even the narrow notion of physical sustainability implies a concern for social equity between generations, a concern that must logically be extended to equity within each generation. (Dresner is quoting from Brundtland Commission's report.)	<ul style="list-style-type: none"> • Social equity 		3
68	Dresner, Simon, 2003, Principles of Sustainability The, Earthscan Publications Ltd., USA, p. 68	The notion of needs leads to Brundtland's concern for intergenerational equity. The notion of limits underlies Brundtland's concern for intergenerational equity. Gandhi is supposed to have said: 'The world has enough for everyone's need, but not enough for everyone's greed.'	<ul style="list-style-type: none"> • Intergenerational equity • Contentment and abandoning greed 		5
69	Dresner, Simon, 2003, Principles of Sustainability The, Earthscan Publications Ltd., USA, p.69	In the 1960s, doubts about the model began to set in. Although economic growth was taking place, it was nothing bringing tangible benefits to the poor, and was often even leading to their further impoverishment. Only in countries that took deliberate steps to promote equality through land reform and	<ul style="list-style-type: none"> • Equality • Human rights • Self-reliance 		3

		investment in mass education and health care was the condition of the poor improving.... The problem was initially seen as simply lack of jobs, but it was realized by the 1970s that poor were held back by lack of education, bad health and nutrition, and policies that favoured the elite. A new approach was taken up by the United Nations, based around social inclusion, promoting equity and fulfilling human potential.... There were basic material needs in terms of food, education, health, housing and sanitation. There were also non- material needs such as fundamental human rights, participation and self-reliance.			
70	Dresner, Simon, 2003, Principles of Sustainability The, Earthscan Publications Ltd., USA, p.134	If we live in a world with material and environmental limits, ...resources have to be shared so that there is enough for everybody, both now and in the future.	<ul style="list-style-type: none"> • Contentment in sharing resources 		2
71	Dresner, Simon, 2003, Principles of Sustainability The, Earthscan Publications Ltd., USA, p.135	Sustainability, like both liberalism and socialism, drives its moral force from the Enlightenment concept of equal consideration. While liberalism is based on a conception of legal equality (equal rights and formal equality of opportunity), socialism and social democracy go further and look for real	<ul style="list-style-type: none"> • Equal consideration 		2

		equality of opportunity and a degree of outcomes.			
72	Dresner, Simon, 2003, Principles of Sustainability The, Earthscan Publications Ltd., USA, p.135	Sustainability is concerned with the positive freedom of people in future generations to be able to meet their needs. The concern is not that there are laws forbidding them to do that, but that the present generation is preventing them from having the material means to do it. Sustainability starts from the view that there are physical and environmental limits to the resources of the Earth, while the liberal justification for private property starts from the assumption that there are no such limits. If natural limits exist, then the liberal justification for private ownership of resources collapses.	<ul style="list-style-type: none"> • Positive freedom 		2
73	Dresner, Simon, 2003, Principles of Sustainability The, Earthscan Publications Ltd., USA, p.136	We can try to be sustainable or we can pursue the free market, but we can't do both.	<ul style="list-style-type: none"> • Market should be regulated by ethical principles. 		3
74	Dresner, Simon, 2003, Principles of Sustainability The, Earthscan Publications Ltd., USA, p. 164	... the concept of sustainability is rooted in faith in human perfectibility, the possibility of reform and, perhaps most tellingly, the values of equality and solidarity.	<ul style="list-style-type: none"> • Faith in human perfectibility • Equality • Solidarity 		5
75	Elliot, Lorraine, Global	... the global politics of the environment has become characterized by	<ul style="list-style-type: none"> • Equity • justice 		Conclusion

	<p>Politics of the Environment The, 2004, Palgrave McMillan, New York, p. 137</p>	<p>fundamental inequities and injustices. At the same time, there is some confusion about the range of rights and responsibilities which attend upon states and other actors in dealing with environmental challenges in a way which takes account of and seeks to overcome those inequities.... The focus here ... is twofold-first, the demands for a framework of norms that recognizes and responds to inequities in the global politics of the environment and, second, the nature of rights, duties and obligations that might attend upon such a framework.</p>			
76	<p>Elliot, Lorraine, Global Politics of the Environment The, 2004, Palgrave McMillan, New York, p.138</p>	<p>The nature of inequity and injustice in the global politics of the environment is perhaps best captured in two related ideas, displacement and transnational harm. These ideas enable us to understand environmental degradation is an ethical problem as well as an ecological one.</p>	<ul style="list-style-type: none"> • Equity • justice 		3
77	<p>Elliot, Lorraine, Global Politics of the Environment The, 2004, Palgrave McMillan, New York, p.138</p>	<p>Globally, humanity is outstripping biosphere capacity. There is, however, an equity dimension to this as well, in that some countries are running at an ecological deficit-that is, their ecological footprint is both greater than the biological capacity of the</p>	<ul style="list-style-type: none"> • Equity 		5

		country and greater than the per capita global average, based on present economic activity that is required to ensure that natural capital is replenished.			
78	Elliot, Lorraine, Global Politics of the Environment The, 2004, Palgrave McMillan, New York, p.139	Environmental displacement and the transnational harm that it causes are unjust. In other words, it is unfair and inequitable that some are harmed by activities not of their own making and over which they have little or no control. ... It is also unfair and inequitable that those who contribute less to the problem end up suffering more and those who contribute more suffer less.	<ul style="list-style-type: none"> • Justice 	<ul style="list-style-type: none"> • Fairness 	3
79	Elliot, Lorraine, Global Politics of the Environment The, 2004, Palgrave McMillan, New York, p.139	... two important forms of environmental inequity arise through displacement and harm. The first involves the disproportionate consumption of resources and production of waste. In effect, the rich consume more resources and produces more waste than the poor.... The second measure of inequity, which is related to the first, involves the disproportionate impact of environmental change. Those who are most immediately affected by global environmental decline are those who have contributed least to	<ul style="list-style-type: none"> • Equity 		3

		<p>the problem and who are now ecologically as well as economically and politically marginalized (including the poor, women and indigenous peoples)... The poor and disadvantaged are the least able to buy their way out of the consequences of pollution, environmental degradation and resource scarcity. These, then, are ethical problems as much as they are ecological or technological ones.</p>			
80	<p>Elliot, Lorraine, <i>Global Politics of the Environment</i> The, 2004, Palgrave McMillan, New York, p. 140</p>	<p>The principle of justice and equity that should apply to environmental issue are bound up in a number of practical questions relating to burden -sharing and the allocation of costs and benefits, ...As earlier chapters have indicated, there would seem to be a growing commitment to the proposition that humankind is bound together as an ecological community of fate which establishes the basis for moral obligation ...</p>	<ul style="list-style-type: none"> • Justice • Equity • Moral obligation 		3
81	<p>Elliot, Lorraine, <i>Global Politics of the Environment</i> The, 2004, Palgrave McMillan, New York, p. 141</p>	<p>The ‘further development of international law’ requires a new legal ethic which incorporates not only new understandings about obligations and rights but which also ascribes those obligations and rights to other actors besides states as legitimate subjects and agents of international law.</p>	<ul style="list-style-type: none"> • New legal ethics 		

82	<p>Elliot, Lorraine, <i>Global Politics of the Environment</i> The, 2004, Palgrave McMillan, New York, p.142</p>	<p>Along with responsibility and liability comes the issue of whether states have an obligation to inform and consult other states (and their citizens) with respect to detrimental environmental impact of their activities. This arises from the demand that people should be able to determine freely the conditions of their own lives and that a fair and just global politics of the environment must be based on consent.</p> <p>Principles 18 and 19 of the Rio Declaration called upon states to notify other states of any ‘natural disasters or other emergencies that are likely to produce sudden harmful effects’, to ‘provide prior and timely notification...to potentially affected states on activities that may have a significant adverse trans-boundary environmental effect’ and to ‘consult with those states at an early stage and in good faith’ (UNCED, 1992a).</p> <p>A further challenge associated with an ethic of responsibility is that of liability and the nature of legal remedies which might be available in the case of trans-boundary or potentially global environmental degradation.</p>	<ul style="list-style-type: none"> • Mutual Consent • Good faith • Ethic of responsibility 		2, 3
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83	<p>Elliot, Lorraine, <i>Global Politics of the Environment</i> The, 2004, Palgrave McMillan, New York, p.143</p>	<p>All costs should be borne by the polluter, so that polluters should not otherwise have an unfair commercial or competitive stage.... Despites its genesis as an economic principle, the polluter pays principle does have potentially important consequences for addressing the ethical challenges of transactional harm. This is because transnational environmental harm and the injustice often associated with it arise because environmental costs are <i>not</i> internalized.... In general, however, PPP does not seem to have translated well to the global and ethical circumstances of environmental change.</p>	<ul style="list-style-type: none"> • Ethic of responsibility 	<ul style="list-style-type: none"> • Fairness 	2
84	<p>Elliot, Lorraine, <i>Global Politics of the Environment</i> The, 2004, Palgrave McMillan, New York, p. 236-237</p>	<p>There is a fundamental concern with equity and social justice, and for ecological values to inform decision- making, issue which have been explored in earlier chapters in this book. Falk refers to this as ‘normative democracy’ which highlights ‘ethical and legal norms...reconnecting politics with moral purpose and values’ (World Commission on Environment and Development 1998, p.106). As a minimum requirement, the imperatives of a truly</p>	<ul style="list-style-type: none"> •Equity •Justice •Ethical norms •Informed ethics and morality •Respect for diversity of cultures and traditions •Cooperation •Compassion 		2

		<p>participatory democracy and the empowerment of those who are presently disempowered cannot be gainsaid on either environmental or human rights grounds. In this sense , rather than simply questions of strategy and efficiency , the debate about solution to the problems of global environmental change becomes one of ‘ informed ethics and morality’ (Caldwell Lynton Keith, 1990,p.xiii).</p> <p>This would involve a stronger recognition of ecological responsibility, environmental stewardship, an emphasis on welfare and human rather than state security, equity and respect for the diversity of cultures and traditions. Rees argues that ‘sustainability with social justice can be achieved only through an unprecedented level of international cooperation rooted in a sense of compassion for other people and other species. (Rees William, 2002, p.15)</p>			
85	<p>Elliot, Lorraine, Global Politics of the Environment The, 2004, Palgrave McMillan, New York, p. 237</p>	<p>A new global order for environmental care would see local communities equipped with rights and obligations, rather than the current trend which is to move rights further upwards to centralized agencies (such as the World Bank or the World Trade Organization) in</p>	<ul style="list-style-type: none"> • Care • Rights and obligations at local level 		2

		which local concerns are rarely heard. In this view, the global must accede to the local, and must be informed by the right to information and the right of prior consent.			
86	TV Channel of the BBC World News service on climate change (Sunday 25 October 2009, 10:00 a.m. Indian Standard Time)	President of European Commission Jose Manuel Barroso admitted in the World Debate programme of the TV Channel of the BBC World News service on climate change (Sunday 25 October 2009, 10:00 a.m. Indian Standard Time) a major issue in addressing the climate change issue at Copenhagen in December 2009 is the mistrust between the rich nations and the developing nations; the reason: the way the developed nations have behaved in the past by not fulfilling their promises and withdrawing from important protocols. In the same programme Rajendra K. Pachauri, the renowned environmentalist, said about the need for change of the life style in the developed world if climate change issue is to be addressed effectively. Change of life style can be forced to some extent but it will meet with great resentment. However it becomes effective if attitudes of understanding and care are coupled with such qualities as sacrifice, compassion, patience and generosity.	• Trust among nations		2 Conclusion
87		Millennium Development	• Universal		2

		GOALS: 1. End poverty and hunger; 2. Universal Education; 3. gender Equality; 4. Child health; 5. Maternal health; 6. Combat HIV/AIDS; 7. Environmental sustainability; 8. Global partnership	education • Gender equality		
88	Bani Ki-moon, Secretary General United Nations, 2008, http://www.un.org/millenniumgoals/poverty.shtml , accessed 25 Oct. 2009	“Time is short. We must seize this historic moment to act responsibly and decisively for the common good.”		• Responsible • Decisive	Conclusion
89	General Assembly of the United Nations, 2000, http://www.un.org/millennium/declaration/ares552e.pdf , accessed 25 Oct. 2009	We (heads of State and Government) recognize that, in addition to our separate responsibilities to our individual societies, we have a collective responsibility to uphold the principles of human dignity, equality and equity at the global level. We are determined to establish a just and lasting peace all over the world in accordance with the purposes and principles of the Charter. We rededicate ourselves to support all efforts to uphold the sovereign equality of all States, respect for their territorial integrity and political independence, resolution of disputes by peaceful means and in conformity with the principles of justice and	• Human dignity • Equality • Equity • Justice • Peace • Equality • Respect • justice		Conclusion

		international law...			
90	<p>General Assembly of the United Nations, 2000, http://www.un.org/millennium/declaration/ares552e.pdf, accessed 25 Oct. 2009, p. 2</p>	<p>... only through broad and sustained efforts to create a shared future, based upon our common humanity in all its diversity, can globalization be made fully inclusive and equitable. These efforts must include policies and measures, at the global level, which correspond to the needs of developing countries and economies in transition and are formulated and implemented with their effective participation.</p>	<ul style="list-style-type: none"> • Sharing • Unity in diversity • Inclusive • Equitable • Universal participation 		5
91	<p>General Assembly of the United Nations, 2000, http://www.un.org/millennium/declaration/ares552e.pdf, accessed 25 Oct. 2009, p. 2</p>	<p>We consider certain fundamental values to be essential to international relations in the twenty-first century. These include:</p> <ul style="list-style-type: none"> • Freedom. Men and women have the right to live their lives and raise their children in dignity, free from hunger and from the fear of violence, oppression or injustice. Democratic and participatory governance based on the will of the people best assures these rights. • Equality. No individual and no nation must be denied the opportunity to benefit from development. The equal rights and opportunities of women and men must be assured. • Solidarity. Global challenges must be 	<ul style="list-style-type: none"> • Freedom • Equality • Solidarity • Tolerance • Respect for nature • Shared responsibility 		5 Conclusion

		<p>managed in a way that distributes the costs and burdens fairly in accordance with basic principles of equity and social justice. Those who suffer or who benefit least deserve help from those who benefit most.</p> <ul style="list-style-type: none"> • Tolerance. Human beings must respect one other, in all their diversity of belief, culture and language. Differences within and between societies should be neither feared nor repressed, but cherished as a precious asset of humanity. A culture of peace and dialogue among all civilizations should be actively promoted. • Respect for nature. Prudence must be shown in the management of all living species and natural resources, in accordance with the precepts of sustainable development. Only in this way can the immeasurable riches provided to us by nature be preserved and passed on to our descendants. The current unsustainable patterns of production and consumption must be changed in the interest of our future welfare and that of our descendants. • Shared responsibility. Responsibility for 			
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		<p>managing worldwide economic and social development, as well as threats to international peace and security, must be shared among the nations of the world and should be exercised multilaterally. As the most universal and most representative organization in the world, the United Nations must play the central role.</p>			
92	<p>General Assembly of the United Nations, 2000, http://www.un.org/millennium/declaration/ares552e.pdf, accessed 25 Oct. 2009, pp. 3-9</p>	<p>7. In order to translate these shared values into actions, we have identified key objectives to which we assign special significance.</p> <p>II. Peace, security and disarmament ... We resolve therefore To strengthen cooperation between the United Nations and regional organizations,</p> <p>III. Development and poverty eradication... We are committed to an open, equitable, rule-based, predictable and nondiscriminatory multilateral trading and financial system.... We call on the industrialized countries... To grant more generous development assistance, especially to countries that are genuinely making an effort to apply their resources to poverty reduction.... To ensure that, by the same date,</p>	<ul style="list-style-type: none"> • Cooperation • Openness • Equitable • Generosity • Equality in education • Gender equality • Respect for human rights • Determination 		2, 3, 4

		<p>children everywhere, boys and girls alike, will be able to complete a full course of primary schooling and that girls and boys will have equal access to all levels of education... To promote gender equality and the empowerment of women as effective ways to combat poverty, hunger and disease and to stimulate development that is truly sustainable.</p> <p>IV. Protecting our common environment... We resolve therefore to adopt in all our environmental actions a new ethic of conservation and stewardship.. To intensify cooperation to reduce the number and effects of natural and manmade disasters.</p> <p>V. Human rights, democracy and good governance... To strengthen the capacity of all our countries to implement the principles and practices of democracy and respect for human rights, including minority rights. To combat all forms of violence against women and to implement the Convention on the Elimination of All Forms of Discrimination against Women.</p> <p>VI. Protecting the vulnerable... To strengthen international cooperation, including burden sharing in, and the</p>			
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		<p>coordination of humanitarian assistance to, countries hosting refugees and to help all refugees and displaced persons to return voluntarily to their homes, in safety and dignity and to be smoothly reintegrated into their societies.</p> <p>VII. Meeting the special needs of Africa...</p> <p>VIII. Strengthening the United Nations ... We will spare no effort to make the United Nations a more effective instrument for pursuing all of these priorities: the fight for development for all the peoples of the world, the fight against poverty, ignorance and disease; the fight against injustice; the fight against violence, terror and crime; and the fight against the degradation and destruction of our common home.... To ensure greater policy coherence and better cooperation between the United Nations, its agencies,... To strengthen further cooperation between the United Nations and national parliaments... We solemnly reaffirm, on this historic occasion, that the United Nations is the indispensable common house of the entire human family, through which we will seek to realize our universal aspirations for peace, cooperation and</p>			
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		development. We therefore pledge our unstinting support for these common objectives and our determination to achieve them.			
93	<p>Millennium World Peace Summit of Religious and Spiritual Leaders, 2000, http://www.millenniumpeacesummit.com/resources/mwps/Commitment%20to%20Global%20Peace.pdf, accessed 26 Oct. 2009</p>	<p>Humanity stands at a critical juncture in history, one that calls for strong moral and spiritual leadership to help set a new direction for society ...in an interdependent world peace requires agreement on fundamental ethical values;... there can be no real peace until all groups and communities acknowledge the cultural and religious diversity of the human family in a spirit of mutual respect and understanding;... building peace requires an attitude of reverence for life, freedom and justice, the eradication of poverty, and the protection of the environment for present and future generations; ... In light of the above, and with a view to discharging our duty to the human family, we declare our commitment and determination: To lead humanity by word and deed in a renewed commitment to ethical and spiritual values, which include a deep sense of respect for all life and for each person's inherent dignity and right to live in a world free of violence... To awaken in all individuals and communities a sense of</p>	<ul style="list-style-type: none"> • Need for universal human values • Unity in diversity • Mutual respect • Freedom • Justice • Ethical and spiritual values • Respect for all life • Freedom from violence • Equity • Peace • Humility • Love • Compassion • Tolerance • Service 	<ul style="list-style-type: none"> • Understanding • Reverence • Sense of shared responsibility 	2, 3, 4, 5

		<p>shared responsibility for the well-being of the human family as a whole...</p> <p>To promote the equitable distribution of wealth within nations and among nations, eradicating poverty and reversing the current trend toward a widening gap between rich and poor;...</p> <p>To practice and promote in our communities the values of the inner dimension of peace, including especially study, prayer, meditation, a sense of the sacred, humility, love, compassion, tolerance and a spirit of service, which are fundamental to the creation of a peaceful society.</p>			
94	<p>Lincoln, Albert, 2000, http://statements.bahai.org/00-0829.htm, accessed 26 Oct. 2009</p>	<p>The proposed International Advisory Councils of Religious and Spiritual Leaders should function as a vehicle to channel the power of religion to bring about a better world, for all, including the children...Essential to all the functions of the Advisory Councils would be the task of identifying the core values that are common to all religious and spiritual traditions. The resulting shared understanding would constitute a firm foundation for united effort in a spirit of service to humankind as a whole.</p> <p>Among their most urgent</p>	<ul style="list-style-type: none"> • Core values 		2

		<p>assignments would be to cooperate with appropriate U.N. agencies such as UNESCO, UNICEF, UNDP and the World Bank in addressing the need for appropriate curricula and delivery systems for the moral education and training of children and youth. To this end, the Regional Advisory Councils could be instrumental in nurturing consultative processes at the national and regional levels involving educational experts and representatives of the religious and spiritual traditions espoused by the relevant populations. ... They could also recommend and encourage the development and use of programs aimed at bringing about reconciliation and restoring trust as part of the reconstruction of societies torn by past conflict.</p> <p>The mandate of the International Advisory Council should include the authority to review and offer advice on the full range of United Nations policies, programs and processes, bearing in mind that, despite its many impressive achievements, the world body and its agencies often reflect and promote a materialistic world-view which is at</p>			
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		<p>variance with the spiritual values held by the majority of mankind. We submit that the harmony of United Nations operations and the effectiveness of its programs would only be enhanced by a more spiritual approach based on the common core values of the world's religious traditions.</p> <p>... If the human race is to meet the challenge of establishing world peace, the spiritual energy latent in each and every one of us must be released and directed to this noble task.</p>			
95	<p>Parliament of the World's Religions, 1999, A Call to Our Guiding Institutions, http://www.parliamentofreligions.org/includes/FCKcontent/File/CalltoGuidingInstitutions.pdf, accessed 1 Nov. 09, p.4</p>	<p>An Initial Declaration, which was signed by nearly two hundred religious and spiritual leaders from around the world. It set forth four fundamental commitments that remain powerfully relevant in the face of the issues that the 1993 Parliament addressed— non-violence and respect for life, solidarity and a just economic order, tolerance and a life of truthfulness, and equal rights and partnership between men and women... Essential to such efforts is the acknowledgment that we live in a world in which powerful institutions exercise a significant and inescapable influence on our collective future. Woven through the core documents and practices of these institutions are</p>	<ul style="list-style-type: none"> • non-violence and respect for life • solidarity and a just economic order, • tolerance and a life of truthfulness, • Equal rights and partnership between men and women 		5 Conclusion

		values, perspectives, and assumptions that can be examined in the light of the principles of the Global Ethic. In inviting them to examine their roles for a new century, the Call will make it clear that the principles and commitments of the Global Ethic relate directly and immediately to their functioning.			
96	Parliament of the World's Religions, 1993, Towards Global Ethics, http://www.urbandharma.org/udharma/globalaethic.html , accessed 1 Nov. 09	Earth cannot be changed for the better unless the consciousness of individuals is changed first... [And] without risk and a readiness to sacrifice there can be no fundamental change in our situation... As human beings we have a special responsibility—especially with a view to future generations—for Earth and the cosmos, for the air, water, and soil. We are all intertwined together in this cosmos and we are all dependent on each other. Each one of us depends on the welfare of all. Therefore the dominance of humanity over nature... must not be encouraged. Instead we must cultivate living in harmony with nature and the cosmos.	<ul style="list-style-type: none"> • Sacrifice • Inter-dependence • Harmony with nature 		5
97	International Development Research Centre, 27 Principles of Rio Declaration, http://www.idrc.ca/en/ev-	22. Indigenous people and their communities and other local communities, have a vital role in environmental management and development because of their knowledge and traditional practices.	<ul style="list-style-type: none"> • Safeguarding the indigenous people's identity, culture and interests 		3, 4

	82646-201-1-DO_TOPIC.html , accessed 23 June 2009	States should recognise and dully support their identity, culture and interests and enable their effective participation in the achievement of sustainable development.			
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Appendix 5: Interview Responses Question-Wise

Q1. Are social, economic and moral/spiritual developments mutually exclusive?

Prof. Khalil Ahmed:	No
Prof. Ram Takwale	No
Dr Ashok Joshi	No
Mr. Mayur Vora	No
Mr. Gajanan Pawar	No
Dr. Nizar Mohamed	No
Mr. Santosh Ambrale	No
Mr. P.K. Ghosh	No
Mr. Ashok Baburao Bhilare	No
Dr. Arthur Lyon Dahl	No, they are essentially complementary and mutually reinforcing. Without an understanding of the purpose of human life as informed by moral and spiritual principles, it is not possible to give a direction to social and economic development
Mrs. Nayyer Kaviani	No; the material and spiritual aspects of daily life are inseparably connected and must both be addressed.
CONCLUSION	All those interviewed have agreed that social, economic and moral/spiritual developments are not mutually exclusive and all should be addressed. In fact they believe that they are complementary to each other and reinforce one another. The interviews also related the moral and spiritual aspects of human life to the appropriate direction that social and economic development undertakings should have.

Q2. Is it practical and beneficial to include moral and spiritual values in development thinking?

Prof. Khalil Ahmed:	Yes
Prof. Ram Takwale	Yes
Dr Ashok Joshi	Yes
Mr. Mayur Vora	Yes
Mr. Gajanan Pawar	Yes
Dr. Nizar Mohamed	Yes
Mr. Santosh Ambrale	Yes
Mr. Ashok Baburao Bhilare	Yes
Mr. P.K. Ghosh	Of course. For effective and lasting benefits, moral and spiritual values in development work are essential.
Dr. Arthur Lyon Dahl	It is essential. Development that focuses only on the material side of human existence does not respond to many fundamental human needs. Without moral guidance, corruption flourishes, self-interest rises above common interest, and most development projects ultimately fail.

	Spiritual principles and ethical values of justice and equity are necessary to motivate people to implement development actions, and to build a strong sense of community necessary for success at the local level.
Mrs. Nayyer Kaviani	This is not only practical rather it is essential. Even though majority of the people do not see themselves as material beings alone, they forget to include moral and spiritual values in their development thinking. Human nature is stimulated by such values.
CONCLUSION	All those interviewed have agreed with one voice that it practical, essential and beneficial to include moral and spiritual values in development thinking. They have said that if development's focus is only on the people's material side it does not answer many other fundamental human needs. It was also commented that although majority of people do not see themselves as material beings alone, they forget to include moral and spiritual values in development thinking and implementation. For successful and durable benefits, moral and spiritual values in development works are required. If there is no moral guidance, corruption grows, self-interest undermines common interest, and most development projects at last fail. In order to motivate stakeholders for full participation principles and ethical values of justice and equity are necessary. This will further help building a stronger sense of community life that is so essential for accomplishing the sustainable development goals at the local level.

Q 3. How have you found the response of the grass root stakeholders when development cares for human values and is inspired by them?	
Prof. Khalil Ahmed:	<u>Interdependence at the grass root and other levels is very much appreciated.</u> Also is cooperation, sharing responsibility. There is no friendship, equity and bridging cultural gaps not a serious agenda.
Prof. Ram Takwale	The concern of the common man is that current education system does not include all these. Whenever such programmes are introduced which have direct bearing on sharing of knowledge, sharing of developmental ways and creating resources for all come up people are extremely happy. The feel this was the need missing in the present education.
Dr Ashok Joshi	I find very positive response of the grassroots stakeholders of Utah (USA).
Mr. Mayur Vora	Positive as well as considerate. They are more willing to give cooperation when there are values and understanding. For example in Goregar village they insisted on being a part of all the development. The leaders insisted that they will stand by their values, their boys will not drink and they will not fall to

	<p>gunda (the loafers) pressure. They have not fallen prey to economic or political pressures as against their own values of respect and equality. They had good leadership. Their village works on a consensus. They understand that the value based development that comes along with money results in a happy village. Less than 3 households have drunkards in them, very few liars and compared to a lot of other villages they are much more honest and caring to each other. This consistent development started with some political support (to keep the voters happy). One thing that helped largely was good teachers. There was a family of teachers (father and daughter) who built a strong foundation of values among the students. Today there are very few unhappy and poor families; there is social and economic stability. More than half the village is involved in internal business (no migration from 20 years). Thus although economic growth is bound to come, there is a consistent effort to keep their values.</p>
Mr. Gajanan Pawar	<p>At grassroots level, the stakeholders respond to human value-based development. However most of the people at the grassroots think of economic development only, so they follow corrupt leaders who can deceive them very easily.</p>
Dr. Nizar Mohamed	<p>Grass roots stakeholders all over the world respond positively when spiritual and human values are fully integrated into development planning. In my personal experience, where the development practitioner practices virtues such as respect and humility, people tend to trust them and are also more likely to own what they are planning rather than just doing a knee-jerk response to outside assistance - this also tends to promote sustainability.</p>
Mr. Santosh Ambrale	<p>90% of the villagers want value based development. Their response was positive. They cooperated and helped in different schemes.</p>
Mr. Ashok Baburao Bhilare	<p>95% of the grass root stakeholders give as positive response for human values-based development. There are about 5% stakeholders who give negative response.</p>
Mr. P.K. Ghosh	<p>Yes, an example will clarify the point. The success of small savings programme initiated by Govt. as well NGOs among the women members belonging to the weaker section of the community depends largely on:</p> <ol style="list-style-type: none"> a. Mutual trust among the members. b. Sense of equality among members c. Sharing leadership role by turn d. Sharing benefits in equal terms.
Dr. Arthur Lyon Dahl	<p>Many grass roots communities have suffered from the impacts of colonial systems that denied the value of their own cultures</p>

	and imposed Western languages, concepts and visions of society. More recently the media and Western definitions of what it means to be "developed" have further eroded traditional values. Restoring confidence in traditional or indigenous heritage in a spirit of unity in diversity can return peoples' dignity and inspire them to find their own balance between traditional and modern.
Mrs. Nayyer Kaviani	I found the grass root communities are more in touch with their spirit and appreciate human values. It is also much easier for them to talk about spiritual values and express their views.
CONCLUSION	<p>The experiences of those I interviewed indicate that the response of the great majority of the grass root stakeholders all over the world to development projects that cares for human values, inspired by them and are well integrated with the values is very positive and considerate. It has been found the grass root communities are more in touch with their spirit and appreciate human values. It is also much easier for them to talk about spiritual values and express their views. It is said that the concern of the common man is that current education system does not include all these values, hence they are welcome.</p> <p>The experiences people have of their past colonial masters who denied people's cultural and well cherished values are still fresh in their minds. Their sense of confidence and dignity can be restored only through the means of respecting their heritage in a spirit of unity in diversity. The local stakeholders understand that the value based development that comes along with money results in a happy village. Following such a path they believe that although economic growth is bound to come, there should have a consistent effort to keep their values intact. Unfortunately there are instances where, for the sake of more money, a small minority of the population follows their corrupt leaders.</p> <p>What is specially appreciated is interdependence at the grass root and other levels. Cooperation and sharing responsibility are similarly well received. Responses to respect and humility is higher trust and more sense of ownership rather than just doing a knee-jerk response to outside assistance.</p>

Q 4. In the context of sustainable development, which human values are most needed or appreciated at the grass root level? Please mention them in the order of importance?

Prof. Khalil Ahmed:	Justice that is not there; Equal participation; Mutual respect; there is hardly any serious concept of unity in diversity; and equality of sexes
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Prof. Ram Takwale	Justice, mutual respect, unity in diversity, Equal participation, people feel they should get more by less participation and this is cultivated by the leaders who are selfish about their power and people feel this is the royal way. Equality of sexes is a matter of culture.
Dr Ashok Joshi	The concept that giving and receiving are the two sides of the same coin; sacrifice, Kindness, non judgment, and service.
Mr. Mayur Vora	Number one is Justice, and then Unity, Co-operation is three then mutual respect. There is unity and mutual respect even for someone who they disagree with. Equality of sexes is not yet happened but it is moving towards that. Women have a role in the development but they are still subservient to the men. Girls are taking up jobs and managing businesses but yet the social value is that they still ask the husband for permission. Village meetings are extremely organized with leaders being elected and all questions addressed to him. Most issues are taken up at the Graham Sabha (Village community gathering). There is one male member sent from each of the hundred houses. The whole village meets once a month and their decisions are ratified by the Panchayat.
Mr. Gajanan Pawar	equal participation; unity in diversity; mutual respect; equality of sexes
Dr. Nizar Mohamed	Respect Trust Justice Love Cooperation
Mr. Santosh Ambrale	equal participation; unity in diversity; Justice; equality of sexes; mutual respect
Mr. Ashok Baburao Bhilare	equal participation; unity in diversity; Justice; equality of sexes, mutual respect
Mr. P.K. Ghosh	To take up sustainable development initiatives, the role of community organization (people's organization) is quite significant. Community organization can play its role if there is: Unity of vision among members; Cooperation and shared responsibility; Sensitivity of leadership towards the needs of the members; Respect of the opinion of members
Dr. Arthur Lyon Dahl	Justice/equity; the dignity and value of every human being; harmony with the natural world; moderation
Mrs. Nayyer Kaviani	Truthfulness, trustworthiness, justice, equity, respect, self reliance, cooperation
CONCLUSION	In the order of importance, those whom I interviewed have said that in the context of sustainability the following values

	<p>are most needed or appreciated at the grass root level. On the scale of 1-5 the values have obtained the following scores:</p> <p>Mutual respect = 23 unity in diversity = 22 Justice= 21 equal participation= 18 equality of sexes =7; cooperation = 7 giving and taking=5; Truthfulness =5; Truthfulness =5 Human dignity =4;sacrifice =4;trustworthiness =4;trust =4 Harmony with nature=3; kindness =3 Moderation=2; non-judgmental =2; love =2 service =1</p>
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Q 5. In the same context, which human values are most appreciated at higher levels?

Prof. Khalil Ahmed:	Attitude of optimism; oneness of humankind and universality without which you will do things mechanically not really helping the society; equality; there is no space for agreement; one just has to obey!
Prof. Ram Takwale	At higher levels one of the problems is equality and cooperation that they wish to develop but their own system is against it; they do not want to come down and become equal to others. These are policy matters. Oneness of humankind and agreement is in our Indian constitution.
Dr Ashok Joshi	The most appreciated values are certainly respect and loyalty to donors' intentions which emanates from their sense of purpose in their personal lives, equality, cooperation, and actually the same values as mentioned above.
Mr. Mayur Vora	Attitude of optimism is appreciated among the government servants but they don't take it forward. They are usually only concerned with themselves. No other values. I think if the govt. is kept out of development we can do it better ourselves without interference.
Mr. Gajanan Pawar	Equality; cooperation; attitude of optimism
Dr. Nizar Mohamed	Respect Trust Justice Love Cooperation
Mr. Santosh Ambrale	Optimistic attitude; Cooperation; Oneness of humanity; equality; volition
Mr. Ashok Baburao Bhilare	optimistic attitude; cooperation; volition; oneness of humanity
Mr. P.K. Ghosh	Developing hygienic habits and launching sanitation drive among economically backward community can be categorized as a sustainable development initiative. This initiative will depend upon:

	<p>Generating awareness among the community on the need of hygienic habit</p> <p>Building favourable community opinion towards hygiene and sanitation; Need cooperation among the members</p>
Dr. Arthur Lyon Dahl	Respect, cooperation, trust/trustworthiness, justice
Mrs. Nayyer Kaviani	Cooperation, participation, respect, Truthfulness, trustworthiness justice, equity
CONCLUSION	<p>In the order of importance, those whom I interviewed have said that in the context of sustainability the following values are most needed or appreciated at the higher levels. On the scale of 1-5 the value shave obtained the following scores:</p> <p>Cooperation=33 Attitude of optimism = 21 Equality =19 Respect =13 Oneness of humankind =12 Trust and trustworthiness =8 Justice=5;Hygienic habits and sanitation=5;Loyalty to donors' intention =5 Equal participation=4; Volition =4 Truthfulness=2 Love=2; Obedience=2; Agreement=2 Giving and taking= 1 Sense of purpose in their personal lives</p>

Q 6. Can you cite one or more examples confirming your answer to the questions 3,4,5?

Prof. Khalil Ahmed:	<p>Q3: The Govt. is putting commissions after commissions and no action is being taken; it is an eye wash. A number of enquiries are put and they are going on for years (e.g. Bhopal Gas tragedy) what compensation does the Govt. offer to them. And if you get it after so many years it has no value.</p> <p>Q4: Kerala experiment is where total authority is given to the local community to decide what they want, e.g. a school, a wine shop or anything else. This is a sign of justice to take control of their life. Anna Hazare in Maharashtra is another experience but here it was by autocracy of Anna Hazare (not voluntary) who forces the Govt. o give justice. People appreciate justice</p> <p>Q5: In NSS after a long time they have spent rupees 70 lacks (Rs. 7 millions) to study where Govt. should change in 4 areas; programme, admin, financial</p>
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	mechanism and grievance mechanism cell. At least some action is being taken. An example is Shri Kirishna Commission. This is a sign of optimism that change is possible.
Prof. Ram Takwale	There was one programme where parents were not told what their children were learning but were told that what they learnt was beneficial to the society. The parents were so happy that for the first time education of their children was useful to their life. CCT is another example. So also the I-Consent organization.
Dr Ashok Joshi	<p>The examples that I have are: Mother Theresa for service, also Mahatma Gandhi for service and non-judgment, equality.</p> <p>At my personal level while engaging in helping to build rural school infrastructures in Wai and Kenjal, I have found that the people respond to the concept of giving and receiving to be the two sides of the same coin; This helps them appreciate the reason for my contribution to this process and motivates them to respond in the same manner. And although their contribution is not financial, they arise to serve the children with sacrifice and dedication.</p> <p>This is about the heads of the organizations who implement the above mentioned school projects. I have observed that these heads are fully aware of the intentions of the donors behind the projects and they try their best to respect those values behind those intentions. I feel the reason behind this outstanding attitude is the moral pressure these heads feel due to the exemplary services of my uncle the Wai community. Another reason for Wai success is that teachers are the parents of students and they want to use the money to its utmost benefit for their children. On the other hand I found that my initial contributions sent to Mumbai years ago went to was the cause of lack of accountability on the part of the receiving agencies.</p>
Mr. Mayur Vora	Goregarh example is already given.
Mr. Gajanan Pawar	Out of 10 people, 7 are good and 3 are not. Development is achieved because of the 7 good ones, but the corrupt people also have their influence on the public. We are implementing different schemes, like Sant Gadgebaba Geam Swachata Yojajan, Yashwant Gram Samrudhi Yojana, Bharat Nirman Yojana. I would like to say my experience about Sant Gadgebaba Gram Swachata Yojana. This scheme is about cleanliness of village but people were not aware

	<p>to clean the village and those who were aware cannot clean the village. Then we discussed with the villagers and made them understand about the Yojana and its benefits if we implemented it honestly. The villagers agreed for this scheme. The officers in the Zilla parishad and Sarpanch of the neighboring villages also helped. Our village still is clean.</p>
Dr. Nizar Mohamed	<p>Working in Kenya in the late 1990s, I found that applying these virtues of respect, trust, justice and love had a major impact on the work I was doing both at the district level with communities and at the national level in working with senior government officials.</p> <p>In China, when working with a team from Beijing Municipality, I found that when each group learned to respect the others, they were better able to work together.</p> <p>In facilitating workshops in Asia, I found that when participants saw me respect their views and that I practiced justice, they trusted me and not only contributed more to the discussions, but also learned more.</p>
Mr. Santosh Ambrale	
Mr. Ashok Baburao Bhilare	<p>I have some experiences about shaping our complex gram Panchayat (local governing council). Our village is on Wai-Mahableswar highway.</p> <p>When we planned to take loan from Zilla Parishad (District authorities) and build a shopping complex that was helpful to provide employment to the village youth. There were some 5-6% of the people who were opposing this plan. After consultation and discussion with them they agreed and cooperated. The Govt. officials in ZP of Satara guided us, cooperated with us and therefore we could build it.</p> <p>One more thing which is very important is unity of our villagers who are helping and supporting till today. Now this complex is becoming popular for the tourist and helpful to provide employment to the youth in the village.</p>
Mr. P.K. Ghosh	answer already given above
Dr. Arthur Lyon Dahl	<p>The rural environmental management training materials (http://www.bcca.org/ief/rem/rem.htm) first developed for Pacific Island countries 25 years ago incorporate many of these values in a framework of local empowerment for practical action for sustainability. The success of values-driven organizations like the International Environment Forum (http://iefworld.org) and the European Baha'i Business Forum (http://www.ebbf.org) despite their</p>

	<p>limited resources shows the wide appreciation of the values-based approach.</p>
<p>Mrs. Nayyer Kaviani</p>	<p>For question 3, through my professional experience I have extensively worked with grass root communities. I have found their responses to development opportunities that have been inspired by human values are more positive, collaborative and participatory. It creates an atmosphere of trust and togetherness. A couple of years ago we received some funding to work with a group of HIV+ men and women in one of the remote parts of PNG. This group was already subject to a lot of stigma and discriminations because of their HIV status. Initially getting them together was difficult; however, we started talking to a few representatives and soon words got round and others arrived and joined the discussion. We started our meeting with a session of prayers and then we spent time to hear their voices of frustration and experiences of injustices. It was a good opportunity to discuss human values of truthfulness, trustworthiness, respect, non- judgmental attitude, justice, self-reliance etc. and how they will be the basis of our collaborative work. It was amazing to see how the atmosphere changed, smiles appeared on their faces, more positive responses echoed in the air, more positive ideas shared. They very much appreciated the approach and commented that they are happy to collaborate and start working with our team.</p> <p>For question 4, most of the grass root communities have experienced injustices and gross inequality due to lack of truth and trusting environment. Therefore, when spiritual principles are integrated into community development activities, the values, and approaches that become apparent are expected to be those that promote independence, autonomy and protect their nobility. I would like to refer to the above story and elaborate how this section is so relevant. The group that we met initially was very frustrated and not willing to see us and discuss development work. They mentioned of injustices that they have experienced in the past and somehow have lost the trust. As we discussed human values that promote their dignity and nobility we were able to see changes in their thinking and their communication. Our discussion was followed by ideas for collaboration, their full participation from beginning of the project, opportunities for training and capacity building which has the potential for their self-reliance, independence</p>

	<p>and sustainability.</p> <p>For question 5, at the higher level the focus mainly is scientific approach; ensuring development work carries out based on full participation, cooperation and respect for achieving desired outcome. This is what the group at the above story had experienced in the past. They found the development practitioners were more concern with achieving their goals rather than hearing stakeholders' concerns and ideas. I personally have been involved with development projects that had to match the blue print of the project design. The human values were of secondary importance and efforts mostly were put on full participation and collaboration of the stakeholders and achieving the planned outcome. However, broadening the development process to take into account people's spiritual values and aspirations signifies an important step toward creating the conditions necessary for global stability and prosperity.</p>
<p>CONCLUSION</p>	<p>To confirm their above answers, the interviewees have cited 21 examples from their experience. These include Commission on Bhopal Gas tragedy, Kerala experiment on school vs. wine shop, Anna Hazare for social justice, NSS case study and Shri Krishna Commission, CCT, I-Consent organization, examples of Mother Theresa and Mahatma Gandhi, establishing rural schools in Wai and Kenjal, development of Goregarh community, village cleanliness schemes, experiences in Kenya and China, building a shopping complex in the village, rural environmental management training materials developed for the Pacific Islands, activities of International Environment Forum and the European Baha'i Business Forum, working with HIV+ patients.</p> <p>One of interviewees said: I personally have been involved with development projects that had to match the blue print of the project design. The human values were of secondary importance and efforts mostly were put on full participation and collaboration of the stakeholders and achieving the planned outcome. However, broadening the development process to take into account people's spiritual values and aspirations signifies an important step toward creating the conditions necessary for global stability and prosperity.</p>

Q 7. What happens if the process of sustainable development concerns itself only with scientific knowledge and technical know-how for the implementation of sustainable development?

Prof. Khalil Ahmed:	It is a disaster because scientific knowledge and technical know-how in the absence of human values is disastrous; it will not become sustainable as we are dealing with humans not robots. There will be resistance to such an approach and there will be the fear of humanity of technology.
Prof. Ram Takwale	Sustainable development means sustainable process and sustainable results. The sustainability is dependent not only on science, knowledge and technology, but also on natural resources, social organization and their empowerment and moral and ethical values adopted. If the knowledge alone, its application may be human and inhuman; it is our intellectual capacity alone; Selfishness is not part of a scientific knowledge but a social illness. So scientific approach alone may be used for exploitation of others.
Dr Ashok Joshi	It will have sustainable scientific knowledge only.
Mr. Mayur Vora	Without universal values there is no development in scientific knowledge. Scientific knowledge is only a tool and how to use it is where your values come in.
Mr. Gajanan Pawar	Implementation of sustainable development should not depend only on scientific knowledge and technical know-how, but also on human values. If implementation of sustainable development concerns itself only with technical knowledge, then the future of this process will be darkness.
Dr. Nizar Mohamed	It becomes a mere academic exercise and does not result in any lasting changes for the better.
Mr. Santosh Ambrale	No; it should depend upon science and technology only, but also human values.
Mr. Ashok Baburao Bhilare	No. Sustainable development should depend on two factors: 1. science and technology 2. Human values Then it can be sustainable otherwise it can finish in few years.
Mr. P.K. Ghosh	The project may fail through if it does not take care of the emotional need of the people.
Dr. Arthur Lyon Dahl	Our experience in the United Nations and with state of the environment reporting (see for example my report prepared for UNEP at http://www.unep.org/gc/gcss-x/download.asp?ID=1015) shows that scientific

	information alone rarely leads to effective implementation. People also need to be engaged at a more emotional level where values are important.
Mrs. Nayyer Kaviani	Both science and spiritual values have roles to play in the development process. Sociological and organizational questions relating to social and economic development must, of necessity, refer to spiritual perspectives and values. The key point is the manner in which spiritual perspectives are integrated into development activities. It is important that the same coherent and thorough methods applied by science be implemented. This will ensure that development efforts have solid and objective outcomes.
CONCLUSION	<p>The interviewees have expressed their disagreement with the beneficial effects of sustainable development if it concerns itself only with scientific knowledge and technical know-how. According to these comments such an approach will not become sustainable as we are dealing with humans not robots; It will become a mere academic exercise and does not result in any lasting changes for the better, no sustainable development. Scientific knowledge is only a tool and how to use it is where your values come in.</p> <p>Sustainability is dependent not only on science, knowledge and technology, but also on natural resources, social organization and their empowerment and moral and ethical values adopted. If implementation of sustainable development concerns itself only with technical knowledge, then the future of this process will be darkness and it can finish in few years. Sustainable development projects may fail if they do not take care of the emotional need of the people; they also need to be engaged at a more emotional level where values are important. However the key point is the manner in which spiritual perspectives are integrated into development activities. It is important that the same coherent and thorough methods applied by science be implemented.</p>

Q 8. To what extent does moral and spiritual dimension of sustainable development influence its current vision?

Prof. Khalil Ahmed:	Current vision is more influenced by economic order, political considerations and technology.
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	Mumbai is promised to become like Shanghai. In the name of development people are removed from their dwellings forcibly and through an instrument of bribe and false promises. And when people are moved, the builders take over the place.
Prof. Ram Takwale	Substantially! As seen from defeat of communism and melting down of capitalism/banking system in America, people are thinking of different ways of development with sustainability that incorporates non-exploitative and non-dehumanizing technologies In practice the current development means consumption of more energy: rich-poor person, i.e. materially rich but culturally poor.
Dr Ashok Joshi	That should be a crucial part of sustainable development; this is unfortunately playing a secondary role in its current vision.
Mr. Mayur Vora	The vision we have today for sustainable development is largely influenced by morals. Development without an aim for the goodness of humans will not be sustainable or even development.
Mr. Gajanan Pawar	The moral and spiritual dimensions of sustainable development give courage to deal with the negative forces in the society. If we face any difficulty, we do our best honestly.
Dr. Nizar Mohamed	We have a dichotomy whereby much of the international discussions on Sustainable development focus on the technical and political aspects whilst at the community level they focus more on the spiritual and human aspects.
Mr. Santosh Ambrale	If we are very clear about our principles and values, nobody will disturb us. Every person should be morally strong.
Mr. Ashok Baburao Bhilare	To serve people
Mr. P.K. Ghosh	To a great extent. Without moral and spiritual values ingrained in the process of project development it will not be a community project.
Dr. Arthur Lyon Dahl	From the classic Club of Rome study on the Limits to Growth (1972 and later updates) to the acknowledgement in the Johannesburg Programme of Implementation (2002) of the ethical dimension of sustainable development, there has be a general recognition of the importance of ethics and values, but little knowledge of how to carry this through to implementation.

Mrs. Nayyer Kaviani	Not as much as it should be. When spiritual principles are fully integrated into community development activities, the ideas, values, and practical measures that emerge are likely to be those that promote self-reliance and safeguard human dignity, therefore, avoiding patterns of dependency and progressively eliminating conditions of gross inequality
CONCLUSION	<p>The interviewees had differing opinions. Some consider the current vision to be more influenced by economic order, political considerations and technology arguing that ‘when spiritual principles are fully integrated into community development activities, the ideas, values, and practical measures that emerge are likely to be those that promote self-reliance and safeguard human dignity, therefore, avoiding patterns of dependency and progressively eliminating conditions of gross inequality’. The current scenario of development activities does not show such results very much. Another view is that citizens are of the opinion to have different ways of development ‘with sustainability that incorporates non-exploitative and non-dehumanizing technologies’ but this, unfortunately, is playing a secondary role in its current vision. In practice the current development means consumption of more energy that is unsustainable.</p> <p>Another view is that at higher levels the vision is more influenced by political and technological considerations, while at the local level the focus is more on spiritual and human aspects and service.</p> <p>The third view is that although there has been there has been a general recognition of the importance of morals, ethics and values, there is little knowledge of how to carry this through to implementation.</p>

Q 9. Do you see any room for improvement in influencing the vision of sustainable development by moral and spiritual values? Kindly provide some examples.

Prof. Khalil Ahmed:	I do. For example today we were discussing that unless there are moral values and spirituality your sense of judgment will get clouded, it will be more biased and not open; I will not agree with certain things that will not fit into my perception because of my attitude and will have mental blockage; I will see
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	<p>everything through my perspective without including others. The ways some political parties and religious outfits stir unrest among people are examples of that.</p> <p>Very recently NSS has undertaken water management programme under which with the help of communities they constructed dams; they have also done CCT to prevent soil erosion and dug wells. They have also created water holes for animals in jungles. Rain water harvesting programme and pollution management. Global warming is another area of concern; alternative health mechanism is another area. Communal harmony and peace. These are all value added things behind which are justice, equal participation, interdependence, cooperation, human oneness and universality.</p> <p>I see a full scope for human values to influence sustainable development because without human values the development will not become sustainable. Human values should be fed to children with mother's milk. To implement sustainable development you should appeal to human consciousness so that the acts of sustainable development become wholehearted and voluntary. Such a process should start from childhood, so from early childhood the children should be given moral values and spiritual orientation in the context of sustainable development.</p>
Prof. Ram Takwale	<p>It has to fill the whole space because 21st century is a century of cultural development. Open resource movement, Wikipedia and Wiki processes, global sharing of information expertise without marketing tags on are few examples.</p> <p>Sustainability is essentially about human values otherwise people think that money and position is what you need. Based on that people copy the rich people and not the Gandhi type. Whereas the rich should contribute to the wealth of the society not at the cost of human exploitation and destruction of cultural values. What is my goal in life? I have never thought of my social and cultural goals that have to be there along with personal goals.</p>
Dr Ashok Joshi	<p>Of course.</p> <p>There is a need for creating a leadership for moral and spiritual values and then the followers follow. The way to improve leadership is to making them move away from their ego trip/travel. If they move more towards the moral and spiritual values thy will manifest new ideas in their thinking. Today's' leaders</p>

	choose something but it is non-sustainable boom and bust.
Mr. Mayur Vora	Yes, how? For example see what Gandhi said: there is enough for everybody's need but not for everybody's greed. There is a lot of development by consuming less also. That is the concept that we need to change where economic criteria like GDP measure development. Another extreme is Bhutan's Gross National Happiness. Poverty is a crime against humanity. China has taken out 400 million people out of poverty in the last 20 years. Mahabaleshwar taluka is an example of hardly any poverty due to solid leadership. In Wai however, daily wages for women workers is 25 to 40 rupees. Reiterating values through stories, movies etc.
Mr. Gajanan Pawar	Yes; there is so much room for influencing the vision of sustainable development because people work in the process of development but after sometime they forget. It means they do temporary work but if this process concerns itself with moral and human values then permanent effect can be seen in society. To cite an example, in our village the development project focus was on clean village. We made gutters and septic tanks and cleaned roads. Now after few years, although gutters and septic tanks are still operational, people throw garbage on the road side. If they had a value-based vision for development, this would not happen now.
Dr. Nizar Mohamed	Religious leaders and organizations have to take the lead in bringing the spiritual dimension back into discussions about sustainable development, for example the discussions initiated by the Vatican some years ago.
Mr. Santosh Ambrale	Yes; there is space for improvement because some people first think about money or individual, then society.
Mr. Ashok Baburao Bhilare	Yes there is room for improving influencing the vision of sustainable development by moral and spiritual values. Generally people always think about money and they do some for a particular time only. This attitude we can change with the help of moral and spiritual values.
Mr. P.K. Ghosh	As given in above examples the leadership needs moral and spiritual values. If the leadership does not have the character and does not practice value based functions they cannot be successful.

Dr. Arthur Lyon Dahl	<p>Here at the Copenhagen Climate Change Conference, there is increasing discussion of the ethical dimension of climate change and calls for climate justice. However diplomats do not seem to be able to convert this into operational language in their agreements. The recent ARC/UNDP sponsored launching of action plans on climate change by the major religions also shows how the barriers between communities concerned with moral and spiritual values and the development community are gradually being lowered (see the report at http://www.bcca.org/ief/activities/ARC/actARC.html).</p>
Mrs. Nayyer Kaviani	<p>Definitely yes. I believe time is right now to reshape our approach for transforming sustainable development. We should include our new vision and approach in our educational program from schools to universities. Our scholars in development who aspire with this path produce more publications that could guides new practitioners. Arrange more development dialogues to examine role of spirituality and values in the context of sustainable development. In summary; more sharing of knowledge, experience and lessons learnt.</p>
CONCLUSION	<p>On in influencing the vision of sustainable development by moral and spiritual values all the persons I interviewed agreed that there was so much room for influencing the vision of sustainable development by moral and spiritual values and this is the right time for it. They said that sustainable development is essentially about practicing human values, not wealth and position, in the context of development, and provided many examples to make their points.</p> <p>On account of leadership, it was stated that if the leadership does not have the character and does not practice human value sustainable development will fail. The way some political parties and religious outfits stir unrest among people are examples of that. Personal goals should be subordinate to social and common goals. So the way to improve leadership is to making them move away from their ego. If they move more towards the moral and spiritual values thy will manifest new ideas in their thinking.</p> <p>For example what Mahatma Gandhi said about how: there is enough for everybody's need but not for everybody's greed. There is a lot of development by consuming less; instead of GDP consider Gross</p>

	<p>National Happiness. Religious leaders have a role to play.</p> <p>At international level, there is an increasing debate going on about ethical dimension of climate change and climate justice. The gap between the development community and those concerned with moral and spiritual values is reducing; however the leaders cannot convert the discussions into practical terms for implementation.</p> <p>One of the interviews concluded by saying that to implement sustainable development you should appeal to human consciousness so that the acts of sustainable development become wholehearted and voluntary. Such a process should start from childhood, so from early childhood the children should be given moral values and spiritual orientation in the context of sustainable development. “We should include our new vision and approach in our educational program from schools to universities’ it was mentioned. Otherwise having clean village through a project will not remain clean for long. It was also commented that it was necessary to arrange more development dialogues to examine role of spirituality and values in the context of sustainable development:; more sharing of knowledge, experience and lessons learnt.. Scholars should take a lead in that direction.</p>
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Q 10. What transformation in the attitude and behaviour of man should take place in order to reorient his individual and collective goals towards sustainable development?

<p>Prof. Khalil Ahmed:</p>	<p>Change of thought can come through awareness that disturbs his mind leading to a willful acceptance of sustainable development values and goals. Then the person will change. The new goals should be based on internationally accepted human values without the influence of political and religious interpretations. There are many mosques in India that are managed by Hindus and many temples that are managed by Muslims.</p> <p>Empathy is an attitude is what is needed. This is the greatest attitude change.</p>
<p>Prof. Ram Takwale</p>	<p>Basically cultivate sharing and caring attitudes and approaches by creating open resources in all the wealth of non-monetary types.</p>

	Create enough resources to support every one's need of learning and developing. It is likely then that people will become less possessive of physical wealth and acquire more of cultural wealth.
Dr. Ashok Joshi	<p>The composition of ego basically is anger and greed, fear, power, judgment; so getting away from these and developing attitude of kindness, giving, serving, forgiving, love will certainly helps individual and communities to achieve goals towards sustainable development.</p> <p>Decide every morning not to judge people but bless them silently; focus on your internal development; reduce the five sensory noise by being silent you cannot develop the sixth sense for developing the attitude and behavoiur for sustainable development.</p>
Mr. Mayur Vora	Need and greed. We should work towards OTHER'S need and not our own. It is doable that within our generation poverty will only be seen in museums and not on the streets.
Mr. Gajanan Pawar	Attitude of care for future generations.
Dr. Nizar Mohamed	Recognition of the unity of humanity, that men and women are equal and that all nations in the world have equal rights and responsibilities in achieving Sustainable development.
Mr. Santosh Ambrale	Each and every resource in the village is my resource and I should take care of it.
Mr. Ashok Baburao Bhilare	Attitude of selflessness; and that village development is mine.
Mr. P.K. Ghosh	The leadership and the functionaries should have balanced character and should be sensitive to human values of compassion concern, honesty, commitment etc.
Dr. Arthur Lyon Dahl	There first needs to be an acknowledgment that man is essentially a spiritual being and that development should be reoriented to fulfilling the limitless potential in human consciousness. This would require an economy that is fundamentally altruistic and cooperative in nature creates employment and reduces poverty. Sustainability must be seen as a fundamental responsibility essential for our spiritual development as well as our physical survival. By being content with little and seeking only to fulfill our needs, each individual would be able to reorient his/her effort towards a strong community life and an ever-advancing civilization.

Mrs. Nayyer Kaviani	<p>The process of global society now is changing human affairs. A major challenge intrinsic in this transition is creating conditions of social and economic equity among the nations of this global community. For example; eradicating the problem of poverty from the world will require a deep moral commitment and a fundamental change of priorities. In addition the materialistic criteria that now guiding development thinking must give way to a new conceptual framework that openly acknowledges the spiritual, cultural, and social forces that define individual and community identity.</p>
CONCLUSION	<p>My interviewees highlighted the following attitude and behavioural change of man needed in order to reorient his individual and collective goals towards sustainable development:</p> <p>Empathy is the greatest attitude change needed; sharing and caring attitudes and approaches; not to judge people but bless them silently; focus on your internal development; selflessness; sense of belonging; compassion; concern; contentment; honesty; commitment. Getting away from anger and greed, fear, power, judgment and developing attitude of kindness, giving, serving, forgiving, love will certainly help individual and communities to achieve goals towards sustainable development. Recognition of the unity of humanity, that men and women are equal and that all nations in the world have equal rights and responsibilities towards sustainable development.</p> <p>Change in man's thought is needed through acknowledging the spiritual nature of man and orienting the aim of development to 'fulfilling the limitless potential in human consciousnesses'. 'This would require an economy that is fundamentally altruistic and cooperative in nature creates employment and reduces poverty. Sustainability must be seen as a fundamental responsibility essential for our spiritual development as well as our physical survival.'</p> <p>If we work towards OTHER'S need and not our own within our generation poverty will only be seen in museums and not in the streets. And finally there is need for an attitude that is embedded in the very definition of sustainable development: care for future generations!</p>

	<p>A major challenge that is inherent in the current transition towards a global society is ‘creating conditions of social and economic equity’ in the world community. For instance poverty eradication will require a new measure of moral commitment and a deep change of priorities. Moreover the materialistic considerations that are now guiding development thinking must be replaced by a new ‘conceptual framework’ where in the spiritual, cultural, and social forces that define individual and community identity are explicitly incorporated.</p>
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