

# Education

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## **Baha'i**

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The most effective method to raise the consciousness of the worldwide Bahá'í community on the subject of climate change and to engage them in acts of service related to environmental sustainability is for the Institute to develop a course to explore the relationship of humans to the environment as articulated in the Bahá'í Sacred Writings. This course would not simply be aimed at increasing knowledge on the subject but, as mentioned above, would build the capacity of participants to engage in acts of service related to environmental sustainability. Similarly, the programs for children and junior youth would include material on climate change and the contribution that the younger generation can make to address the climate crisis.

## **Buddhists Shanghai**

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6. **RELEASING WILDLIFE:** The monasteries hold regular Releasing Lives Ceremonies. This is not just about releasing animals and birds from captivity. But also, this helps awaken the Buddhist sense of compassion to educate believers to respect all sentient beings, and stop cruelty to the natural world.

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### **2. EDUCATION**

Our aim is to strengthen educational curricula and training programmes so that environmental protection can become part of the conscious behavior of each monk, nun and member of the temple staff. By using the "Wakening up the Public Life Forum" (set up by the Jade Buddha Monastery) as a platform Shanghai Buddhists will preach about the close links between a better life and environmental protection.

The educational element of the Eight Year Plan includes:

- \*holding regular environmental lectures and seminars
- \*running Zen "Mind Meditation Camps" including teaching about mindfulness to Nature
- \*developing educational materials including a relevant website, and a booklet about Buddhism and environmental protection and tips which can be distributed to pilgrims and visitors.

\*creating educational posters and signs to put up in the monasteries;

\*seriously exploring ways and means to combine Buddhist ecological teachings with real life in the modern world, so that people can effectively to carry out a series of practical actions to protect the environment.

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Buddhist monasteries will continue to promote and advocate the “Offering of Incense in a Civilised Way” programme. The plan is to gradually to change the way that offerings have been made for thousands of years. The plan is, for example, to promote offering locally grown flowers instead of burning incense sticks to pay respect to Buddha. This would not only reduce air pollution but also prettify the monastery’s environment. The Incense programme will be augmented by putting up posters and signs in monasteries, in places where people will notice them, or distribute the brochures to pilgrims and visitors to educate these them the meanings and practical impact of the “Mindful Offering of Incense”. Other suggested measures include providing three free incense sticks, and/or a discount purchase of flowers or electronic candles for each visitor.

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In the longer term, the Shanghai Jade Buddha Monastery could be used as a base to set up a “Buddhism and environmental education centre” specifically to provide training programmes for other urban Buddhist monasteries in China.

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We will highlight one Buddhist festival day as an environment day for the monasteries;

- \*to distribute booklets about environment issues;
- \* to hold seminars, lectures to educate followers to take care of the environment in their everyday life, and to take care environment in their pilgrim activities (for example, recommending that they walk, ride bike, or carpool when they visit monasteries);
- \* to promote the significance of vegetarianism to health and environment and to advocate vegetarianism among Buddhist followers and their families
- \* to have activities such as reading poems and playing music, and use these kind of art forms to help pilgrims and visitors understand the concept of Buddhist Ecology.

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The aim is to create a centre for advocating spiritual environment protection and raise people’s environment awareness. Under the leadership of the monks, the Environment

Protection Office also calls for volunteers from the wider community to hold the following environmental activities and campaigns:

1. On the second Sunday of each month to organise seminars on environmental issues, working on the "Mother River Care Project" for Shanghai's Suzhou River.
2. Regularly holding other seminars on environment issues
3. Zen-meditation Summer Camp every July including teachings about Nature

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### **1. PROMOTING ECOLOGICAL THINKING HIDDEN WITHIN OUR TEACHINGS.**

Some of the most important elements supporting the building of a more ecologically conscious and harmonious society are the moral and ethical norms of the community. Buddhism can play a very active role in providing this support. Buddhist teachings - covering among other things the ethical codes of service within the community, compassionate lifestyles, the principles of following Nature, advocating simplicity and restraining extravagance, the spiritual realm of peace and purity, and the ecological wisdom of harmony between man and nature - will provide favorable spiritual resources to deal with the current ecological crisis. If the monks, nuns and other staff within the monastery could understand these Buddhist teachings correctly, and bear them in mind, then activities of environment protection could be spiritually ensured.

With environmental protection handbooks, talks and activities, we Buddhists will promote eco-friendly ideas to a wide range of followers, and thus spread such ideas to all walks of life in the local communities. This will help people to be more aware of these issues, and to form an effective force to protect nature together.

Many monasteries in Shanghai run vegetarian restaurants. In addition to a vegetarian diet to meet people's need, such restaurants could also create a "Buddhist retreat center", where special rooms are set up for retreat, and where there are facilities to give lectures or talks on how to cook vegetarian food. Food from wild animals should never be served.

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### **7. PROTECTING WILDLIFE AND RELEASING WILD ANIMALS**

Promote Buddhist teaching of prohibiting killing and nursing lives, and carry forward the tradition of releasing and protecting lives to make positive contribution to the balanced ecology;

# Christian

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## ***Australian Catholics***

### **Education and Young People**

- Facilitate formation of adults by providing appropriate learning processes for all co-workers in ecological conversion and sustainability, such as through the ASSISI initiative offered by Catholic Earthcare Australia.
- Develop a sense of awe and wonder for creation in our young people across all subject areas and ground them in a spiritual awareness of the need to care for creation through already existing resources and by keeping these updated and expansive.
- Actively practice green living, gardening and food in all our schools and places of education. We encourage all to develop their “ecological vocation”.
- Enable the community to share their experiences/ideas and challenges of undergoing an “ecological conversion”.
- Encourage community members to experience intensive transformation programmes and courses, such as those promoted by Catholic Earthcare Australia.

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### **Pastoral Care – theology, tradition and wisdom**

- Re-discover and learn more about prophets and saints who cared for creation.
- Re-discover and learn more about scripture and Catholic Social teaching on ecology.
- Use the Sacraments as a means to a deeper understanding of our relationship with God through the gifts of nature.
- Introduce creation centred theology into seminaries.
- Promote environmentally sensitive pilgrimages and discover new routes that deepen our understanding of our past, present and future spiritual relationship with the natural world.

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No bishop has the authority to implement changes in another diocese but each Conference agency can encourage others to adopt its recommendations. This Plan is produced to encourage all dioceses in Australia to incorporate care for the environment into their teaching and practice.

## ***Alexandria and All Africa***

The Patriarchate of Alexandria, through her own Primate, Theodoros II, calls upon the Holy Metropolitan Archdioceses and Dioceses of the Throne on the African Continent to embark on programmes of Christian Environmental Education. These programmes should include all facets of theological education, the planning of a series of lessons, the creation of material for catechetical and Sunday schools and the preparation of suitable material for use by teachers of Religion in Public schools. This material could also be used in countries in which the Church oversees primary and secondary schools. It is proposed that September 1 be considered the suitable opportunity to stress the issue of protecting God's Creation through teaching and preaching. In countries in which the Church oversees schools of tertiary education, research in areas that promote the environment should be encouraged – e.g. alternative sources of energy.

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k) The preparation of a complete proposal, the organization of the Environmental Centre of the Patriarchate on privately owned land of 200 000 sq metres belonging to the Metropolitan Archdiocese of Johannesburg and Pretoria in South Africa.

This Centre is to aim at creating sensitivity to relevant issues among the members of the Patriarchate in South Africa and the greater African society and other African lands. It is to organize Seminars, education of leaders and the co-operation with other organizations on a local and an international level through relevant initiatives for the protection of the environment.

The building that is to host the Centre is to be constructed along ecologically-friendly lines and is to serve as an example of buildings that conserve energy and make use of renewable sources of energy like solar power.

At the same time, efforts will be made to promote and display, in a specially prepared exhibition area, ecological projects and proposals from the industrial sector, that offer sources of energy from the sun, water and wind.

The steady organization of an ecological Library and Research Centre will constitute a long-term aim, according to financial means and funding.

In its first stage, the Centre will focus on the threats facing the environment, on educating the members of society, on prevention, on enlightening and on the publication of relevant articles in the regional languages of the peoples of the African Continent.

Special attention will be given to the publication and translation and studying of well known articles that refer to the adoption of international agreements regarding sustainable development. (9)

As is well known, with the hosting of International and World-wide Meetings of the United Nations for matters regarding the protection of the environment, treaties were adopted in the hope of binding member-states to adapt their policies towards the direction of environmental protection. Such treaties should be published and should be studied by the members of society so that they can, in turn, exert pressure on their civil leaders in respecting the decisions and implementing proposals. Such examples are:

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- a) The expansion of the work of the Patriarchate of Alexandria in the sector of environmental awakening, with communications networking, the organizing of seminars, meetings, educational programs and also the printing of educative material.
- b) The mobilizing of specialists for the implementation of environmental teaching programs, and programs for the awakening of local Churches and educational institutions and non-governmental Organizations.
- c) The contribution in the development of a scientific approach for the introduction of the environmental educating in as much as the formal teaching system, as in the rest of the training activities.
- d) Instating of environmental training and practical exercising at all levels of theological and pastoral regimen.

## ***Vineyard***

Nearly every evangelical church in America supports missionaries who are often active in promoting public health among vulnerable populations around the world. These missionaries are an important bridge to these churches--to educate American evangelical churches about the effect of environmental degradation on the populations they work with, and to demonstrate the power of the American evangelical church to help these populations.<sup>1</sup>

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<sup>1</sup> For example, the missions director for the Great Lakes Region of Vineyard USA, Ross Naylor-Tatterson, has been leading a church planting movement in Indonesia, which has assisted in reforestation and the planting of rubber trees to help the local economy. Pastor Naylor-Tatterson has agreed to advocate for including environmental care in the missions strategy of the national missions task force on which he serves.

## **Armenian**

The theoretical studies on green theology were followed by practical work of the future clergy in the framework of the “Tree of Life” project of Armavir Diocese of the Armenian Apostolic Church.

### **Education**

**1) Green Theology:** The goal of the project is the introduction of new approaches in the educational processes of the Vaskenyan Theological Seminary. Brand new disciplines were introduced into the educational system of the young clergy of one of the oldest orthodox Churches: they received both theoretical and practical knowledge on ecology and the protection of nature. The objectives of the project are: to promote the education of Green Theology, to understand the importance of protecting the natural environment and to realise the significance of environmentally responsible management through studies and practical work within communities.

The activities of 2007 included three components: training in Green Theology, training of teachers and training in farming practices. The training in Green Theology was introduced in Vazkenyan Seminary. From October 15<sup>th</sup> until December a course on ecology and nature-protection (22 hours) was delivered to 33 students of Vazkenyan Seminary who were in their 3<sup>rd</sup> and 4<sup>th</sup> years of studies. The course was conducted by the professors of Yerevan State University, and was visited by Fr. Minas Martirosyan (Vice Dean of the Seminary), Dr. Dmitri Oikoumene from Oxford University, and two priests from the Russian Orthodox Church.

Guest speakers were invited to cover special topics. In the Gevorgyan Seminary, lectures were delivered on the following topics: “Global Climate Change and its Consequences in the Republic of Armenia” by Mrs. Diana Harutyunyan and “Ecology and Theology” by Rev. Hans Schrivezande, Netherlands. The young clergy who had expressed interest participated as well. In June Prof. Dr. Konrad Raiser delivered lectures in the Gevorgyan Theological Seminary and the Theological Faculty of Yerevan State University, covering the following topics: “How can the Church Participate in Ecological Movement?”, “Biblical Themes in Ecological Care”, “The Issue of Eco Justice: Integration of Ecology and Justice” and “Confidence Building in Ecumenical Relations.”

**2) Publications on Eco-Theology:** A small publishing unit was established to publish booklets, information leaflets and papers on various topics related to eco-theology and to then distribute them among the population of the Sevan region during the students’ visits to parishes and schools.

In 2007 a book called “Nature Protection and Theology” was published. It consists of three parts: Ecology, Nature Protection and Christian Church on Relations of Man and



Nature. One thousand copies were published and distributed to the libraries of theological seminaries, to the chairs of ecology in universities and to the clergy. It is the first Armenian publication ever related to the protection of nature from a theological point of view, and furthermore is the first attempt of its kind from the orthodox world, as acknowledged and stated by many specialists.

The publication has aroused tremendous interest among specialists of ecology and nature-protection, clergy, NGOs and the general public. Moreover, TV companies that are broadcast all around Armenia grouped it among 'important new publications'. The project manager Fr. Minas participated in a one-week long training course organised by the ART on strategic planning and applied his knowledge in drafting the strategy plan for further development of the "Green Theology" project.

**3) Practical application of knowledge on Green Theology:** The farm adjacent to the Vazgenyan Seminary was reconstructed and is fully operational for practical training for students. The farm can sustain its own operations and is able to use additional income to continue and further expand the farm and to support the seminary in relation to its practical training activity. As a result of the project's implementation, the students of two theological seminaries have substantially improved their knowledge on nature-protection, ecology and eco-theology, and are well equipped for awareness-raising activities regarding nature-protection issues during their work in parishes. Furthermore, the publication of the handbook on eco-theological issues contributed greatly to the distribution of the eco-theological values and basic information in this sphere.

### **Next Steps**

A series of seminars for the parish priests to increase their knowledge levels regarding environmental issues could be organised. These could include the presentation of general environmental issues, as well as specific problems of the sector, followed by possible solutions and alternatives.

The seminars will give the participants an opportunity to become more aware of the importance of environmental protection and preservation. They will also draw attention to current environmental problems and their possible solutions. In this way the priests may advocate proper resource management in their own parishes. The participants will be introduced to environmental problems specific to their region and equipped with recommendations and adequate skills of environmental protection through practical assignments.

## Presbyterian Church of Cameroon

The PCC is a national faith based organization with a strong presence in all the 10 regions of Cameroon. The Church has 1,364 congregations, several Prayer Cells (a unit of the Church from which a congregation develops) with a total of about 1 million Christians. The PCC in the area of formal education owns and operates 35 Nursery Schools (Kindergarden), 137 primary schools, 16 secondary / technical schools, 1 Teacher Training College and a degree granting Theological Seminary.

In its informal education sector, the Church has 4 movements namely the Christian Youth Fellowship (founded in 1959) with 807 groups and a membership of 14,819, the Christian Women Fellowship (founded in 1961) with 978 groups and a membership of 43,615, the Young Presbyterians (founded in 1963) with 646 groups and a membership of 11,777 and the Christian Men Fellowship (founded in 1981) with 682 groups and a membership of 14,869. These groups are both in rural as well as in urban centres and members follow a study material prepared by the Church with issues concerning biblical studies, health care and social issues. Leadership courses are organized for leaders at different times annually and the composition of the groups cuts across tribal and ethnic groupings, bringing together people of different social status to share and learn from each other.

Strategic Orientation: Climate Change impacts	Activities	Indicators	Time Frame	PCC Institution Responsible	Assumption / Remarks
Education	1. Develop 3 curricula for Primary, secondary and university levels	3 curricula developed	2012	Education Department	Synod decision will facilitate the process
	1.2 All PCC educational institutions teach courses on the environment and climate change	Number of PCC institutions offering courses/modules on the environment	2013 – 2017	Theological Seminary and Education Department	
	2.1 Develop themes and write-ups on the environment and climate change in the study materials of the Youth, Women and Men's movements	Number of articles and educative write-ups on the environment and climate change	2012 – 2016	Youth, Women and Men's Departments	
	2.2 Organize public talks in all PCC congregations annually	Number of talks organized	2013 – 2017	<del>Presbyterial</del> Secretaries and Communication Department	
	2.3 Open a department of Environmental Sciences in the proposed Presbyterian University	2.3 A department of Environmental Sciences exist in the proposed university	2018	PCC Synod	

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ACTIVITY	INSTITUTION/ACTORS	TIME FRAME	OBSERVATIONS
Education	- All PCC Schools / Colleges - All PCC movements (women, men and youths) - Presbyterian University - PCC Congregations and institutions	2012 – 2017	Funding for scholarship in the discipline of Environmental Sciences will be appreciated

## **CBCEW**

The plan is based on work already undertaken, for example, by the National Justice and Peace Commission and a successful year-long series of events held at Clifton Cathedral in Bristol between September 2007 and October 2008. *Sound of Many Waters* encouraged people to put their faith and care for the natural world together. It involved nature talks and experiences, lectures, Lenten reflection, education days in schools on environmental issues and prayer.

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### **Education and Young People**

*“Many young people today lack hope. They are perplexed by the questions that present themselves ever more urgently in a confusing world, and they are often uncertain which way to turn for answers. They see poverty and injustice and they long to find solutions. They are challenged by the arguments of those who deny the existence of God and they wonder how to respond. They see great damage done to the natural environment through human greed and they struggle to find ways to live in greater harmony with nature and with one another.”*

Pope Benedict’s message to young people on WYD 2008

### **Catholic Schools and Universities**

Our Catholic places of education at primary, secondary and tertiary level are greatly valued. Through the school curriculum, university courses and public outreach undertaken by these institutions they are able to imbue the next generation with deeply seated values that transcend those of purely secular interest. An essential part of this Plan for Generational Change will be to further ground our young people in spiritual ecological awareness, as well as instilling in them a sense of hope for the future.

This can be done through extending an understanding of ecological issues in religious education as well as science and geography. CAFOD has already a well established educational programme which could be further promoted and extended. Care for the earth needs to become part of work and play and each individual must be encouraged to see themselves as part of a web of life.

Encouraging local schools to actively take up green ideas and build praise for the earth into their assemblies may start a lifetime of sustainable living. All schools and universities should be encouraged to do an environmental audit and to make their grounds as friendly to wildlife as possible, encouraging all young people to grow plants and care for creatures. We must encourage children to understand the value of organic gardening and food production, the necessity of providing the right habitats for all creatures in urban spaces as well as in the countryside and to show respect for all of life. Our Catholic places of education must become places of inspiration for the future.

We encourage places of education to consider events like a time-table crash which allows a full concentration on nature and our role in protecting it. We urge all to teach recycling, re-using and reducing waste. At the heart of our education ethos is the desire to help children and young people to be fit for a life of love and service; involvement in and appreciation of nature is a deeply spiritual way to embed these values.

The centre of this initiative is the sharing of ideas and experiences between school communities. Only those who teach and run schools know what works and what does not and the sharing of this knowledge creates a strong community dedicated to caring for the environment. We therefore welcome initiatives like the *Catholic Eco-Schools Newsletter* ([www.arcworld.org](http://www.arcworld.org)) and encourage others to share their experiences.

CAFOD schools packs on environmental awareness and climate change are excellent resources for classrooms. See the following links for primary and secondary materials.  
<http://www.cafod.org.uk/primary/climate-environment>

<http://www.cafod.org.uk/secondary/climate-environment>

*“Let us hope that, especially among young people, emerging interest in the environment will deepen their understanding of the proper order and magnificence of God’s creation of which man and woman stand at the centre and summit.”*

Pope Benedict, Sept 2007

*“ Education that focuses solely on the elements of science and technology cannot offer a framework of moral values to guide the daily decisions of living. We need an education that helps liberate people from enslavement to a way of life that values consumption, convenience, wealth, status and economic growth above all else, an education that begins to give them freedom to make different choices...True education involves a genuine conversion in the way we think and behave.”*

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### The National Justice and Peace Network

The National Justice and Peace Network of England and Wales, a liaison body of the CBCEW, has taken on a serious commitment to address environmental issues, particularly since 2005 when its annual conference focused on environmental justice. It now has an Environment Working Group and has incorporated environmental education and campaigning into its development plans.

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### **Summary of Recommended Commitments.**

**We encourage all Catholics to:**

#### **Education and Young People**

- Develop a sense of awe and wonder for creation in our young people through all subjects and ground them in a spiritual awareness of the need to care for creation.
- Actively encourage green living, gardening and food in all our schools and places of education. We encourage all to do environmental audits and track their progress.
- Share their experiences, ideas and challenges of what it is to be environmentally responsible and sensitive to nature.

### ***Catholic Coalition on Climate Change***

1. **Education:** to what degree have we embedded Catholic teaching on the environment into our schools (elementary, secondary, higher education, parish religious education programs, etc.)?
  - Youth Programming: The good news for most of us across the globe is that young people understand climate change. This is certainly true in the United States. Key partners include the National Federation for Catholic Youth Ministry (NFCYM), the National Catholic Educational Association (NCEA), the Catholic Campus Ministry Association (CCMA), the Association of Catholic Colleges and Universities (ACCU) and others.

Coalition and partner staff will offer workshops and other presentations to the regular regional and national meetings of these organizations and encouraging them to integrate the Covenant and other CCCC projects into their programming.

For example: As part of the launch of the Catholic Climate Covenant: St. Francis

Pledge to Care for Creation and the Poor, NCEA encouraged principals of the 6,300 member elementary schools to recite St. Francis' Canticle of the Creatures on Earth Day, April 22, 2009.

- Use of Technology: The Coalition and its partners will commit to using internet-based tools (e.g., "webinars") to educate Catholic leaders on efforts within our community that get to the core of Catholic teaching on the environment, offer real tools to assist them in sharing this teaching and to encourage bold action on environmental justice consistent with our teaching

As an example, this past October, the Coalition and the Franciscan Action Network hosted a "webinar" on climate change, St. Francis and the spirituality of care of creation. Through our networks and with our advertising efforts, nearly 200 "sites" joined the video/audio conversation via the internet.

- Speakers' Bureau: By the end of 2010, the Coalition will convene a high level group of Catholic leaders among the Coalition partner organizations and dioceses to develop a speaker's bureau. This effort will accomplish important goals for the next seven years including: to reduce the Coalition's carbon footprint (less travel by top leaders and staff) and to more fully spread the word about a Catholic approach to climate change to local dioceses, parishes and others.
- Adult Religious Education and Formation: The Coalition will build new relationships with associations of catechists, and other faith formation leaders to ensure that Catholic teaching on the care for creation is a regular part of the curriculum.
- Promotion of JustFaith: The Coalition will continue to work with JustFaith Ministries to improve and keep current the Just Matters climate change model that originated with the Coalition. JustFaith is the premier Catholic social teaching adult education program in the United States.
- Curricula Development: The Coalition will promote curriculum development on climate change and Catholic teaching for youth by initiating a dialogue with religious education curricula development organizations and Catholic textbook publishers. Furthermore, the Coalition will promote this through the key educational partners to ensure that Catholic teaching on climate change and the environment becomes more central in Catholic elementary, secondary and post-secondary schools.
- Build on Current Efforts: Many of the partners of the Coalition produce their own educational materials. For example, Catholic Relief Services' Operation Rice Bowl, a Lenten fundraising effort used primarily in elementary schools, will focus

its 2010 materials on climate change. The Coalition will work with CRS and other organizational education campaigns to encourage greater integration of the themes of care for creation and climate change into their outreach and fundraising efforts.

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2. **Theology and Pastoral Plans and Programs:** to what degree have our seminaries and formation programs integrated care for Creation as a part of the training of religious men and women? How deeply rooted is the theology of stewardship and creation care in our tradition?
- Seminaries: Working with NCEA's Seminary division, the Coalition will begin discussions about seminary curricula and seek to include more explicit programming about care of creation and environmental justice.
  - Pastor Support: The Coalition will work closely with the National Federation of Priests Councils (an umbrella organization of clusters of parishes in the same geographical area) to encourage their support of the Covenant initiative, to share best practices among parishes, and provide resources for liturgy and parish programs.

The Coalition will begin discussions with national organizations that serve the continuing education needs of priests, deacons, and lay ministers.

- Scholars' Conferences: The Coalition will sponsor two high-level scholars conferences within the next seven years to highlight and expand the evolving theology of stewardship and care for creation. Every effort will be made to have media coverage of these events to ensure that key themes and ideas are shared more broadly within the larger Catholic community in the U.S. and abroad.

## ***Church of Norway***

**The General Synod challenges Church of Norway national and diocesan councils to:**

involve and educate Church workers in this field. Parishes will need to cooperate on the deanery level, and lines of communication will have to be established for this work between parishes and the dioceses. Necessary structures will have to be established on the national and regional level. The excellent cooperation with environmental, solidarity and mission organisations must be developed further.

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The committee has concluded that there is need for a new and profound *reform* in our church, to clarify the church's task faced with these challenges. We need long-term thinking and action now. The committee sees that inspiration may be sought from two important on-going reform processes in the church, the reform of religious education and the liturgy reform. At the same time the contents of this sustainability reform must be reflected in the other reforms. In the liturgy we receive new strength to lift threatened life up to God; in religious education we must pass this on to children and young people. There is a similarity also in that these are central processes which over time will cause visible changes in the church as such.

## ***Church of England***

### **Education and young people**

#### *Done or commenced*

- Many church schools and/or diocesan boards have developed environmental policies and projects, some of long standing.
- Environmental action and awareness has been brought into the educational work of a number of dioceses and cathedrals.
- The Church has adopted a new statement of values for church schools, including care for creation (see page 8 above). But we need to redouble our efforts.

*New challenges* • *Shrinking the Footprint* will work with public and voluntary schemes for „*Education for Sustainable Development*”, and encourage all 4,700 church schools by 2016 to be „sustainable schools” – in relation to emerging Government policy on education for sustainable development and best practice, as promoted by network agencies such as SEE-d; as well as, for example, maintaining membership of the *Eco-schools* initiative, holding of an *Eco-schools* award, curriculum development for *Education for Sustainable Development* in the context of the Church’s values for schools ([www.values4schools.co.uk](http://www.values4schools.co.uk)), and in particular the values of reverence, thankfulness, justice, humility and care for creation (see panel on page 8 above). *Fair Trade School* status, partnership in the National Trust Guardianship scheme or similar programmes would also be appropriate criteria.

- A major contributor to the growing carbon footprint of most schools is their use of Information Technology (IT). The latest computer technology is essential in order to bring a child up in today’s world. But ways need to be found to reduce the carbon footprint of IT below what is currently feasible. *StF* should take part in the search for such solutions. This could follow on from the *Sustainable Procurement System* (pp 33–34 above).



- Partnerships should increasingly be developed at national and diocesan level with universities and other higher educational establishments, for projects concerning *StF* themes, in conjunction with students' own learning and project work – in exchange for gaining access to knowledge and experience from technically proficient teaching staff.
- All cathedrals will be urged to bring *StF* themes and materials into their public education work, exhibitions, shops and work with school visits. Links between the *Cathedral Camps* scheme (for young volunteers on restoration projects at cathedrals in summer holidays) and *StF* projects should be explored and developed.
- The Church should promote the integration of environmental issues in its work with young people at all levels. Children are famously aware of environmental issues – it already holds a significant place in curricula – and of the abject failure of the older generation in this department!
- But this awareness can degrade into cynicism and fatalism. Respect and care for our common home on earth needs to be united with mutual respect and cooperation between generations – rather than suspicion and blame or resignation. These questions ought to be embarked upon in a spirit of mutual frankness from the earliest years.
- The *Shrinking the Footprint* team at national and diocesan levels should therefore promote increasingly close contacts and cooperation with children's officers and youth workers, with diocesan schools' boards and directly with schools themselves and their staff and students, towards the aims just set out.

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- Also by 2016, church retreat houses should be identified for low-carbon „makeovers“, linked to promoting their use for ecologically related educational events. A model for development of such programmes could be the new venture Earth Abbey, a physical and online ecumenical community of Christian practice for sustainable living ([www.earthabbey.com](http://www.earthabbey.com)).

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- **London: St Martin-in-the-Fields**

25 October – 31 December 2009. The „*Hard Rain*“ exhibition by Mark Edwards is being hosted in London, at the Courtyard of St Martin-in-the-Fields, Trafalgar Square.

This acclaimed outside exhibition is based on Bob Dylan's prophetic song „A Hard Rain's A-Gonna Fall“, and explores the issues of climate change, poverty, habitat loss and human rights.

At the 16 November evening session of St Martin's autumn education series, entitled „Inspiring Creation“, Mark Edwards will talk about his exhibition and the ecological crisis.

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## 5. Coventry Diocese

Since 2006, Coventry Diocese's Environmental Group has been undertaking one project each year – from carbon reduction, through education and the environment, to food miles. In 2009, a comprehensive diocesan policy is being developed, to include all aspects of the environment and the life of the Diocese

## ***Church of South India***

**Dornakal Diocese** is located in 5 revenue districts in Andhra Pradesh.... We are thankful to our Bishop for encouraging the Diocese to be a green Diocese, for educating people to avoid the use of plastics and to use paper bags, and for educating the people to use the VermiComposite in agricultural fields and not to waste water. A rainwater harvesting project has been proposed and is planned before the 2010 monsoon. Three Diocesan Compassion hostels were furnished with solar panels in 2009. There are a total of 20 such hostels in the Diocese, and each is now offering the slogan “each one plant one tree” – along with the degree college, the Junior college and six schools.

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### 1. EDUCATION

The Church of South India is the only Church in India with a special wing for environmental concerns. Hence we can use the official platform of the Church to educate the Clergy and laity on eco-theology

**CSI urges dioceses and parishes to plan educational campaigns through which the members of the congregations are made aware of environmental issues and why God's creation is hurting. Recommended processes included:**

- **Designating a person** and select a committed group of lay people or teachers to form an Eco- Management committee. The committee becomes responsible for guiding the development of the management plan, for instituting and monitoring practices, and for being alert over time to better and improved approaches, means, and technologies of eco-management.
- **Creating an education plan** to inform, teach, and train all users of the buildings and grounds of the church and School in eco-management. Such a plan can call

for special events and training sessions as well as integrate the concerns into the regular curriculum. Education is critical to the success of any conservation program.

- **Waste Management education in schools**, with pupils designing posters, writing essays, producing a drama, and making other presentations to the adults about recycling. Study the economics, environmental considerations, and long-range consequences of recycling for developing a sustainable society. As a hallmark of operation should be the phrase "Reduce, Reuse, Recycle."
- **Curriculum:** A variety of educational and promotional programs need to be created as a part of launching the new approach to facility management. The consciousness of the staff, membership, and other users needs to be raised significantly and in sync with each other. The educational phase also needs to be an ongoing process, written into each age-level of education (including adults). Reminders should be highly visible throughout the buildings and grounds. Every decision must have built into it an environmental consciousness which is not merely one more component, but instead, runs throughout the whole, as does any other portion of our basic commitment and covenant with God.
- **Eco-leadership Programme** The Synod Ecological Concerns Committee decided to give Green Leader Manager Training to Diocesan leaders. A Green Leader should: "organise programmes, raise funds, propagate ecological ideas, be a coordinating link between the diocesan authorities and the people... Training is necessary for uniform activities in all the dioceses." The first regional conference in Eco-leadership took place in Andhra Pradesh, Tamilnadu, Karnataka and Kerala between September, and November 2008. On each occasion the host Diocese bore the expense of boarding and lodging, with travelling allowances given from CSI Synod. In addition an eco-leadership programme was held from 21-22 August 2008 at CSI Centre, Chennai, which included a dynamic full day's training based on the UN-ARC Seven Year Plans. Three leaders from each diocese attended the programme, and reported greatly improved motivation to act on ecological issues. In July 2008 a three day Training programme in biodiversity, stewardship and conservation was organized for 16 teachers representing all our Diocesan Higher Secondary Schools and each in charge of a branch of the National Green Corps (NGC). The training included a field trip to the Indira Gandhi Wildlife Sanctuary.
- **Eco-resource training camps** The first three-day training for resource persons from different dioceses took place in September 2008 at Kottayam. It was a new experience for the Clergy. Here are some of the comments: "The resource persons training camp really ignited our minds and souls with a new outlook". (Rev. Abraham Premchand, Presbyter of Holy Cross Cathedral, Nandyal, Andhra). "Until now we did our mission activities slowly, but after the training I feel a sense of urgency" (Rev. J Joshua Kamachander from Coimbatore Diocese, TN). "After this training I have decided to organize an eco awareness

conference for clergy and laity in Karnataka. We will identify a village and make efforts to transform the people to an eco-friendly life style. The training was impressive in all respects". (Rev.S.S Sakkari from Karnataka Northern Diocese) "I am really fortunate to be a participant of this training programme, I am inspired and have decided to be a committed eco-leader in our diocese". (Rev.D. John from Karimnagar Diocese, Andhra).

- **Green Diocese, Green Parish, Green College and School Awards** (see 'Celebrations')
- **Other:** CSI schools should have a bulletin board dedicated to environmental issues, place signage throughout both the building and the grounds as a tool for instruction, gentle reinforcement, and awareness. And both schools and seminaries are recommended to include environmentally related symbolism in the classrooms and along the hallways.

### **Examples of Diocesan Action on Education:**

**Kanyakumary Diocese** is committed to strengthening the Eco-clubs in Schools and Colleges, with ecological awareness classes arranged through Churches. They have requested the Bishop to start a department in the Diocese for ecology. Other plans include eco-lessons in Sunday School, competitions on environmental topics in essays, paintings, and slogan writing. Also World Environmental Day celebration, Environmental Sunday will be celebrated (also see Celebrations) The Ecological Concern Committee (ECC) of CSI Kanyakumari Diocese conducted an Environmental Awareness Programme on Global Warming in February 2009. The objective was to boost awareness about global warming among technical students and Sunday school teachers, to conserve the Earth for the welfare of future generations.

**Coimbatore Diocese** will arrange Ecological Sundays, as well as Ecological awareness programmes to teachers and students, Eco-leadership programmes, an Eco-youth rally, Eco-stickers and handbills, competitions in eco-topics and eco awareness programmes for clergy and lay leaders

**Trichy Tanjavore Diocese** is strengthening eco-clubs in Bishop Heber College, Bishop Thorp College, Bishop's college of Nursing. Also introducing green clubs in schools, and environmental orientation for the Christian Women's Fellowship

**Madurai Ramanad Dicoese** Eco clubs in Schools and Colleges, training programmes for teachers, competitions in eco-painting, eco-drawing, eco-essays etc. Tree planting and Ecological Sunday.

**Madras diocese** is promoting environmental training for teachers, students and pastors. The Eco-Vision Department organised a seminar for 150 Sunday School teachers. It also runs a study circle to promote eco-awareness, and has arranged seminars on flora and fauna, cosmic ecology, global warming, and marine ecology.

**Karimnagar Diocese** has organised an eco-painting competition for children, with the theme “My World A Dream World.” As one of the organisers reported, “the response was wonderful. The Spirit of Ecology started to take its flame in young hearts too.”

**Karnataka Northern Diocese** has formed an Ecological committee, creating awareness among the Church members and school students

**East Kerala** Start Eco-clubs in schools and parishes. Networking with other organizations

**Madhya Kerala Diocese** is organising Green School awards, a deputation of environmentalists to all the parishes to deliver sermon on ecological Sunday, Eco-pilgrimage, Eco-clubs in all schools, competitions in eco-essays, seminars on eco-architecture, distribution of vegetable seeds, training for clergy, youth, Sunday school teachers, Eco-Committees in Diocesan, District and pastorate levels, seminars, networking with other eco-groups. It has been awarded Green diocesan Award from CSI Synod.

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The CSI Synod Ecological Concerns Committee has been focusing on Eco-theological education.. We call on all our members to affirm the biblical faith, and to seek ways of living out eco- principles in their personal lives, their churches, and society. Let the Ecological Resource persons training camp may be a turning point in the ministry of CSI.

Let us work together for a Green Church

## ***Franciscans***

### **THE WAY FORWARD**

#### **Intensify the work of consciousness-raising within the family**

The family can also build on and take inspiration from work already underway, such as the Franciscan project for environmental education at the Margil Institute in Mexico. Resources such as the Earth Community, Eco-audit for Religious communities and a seminar entitled ‘Creation at the Heart of Mission’, have already been developed. These can be promoted and other material made available to help communities educate their members and provide practical solutions to problems.

## ***Presbyterian Church Ghana***

Education and awareness creation on the need to conserve forest resources among all target groups is cross-cutting and will be done as an integral part of all the interventions.

## ***Jesuits***

Education and Young People — including school buildings, curricula, nature teaching and camps

Jesuit schools (high schools, colleges, universities) around the world are promoting ecological awareness, as these three examples show:

Benoît Mbuyi SJ launched with others the group « Amis de la Nature » at Collège Kubama in Kisantu in Democratic Republic of Congo.

A student initiative led to the creation of the Environmental Advisory Council at Seattle University (in Seattle, USA, run by the Jesuits) in 2004. The purpose of the EAC is to “offer advice and leadership regarding the identification, creation, assessment, and implementation of environmental planning and policies for the University.” The council acts as a seed bed and catalyst for campus sustainability and environmental initiatives coming from students, administrators, staff and faculty. The council’s 20 members include alumni, students, staff and faculty. The University has a very informative “Sustainability” website<sup>10</sup>.

Loyola University in Chicago has a Center for Environmental Communications<sup>11</sup> which serves to educate students, stimulate discussion among environmental shareholders and as a resource for environmental information.

There are many more initiatives around Jesuit campuses<sup>12</sup> in the USA, including a student environment club at the University of Detroit Mercy<sup>13</sup>.

INEA in Valladolid (Spain) is a Jesuit-run school for Agricultural Engineering which is offering courses and producing publications on organic (“ecological”) agriculture, and undertaking research into different aspects of this issue.

Jesuits in India have been famous taxonomers since the early 1900s. They have categorized the biodiversity of entire regions of India and, over many years, have passed their knowledge on to the local people. In the process they have trained 49,825 students, 3,088 teachers, 2,681 leaders, 4,234 activists and 15,078 villagers (2008 data)<sup>14</sup>. K.T. Chandy SJ (Associate Director, Catholic Health Association of India) has provided training programmes on “Sustainable Management of Natural Resource Management”. Over the last forty years he has given some 1,500 training programmes to a variety of clients ranging from government officials to farmers at the grass roots level. He has also written course materials in the form of booklets on 635 topics related to sustainable Natural Resources Management.

Elsewhere in India, “Tarumitra” (Friends of Trees) is a Jesuit-run organisation with ECOSOC status at the UN. It now has over 2 million members in over 1,000 colleges and schools. Its aim is to spread environmental awareness among young people. In 2008, it

conducted 150 workshops, reaching some 15,000 teachers and students.

The Lauriston Jesuit Centre in Edinburgh, United Kingdom, has been running a series of talks on the environment throughout 2009.<sup>15</sup>

At the Jesuit-run Gregorian University in Rome, two courses on ecology are being taught in the faculty of theology in 2009-2010: “La crisi ecologica corrente: le dimensioni morali implicate” (The Moral Dimensions of the Current Ecological Crisis)” (by Prem Xalxo SJ) and “The Fields of Creation, Grace and Redemption” (by Gerry Whelan SJ).

Jesuits, other religious and lay people whose lives and work are inspired by St Ignatius, the founder of the Society of Jesus, gathered for four days before the World Social Forum 2009 in Belém, Brazil. The meeting, called “Fé’namazônia” (Faith in the Amazon), which included talks, prayers, sharings and awareness-raising exercises, involved groups of indigenous people with whom the Jesuits work in Latin America and India and created a sense of community and shared responsibility among the members of the “Ignatian Family”.

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#### 5. Media and Advocacy

We will publicize and show our appreciation for what is being done by Jesuits, both in our immediate areas of influence and beyond. We shall start by making public part 1 of this document. We will monitor regularly what is being done in this area in our educational centres, our research institutions as well as in our pastoral and social works.

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#### 2. Education and Young People

We will seek to inspire the next generation to commit themselves to protect the environment. We shall do this not only through our teaching and research but also by making our university, school buildings and grounds environmentally friendly.

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#### 3. Pastoral Care – including theological education and training , rediscovering past traditions and wisdom, and helping people adapt to new situations in areas where climate change makes this necessary

In a number of countries around the world, Jesuits work with indigenous populations, helping them to protect their ancestral land and to pass on their lifestyles. For example, in India, Fr Lancelot D. Cruz SJ of St Xavier’s College, Ahmedabad, has developed in the Dediapada forests of South Gujarat, “People Forest-Laboratory-Industry Linkages”. This is an organization for socioeconomic development and the preservation of knowledge about traditional medicine, a project which involved the setting up of an interactive network of medicine men.

In the Philippines, the Jesuit-run organisation “Environmental Science for Social Change”

(ESSC), works with local populations, mostly indigenous, in adapting to climate change<sup>16</sup>. Their work includes mapping, networking and telling the stories of the people affected.

In Colombia, PDPMM (Peace and Development Programme for the Magdalena River) and SUYUSAMA (Sustainable Development Programme for Nariño and Putumayo departments) work with the local populations in order to establish peace as well as communion with nature.

Al Fritsch SJ in the United States is running a website with daily reflections on the environment and simple living<sup>17</sup> that has had 16 million visitors since it started in 2004. Also in the United States, Joseph Carver SJ (Berkeley) is currently developing a Licentiate of Sacred Theology (STL) course on “Ignatian Spirituality and Ecology”. Joseph Carver SJ and John Braverman SJ have written an “Ecological Examen”.

Eco-retreats are held at, for example, the Ignatius Jesuit Centre<sup>18</sup> in Guelph, Canada, as well as in India.

Factsheets on the Spiritual Exercises and Ecology and Catholic Social Teaching and Ecology were produced for the benefit of the General Congregation in 2008.<sup>19</sup>

“Green groups” have started among scholastics (Jesuits in training) in Rome and Paris, in order to encourage thinking about sustainable development, creation and ecology and to make sure that rubbish is properly sorted and recycled in their communities.

## ***New Psalmist Baptist Church***

### **2. Education and Young People**

Several of NPBC’s ministries are dedicated to the development of young people. In particular, we are focusing our efforts on building a strong, positive cadre of young people who 1) excel in the fields of science and technology, 2) recognize the global nature of the positive and negative uses of natural resources, and 3) contribute to the well-being of society -- here and abroad.

**Goal 1:** Educated young people who understand the science behind the impact of man’s interaction with the natural world.

**Goal 2:** Empowered “army” of young people who are able to mobilize to undertake works or to advocate positions.

**Goal 3:** A generation of servant leaders committed to living out God’s call by uplifting their fellow human beings, including the most threatened and disadvantaged.



## **Activities:**

New Psalmist has sought to educate its community on maintaining healthy lifestyles, implementing highly successful health fairs, and quarterly classes and workshops to improve overall health and reduce disease.

Members of the Foreign Mission Ministry (FOM) began their educational mission work in Kenya in 2006 while training with a partnering church from the United States. Members of the team participated in projects to help combat poverty and disease which resulted from water scarcity, and water contamination. During their training, members of FOM assembled and programmed a 14 station computer laboratory in a primary school in Kenya. These types of programs will continue.

Our plan is to increase our involvement in our international schools by providing pastoral care, educational and medical services to Nairobi's Redeemed Gospel Church and the Shadrack primary school. Additionally, New Psalmist would like to bring in its corporate partners, such as Feed the Children, to assist with providing food, feminine hygiene products, and HIV support at both Shadrack and RGC schools but will require funding to sustain effort.

To combat the effects of global warming and climate change on our community, Bishop Thomas' vision was to have a community development corporation that would provide services to the community and City that would help build individual capacity. The Sankofa Community Development Corporation has partnered with the Living Classroom foundation to receive a grant from the National Science Foundation.

These organizations sponsor the Voyage of Exploration Program. This program uses maritime boat building to introduce participants to environmental science, engineering, technology and mathematics concepts. The grant offer the aforementioned concepts in after-school, Saturday school, and summer camp settings. Year one is scheduled to accommodate 360 students, with growth to 1000 students in succeeding years.

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## **Pastoral Care**

We have inherited wisdom that promotes the value of knowing who we are in contexts that are both local and global; and, historical and current. We also see significant value in preparing to walk into our future informed and prepared to live harmoniously and well. The importance of caring for the environment, even in urban settings, continues to broaden in scope and complexity.

**Goal:** Ministries that teach and incorporate a deeper understanding of man's place and responsibility to care for God's creation.

**Activities:**

NPBC promotes simpler living by transforming the church into a museum during our month long celebration of the church's anniversary. Additionally, NPBC is seeking to increase its environmental ethic throughout the congregation and community. The church staff is expanding its recycling efforts, and looking at identifying various ways to reduce its carbon footprint and energy consumption. The church leadership will expand these efforts to the congregation and its network through seminars and workshops with children, youth, young adult, and adult ministries throughout the church. For example, NPBC has had energy conservation training sessions in the community over the last year and will continue this practice. We estimate that over 1,200 families have taken advantage of this training thus far, with an expected over 1000 more will participate in the future.

Primary and Secondary school age students in the church will participate in an annual Science Fair to explore and learn of new, creative ideas to preserve our living planet and celebrate God's creation. Moreover, NPBC has a host of corporate partners who will bring resources to the church to help the congregation and community implement new practices.

***Polish Orthodox*****Education and young people:****1. Educational activities should include:**

- a) Preparation of educational material on environmental protection for:
  - Orthodox catechists in public schools in Poland;
  - Orthodox priests;
- b) Presentations/several hours course on environmental protection, sustained development and possibilities of conservation for students of the Orthodox Theological Seminary in Warsaw
- c) Translation and publication of educational material on environmental protection for children, prepared by a partner organisation from Orthodox Diocese of Grodno, Belarus.
- d) Subject matter of environmental protection brought up during church sermons – for instance reminders regarding the need of waste selection, harmfulness of Spring burning of dry meadow grass etc.;

**2. Educational activities directed to children and youth should include:**

- a) Series of camps/workshops on environmental protection organised at Suprasl Academy;

- b) Camps/workshops on Orthodox spiritual life and conservation organised by the Fellowship of Orthodox Youth in Poland (FOY) – local equivalents of SYNDESMOS Conservation workshops on Valaam Island, Russia and Orthodox Spiritual Ecology camps on Mt Athos, Greece;
- c) Broader use of the FOY in Poland retreat centre in Bialowieza for programmes dealing with environmental protection;
- d) Broader and more active participation of Orthodox children in cleaning forest actions organised by schools. Additional forest cleaning actions organised by clergy, catechists, parish branches of the FOY in Poland;
- e) Camps/workshops on Orthodox spiritual life and conservation organised together by the Suprasl Academy, the FOY in Poland and partner organisations/youth fellowships from neighbour countries. Cooperation in this direction has been declared by an Orthodox youth organisation and conservation department of the Orthodox Diocese of Grodno, Belarus;
- f) Educational and practical involvement of the FOY in Poland in celebration of the World Day of Prayer for Creation, September 1/14.

3. Practical ecological actions at educational institutions:

- a) Continuation and introduction of stricter waste selection as well as water and energy conservation policy at the Orthodox Theological Seminary in Warsaw;
- b) Introduction of stricter energy conservation at Suprasl Academy and Holy Annunciation Monastery through installation of geothermal heating systems in 2010-11;
- c) Strict waste selection at Suprasl Academy as practical educational example for all participants of Suprasl Academy programme;
- d) Introduction of stricter water conservation policy and energy conservation at other Orthodox monastic communities in Poland;
- e) Information on possibilities of installation of geothermal and solar heating systems at monastic and parish facilities.

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#### IV. Lifestyles

1. To promote simpler lifestyles Suprasl Academy will coordinate:

- a) preparation, publication and wide distribution of educational material and practical guidelines concerning sustained development and conservation in a household.
- b) translation, publication and distribution of literature on Orthodox approach to creation and environmental protection:
  - “Orthodoxy and Ecology”,
  - “So That God’s Creation Might Live”,
  - “Man and the Environment; A study of St Symeon the New Theologian”

- c) series of books on environmental protection for children – examples of exceptionally ‘nature friendly’ saints.

..... The faithful should be encouraged to live simply and in harmony with the environment through specially prepared educational material, booklets and books as well as parish pamphlets, bulletin boards, posters, occasional sermons.

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Specialists in law, water management, land management, education waste management, ecology, sustained development working at higher education institutions in Bialystok will be invited to help in further development, improvement and realisation of the Seven Year Plan

## **Quakers**

### **Education and young people**

- A three-year programme of courses entitled ‘Good Lives don’t have to cost the Earth’ was launched in 2009 by Woodbrooke Quaker study centre in Birmingham. This specialised series of day events and study weekends aims to bring together the head, heart and spirit to cover the social, scientific, political and economic aspects of climate change.
- In 2010 ‘Journeys in the Spirit’, a seasonally published resource for Quakers engaging with children and young people, will scale up its suggested activities and resources on sustainability.

## **ROAR**

Since 1996 major initiatives have been:

- Formal and informal education among ROAR members on: history and use of land owned by ROAR member congregations and deepening understanding of land use and ways to conserve and preserve land;
- Advocating for, and educating and assisting, ROAR member congregations and other groups to develop their own land ethic statement and land use policy;

Education / advocacy on Indian Point issues (by networking and in collaboration with many organizations);

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- Education / advocacy on Indian Point issues (by networking and in collaboration with many organizations);

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- ROAR member congregations offer retreats, workshops, education and advocacy initiatives in areas of eco-spirituality and environmental justice.

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#### **Target Population:**

- Leadership of Member Congregations, and through them:
  - member congregations of ROAR who then disseminate information and educate their membership. Membership is requested to advocate and address issues;
  - interested people of faith, places of worship, and environmentalists.

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1. Continue to work towards educating ROAR member congregations and their leadership on land use, conservation and easement rights with the goal of preserving land that is owned;
2. Inform, educate and advocate for local issues that address: rights of land, water and air; water quality; safety of Indian Point Nuclear Plant; sustainable practices; use of land “owned” and / or used by ROAR member Congregations;
3. Strengthen partnerships and collaborative efforts with appropriate national and local environmental groups and people of faith on above issues
4. Plan periodic educational and inspirational programs / workshops / retreats that bring together the membership of ROAR congregations, people of faith and environmentalists on above issues and in celebration of the Hudson River and its bioregion and the Great Work that is being done.

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#### **Methodologies that are / will be used:**

- ....Education including experiential intuitive approach
- Ongoing development of and education on “Grounded in the Gift of Our Lands: A Resource Book for Land Use.

## ***Lutheran Church of Tanzania***

**Specific Objectives** for the project are as follows:

- To implement community education on environmental conservation.
- To ensure a place for environment conservation education in the curricula in theological colleges, Church schools and colleges as well as in faith classes for children prior to confirmation.
- To advocate for a place for environment conservation education in school curricula from nursery school to university level.
- To include the environment conservation in the faith teachings of Churches.

KILIMANJARO SITUATION		WHAT TO BE DONE
AREA	SITUATION	
Education and Young people	1. There is no environment content in the curricula of schools and other education institutions	1. Ministry of education and other educating institutions to include in the curricula of various levels, the subject of Environment.
	2. There is no environment content in the curriculum of Lutheran faith classes for children, prior to confirmation.	1. Introduce theoretical and practical lessons on Environment in their curriculum.
	3. There is no community education on conservation	1. Introduce community education on environmental conservation, both theoretical and practical
Pastoral care	1. There is officially little or no space in the Pastors' agenda regarding environmental conservation. Theology and Environment remain disjoint.	1. Introduce the lesson on environment in theological colleges 2. Conduct crash seminars for serving pastors on issues of environmental conservation 3. Pastors to constantly remind Christians and communities of their responsibility to protect God's creation; More so on the event of thanks-giving following the harvest.
	2. The tradition of Pastors organizing annual tree-planting in parishes is no more.	1. Set aside a yearly tree-planting day for the parish, usually just before or on the onset of annual rains. Could be Saturday following Good Friday.

## Daoist

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### First: Providing ecological education, and raising environmental awareness

#### a. Education project

Our original Daoist Ecology Education Project started from just one province – Shaanxi, in western China, but since 2006 it has already spread to many temples nationwide. In 2015, our target is for there to be ecological education projects running in half of all the Daoist temples in inland China.

In terms of facilities, we will require Daoist temples to set up specific information boards on environment protection, and to display ecological education materials and posters.

In terms of concept, we will make it a general practice that – while we are holding preaching and meditation activities – we will hold a Daoist Ecology Protection Forum on a regular basis. The intention is to raise the environment awareness of our Daoist followers, so that they will take greater responsibility for protecting the environment around them. We will also hold regular ecology protection talks in temples.

In terms of people, we will gradually develop and set up volunteer teams, which will work together with relevant communities to spread Daoist ecological thinking to the wider society.

#### b. Environment management

We will build better standards and regulations on ecology protection, so that people can understand them, and they are consistent. Currently, all Daoist temples have made environment-related regulations, but they are not yet ideal. From 2010 onwards, we will gradually make more systematic regulations and by 2017 we hope that all Daoist temples in inland China will have completed this, and that systematic ecology regulations will be in place to give Daoist followers, and other visitors to the temples, a strong awareness of ecology tourism in context.

#### c. Education style (Youth Camps)

In connection with the Daoist practices of reflection in nature, and keeping in good health through keeping in nature, we will run summer camps to attract young people and students from China and abroad, and help them to pay attention to and learn Daoist ecological wisdom.

## **Hindu**

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Education;

Effective education is key to all aspects of the plan and is aimed at effecting a generational change in the Hindu community. our educational initiatives will be for all parts of the Hindu community.

We recognise that audiences, traditions, practices, and teachings can widely differ in the Hindu community. We will meet this challenge by aiming to understand and address all facets of Hindu thought and practice in our educational initiatives.

in addition to the initiatives outlined below, at all levels of our work educational resources will be required to inform, educate, and enthuse the Hindu community.

We see this as an important tool in gaining support and mobilising the community. A team of educators, writers, editors, photographers, graphic designers, and web programmers are required to work on a when-needed basis to produce such materials.

#### Scriptural research

as the Hindu community begins to engage in environmental action, the theological and philosophical basis for doing so needs to be outlined. such a foundation will highlight the relationship between the earth, the individual, and the supreme from a Hindu perspective.

it will help provide guiding principles on how to care for the environment and fuel creativity in ecological projects. this research will be led by the oxford centre for Hindu studies, engaging eminent scholars and researchers.

this research will establish a bibliography of work already available and will also specifically research stories, passages and quotations from Indian scriptures and literature that discuss issues of environmental concern.

Over the course of the next year we will see the first findings of this research and will publish it on our website.

#### Training for priests

Hindu priests are influential in the daily running of their temples and in the performance of ceremonies. crucial to effecting a positive change in the environmental choices of the Hindu community is the education and training of temple priests. establishing ecological awareness and standards in temple worship will, over time, influence and change the practice of those who worship at home.

A course is proposed that will encourage priests to reflect on environmental issues in their temples and take appropriate steps to address these concerns. a year will be needed to develop the course. it will then be taught to priests around the UK starting in November 2010. Updated every three years to reflect changes in environmental thought and practice, these changes will be passed on to those who have already undertaken the training, and re-training will take place where requested.

#### Online course

not all Hindus live near a temple, or are able to attend a place of worship or gathering on a regular basis. to reach these people, and others, a short course on Hindu approaches to the environment will be developed by the oxford centre for Hindu studies to be delivered online.



the course will explore Hindu approaches to nature, the elements, and conservation, taking historical, literary, scriptural and current practices into account. the course will run over a four-week period, two–three times a year. it is hoped that by the end of nine years, over 25,000 people will have taken it. this course can also be run in classrooms.

#### GCSE and A Level inserts

High-school/secondary education is another means to introduce a Hindu perspective on the environment. it is important that Hindu and non-Hindu children and students are given the opportunity to learn and explore Hindu views on the environment, as is the case for other traditions.

Based on our scriptural research project, themes and stories will be extracted that are relevant for study in the classroom. Working with government and curriculum development bodies, we will integrate the new materials with the existing Hindu studies curriculum taught in schools and colleges. from this work, a new generation will grow up with a good understanding of Hindu ecology.

initial materials will take two years to compile and produce. By the end of nine years we will work to have standard textbooks and other resources updated.

#### Summer camps

Many temples and organisations run summer camps for the youth of their communities. such events are an ideal way to educate young people on environmental issues and teach best practice. We will produce resources which these summer camps can use.

We aim to also develop an annual summer camp open to Hindus from different sampradayas, communities, and organisations. By doing so we hope to not only raise awareness of environmental issues, but foster a spirit of community amongst different Hindu groups.

#### Lectures, seminars, conferences

over the course of the next nine years we plan to have a series of lectures, seminars, and conferences around the world. these will be held with temple committees, communities, and academics to gain support for the project, to have open discussion, and to generate new ideas for implementation. it is hoped such a process will ease the implementation of the plan around the world and bring interested persons on board.

# Interfaith

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## *Operation Noah*

### **1. Education and Young People**

There is hardly an issue with greater intergenerational impact than climate change, yet Operation Noah sees a paucity of opportunity for young people to properly engage in the debate over climate change policy. The ambition for our work in this area is to empower and educate young people so that they are equipped firstly, to engage in and shape the climate change debate; secondly, to make choices which prioritise concerns about climate change impacts, and by example influence lifestyle choices more broadly; thirdly, to promote the iconic, hopeful messages of the Noah story so that individuals can take bold action, can stand out from the crowd as Noah did, and can exercise leadership in protecting Creation.

**Statement of ambition:**

In seven years' time, Operation Noah would like to see 'zero-carbon' armies of informed and engaged young people making choices in their lives which factor climate change as a priority; and by example, influence others to make their choices in this way.

***Work to date***

A principal part of ON's outreach to communities in the past year has been to engage with schools and colleges in order to raise awareness of climate change among children and young people in an age-appropriate way. So far we have visited around 25 schools around the country, and in so doing have reached out to some 3,500 young people.

In our outreach work, we have found that the language of religious myth and legend is effective in engaging children on the issue of climate change, but at the same time, trying to get young students to engage with huge questions about humanity's place in creation and our responsibilities to it throws up interesting challenges.

### **Visit to Thetford Grammar School**

*On a recent visit to Thetford Grammar School in England we asked a class of around fifteen sixth formers to ponder a question: Where does humanity stand in relation to God and to the rest of the created world?*

*We asked for volunteers in a large school hall. At one extreme end we placed a student who was an amoeba! At the far end about 250 metres away, we asked the head of RE to signify "God." Then we introduced several other categories: a daffodil, a rabbit, a chimpanzee and finally a modern member of homo sapiens.*

*Many of the students had read about Darwin and evolution. What followed was a fascinatingly heated discussion. Some placed the daffodil and rabbit way down the end of the hall towards the amoeba with the chimp and human being nestling, almost next to God! Others, though, stressed a huge gulf between humanity and the rest of creation, leaving a sizeable gap between humans and God but also between humans and the rest of the natural world. Heated exchanges took place about Jesus being the bridge between humanity and God, while others wanted to place humanity way down the pecking order. The argument was that mankind had let down the planet and did not deserve such an exalted place in the hierarchy.*

### **Plan for Development**

It is certainly the case that the issues around climate change are complex, but older children and young adults are highly capable of understanding, engaging and bringing fresh perspective and ideas to the debate. We would like to see our work going beyond awareness-raising, to encouraging young people to actively take part in debate with faith and community leaders on the subject.

1. Our plan for taking forward engagement with young people starts with an expanded programme of outreach to church schools and groups, such as Sunday schools, across the country. This outreach will include ON staff and volunteer visits, presentations and prepared activities, but also development of on-line and print resources specifically targeted for teachers to use with school-children and college students.
2. As part of our outreach, we will encourage schools to draw together their threads of work on climate change, across the curriculum and wider discussion in school, with an annual climate change report, to be written and produced by the pupils. Some schools may already be involved in initiatives such as the British Government's Climate Change Champions, or the Young Activist programme. But we see a crucial and distinctive role for promoting a holistic approach in schools that brings together knowledge, skills and practical action with critical reflection on our individualistic consumerist society, on the nature of community and on the importance of faith commitment. The annual climate change report that we aim to promote would therefore be more than an audit, or self-evaluation for the school. It would detail the school's activities and discussions

around climate change during the year, and may even provide an audit of the school's greenhouse gas emissions, but it would include thoughtful, personal pieces from pupils on the societal, economic, ecological and faith context of our lives.

3. By engaging students directly through our programme of outreach to schools and church communities, we will actively identify committed young people whom we can support as they establish networks, which we are calling 'zero-carbon' armies. Our ambition is for these young people to lead by example in putting climate change at the top of their list of considerations when making decisions about how to live their lives. As the network of committed young people grows, their voices will make themselves heard in policy debates with faith and political leaders.

## ***Interfaith Power and Light***

### **C. Public Policy**

**Goal:** To ensure that the voice of the religious community is heard in policy -making and to leverage our grassroots base to support clean energy policies

*Background: Over the last three years we have focused on educating our grassroots network about climate change and renewable energy, with minimal effort dedicated to communicating with legislators directly. 4 For the next five years, we will continue to educate our grassroots network about a sustainable energy platform and create strong advocates for clean energy policy. We will assign a higher priority to communicating directly with legislators about policy decisions that are consistent with our mission, as we recognize the opportunity in the next 12-24 months for meaningful legislation to be passed. We will rigorously adhere to our lobbying limitations and not devote more than 20% of our total expenditures to those efforts defined as lobbying.*

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### **B. Educational Programs**

**Goal:** To increase the public's awareness of global warming and to help congregational leaders develop concrete solutions for how they and their congregants can address the issue

*Background: In order to provide inspiration and to build the movement, we will help the state IPLs create success stories to show how congregations and people of faith can make a difference. While educational programs are primarily implemented at a state level, the national office provides resources, support, and assistance. With 100 million people sitting in pews every weekend, we have an enormous opportunity to reach Americans of all faiths through our educational programs.*

B1) Objective: Educate clergy about global warming and the importance of

environmental stewardship

- Speak at conferences and national venues
- Provide sample sermons on global warming
- Create online resources and a blog for clergy
- Create a national clergy speakers bureau
- Work with seminaries to incorporate environmental curricula , such as the Green Seminary Initiative

B2) Objective: Educate lay leaders about global warming and the importance of environmental stewardship

- Speak at conferences and national venues
- Create online resources
- Provide turn-key programs and resources

B3) Objective: Educate congregants and the general public about global warming and how the religious community is getting involved

- Speak at conferences and national venues
- Maintain consistent message and language about the religious community's role in fighting global warming
- Conduct mainstream and religious media outreach
- Develop materials and programs that can be used by IPLs and their member congregations
- Provide training and support services

B4) Objective: Continue to coordinate high profile, national educational campaigns such as *Spotlight on Global Warming*, the *Cool Congregations* program, an online carbon footprint contest, and a national blog

- Provide off-the-shelf programs for state IPLs
- Invite and facilitate affiliate participation in national campaigns
- Provide templates for states to use
- Provide materials on global warming and other publications (fact sheets, brochures)
- Offer training and technical assistance including circuit riding trainers to visit states
- Provide trainings and support services

## **GreenFaith US**

GreenFaith's Mission is to educate, inspire, equip and mobilize people and institutions of diverse religious traditions as environmental leaders.

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By 2025 GreenFaith aims to educate, inspire, equip and mobilize over 1 million individuals and thousands of religious institutions to alter fundamentally their relationship to the earth, their consumption habits, and their participation in civil society, to create an environmentally just, sustainable culture in the United States.

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### **Category: Spirit**

Goal 1: Develop on-line or distance education capacity for ordained leaders...

...Goal 3: Develop educational curricula for teens and adults with *The Story of Stuff* and at least one major environmental group. Develop educational curricula for children.

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- a. **We believe that each of the four verbs – ‘educate, inspire, equip and mobilize’ - is vital to accomplishing our mission**, and we strive to develop programs and resources that support all four. Education alone is not an adequate response to the challenges facing religious communities; nor is ‘inspiring,’ ‘equipping’ or ‘mobilizing’ religious groups. We believe that a holistic approach which engages the heart (inspire), the mind (educate), the hands (equip), and the feet (mobilize) is vital to our success.

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- We educate and train ordained leaders to recognize and integrate their experience of the sacred in nature into their teaching and public speaking, spiritual life, liturgical/ritual leadership and pastoral care.

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Currently, GreenFaith has developed the first stages of programs for the High Performer category, for both individuals and institutions. Our Fellowship Program is designed to educate and equip lay and ordained leaders for effective religious-environmental leadership. Our Certification Program is designed to educate and equip houses of worship towards a similar end. During the first three years of our seven-year plan, we will strengthen these programs and use them as models for our Getting Started and Building Leadership levels of Membership Programs.

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GreenFaith has developed experience conducting education for ordained leaders in the areas of Bible, theology, sermons, and religious education. During the coming three years, we will develop the capacity to conduct effective educational programming for lay and ordained leaders using electronic technology, and through writing and public speaking. These programs will educate and equip clergy to function as effective teachers and public speakers on the environment.

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***Goal 3: Develop educational curricula for teens and adults with The Story of Stuff and at least one major environmental group. Develop educational curricula for children.***

GreenFaith believes that there is a shortage of quality religious-educational curricula for US audiences. GreenFaith plans to develop several educational curricula, with versions for adults and teens. In particular, we plan to create curricula in cooperation with *The Story of Stuff*, a widely-viewed web-based video focused on sustainable consumption. We also plan to identify one major environmental group with whom we will partner to create curricula for teens and adults. We have begun exploratory conversations with the Union of Concerned Scientists in this regard. We plan to create versions of each of these curricula in Christian, Jewish and Islamic versions at a minimum.

We also believe that there is a shortage of curricula for children. GreenFaith plans to create curricula for children – in versions for Christian, Jewish and Islamic audiences at a minimum. Because of their developmental stage, the content addressed in children’s curricula will differ substantially from the content in the teen and adult curricula.

## **Jewish**

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### **What We Have: Jewish Environmental Education**

Jewish environmental education can show that Jewish tradition has a **unique** and **authentically Jewish** contribution to make to the public conversation on the environment. This is a powerful argument for the living relevance of Judaism in the contemporary world. For most young Jews, environmental concern is an axiomatic part of responsible citizenship.

Conversely, for Jewish education to ignore or marginalize environmentalism would likely lead to Judaism being ignored and marginalized by a generation of Jews for whom environmental concern is increasingly central to their moral consciousness.

The Jewish educational system ranges from local pre-schools and local synagogues to universities and rabbinical academies. While the system is diverse, there are a few key centralized points of contact that can help to distribute information and shift focus.

## Where We Are in Education: What is Going on in The Jewish Community Now

### Outdoors, Experiential, Jewish Environmental Education

Jewish texts are arguably most effective in the context of environmental **education** if they are taught in a way that engages contemporary issues and if they are combined with some practical change or challenge for the participants.

Highly effective Jewish environmental **education** in recent years has been done by small organizations that have taken Jewish people outdoors and connected Jewish teaching with action and the natural world.

These programs include:

- **Adamah (Hebrew: Freedom):** Jewish Environmental Fellowship is a three month leadership training program for Jewish young adults in their 20s that integrates organic farming, sustainable living, Jewish learning, community building and contemplative spiritual practice.
- **Haam:** Creating a healthier and more sustainable Jewish community and a healthier and more sustainable world for all.
- **Jewish Farm School:** promotes and practices sustainable agriculture and to support food systems rooted in justice and Jewish traditions.
- **Haam (Hebrew):** facilitates hands on Jewish and secular agricultural and environmental education.
- **Tea Learning Camp:** immersion of education experiences in natural settings and integrating Jewish environmental **education** into classrooms and Jewish institutions. Training of **educators**.
- **Devek Hava:** Jewish Outdoor Education in Israel.

These are diverse organizations with varied programs working with different age groups, and across a fairly wide denominational spread.

What they all share is a hands on approach. Only one of these programs combines Jewish learning with getting outdoors. There is strong evidence across all of these programs that alumni become more Jewishly involved and more environmentally active.

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## The Effort: Education, Action and Advocacy



Participants in the movement can categorize their effort as Education, Action or Advocacy. The three have a cyclical relationship: education on the pressing environmental issues, the science behind them, and Jewish Values leads to action to improve conditions, which leads to advocacy for policies that support sustainability. But the cycle does not stop there: There is always more to learn, more to teach, more to do and more to ask for.

This Framework reflects a Jewish sensibility. According to the Talmud, “Great is study, because study leads to action.” (Kiddushin, 40b). Action is grounded in, and inspired by education. In the context of sustainability and climate change, action must have two parts; first, small scale changes in behavior and policy within our homes, communities and institutions; second, advocacy; speaking out publicly to persuade our leaders to take the large-scale steps necessary to make society sustainable.

	Education	Action	Advocacy
Individual & Family			
Institution: Synagogue, Community Center, School or other			
Greater Community			

We invite communities to take upon themselves a commitment to work in all 9 boxes – starting with a topic that interests them. This is an iterative process. As a community, we can make progress in all nine boxes before September 2015 if everyone follows their passion and works in the boxes that interest them on the topics that are important to them.

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- **On Jewish Education:** Environmental education provides opportunities to Jewish education:
  - It makes available and relevant a range of existing Jewish education resources.
  - It inspires a connection to Judaism through an issue that people already care about.
  - It inducts and integrates ecologically conscious Jews into Jewish institutions.
  - It creates diverse leadership opportunities in the Jewish community.
  - It enlivens Jewish practice and spirituality through a stronger connection to creation.
  - It enriches Jewish education through classic environmental education methodologies that are experiential and informal.

## Education

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### What We Have: Jewish Environmental Education

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Conversely, for Jewish education to ignore or marginalize environmentalism would likely lead to Judaism being ignored and marginalized by a generation of Jews for whom environmental concern is increasingly central to their moral consciousness.

The Jewish educational system ranges from local pre-schools and local synagogues to universities and rabbinical academies. While the system is diverse, there are a few key centralized points of contact that can help to distribute information and shift focus.

### Where We Are in Education: What is Going on in The Jewish Community Now

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#### ■ **Outdoors, Experiential, Jewish Environmental Education**

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Jewish texts are arguably most effective in the context of environmental education if they are taught in a way that engages contemporary issues and if they are combined with some practical change or challenge for the participants.

Highly effective Jewish environmental education in recent years has been done by small organizations that have taken Jewish people outdoors and connected Jewish teaching with action and the natural world.

These programs include:

- **Adamah** (Isabella Freedman): Jewish Environmental Fellowship is a three month leadership training program for Jewish young adults in their 20s that integrates organic farming, sustainable living, Jewish learning, community building and contemplative spiritual practice;
- **Hazon**: Creating a healthier and more sustainable Jewish community and a healthier and more sustainable world for all;
- **Jewish Farm School**: promotes and practices sustainable agriculture and to support food systems rooted in justice and Jewish traditions;
- **Kayem** (Peshikone): facilitates hands on Jewish and secular agricultural and environmental education;
- **Teva Learning Center**: immersion of education experiences in natural settings and integrating Jewish environmental education into classrooms and Jewish institutions. Training of educators;
- **Jewish Nature**: Jewish Outdoor Education in Israel;

These are diverse organizations with varied programs working with different age groups, and across a fairly wide denominational spread.

What they all share is a hands-on approach. Every one of these programs combines Jewish learning with getting outdoors. There is strong evidence across all of these programs that students become more Jewishly involved and more environmentally active.

## Education

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### ■ **Training and Support of Jewish Communal Leaders**

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Jewish communal professionals who are making the day to day decisions about how Jewish agencies run must be trained and empowered to put meaningful Jewish responses to global climate change high on their list of priorities.

The Jewish Greening Fellowship, a project of the Isabella Freedman Jewish Retreat Center generously funded by UJA Federation of New York, is a new program now being piloted with 20 Jewish community centers and camps in the New York area.

The Jewish Greening Fellowship trains key staff from within 20 Jewish agencies to be leaders of green change in their organizations in the areas of facility, operations and programs. The Jewish Greening Fellows engage in an 18 month training program that highlights core Jewish ecological and social justice values and empowers fellows to build green teams, partner with other organizations and transform the culture of their agencies toward becoming ecologically responsible. In addition, each Jewish Greening Fellowship agency is awarded direct financial incentives towards completing energy audits, implementing sustainable facility upgrades and creating green programmatic initiatives to inspire and educate the larger community. This program can be a model for the kind of training that can happen all over the country and has a capacity for “real” impact as alumni become trainers. If a Jewish Greening Fellowship were instituted in every region of the United States, each with 20 fellows, our community would soon benefit from hundreds of Jewish communal professionals with the capacity to champion green change throughout the American Jewish community.

### ■ **Rabbinic Training**

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The task of instilling the centrality of ecological concepts in Judaism begins with the rabbinate. We advocate incorporating an environmental leadership component into rabbinical training across the Jewish denominations, as has recently been pioneered by the Reconstructionist Rabbinical College in Philadelphia.

This rabbinic training program component should equip rabbis to teach, lead and inspire their communities towards making sustainability central to their mission. It should include in depth study of classical Jewish source that bear on ecology as well as basic environmental science and policy. Rabbis should be strongly encouraged to engage with and formulate theological and legal positions on environmental issues including environmental justice, e.g. by presenting them with halakhic and public policy questions on issues such as energy efficiency, switching to renewable energy sources and water consumption.

### ■ **Youth Movements**

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Jewish youth movements in the US, Israel and UK play an immensely influential role in instilling Jewish values and identity for generations of teens. Ecological teaching should be incorporated into youth movement based educational and outdoors activities.

### ■ **Professional Education**

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Jewish Greening Fellowship, as described above, trains Jewish communal professionals who are making the day to day decisions about how Jewish agencies run must be trained and empowered to put meaningful Jewish responses to global climate change high on their list of priorities.

## Education

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### Vision for the Next Generation: Jewish Environmental Education

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Environmental awareness and practice will be built into Jewish Studies curricula for all ages and across the Jewish denominations. Curricula will stress the ecological dimension inherent in traditional Jewish practices and will be integrated with everyday school life. Environmental justice will be included in teachings about tikkun olam. The result will be more mainstream Jewish environmental education.

### Jewish Environmental Education Goals for Generational Change: September 2015

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- Foundations and federations fund environmental education programs on a larger-scale, and synagogues, schools and JCCs partner with them to distribute programs widely.
- Facilitate Shared Resources: Today many people and organizations are working on Jewish environmental curricula, sourcebooks, etc. Canfei Nesharim has done important work in this area, for example, through its book of environmental essays on Parshat Hashavua. To minimize costs and maximize accessibility, a comprehensive, Jewish repository of resources ranging from cutting edge research articles on Eco-theology to Primary School lesson plans is needed.
- Build on the success of existing programs that take Jewish people outdoors and connect Jewish teaching with action;
- Train staff at Jewish agencies to take leadership in making their facilities more energy-efficient and their operations more sustainable. Then, build awareness to educate members and constituents on how to become agents of green change and the Jewish values underpinning such leadership.
- Integrate environmental leadership component to all rabbinic and lay leadership programs.
- Include a Jewish environmental education element in Jewish Schools and youth movements.
- Include a deep encounter with Israel's natural environment in youth movement Israel tours to engage participants with ecological challenges and triumphs.

# Muslim

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Focus on Formal and non-Formal Educational Systems and Masjids in Muslim Communities

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## II. Develop our overall capacity to deal with Climate Change and Environmental Conservation.

1. Sponsor 10 students to work on MS and PhD about Islam and CC over the next 3 years (1 for a journalist)
2. Acquire post-doctoral scientists and exchange fellowships in world-class academic institutions to do forefront research in CC
3. Establish a chair for professorship in dealing with CC in a famous institute sponsored by the Wakf
4. Develop 3 Guide Books for teachers in Primary, Middle and Secondary schools over the next 3 years
5. Support publishing relevant literature
6. Establish a Database for completed and running research on CC
7. Develop a best practice environmental guide for businesses
8. Survey fact finding to develop base-line
9. Develop a scope and sequence chart for the curricula
10. Prepare guidelines and train Imams
11. Survey bibliography of available literature
12. Support lectureships on Environmental Conservation in Islamic Studies
13. Encourage and support applied research
14. Develop educational materials for different targets of non-formal education in 3 years
15. Prepare and Publish different supplementary text books for dealing with
16. CC concepts for Universities according to their respective specialization including Muslim contributions to the environment
17. Support the translation and publishing of relevant scientific books
18. Support research in Quran and Sunna related to CC

19. Capacity building for those who are dealing with CC
20. Establish inter-disciplinary studies in Islamic Studies Department
21. Support a fresh Tafseer of the Quran in a contemporary context using current knowledge
22. Apply the environmental principals in the publication of the Quran
23. Build a model for environment friendly masjid in different environments
24. Benefit from existing eco projects in the Muslim world

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Priority	Action	Product O/P	Target Group	Players	Time Frame	LP	Indicators
1	Develop educational materials for different targets of formal and non-formal education in 3 years	Educational materials available for users	Curriculum developers in Muslim countries	MACCA, educators, consultants, institutions	3 Years	Budget	*Number of educational materials developed *Number of schools using the material
2	Develop 3 guide books for teachers in Primary, Middle, and Secondary Tertiary institutions	Guidebooks for teachers in Primary, Middle, and Secondary Tertiary institutions over the next 3 years	Curriculum developers in Muslim countries	MACCA, University, research and private institutions, relevant expertise	3 years	Compile data based on existing guide books and literature	*Number of guide books developed *Number of institutions using them
3	Organize series of trainings and seminars. Training of trainers on Islam and the environment	Enhance the skills and knowledge to the target groups	Imams, teachers, journalists, students, members of NGO's	Experts, consultants, education institutions	Year 2 to year 7	Curriculum, Coordination, Mechanism, Host Partners	2 regional and 1 international training seminars organized every year, numbers of people trained

Priority	Action	Product O/P	Target Group	Players	Time Frame	IP	Indicators
4	Prepare and publish supplementary books about environmental concepts including Muslim contributions to the environment	Supplementary text books for dealing with C.C. concepts made available for universities and effectively used in trainings	Researchers, scholars, universities, students	Researchers, scholars, universities	2 years	Budget for development, implementation (including dissemination and trainings) and evaluation	Number of text books dealing with environmental concepts published and disseminated
5	Prepare guidelines and train Imams and potential Imams	*Guidelines developed and disseminated *Imams trained and advocate environmentally friendly behavior	Imams	Researchers, scholars, universities, MACCA	3 years	Budget	*Number of guidelines produced and distributed *Number of Imams trained in at least 20 countries
6	Support lectureships on Environmental Conservation in Islamic Studies	Lectureships on Environmental Conservation in Islamic Studies effective	Professors, students	Researchers, scholars, universities, MACCA	3 years		At least 3 academic institutions host effective lectureship on Environmental Conservation in Islam

Priority	Action	Product O/P	Target Group	Players	Time Frame	IP	Indicators
7	Establish a chair for professorship in dealing with Environment and Islam in a famous institute	A chair created in well-known universities	Universities	MACCA, University, research institutes, private institutions	7 years	Wakaf	Chair established
8	Sponsor 10 students to work on MS and PhD about Islam and C.C.	Muslims become experts on C.C. and contribute to achieve objectives	Students from Muslim countries	MACCA, University, research and private institutions	5 years	Scholarships, funding	Number of graduate students
9	Develop a training program on Environment and Islam to be endorsed and used in world class Islamic universities	*Program developed by team of experts *MoU signed with academic institutions *Program on Islam and Environment taught in more universities	Universities from Muslim countries	MACCA, University, research institutes, private institutions	7 years	Budget	Number of programs, number of students
10	Establish interdisciplinary studies in Islamic Studies Department	Multidisciplinary studies is widely part of the program in Islamic Studies Department across the world	Researchers, scholars, universities, students	MACCA, University, research institutes, private institutions	3 years		Number of Islamic Studies Departments which have adopted and implemented interdisciplinary studies

## EcoSikh

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Our rich history of eco-theology should serve as the backbone to the development of our educational curricula. The Sikh community already has numerous teachers with knowledge of environmental issues. We should collate their materials and make them available to all communities by linking to sites that detail their curricula or by providing the materials directly through the EcoSikh website.

Our granthis and gurdwara leaders should also be learned in Gurbani environmental teachings. We should standardize a curriculum that can be incorporated into their training. We can commit to achieving this goal by 2015, the end of the five year period in which we will implement the EcoSikh Plan.

To help achieve our educational goals, leading Sikh organizations and institutions should work together to create teams of highly trained leaders who can travel to different Sikh communities and conduct seminars and training sessions.

The EcoSikh website will be compiling theological reflections written by those who participate in EcoSikh in an eco-theology forum. This forum will provide an excellent resource for renewing and evaluating the success of our educational curricula.

The Gurus encouraged us to develop our relationship with Waheguru by engaging in the world around us. By connecting with our local environment, spending time on nature walks, and embracing our surroundings, we can learn more about our Guru's connection with the natural world.

We include here several suggestions that can be followed by individuals/families, Gurdwaras / Sikh organizations, and the wider community:

### Individuals/families:

- Learn about the impact of your food choices on the global ecosystem.
- Learn about the impact of your transportation choices



- Learn about the energy efficiency of your home and commit to reducing your energy consumption by 10 per cent each year

**Gurdwaras / Organizations:**

- Hold seminars on composting, gardening, and energy efficiency
- Create a space to post weekly eco-tips at the gurdwara; tips will be made available on the EcoSikh website
- Learn about and support eco-initiatives at other gurdwaras through the eco-twinning program
- Incorporate classes that celebrate Sikh eco-theology
- Host "open gurdwaras" (like "open houses") to invite people from the wider community to visit your gurdwara and educate them on how to use your greening practices as a model

**Wider Community:**

- Join interfaith environmental advocacy groups
- Invite elected officials and other advocacy groups to speak at the gurdwara on environmental issues

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Eco-twinning enables the development of long-lasting relationships of mutual benefit between communities in two distinct places. We believe this practice will function especially well between gurdwaras in the Diaspora and those in South Asia. The educational exchanges that can occur from such connections provide invaluable ways for people to learn about the different environmental issues that communities are facing in very different parts of the world. Schools in both places would be encouraged to tailor their environmental lessons around what they learn from each other's communities and their environmental concerns and passions.

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	Assets	Education	Celebration
Individual / family	<p>Participate in local recycling programs</p> <p>Participate in local co-op gardening programs</p> <p>Buy locally grown and organic foods</p> <p>Plant herb gardens for home cooking</p>	<p>Learn about food choices and their impact in the world</p> <p>Learn about the impact of transportation choices</p> <p>Learn about the energy efficiency of our homes and how we can save energy</p> <p>Learn how to reduce energy consumption by 10% each year</p>	<p>Plant an ecoSikh garden or tree</p> <p>Visit your local parks monthly as time for spiritual reflection and renewal</p>
Gurdwara / organization	<p>Invest in solar panels for gurdwaras</p> <p>Start rainwater harvesting programs</p> <p>Invest in copper storage pots to sterilize water</p> <p>Consult green architects to improve eco-friendliness of gurdwaras</p> <p>Purchase reusable plates and cups or materials made out of</p>	<p>Hold seminars on home composting, gardening, and energy efficiency</p> <p>Create a space to post weekly ecoclips at the gurdwara</p> <p>Learn about and support eco-initiatives at other gurdwaras through eco-binning programs</p> <p>Incorporate classes that celebrate Sikh eco-theology</p>	<p>Have the ragis sing more shabads with environmental themes</p> <p>Distribute tree saplings</p> <p>Participate in EcoSikh holidays</p>
	<p>recycled and compostable material for langar</p> <p>Print all materials on recycled paper</p>	<p>Host "open gurdwaras" (like open houses) where you invite people from around the community to see how they can use your greening practices as a model</p>	
Wider community	<p>Support food sustainability initiatives</p> <p>Help community advocate for local green transportation, bike lanes, etc.</p> <p>Support seed banks and biodiversity initiatives</p>	<p>Join interfaith environmental advocacy groups</p> <p>Invite elected officials and other advocacy groups to speak at the gurdwara about environmental issues</p>	<p>Become an active part of Earth Day celebrations</p> <p>Join interfaith environmental celebrations</p>