

THIS SACRED EARTH

Religion as the basis for an environmentally sustainable future

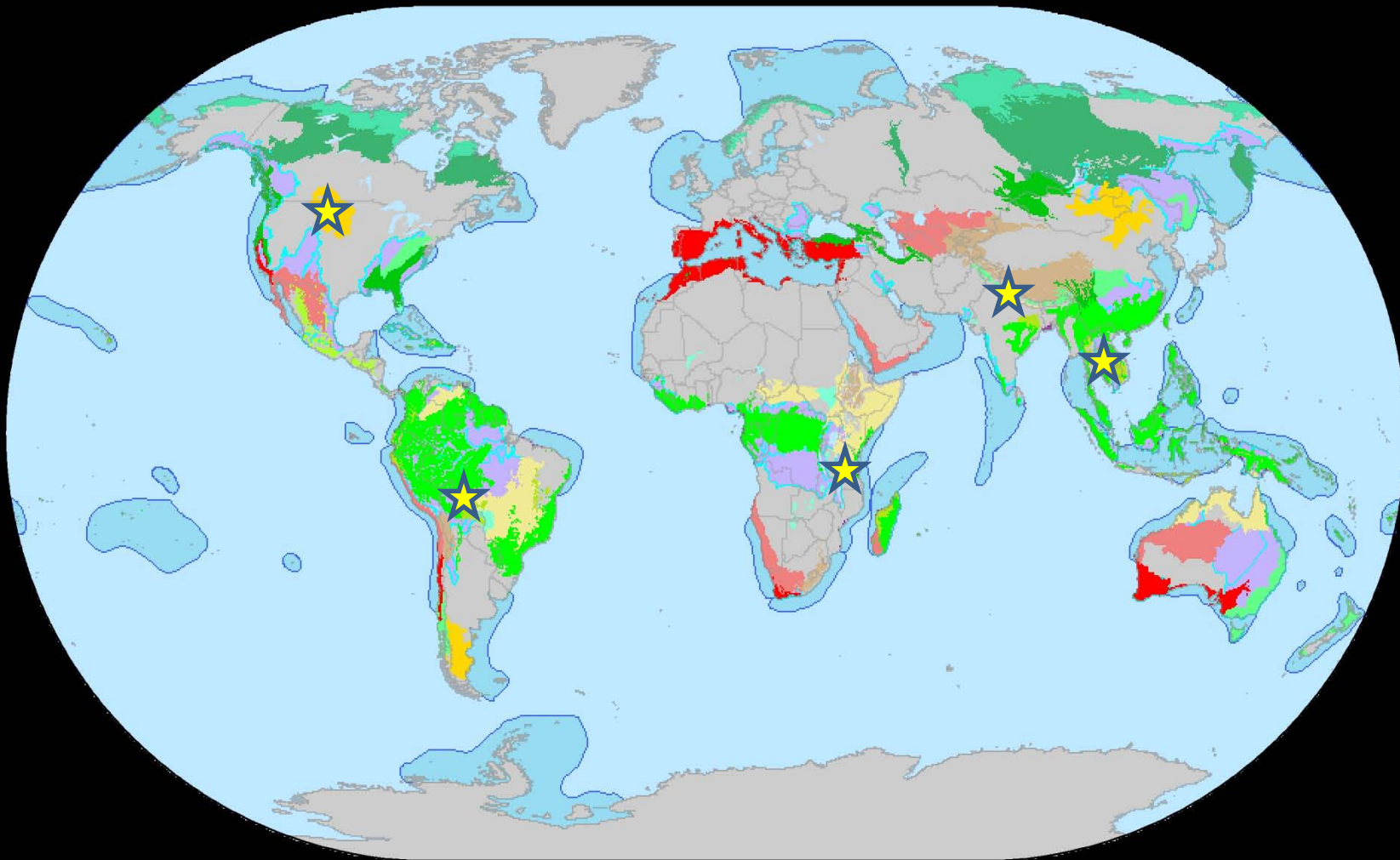


Dekila Chungyalpa





The Global 200 Ecoregions





Faiths for Conservation:
East Africa, Himalayas, Mekong, US

Engaging the Faiths to End Wildlife Trafficking



2011 was the worst year for African elephants in more than 20 years

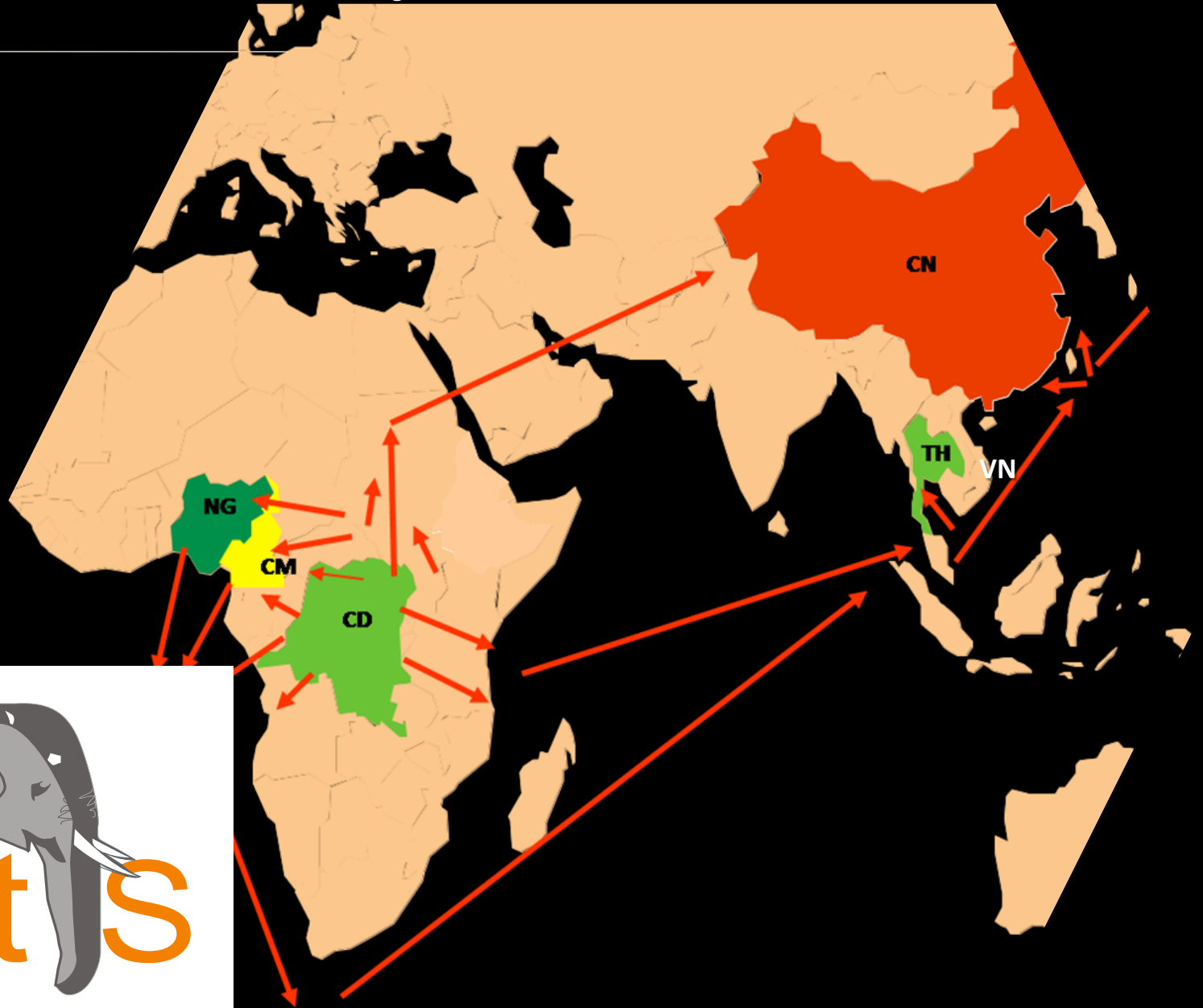


Ivory seizures equalled the tusks from more than 4,000 dead elephants



South Africa: 2007, 13 rhinos. 2011, 480 rhinos.

Ivory trade flows



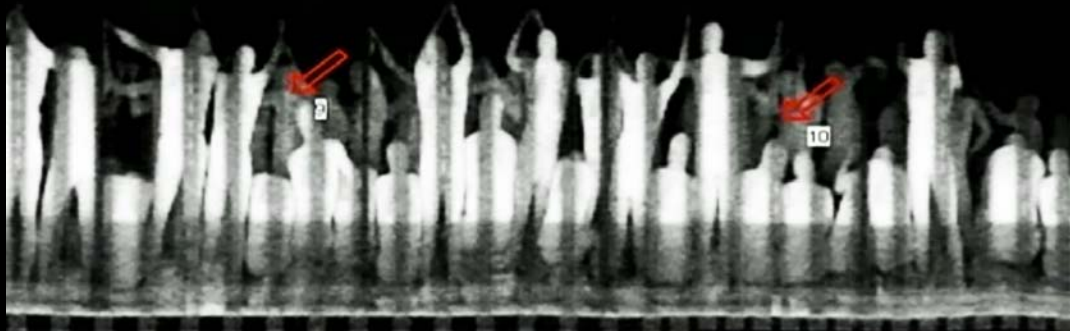
\$10,000,000,000

Estimated annual worth of a high-profit, low-risk business: illegal
wildlife trade

CONFLICT



CORRUPTION



ILLEGAL TRADE





STOP WILDLIFE CRIME IT'S DEAD SERIOUS

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Mba Ndong Marius, an Eco Guard from Oyem holds seized Ivory tusks

Share:

In 50 years of conservation, we have never seen wildlife crime on such a scale.

Wildlife crime is now the greatest and most immediate threat to three of the world's best-loved species—elephants, rhinos and tigers.

YOU CAN MAKE A DIFFERENCE >
Join the campaign and take action.

- Experts estimate that elephant populations in Central Africa declined by more than 50 percent between 1995 and 2007, primarily due to ivory poaching.
- Close to 18,000 pounds of illicit rhino horn reaches Asian markets each year, where the street price rivals that of pure gold.







DEMAND

Driven by status,
luxury and false
beliefs in Asia



Hanoi, April 2012







Challenges that we face on a daily basis

- How do we measure the impact of faith-based change?
- How do we preserve autonomy of scientific rationale and core values while working with religious institutions?
- How do we respect the beliefs of individual religious groups while prioritizing religious diversity and pluralism?
- How do we avoid strengthening (or being seen to advocate for) the status quo religious leaders (often the most responsive) to the disadvantage of other groups?