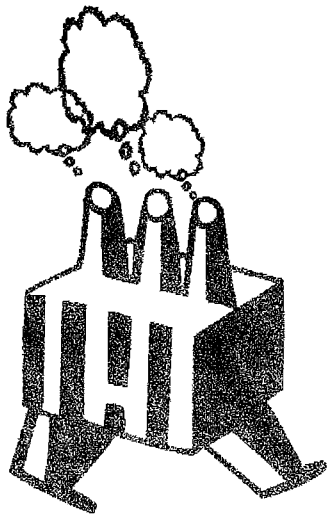

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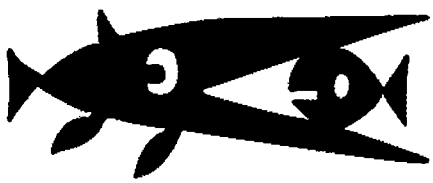

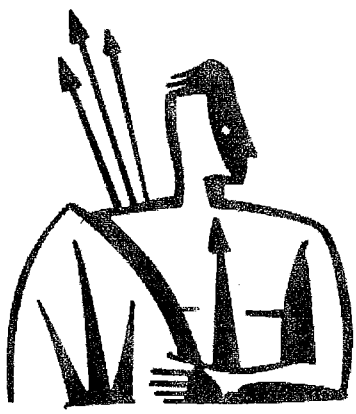

GLOBALIZATION AND THE ENVIRONMENT

by Robert L. Stivers

With an appendix on
Trade Aspects of Globalization
and the Environment

by Jaydee Hanson

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A study paper prepared at the request of the
Advisory Committee on Social Witness Policy (ACSWP)
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An Invitation to Study . . .

The last few years have seen a rapid change in the way we understand and live in our world. The process of "globalization" puts a label on that new way of understanding our life and our planet. Yet just what "globalization" is and means—whether it is full of opportunity or peril—remains to be discerned in both the short and long term. The Presbyterian Church (U.S.A.) acknowledges it has a responsibility to be part of that discernment process.

With the adoption in 1996 of *Hope for a Global Future: Toward Just and Sustainable Human Development* by the 208th General Assembly, the Presbyterian Church (U.S.A.)'s Advisory Committee on Social Witness Policy (ACSWP) was directed

> **to monitor the implementation and consequences of the recent international agreements and mechanisms for expanding world trade—such as NAFTA, GATT, WTO with special concern for the effects of trade on the poor, the natural environment, local communities, and the distribution of power among the actors in economic development. The ACSWP shall report periodically to the General Assembly and its relevant agencies on its findings and their implications for the further development of policy on international trade and the church's advocacy on trade issues in the public arena. *(Minutes,* 208th General Assembly (1996), p. 114, 542)**

The ACSWP, aware of the rapidly changing dynamics involved in world trade issues, discussed how to analyze critically the interrelating and interconnecting concerns of world trade issues and how to produce something helpful that would engage the church. It asked: how do complex and challenging global issues, such as world trade and economic globalization, enter the life of the congregation?

As a response to the General Assembly action, the committee set in motion a process whereby four timely papers would be developed approaching world trade issues in their current context of rapid globalization. The goal would be to engage the church in dialogue without a loss of core Christian values. The challenge would be to connect what is happening in the global economy to how it impacts the local economy and its lifestyle. These four papers—all affirming that economics is a matter of faith—would be made available to the church for study, reflection, and feedback to the ACSWP. The committee would then pull together its learning into a resolution for possible submission to a future General Assembly.

Gordon Douglass, former chair of the ACSWP, who had served on the task force that produced *Hope for a Global Future*, and a consulting economist and former vice-president for academic affairs and dean of Franklin and Marshall College, was invited to draft the first paper: *The Globalization of Economic Life: Challenge to the Church.* He did so in December of 1997 and it has served as a foundational document for the committee's extended reflection. He kindly updated it in November 1999 for this publication. Both versions have had broad distribution and have sparked engaging discussions. The paper serves to define economic globalization and to introduce the theological and ethical considerations for the three papers that would follow and, thus, is a key document to be read prior to the other papers. It examines the impact of economic growth and the challenges brought by the new political dynamic experienced in globalization.

The committee invited the International Labor Rights Fund to prepare the second paper: *The Employment Effects of Free Trade and Globalization.* Pharis Harvey, a United Methodist minister and, at the time, the executive director of the International Labor Rights Fund, oversaw the development of this paper in conjunction with a work team of the ACSWP. This paper looks at the connection between resources and labor and the need for the church to address the intentional exploitation of people for profit. Thus, it has a focus on the all-important impact of the international trade agreements on the people involved in producing the goods. It offers for consideration several challenging policy options.

Globalization and the Environment is the topic of the third paper by Robert L. Stivers, Professor of Religion at Pacific Lutheran University with a specialty in Christian environmental ethics. He is author or co-author of four and editor of three books, the latest with James Martin-Schramm: *Christian Environmental Ethics: A Case Method Approach* (Orbis Books, 2003). Over the years, Stivers has been a frequent contributor to Presbyterian statements on the environment. The focus of this paper is

environmental degradation and a very careful analysis of the attitudes toward nature---now in conflict with newly emerging attitudes more conducive to environmental integrity---assumed in economic and political decisions. Complementing and following Stivers' essay is the helpful Appendix on "Trade Aspects of Globalization and the Environment" developed by Jaydee Hanson, a consultant on public policy issues including trade, environment and biotechnology issues and a member of the National Council of Churches' Eco-Justice Working group. He has served in various positions for the United Methodist Church, including being their public policy director and their Environmental Justice Program Director. Prior to working for the United Methodist Church, he worked for the U.S. Commerce Department on trade and fisheries policy. The useful Appendix points to a number of Internet sites related to trade and environment that monitor the environmental impact of world trade and economic globalization.

The final of the four papers, *Globalization and Culture*, is by the recent chair of the Advisory Committee on Social Witness Policy: Ruy O. Costa. Costa is an immigrant from Brazil, and an elder in the Presbyterian Church (U.S.A.). He holds a Ph.D. in religious studies from Boston University and is the Executive Director of the Episcopal City Mission in Boston, MA and he and his family attend the Eliot Church in Lowell, MA. His paper examines the impact of world trade and globalization on culture. He addresses the cultural exchanges that accompany the globalization of markets, communication, media, migration of peoples and the rapid changes in global geo-politics. Costa questions whether the cultural exchanges are occasions for the celebration of progress or a time for concern over exported values always keeping his focus on the role the church can and does play in the world.

The ACSWP invites sessions and other groups within congregations, as well as presbytery and synod committees or groups, to explore the issues contained in this study document (and in the whole series) and to respond with any and all discernment of the Spirit so that the work group and committee will be informed as they prepare and propose a resolution on trade to the 217th General Assembly (2006).

A study document of the General Assembly seeks to stimulate study and discussion within the church on particular social issues. It is not to be construed as a social witness policy of the Presbyterian Church (U.S.A.). Therefore, nothing in this document can be used to direct the mission program of the church. This study document is distributed to inform and help prepare a resolution.

Reflections and feedback from the study of this document should be sent to the offices of the Advisory Committee on Social Witness Policy. We encourage prayerful study and reflection to continue to occur in congregations and presbytery groups. Feedback will be accepted through December 31, 2005, for use by the Advisory Committee on Social Witness Policy in its response to the Assembly. Send your comments and reflections to:

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The study document comes to you designed for personal or class use, in the hope that we may all become more aware of our call to be God's people in our daily lives and work. Information on ordering additional copies or others in the series can be found on the copyright page.

Peter A. Sulyok, Coordinator
Advisory Committee on Social Witness Policy

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Appendix

GLOBALIZATION AND THE ENVIRONMENT

Setting the Stage

Since the meeting of the World Trade Organization in Seattle in November 1999, demonstrators have frequently taken to the streets to resist economic globalization. At first glance the demonstrators seem, in the words of *New York Times* columnist and globalization supporter Thomas Friedman, "senseless." Who could object to globalization? Its advocates promise to deliver universal economic prosperity as the next inevitable step after the "defeat" of communism in the evolution of free market capitalism.

The demonstrators tell a different story, refusing to accept inevitability at least on the terms of those who currently lead globalization. They decry the many abuses of globalization, many of them ancient abuses in new garb: the loss of cultural diversity, the spirit numbing materialism, the environmental destruction, the secrecy of deliberations, the exploitation of labor, the bypassing of those on the margins of society, the increasing maldistribution of income and wealth, the corruption of governments, and the imbalance of political power.

Since September 11, 2001, the media spotlight has shifted to terrorism, and the demonstrations have subsided. Simultaneously, advocates of globalization have attempted to link their opponents to the terrorists in order to discredit them. They have been aided in making this linkage by Osama bin Laden himself, who has been outspoken in his criticism of globalization and its impacts on Islam. What is ignored in these efforts to link opponents to terrorists is how much globalization itself contributes to terrorism by contributing to the conditions in which terrorism flourishes.

Economic globalization is the term used to describe the dominant trends in the worldwide expansion of market capitalism. The trendsetters are the large transnational corporations (TNCs) that increasingly dominate world trade. In support are the governments of most developed countries whose function is to maintain the stability of the overall system and openness to market penetration by TNCs. Also in support are groups of workers, especially those in the hi-tech and export industries.

By any historical measure this expanding system has been enormously productive and has improved material well-being. In terms of injustice there have been far worse systems. To call attention to certain abuses is not to gainsay the successes of this system or to will some generalized overthrow and the substitution of some non-existent alternative economic organization. It also does not mean naiveté about changing the system either. What it means is resistance to the abuses with the goal of mitigating them. While TNCs dominate, there are important new forces already working to counter their power. The task for Christians interested in justice and environmental preservation is to resist the worst manifestations of globalization through the use of nonviolent forms of power.

The focus of this paper is environmental degradation, in particular the attitudes toward nature that are still assumed in economic and political decisions and hence in the process of globalization. These assumed attitudes are now in conflict with newly emerging attitudes more conducive to environmental integrity. These old and new attitudes are also foundational to four major perspectives that are at the heart of the environmental debate over globalization.

If economic globalization contributes to environmental degradation, it is certainly not the only contributor. Environmental degradation is a complex phenomenon with many causes. It is not a necessary consequence of globalization. Matters could be otherwise; but until the world's affluent learn to alter their desires to consume and to modify their attitudes toward nature, globalization will remain a cause of environmental degradation.

That humans are degrading the environment should be evident. Reduced habitat, the unprecedented extinction of

species, global warming, toxic residues in waterways, and chemical run-off from agricultural lands are only a few of the problems. The fact is that humans have been amazingly successful in manipulating and exploiting the earth's ecosystems for the production of material goods. But now this success is a problem. What remains to be seen is whether humans can renegotiate their fit into natural ecosystems before these systems force the issue. Little in the past prepares humans for the needed change.

Environmental degradation has multiple and interrelated causes, five of which stand out: 1) too many people, 2) some of whom are consuming too much, 3) using powerful technologies that frequently damage nature's ecosystems, 4) supported by economic and political systems and ideas that permit and even encourage degradation, and 5) informed by certain attitudes toward nature that operate at the level of assumption.

The last cause is the least recognized because it has operated at the level of taken for granted assumptions. The interrelated attitudes that give it form are a product of cultural history and have served humans tolerably well in past periods. Today they legitimate the degradation of nature and must change if globalization is to be compatible with nature. For some this means radical change and the adoption of polar opposite attitudes. For others a synthesis of old and new attitudes is needed to further human justice and environmental integrity. The five attitudes that currently dominate are: 1) anthropocentrism, 2) hierarchy, 3) dualism, 4) domination, and 5) atomism. Their polar opposite attitudes are: 1) biocentrism, 2) equality, 3) cooperation, 4) connection, and 5) holism.

The dominant attitudes are largely products of Western culture, although the process of globalization is spreading them to the rest of the world rapidly. Likewise, the polar opposite attitudes are largely Western in origin, but unlike the dominant attitudes resonate well with Buddhist, Taoist, Native American, and some themes in Islam. They are also linked to feminism, which is now a worldwide phenomenon.

Attitudes Toward Nature[i]

Anthropocentric Attitudes

Anthropocentrism means human centered and is more or less a summation of the entire constellation, since all five attitudes primarily serve human beings. That human beings, like all other species, are species-centric is no surprise. Individuals of all species concentrate on survival and reproduction and so unconsciously promote the well being of their own kind. They are normally interested in individuals of another species only as a resource, otherwise they are indifferent. In other words, one species has only use or utilitarian value for another, and with anthropocentrism other species are counted only as they serve human interests. That they also have intrinsic value, that is value in and of themselves, is one of the changes in attitudes under current consideration.

Anthropocentric attitudes are probably genetic in origin. Since the emergence of human culture, they have also become part of cultural evolution. The genetic and the cultural reinforce each other.

Jewish and Christian traditions have contributed to anthropocentrism. The doctrine of creation in both traditions places humans at the apex of the creative process. The Book of Genesis gives dominion to human beings. With the exception of the covenant after the flood in Genesis 9 where God enters into relationship with Noah and his descendants and also independently with nature, the great covenants of the Bible are between God and humans. Judaism was forged on the anvil of conflict with Canaanite nature religions. That the Hebrews made human history, not nature, the stage of God's activity is understandable in this context. Nature becomes the backdrop for the God-human drama. Human sin in both traditions is the central problem. In the aftermath of the Reformation individual salvation emerged as a central feature of Protestantism.

Strong anthropocentric attitudes were appropriate or at least did minimal harm to ecosystems when humans wielded little power. They are inappropriate in the present context when humans have the power to

exploit all ecosystems. In this new situation utilitarian attitudes lead to the devaluing of nature and consequently to exploitation. Ultimately, they undermine anthropocentrism itself, since humans are dependent of healthy ecosystems. Strong anthropocentric attitudes are also spiritually numbing because they tend to reduce human interaction with and appreciation of nature.

Biocentrism is a tempting option in this situation. Returning to nature and fitting in as an equal has a perennial appeal, for example, in romantic movements. That humans need to reduce their impact on nature and develop greater appreciation goes without saying. But to go to the opposite pole on a continuum of attitudes would not be appropriate, even if possible, for the simple reason that human beings count morally and their basic needs deserve satisfaction. Issues of human justice deserve equal consideration with environmental preservation. All species must use nature. The question for human beings today is how to use it in a way that preserves species and ecosystems and satisfies basic human material needs. Movement toward the biocentric pole is needed, how far is the pressing issue.

Hierarchical Attitudes

Hierarchical patterns of social organization and thought with a few males at the apex of the power pyramid characterize most societies at least since the beginning of the agricultural revolution about twelve thousand years ago. It is certainly characteristic of mainline Western religious traditions where God as father or monarch rules in righteous supremacy over a great chain of being with males above females, humans above all other species, sentient species above plants, and plants above single-celled organisms. Dirt and rocks have little worth.

One reason for hierarchy is clear. It serves those who are socially powerful as a system of order. Through inheritance, competitive struggle, and sometimes even the "consent" of the dominated, individuals and groups attain positions of power, surround themselves with the trappings of authority, claim superiority for themselves, and maintain their positions with physical and ideological forms of coercion. Elite groups can usually maintain themselves as long as they do not become too oppressive, which is a constant tendency, of course. Humans need order and a benevolent hierarchy often seems to satisfy this need.

Hierarchical forms take many shapes not all of which are oppressive. Intelligent and compassionate people should play leadership roles as a matter of responsibility. The exercise of political power requires decision-making and a division of labor. Today hierarchical attitudes toward nature are clothed in the garb of scientific management. This perspective urges the use of resources to promote human well-being but in a way that conserves these resources for the future. This is an attractive perspective. Humans do need to use resources and at their own peril to refrain from destroying basic life support systems. Science and technology are critical to this endeavor. Use implies some sort of management and good management is better then bad.

In the present context, however, scientific management is also an ideology that disguises and justifies hierarchical domination. At its worst this ideology sees nature in an anthropocentric way as a resource rightly exploited by a superior human species. Managers easily lose restraint and responsibility as superiority justifies the exploitation of nature and assuages guilt. The sense of superiority is also used to justify the culture/nature hierarchy. This sense is variously stated. Humans alone are created in the image of God. They are superior because they alone possess the capacity to reason. They are the highest rung on the evolutionary ladder.

More biocentric perspectives reject superiority outright and substitute notions of equality. The capacity to experience pleasure and pain or sentience is substituted for reason as the decisive capacity. All sentient creatures are equal in basic worth. Alternatively, animals are invested with rights appropriate to their capacities, rights that humans are to respect.

From a Christian ecological perspective, claims to superiority or the tendency to rank levels of being hierarchically miss the point. When pressed on who would be first among the disciples, Jesus made clear that the last shall be first and the first last. This disdain for ranking makes way for responsibility and service as the heart of any adequate Christian ecological ethics. Essentially what is needed is an attitude of respect and care for both humans and nature, an attitude that affirms ecologically sensitive scientific knowledge and management techniques as well as the preservation of species and ecosystems.

Dualistic Attitudes

Dualism is the tendency to divide reality into polar opposites, one pole superior the other inferior (hierarchy). The great dualisms of the Western tradition are familiar: God and world, heaven and earth, spirit-soul-mind and nature-body-matter, men and women, good and evil, winners and losers, and culture and nature.[ii]

Dualistic thinking can be appropriate. It is the bedrock of some very creative efforts in philosophy, for example, Plato. Dualisms simplify what is often a very complex reality. In times of personal and social crisis the image of a perfect realm apart secures meaning and purpose. Over against the fear of death and the vicissitudes of life the same image offers hope. Finally, this way of thinking gives light to important distinctions and differences. Males and females are not the same. Extending human ethics to nature yields mixed results, for example, in the use of rights language.

The dualistic frame of mind is also deeply troubling, especially when polar opposites are disconnected, value judgments place one pole above the other, and social custom and attitudes toward nature are formed on these judgments. The oppression of people and the degradation of nature are almost inevitable under these circumstances.

The spirit/matter dualism that informs both Western thought in general and Christianity in particular is the dualism most relevant to environmental concerns. In this dualism spirit is superior to matter as culture is to nature and is identified with males. Women and nature are further identified with matter. What emerges from the hierarchical dualism is not only the devaluing of women and nature and their consequent oppression, but an escapist mentality. The self needs liberation from the material world for life in an ideal spiritual realm in heaven, an attitude that is hardly conducive to good stewardship on earth.

Dualism also brings disconnection. This humans have done with a vengeance, sealing themselves off in air-conditioned chambers. The shopping mall becomes the place for hiking. The elaborate coffin becomes the way to avoid bodily disintegration. Nature is viewed as real estate and the spirit goes out of the land. According to Carolyn Merchant:

> [The] nature/culture dualism is a key factor in Western civilization's advance at the expense of nature. As the unifying bonds of the older hierarchical cosmos were severed, European culture increasingly set itself above and apart from all that was symbolized by nature. Similarly, in America the nature/culture dichotomy was basic to the tension between civilization and the frontier in westward expansion and helped to justify the continuing exploitation of nature's resources. Much of American literature is founded on the underlying assumption of the superiority of culture to nature. If nature and women, Indians and blacks are to be liberated from the strictures of this ideology, a radical critique of the very categories 'nature' and 'culture', as organizing concepts in all disciplines, must be undertaken.[iii]

An end to the oppression of women and other groups thought to be different and inferior, to the degradation of nature, and to the disconnection of humans from nature is long overdue. Reconnection to nature does not mean a return to primitive living, although some may well seek to simplify their lives by living close to nature. It means being open to spirit in nature, an intention to care for nature, practices that end degradation of species and ecosystems, and a revaluing of matter. For Christians, the Hebrew idea of covenant that points to the importance of relationships is

one key. In Genesis 9, to repeat an earlier reference, God is portrayed as making a covenant with both humans and other species. The sacramental tradition in Christianity is another key. However, conceived, the spiritual and the material interpenetrate each other in this tradition. This also holds true for the doctrine of the incarnation where God becomes flesh thereby also ennobling the material world.

Dominating Attitudes

Humans have manipulated nature ever since the first tool user. These gains for human well-being have been substantial, especially in the last few centuries. Disease control, better nutrition, and greater mobility are obvious examples. The gains legitimated the manipulation as long as the so-called side effects were ignored. Today the side effects can no longer be ignored. They have become main effects. The more neutral words manipulation and control are giving way to stronger words like domination and, even stronger, exploitation to emphasize what was previously ignored.

Anthropocentrism, hierarchy, and dualism merge to contribute to domination, which also has a life of its own as an attitude. From anthropocentrism comes a disregard for nature. It is a backdrop, some thing to be used. From hierarchy come gradations of superior and inferior, and from dualism the separation of humans from nature. The domination and exploitation of nature follows easily from each of these attitudes and from their combined effect.

The desire to dominate is probably rooted in anxieties about death and scarce resources. Judaism and Christianity have added culture to this anxiety offering a particular interpretation to Genesis 1:26-28 and other texts that speak of dominion. The correct interpretation of dominion notwithstanding, dominion has been widely interpreted as domination. Since the Industrial Revolution this interpretation has been quite common. Even the notion of stewardship has been interpreted as domination. In the United States attitudes emerged that viewed nature as uncivilized, alien, and an enemy to be conquered. The wild, uncivilized west was unfavorably compared to the more urban and civilized east. The frontier needed to be pushed back, Native Americans civilized, and the forest turned into a garden.

Such attitudes have had devastating consequences for Native Americans. Until recently the power of human technologies was insufficient for equally devastating consequences for nature. This is no longer the case as climate is altered, animal habitat lost, species extinguished, ozone depleted, and streams polluted. Ultimately, this attitude encourages a false sense of security that technology and scientific management will fix all problems.

Much more nature friendly attitudes have recently emerged to counter domination. Some Christians have gone back to stewardship understood not as domination but as caring for and cooperating with nature. Others appeal to Genesis 2:15 that talks about "tilling and keeping," to the sabbatical for the land (Exodus 25), and to the ministry of Jesus as care and compassion.

Darwinian-based ideas of survival of the fittest, competition, and "nature red in tooth and claw" are yielding to new biological observations of cooperation in nature. The idea of humans as alien exploiters is yielding to one of participation and cooperation in ecosystems.

Atomism and Individualism

Holistic and communal ways of thinking have traditionally characterized human societies. The modern emphasis on the individual and the division of knowledge into parts is relatively recent. In the West it is a product among other things of the scientific revolution, the emergence of a large commercial class, and the religious preoccupation with individual salvation that grew out of the Reformation.

Great advances in knowledge were made when scientists became specialists in ever-smaller areas of observation. Too control a machine-like nature, scientists learned to investigate its parts and in so doing to divide and subdivide the totality of nature into

specialized areas of study. They probed deeply and systematically. They simplified as much as possible into mathematical laws and principles. They tested and verified by experimenting.

Soon this atomistic, quantifiable, and empirical way of thinking came to dominate most fields of study in the academy, and the academy organized itself on the basis of distinct fields. Holistic and integrated modes of thinking receded. In field of economics, arguably the field with the most social influence today, the focus shifted to individual consumers in competition and invested with legal and property rights. Huge gains in production and real progress in limiting the arbitrary powers of the state followed. A new middle class swelled in numbers and challenged the organic and communal ways of Feudalism. The new emphasis on individual salvation turned consciousness inward to the self and outward to heaven and away from the earth. New secular modes of thought pushed the church from center to periphery.

The problem for society and the environment stems from their holistic natures. Both require integration if they are to function well. Broken up like Humpty Dumpty they are difficult to piece together again, especially when individuals view themselves in competition on isolated paths through a hostile environment. To solve major environmental problems specialists need to integrate their specialties. To pursue the common good individuals expressing a plurality of views must come to agreement. To reintegrate fragmented ecosystems, such as watersheds, planners must pull thousands of property owners together. For these tasks more holistic, integrated, and communal attitudes are required.

In the current situation there is no moving on, no place for the individual to escape to since humans have occupied and exhausted most natural environments. The frontiers that only a century ago beckoned individuals are all gone. Individualism is a limiting way of life when the individual is divorced from social life.

In moving to more holistic, integrated, and communal attitudes, the methods of science will remain critical, however. A smothering sort of communalism is no replacement for individualism. Societies need to protect the hard won rights of individuals. The vision is rather one of synthesis and reintegration, of individuals deeply imbued with social consciousness and toleration, and of ecosystems with humans as integrated parts.

Conclusion

Although these five attitudes toward nature are not the only attitudes contributing to environmental degradation, they are the most important and demonstrate that part of the problem is the way humans think about nature. While Western in origin and not representative of traditional cultures, they are increasingly dominant in all cultures as globalization spreads. To repeat, these attitudes served humans tolerably well in times past. Current environmental difficulties are a result of what humans have done well. This realization presents a fundamental dilemma. How are humans to preserve what contributes to their well being while preserving the natural environment?

To achieve both of these ends one way to think about attitudes toward nature is in terms of a continuum. Instead of polar opposite attitudes in "either/or" opposition, perhaps options in between are worth preserving. Before turning to this continuum approach and four perspectives that emerge from it, an "attitude check is appropriate." What follows is a brief case study from the experience of the author that helps to locate the reader's own attitudes toward nature.

Attitude Check: A Case Study

Four years in the U.S. Navy had turned my heart to sea and sky while my head had not recognized the new direction. I was connected to nature, but my attitudes held me apart, that is, until the day shortly after discharge many years ago when I entered a new world.

The occasion was a routine appointment with a professor shortly after I had made the transition from Navy to seminary and an

encounter with a remarkable office administrator named Barbara. I arrived for the appointment ahead of time. Barbara welcomed me as I entered the office suite, informed me the professor was with another student, and offered me a seat. With nothing to do, my eyes wandered around the room finally resting on a row of potted plants taking in the morning sun on a long wooden sill beside an open window.

My heart spoke to me first, admiring the lush growth. My mind followed, tentatively comparing this growth to the instant withering that accompanied my meager efforts to cultivate potted plants three blocks to the west in far less polluted surroundings. Barbara's sill, you see, paralleled New York's Broadway. The pre-emission control trucks, buses, and cars pulling up the long hill out of Harlem spewed forth a noxious mixture of gases that could hardly have furthered lush growth, increased carbon dioxide notwithstanding.

As my heart admired, my mind took over, not only in envious comparison, but also with questions about cause and effect. After pondering these things in my head, I asked Barbara: "Why do your plants do so well and mine so poorly?"

Easy," she replied. "My plants have souls and I talk to them every day." A long pause followed. I was speechless. Finally, well-established ways of thinking took over. "No way! Plants don't have souls, only humans do. Talking to them is silly."

A disputation followed, she steadfastly maintaining that plants have souls, I equally dogged in the contrary. The professor joined my side, another student hers.

I don't remember much else except leaving the office. A step outside I returned mustering my best naval command voice to assert in definitive fashion: "Plants don't have souls." Barbara just sat there with this beatific smile on her face, a smile that to this day unsettles me.

Comment

So what are we to make of this anecdote from personal history? To start off, let us avoid speculating too much about what a soul is. This is an important theological issue that concerns a lot of Christians, but not immediately germane to a check of attitudes toward nature. What I meant by soul, as I engaged Barbara, was the popular notion of an immaterial essence that goes to heaven or hell after a person dies. My students usually assume this definition in one form or another whether or not they believe in it or are Christians. They also react to the case and the word soul dualistically, as in soul/body or spirit/flesh, those classic Greek dualisms that I learned in Sunday school. Barbara, of course, had a very different understanding. I take it that she meant a personal quality or spirit in plants to which she could relate.

Packed into the simple dualism of soul and body are all the attitudes we have been discussing. Let us start with the basic dualism itself. In it soul and body and what amounts to the same thing, culture and nature, are conceived as separated and in the minds of some students even opposed, as, for example, "being in the spirit" or "being of the world." Things that are separated and opposed easily become alienated. We lose our sense of oneness with nature and even our own bodies. What should be connected is now divided in two parts. The ubiquitous slash (/) becomes a wall. In contrast Barbara had a very close relationship with her plants.

Hierarchy is also embedded in this dualism. Most dualisms in Western thought are loaded in this regard with one side clearly superior to the other in the popular imagination. Heaven is superior to earth, spirit to matter, and civilization to uncivilized and untamed nature. Superiority is both technical and moral, the former giving us the superior tools, the latter the right to use these tools on nature as we see fit. All sorts of nature degrading practices are sanctioned in the name of superior human welfare. In contrast Barbara raised her plants to a higher plain of regard.

Developmentalist	Conservationist	Preservationist	Critical Eco-Justice
anthropocentric ←----------			----------→ biocentric
hierarchical ←----------			----------→ egalitarian
dominating ←----------			----------→ cooperating
dualistic ←----------			----------→ connected
atomistic ←----------			----------→ holistic

The anthropocentrism of my perspective is perhaps the most obvious. "Only humans have souls," I stoutly maintained. The arrogance of this claim should not be missed. Human qualities are made the measure of all else and humans then become the only species allowed to measure. If I were to make similar claims for myself, I would be laughed out of the room. Unfortunately, our species-centered arrogance causes us to overlook the real damage we are causing. In contrast Barbara centered on her plants or at least on her relationship to her plants.

Domination is not quite so obvious in the anecdote. Domination is the product of dualism, hierarchy, and anthropocentrism. It comes "natural" when these attitudes combine. In the anecdote my dismissal of Barbara's perspective and my stubborn insistence on my own way as I departed give a hint of the dominating attitude that issues from this combination. In contrast Barbara took a caring and nurturing attitude toward her plants.

Finally, the popular notion of soul is highly individualistic. On the one hand this is fine. Individuals are important. On the other hand preoccupation with one's soul and its future residence in heaven can and often does deny community and nature their rightful places. After all, why worry about the fate of the earth when all that counts is the salvation of my individual soul. In contrast Barbara not only recognized the soul of the plant but also considered its welfare to be important.

This analysis could go much deeper, but this is enough to convey the sense that dominant attitudes toward nature are part of the problem and that new attitudes are appropriate. I am grateful for my encounter with Barbara. Her knowing smile stuck with me, and many of her attitudes eventually took hold.

So what do you think?

Four Perspectives

Another way of viewing attitudes toward nature is to see them on a continuum.

The continuum way of viewing yields further fruit. Environmental debates are informed by quite different perspectives. Ships pass in the night when those in conflict are not aware of the basic assumptions that shape their perspectives and those of others. Four perspectives stand out in environmental conflicts. While distinct, these perspectives overlap, and individuals sometimes find themselves integrating aspects of all the perspectives. These perspectives are not stereotypes but tendencies.

The attitudes toward nature and society in the preceding section are central to these perspectives. The perspectives also include competing economic and political philosophies, positive and negative evaluations of the modern technological process, and different attitudes toward materialism and spirituality.

These four perspectives are: 1) developmentalist, 2) conservationist, 3) preservationist, and 4) critical eco-justice.[iv] The first three perspectives are relatively coherent and developed as modern perspectives over the last century and a half. The fourth is recent, very much in process, and finds advocates in a multiplicity of movements.

The first task is to locate these groups on the continuum of attitudes toward nature. Developmentalists generally line up on the left side of the continuum, critical eco-justice on the right, with conservationists and preservationists in the middle. To set this continuum in the context of U.S. politics and economics, those on the left of the continuum tend to be more conservative, those on the right more progressive.

Developmentalists

Developmentalists came first and their attitudes toward nature and society set the terms of the debate. They are called developmentalists because the essence of their perspective is the development of nature's resources for human well being. In the American experience, especially in the nineteenth century, this perspective is sometimes referred to as exploitationist to highlight its characteristic attitude toward resource extraction: exploitation with little regard for environmental consequences. Today, this extreme form of the perspective is rare, although exploitation for quick profit persists.[v]

In more moderate form developmentalists seek the improvement of human well being through the creation of durable goods and capital, not exploitation for self-serving profit. In terms of their own criteria, developmentalists have been tremendously successful, increasing the production of goods and services and in so doing transforming the shape of society and the face of nature. Managers and workers in TNCs are the main carriers of this perspective.

As for the environmental destruction that has accompanied economic growth and resource extraction, developmentalists either claim it is overstated, describing it as an externality or side-effect, or are optimistic about technological remedies. They are optimistic about the abundance of resources, the efficacy of technology, the efficiency of markets, and the good will of entrepreneurs responding to competitive pressures. In their view, when markets are given to the free play of supply and demand, they will signal what is in scarce supply or threatened. Entrepreneurs and corporations will respond to these signals out of self-interest, devise and put into service new and improved technologies as need be to tap the abundant supply of resources, and thus remove or allieviate supply problems and externalities. In this way societies are kept on an upward trajectory of economic growth and increased well being.

Those problems for which there are no market solutions, for example, the enforcement of contracts, will require government intervention, but such intervention should be kept to a minimum and employ market mechanisms wherever possible. The resource extractor should have the maximum room to maneuver.

In this perspective the uneven distribution of costs and benefits that result from the free play of market forces is either temporary or the price society pays for "the rising tide that raises all boats." It is temporary, especially in poorer countries, as a step on the ladder to affluence. A short period of inequality and environmental degradation is a prelude to the affluence that will follow when the full potential of economic expansion is realized. In the long run the free play of market forces is the best way to improve human well being because it harnesses individual self-interest for the social good.

Developmentalists are unabashedly anthropocentric. Jobs and human material well being are the first priority. Humans are superior to other species and have the right to dominate nature for the own well being. Nature is distinct from culture with little or no intrinsic value, only utilitarian value for human beings. This value is measurable in terms of dollars and compared to other uses of resources similarly valued. Land and resources are factors of production and are considered as costs in the same way as labor and capital. Property rights are essential to protect the individual against encroachment from other individuals and government.

Increasingly this perspective is under critical scrutiny. Critics are skeptical about the claims made for the market system and modern technology. Side effects are seen as main effects, externalities as intrinsic to the system. Critics reject the reduction of nature to a factor of production and its quantification solely in dollar terms. They find unsatisfying the hierarchical, dominating, dualistic, atomistic, and anthropocentric attitudes at the heart of the developmentalist perspective.

Conservationists

Conservationists get their name from the movement in the late nineteenth and early twentieth centuries led in the U.S. by Gifford

Pinchot to conserve resources for human use. Conservationists share with developmentalists anthropocentric ideas and values. Nature is there for human use, only this use must be wise use governed by the best science-based management practices. Conservationists emphasize scientific management and control, confident that the judicious use of technology will allow increases in the use of resources without degrading the capacity of ecosystems to continue producing.

Like the developmentalists, conservationists seek to control nature, but unlike the developmentalists to control it rationally, efficiently, and with care. Rational control presents problems, of course. Scientific understanding may be poor or in dispute yet used as if it were objective. Ideology and political give and take can cloud rationality. The lure of higher income can bias objectivity.

Conservationists have less faith than developmentalists in market mechanisms and promote governmental interference in markets to ensure environmental quality. Indeed, conservationists came to prominence in opposition to "cut and run" forest practices and the abuses of corporate power in the late nineteenth century. Governmental intervention was necessary then, according to the conservationists, to avoid the degrading side effects of unregulated resource extraction and markets. The formation of the U.S. Forest Service and the subsequent assignment of vast tracts of forests in the U.S. to it for management was due to their efforts. Their emphasis on governmental intervention and management also contributed to the acceptance of government as a countervailing power to big business that culminated in the New Deal.

Conservationists are utilitarians. They believe that nature is to be used in accordance with the utilitarian principle. As articulated by Gifford Pinchot, for example, the Forest Service is to produce "the greatest good for the greatest number (of humans) over the longest period of time." Indeed, the Forest Service is one of the places where this perspective is strongest.

Conservationists share the assumption of abundance with the developmentalists but do not consider abundance automatic just because market principles are followed. Abundance must be managed. Jobs and economic growth are inportant to conservationists, but not at the expense of healthy ecosystems. Growth must be governed by the principle of sustainability which is best calculated by scientifically trained managers.

In their stress on the good of the human community and in their regard for the future of healthy ecosystems, conservationists are less anthropocentric, dualistic, and atomistic than developmentalists and take a longer term outlook. Healthy ecosystems and human communities should be managed for the long term sustenance of humans, and to some minimum degree humans have to cooperate with nature in the development of resources. So while anthropocentric, conservationists exhibit some regard for the biosphere and do not separate themselves as thoroughly as developmentalists from it.

Nevertheless, hierachy, dualism, and domination lurk in notions such as scientific management. The scientific mind is seen as superior to the matter of nature's processes and assigned the task of controlling it. Technology is the means of control. Nature is a resource with utilitarian, not necessarily intrinsic value. The developmentalist perspective is sometimes disguised in conservationist garb, and claims for scientific management and sustainability are made to cover degrading environmental practices.

Preservationists

With preservationists comes marked difference, although at the margin with conservationists there is similarity. The essence of the preservationist perspective is the protection of ecosystems, species, and individuals of a species from degrading human practices. Preservationists thus share with many conservationists a passion for protecting the environment and sometimes even use the anthropocentric and utilitarian appeals of the conservationists to achieve their ends. Most preservationists also accept the need to give over part of nature to human

resource extraction, that part being guided by best resource management practices.

Indeed, the preservationist perspective in the U.S. emerged out of the conservationist movement, and early on in this century preservationists were allies of conservationists in opposition to exploitation. The event that gave birth to the preservationist movement is generally recognized to be the fight over Hetch Hetchy Dam in Yosemite National Park, a fight that ended in 1913 with a decision by Congress in favor of the dam. This battle pitted Gifford Pinchot against John Muir who pressed for the preservation of Hetch Hetchy Valley in its pristine state. While supportive of the conservationists' introduction of scientific management in the extraction of natural resources, Muir argued with religious fervor for set-asides, such as national parks. These areas should be preserved undisturbed and never appropriated for human exploitation. They are valuable in and of themselves and deserve protection. Material abundance and utilitarian arguments do not trump the intrinsic value of these places.

John Muir was also one of the founders of the Sierra Club which is today among the nation's most important environmental groups. Intially a wilderness venture society, today the Sierra Club is a bastion of the preservationist perspective and a group with considerable political power.

To those on the conservationist side of the continuum, preservationists push too hard for set-asides, for taking land and resources out of the economic cycle where they serve the production of weath. To those with critical eco-justice perspectives, preservationists are too timid and too supportive of the economic and political status quo, however near they may be in terms of basic perspective.

With the preservationists there is a decided shift to the right side of the continuum in terms of attitudes toward nature. Preservationists are biocentric, at least in terms of species and ecosystems. In preserves, intact and untouched ecosystems should be the norm. All species should be protected from extinction; and while humans may enjoy the preserves and admire other species, that is, consider them anthropocentrically, ecosystems, species, and individuals of a species have intrinsic value. Ecosystems come first because they are the foundation of everything else. They should be left intact to continue their biotic processes.

Some preservationists would carry this even further as a principle for relationships to all ecosystems. Biocentrism means that the needs of evolving ecosystems and species come before all but the most basic of human needs. Other preservationists would hold human needs in some sort of balance with the preservation of ecosystems and species.

As this indicates, preservationists are far less hierarchical. Humans, unique in some respects and not in others, are one species among many with no greater intrinsic value. The emergence of intelligence is an amazing and perhaps unique product of evolutionary history, but it does not make its carriers privileged or superior in a moral sense. Ethically, its main importance is to convey a sense of responsibility.

With the preservationists dualism and domination recede. Humans are part of nature and completely dependent on ecosystems. Domination yields to cooperation, dualism to connectedness and integration, not only for reasons of survival, but also for spiritual well being.

Among preservationists the spiritual motif is quite strong. Muir was a pantheist. Many preservationists claim to encounter God in nature and see their relationship to and participation in nature in spiritual terms. This is a far cry from the scientific and managerial approach of conservationists and the economic approach of the developmentalists.

In their stress on ecosystems, species, and humans in community, preservationists are more holistic and communitarian, less individualistic and atomistic. Preservationists are strong supporters of so-called landscape, watershed, and ecosystem management approaches that have been prominent in recent environmental discussions. By management, of course, they mean something quite different from the economic

management of the developmentalists and the scientific management of the conservationists. While not rejecting these forms of management, they want to expand them by looking at all elements in an ecosystem and the complex interactions that take place there. Management in this view may also mean not managing, that is, letting be. In keeping also with this emphasis on whole systems and species, preservationists play down the importance of individuals, thereby creating space for conflict with those who focus on animal rights.

Preservationists are critical of the current preoccupation with economic growth, especially forms that cause environmental degradation. Affluence is not a priority. They place little trust in markets, convinced that the market system left to itself is incapable of accounting for non-economic, non-quantifiable goods. Perservationist frequently turn to government to regulate markets and to protect ecosystems, although with less confidence than the conservationists.

Finally, preservationists do not hold modern technology in the same high esteem as developmentalists and conservationists. While not Luddites, they view the introduction of new technology and new management schemes with suspicion because of the historical role technology has played in environmental degradation.

Critical Eco-Justice

The fourth perspective on this continuum is more difficult to pin down. It is actually a group or cluster of perspectives that share in common a strong criticism of dominant social arrangements and values. In environmental conflicts this cluster has been influential in shaping ideas and values but marginal in terms of social policy, highly publicized interventions by various direct action groups notwithstanding. Carolyn Merchant's delineation of the various groups in this cluster is useful.[vi]

1) Deep Ecologists call for a new ecological paradigm to replace the dominant mechanistic paradigm. Opposed to reformist efforts of conservationists and preservationists, which are called "shallow ecology," deep ecologists reverse the attitudes toward nature of the developmentalists. The crisis is so deep that only a radical transformation in thinking and being will be sufficient.

2) Spiritual Ecologists focus on a transformation of consciousness, especially religious consciousness. Some raise up older forms of nature spirituality, such as "goddess" and Native American forms of worship, others eastern religions, and still others neglected currents in Christianity. A movement called "creation spirituality" associated with Matthew Fox and others finds its home here.

3) Social Ecologists stress the shortcomings of the market system and the political and economic thought of developmentalists. They also work hard to keep justice and ecology, workers and critters, together. They envision a world where basic human needs are met through an economic restructuring that is environmentally sustainable.

4) Ecofeminists are concerned about environmental degradation that affects bodily integrity and about women's roles in social institutions. Ecofeminists also insist that the views of developmentalists and assaults on nature and women are the result of adrocentric (male centered) not anthropocentric thinking. Women and nature are both victims of the same domination that stems from patriarchal ideas and institutions. Women's ways of knowing, which are closely aligned with the attitudes on the right side of the continuum, offer alternatives that will liberate both oppressed women and degraded ecosystems.

5) Green Politicians advocate direct action or grassroots confrontation in contrast to mainline environmentalists who pursue a refomist agenda through the legislative process. Groups like Earth First and Greenpeace find the reformist agenda too timid and have used confrontational forms of involvement instead. While not so much a perspective, those in green political movements accept and are motivated by the attitudes toward nature on the right side of the continuum.

Diverse as they are, the movements and perspectives in this cluster share a criticism of of current directions and attitudes. Standing as they do at the opposite end of the continuum from developmentalists, these critical perspectives exhibit little of the developmentalists' faith in the market system. Whereas developmentalists and conservationists rely on economic and scientific arguments and appeal to balancing conflicting claims, those of the critical persuasion tend to argue from ethical foundations, stressing individual and community amenity rights as opposed to property rights. Among spiritual ecologists and those of a religious bent, appeals to theology and a human spiritual connection to nature are frequent. Balancing opposing perspectives and claims is not a high priority. The term eco-justice also signifies a concern for both people and nature, although the stress on nature tends to be stronger in all but the social ecologists and ecofeminists.

As for the attitudes toward nature, those in this cluster locate themselves on the right hand side of the continuum. They are decidedly biocentric because they see humans not as separate from but deeply embedded in and dependent on ecosystems. They assume the intrinsic value of individuals of a species, species themselves, and ecosystems. The prefer to keep the use of nature to a minimum.

Instead of domination they advocate cooperation with nature. They raise up such alternatives as appropriate technology, soft energy paths, integrated pest management, and renewable energy sources. These emphases are not anti-technological, as developmentalists claim, but pro-alternative technology. This theme of cooperation is accompanied by notions of integration and connectedness. The classic dualisms of western thought are rejected out of hand.

Their emphasis on community, species, and ecosystems stands in contrast to the atomism and individualism at the other end of the continuum. From the science of ecology, those in the cluster borrow holistic categories. They see the individual person as part of both human communities and the larger biosphere and argue for both justice and sustainability. They talk little about economic growth as a policy goal. Sufficiency and frugality become guides for personal consumption.

Opponents lump those in this cluster with preservationists and accuse both of elitism. While it is true that many environmentalists come from more affluent sectors of society and some have been insensitive to workers, this criticism is often ideologically driven and misses the elitism of those who make the criticism. It also overlooks the fact that humans do in fact depend on healthy ecosystems whether or not environmentalists are elitist.

The Ethic of Ecological Justice

If human beings are to renegotiate their fit into natural ecosystems before these systems force the issue, a new ethic is needed. Christians cannot be silent in this renegotiation. For over twenty years what is here called the ethic of ecological justice has been emerging in ecumenical circles. It offers a Christian perspective to guide those who seek changes in the structures of globalization and the basic assumptions that will ground such changes in biblical theology.

The ethic of ecological justice is a biblical, theological, and tradition based ethic that emphasizes four norms: sustainability, sufficiency, participation, and solidarity. This ethic addresses human caused problems that threaten both human and natural communities and considers both human and natural communities to be ethically important. The word *ecological* raises up other species and their habitats, the word *justice* points to the distinctly human realm and human relationships to the natural order.

Justice

The norm of justice used in the title of this ethical perspective is an inclusive concept. Its full meaning is given greater specificity by the four norms of sustainability, sufficiency, participation, and solidarity. Justice is, however, a norm in its own right with a distinct history in Christian ethics and Western philosophy. In Christian traditions justice is rooted in the very being of God. It is an essential part of God's community of love

and calls human beings to make fairness the touchstone of social relations and relations to other species and ecosystems. Justice is not the love of Christ (*agape*). Justice involves a calculation of interests and has a more impersonal quality than love. Nevertheless, justice divorced from love easily deteriorates into a mere calculation of interests and finally into a cynical balancing of interest against interest. Without love inspiring justice, societies lack the push and pull of care and compassion to move them to higher levels of fairness. Love forces recognition of the needs of others. Love judges abuses of justice. Love lends passion to justice. Justice, in short, is love worked out in arenas where the special needs of each individual are impossible to know.

The biblical basis for justice with its special sensitivity for the poor starts with God's liberation of the poor and oppressed Hebrew slaves in Egypt and the establishment of a covenant, one of whose cardinal features is righteousness (Exodus 22:21-24). The biblical basis continues in the prophetic reinterpretation of the covenant (Micah 6:8; Amos 2:6, 8:4-8, 5:11; Isaiah 10:1-2; Jeremiah 22:13-17).

In the Christian scriptures the emphasis on justice is muted in comparison to the prophets, but the concern for the poor may be even stronger. Jesus himself was a poor man from a poor part of Israel. His mission was among the poor and directed to them (Luke 4:16-20). He blessed the poor and spoke God's judgment on the rich (Luke 6:20-26; Matthew 5:1-14).

The early church carried this tradition beyond the time of Jesus. Paul's concern is frequently the weak members of the community. This is his concern as he addresses a question that now seems quaint, eating meat sacrificed to idols (I Corinthians 8). He affirms the new freedom in faith that is one important foundation for political freedom. Freedom is not, however, license to ignore or prosecute the weak in the pursuit of one's own consumption.

Paul is even more emphatic on equality, which with freedom is the backbone of the modern concept of justice. His statement on the ideals of freedom and equality are among the strongest in the entire biblical witness (Galatians 3:28). In the Christian community in Jerusalem (Acts 1-5), equality was apparently put into practice and also involved sharing. In this practice early Christians set themselves apart from the prevailing Roman culture.

For the Greeks justice meant "treating equals equally and unequals unequally." This simple statement of the norm of justice hides the complexities of determining exactly who is equal and who is not and the grounds for justifying inequality. It leads in modern interpretations of justice, however, to freedom and equality as measures of justice. It also leads to the concept of equity, which is justice in actual situations where a degree of departure from freedom and equality are permitted in the name of achieving other social goods. So, for example, most societies give mentally and physically impaired individuals extra resources and justify it the name of greater fairness. This is a departure from equal treatment, but not from equitable treatment. The problem, of course, is that self-interested individuals and groups will always ask for departures from freedom and equality and use spurious justifications. This is one reason justice needs love as its foundation and careful scrutiny of claims for justice in practice.

In summary, justice in Christian thought is the social and ecological expression of love and means a special concern for the poor, a rough calculation of freedom and equality, and a passion for establishing equitable human and biotic relationships. The ethical aims of justice in the absence of other consideration should be to relieve the worst conditions of poverty, powerlessness, exploitation, and environmental degradation and provide for an equitable distribution of burdens and costs.

The Bill of Rights in the U.S. Constitution and more generally the various declarations of human rights that have appeared from time to time over the past two hundred years are ways to spell out justice and equity in greater detail and to protect individuals and minority groups against the arbitrary power of the state. Rights are not God-given or inherent in

the natural order of things. They are tentative social expressions of justice and a historical testimony to the concern for balancing the well being of both the community and individuals. They are hard won and express cultural lessons developed over a long period that should be respected.

In other words, rights are not sacrosanct or carved in stone. What has been constructed can be reconstructed as conditions change, albeit usually with some peril. More important, individual rights are limited by responsibilities. The community may with due process and convincing arguments legitimately restrict certain rights in the pursuit of the common good. Rights sometimes conflict and limit each other.

In a situation of limited water resources where available supplies cannot meet the demands of all users, the state also has the responsibility to allocate what it ultimately owns in an equitable fashion to serve community and biotic goods. In some places in some years this may mean withholding the water implied in water rights. The withholding of water should always be a reluctant decision based on calculations of equity, the best scientific knowledge, and applicable laws. It should never be a matter of political expediency, even though there are numerous examples where bias and political pressure have been determining factors.

Communities should never ignore the hardships that result from difficult decisions about the allocation of limited water. Justice as well as Presbyterian policy calls for an equitable distribution of costs and pays special attention to pain and suffering. Communities should support those who lose the most, both human and other species. The exact nature of this support, however, should be determined locally in dialogues between those in positions of responsibility and those affected, or, in the case of other species, those who defend their interests.

Claims of takings in situations where water allocations are withheld and recourse to the courts is necessary to make good on those claims are appropriate only when all or substantially all economic value is lost due to enforcement of laws and regulations. This is as much a pragmatic and legal judgment as it is ethical. The consequences of weakening or eliminating legitimate laws and regulations that promote important community and biotic goods are too severe. Moreover, claims of takings raise economic value out of proportion to other values and the individual out of proportion to the community. Finally, litigation that pits person against person or group against group is no substitute for cooperation. Claims of takings and resort to the courts are poor instruments for helping those in need.

Sustainability

Sustainability may be defined as the long-range supply of sufficient resources to meet basic human needs and the preservation of intact natural communities. It expresses a concern for future generations and the planet as a whole, and emphasizes that an acceptable quality of life for present generations must not jeopardize the prospects for future generations.

Sustainability is basically good stewardship and is a pressing concern today because of the human degradation of nature. It embodies an ongoing view of nature and society, a view in which ancestors and posterity are seen as sharing in present decisions. The present generation takes in trust a legacy from the past with the responsibility of passing it on in better or at least no worse condition. A concern for future generations is one aspect of love and justice. Sustainability precludes a shortsighted stress on economic growth that fundamentally harms ecological systems and any form of environmentalism that ignores human needs and costs.

There are several significant biblical and theological foundations for the norm of sustainability. The doctrine of creation affirms that God as Creator sustains God's creation. The creation is also good independently of human beings (Genesis 1). It is not simply there for human use, but possesses an autonomous status in the eyes of God. The goodness of matter is later picked up in Christian understandings of the incarnation and the sacraments.

Psalm 104 is a splendid hymn of praise that celebrates God's efforts at sustainability. Similarly, Psalm 145 rejoices in the knowledge that God gives "them their food in due season" and "satisfies the desire of every living thing" (Psalm 145:15-16). The doctrine of creation also emphasizes the special vocation of humanity to assist God in the task of sustainability. In Genesis the first creation account describes the responsibility of stewardship in terms of "dominion" (Genesis 1:28), and the second creation account refers to this task as "to till and keep it" (Genesis 2:15). In both cases the stress is on humanity's stewardship of *God's* creation.

The covenant theme is another important biblical and theological foundation for the norm of sustainability. The Noahic covenant (Genesis 9) celebrates an "everlasting covenant between God and every living creation of all flesh that is on the earth." The biblical writer repeats this formula several times in subsequent verses, as if to drive the point home. The text demonstrates God's concern for biodiversity and the preservation of all species (Genesis 9:16).

In Romans 8:18 the whole creation suffers and in 8:22 "groans in travail." But suffering, according to Paul, does not lead to despair. "The creation awaits in eager longing for the revealing of the children of God" (Romans 8:19), and "in this hope we are saved" (Romans 8:24). Suffering, as in the suffering of Jesus Christ on the cross, points beyond to the hope that is already partially present. Part of this hope is a return to the good stewardship of Genesis 1 and 2 before the Fall in Genesis 3.

Sufficiency

The norm of sufficiency emphasizes that all forms of life are entitled to share in the goods of creation. To share in the goods of creation in a Christian sense, however, does not mean unlimited consumption, hoarding, or an inequitable distribution of the earth's goods. Rather it is defined in terms of basic needs, sharing, and equity. It repudiates wasteful and harmful consumption and encourages humility, frugality, and generosity.

This norm appears in the Bible in several places. As the people of God wander in the wilderness after the Exodus, God sends "enough" manna each day to sustain the community. Moses instructs the people to "gather as much of it as each of you need" (Exodus 16). The norm of sufficiency is also integral to the set of laws known as the jubilee legislation. These laws fostered stewardship of the land, care for animals and the poor, and a regular redistribution of wealth. In particular the jubilee laws stressed the needs of the poor and wild animals to eat from fields left fallow every seven years (Exodus 23:11). All creatures were entitled to a sufficient amount of food to live.

In Christian scriptures sufficiency is linked to abundance. Jesus says: "I came that you may have life, and have it abundantly" (John 10:10). Jesus rejected the notion, however, that the "good life" is to be found in the abundance of possessions (Luke 12:15). Instead, the "good life" is to be found in following Christ. Such a life results not in the hoarding of material wealth but rather in its sharing so that others may have enough.

The norm of sufficiency is also supported by biblical and theological understandings of wealth, consumption, and sharing. Two general and not altogether compatible attitudes dominate biblical writings on wealth and consumption. On the one hand there is a qualified appreciation of wealth, on the other a call to freedom from possessions that sometimes borders on deep suspicion. The Hebrew scriptures generally take the side of appreciating wealth, praising the rich who are just and placing a high estimate on riches gained through honest work.

Both sides are found in the teachings of Jesus. The announcement of the coming community of God carries with it a call for unparalleled righteousness, freedom from possessions, and complete trust in God. The service of God and the service of riches are incompatible (Matthew 6:24; Mark 8:36, 9:43-48, 10:17-25; Luke 12:15, 8:14, 11:18-23, 19:1-10). Jesus himself had no possessions and prodded his disciples into the renunciation of possessions and what later has been called "holy poverty," that is, poverty that is freely chosen as a way of life

(Matthew 8:20; Mark 1:16, 6:8f.; Luke 9:3, 10:4).

On the other side Jesus took for granted the owning of property and was apparently supported by women of means (Luke 8:2). He urged that possessions be used to help those in need (Luke 6:30, 8:2f., 10:38f.). He was fond of celebrations, talking often about feasts in the community of God.

The biblical witness on consumption follows much the same pattern. The basic issue has been between self-denial and contentment with a moderate level of consumption. The side of self-denial evolved into the monastic movement of later ages. The way of moderation is expressed well in I Timothy 6:6-8: "There is great gain in godliness with contentment; for we brought nothing into the world, and cannot take anything out of the world; but if you have food and clothing, with these we shall be content."

Sufficiency and sustainability are linked, for what the ethic of ecological justice seeks to sustain is the material and spiritual wherewithal to satisfy the basic needs of all forms of life. They are also linked through the increasing realization that present levels of human consumption, especially in affluent countries, are more than sufficient and in many respects are unsustainable. Only an ethic and practice that stresses sufficiency, frugality, and generosity will ensure a sustainable future.

Finally, the norm of sufficiency offers an excellent example of how human ethics is being extended to nature. The post World War II stress on economic growth has been anthropocentric. Economists and politicians have been preoccupied by human sufficiency. The anthropocentric focus of most Christian traditions reinforced this preoccupation.

With increasing environmental awareness, however, this preoccupation no longer seems appropriate. And while other species are not equipped to practice frugality or simplicity, indeed to be ethical at all in a human sense, the norm of sufficiency does apply to humans in how they relate to other species. To care is to practice restraint. Humans should be frugal and share resources with plants and animals because they count in the eyes of God. All of creation is good and deserves ethical consideration. The focus on sufficiency is part of what it means to practice justice.

Participation

The norm of participation likewise stems from the affirmation of all forms of life and the call to justice. This affirmation and this call lead to the respect and inclusion of all forms of life in human decisions that affect their well being. Voices should be heard, and, if not able to speak, which is the case for other species, then humans will have to represent their interests when those interests are at stake. Participation is concerned with empowerment and seeks to remove the obstacles to participating in decisions that affect lives.

The norm of participation is also grounded in the two creation accounts in Genesis. These accounts emphasize the value of everything in God's creation and the duty of humans to recognize the interest of all by acting as good stewards. Through their emphasis on humanity's creation in the image of God, the writers of Genesis underline the value of human life and the equality of women and men.

The prophets brought sharp condemnation upon kings and people of Israel for violating the covenant by neglecting the interests of the poor and vulnerable. They repudiated actions that disempowered people through the loss of land, corruption, theft, slavery, and militarism. The prophets spoke for those who had no voice and could no longer participate in the decisions that affected their lives. (Amos 2:6-7; Isaiah 3:2-15; Hosea 10:12-14)

With Jesus comes a new emphasis, the kingdom or community of God (Mark 1:14-15). While the community of God is not to be equated to any community of human beings, it nevertheless is related. It serves as a general model for human communities and is to some degree realizable, although never totally.

The community of God has its source in a different kind of power, God's power of love and justice. This power alone is capable of producing genuine and satisfying human communities and right relations to nature's communities. The community of God cannot be engineered. Technology, material consumption, and economic growth may enhance human power, but offer little help in developing participatory communities. Reliance on these powers alone can in fact make matters worse by creating divisions.

The concern for the poor evident in the Gospels is another support for the norm of participation. Without some semblance of justice there can be little participation in community. Extremes of wealth and poverty and disproportions of power create an envious and angry underclass without a stake in the community. Equality of worth, rough equality of power, and political freedom are prerequisites for genuine communities.

Achieving rough equality and freedom and participatory communities is difficult, the more so in industrialized societies even with their full range of communications. A multitude of decisions each requiring expert technical judgments and having wide-ranging consequences must be made in a timely way. Popular participation in decisions, especially when there is conflict as there is in environmental disputes, can paralyze essential processes. Expedience often results in the exclusion of certain voices and interests. Impersonal, functional ways of relating become easy and further reduce participation. The norm of participation calls for a reversal of this trend. At minimum it means having a voice in critical decisions that affect one's life.

Finally there is the difficult problem of how to bring other species and ecosystems into human decision-making. In one sense they are already included since there is no way to exclude them. Humans are inextricably part of nature, and many human decisions have environmental consequences that automatically include other species and ecosystems. The problem is the large number of negative consequences that threaten entire species and systems and ultimately the human species, for humans are dependent on other species and functioning ecosystems. The task is to reduce and eliminate where possible these negative consequences. One reason is obviously pragmatic. Humans are fouling their own nests. Beyond this anthropocentric reason, however, it helps to see plants, animals, and their communities as having interests that humans should respect. They have a dignity of their own kind. They experience pleasure and pain. The norm of participation should be extended to include these interests and to relieve pain, in effect to give other species a voice. Humans have an obligation to speak out for other forms of life that cannot defend themselves.

Solidarity

The norm of solidarity reinforces this inclusion as well as adding an important element to the inclusion of marginalized human beings. The norm of solidarity emphasizes the kinship and interdependence of all forms of life and encourages support and assistance for those who suffer. The norm highlights the communal nature of life in contrast to individualism and encourages individuals and groups to join in common cause with those who are victims of discrimination, abuse, and oppression. Underscoring the reciprocal relationship of individual welfare and the common good, solidarity calls for the powerful to share the plight of the powerless, for the rich to listen to the poor, and for humanity to recognize its fundamental interdependence with the rest of nature. The virtues of humility, compassion, courage, and generosity are all marks of the norm of solidarity.

Both creation accounts in Genesis emphasize the profound relationality of all of God's creation. These two accounts point to the fundamental social and ecological context of existence. Humanity was created for community. This is the foundation of solidarity. While all forms of creation are unique, they are all related to each other as part of God's creation.

Understood in this context and in relation to the concept of stewardship in the Gospels, the *imago dei* tradition that has its origins in Genesis also serves as a foundation for solidarity. Creation in the image of God

places humans not in a position over or apart from creation but rather in the same loving relationship of God with creation. Just as God breathes life into the world (Genesis 7), humanity is given the special responsibility as God's stewards to nurture and sustain life.

In their descriptions of Jesus' life and ministry, the gospels provide the clearest examples of compassionate solidarity. Jesus shows solidarity with the poor and oppressed; he eats with sinners, drinks from the cup of a gentile woman, meets with outcasts, heals lepers, and consistently speaks truth to power. Recognizing that Jesus was the model of solidarity, Paul used the metaphor of the body of Christ to emphasize the continuation of this solidarity within the Christian community. Writing to the Christians in Corinth, Paul stresses that by virtue of their baptisms they are all one "in Christ." Thus if one member suffers, all suffer together; if one member is honored, all rejoice together (1 Corinthians 12:26). It would be hard to find a better metaphor to describe the character of compassionate solidarity. The implication is clear. Christians are called to suffer with each other and the rest of the creation, to change their ways, and to enter a new life of solidarity and action to preserve and protect the entire creation.

Conclusion

Economic globalization promises increasing material affluence to those who adopt its assumptions. Opponents discount the promises claiming that they are are realized by only a few and and include environmental degradation. For those concerned for justice and environmental integrity there are very real abuses, and they stem from basic, taken for granted assumptions about nature. Both the structures of globalization and the basic assumptions that guide it are in need of change.

Appendix

Trade Aspects of Globalization and the Environment

By Jaydee Hanson

Migration and international economic relations are not new stories. Even the early Bible stories suggest a level of economic integration throughout the known world of that day. Abram wanders as a trader and a sheep man from Ur in Babylon to Egypt and back to Canaan. Despite famine, Abram and his nephew, Lot, become quite wealthy. They separate when their possessions (livestock) become so numerous that the land cannot support both of their flocks. (Genesis 13). Neither Abram nor Lot could be raising so many animals only for their own clans, they must have been raising them to sell in the population centers.

The denunciations of the Old Testament prophets include the evils of the trading system of that day. Isaiah and Ezekiel both denounce Tyre (Phoenicia) for its prideful and unjust system and see its ruin as punishment for its evil past. (Isaiah 23; Ezekiel 27-28). Ezekiel declares "in the abundance of your trade, you were filled with violence." (Ezekiel 28:16)

Revelations 18:11-13 denounces the excesses of Babylon (Rome) as including an unjust trading system. "And the merchants of the earth weep and mourn for her since no one buys their cargo anymore, cargo of gold, silver, jewels and pearls, fine linen, purple, silk and scarlet, all kinds of scented wood, all articles of ivory, all articles of costly wood, bronze, iron, and marble, cinnamon, spice, incense, myrrh, frankincense, wine, olive oil, choice flour and wheat, cattle and sheep, horses and chariots, slaves—and human lives."

In more recent times, many of the denominations in the United States split over the use of slave labor in the trading system of the 1800s. Slavery in the United States was not an isolated phenomena, but part of a global system.

In the early 1980s, I heard Kenneth Boulding, the noted economist, and Else Boulding, a well-known anthropologist debate each other about the future of globalization. Kenneth argued that in the future the economies of all nations would be much more integrated. Else disputed him seeing instead that the great empires of the world would break down into ever-smaller ethnic nations. Twenty years later, both Bouldings have been proven right. The world is much more economically integrated and trading rules set by both regional treaties and the World Trade Organization. Even communist China begged to be admitted to the WTO. Large empires, like the Soviet Union, have broken into many smaller countries. Fighting continues throughout the world as ethnic groups push for their own lands.

Today, it is not just academics and church leaders that are decrying the effects of globalization. At the opening of the World Bank and International Monetary Fund meetings in September 2003, World Bank President James Wolfenson decried the inequities of the global system.

> **In our world of 6 billion people, one billion own 80 percent of global GDP, while another billion struggle to survive on less than a dollar a day. This is a world out of balance.**
>
> **Over the next 25 years, 50 million people will be added to the population of the rich countries. About one and a half billion people will be added to the poor countries. Many will experience poverty, unemployment, and disillusion with what they will see as an inequitable global system. A growing number will leave their home countries to find work. Migration will become a critical issue.**
>
> **There is further imbalance between what rich countries spend on development assistance-- $56 billion a year-- compared with the $300 billion they spend on agricultural subsidies**

and $600 billion for defense. The poor countries themselves spend $200 billion on defense-more than what they spend on education. Another major imbalance.

President Wohlfenson also noted that globalization now means that the environment and other issues are all shared.

> **We are linked in so many ways: not only by trade and finance, but by migration, environment, disease, drugs, crime, conflict and-yes-terrorism. We are linked - rich and poor alike -- by a shared desire to leave a better world to our children. And by the realization that if we fail in our part of the planet, the rest becomes vulnerable. That is the true meaning of globalization.**

That a 21st century World Bank president is starting to sound like an 8th century BC Jewish prophet may say much about how dire our present situation really is. Like Isaiah, Wohlfenson recognizes that everything is connected, even the environment suffers, as we continue our present course.

Various religious groups are today echoing the call of Isaiah, in denouncing those who would write "oppressive statutes to turn aside the needy from justice." (Isaiah 10:1-2).

One of these groups is the Interfaith Working Group on Trade and Investment, a Washington, DC based coalition of Protestant and Catholic groups working for justice in international trading. They link increased poverty and environmental destruction to the unregulated opening of international trade. According to their analysis: working conditions, health protections, unemployment, competition from subsidized commodities; dependence on imports, destruction of natural resources, reductions in government revenue, and gender inequalities have all worsened under the new international trading rules.

In its paper "Why Should People of Faith Be Talking About Trade?" the Interfaith Working Group notes:

> **Production for export...can result in resources being taken away from domestic producers. In Kenya, for example, the flower farming industry provides employment for around 50,000 people, but other farmers around the shores of Lake Naivasha now struggle to obtain water for their crops. (iwg@coc.org)**

The Interfaith Working Group through its U.S. Interfaith Trade Justice Campaign is the U.S. partner of the Ecumenical Advocacy Alliance (EAA)—"Trade for People Campaign". The EAA was initiated by the World Council of Churches and is based in Geneva, Switzerland. The major goals of the U.S. campaign include advocating for global trade and investment policies (that) promote economic and social justice, human development, and ecological sustainability.

Many other church groups are working on trade and investment issues as they relate to globalization and the environment. Christian Aid-UK, a British religious aid organization has done extensive work on both Trade Justice and Climate Justice campaigns. (www. christianaid.org-uk)

The World Council of Churches is one of the few religious organizations that has maintained a presence in both the international environment conferences of the last decade and the international trade conferences. As a result, it is not surprising that its materials integrate perspectives from both ecological and economic justice more deftly than most of the groups active in these areas of work.

The WCC site on these areas (www. wcc-coe.org/wcc/what/ jpc/ecology.html) notes there are various ways in which economic globalization affects the environment:

- multinational corporations moving operations to developing countries to avoid the stricter environmental regulations of their home country;
- shipping of toxic wastes from industrialized nations for disposal in countries of the economic south;
- free trade agreements which restrict the capacity of national governments to adopt environmental legislation;
- destruction of southern rainforests to provide exotic timber for northern consumers and to create pasture land for beef for northern hamburgers;
- transportation of goods and materials over vast distances, producing significant polluting emissions;
- pressure on countries of the economic south to engage in ecologically-destructive agricultural practices to produce cash crops for export in order to service foreign debt payments.

There are a number of common dynamics that underlie these manifestations of the destructive linkages between economic globalization and ecology:

- a significant imbalance in power exists between industrialized nations of the north and countries of the economic south which allows the richer nations to exert undue influence in international negotiations on multilateral financial, trade and environmental issues; an important point in case is the conflict between the multilateral environmental agreements (such as the UN Framework Convention on Climate Change and the UN Convention on Biodiversity) and agreements and rules of the World Trade Organization; . . .

There are options for challenging the ecologically and socially destructive aspects of economic globalization and pursuing alternate approaches which build sustainable communities. One of the foci for discussion of such options was the World Summit on Sustainable Development - WSSD (Johannesburg, Aug. 26 to September 4, 2002). Civil society members, including faith communities, critiqued the inter-governmental negotiations on proposed WSSD agreements and proposed alternate strategies that address the social inequities and ecological destructive of economic globalization.

One of the roles of faith communities in these debates is to articulate the spiritual and ethical dimensions. . . .

The World Council of Churches is a body of some 342 churches from around the world. As such, it is unique in the manner in which it brings Christians from all of the world together to develop its policies and, when it has groups attend international meetings, always produces exceedingly diverse delegations.

The Commission on Religion in Appalachia (CORA), a coalition of 32 denominations and state ecumenical bodies active in Appalachia, has recently completed a study of the effects of globalization on Appalachia. CORA's draft report makes clear that when it talks about globalization, it means "corporate-led globalization." The report follows an earlier 1986 report on economic transformation of Appalachia. In the decade and a half since the 1986, CORA finds that already globalization has meant job loss, declining wages and benefits. It also means more prisons, more immigration, downsizing of government and less regulation. Less regulation means that the Appalachian environment is more degraded. Mountain tops are being stripped off to get at coal, streams are being polluted by mine waste and hog waste, air pollution standards ignored, exemptions are being given to permit clear cutting in national forests, and genetically altered foods are being grown. CORA recognizes that not all of these actions are caused by globalization, but see treaties like the World Trade Organization, NAFTA, and the Free Trade Agreement for the Americas lacking any real environmental protections. The report when finalized can be accessed at a http://www.geocities.com/appalcora

The challenge for Christians of a global trade system that fails to alleviate global poverty and continues to destroy the environment on which all life depends is a real challenge, but not a new challenge. Scripture attests to the connection between those who pile up wealth unjustly and continued poverty and environmental destruction. Despite the great promise of international meetings like the 1992 Earth Summit-United Nations Conference on Environment and Development and the promises made there by the governments of the world, the poorest countries of the world—mostly those in Africa—have gotten poorer and their environments more degraded.

We must resist the temptation to do good the wrong way. Many advocates of free trade believe that freer trade will in and of itself make the poor richer and protect the environment. This temptation is much like when Jesus had to turn stone into bread in Luke 4:4. Jesus answers by quoting Deut. 8:3 "one does not live by bread alone, but by every word...from the mouth of God." In each of his challenges from the devil, Jesus returns to the words of Deuteronomy. While not quoted by Jesus directly, Deuteronomy also counsels how we treat one another. It is only after remembering whose we are and what we are to do that we can resist the temptations to do good the wrong way. After Jesus resisted the devil's temptations, he proclaimed the start of his ministry with the very concrete spiritual sayings of Isaiah. (Luke 4:18-19). He is to preach good news to the poor, proclaim release to the captives, recovery of sight to the blind, and implement the Jubilee Year in which the land gets a rest, debts are forgiven, and land returns to its original owners. As we look for which principles to implement in trade agreements regarding poverty and the environment, we need to go no further. We must always ask: What about this agreement is "good news to the poor?" How does this agreement move us closer to a Jubilee year? Would Jesus support this agreement or would he find it an "oppressive statute that turns aside justice from the needy"?

The following lists include both church and secular resources that will help you evaluate the effects of globalization on the environment and to take action. I chose resources that are available over the internet or which can be ordered over the internet. A major limitation of the resources listed is that most of them are English language sources. If you are fluent in French, Spanish, German, Russian, or other languages please use sites in those languages too. Only the World Council of Churches' website listed above is multi-lingual.

Selected English Language Internet Sites related to Trade and the Environment:

Religious sites not discussed above

Presbyterian Church (U.S.A.)

The Presbyterian Church (U.S.A.) website on trade, www.pcusa.org/trade, is one of the best trade related websites of U.S. denominations. Use this site together with the sites on environment www.pcusa.org/environment and hunger www.pcusa.org/hunger to identify the full range of resources on globalization and the environment. Check also their Advisory Committee on Social Witness Policy's site for policies relating to sustainable development, trade and environment:
www.pcusa.org/acswp

American Friends Service Committee

Their website discusses both the trade issues, including the Free Trade Agreement of the Americas.
http://afsc.org/issues/index/fairtrd.asp

Church World Service-Trade Justice

Church World Service is helping to convene key consultations among U.S. and Latin American Churches on these issues.
Http://www.churchworldservice.org/Educ_Advo/tradeCWS.html

Ecumenical Advocacy Alliance

This is an international coalition of some 90 religious denominations and other religious groups that work together on global issues including HIV/AIDS and global trade concerns.
http://www.e-alliance.ch.org

Episcopal Church Global Poverty and Debt

This site focuses primarily on issues of global poverty, the Millennium Challenge legislation, and debt relief. Also see their environmental stewardship site.
http://www.episcopalchurch.org/peace-justice/globalpoverty.asp

Lutheran World Relief—fair trade advocacy

http://www.lwr.org/fairtrade

United Methodist General Board of Church and Society

This site contains the key United Methodist Resolutions on trade and the environment. It also has information on a major conference on globalization to be held in November 2003. A full report will be listed later. A packet on globalization can be ordered through the website, but unfortunately it cannot be downloaded.
http://www.umc-gbcs.org

United Methodist Women-WTO site

Good briefing materials on the World Trade Organization and an excellent video on the WTO can be ordered through the website.
http://www.gbgm-umc.org/umw/wto.html

Academic sites:

The Trade & Environment Database (TED) at American University

This page uses a drop-down JavaScript menu. Please see this site map. Mandala Projects > Home > TED Home, The Trade & Environment Database. ...
http://www.american.edu/TED/TED.HTM

Searching TED. There are approximately 700 TED case studies.

This search engine allows you to search the entire database of case studies ...
http://win08.american.edu/ted/search/search_ted.cfm

Harvard University site on trade and environment issues

The Global Trade Negotiations page of the Center for International Development at Harvard covers all aspects of the international trade issues, including the environment. Go directly to the environment page at:
http://www.cid.harvard.edu/cidtrade/issues/environment.html

Lewis and Clark Law School-International Environmental Law Project (IELP).

IELP has worked on several projects relating to the trade and Environment debate. ...
http://www.lclark.edu/org/ielp/trade.html

Stanford University

Journals on Trade & Environment - Winter 2000/2001. ... Ethics of Development in a Global Environment (EDGE) | Trade & Environment | Updated January 30, 2000.
http://www.stanford.edu/class/e297c/trade_environment/trade_environment.htm

Columbia University-Center for International Earth Science Information Network

This site links together scientific information about the environment with legal frameworks of trade agreements. The link below is to a thematic guide to trade issues, but the entire site is useful, although written more for the researcher than the lay.
http://www.ciesin.org/TG/PI/TRADE/tradhmpg.html

International Organizations

World Trade Organization

Work in the Committee on Trade and Environment.
http://www.wto.org/english/tratop_e/envir_e/envir_e.htm

Relationships between international trade, the environment and sustainable development.
http://tcbdb.wto.org/trta_subcategory.asp?cat=331&subCat=51

United Nations Environment Program

Economics and Trade Branch (ETB) is one of the five branches within UNEP's Division of Technology, Industry and Economics. ...
http://www.unep.ch/etu/

Feb 2003 Background paper for consideration by the plenary Trade and the Environment: Discussion paper presented by the Executive Director
http://www.unep.ch/etu/etp/

Addendum to discussion paper presented by the Executive Director
http://www.unep.org/GoverningBodies/GC22/Document/K0263751.pdf

Earthwatch.Program: UN Partners.and Sustainable Development.
http://earthwatch.unep.net/sdev/trade.php

United Nations Commission on Trade and Development- (UNCTAD)

Trade, Environment, & Development UNCTAD Geneva Press globe
http://www.unctad.org/trade_env/

Trade and Environmental problems in Least Developed Countries. UNCTAD's Technical Cooperation on Trade, Environment and the Least Developed Countries.
http://r0.unctad.org/trade_env/test1/topics/ldc.htm

Trade and Environment: Concrete Progress Achieved and Some Outstanding Issues. Report prepared by the UNCTAD secretariat. ...
http://www.un.org/esa/sustdev/sdissues/trade/trade.htm

Trade and the environment in Lusophone countries

Phase I of the project will assess problems arising in the field of international trade and Environment in Lusophone countries, as well as identify capacity ...
http://r0.unctad.org/trade_env/test1/projects/lusophone.htm

United Nations Development Program

This is a series of monographs on capacity building in a number of key sectors is being published, of which this issue on trade and environment is one. ...
http://www.undp.org/seed/guide/tradeenv/

Organization for Economic Cooperation and Development Trade and Environment (OECD) Documents

Transparency and Consultation on Trade and Environment: National Case Studies Volume I [COM/TD/ENV(99)26/FINAL]. ...
http://www.oecd.org/ech/DOCS/ENVI.HTM

Investment, Trade and Environment, Biosafety Publications & Documents | Information by Country. ...
http://www.oecd.org/department/0,2688,en_2649_34315_1_1_1_1_1,00.html

UNCERTAINTY AND PRECAUTION: IMPLICATIONS FOR TRADE AND ENVIRONMENT. Publication date(s): French 05 September 2002 English 05 September 2002. ...
http://www.olis.oecd.org/olis/2000doc.nsf/LinkTo/com-env-td(2000)114-final

THE DEVELOPMENT DIMENSION OF TRADE AND ENVIRONMENT: CASE STUDIES ON ENVIRONMENTAL REQUIREMENTS AND MARKET ACCESS. Publication date(s): English 19 November 2002. ...
http://www.olis.oecd.org/olis/2002doc.nsf/LinkTo/COM-ENV-TD(2002)86-FINAL

Striking a balance: Are free trade and the environment compatible?
http://www.oecdobserver.org/news/fullstory.php/aid/787/Trade_and_environment:_Striking_a_balance.html

North American Agenda for Action: 2003-2005 This project continues the work already undertaken by the Commission in environmental assessments and reviews of free trade and consists of the following main elements:(a) Continue to further our understanding of the environmental effects of free trade and related market integration at the sector-specific level. (b) Combine more familiar environmental assessment methodologies and approaches to environmental assessments of free trade (i. (c) Facilitate an open, transparent dialogue
http://www.cec.org/files/pdf/ECONOMY/111-03-05_en.pdf

Commission for Environmental Cooperation of North America

North American Agenda for Action: 2003-2005 This project continues the work already undertaken by the Commission in environmental assessments and reviews of free trade and consists of the following main elements:(a) Continue to further our understanding of the environmental effects of free trade and related market integration at the sector-specific level. (b) Combine more familiar environmental assessment methodologies and approaches to environmental assessments of free trade (i. (c) Facilitate an open, transparent dialogue
http://www.cec.org/files/pdf/ECONOMY/111-03-05_en.pdf

Palms being imported to the US and Canada for Palm Sunday may be contributing to the problem of deforestation in Central America.
http://www.cec.org/trio/stories/index.cfm?ed=10&ID=121&varlan=english

Effects of Free Trade Papers Presented at the North American Symposium on Assessing the Linkages between Trade and Environment (October 2000) [More information ...
http://www.cec.org/symposium/documents.cfm?varlan=english

Organization of American States

REPORT ON TRADE AND ENVIRONMENT WORKSHOP FIDA and CARI Buenos Aires, August 13-14, 2001 Report Prepared by Marta B. Rovere and Dolores Lavalle Cobo CARI ...
http://www.oas.org/usde/PDF%20files/trade.pdf

National Governments and other groups of nations

US Trade Representative-

SEE 1999 USTR Annual Report: Committee on Trade and Environment (pdf, html). 1999 Annual Report of the Committee on Trade and Environment (pdf, html).
http://www.ustr.gov/environment/index.shtml

US Government Efforts To Address Trade and Environment Issues .....27. Chapter ...
http://www.ciesin.org/docs/008-067/toc.html

Trade and Environment in Pakistan

This paper focuses on the functional implications of and environment nexus in Pakistan.
http://www.sdpi.org/research_Programme/environment/Trade_and_Environment.htm

European Union sites on trade and the environment

The relationship between trade and the environment affects our daily lives in a number of ways. The interface ...
http://europa.eu.int/comm/trade/issues/global/environment/index_en.htm

Trade and Environment October 2001: What Europe really wants and why? Memorandum, Doha, 11 November 2001...
http://europa.eu.int/comm/trade/miti/envir/index_en.htm

Australian Government

International Trade and Environment Law Branch. Areas covered by the International Trade and Environment Law Branch include: international treaties on environment and trade.
http://www.ag.gov.au/www/internationallawHome.nsf/

The Committee on Environment and Trade of the World Trade Organization provides for WTO members to raise a wide range of issues relating to trade and Environment. View Australia's comments at...
http://www.dfat.gov.au/trade/negotiations/environment/

Canadian Position on Trade and the Environment

Information Paper Department of Foreign Affairs and International Trade
http://www.sice.oas.org/geograph/environment/canenv.asp

The Trade and Environment Branch of Environment-Canada sees itself as a leader in influencing economic policy decisions to ensure that they reflect the values of sustainability.
http://www.ec.gc.ca/erad/eng/04_e.htm

Korea:

Korea strongly supports open multilateral trading. In fact, Korea is positioned to benefit tremendously from an open system. ...
http://www.kotra.or.kr/eng/html/sub2.html

Research and Information System for Non-Aligned and other Developing Countries—

Few English language web sites have information on the views of developing countries on trade and development issues. This site affords the specialist and generalist alike a quick source of information on the economic, environmental, and political views of developing countries.
http://www.ris.org.in

Alliance of Small Island States (AOSIS)

This group of small and low-lying nations is especially concerned with climate change and rising seas. Their website does a good job of identifying the problems of these nations:

AOSIS workshop on Trade, Environment and Development
Draft of the Final Recommendations - pending endorsement (pdf); Capacity Building Task Force on Trade Environment and Development, The CBTF in Brief.
http://www.sidsnet.org/workshop/jamaicatrade_docs.html

Environmental Groups

Sierra Club of Canada

This website includes a paper on "Five Environmental Reasons on oppose the Free Trade Agreement for the Americas produced by the Canadian Alliance on Trade and Development, the Environment Bulletin, Tools and Information for Activists, and many trade and environment links.
http://www.sierraclub.ca/national/trade-env/

National Wildlife Federation

The goal of NWF's Trade and Environment Program is to expand grassroots awareness of the important link between international trade issues and the Environment ...
http://www.nwf.org/trade/

Endangered sea turtles are affected by international trade disputes. Tens of thousands of sea turtles drown each year in shrimp ...
http://www.nwf.org/trade/seaturtles.html

International Institute for Sustainable Development (IISD)

This is one of the more useful sites for both generalist and specialist. According to the website "IISD's work on trade, investment and sustainable development began in 1991. It seeks to find those areas of synergy where trade, environment and development can be mutually beneficial, and to help policy makers exploit those opportunities. It seeks to identify areas of conflict among the three policy spheres, and help find ways to minimize them. And it seeks to increase civil society's understanding of the issues, and create mechanisms of openness by which that understanding can help make better policy. In keeping with IISD's focus on North-South issues, our work on trade and investment has a special emphasis on the problems and concerns of developing countries in the trade and sustainable development debates."
http://iisd1.iisd.ca/trade/

Environment and Trade: A Handbook

This 96-page handbook is aimed at an audience with some knowledge of trade, environment, or development. The non-expert seeking to better understand the links between trade, development, and the environment will find it a useful source.
http://www.iisd.org/trade/handbook/default.htm

North American Symposium on Understanding the Linkages between trade and environment. The Summary report in HTML TEXT PDF. ...
http://www.iisd.ca/sd/cec/

China Council for International Cooperation on Environment and Trade.

The Working Group on Trade and the Environment is an expert advisory group established in 1995 by the China Council for International Cooperation on Environment.
http://www.iisd.org/trade/cciced/trade.htm

Earthjustice International Law Program

Formerly the Sierra Club Legal Defense Fund, Earthjustice is a font of general information about trade and the environment and the place to find many legal resources about trade and the environment. International Law Home Page Contact Information. ...
http://www.earthjustice.org/regional/international

Center for International Environmental Law

A critical issue in the trade and environment debate is the relationship between trade rules and multilateral environmental agreements (MEAs).
http://www.ciel.org/Tae/programtae.html

Environmental group calls for further environmental protection and sustainable development to be included in the mandate of WTO working groups, with review by the WTO Committee on Trade and Environment.
http://www.ciel.org/Announce/StatementonUSGEO.html

Defenders of Wildlife

This site contains detailed information on trade-environment issues and Defenders' related activities.
http://www.defenders.org/international/trade/

International Centre for Trade and Sustainable Development(ICSTD)

Founded in 1995, by environmental groups from India, Ecuador, Canada, and Switzerland, ICTSD has become an international provider of news and analysis of issues related to trade and sustainable development. For latest developments in international trade meetings, go to its site.
www.icstd.org.

For analysis of World Trade Organization Meeting in Cancun, see
http://www.ictsd.org/pubs/dohabriefings/cancun_updates

Links to other actors involved in trade and Environment:
http://.ictsd.org/issarea/environment/links/

Friends of the Earth

This site looks at four decisions where a WTO panel found US environmental regulations in violation of trade rules, declaring a blanket ban on unilateral trade controls designed to protect the environment ...
http://www.foe.org/camps/intl/greentrade/scorecard.pdf

Nautilus Institute: Trade and Environment Project

Innovative Approaches to Trade and Environment in Asia-Pacific October 18, 1996 go to Papers. ...
http://www.nautilus.org/enviro/trade.html

Natural Resource Subsidies, Trade and Environment: The Cases of Forests and fisheries:
http://www.nautilus.org/papers/enviro/tradedocs.html

Institute for Agriculture and Food Policy

The Institute closely monitors trade developments. It especially analyzes how the trading system affects small farmers in the US and around the world with special attention to environmental concerns.
http://www.tradeobservatory.org/pages/home.cfm

Resources for the Future

From Doha to Cancun: The WTO Trade Negotiations and Its Implications to Communities 2002, Vincente Paolo Yu and Antonio G. M.LaVita, An overview of results from the Fourth WTO Ministerial Meeting (Nov. 2001): political context of ministerial meeting, key actors/stakeholders, and analysis of issues negotiated in the "Doha Development Round." http://pubs.wri.org/pubs_description.cfm?PubID=3776

Business Groups

International Chamber of Commerce (ICC)

Its Task Force on Trade and Environment coordinates ICC's Trade and Environment activities. ICC Papers and Publications are available at:
http://www.iccwbo.org/home/environment_and_energy/sdcharter/topics/trade/trade.asp

World Business Council on Sustainable Development

The Trade and the Environment program of The World Business Council on Sustainable Development (WBCSD) is found at this site.
http://www.agrifood-forum.net/issues/trade.asp

World Growth

This pro-growth Australian group attempts to inform the debate on trade and environment issues with research and reference to resources, which encourage sound science, market mechanisms, and sustainable growth.
http://www.tradeandenvironment.com/

Other Non-Governmental Perspectives.

Canadian Environmental Law Association

An excellent index of information on the CELA International Law Program, including trade and environment issues, as well as cooperative work with others including groups from the global South.
http://www.cela.ca/international

Global Exchange: Free Trade, the Environment, and Biotech

Free Trade, the Environment, and Biotech. Click here for a downloadable flier. The US based Global Exchange is generally critical of the various trade agreements from

NAFTA to the Free Trade Agreement for the Americas.
http://www.globalexchange.org/campaigns/ftaa/FTAAWTOEnvironment.html

Third World Network

This site contains a great deal of information on all aspects of trade and environment from the perspective of Third World non-governmental organizations. It is required reading if you want to know all the players in this international debate.
http://www.twnside.org.sg/trade.htm

Institute for Policy Studies-Global Economy Project

The Global Economy Project of the IPS has some of the best analytical work on NAFTA, FTAA and Alternatives to Economic Globalization. Together with its sister project—the Safe Energy and Environmental Network, the reader will find a wealth of information on trade and environmental issues. If you order only one book from a website, order "Alternatives to Economic Globalization" from this website.
http://www.ips-dc.org/projects/global_econ/index.htm

Citizen Trade Campaign

The Citizens Trade Campaign (CTC) is a national coalition of environmental, labor, consumer, family farm, religious, and other civil society groups founded in 1992 during the fight over the North American Free Trade Agreement (NAFTA).
http:www.citizentrade.org

Endnotes:

[i] This and the following sections are adapted from a new book: James Martin Schramm and Robert L. Stivers. *Christian Environmental Ethics: A Case Method Approach.* Orbis Books, 2003.

[ii] For a critique of hierarchy and dualism see Beverly W. Harrison, *Making Connections*, Carol S. Robb, editor, Boston: Beacon Press, 1985, especially pp. 25-30.

[iii] Carolyn Merchant, *The Death of Nature: Women, Ecology, and the Scientific Revolution*, San Francisco: Harper & Row, Publishers, 1980, pp.143f.

[iv] Douglas E. Booth, *Valuing Nature: The Decline and Preservation of Old-Growth Forests*, Lanham, Maryland: Rowman & Littlefield, Publishers, 1994; and Carolyn Merchant, *Radical Ecology,* New York: Routledge, Chapman & Hall, Inc., 1992.

[v] Douglas E. Booth, *Valuing Nature*, p. 76.

[vi] Carolyn Merchant, *Radical Ecology*, Chapters 4-8.