



Evidence Review

The Scope of Religious Communities and
Multi-religious Cooperation for Influencing
and Implementing Policy on Climate Change



UNIVERSITY OF
WINCHESTER
CENTRE OF RELIGION,
RECONCILIATION AND PEACE



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Foreword

There is no issue more pressing for the global community than tackling the grave threat of environmental degradation and the climate crisis. Religious institutions and communities have for centuries been the heartbeat of societies, and have played a significant role in shaping the way people understood the natural world around them, and their attitudes and behaviour.

Whilst in some countries the influence of religion has declined, in many parts of the world religious leaders and institutions remain a fundamental part of peoples' daily lives, and sense of identity and belonging. As a result, an evidence review which offers insight into the roles religious communities and organizations are already playing in tackling the climate crisis, and what further lessons can be learnt, is both essential and timely.

As with all the best projects, this initiative greatly benefited from the spirit of generosity, collaboration and participation which underpinned it. It has been a huge pleasure to work with Dr Husna Ahmad OBE and her excellent staff (especially Francesca Oberti, Sara Pia and Inès Belliard) at Global One for the first time: their hard work and professionalism has made this review possible, and hugely valuable. I would also like to thank the representatives from the following organisations who took part in the consultative and data collection process.

Interfaith Rainforest Initiative, GreenFaith, Faith for the Climate, COP26 Cabinet Office, Department for Business, Energy & Industrial Strategy, Faith Invest, Bhumi Global, Islamic Foundation for Ecology and Environmental Sciences, ISKCON Hungary, African Council of Religious Leaders- Religions for Peace, University of Winchester, University of Bahrain.

This project is part of a broader programme of work at the Centre of Religion, Reconciliation and Peace (CRRP), University of Winchester. The University of Winchester is an institution committed to social and environmental justice, and our latest ten-year strategy (2020-30) reiterates a strong commitment to supporting the achievement of the SDGs, and the responsibility of Higher Education in doing so. CRRP is continuously looking for collaborative and valuable ways of enhancing evidence-based practice in religion, peacebuilding and development.

This document is an important element of that work and will hopefully be persuasive in showing governments, policy makers, and environmentalists that working with religious actors, in equitable and respectful partnerships, is imperative for ensuring a safe and prosperous planet for future generations.

Professor Mark Owen

Centre of Religion, Reconciliation and Peacebuilding
University of Winchester

Acronyms

AC: Advisory Council

ARC: Alliance of Religions and Conservation

ARUK: ARochaUK

COP26: Conference of The Parties 26

CSO: Civil Society Organisation

ECOSOC: United Nations Economic and Social Council

FBO: Faith Based Organisation

GHG: Greenhouse Gas

IPL: Interfaith Power and Light

IRI: Interfaith Rainforest Initiative

MDG: Millennium Development Goal

MFAC: United Nations Multi-Faith Advisory Council

NGO: Non-Governmental Organisation

RL: Religious Leader

SCP Sustainable Consumption and Production

SDG: Sustainable Development Goal

UNDP: United Nations Development Programme

UNEP: UN Environment Programme

UNESCO: United National Educational, Scientific and Cultural Organisation

UNICEF: United Nations Children's Fund

UNFPA: United Nations Population Fund

UN IATF: UN Inter-Agency Task Force

10YFB: 10 Year Framework Programmes

Centre of Religion, Reconciliation and Peacebuilding

University of Winchester

Executive Summary

- UK government policies have to date shown a significant level of commitment in combating climate change: however more initiatives with broader cross-sectoral engagement are vital to achieve the goal of limiting global warming to 1.5 degrees.
- With approximately 80% of the world's population belonging to a faith group, or professing a religious/spiritual belief, religious organisations and actors have huge potential in helping to tackle the impending climate crisis.
- Faith-based Organisations (FBOs) are increasingly seen as vital partners in developing and implementing policies to tackle climate change. In recent years there has been growing interest amongst international and multinational agencies and bodies about how best to engage with FBOs and religious communities on climate change: with a series of UN initiatives showcasing this commitment.
- Religions are inherently transnational and transcultural entities. By working respectfully with religious partners, the UK Government can multiply its impact across the globe: helping develop models and practices which can be replicated in other countries and contexts.
- The uneven impact of waste and consumption between the global north and south must be considered in the formulation of all policies: eco justice must be central to all climate change initiatives. With traditions rooted in social justice, and their rich history and knowledge of alternative worldviews, FBOs and religious communities can be important partners in helping the UK government understand notions of justice and equality in different cultures and contexts.
- With climate change likely to enhance societal tensions, inequities, and conflicts, FBOs and religious communities can provide a source of reassurance and resilience, as well as offer important peacebuilding and reconciliation resources and skills.
- The strong sense of community and shared identity in many religions means that individuals are more likely to change behaviours and attitudes on climate change if messaging is received via religious leaders or is rooted in their religious worldviews. The UK Government should recognise in policies the primacy of religious beliefs and practices for many people in the UK and beyond.
- Many young people of faith are passionate advocates for the type and scope of social and behavioural change needed to tackle the climate crisis. Policy makers should nurture and support young people and create specific opportunities and funding streams to enhance the excellent work they are already doing.
- Government and policy engagement with FBOs and religious communities has a long and rich history in the UK but has been sporadic. The UK Government should enhance their emphasis on FBO engagement by creating a standing committee which focuses specifically on enhancing the work on engaging religious organisations and communities in tackling the climate crisis.
- Religious communities have historically been significant innovators in supporting social justice, challenging inequity, and bringing about social change. This tradition of innovation is increasingly evident in environmental initiatives, and further research and studies are needed to capture the excellent work being done by religious actors across the globe and identify and support opportunities for scaling up small local or national initiatives.

Introduction

As we find ourselves in the last decade of 2030 Agenda for Sustainable Development, and the UN continues to warn of impending climate catastrophe if global emissions are not reduced, it is imperative that organisations and individuals from all sectors are fully engaged in tackling the climate crisis.

In a world where 80% of the world's population adheres to a faith tradition, it seems self-evident that Faith-based Organisations (FBOs) and religious communities have a vital, and potentially unique, contribution to play in global efforts on environmental protection and ecosystem restoration. Religion, and religious leaders, often play a key role in shaping cultural values, and political and social attitudes towards climate change in many parts of the world. There is also growing evidence that religions working together, 'multifaith action', can enhance the effectiveness of religions when working in this area.

However, despite the increased recognition of the value of religion, there is still a need to develop a stronger evidence base for how, and in what areas, religious organisations and communities are best able to contribute to tackling climate change. Better evidence and understanding enables policy makers not only to target finite resources more effectively, but also to save precious time in our urgent efforts to avert the disastrous consequences of a changing climate.

This evidence review examines the 'Scope of Religious Communities and Multi-religious Cooperation for Influencing and Implementing Policy on Climate Change', looking particularly at six major religions: Buddhism, Christianity, Hinduism, Islam, Judaism and Sikhism. The review focuses on how religious belief and practice make religious communities and networks uniquely valuable as partners in policy-making and implementation in two key areas: clean energy and consumption and waste. Both these areas have been identified as key to reducing the emissions to 'net zero': a commitment previously made by the UK Government, and in keeping with the aims of the upcoming COP26 summit, and the UN sustainable development goals.

Clean energy is increasingly on the international development agenda. A reduction in the use of fossil fuels is vital for reducing greenhouse gas (GHG) emissions. Clean energy is also essential for development of all sectors across the planet, and crucial to achieving the SDGs and tackling inequity across societies and nations. Renewable energy is key for poorer countries to obtain independent energy supplies without compromising their climate targets. Clean energy is not a commodity or a luxury, but a fundamental right.

Consumption and waste have increased alongside the development of human civilisation, and ever-increasing industrialisation and urbanisation. Global development trends and consumerist lifestyles have amplified the negative impacts of consumption and waste on the planet's ecosystems and climate. 21st-century development strategy frames waste management as a priority across many sectors and governments. Excessive consumption of natural resources correlates with the deterioration of natural habitats and depletion of natural materials: especially in relation to deforestation, biodiversity and fossil fuels. Waste management and consumption ethics are currently focused on ensuring that both individual and large-scale efforts can reduce harm to the global environment.

Vast institutional networks, significant numbers of followers, complex education structures, rich spiritual traditions, and teachings about the importance of the environment, are some of the elements which make FBOs and religious communities valuable partners in the pursuit of sustainable development, and in promoting clean energy, and reducing consumption and waste. Whilst UK Government and policy engagement with FBOs and religious communities has a long and rich history, it has also been sporadic. That is why a key recommendation of this report is that the UK Government should enhance their emphasis on FBO engagement by creating a standing committee which focuses specifically on enhancing the work on engaging religious organisations and communities in tackling the climate crisis.

This evidence review examines not only single-faith initiatives, but also the added benefits of religions working together; interreligious and multifaith cooperation. Case study analysis of religious approaches to more sustainable practices have enabled us to identify clear evidence of the tangible impact of faith-based and multi-faith approaches to sustainability. A roundtable discussion convened with experts from governmental, faith and academic institutions, organised on in April 2021, also provided valuable scrutiny and enhancement of the evidence review's findings and case studies.

The careful collation of existing evidence, and rich knowledge and expertise of participants, makes this evidence review a valuable contribution to understanding the role of faith-based organisations and communities in tackling climate change, and is used correctly, to the creation and implementation of inclusive and sustainable policy development. As the UN increasingly emphasises, it will only be by working together in a systematic and concerted way across all sectors, that we have a chance of preventing the catastrophic impact of climate change.

Global One 2015 was approached by the University of Winchester's 'Centre of Religion, Reconciliation and Peace' (CRRP) to collaborate and take a lead in developing this Evidence Review..

The Centre of Religion, Reconciliation and Peace is a world leading research centre dedicated to better understanding religion's role in peacebuilding and development. Since its creation in 2010, the Winchester Centre of Religion, Reconciliation and Peace has striven to bridge the gap in current research and knowledge exchange between communities affected by conflict and their leaders, practitioners of reconciliation and peace, and academics.

Global One 2015 is a UK faith-based international NGO focused on sustainable development, the improvement of women's livelihoods, and Islamic faith-based principles. Since its inception, Global One 2015 has promoted interfaith collaboration, working with people of all faiths and beliefs to establish constructive dialogue and action in the field of sustainable development.

UN, 'Renewable Energy Sources Cut Carbon Emissions, Efficiently Increase Electricity Output Worldwide, Delegates Say in Second Committee', press release, General Assembly Second Committee, Seventy-third Session, 16 October 2018, <https://www.un.org/press/en/2018/gaef3501.doc.htm>

Amanda Battersby, 'Renewable energy no longer a "rich nation" luxury: IHS Markit', *Upstream: Energy Explored*, 5 February 2021, <https://www.upstreamonline.com/energy-transition/renewable-energy-no-longer-a-rich-nation-luxury-ihsmarkit/2-1-957932>.

Battersby, 'Renewable energy'. International Renewable Energy Agency, *Global Energy Transformation: a Roadmap to 2050* (IRENA, 2018), https://www.irena.org/-/media/Files/IRENA/Agency/Publication/2018/Apr/IRENA_Report_GET_2018.pdf.

Dipak Pant, 'Managing Global Waste in the 21st Century: As an Anthropologist Views It', *Economia e Impresa* 68, no. 263 (March 2013), 2. Pant, 'Managing Global Waste', 2. Pant, 'Managing Global Waste', 18.



Methodology

The evidence review's findings are the results of an in-depth analysis of different primary and secondary sources, followed by a focus group of experts used to discuss key findings and policy approaches with experts.

Firstly, a literature review was conducted to provide key definitions of relevant terminology in order to assure consistency in the key concepts. Existing literature on climate change and interfaith collaborations was reviewed in order to gather data and evidence on Faith-Based Organisations' (FBOs') role within environmental policy and discourse.

UK policies around climate change and the role of COP26 were also analyzed to identify common trends in what has been achieved and the role of FBOs within the policy agenda. Then specific religious beliefs and drivers that explain how FBOs are intrinsically correlated to environmental actions and sustainable behaviours were reviewed. The review concludes by focusing on discussing policy recommendations based on stakeholders' engagement with different governmental and non-governmental institutions to analyse the evidence review's findings and define policy recommendations.

The evidence review was conducted by:

- Using databases available online to review primary and secondary sources of published materials such as academic journals, books, reports and academic transcripts to further understand and support the importance of including FBOs in the policy arena
- When addressing climate actions and behavioural change and means of strengthening the reach of existing policies.
- Reviewing UN initiatives on FBOs' engagement between 2009 to 2020, current 'net-zero' policies in the UK and the role of FBOs in the upcoming COP26 to be held in November 2021.
- Engaging relevant stakeholders representing governmental institutions, NGOs, academics and youth to create a discussion at an expert level to verify and contribute to the formulation of final recommendations. These recommendations are intended to be presented to a larger audience in a policy brief.

Definitions

Climate change:

'Climate change' pertains to a change of climate which is attributed directly or indirectly to human activity that alters the composition of the global atmosphere. Climate change can refer to both the combination of natural and human-originated changes in the climate, or more specifically to the rise in global temperatures from the mid-20th century to present. The United Nations Framework Convention on Climate Change specifies that climate change involves changes in the Earth's atmosphere that cause changes 'in addition to natural climate variability observed over comparable time periods'.

Multi-faith:

Multi-faith pertains to an initiative or organisation involving several different religions or belief groups.

Multi-religious:

Similarly, multi-religious refers to anything involving, relating to, or made up of people of more than one religion.

Religion:

Religion is an organized collection of beliefs, cultural systems, and world views that relate humanity to an order of existence. Furthermore, religions are 'systems of meaning embodied in a pattern of life, a community of faith, and a worldview that articulate a view of the sacred and of what ultimately matters.

Faith:

Faith has a slightly broader definition than religion, with no established terminology encompassing different models of faith. However, the Stanford Encyclopedia of Philosophy proposes the following categorisations of 'faith':

-the "purely affective" model: faith as a feeling of existential confidence;

-the "special knowledge" model: faith as knowledge of specific truths, revealed by God;

-the "belief" model: faith as belief that God exists (where the object of belief is a certain proposition);

-the "trust" model: faith as believing in (in the sense of trusting in) God (where the object of belief or trust is not a proposition, but God 'himself');

-the "doxastic venture" model: faith as practical commitment beyond the evidence to one's belief that God exists;

-"sub-" and "non-doxastic venture" models: faith as practical commitment to a relevant positively evaluated truth-claim, yet without belief;

-the "hope" model: faith as hoping—or acting in the hope that—the God who saves exists.'

Alternatively, faith can be defined as the conviction and relationship between human beings and a supreme God and/or ultimate salvation. Faith has a very broad definition; Encyclopaedia Britannica breaks down varying degrees of understanding into theological and religious belief systems and their relationship to faith.

Environmental action:

'Environmental action' encompasses both legal recourse against infringements of environmental protection laws as well as actions by individuals or groups to prevent environmental harm.

NASA, 'What is Climate Change,'

<https://www.nasa.gov/audience/forstudents/k-4/stories/nasa-knows/what-is-climate-change-k4.html>.

National Geographic, 'Climate Change,' <https://www.nationalgeographic.org/encyclopedia/climate-change/>

MacMillan Dictionary, 'Multi-faith,' <https://www.macmillandictionary.com/dictionary/british/multi-faith>.

<https://www.merriam-webster.com/dictionary/religion>

ScienceDaily, 'Religion,' accessed 12 April 2021, <https://www.sciencedaily.com/terms/religion.htm>.

Schmidt et. al, 'Various Definitions of Religion,' <http://web.pdx.edu/~tothm/religion/Definitions.htm>.

John Bishop, 'Faith' in *The Stanford Encyclopedia of Philosophy*,

ed. Edward N. Zalta, (Stanford, USA: Metaphysics Research Lab, Stanford University, Winter 2016),

<https://plato.stanford.edu/archives/win2016/entries/faith/>.

Ecology

Ecology encompasses all matter on Earth and in the Earth's atmosphere, and includes both living and dead organisms. Ecology calls particular attention to the interconnected nature of all life on Earth, including material and energy exchange between living organisms and between the living and the dead (e.g. rocks, minerals, atmosphere, soil, land, sea).

Pluriversality

Pluriversality in environmentalism designates an initiative that takes into account multiple knowledge systems and worldviews rather than privileging one over another.

Faith-Sensitive

'Faith-sensitive' implies that one single approach cannot encompass all aspects of every different religion. 'Faith sensitive' approaches take into account the modus operandi, worldviews and practices of diverse religions, faiths and believers, as well as the fact that these do not always align across contexts. This approach calls for greater focus on specific contexts.

Ecojustice

Ecojustice refers to general attitudes in relation to the environment. These attitudes are translated into forms of justice that should be expanded to encompass nature as a whole, including all its living beings and parts. It also refers to the connection between environmental concerns and social justice. It reflects on how environmental consequences fall upon those who are living in the most disadvantaged contexts. Ecojustice calls for a sustainable development that can equally benefit the society.

Global South and Global North

The phrase "Global South" refers broadly to the regions of Latin America, Asia, Africa, and Oceania'.

'Global North' and 'Global South' came into the vocabulary of comparative study on development among nations in the early 1990s. The distinguishing indicators between North and South are politics, technology, wealth and demography.

Global North refers to developed societies of Europe and North America, which are characterised by established democracy, wealth, technological advancement, political stability, aging population, zero/low population growth and dominance of world trade and politics.

Clean energy

The National Council of Structural Engineers Associations defines clean energy as energy derived from renewable, zero-emissions sources ('renewables'), as well as energy saved through energy efficiency ('EE') measures.

<https://wedocs.unep.org/bitstream/handle/20.500.11822/32295/UNITFRD.pdf?sequence=1&isAllowed=y>
Nour Dados and Raewyn Connell, 'The Global South: Jargon Key Concepts in Social Research', *Contexts* 11, no. 1, 12-13. DOI 10.1177/1536504212436479.
Anne Garland Mahler, 'What/Where is the Global South?', *Global South Studies*, accessed 27 March 2021, <https://globalsouthstudies.as.virginia.edu/what-is-global-south>.
Lemuel Odeh, 'A Comparative Analysis of Global North and Global South Economies', *Journal of Sustainable Development in Africa* 12, no 3, (January 2010): 338
NC Sustainable Energy Association, 'What is Clean Energy', accessed 30 March 2021, <https://energync.org/what-is-clean-energy/>.
Faith.' *Encyclopedia Britannica*, 16 June, 2017, <https://www.britannica.com/topic/faith> .
T. Editors of *Encyclopaedia Britannica*, 'Faith.'
Law Insider, 'Environmental Action Definition', <https://www.lawinsider.com/dictionary/environmental-action>.
Conserve Energy Future, 'Environmental Conservation', <https://www.conserve-energy-future.com/methods-and-importance-of-environmental-conservation.ph>.

Review of UN Literature

Stockholm Conference

The 1972 Stockholm Conference, entitled the UN Conference on the Environment, was the first conference that centred on the environment. The participants adopted the Stockholm Declaration and Action Plan for the Human Environment, containing 26 principles that identified a link between pollution of the air, water, and oceans and the well-being of people across the world. The Action Plan was divided into 3 sections: 'a) Global Environmental Assessment Program (watch plan); b) Environmental management activities; (c) International measures to support assessment and management activities carried out at the national and international levels'. Moreover, the most significant result of the Stockholm Conference was the subsequent creation of the United Nations Environment Programme.

The Earth Summit

Twenty years later, in June 1992, the Earth Summit took place. The conclusions and policies outlined and introduced at this summit influence climate action around the world to this day. The Earth Summit, held in Rio de Janeiro, resulted in the creation of Agenda 21. This agenda aimed to reflect an international consensus to support national strategies and plans for sustainable development. It called for all States to participate in improving, protecting and better managing ecosystems, and taking common responsibility for the future. The Rio conference stood out from other UN conferences by its size and the range of problems studied. The United Nations worked in Rio de Janeiro to help governments consider economic development and find ways to end the destruction of irreplaceable natural resources and the pollution of the planet. Two legally binding instruments were opened for signature at the Summit: the United Nations Framework Convention on Climate Change and the Convention on Biological Diversity.

The Summit also ratified the Rio Declaration, consisting of 27 key principles binding states, sectors and individuals to accountability and responsibility surrounding climate action, policy, sustainable development and global partnership. The idea was that states must act in a spirit of global partnership to conserve, protect and restore the integrity of the Earth's ecosystem. 172 governments (108 represented by heads of state or government) adopted the agreements. The principles of the Rio Declaration clearly consider the moral and ethical impacts of each state's involvement whilst simultaneously considering the urgency and importance of meeting these principles.

An important example is Principle 3: 'the right to development must be fulfilled so as to equitably meet developmental and environmental needs of present and future generations,' making it imperative that all development must consider the future of the planet and not just its environmental impact in the present. Principle 11 outlines how 'states shall enact effective environmental legislation. Environmental standards, management objectives and priorities should reflect the environmental and developmental context to which they apply,' which today is still implemented across government and policy to ensure positive change. Interestingly, Principle 25 details how 'peace, development and environmental protection are interdependent and indivisible,' and that unity is essential when implementing policy and improving how states approach the changing environment. The 27th Principle encourages parties to 'cooperate in good faith and in a spirit of partnership in the fulfilment of the principles embodied in this Declaration,' and to continue developing policy and action plans alongside protecting the environment, the climate and the planet.

NASA, 'What is Climate Change',

<https://www.nasa.gov/audience/forstudents/k-4/stories/nasa-knows/what-is-climate-change-k4.html>

National Geographic, 'Climate Change', <https://www.nationalgeographic.org/encyclopedia/climate-change/>

MacMillan Dictionary, 'Multi-faith', <https://www.macmillandictionary.com/dictionary/british/multi-faith>

<https://www.merriam-webster.com/dictionary/religion>

ScienceDaily, 'Religion', accessed 12 April 2021, <https://www.sciencedaily.com/terms/religion.htm>

Schmidt et. al, 'Various Definitions of Religion', <http://web.pdx.edu/~tothm/religion/Definitions.htm>

John Bishop, 'Faith' in *The Stanford Encyclopedia of Philosophy*,

ed. Edward N. Zalta, (Stanford, USA: Metaphysics Research Lab, Stanford University, Winter 2016),

<https://plato.stanford.edu/archives/win2016/entries/faith/>

The Earth Summit of 1992 was followed by the Earth Summit +5 in 1997 which examined the implementation of Agenda 21 and proposed programmes for further implementation. Following this, in 2000 at the Millennium Summit, the Eight Millennium Development Goals (MDGs) were established. In 2013, two years before the deadline set to meet the MDGs, Member States agreed to convene a summit to adopt a new set of goals which would build on the foundations laid by MDGs. Subsequently, September 2015 saw the United Nations Summit on Sustainable Development which led to the creation of Agenda 2030 and its seventeen Sustainable Development Goals (SDGs.) The SDGs with a direct connection to the environment are Goal 6 (Clean Water and Sanitation), Goal 7 (Affordable and Clean Energy), Goal 11 (Sustainable Cities and Communities), Goal 12 (Responsible Consumption and Production), Goal 13 (Climate Action), Goal 14 (Life Below Water), and Goal 15, (Life on Land).

Recognising the importance of integrating and promoting religious discourses and interreligious dialogues became clear in 2008 when the first Inter-agency Consultation on FBO Engagement took place at the UNFPA headquarter to discuss how to include FBOs in their work. During this consultation, different UN representatives shared their experiences in working with FBOs, reflected on best practices and considered parameters and strategies to be employed in order to involve religions and Religious Leaders (RLs). This first conference was the result of the UN bodies that had previously engaged with FBOs. These bodies included the UN Alliance of Civilization, UNICEF, UNDP, UNESCO and UNFPA. Furthermore, the consultation allowed the UN bodies to analyse strengths and challenges in developing an interconnected strategy .

The Faith Commitments Programme

In 2009, the UN and the Alliance of Religions and Conservation (ARC) inaugurated the Faith Commitments programme which resulted in 60 plans on how faith based beliefs and values could respond to environmental issues. On this occasion, each faith was involved in researching and planning the areas that needed to be assessed, in creating a formal plan based on religious traditions, finishing with each faith group publishing its own plan and handbook to be shared with other communities.

On 9 September 2015, RLs and FBO actors met in Bristol at an event convened by ARC and committed to a range of aims to find solutions to support some of the poorest regions of the world. These pledges include creating micro credit schemes for the poor, increasing access to education, planting trees, investing in clean energy and green pilgrimage. ARC Secretary General Martin Palmer stated that all the targets were faith-related and specific to the UN SDGs, which were discussed with the RLs and FBO actors present. These included clean energy related-pledges such as divesting from fossil fuels as well as targets for consumption and waste such as supporting Christian and Islamic permaculture projects.

In 2020 in the last decade before the 2030 Global Goals are to be achieved the Faith Long Term Plans programme began. Faith Invest is developing the Long Term Plans which are planned to be launched in September 2021. The goal of these new second round of Long term Plans is to respond to both the ecological crisis and the impact of COVID-19 is having on achieving the UN SDGs.

United Nations, 'Conferences on the environment and sustainable development.'

United Nations General Assembly, 'Annex I: Rio Declaration on Environment and Development', declaration, 12 August 1992, 2, https://www.un.org/en/development/desa/population/migration/generalassembly/docs/globalcompact/A_CONF.151_26_Vol.I_Declaration.pdf.

UN General Assembly, 'Rio Declaration', 3.

UN General Assembly, 'Rio Declaration', 4.

UN General Assembly, 'Rio Declaration', 5.

United Nations, 'Conferences on the environment and sustainable development.'

Whitney A. Bauman, Richard Bohannon, and Kevin J. O'Brien, 'Introduction,' in Grounding Religion: A Field Guide to the Study of Religion and Ecology, eds. Whitney Bauman, Richard Bohannon and Kevin J. O'Brien, 1-8. (London and New York: Routledge, 2017): 5.

Joram Tarusarira, 'African Religion, Climate Change and Knowledge Systems', The Ecumenical Review 69, no. 3, (October 2017).

UN Inter-agency Task Force on Religion and Development, 'Annual Report', 2019,

<https://plato.stanford.edu/archives/win2016/entries/faith/>.

UNFPA, United Nations Inter-agency Consultation on Engagement with Faith-based Organizations, Proceedings Report, July 2008,

https://www.unfpa.org/sites/default/files/resource-pdf/proceedings_fbo.pdf.

<http://www.arcworld.org/news.asp?pageID=783>

International Network for Conservation and Religion, Faith Long-Term Plan Programme, date unknown, <https://incworld.org/assets/downloads/FaithLongTermPlans-Overview-lowres.pdf>.

The Inter-agency Task Force on Religion and Development

In 2010 the United Nations (UN) established the UN Inter-agency Task Force on Religion and Development or UN IATF-FBOs. This first consultation changed how FBOs and RLs were recognised by CSOs and other policy actors .

In 2018, the UN Interagency Task Force created the first ever United Nations Multi-Faith Advisory Council (MFAC), whose members were selected from UN's senior global faith-based partners with the aim to empower multi-faith collaborations around the SDGs

The Faith for Earth Initiative

In 2017, the Faith for Earth Initiative was established by the UN Environment Programme (UNEP) as a result of informal meetings between members of the UN General Assembly's Tripartite Forum, itself established in 2007 . The aims of the forum were to: engage and strengthen religious leaders' capacity to advocate for the planet; to implement the SDGs through the support of green faith-based organisation's assets; to create a platform for the purpose of communication between representatives from FBOs, politics and other decision-makers. It is recognised that people's beliefs are a strong part of the human sense of self and policymakers are increasingly taking into account the pivotal role of FBOs in mitigating climate change's effect (e.g. in the environmental conservation and natural resources management fields) .

The Interfaith Rainforest Initiative

In June 2017, religious and indigenous leaders from all corners of the globe launched an unprecedented initiative to bring needed moral attention and spiritual commitment to bear on global efforts to end deforestation and protect the tropical rainforests—forests that are fundamental to human life, the planet's health and reducing the emissions fueling climate change.

The Interfaith Rainforest Initiative (IRI) marks the first time religious leaders from a broad spectrum of faiths committed to working hand-in-hand with indigenous peoples, the world's leading rainforest guardians, to call upon and activate billions of people of faith worldwide to stand up for rainforests. The gathering was held in the presence of His Majesty King Harald V of Norway. The UN Environment Programme (UNEP) provides the secretariat for the Initiative, which has nine partners in all, including Norway's International Climate and Forest Initiative (NICFI), Rainforest Foundation Norway (RFN), the Forum on Religion and Ecology at Yale University, GreenFaith, the Parliament of the World's Religions (PoWR), Religions for Peace (RfP) and the World Council of Churches (WCC).

https://climateinitiativesplatform.org/index.php/Interfaith_Rainforest_Initiative

https://www.interfaithrainforest.org/s/iri_press_release.pdf

<https://www.unep.org/news-and-stories/video/introducing-interfaith-rainforest-initiative>

The Asia-Pacific Regional UN Strategic Learning Exchange on Religion and Diplomacy

In 2019, the Asia-Pacific Regional UN Strategic Learning Exchange on Religion and Diplomacy: Focus on Development and Humanitarian Partnerships was launched by the UN Interagency Task Force on Religion in Jakarta, Indonesia. On this occasion, 84 participants were brought together from different UN bodies and FBOs to share their respective experiences and analyse case studies in an evidence-based discussion. Case studies were submitted and assessed around specific SDGs such as climate change (SDG13), and partnerships for sustainable development (SDG17). The discussion resulted in the following key findings:

UNEP, 'Why faith and environment matters', date unknown, <https://www.unenvironment.org/about-un-environment/faith-earth-initiative/why-faith-and-environment-matters>.

UNEP, 'Empowering people and ensuring inclusiveness and equality: The Role of UN and Multi-faith Collaboration' (paper presented at The Annual Kofi Annan Faith Briefings, New York, USA, 15 July 2019, www.unep.org/events/conference/annual-kofi-annan-faith-briefing-2019#:~:text=The%20Kofi%20Annan%20Faith%20Briefing%20comes%20as%20a%20celebration%20of,stand%20with%20the%20United%20Nations

UN Inter-agency Task Force on Engaging Faith-based Actors for Sustainable Development and Humanitarian Work, The UN IATF on Religion and Development, Highlights of FBO Engagement by United Nations Entities, 2013-2015, https://www.partner-religion-development.org/fileadmin/Dateien/Resources/Knowledge_Center/UNIATF-ToR-and-2014-Overview.pdf.

UNEP, 'Faith and environment'.

- Interpretation matters' among different religious teachings and that there is the risk of often misusing religious rhetoric;
- The importance of the 'responsibility of religious leaders' acting as role models;
- The need of 'rediscovery of religion by governmental and intergovernmental actors' to identify ways of collaborations, benefits but also risks;
- 'Risk of commodification and instrumentalization of religion' and the concern that can be considered as "just" another tool used by the politics;
- There is no blanket faith-based approach but rather a faith-sensitive approach' that needs to consider all religions' aspects. It is fundamental to consider each faith depending on a specific context;
- The interfaith approach should be carefully analysed considering the different religions' preferences in engaging with other policy makers or stakeholders;
- The role of social media can play a negative role in spreading harmful beliefs, therefore there is a need of a sensitive media strategy to prevent negative actions .

The UN Environment Fourth Environment Assembly
In March 2019, the UN Environment held its fourth Environment Assembly to discuss sustainable consumption and production, and 'innovative solutions to solving environmental issues. On this occasion, various FBOs were invited to reflect on their role as FBOs and in interfaith engagement. For the first time, the main point of discussion was, how to create new or strengthen existing partnerships between FBOs and policy makers. The dialogue created an opportunity to reflect on how to coordinate future efforts and give an opportunity to FBOs to engage in bilateral discussions with other important decision makers. This was an opportunity to show how FBOs represent valuable actors that could contribute in combating climate change.

The main topics of reflection were:

- Deciding coordination mechanism;
- Recognising the common efforts to fight climate change needs to consider the role of FBOs;
- Discussing FBOs contemporary solutions to consumption and production;
- Utilising Faith for Earth's resources and leadership;
- Sharing sustainable lifestyle with FBOs;
- Exchanging information on faiths' green assets and investments.

What emerged was how sustainable consumption, together with the provision of clean energy, is crucial in today's climate change agenda. Policy makers

were called to act to reduce global greenhouse gas (GHG) emissions by at least 45% of 2010 levels by 2030, reaching net 0 around 2050. It concluded that achieving this goal requires a common action, and the influence of beliefs and religious faiths on sustainability-related behaviours must not be underestimated.

The 10 Year Framework Programmes (10 YFP) on Sustainable Consumption and Production

Following the Rio Earth Summit in 1992 and the Rio +20 Summit in 2012, the importance of focusing on sustainable consumption was channelled into the creation of the 10 Year Framework Programmes (10 YFP) on Sustainable Consumption and Production (SCP). This was an attempt to create a holistic approach that could involve different stakeholders to achieve a low carbon and greener society, where each consumer can play a key role. SCP policies try to improve the quality of life without altering the availability of natural resources, reduce economic growth from environmental exploitation and consider the life cycle of each resource. As defined by UNEP, the "10YFP is a global framework of action to enhance international cooperation to accelerate the shift towards SCP in both developed and developing countries'. However, there is a lack of engagement with faith-based organisations or other religious institutions, which can lead to an omission of important points of discussion.

In 2013, following the 10YFP, UNEP launched the Global SCP Clearinghouse, a global platform for policy makers and other practitioners to develop and implement solutions to SCP for sharing knowledge in a cross-cultural context. These tools were intended to influence policy makers and strengthen partnerships.. This is another example of how such platforms have the potential to be expanded to include a broader range of stakeholders such as FBOs. In fact, in order to define a SCP or energy policy, it is important to frame the problem through the engagement of the public and stakeholders, followed by 'policy framing' to identify its principles and goals. The resulting policy is then implemented, monitoring and evaluated in relation to its desired effects . By analysing this process, it becomes clear how framing the problem is a key step in deciding how to provide solutions. This step must consider a broad range of stakeholders in order to be able to gather data that is relevant to the public and everyday life.

The UN Inter-agency Task Force on Religion and Development, Annual Report, 2019, <https://wedocs.unep.org/bitstream/handle/20.500.11822/32295/UNITFRD.pdf?sequence=1&isAllowed=y>.

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UNEP, Sustainable Production and Consumption: a Handbook for Policymakers, (United Nations Environment Programme, 2015), <https://sustainabledevelopment.un.org/content/documents/1951Sustainable%20Consumption.pdf>.

UNEP, 'UNEP Launches Knowledge and Cooperation Platform for a Sustainable Future', Press Release, (21 May 2013),

*<https://www.unep.org/news-and-stories/press-release/unep-launches-knowledge-and-cooperation-platform-sustainable-future>.
UNEP, Sustainable Production and Consumption.*



COP26 and UK Policy

The Climate Change Act of 2008 introduced the UK's long-term legally binding 2050 target to reduce greenhouse gas emissions by at least 80% relative to 1990 levels. It also introduced 'carbon budgets' which cap emissions over successive 5-year periods and must be set 12 years in advance. The Climate Change Act also requires the UK to produce a UK Climate Change Risk Assessment (CCRA) every five years. The CCRA assesses current and future risks to the UK from climate change. In addition, the Climate Change Act requires the UK Government to produce a National Adaptation Programme (NAP) to respond to the risk assessment. In order to work towards this policy with the most effective strategy and guidance, the UK signed the Paris Agreement in 2015, of which the main commitments are outlined below:

- Reduce the amount of harmful greenhouse gases produced and increase renewable types of energy generation like wind, solar and wave power;
- Keep global temperature increase 'well below' 2C and to try to limit it to 1.5C;
- Review progress made on the objectives of the agreement every five years;
- Spend \$100 billion dollars a year in climate finance to help poorer countries by 2020, with a commitment to further finance in the future.

In 2017, biomass made up 10.3% of UK electricity and 70% of renewable heat generation. The UK has sustainability criteria for heat and power generation that is mandatory across all sectors. These criteria focus on the land from which the biomass is sourced and greenhouse gas criteria which account for the life cycle emissions of the biomass. According to the UK government, climate change is one of the gravest threats faced by the UK, so urgent action is required on a national and international level. The UK government argues that the development of renewable energy sources, alongside nuclear power and the development of carbon capture and

According to the UK government, the UK has cut carbon emissions by more than any similar developed country over the past decade. In 2019, UK emissions were 42 per cent lower than in 1990, while the economy over the same period grew by 72 per cent. Energy UK's Chief Executive, Emma Pinchbeck has stated that although the UK's power sector has reduced emissions by almost 70%, the government needs to make further progress in order to reach net zero GHG emissions. In the same statement, Pinchbeck asserted that the UK's energy sector would work alongside the government to transform the sector of renewable energies into an engine for an economic 'Green Recovery'.

COP26 is the 26th United Nations Climate Change conference, to be held in Glasgow in November 2021. The UNFCCC have established agreements between the parties to act on climate change. The first agreement was the Kyoto Protocol [which was adopted in 1997 and came into force in 2005], which sets binding emission reduction targets for 36 industrialised countries and the European Union, participants of which will attend COP26. At the COP26 Clean Power Transition Virtual Roundtable (12/01/2021), COP 26 President, Alok Sharma MP, stated the UK's involvement in the Powering Past Coal Alliance and its creation of an Energy Transition Council, in order to gather financial, technical and political expertise in the abandonment of coal as an energy source.

COP26, as well as the UK Government, also have a focus on consumption and waste. In a UK government document, it is stated that the adopted ambitions are to 'minimise the damage caused to our natural environment by reducing and managing waste safely and carefully, and by tackling waste crime. It combines actions we will take now with firm commitments for the coming years and gives a clear longer-term policy direction in line with our 25 Year Environment Plan. This is our blueprint for eliminating avoidable plastic waste over the lifetime of the 25 Year Plan, doubling resource productivity, and eliminating avoidable waste of all kinds by 2050'.

'UK National Energy and Climate Plan (NECP.) Department for Business, Energy & Industrial Strategy, London, January 29, 2019, 6. https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/774235/national_energy_and_climate_plan.pdf.

United Nations, 'The Paris Agreement', United Nations Framework Convention on Climate Change (UNFCCC.), accessed 31 March 2021, <https://unfccc.int/process-and-meetings/the-paris-agreement/the-paris-agreement>.

Department for Business, Energy & Industrial Strategy, 'NECP', accessed 23 March 2021. https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/774235/national_energy_and_climate_plan.pdf (See figure 8 detailing the UK's 7th National Communication.)

UK Prime Minister's Office, Department for Business, Energy & Industrial Strategy, 'New plans to make the UK world leader in green energy', 6 October 2020, <https://www.gov.uk/government/news/new-plans-to-make-uk-world-leader-in-green-energy>.

Department for Business, Energy & Industrial Strategy, 'New plans'.

Encouraging recycling across all business sectors, households and authorities is deemed essential, a mass effort in order to produce mass results. Regarding food waste, the UK Government pitched Anaerobic Digestion (AD) as the best environmental outcome for food waste that cannot be avoided or redistributed to others. It provides both low carbon renewable energy and digestate, which can be used as fertiliser, compost, or soil improver.

The Embassies of the United Kingdom and Italy to the Holy See, together with the Holy See, will convene a meeting of religious leaders and scientists in Rome in autumn 2021 to build momentum for COP26. This meeting will discuss and articulate our common duty to address climate change, encouraging national governments to raise their ambition regarding their National Determined Contributions to reach the Paris Agreement goals. The discussion will also focus on how the faiths are leading the way by greening their own operations at central and local level and making new commitments to encourage the faithful to take action to slow global temperature rises.

Religion, and religious leaders, often play a key role in shaping cultural values, and political and social attitudes towards climate change in many parts of the world. There is also growing evidence that religions working together, 'multifaith action', can enhance the effectiveness of religions when working in this area. Faith leaders played a key role in creating the conditions for the success of COP21 in 2015 and many of them have spoken out about the shared responsibility of people of faith to care for the whole of creation.

'Faith for the Climate' is a multi-faith UK-based organisation that seeks to inspire and equip faith communities in their work on climate change. Together with the Environmental Issues Network of Churches Together in Britain and Ireland, Faith for the Climate convenes a COP Faith Task Group called 'Make COP Count' to enable diverse faith groups to contribute meaningfully to climate action before, during and after COP26. Its priorities are: Transformation; Advocacy; and Hospitality.

This coalition focuses on maintaining global warming below 1.5 degrees, and calls on the UK government to end all public subsidies for fossil fuels and new and additional sources for climate-related loss and damage.

On 22nd February 2021 the Parliament of the World's Religions partnered with COP26, United Nations Climate Change Conference to host a vital program on the role of faith communities in the upcoming COP26 entitled, 'Keeping Up the Pressure: The Role of Faith Communities in COP26'. Nigel Toppings, the UK High Level Champion, highlighted how faith aids and provides ambition and allows and encourages a future for stronger communities by moving away from profitable lifestyles and work for one that considers the planet. Religion and faith act as a driving force and moral compass. Karri Munn-Venn (Senior Policy Analyst, Citizens for Public Justice ON, Canada) launched the 'Give It Up For The Earth' campaign in 2017, an annual Lent campaign encouraging personal action to reduce greenhouse gas emissions alongside encouraging the federal government to work faster towards Paris temperature goals.

The same organisation, led by Munn-Venn, also launched the 'For the Love of Creation' campaign on Earth Day 2020, a campaign hosting a group of Churches and FBOs that discuss and implement the deepening of collective action and engage communities around climate change. The campaign focuses on theological reflection, local and community engagement and political advocacy. Throughout the conference, Matt Toombs (Director of Campaigns and Engagement, COP26 Unit) encouraged those participating in the question and answer section of the conference who were seemingly enthusiastic to become involved, be that an individual, a FBO or NGO to contact COP26 via their website or email. COP26 is looking for ways to expand and engage community and faith outreach and incorporate the perspective of faith-based and moral understanding into the COP26 agenda and the bid for country-wide mitigation.

Cabinet Office and Alok Sharma. 'Working together to achieve the clean energy transition', press release, 12 January 2021, <https://www.gov.uk/government/speeches/working-together-to-achieve-the-clean-energy-transition>.

<https://www.gov.uk/government/speeches/working-together-to-achieve-the-clean-energy-transition>.

UK Government. *Our Waste, Our Resources: A Strategy For England*, London, December 2018. https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/765914/resources-waste-strategy-dec-2018.pdf.

Cabinet Office and Alok Sharma MP. 'COP26 calls for groups to bring climate summit to life,' Press Release, 21 January 2021, <https://www.gov.uk/government/news/cop26-calls-for-groups-to-bring-climate-summit-to-life>.

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Faith for the Climate. 'Faith for the Climate: key principles for climate justice,' 1 June 2020, 1, https://faithfortheclimate.org.uk/site/data/000/000/COP26_advocacy_principles_-_updated_June_2020.pdf.

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Parliament of the World's Religions. 'Keeping Up The Pressure: The Role of Faith Communities in COP26', 22 February 2021 https://www.youtube.com/watch?v=_EFJ4JwyxPo.

Faith-sensitive Approach

When reviewing the importance of multifaith approaches to climate change, it is important to review critical literature on environmentalism from a Global South or minority perspective alongside UN literature and policy in the Global North. This is especially relevant in light of the legacy of colonialism and uneven distribution of power and wealth within global systems. Moreover, the effects of climate change are also unevenly distributed, and are expected to have more detrimental effects for those of a lower socio-economic position and those living in the Global South.

Religious Leaders (RLs) based in the African continent in particular have highlighted the disproportionate impacts of consumption and waste caused by societies in wealthier parts of the world on poorer countries. One such example is textiles consumption, chiefly in the USA and Europe, and to a lesser extent, certain regions of Asia, which is resulting in huge quantities of unwanted or discarded clothing being exported to African countries, inundating local markets and damaging local textiles industries. Furthermore, this pattern encourages a cycle of over-production of clothes destined for wealthier markets, itself a particularly ecologically damaging sector. This systemic policy is illustrative of ways in which Western nations can literally export their consumption and waste problems rather than tackling excessive consumption and insufficiently developed waste processing at home. Moreover, the global nature of sustainability challenges and the interconnected nature of the worlds' economies necessitates sustainable policy implementation that takes the global impact of UK consumption patterns.

This inequality however goes beyond material disparities and is also mirrored by ideological disparities. The framing of environmental action within UN SDGs must be understood within the historical context of international developmental discourse in the Global North. Beginning after World War II, this has tended to centre Western worldviews to the detriment of others. For example, Joram Tarusarira identifies the liberal, secularist origins of development in the 1940s as hangovers of entrenched colonialist practice.

During the 1950s, development focused primarily on the diffusion of Western economic practices in the Global South. In the 1960s, emphasis shifted to development as a normative, linear process of 'modernisation' from 'backward/traditional/primitive' to 'modern/rationalised/industrial'. Tarusarira demonstrates that non-Western worldviews, many of which are enshrined in ecological principles themselves, have been stigmatised as proof of 'backwardness' and targeted as obstacles in the way of development in a normative sense. This perception by policy-makers in the Global North is part of a Western discourse that centres capitalist and secularist conceptions of nature whilst marginalising alternative worldviews. In spite of the fact that these same non-Western worldviews are essential in bringing to light notions of ecology across cultures and belief systems, the assumption that Western norms would inevitably supersede alternative norms in the Global South has led to development agencies often completely ignoring religion and spirituality.

Furthermore, these limitations are present within the very professions that are designated as the sole devisers of environmental strategies; environmental practitioners are often trained within a scientific system which places humans as observers or managers of nature, rather than as components within a complex and inter-related socio-ecological system. There is a growing consensus that the challenge of tackling climate and environmental change cannot be met solely through technical solutions, and that human behaviour, attitudes, and ultimately consumption patterns will play an important role in climate solutions.

Moreover, a strict separation between faith and environmentalism erases eco-theologies that emphasise the inseparability of religious, spiritual and ecological knowledge. Religions have often emphasized the utilitarian aspect of nature but even this form of consumption is imbued with spiritual meaning. In certain contexts, mainstream, scientifically-based principles of ecological conservation might be at odds with traditional consumption of natural resources, particularly when that consumption is based on religious practices.

Hadeel Osman, interviewed by Bárbara Poerner for Fashion Revolution, 'Where does clothing end up? Modern colonialism disguised as donation', accessed 12 April 2021, <https://www.fashionrevolution.org/where-does-clothing-end-up-modern-colonialism-disguised-as-donation/>.

Osman, 'Where does clothing end up?'

*Joram Tarusarira, 'African Religion, Climate Change and Knowledge Systems', *The Ecumenical Review* 69, no. 3, (October 2017): 403.*

Tarusarira, 'African Religion', 404.

In the simplest terms, secular and sacred strategies of environmental management and conservation might not agree on what is 'natural' or 'good.'

Religious practice itself is found to have potential advantages from an environmental perspective; prayer, in the context of environmental disasters, has been shown to play three important psychological roles:

- Helping people persevere and survive distress
- Providing a sense of protection from future negative events
- Believing that it can prevent future disasters.

Within religious traditions, relations between humans and other elements of the natural world are not compartmentalised but instead conceived of as being tied into a series of continuous spiritual interactions. This implies a need to conserve and enrich rather than exploit nature. Whilst spirituality is not a panacea to climate change, it is nevertheless an interconnected element in efforts to combat it.

Tasarurira gives the example of African spiritualities, in which spirituality exists in symbiosis with other human faculties, it should be used as an anchor for sustainable development. The preservation of forests is often tied to a belief that forests are a part of a larger superstructure on which local economies are based. Therefore, the involvement of religious scholars and spiritual leaders is required in both propagating and disseminating appropriate ecological solutions.

Moreover, implications of mainstream environmentalist discourse for racialised groups means that a one-size-fits-all approach can effectively further marginalise oppressed populations and minimise receptivity to notions of environmentalism. In the North-American postcolonial context, Carter argues that Western notions of environmentalism coupled with the inherited traumatic legacy of chattel slavery have traditionally excluded black communities in the USA.

This legacy has been manifested by racial segregation in national parks until the 1960s, and the continued overwhelming dominance of White members within conservation staff. Moreover, the legacy of slavery on plantation farms has created a separation from the land rooted in trauma for many African Americans.

This example demonstrates the exclusionary potential of environmentalist movements and the importance of understanding the complex legacies of power relations between and within societies with regard to attitudes surrounding the environment.

It is for this reason that a greater focus on the role of religious worldviews in combating climate change is therefore essential in ensuring environmental initiatives are both acceptable and beneficial to a broader range of faith communities.

These contextual factors have been recognised and are beginning to be integrated at the UN level, with the promotion of 'faith-sensitive' initiatives and approaches. There is no blanket 'faith-based approach'. Rather, we should opt for 'faith-sensitive approaches'. There is no one approach which is supposed to cover any and all 'religious' aspects. The latter prioritises the roles, existence, modus operandi, beliefs and realities of different religions, faith, and beliefs.

One needs to consider the role of religions depending on the specific context; as Interfaith dialogue and cooperation is growing. Nevertheless, not all faith-based actors feel comfortable in a multi-stakeholder and interfaith contexts. Some prefer bilateral and discrete approaches (faith to faith or faith to government). Preferences of diverse faith actors need to be considered carefully.

Sonya Sachdeva, 'Religious Belief and Environmental Challenges in the 21st Century: Religious Identity, Beliefs and Views about Climate Change', in Oxford Research Encyclopaedia, Climate Science, (USA: Oxford University Press USA, 2016).

Sachdeva, 'Religious Belief and Environmental Challenges.'

R.E. Pandya, 'Community-Driven Research in the Anthropocene' in Future Earth - Advancing Civic Understanding of the Anthropocene, eds. D. Dalbotten, G. Roehrig and P. Hamilton (USA: John Wiley & Sons Inc., 2014) 53-66.

J. Farrell, 'The Battle for Yellowstone: Morality and the Sacred Roots of Environmental Conflict'. (Princeton: Princeton University Press, 2015).

Christopher Carter, 'Blood in the Soil: The Racial, Racist, and Religious Dimensions of Environmentalism.' in The Bloomsbury Handbook of Religion and Nature, eds, Laura Hobgood and Whitney Bauman, (London and New York: Bloomsbury, 2018) 45-62.

Carter, 'Blood in the Soil', 54; 51.

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J. Mitchell, Natural Hazards Review 4, no. 1 (2003): 20-26.

Ecological Worldview of Faiths and Beliefs

Islam

Throughout the core of Islamic religious tenants and practices, environmental themes are enunciated within the Quran and the Sunnah (the deeds and sayings of the Prophet Muhammad PBUH). Pertaining to climate change in particular, scholars have argued that the Quran urges believers to contemplate nature in order to discern messages of divine providence.

In the 1986 Assisi Original Faith Declarations on Nature, His Excellency Dr Abdullah Omar Nasseef, then Secretary General of the Muslim World League, highlighted the long-standing connection between ecologism and Islam. Nasseef emphasised that Islam is eminently pragmatic, citing Izzad-Din ibn as-Salam's creation of a bill of legal rights of animals and plants as early as the 13th century. This long tradition of shariah (Islamic legal reasoning) lends itself to codified environmental protection as well as metaphysical environmental consciousness. Nasseef argued that although Muslims describe Islam is a complete way of life, their own actions often undermine this holistic approach so inherent to Islam. Therefore, a rediscovery of a truly encompassing Islam is necessary to embrace the dangers facing humankind and nature.

Islamic scholars Fachruddin Mangunjaya and Fazlun Khalid, founder of the Islamic Foundation for Ecology and Environmental Sciences led a series of workshops around the theme of advancing religious understanding of environmental themes found within the Quran. The workshops gathered together Islamic scholars, teachers, leaders and preachers from all over Indonesia.

From these workshops, 6 main principles were enunciated:

1. Tawhid - divine unity - the omnipresent nature of the Creator within His creation, and the resultant importance of His creation;
2. Khalq - creation - the Quran's dealings with the environment through 'khalq' verses;
3. Mizan - balance - how the Earth remaining in a stable balance is key to conservation;
4. Ihsan - the knowledge that Allah created humanity in a state of 'goodness' in fitra (state of nature)
5. Fasad - corruption - knowing the human capacity for destructive behaviour
6. Khalifa - custodianship - knowing the human responsibilities of conserving the environment, including our treatment of both sentient and non-sentient beings.

The expressed goal of such workshops was to instill in Muslims a profound sense of religious duty in preserving the environment. A further principle, *maslahah* - prioritising public welfare over individual gain - implies an active interest in the consequences of one's own carbon footprint on the lives of others. Nadeem Haque and Al-Hafiz Basheer Ahmad Masrib have elaborated a series of Islamic 'ecognitions', principles grounded in revealing, rediscovering and advocating for the rights of non-human animals:

- 1: All nonhuman animals are a trust from God.
- 2: Equigenic rights do exist and must be maintained.
- 3: All nonhuman animals live in communities.
- 4: All nonhuman animals possess nafs (a soul).

Moreover, these ecognitions imply that humans will be held accountable for their actions towards both animals and other humans. Haque and Masrib cite the compilation of hadiths *Mishkat al-Masabih*, according to which 'a good deed done to an animal is as good as doing good to a human being; while an act of cruelty to a beast is as bad as an act of cruelty to a human

Dr Abdullah Omar Nasseef, 'The Assisi Declarations: Messages on Humanity and Nature from Buddhism, Christianity, Hinduism, Islam and Judaism', (declaration, Basilica di S. Francesco Assisi, Italy, 29 September 1986).

Nasseef, 'The Assisi Declarations.'

Fachruddin M. Mangunjaya and J. E. McKay, 'Reviving an Islamic Approach for Environmental Conservation in Indonesia', Worldviews 16, no. 3 (2012) 286-305, 291.

Fachruddin and McKay, 'Islamic Approach for Environmental Conservation', 292.

Jens Koehrsen, 'Muslims and climate change: How Islam, Muslim organizations, and religious leaders influence climate change perceptions and mitigation activities', Advanced Review, (24 February 2021), 4.

Nadeem Haque and Al-Hafiz Basheer Ahmad Masri, 'The Principles of Animal Advocacy in Islam: Four Integrated Ecognitions', Society & Animals 19 (2011), 280.

Bukhari and Muslim, Mishkat al-Masabih, Book 6, trans. J. Robson, (Lahore, Pakistan: Sh. Muhammed Ashraf, 1963), 8:178.

Bukhari and Muslim, Mishkat al-Masabih, 99:1-8.

being'; similarly, 'all sane adult human beings will be held culpable for wrongs done to nonhuman animals and the environment.'

This understanding of duty towards animals and the non-human world as a whole is underpinned by Taqwa (being conscious and cognizant of God) and Tawhid (divine unity), which implies that our respect for all of God's creation must be elevated.

With regard to contemporary Islamic interpretations of human-induced climate change of the 20th and 21st centuries, Fazlun Khalid has cited the increased rate of climate disasters due to climate change as contemporary evidence of the following Quranic revelation.

'Corruption has flourished on land and sea as a result of people's actions and He will make them taste the consequences of some of their own actions so that they may turn back.'

In short, human action is altering the patterning of Allah's creation (mizan) and causing untold corruption or fasad. In spite of humankind's unique position of khalifa over God's creation, part of humanity's uniqueness is its 'potential to acquire a status higher than that of the angels or sink lower than the lowliest of beasts.' This demonstrates the accountability of all souls for their actions, acting as a firm moral driver to adopt more responsible behaviours and a motivation to earn God's favour by doing so.

In a recently published paper, Jens Koehrsen argues that Islam, Muslim organisations and RLs can influence climate change perceptions and mitigation activities amongst Muslims. He cites the 'Islamic Declaration on Global Climate Change' (International Islamic Climate Change Symposium, 2015) which emphasised aforementioned Islamic principles and combines them with scientific reasoning to pressure policy-makers to act at the level of the Conference of the Parties and the United Nations Framework Convention on Climate Change.

Koehrsen warns against isolated cherry-picking of Quranic verses or hadiths to suit Western-originated environmental agendas, without a grounding in broader Islamic thought, as this approach will likely lead to a wide-scale rejection of environmental concerns in Muslim communities.

Opinion amongst Muslim RLs and believers is very diverse. Some experts cite the restructuring of economies along 'Western' lines, as being synonymous with a distancing from Islamic values of moderation. These are most commonly cited by Muslim leaders harbouring environmental concerns. In particular, industrial production, deforestation, fossil fuel combustion and burning waste are cited. Other interpretations frame climate change as either a punishment from God for immoderation and greed or a sign of the coming end of times. Other researchers have highlighted a certain strain of climate-change scepticism which portrays environmentalism as a Western ideology designed to stem economic growth and population growth in Muslim-majority nations. Overall, perception of climate change varies greatly from region to region. Massive oil production, deforestation and carbon-intensive consumption habits such as cars and air-conditioning are frequently cited as key concerns for Muslim-majority countries.

Muslim FBOs can engender change in 3 main ways:

1. Public campaigns - raising concerns and lobbying;
2. Materialising change - undertaking technological innovations such as switching to renewable energy supplies.
- 3 Disseminating pro-environmental values and worldviews to constituents.

Moreover, publications such as Islamic Principles for the Conservation of the Natural Environment compiled by scholars from Jeddah University in Saudi Arabia (Ba Kader et al., 1983) have been used as a policy guideline for several Muslim-majority countries such as Iran and Saudi Arabia.

Amr Khaled and Fazlun Khalid, Muslim Green Guide to Reducing Climate Change, (United Kingdom: UK Life Makers, Islamic Foundation for Ecology and Environmental Sciences, Muslim Hands, date unknown), 3, https://ifees.org.uk/wp-content/uploads/2019/12/muslim_green_guide.pdf.

Quran, 30:41.

Khaled and Khalid, Muslim Green Guide, 16.

Nasseef, 'The Assisi Declarations'.

Jens Koehrsen, 'Muslims and climate change: How Islam, Muslim organizations, and religious leaders influence climate change perceptions and mitigation activities', Advanced Review, (24 February 2021), 4.

Koehrsen, 'Muslims and climate change'

Hinduism

In terms of the application of Hindu environmentalist principles on the part of Hindu RLs, the Hindu Declaration on Climate Change was presented by a panel of Hindu religious leaders at the Parliament of the World's Religions, Melbourne, Australia on December 8, 2009. According to this declaration, the Universal Mother has nurtured humanity for countless generations; we must nurture it in return. For humanity to survive, we must undergo a transformation in consciousness on the same scale as the transition of most human societies from nomadic gatherers to settled farmers. The text calls for 'complementarity in place of competition, convergence in place of conflict, holism in place of hedonism, optimization in place of maximization'. This is an acknowledgment of the Hindu doctrine of *asudhaiva kutumbakam*, the idea that 'the whole world is one family'.

Hindu environmentalism is based around the idea that there is no true boundary between man and nature, or this life and the next. Pankaj Jain enunciates several key principles that anchor environmental consciousness within Hindu teachings and practice. Pancha Mahabhutas (The five great elements - space, air, fire, water, earth). These five elements create a web of life that connects the cosmos to the human body, and are all derived from *prakriti* (primal energy). Each element has its own form and life, and all exist interdependently. Accordingly, the human body is made up of the five elements; each element is connected to the five senses (nose earth, tongue water, eyes fire, skin air, ears space). Therefore, each human sense is said to be fundamentally bound to the natural environment and cannot exist independently from it.

Ishavasyam — Divinity is omnipresent and takes infinite forms: The supreme divinity is omnipresent and part of all things. (Bhagavad Gita (7.19, 13.13); Bhagavad Purana (2.2.41, 2.2.45) The universe is perceived as an abode for the supreme divinity for the benefit of all, and should be treated as such.

Protecting the environment is part of Dharma (duty, virtue, cosmic order): In past centuries, Hindu communities did not conceive of the environment as something external or separate to themselves. This ethos is still practised by the Bishnoi, Bhil and Swadhaya communities and movements, who conduct community activities to protect forests and water sources.

Bishnois focus on protecting animals and trees. Bhils focus on performing rites in and conserving sacred groves. Swadhaya build *Vrikshamandiras* (tree temples) and *Nirmal Nirs* (water harvesting sites). In this way, ecologically sustainable practices are perceived as an integral part of religious practice rather than an isolated domain.

Our environmental actions affect our karma, meaning that all humans will be held accountable for their actions in the present life and will receive punishment for doing wrong and be rewarded for doing good. The Earth — Devi — is a mother goddess and must be revered as such.

Tantric and yogic traditions affirm the sacredness of material reality and contain teachings and practices to yoke/unite people with divine energy. Natural phenomena, objects and individuals are expressions of the divine and should be respected accordingly.

Reincarnation - all creation, past and present, is interconnected; souls pass through many stages before their *moshka* (ultimate liberation) implies some level of solidarity between humans and their surroundings. Each part of the karmic networks, which span millenia, are worthy of reverence.

Non-violence — *ahimsa* — is the greatest dharma, therefore the institutionalised breeding of animals and fish for slaughter is considered to be bad karma.

Sanyasa (asceticism) represents a path to liberation and is also a sustainable way of life; *Tain tyakten bhunjitha* (Take what you need for your sustenance without a sense of entitlement or ownership). A renunciation of worldly ambition is strongly rewarded. Moreover, Hinduism in particular has a strong historical precedent for direct environmental action. Environmental movements in India have typically heavily involved tribal women and other groups suffering from socio-economic disadvantages; these groups have been known to be particularly connected to their environment and therefore suffer immediately from environmental degradation. The Bishnoi movement is India's earliest recorded organised environmental movement, and dates to the 18th century. Other examples include the Chipko movement (1973), Narmada Bachao Andholan (1985), Silent Valley movement (1978), Jungle Bachao Andholan (1982), Appiko movement (1983) and the Tehri Dam Conflict (1990's).

'Hindu Declaration on Climate Change', (declaration, Parliament of the World's Religions, Melbourne, Australia, 8 December 2009). https://www.hinduismtoday.com/pdf_downloads/hindu-climate-change-declaration.pdf

Pankaj Jain, '10 Hindu Environmental Teachings', Huffpost, 10 June 2011, https://www.huffpost.com/entry/10-hindu-environmental-te_b_846245?ir=Green.

Khairul Alam and Ujjwal Halder, (2018). 'A Pioneer of Environmental Movements in India: Bishnoi Movement', *UGC Approved Journal* 8, no. 15, (June 2018): 282.

Alam and Halder, 'Bishnoi Movement', 282.

The movement was founded by a sage named Sombaji in response to the ruler of Jodhpur's decision to cut down a sacred forest. This movement is the first recorded use of a 'tree-hugging' strategy to prevent deforestation. Whilst its inception was largely spontaneous, the movement set out with four objectives:

- To protect the biodiversity of the area and therefore the health of the community;
- To ensure health, hygiene, and responsible social behaviour;
- To physically prevent and advocate against deforestation;
- To encourage sustainable animal husbandry.

The Bishnoi movement is based on the earlier Bishnoi Hindu sect, founded in 1485 by Guru Jambheshwar. Bishnoi translates as twenty-nine, and is based on 29 tenets accordingly. 10 tenets are based on health and hygiene, 9 on good social behaviour, 4 on worship, and 6 on preserving biodiversity. The two most important of these tenets are Jeev Daya Palani - be compassionate to all living beings; Runkh Lila Nahi Ghave - do not cut green trees; these ensure the survival of the fragile ecosystem at risk from desertification.

One of the most significant dates for the movement is the 9th of September 1730, when 363 Bishnoi villagers were martyred in a non-violent direct action against deforestation. The massacre took place in the village of Khejarli (derived from the Khejri tree which exists in abundance in the village, which is in the middle of the Thar Desert), when the Maharaja Abhay Singh sent his soldiers to cut down the trees to create lime for the construction of his new palace. Amrita Devi, a local mother of three daughters, recognising the crucial nature of trees in sustaining life in a region prone to extreme dryness, decided to hug the trees to prevent their destruction, declaring that 'a chopped head is cheaper than a chopped tree'. Devi's sacrifice inspired hundreds of others, and she was joined by Bishnoi disciples from 49 villages. The soldiers proceeded to cut through the villagers regardless, massacring 294 men, 69 women and 36 married couples. Fortunately, word got back to the maharajah, who immediately ceased logging operations and designated the Bishnoi state as a protected site for plants and animals; this legislation still exists.

As a direct continuation of this tradition, Bishnoi activists are involved in direct action in saving protected species of plants and animals to this day.

Christianity

Christianity emphasises the importance of taking care of the planet as 'caretakers', as well as the environment's sacred elements. In Genesis 1:31, it is written that 'God saw everything that he had made, and indeed, it was very good'. It implies how the creation is perfect and so 'intrinsically good'. Other drivers such as 'loving your neighbour as yourself' (Mark 12:31) and collaborating with other people to engender positive changes that are agreed by God are also valuable drivers in combating climate change. In fact, 'if two of you agree on earth about anything you ask, it will be done for you by my Father in heaven' (Matthew 18:19). Christianity also teaches to be thrifty and claim a life of fair economy and justice.

The notion of "stewardship" where human beings are called to look after the creation is a recurring theme. In Genesis 2:15, it is said that 'God took man and put him in the Garden of Eden to work it and take care of it'. Therefore, humans need to respect God's creatures and leave the Earth unspoiled. In fact, Psalm 24:1 states that 'the Earth is the Lord's, and everything in it, the world, and all who live in it'.

Moreover, further evidence of Christians' duty to care for the planet is written in Genesis 1:28 and 2:15, where God orders humans to look after both living and non-living creation. To finish, there is the belief that a 'new heavens and new earth' (Isaiah 65) will be created and that this new Earth will be a reflection of how we have treated the world in which we currently dwell.

God said 'be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground. (Genesis 1:28) Various interpretations of this verse have generated discordant interpretations about human's role in relation to other beings. However, many precepts from the Bible or other sacred scriptures help to draw a defined line between dominion and care for the Earth.

For example, the connection of Saint Francis of Assisi with mother Earth, is commemorated by his role as Patron Saint of Ecology. In Christian doctrine, Mother Earth sustains us and governs us and produces varied fruits with coloured flowers and herbs (Canticle of the Sun). Saint Francis of Assisi believed that all natural livings were a manifestation of God and so they deserve to be appreciated and preserved not dominated.

Sonya Sachdeva, 'Religious identity, beliefs, and views about climate change', Oxford Research Encyclopedia of Climate Science, (September 2016): 1
World Council of Churches, 'Roadmap for congregations, Communities, and Churches for an Economy of life and Ecological Justice', 6, https://www.oikoumene.org/sites/default/files/Document/Roadmap%20Magazine_5.pdf

In the Assisi Declaration (1986), the first example of major religions commitment to preserve the environment, Father Lanfranco Serrini explains how Christianity is interconnected with nature. In fact, God is 'transcendent and immutable' while all the living beings are 'contingent and mutable' and are a manifestation of God's love, majesty and power and therefore a representation of God himself that need to be protected. Within the declaration, Father Serrini highlights that humans are not justified in exploiting and neglecting other creatures or natural resources and that their 'citizenship' comes with the duty of living in symbiosis with nature. Any other manifestation of life is punishable because it is an offence against God's creation. Therefore, a 'mutual enrichment' is fundamental to honour God's work, bring hope and being repaid with God's light.

The importance of humankind protecting the Earth finds its culmination in the Encyclical Letter *Laudato Si* of the Holy Father Francis on Care for Our Common Home written by Pope Francis in 2015. This is a manifestation of the Pope's concern about exploitation of resources and living creatures, a critique against consumerism and the unstoppable growth that is causing the ecosystem's degradation and accelerating climate change.

The Encyclical highlights the 'moral character of human development' that does not result in despoiling the Earth. It cites Patriarch Bartholomew's words to observe how Christians are contributing to the ecological damage and how they will be called to do penance in front of God. Pope Francis emphasised the right of all creatures to a 'life of happiness, and endowed with unique dignity'. Moreover, the destruction of the environment is interconnected with the deterioration of humanity's living conditions, and one cannot be restored without the other. An 'ecological approach always becomes a social approach' which can lead to justice.

Human life has three relationship dimensions: with God, with those around us, and with the Earth. Each of these relationships is essential and makes all the creatures necessary in God's eyes. Pope Francis reiterates the importance of a holistic approach that considers politics, spirituality and education in forging resilient tools against excessive consumerism. 'Less is more' where 'growth [is] marked by moderation and the capacity to be happy with little'.

Sikhism

Sikhism was founded in the Punjab region by Guru Nanak (1469-1539) and continued nine other Gurus. Sikhism is strongly interconnected with ecology and is deeply embedded in notions of 'harnessing' nature and being in harmony with it. It envisages a conservation of the Earth and of a 'world society' and a lifestyle based on sharing and optimisation of the resources. Sikhism promotes a 'co-operative society' governed by a 'sacred relationship between humans and the environment'.

The Sikh notion of 'world society' is inseparable from caring for the environment, social justice and examining the relations between these concepts. Humans are called to ensure the 'preservation and prevalence of world society'.

Sikhism is based on the belief of the Creator (Qadir) and the Creation (Qudrat) being as one with the Earth; there exists the notion of 'one-ness' between humans and creation. Air, Water and Earth have a symbolic meaning in the Sri Guru Granth Sahib, the sacred scripture.

With regard to spirit and matter, Sikhism recognises that they do not work against each other. Matter is indeed 'just a form of the spirit' and this dualism is visible to those who are able to see the truth. Although the spirit must prevail over matter, matter must not be overlooked as it affects the conditions of all within the world of the living.

Sikhism rejects opulence and promotes a simple lifestyle in which all of nature's manifestations are treated with dignity and respect: 'spiritualisation is a liberation from material compulsions and attractions'. "Creating the world, God has made it a place to practice spirituality" (Guru Granth Sahib, page 1035.) The world in which humans are living is the result of 'our inner state' and environmental issues are a reflection of 'the chaos within us'. Therefore, it is important to make amends in this vein; Sikhism argues that Seva (the practice of selfless service) is a useful means of fulfilling this end.

'You, Yourself created the Universe, and You are pleased...You, Yourself the bumblebee, flower, fruit and the tree. You, Yourself the water, desert, ocean, and the pond. You, Yourself are the big fish, tortoise and the Cause of causes.' — GURU GRANTH SAHIB, Maru Sohele, 1020.

Bishnois focus on protecting animals and trees. Bhils focus on performing rites in and conserving sacred groves. Swadhaya build Vrikshamandiras (tree temples) and Nirmal Nirs (water harvesting sites). In this way, ecologically sustainable practices are perceived as an integral part of religious practice rather than an isolated domain.

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World Council of Churches, 'Roadmap.'

Geneva College, 'Christians and the environment', Accessed February 26, 2021, https://www.geneva.edu/community/environmental-stewardship/why_care

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Taylor Allen, 'Restoring Eden: the role of Christianity on environmental conservation: a case of Karatu district, Arusha, Tanzania', SIT Digital Collection, (2 December 2018), https://digitalcollections.sit.edu/cgi/viewcontent.cgi?article=3938&context=isp_collection#:~:text=The%20results%20of%20the%20study,and%20spreading%20education%20on%20conservation

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Father Lanfranco Serrini, 'The Assisi Declarations: Messages on Humanity and Nature from Buddhism, Christianity, Hinduism, Islam and Judaism', (declaration, Basilica di S. Francesco Assisi, Italy, 29 September 1986).

Father Lanfranco Serrini, 'Assisi Declarations'.

Pope Francis, *Laudato Si*, (Vatican City: Vatican Press, 2015), 6. http://www.vatican.va/content/dam/francesco/pdf/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si_en.pdf.

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Rajwant Singh, 'Sikhism and Caring for the Environment in Practice', EcoSikh. <http://www.ecosikh.org/sikhism-and-caring-for-the-environment-in-practice/>

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Bandana Kaur, 'Sikhism's Ecological Roots: Protecting Mother Earth', Huffpost, 15 March 2013, https://www.huffpost.com/entry/sikh-environment-day-the-ecological-roots-of-sikhism_b_2884402.

BBC, 'Environment', accessed 20 February 2021, <https://www.bbc.co.uk/bitesize/guides/znnv87h/revision/3>

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'Environmental Theology in Sikhism', EcoSikh, accessed 4 April 2021, <http://www.ecosikh.org/environmental-theology-in-sikhism/>.

'Sikh Statement on Climate Change', EcoSikh, <http://www.ecosikh.org/sikh-statement-on-climate-change/>.



Buddhism

The relationship between Buddhists and the Earth is embedded in sacred elements. Before the Shakyamuni Buddha had reached the enlightenment while facing the demon king Dama, he touched the earth and she answered 'I am your witness'. The earth declared herself as one with the Buddha. In fact, they are intrinsically connected .

The religious scriptures provide a valuable interpretation and guide on how humans should interact with nature and other living and non-living elements. There is an interdependence between human, animal and other natural elements and so a 'dependent origination'. Therefore, humans are called to protect all forms of life on the planet . Harming any of earth's elements is equivalent to harming ourselves. Harmony in living together and with the sacred elements of nature is crucial in Buddhism.

Pratitya-samutpada or paticca-samuppada refers to the 'mutual casualty, the interconnectedness and interdependence of all conditioned things' and that 'nothing originates or exists alone or by its own agency' as it is reported in the Earth Ghata (short poems or verses that people recite to practice mindfulness) from Thich Nht Hnh (1990) .

The Five Precepts are moral teachings that Buddhists follow in their lives:

1. abstaining from taking life
2. abstaining from taking what is not given
3. abstaining from sensuous misconduct
4. abstaining from false speech (lying)
5. abstaining from intoxicants as tending to cloud the mind

Two of these Precepts are strongly related to Buddhist attitudes in protecting the environment. The first Precept of not taking lives is connected to the idea of rebirth and the concept of Ahimsa, the ethic of non-harm or non-injury . That is why active compassion is encouraged: the metta bhavana technique which is based on the idea of loving-kindness.

'We regard our survival as an undeniable right. As co/habitants of this planet, other species too have this right for survival' (Venerable Lungrig Namgyal Rinpoche, 1986) .

The second precept is also important when looking at environmentalism and conservation. As stated in the Buddhist Declaration on Climate Change (2015). Global warming is a violation of [the] first precept being of 'do not harm living beings".

The Declaration also highlights the importance of the Four Noble Truths to provide 'a framework for diagnosing [the] current situation and formulating appropriate guidelines' . The Four Noble Truths are the principles the Buddha formulated during his meditation:

1. The truth of suffering (Dukkha)
2. The truth of the origin of suffering (Samudāya)
3. The truth of the cessation of suffering (Nirodha)
4. The truth of the path to the cessation of suffering (Magga)

Personal suffering, Buddha explained, derives from a poisonous feeling of greed, hatred and delusion that are reflected into the society. Therefore, 'inner wellbeing' is the key to cure the individual and so the society . The positive ethical values of 'compassion, empathy, connectivity and humility' are the counterpart of these poisonous emotions and can help humans to take distance from an anthropocentric idea that sees the superiority of humankind over other species. Moreover, the Fire Sermon (Ādittapariyāya Sutta) explains how greed can play a negative role on this earth and how it 'plays a key role in driving environmental degradation' . The Fire Sermon is in fact a sermon from the Buddha on how to overcome pain and achieve liberations from the mind and the five senses.

Understanding the Four Noble Truths, leads to the Noble Eightfold Path which is the needed path towards the enlightenment, free from pains. These actions include:

1. Right Understanding
2. Right Intent
3. Right Speech
4. Right Action
5. Right Livelihood
6. Right Effort
7. Right Mindfulness
8. Right Concentration

Soto Zen Buddhist Association, 'A western Soto Zen Buddhist Statement on the Climate Crisis', Prachatai English, <https://prachatai.com/english/node/6072>

Katie Javanaud, 'The World on Fire: A Buddhist Response to the Environmental Crisis', *Religion* ,11 (2020): 381.

Leslie E.Sponsel, 'Buddhism and Ecology: Theory and Practice', accessed 1 April 2021, <https://fore.yale.edu/sites/default/files/files/BEintroduction-Sponsel.pdf>.

Buddhist Studies, 'BuddhaNet Basic Buddhism Guide Buddhist Ethics', accessed 1 April 2021, <http://www.buddhanet.net/e-learning/budethics.htm>.

Javanaud, 'The World on Fire.'

Venerable Lungrig Namgyal Rinpoche, 'The Assisi Declarations: Messages and Humanity and Nature from Buddhism, Christianity, Hinduism, Islam and Judaism', (declaration, Basilica di S. Francesco Assisi, Italy, 29 September 1986), 4.

'The Time to Act is Now, A Buddhist Declaration on Climate Change', May 14 2015, https://fore.yale.edu/files/buddhist_climate_change_statement_5-14-15.pdf

BBC, 'The Four Noble Truths', https://www.bbc.co.uk/religion/religions/buddhism/beliefs/fournobletruths_1.shtml.

'The Eightfold Path', *The History, Philosophy and Practice of Buddhism*, https://www.buddha101.com/p_path.htm.

Following this Path is the only way for humans to achieve a simple life, it is a journey in the human life that leads to a continuous process of learning and self-discovering.

Karma also plays an important role in the Buddhist beliefs and it is strongly related to the concept of rebirth and the importance of looking after the environment and other living beings because these actions will influence the future and decide how people will behave .

Buddhism does not just look at spiritual development but it also teaches how to 'cultivate a sense of community' where simplicity and sharing are at the centre of the society. Buddhism denies excessive wealth or consumption to be free from jealousy or anxiety caused by material possessions and it encourages the exploration of other values. Various Buddhist communities came together and created the Engaged Buddhism movement which is inspired by ethical theories to achieve positive changes. Through this initiative recycling programs, tree planting initiatives and educational activities were developed to help humans to find again their roots with nature .

"Drop by drop is the water pot filled. Likewise, the wise man, gathering it little by little, fills himself with good." (Dhammapada IX, Papavagga: Evil, 122) .

Judaism

The Jewish faith, in common with the other Abrahamic faith groups, grounds its conceptualisation of the environment in the notion of stewardship. This is exemplified by the following texts which describe the land as properties of God over which humans have rights which come with obligations. Leviticus describes humans as 'tenants' in God's Earth: '[...] the Earth is Mine, you are My tenants'. This conditional relationship implies that the Earth can never truly be the property of humankind, but instead belongs entirely to God, creating the opportunity for an authentically Jewish politics of conservation.

The Jewish tradition explicitly references the importance of respecting, protecting and preserving the world's resources as both a practical and a spiritual challenge. The commandment of Bal Tashchit – do not destroy or waste – is a central pillar of Jewish environmental ethics. A key text cited by Jewish environmentalists is found in the following Midrash (biblical exegesis): 'When God created the first man He took him and showed him all the trees of the Garden of Eden and said to him "See My works, how beautiful and praiseworthy they are. And everything that I created, I created it for you. Be careful not to spoil or destroy My world – for if you do, there will be nobody after you to repair it."' Respecting the Earth's delicate ecological balance (implied by the injunction to 'be careful', is depicted as part and parcel of ethical Jewish lifestyles.

Moreover, the Jewish legal tradition contains explicit penalties for certain ecological crimes. Maimonides forbade the felling of fruit trees and the diverging of water channels away from trees. Likewise, deliberate destruction of household goods, clothes, food and buildings, along with the blocking of springs and wells, are explicitly forbidden. Also a limited number of conditions, such offences were punished with flogging. Judaism is therefore connected to a long tradition of avoiding needless waste.

In Deuteronomy, a Jewish army is forbidden from cutting down fruit trees in wartime. The Rabbis of the Talmud (c. 200 C.E. - c.500 C.E.) interpreted this as a prohibition against needless destruction. According to Jewish sages, this mitzvah (commandment) concerns the direct or indirect destruction of anything that may be of use. This logic can be applied to all natural resources. For example, since the 1980s, growing numbers of Jewish activists and RJs have placed emphasis on clean water, renewable energy, biodiversity, waste, over consumption and climate change. This movement has framed the doctrine of tikkun olam (repair of the world) as the key to extending Jewish ethics of responsibility and justice over the world and its diverse ecosystems, in defence of both human life and nature.

UNEP, 'Religions and Environmental Protection', <https://www.unep.org/about-un-environment/faith-earth-initiative/religions-and-environmental-protection>.

'Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed--to you it shall be for food.' Genesis 1:29.

Leviticus 25:23.

Hava Tirosch-Samuels, 'Nature in the Sources of Judaism', *Daedalus* 130, no. 4 (Autumn 2001), <https://www.amacad.org/publication/nature-sources-judaism>.

Jewish Eco Seminars, 'Teaching #1: Trees, Torah, and Caring for the Earth', Accessed 30 March 2021. <https://www.jewishecoseminars.com/trees-torah-and-caring-for-the-earth/>.

Jewish Eco Seminars, 'Teaching #1'.

With regard to modern climate change, some Jewish traditions tell of moral decadence engendering environmental disaster; the crossing of sacred boundaries of respect towards God's Earth are depicted as invoking grave punishments. Jewish production and consumption habits are traditionally aligned with certain ecological considerations. For example, the Biblical law of a sabbatical year every seventh year, during which all land must lie fallow, is in many ways a precursor of modern sustainable agricultural practices conceived in harmony with the natural ebbs and flows of the rural biosphere.

Jewish Reformism ties in environmental concerns with Jewish traditions of fairness and justice, particularly in relation to the unequal impacts of climate change and the despoiling of the environment. Obligations towards others extends to future generations, meaning the future fate of the planet is of the utmost importance. This principle is explicitly stated in the Talmud, in which the sage Choni came across a man planting a carob tree. Choni asked, 'How long will it take for this tree to bear fruit?' 'Seventy years,' the man replied. Choni then asked,

'Are you so healthy that you expect to live that length of time and eat its fruit? The man replied, 'I found a fruitful world because my ancestors planted it for me. Likewise, I am planting for my children.' The command of 'Justice, justice shall you pursue' found in the Torah, points to the obligation of assisting those poorer and more needy than one's self: 'When one loves righteousness and justice, the Earth is full of the loving-kindness of the Eternal'. This moral imperative extends to climate justice, as generally poorer nations are predicted to bear the brunt of climate change.

Our obligations in the face of the mortal danger posed by modern climate change from a Jewish perspective without the principle of *pikuach nefesh* (saving human lives is the greatest moral obligation of humankind). Therefore, Jews are encouraged to preserve the Earth, the ecosystems, and the resources on which human life depends. In this vein, environmentalism can be presented as a humanitarian and spiritual endeavour.

Rabbi Yonatan Neril, *Jewish Eco Seminars*, 'Genesis and Human Stewardship of the Earth Summary Article', <https://www.jewishecoseminars.com/genesis-and-human-stewardship-of-the-earth-summary-article/>.

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Rabbi Yonatan Neril, 'Teaching #2: Summoning the Will Not to Waste, Summary', <https://www.jewishecoseminars.com/summoning-the-will-not-to-waste-summary-article/>.

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Reform Judaism, 'Jewish Views on the Environment', Accessed 30 March 2021. <https://reformjudaism.org/jewish-views-environment>.

Avot d'Rebbe Natan 31b.

Deuteronomy 16:20.

Psalms 33:5.

Reform Judaism, 'Jewish Views'.

Religious Beliefs and Drivers in Clean Energy & Consumption & Waste

In order to analyse the viability of interfaith action in clean energy and consumption and waste, for the purposes of the evidence review it is essential to elucidate commonalities and interactions between various faith traditions. It is important to emphasise that this evidence review does not seek to merge or conflate diverse belief systems; rather, we have endeavoured to present various faith traditions as unique whilst demonstrating the existence of a certain number of shared principles that can (and in many cases have, as will be demonstrated) been used as grounds for collaboration. Moreover, these similarities have been used as a basis for climate action, as will be demonstrated in chapter 8.

Each of the six major religions analysed in this evidence review demonstrate a profound connection with the Earth, its sacred elements and preservation. Tending to the living and non-living beings of the Earth is a key tenet of Buddhism and is intended to preclude harm to the environment. In Christianity, it is believed that because the Earth is a reflection of God, all Christians are called to take care of it as a means of preserving this interconnectedness. As in Judaism, it is written that God put humans in the garden 'to work and preserve it'. Hinduism sees 'the one divine being' in all things, therefore it sees the universe as a reflection of God and it calls its believers to protect it. In Islam, the Quran enjoins Muslims to reflect on messages of divine providence from nature.

Moreover, the idea of consequences and responsibility are recurrent themes within a broad range of faith traditions. Buddhism and Hinduism are grounded in a belief in karma and the ways in which a human's actions can influence the future. Meanwhile in the Abrahamic faiths, accountability before God is a key principle, with each believer accountable for their own actions.

Furthermore, these religions all contain some degree of asceticism and preach against materialism and consumerism. Buddhism advocates for a simple life, without possessions, so that its disciples can be free from poisonous emotions such as greed, hatred and delusion. Pope Francis has encouraged a way of living based on the principle of 'less is more' where moderation and parsimony are key elements. Judaism reflects on the importance of justice and fairness in everyday life and the unjust consequences of climate change on the population. With regard to Islam, the Sunnah of the Prophet Muhammad (PBUH) elucidates an array of injunctions against greed and wastefulness.

Several historical precedents have been established in order to facilitate ethical and ecological dialogue between different faith groups. The Parliament of World Religions, which accredits itself with founding the international interfaith movement, was founded in 1893 in Chicago, USA. The centenary of the Parliament of World Religions was celebrated by a further congress in 1993 in Chicago; since then, the parliament has been held 5 more times in various cities across the world, namely in 1999 (Cape Town, South Africa), 2004 (Barcelona, Spain), 2009 (Melbourne, Australia), 2015 (Salt Lake, USA) and 2018 (Toronto, Canada). Each event attracts on average 8000 participants and endeavours to present ideas from a wide range of faith traditions. According to its mission statement, in which the Parliament expresses the aim of 'interreligious harmony, rather than unity', the Parliament does not seek to unify or dilute the unique perspectives of each religion. It instead acts to promote harmony and find global solutions with religious themes of humanity and compassion at their core. Each conference is centred around key themes, into which different faith traditions present their approaches with the aim of finding common grounds for collaboration and exchanging expertise. At the summation of each Parliament, statements and policy guidelines are often distributed to large institutions.

*The Time to Act is Now, 'A Buddhist Declaration on Climate Change'.
Interfaith Rainforest Initiative, Resource Guide.*

Pope Francis, Laudato Si', 162.

Reform Judaism, 'Jewish Views on the Environment'.

*'Parliament of World Religions'; Parliament of World Religions, accessed 30 March 2021, <https://parliamentofreligions.org/>.
'About', Parliament of World Religions, accessed 31 March 2021, <https://parliamentofreligions.org/about>*

At the most recent conference, entitled 'With Love, In Inclusion', a great emphasis was placed on ecojustice, namely with regard to the intertwined nature of the struggle against climate change and the struggle for economic justice, particularly on behalf of indigenous communities.

A further precedent for interfaith collaboration on subjects of climate change can be found within the Assisi Declarations, the first of which was written in 1986 after a call from the Worldwide Fund for Nature (WWF) and involving RLs from Buddhist, Christian, Hindu, Jewish and Islamic faith traditions, who each gave individual statements elucidating key ecological principles within their own faith traditions at a joint conference in Assisi, Italy. In 1995, RLs from the Baha'i, Daoist, Jain and Sikh faith groups added their voices to this appeal, and the Alliance of Religions and Conservation (ARC) was founded as an NGO in the UK. The 25th anniversary of the original 1986 Declarations was commemorated by ARC in 2011 with a series of events centred on promoting faith-centred sustainable development and the creation of the Green Pilgrimage Network.

These initiatives have largely focused on promoting more sustainable consumption patterns and highlighting environmental harm.

Green Faith is an example of a global and interfaith movement that aims to call all faiths to act against climate change and its effects. Using spiritual and religious values, this movement aims to encourage a 'moral awakening to the sacredness of Earth and the dignity of all people'. This example shows how faith-based communities can also be the initiator of grassroots movements to create awareness, spread sustainable actions, create collaborations and solidarity among people and the Earth .

After studying the ecological drivers of individual religious groups and the commonalities between them, it is apparent that these values and beliefs must be taken into account in any serious climate action on a transnational level. Moreover, these findings demonstrate that there are ample ways in which interfaith collaboration can prove fruitful the domain of clean energy and consumption and waste.

Toronto 2018; Parliament of World Religions, accessed 30 March 2021, <http://environment-ecology.com/religion-and-ecology/663-religion-and-environmentalism.html>.

'Religion and Environmentalism', Environment and Ecology, accessed 31 March 2021, <http://environment-ecology.com/religion-and-ecology/663-religion-and-environmentalism.html>.

GreenFaith, 'We are GreenFaith', Accessed 12 April 2021, <https://greenfaith.org/about/>

Case Studies of Faith-Based and Multifaith Initiatives in Clean Energy and Consumption and Waste

Different case studies have been identified through the literature review (Appendix 1). The following initiatives have been selected considering their relevance in relation to Clean Energy and Consumption & Waste. Each of these examples show the role and importance that FBOs undertake in the climate change context. They demonstrate how people can be mobilised and how religious beliefs and drivers can be powerful tools in combating climate change.

Global One 2015: Green Hajj and Umrah

Global One is a UK-based Muslim women-led international development NGO established as a charity in 2014 with UN ECOSOC Special consultative status since 2020. Global One advocates the betterment of women's conditions within and alongside their communities. The organisation emphasises the critical nature of faith and cultural practices in reaching positive solutions. Environmentally sustainable practices are placed at the centre of improving women's conditions in the long term. As part of this approach, Global One actively uses faith and culture to increase knowledge and promote positive behavioural change within communities. Moreover, Global One adheres towards the UN SDGs as part of the UN 2030 Agenda for Sustainable Development.

In 2010, Global One developed a Green Guide for Hajj, with the aim of introducing Muslim pilgrims undergoing the obligatory Hajj pilgrimage to the environmental tenets of Islam and arguing for their (re-)integration into Muslim's everyday spiritual and lifestyle practices. This includes injunctions from the Quran and the Sunnah (words and deeds) of the Prophet Muhammad (PBUH) which urge Muslims to consume in moderation and to contemplate and respect ecology.

In 2020, Global One developed a new project to complete a second version of the Guide for release in 2021; entitled Green Guide to the Hajj and Umrah, as part of the Ummah for Earth network alongside Greenpeace Middle East and North Africa (Greenpeace MENA).

Ummah for Earth is a transnational alliance of NGOs that aims to combat climate change and environmental

degradation amongst Muslim communities across the world, using Islamic ecological principles as a core driver.

The new Green Guide is being written in accordance with the UN SDGs, in particular Goal 13 (climate action through focusing on how to move towards sustainability) and Goal 11 (helping make cities and communities sustainable). Therefore, Global One aims to use key events such as Hajj and Umrah as pivotal moments for change in Muslims' lives, guiding them towards more sustainable practices in their lives following their pilgrimage. Global One as part of the Ummah for Earth Alliance are aiming to create a legacy for the future in collaboration with Greenpeace MENA. In light of COVID -19, it is more important than ever to be creative and deliver a project that will be relevant in our new normal as well as post-pandemic. The Green Guide itself contains recommendations for both individual pilgrims and Muslim communities as a whole, from education on environmental subjects to prayers and religious reminders relating to Hajj rituals and the sanctity of the planet, supported by a panel of Islamic scholars. The Green Guide is divided into spiritual and physical recommendations for preparing for Hajj in the most ecologically-conscious way, and ways in which Muslims can continue this ethos during the Hajj period. Perhaps equally importantly, the Green Guide contains guidance for Muslims to continue living more sustainable lives after the Hajj, including recommendations for mosques and Islamic community centres to incorporate sustainable consumption practices and renewable energy generation where possible.

In support of the Green Guide to the Hajj and Umrah, Global One is also creating a mobile application in preparation for the 2021 Hajj. The Green Guide to the Hajj and Umrah App is intended as an accessible version of the Guide to be used by pilgrims on the move. As such, the app contains recommendations for Muslims to fulfil their spiritual, ethical and ecological duties during Hajj and beyond. The app also contains a map of the holy sites including recycling points and eco-friendly businesses that are supporting the Green Hajj goals. Moreover, the app aims to provide guidance in 15 languages in order to broaden the message of the Green Hajj beyond the anglophone sphere.

Bumi Langit Farm - Indonesia

The Bumi Langit Farm is a social/community-orientated project to educate participants and visitors in the mutually beneficial nature of khalifa (humanity's benevolent viceregency on Earth).

Bumi Langit aims to provide an example of permaculture and biofuel production in Indonesia from an Islamic perspective. The farm is managed by the Bumi Langit trust (waqif) founded in 2014 on principles of 'Sunnatullah' sustainability and permaculture. The farm offers educational activities designed for participants of all ages - from children to the elderly. These include permaculture courses, use of field facilities, apprenticeships, cooking courses and events. The farm charges fees for participation which are used for upkeep and to support groups that lack the necessary funds to participate. The Bumi Langit Farm has worked with a wide range of both formal and informal institutions within Indonesia.

Bumi Langit aims to preserve and enhance the wellbeing of both humans and the ecosystem by adhering to 3 fundamental guidelines:

1. Effective and intelligent planning,
2. Careful use of natural resources,
3. Ethical approach to all aspects of life.

Permaculture encompasses the following goals:

1. The fulfilment of the needs of both humans and non-human organisms,
2. The recycling of waste to create a new source for other life,
3. Changing humanity's lifestyles from a model of consumption to a model of creation,
4. Rediscovering the silturahmi (relationships) between humans and nature, and nature and humans,
5. Returning humans to their fitrah (inherent nature) within sunnatullah (God's provision).

Through fulfilling these goals, Bumi Langit aims to 'actualise God's blessing for all the universe (rahmatil alamin).

Energy Systems.

Bumi Langit does not use any electricity from the state energy company (PLN) as the organisation wishes to ensure that all energy it uses is from sustainable sources. This has the added benefit of granting the site energetic independence. The site is currently transitioning from a combined solar-diesel power system to a fully renewable system entirely free from fossil fuels.

All gas (mainly used for cooking) comes from solid human and animal waste which is processed into biogas in a 9 cubic-metre digester. The solid sludge-like waste from the digester provides an excellent soil fertiliser/compost whilst the liquid waste is used to process the domestic water waste.

Water waste is processed using microbes and bacteria, and all waste water is eventually re-used for irrigation purposes or in ponds. Members from Bumi Langit argue that while recycling is helpful, decreasing consumption is far more important. This is because recycling is more like down-cycling or down-grading, as the quality of materials will inevitably decrease through the recycling process and eventually end up as waste.

Bumi Langit', Bumi Langit, <https://www.bumilangit.org/>
Mirian Bahagijo, 'Lessons from Bumi Langit: Learn to Break Free from Waste Starting from Our Mindset', *Waste 4 Change*, 17 August 2020, <https://waste4change.com/blog/lessons-from-bumi-langit-learn-to-break-free-from-waste-starting-from-our-mindset/>.
Bahagijo, 'Lessons from Bumi Langit'.

ISKCON, Hungary and India. Eco-friendly villages

The International Society for Krishna Consciousness (ISKCON), commonly known as Hare Krishna was founded in 1966. ISKCON promotes scripture-centric living, drawing on the Sanskrit texts Bhagavad-gītā and the Bhagavat Purana/Srimad Bhagavatam. These are the foundational texts of the bhakti yoga tradition, which forms the core of ISKCON's belief system known as Krishna Consciousness. The ultimate goal of bhakti yoga is to reawaken living beings' innate love for divinity, or Lord Krishna through upholding the utmost respect for creation.

ISKCON disseminates its belief system via festivals, performing arts, yoga seminars, public chanting, and the distribution of the society's literature. As a practical application of the path of devotional yoga, ISKCON includes hospitals, schools, colleges, eco-villages and free food distribution projects amongst other activities and institutions. Overall, ISKCON counts 500 centres, temples and rural communities, nearly one hundred affiliated vegetarian restaurants, thousands of local meeting groups, and millions of members worldwide.

Krishna Valley is an ecological community in Hungary belonging to ISKCON. Since its foundation in 1993, it has grown to become the largest ecological community in Central Europe, covering 110 acres. Krishna Valley is a tripartite initiative focussing on religion, tourism and organic farming. In normal circumstances, the community welcomes 25 000 to 30 000 visitors annually. The biggest yearly festival is the Bűcsű, which attracts approximately 7000 tourists annually. The community aims to centre sustainable lifestyle practices as well as mental wellbeing. As such, Krishna Valley aims to be entirely self-sufficient and focuses on social development, community work and traditional technologies.

The community follows the seven objectives laid out by the founder of the International Society of Krishna Consciousness, Srila Prabhupada, in 1966:

- 1.The propagation of spiritual knowledge through education in order to restore balance, peace and unity to the world;
- 2.The propagation of consciousness of God (Krishna), adhering to the Hindu scriptures of Bhagavad-gita and Srimad-Bhagavatam;
- 3.To reveal that each soul is a part and parcel of Krishna, unifying humanity and bringing members closer to Krishna;
- 4.To follow the teachings of Lord Sri Caitanya Mahaprabhu by propagating the Sankirtana movement (congregational chanting of the holy name of God);
- 5.To construct a physical site for the members of the community and humanity as a whole dedicated to the transcendental pastimes dedicated to Krishna;
- 6.To bring members closer to a natural, balanced and harmonious way of life;
- 7.To publish and distribute literature pertaining to the Society's practices.

Krishna Valley converted sheep pastures into a botanical garden containing over 950 species of shrubs and trees. The organisation emphasises the educational value of conserving such a large number of species, allowing for a discovery of nature and opening up the possibility of researching medicinal and edible plants.

From the perspective of renewable energy and consumption and waste, Krishna Valley endeavours to use self-sufficiency as a driver for sustainability. The ecological garden caters to the needs of the temple and the community, primarily relating to food consumption. Seasonal food sufficiency is assured by the 150 square-metre cellar for storing food produce in the winter. Moreover, the centre uses traditional preserving techniques that forego the use of artificial additives. Rare breeds of livestock are also raised by the community in free-range conditions.

In fact, people's eating habits play a key role in GHG emission targets, especially as 14.5% of global carbon emissions are linked to dairy and meat consumption.

'About', Nava Vraja-dhama, accessed 30 March 2021, <https://www.navavrajadhama.hu/en/about>.

What is ISKCON?, ISKCON, accessed 12 April 2021, <https://www.iskcon.org/about-us/what-is-iskcon.php>.

'Home', Nava Vraja-dhama, accessed 30 March 2021, <https://www.navavrajadhama.hu/en>.

Daisy Dunne, 'Interactive: What is the climate impact of eating meat and dairy?', carbonBrief, 14 September 2020, <https://interactive.carbonbrief.org/what-is-the-climate-impact-of-eating-meat-and-dairy/#:~:text=Meat%20and%20dairy%20specifically%20accounts,will%20be%20necessary%2C%20scientists%20say>

Govardhan Ecovillage, 'Govardhan School of Sustainability', accessed 14 April 2021, <https://ecovillage.org.in/wisdom/school-of-sustainability.php>.

Moreover, they are the reasons for cutting down forests, converting land to pastoral purpose and also responsible for the use of fertilizer to produce grass for the animals. This leads to an increased level of GHG released in the atmosphere. Plant based diet have instead a smaller carbon footprint, 10 to 50 times smaller than meat products and it would save on land exploitation for farming . The ecovillage shows a sustainable way to leave, that takes distance from the mass production.

Water is collected on-site in wells. Water waste is processed through a reed bed system which boosts local wildlife and does not require any energy consumption or usage of chemicals. Only sustainable products are used for cleaning and washing, such as vinegar and soda-based cleansers. In terms of energy, Krishna Valley does not rely on the national electricity grid. All of Krishna Valley's energy needs are supplied by on-site wind and solar power installations.

Visitors are encouraged to take part in community activities. These include working on the garden, the barn, the ecological village or the temple as part of a 10-hour daily programme. Moreover, the on-site catering facilities offer vegetarian food to guests.

The Krishna Valley community is based on the pursuit of religious and spiritual enlightenment. The members of the community dedicate their lives to his Grace Srila Prabhupada, the founder of the International Society of Krishna-consciousness.

The members of the community dedicate their deeds to the deities Sri-Sri Radha-Syamasundara who are honoured within the temple complex. The temple is at the centre of the Krishna Valley and combines local and Indian architectural styles.

The children of the community are educated within an independent schooling system that has been accredited since 2008. The students study enriching subjects such as Vedic sciences, organic gardening, self-sufficiency, ecological life-style, drama, music, arts, handicraft alongside the national curriculum. This education system is designed to raise children with a deep appreciation for the unique value of the natural world, as well as the all-encompassing, omnipresent nature of Krishna/God.

ISKCON Hungary also has a sister project, The Govardhan Ecovillage near Mumbai in India (Appendix 1). Founded in 2003 on the same principles, this branch incorporates region-specific ecojustice concerns such as collaboration with indigenous peoples into the village's goals of promoting scripture-led lifestyles and permaculture. The Govardhan Ecovillage comprises farms, animal shelters, an ayurveda centre, a yoga school and the Govardhan School of Sustainability which aims to teach sustainable principles and foster ecological research practices.



Eco-Church Award

A Rocha UK (ARUK) is a Christian charity whose aim is to help Christians and churches to become more sustainable and care for the environment by providing them with support and knowledge. The Eco Church Programme was founded by ARUK to help churches to achieve a better level of sustainability and reduce their carbon footprints. It is based on an award scheme open to churches in England and Wales.

Churches are required to complete an online Eco Survey in order to demonstrate how they are protecting God's creation. According to the survey results, the church can be entitled to receive the Eco Church Award. If the church needs to further develop their sustainability actions, the programme provides resources and support required to make the necessary changes. The awards are divided into Bronze, Silver and Gold levels. The survey considers five areas of interventions where churches need to demonstrate their environmental engagement:

- Worship and teaching
- Management of church buildings
- Management of church land
- Community and global engagement
- Lifestyle

Worship and teaching.

Churches are asked to organise 'Special Sundays', events which focus on how to care for God's Earth and include prayers for environmental topics and small focus groups within the church to discuss on how to care for the planet. Moreover, the survey asks if the church hosts special guests, has specific teaching in their youth work and if it has specific communication strategies to spread teachings pertaining to the theme of caring for God's earth.

Management of church building.

The survey inquires as to whether the church has measured its energy use and calculated its carbon footprint, if the participant has set sufficient targets for reducing the carbon footprint, if the electricity is generated from renewable sources, the rate of the church's main boiler, if the premises are insulated or are double-glazed, if there is a policy to limit the amount of energy consumed, if the church has composting/waterless toilets, if cleaning products are environmentally friendly, if there are recycling facilities and if the church has considered producing energy on its premises.

Management of church land.

The survey asks if the land is managed by the church,

if it is managed for the encouragement of native wildlife, if the church grows plants and if it has researched and established a mowing regime appropriate to the conservation of the grassland and wildlife. Other questions on land and environment conservation follow in this section as well.

Community and Global engagement.

The survey analyses if the church organises events for the public to engage with local leaders and on local environmental issues, if the church works with sustainability movements and if it organises environmental awareness-raising events. To finish, it considers if the church is involved with local conservation work.

Lifestyle.

The survey asks if there is any individual or group to champion the cause of the church to be more sustainable, if walking and cycling are encouraged, if members of the church are also encouraged to undertake a personal carbon footprint and so to reduce their personal energy consumption. If the church encourages members to limit their waste by adhering to the principle of reduce, re-use, recycle and other similar questions.

St. James's Piccadilly was the first church to receive the Gold award. They regularly audit their energy use and adopt new ways to reduce their consumption. They installed solar panels on the roof of the church generating 3,500 kWh of renewable energy each year. They also pay to offset their gas usage through the Woodland Carbon Code and Forest Carbon Programmes.

Another example of a church awarded with the Gold Award is Christ Church Toxteth Park, which undertook actions to protect and preserve the natural environment around the church. Christ Church Toxteth Park has also started to calculate their carbon footprint and looked at ways to offset their emissions. In 2019, they launched a 'Tree Appeal' project to plant trees in the North West of England. They also encouraged members of the church to calculate their carbon footprint and adopt actions to reduce their impact on the planet.

This case study shows the potential of sustainable actions that can be adopted by both religious institutions and their members. It also explains ways in which churches can raise awareness on the consequences of climate change for both humankind and nature.

A Rocha UK, 'Who we are', accessed 30 March 2021, <https://arocha.org.uk/about-us/>

Eco Church, 'A Rocha' UK Project, how eco church works', accessed 30 March 2021, <https://ecochurch.arocha.org.uk/how-eco-church-works/>.

Church of England, 'Eco Church', accessed 30 March 2021, <https://www.churchofengland.org/about/environment-and-climate-change/eco-church>.

Eco Church, 'Worship & Teaching', January 2008, <https://3ak4be4522es3y54l2cvf1rx-wpengine.netdna-ssl.com/wp-content/uploads/2018/01/Eco-Church-Survey-v2-January-2018.pdf>.

Eco Amritsar

EcoAmritsar is a project initiated by Sikh to make the holy city of Amritsar a more sustainable place. The aim is to help the city to reduce their waste, conserve water and create more environmental projects. The ultimate goal of the project is to encourage pilgrims to visit the green holy city and adopt the same lifestyle when returning home.

The project was created in November 2011 when Amritsar decided to join the Green Pilgrim Cities programme supervised by ARC, as part of the ARC-UNDP collaboration on long term environmental plans. Moreover, EcoAmritsar together with EcoSikh decided to revive the Amritsar Foundation Day, as a day dedicated to taking action to preserve natural resources and nature.

EcoSikh is a movement launched in July 2009 as the Sikh community's contribution to the Alliance of Religions and Conservation (ARC) and the United Nations Development Program (UNDP) 'Plans for Generational Change' project. It was created as a response to the threat of climate change and to help the Sikh community to adopt more sustainable behaviour .

EcoAmritsar's achievements include:

- Making public gardens into zero waste areas;
- Planting more than 100 mature banyan trees for Earth Day 2015;
- Establishing Amritsar's Foundation Day as a day of environmental action;

-Working with schools, communities and gurdwaras throughout Amritsar to celebrate Sikh Environment Day annually on the 14th of March;

-Helping fund a green bus to bring villagers into Amritsar every night to help clean the streets leading to the Golden Temple, therefore taking action on a current crisis and disseminating the idea that a concrete solution to Amritsar's municipal waste problem is required.

In 2015, the EcoAmritsar celebrated the 438th Amritsar Foundation Day with 10 days of Green Celebrations. Local businesses, governmental officials and students participated in the 'Amritsar: my city, my pride, my responsibility' event.

During the celebrations an energy audit was proposed for one of the city's largest cowshed sanctuaries: Baba Bohri Wala Gau Shala, which housed 400 animals at the time. With the aid of EcoAmritsar, Gau Shala and Amritsar Consultants (energy auditors) collaborated to plan a review of the sanctuary's energy usage, with the ultimate goal of reducing energy wastage and reducing the overall consumption of electricity and other resources. This had the potential to be replicated in other businesses, homes and organisations to lead to an overall reduction in energy expenditure. Other activities followed in the 10-day celebration which included workshops, documentaries and environmental skits and songs about the environment and nature.

*EcoSikh, 'About', accessed 1 April 2021, <http://www.ecosikh.org/about/>
'EcoAmritsar', accessed 1 April 2021, <http://www.ecosikh.org/programmes/ecoamritsar/>
EcoAmritsar Marks 438th Amritsar Foundation Day with 10 Days of Green Celebrations',
EcoSikh, 14 June 2015, <http://www.ecosikh.org/438th-amritsar-foundation-day/>*

B'Nai Jeshurun

B'Nai Jeshurun is a Jewish organisation that utilises faith-based notions of ecology to aid Jews in aid of community and the environment. Moreover, the organisation frames environmental action as a means to fulfil one's authentic purpose as a Jew.

B'Nai Jeshurun profess a commitment to honouring tradition, while striving to render their activities more accessible and relevant through re-imagining and innovation. Founded in 1825, the organisation remains one of the leading jewries of New York and caters to both local and national communities. B'Nai Jeshurun has professed a commitment to democracy, freedom, diversity, informality, and non-elitism since its inception in the context of the post-revolutionary United States of America. The synagogue has acted as a spiritual and social centre for congregants, with speakers including Dr. Chaim Weizmann, Eleanor Roosevelt, Martin Luther King Jr., and Rabbi Abraham Joshua Heschel. In response to a perceived dwindling of the New York Jewish community, Rabbi Marshall T. Meyer attempted to stem this decline by preaching an impassioned Judaism, blending social activism, spirited musical worship, and the idea of an open and inclusive community. This ethos remains to this day: Congregation B'nai Jeshurun believes that a community synagogue that responds to the authentic questions of life, death, love, anxiety, longing, and the search for meaning can once again attract Jews if it is willing to grapple with the great issues of life.

At the core of this mission, B'Nai Jeshurun are international advocates for climate action and environmental awareness. Their website presents the mission statement as follows:

'As Jews, we must organize around our climate crisis in solidarity with frontline communities in New York City, across the U.S., and around the world. At BJ, we affirm the principles of climate justice and support a just transition toward a regenerative future for all.'

The focus of B'Nai Jeshurun transcends individual faith and practice to incorporate environmental justice. This translates into an array of projects destined not only for New York but further afield.

The Green Kiddush initiative encourages Jews to be mindful of their consumption habits and waste disposal on the Sabbath, a problem the organisation cites as increasingly problematic on both a material and spiritual level. As a community synagogue, B'Nai Jeshurun offers appropriate disposal of waste produce on this day. Meanwhile, Jewish Climate Action Network NYC (JCAN) works through education, activism, and organising to add an urgent and visionary Jewish voice to the climate crisis. JCAN use Jewish principles and community understanding to outline goals that B'Nai Jeshurun, alongside other Jewish organisations in NYC, work towards. These include:

- A just transition to 100% renewable energy in New York State.
- A penalty for large organisations that continue to pollute our climate.
- The retrofitting of dirty New York City buildings and introduction of clean, efficient energy.
- An end to new fossil fuel infrastructure such as the Pilgrim Pipeline.
- An increase of off-shore wind energy provision for New York State.

B'Nai Jeshurun also joined the New York City Community Composting Initiative in 2015. This initiative is designed to help New York City as a municipality reach its goal of no waste going to landfill by 2030, while reducing carbon emissions. This case study demonstrates the importance of both tradition and innovation within Jewish environmentalist movements. Moreover, the activities and ethos of B'Nai Jeshurun are evidence of the value of working alongside other actors in both the private and public sectors.

B'Nai Jeshurun, 'Who Are We', accessed 30 March 2021, www.bj.org.

B'Nai Jeshurun, 'Our History', accessed 30 March 2021, <https://www.bj.org/history/>.

B'Nai Jeshurun, 'Environmental Justice and Sustainability', accessed 30 March 2021, <https://www.bj.org/programs/environmental-justice/>.

The Erdene Zuu monastery

As the oldest standing monastery in Mongolia, Erdene Zuu dates back to 1585, although according to some sources it dates back to as far as the 8th Century. The name of the monastery translates to '100 treasures,' which commemorates the number of original temples and stupas that once lined the sacred site.

Erdene Zuu has undergone a turbulent history, including invasions, religious purges and political strife. Damaged and dismantled in 1688 during a conflict between Dzungars (a confederation of Mongolian tribes) and Khalkha Mongols, what remained of the monastery was reassembled in the 18th century. All that remained of Erdene Zuu were three temples and a small order, with nearly one hundred structures destroyed and an estimated one thousand members either murdered or imprisoned. In 2007 Erdene Zuu in Karakorum, on the site of a ruined temple overlooking the town, the Mongolian government opened a small temple. It was originally tended to by a single monk and dedicated to the Mongolian God of Ecology. Inside are posters of the fish and animals of Mongolia, and a wall chart of ecological rules and guidelines. It is a simple and effective form of local education through faith.

In 2005, The Erdene Zuu Endeavor (EZE) was founded with the intention to provide educational, environmental and social justice projects. Funded largely by donations from visitors to the temple, ARC, the British Embassy and the Mongolian Ministry of Nature and The Environment, EZE has launched an array of initiatives including:

-The Environmental Buddhist Elementary School, opened in 2005, welcoming 30 young monks from across Mongolia to receive traditional training and modern conservation alongside religious education;

-The Traditional Mongolian Ecology Project – This project aims to minimise damage to protected woodland in the region. In early 2005, 40 young woodcutters attended a 40-hour course learning traditional conservation and religious values, creative thinking and communication skills. Awareness of the problem of woodcutting also arose, although in a region where fuel sources are critical in winter in particular, the aim was to also develop training in traditional crafts to sell to the many tourists visiting Karakorum – giving families an alternative source of income. Not only has the felling of trees reduced, but many of the children have returned to school, inspired by their experiences. Meanwhile, local restaurants are being introduced to alternative fuel sources.

-Prison Outreach – EZE works closely with the local men's prison to educate inmates and develop their horticultural skills. This scheme is facilitated by the British Embassy.

-Ecology Temple - The EZE constructed a small 'ecology temple' on a hillside above Karakorum. It is dedicated to the Deity of Ecology and it contains maps and pictures of Mongolia's wildlife, with strong injunctions to visitors not to mistreat nature.

*Atlas Obscura, 'Erdene Zuu', accessed 30 March 2021, <https://www.atlasobscura.com/places/erdene-zuu>.
Urantsatsral Chimedsegee, Amber Cripps, Victoria Finlay, Guido Verboom, Ven Munkhbaatar Batchuluun and Ven Da Lama Byambajav Khunkhur, *Mongolian Buddhists Protecting Nature A Handbook on Faiths, Environment and Development*, pdf, (Ulaanbaatar, Mongolia: Mongolian Buddhists Protecting Nature, 2009), 26, <http://www.arcworld.org/downloads/Mongolian%20Buddhist%20Environment%20Handbook.pdf>.
Chimedsegee et al., *Mongolian Buddhists Protecting Nature*, 36, 37, 77*

Interfaith Rainforest Initiative (IRI)

The Interfaith Rainforest Initiative (IRI) was launched in June 2017. On that occasion, Christians, Muslim, Jewish, Buddhist, Hindu, Taoist and indigenous leaders from all over the world pledged to work together and bring their moral, ethical and spiritual voice to bear on the existential issue of tropical deforestation and the defence of indigenous peoples rights. They prioritized working in Brazil, Colombia, the Democratic Republic of Congo, Indonesia and Peru, which together contain about 70% of the world's remaining rainforests. The Interfaith Rainforest Initiative is a multi-faith platform for faith-based communities and leaders to promote collective action with the aim of ending tropical deforestation.

At the Religions for Peace 10th World Assembly in August 2019, over 900 faith leaders from 125 countries and representing a constituency of more than 1 billion people joined together to affirm their commitment to work through the Interfaith Rainforest Initiative to end tropical deforestation and stand in solidarity with the indigenous peoples that serve as their guardians by endorsing the Faiths for Forests Declaration.

Every year, deforestation reaches dramatic levels. It is estimated that 12-13 million hectares of forest are lost annually; 3.6 million hectares of lost forests are rainforests with a foreseen loss of 289 million hectares of tropical forests by 2050, an area comparable to the size of India. The protection and conservation of rainforests is a crucial step to combat climate change and to meet the Paris Agreement's goal of limiting planetary warming to 1.5 degrees. Trees are the only natural mechanism that can trap carbon emissions and keep them under control. By restoring forests or ending deforestation, it is possible to reduce GHG emissions by 30 percent. If trees are burned or cut down, the effects are reversed: the carbon stored is released into the atmosphere contributing dramatically to climate change. According to the Centre for Global Development (2012), if tropical deforestation is considered as a country then its GHG emissions would be higher than those of the entire European Union.

In Peru, agriculture and livestock activities are responsible for increased deforestation to leave space for coffee, cocoa and other illegal crop cultivation. Indonesia has lost 15 percent of its tree coverage since 2000 due to the expansion of agricultural activities, the production of palm oil and forest fires.

In Colombia, forests are also in danger due to illegal cultivation of cocoa, illegal mining and fires. From 1990 to 2015, 6 million hectares of forest were lost. In the Democratic Republic of the Congo, forests are threatened by poverty and the need for food security. Meanwhile, in Brazil deforestation counted for 80 percent of the country's GHG emissions by 2005. Even though the government has implemented actions against the practice of deforestation, the situation is still critical. In 2016, Brazil reached its highest level of deforestation to date and it is estimated that in 2018 deforestation increased by a further 14 percent.

The main driver of deforestation and the consequent rise of the level of carbon emissions is commercial agriculture. In this way, our entire supply chains are linked to the destruction of tropical rainforests. Moreover, land-use change is responsible for almost 50 percent more global carbon emissions compared to the transportation sector. Different strategies have been implemented in order to help stop deforestation. The Interfaith Rainforest Initiative aims to highlight the important role that religious leaders and FBOs can play in 'bring[ing] moral urgency' to the cause of deforestation. In order to encourage religious leaders to disseminate knowledge pertaining to deforestation, IRI has created faith-sensitive toolkits that integrate prayers and specific rites. For example, forests play a key role in Buddhism. Buddha found enlightenment while meditating under a bodhi tree and he was born under a sal tree in a garden in Lumbini, Nepal. Natural elements and nature are respected as sacred divine manifestations.

The fight against deforestation commenced in 1990 in Thailand, when monks began to raise awareness on the importance of forest conservation. The toolkit helps RLs to explain the importance of rainforests and why rainforests are 'critical to life'. The Jewish toolkit highlights the ways in which rainforests' ecosystems are also intrinsically connected to the indigenous people who have cared for them for centuries. In the same vein, it is these same indigenous people that now suffer from the ecological degradation of rainforests. The toolkit stresses the need for Jewish teachings to respect all forms of life and to acknowledge the interdependence of all life forms.

Through educating religious communities on deforestation, climate change and indigenous peoples, they can make better personal choices in areas such as alimentation or other forms of

*'Interfaith Rainforest Initiative', UNEP, last modified 4 August 2020, http://climateinitiativesplatform.org/index.php/Interfaith_Rainforest_Initiative
*Interfaith Rainforest Initiative, Tropical Forest - A Resource Under Threat, (United Nations Environment Programme, 2019), pdf document, https://www.interfaithrainforest.org/s/Interfaith_IssuePrimer_TropicalForests.pdf
*Interfaith Rainforest Initiative, Tropical forests and Climate Change - An Issue primer for Religious Leaders and Faith Communities, (United Nations Environment Programme, 2019), https://www.interfaithrainforest.org/s/Interfaith_IssuePrimer_TropicalForestsClimateChange.pdf
*Interfaith Rainforest Initiative, Tropical forests and Climate Change.
*Interfaith Rainforest Initiative, Peru - A Primer on Deforestation for Religious Leaders and Faith Communities, (United Nations Environment Programme, 2019), pdf document https://www.interfaithrainforest.org/s/Interfaith_CountryPrimer_Peru.pdf*****

consumption in order to 'honour the planet and forests by making conscious and informed decisions' and to understand where and how goods are produced. Similarly, FBOs can encourage a reduction in food waste, which can ultimately reduce the pressure to clear forests for agricultural purposes or reduce the consumption of paper. Each religion can indeed implement faith-sensitive strategies that their communities can contribute to solving issues related to climate change.

In each country, the Interfaith Rainforest Initiative brings together the faith-based communities, indigenous peoples, civil society, the scientific community and the United Nations to form a national Advisory Council. The country programs were officially launched by issuing national declarations that express the commitment of the different faith leaders and communities to work hand in hand with indigenous peoples to end tropical deforestation. The Declarations are also a strong message to policy actors to intervene; they are a call for governmental interventions and policy decisions. They ask for the private sector to halt their extensive-abuse of forest lands, to respect indigenous rights and take distance from destructive business practices.

In the Democratic Republic of Congo, IRI has trained over 180 RLs and created an Advisory Council in December 2019. Since then, three local chapters have been established in the regions of the country that contain the highest rates or threats to tropical deforestation. IRI also engaged in a months-long campaign advocating for the adoption of a new law recognizing the rights of Pygmy people in the country. Advocacy efforts included video spots of senior religious leaders calling for adoption of the law, as well as a policy paper and joint statement on behalf of IRI DRC and religious leaders in the country arguing for why securing the rights of Pygmy people is a shared moral responsibility.

In Colombia, advocacy by the national Advisory Council led to the inclusion of three articles in the National Development Plan, prioritizing tropical deforestation. An extensive advocacy campaign conducted by IRI played a critical role in the recent adoption of landmark legislation in the country criminalizing deforestation. Since 2018, thirty six (36) local chapters have been launched.

IRI has delivered roundtables, training, and capacity building workshops for thousands of RLs in all these local chapters across the country. Each training event included a workshop on deforestation and climate change and then the articulation of a local strategy and action plan that can be executed through either multi-religious collaboration or by the respective faith communities, individually.

In Peru, IRI recently called for an urgent dialogue with indigenous leaders, religious leaders and national authorities to address the grave threats facing indigenous peoples in the country. In response, the Minister of Justice presented a Supreme Decree on the "Intersectoral Mechanism for the protection of human rights defenders", which commits government to work across eight different ministries to strengthen protections for indigenous peoples and environmental defenders. IRI in Peru has established (10) local chapters, it has increased communities' awareness, established political debates within national legislative bodies and called on the government to end deforestation, including through a direct meeting with the President.

In January 2020, in a two-day event held in Indonesia, 250 leaders from the eight major religions in the country came together 'to launch an historic commitment' to protect and defend rainforests around the world. This was an opportunity for the different faith traditions to work collaboratively with the Indigenous People's Alliance of the Archipelago (AMAN) and commit to sitting together on the IRI Advisory Council to prioritize ending deforestation in the country. Since then, two (2) local chapters have been launched and various meetings have been held with government officials and business leaders.

In Brazil, a high-level Advisory Council has been guiding the work of IRI since 2018, bolstering a network of religious leaders and communities to be activated around the country.

The Interfaith Rainforest Initiative represents a valuable example of how interfaith collaborations can mobilise different communities and religious institutions to inspire and influence policy and lead to collective changes at the national and international level. FBOs together can strengthen climate action, raise awareness among communities and be a reference point for governmental and non-governmental actors' decisions.

Interfaith Rainforest Initiative, A Resource Under Threat

Interfaith Rainforest Initiative, A Buddhist Toolkit on Forest Protection, (United Nations Environment Programme, 2019), 2, pdf document, https://www.interfaithrainforest.org/s/Interfaith_Buddhism.pdf

Interfaith Rainforest Initiative, A Jewish Toolkit on Forest Protection, (United Nations Environment Programme, 2019), 4, pdf document, https://www.interfaithrainforest.org/s/Interfaith_Judaism.pdf

Interfaith Rainforest Initiative, Resource Guide on Rainforest Protection for Religious Communities, (United Nations Environment Programme, 2020), 53, pdf document, https://www.interfaithrainforest.org/s/Interfaith_ResourceGuide_ENG.pdf

Interfaith Rainforest Initiative, 'Declaration - Interfaith and Indigenous Communities for Indonesia Forests, declaration, 31 January 2020 <http://www.interfaithrainforest.org/s/declarations/declaration-iri-indonesia-en.pdf>

Interfaith Rainforest Initiative, 'Declaration', 5 December 2018, <http://www.interfaithrainforest.org/s/declarations/declaration-iri-peru-en.pdf>

Interfaith Rainforest Initiative, 'Declaration of the Interfaith rainforest initiative in Colombia', declaration, November 2018, <http://www.interfaithrainforest.org/s/declarations/declaration-iri-colombia-en.pdf>



Interfaith Power and Light (IPL)

Founded in 1998 as a Christian organisation and expanded to include FBOs of all faiths from 2000, Interfaith Power and Light (IPL) has grown into a nation-wide organisation based in the USA. Described as a 'religious response to Global Warming', IPL taps into interfaith understandings of climate change in order to mobilise FBOs from different faith traditions to advocate for and act in transitioning towards lowering carbon emissions within international guidelines.

The IPL Movement notably helps individuals and congregations band together to purchase energy from green energy suppliers instead of mainstream utility companies. The movement has been supported by Christian, Muslim, Buddhist and Jewish organisations.

IPL movements supply religious organisations with informative sources on the subject of energy conservation. These include energy audits, energy efficient lighting, solar power, and building renovations. The movement aims to inform both individual believers and institutions, and guide these institutions towards total independence from non-renewable energy sources. IPL seeks to ensure that climate change policies contain both prevention and mitigation measures.

The IPL provides public policy guidelines for renewable energy in line with 'stewardship' principles in order to 'reduce greenhouse gas pollution, protect the health, beauty and integrity of God's Creation, support the health of human communities, and promote the use of clean energy'. The organisation seeks to lead by example by providing affordable renewable energy for faith communities assets such as places of worship. The organisation's advocacy is grouped around 10 main areas:

-Energy Efficiency

The IPL movement frames energy efficiency and conservation as the fastest, cheapest and cleanest means to reduce emissions of GHG. Energy efficiency is presented as a means for FBOs to save money on bills whilst taking accountability for emissions.

Energy efficiency is presented as related to water conservation: water can be used to generate energy, whilst energy is required to process and deliver water. In the USA, water and waste-water facilities represent 30-40% of municipalities' energy consumption.

-Putting a Price on Carbon

Carbon taxes and carbon fees, complete with a system involving carbon credits that can be auctioned and traded, can be part and parcel of a system designed to drive down emissions.

IPL advocates for a system that relieves the burden of energy costs for low-income households; this could be achieved by creating energy subsidies from carbon taxes.

-The Regional Greenhouse Gas Initiative (RGGI)
Established in 2005, this multi-state cap-and-trade programme enables an auction system for emissions of power stations 25 megawatts and over.

4. California's Global Warming Solutions Act (AB 32)
Ratified in 2006, this act caps all GHG emissions to reach 1990 levels by 2020. California holds state-wide carbon auctions, from which 90% of the revenues are funnelled into programmes for low-income communities.

-Transportation

Transportation accounts for 1/3 of the USA's GHG emissions. IPL advocates for policies that will engender a reduction in GHG emissions, including affordable public transport and redesigned streets and roads to promote and facilitate cycling and walking.

-Coal

Coal is presented as harmful to ecosystems, toxic to rivers and lakes, and a major cause of GHG and micro-particle pollution.

-Tar Sands

IPL mentions not only the harmful effects of tar sands with relation to GHG emissions and ecosystems, but places emphasis on the disproportionately negative effects of the extraction of tar sands from ostensibly protected native territories.

-Nuclear

Overall, nuclear power is not a viable solution to climate change. Although it is largely a carbon-neutral means of generating energy, the associated risks and prohibitively expensive and time-consuming nature of constructing nuclear power plants means it is less viable than other renewable forms of energy.

'Mission and History', Interfaith Power and Light, accessed 28 March 2021, <https://www.interfaithpowerandlight.org/about/mission-history/>.

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'Public Policy', IPL.

-Renewable Energy Standard (RES)
50% of the USA's energy must be generated from renewable sources in order for it to reach its 2030 targets.

-Natural Gas Development and Hydraulic Fracturing
IPL supports stricter standards on gas development and fracking, with a blanket ban on fracking in environmentally sensitive areas.

IPL adheres to 5 key principles, each with an accompanying mode of action:

- Faith and spirituality inspiring and engaging individuals, communities and FBOs to 'embody' social transformation through the adoption of reducing GHG emissions and building a 'new relationship' with the planet;

- Justice advocating for marginalised groups as part of a holistic ecojustice agenda;

- Hope working collaboratively with a wide range of actors on local, regional and national levels;

- Courage presenting a model of collaborative leadership;

- Love a commitment to preventing the suffering caused by climate change through focusing on common values for effective communication of the current climate emergency.

The organisation publishes fact sheets, annual reports and a blog. In the IPL 2019 Annual Report, the organisation states that it encompasses 22 000 congregations, representing 6.5 million worshippers in total.

In Virginia, IPL has collaborated with African American congregations to discuss environmental injustices and ways to prevent and mitigate further harmful climate change.

IPL has launched both a 'Cool Congregations' and a 'Cool Harvest Initiative'. The former comprises a stewardship programme designed to help congregations reduce their collective and individual GHG emissions, whilst the latter educates worshippers on sustainable agriculture. Funded by donations, the IPL has created an international Carbon Covenant in collaboration with the Alliance for Religions and Conservation, Green Faith, and United Religions Initiative. The Carbon Covenant aims to challenge one of the primary causes of GHG emissions - deforestation - by combating illegal logging and poaching and promoting sustainable agriculture and reforestation.

As a case study, IPL demonstrates the utility of engaging a wide range of FBOs in positive climate action. This has chiefly been achieved through emphasising key faith-based drivers such as responsibility towards nature, other humans, and hope for positive change, with scientific data and logistical support. Moreover, IPL has attempted to integrate climate justice into its mode of operation by underlining the struggles of marginalised communities and indigenous people and using targeted action to support them.

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Interfaith Power and Light, *Interfaith Power and Light, Mobilizing Bold and Just Action on Climate Change: 2019 Annual Report, 2019*, <https://www.interfaithpowerandlight.org/wp-content/uploads/2021/02/IPL-Annual-Report-2019-final.pdf>

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'Cool Congregations', *About Cool Congregation*, accessed 28 March 2021, <https://href.li/?http://coolcongregations.org/>.

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Footsteps - Faith for a Low Carbon Future

Footsteps was founded in 2015 following the Paris Climate Conference (COP21). 'A walk of witness' took place in Birmingham to commemorate this event. Following this, the Lambeth Declaration, which was endorsed by over 300 faith community members, was read to highlight faiths' commitment in combating climate change. The declaration highlighted faiths' recognition of the urgency to act against climate change. All faith communities were asked to advocate and act for a low carbon economy, to use their religious beliefs to encourage greener behaviours and to work with national and international partners to work towards the same goal.

Footsteps works with Buddhists, Christians, Hindus, Muslims and Sikhs among other religions, to collaborate towards a low carbon future by focusing on the following principles:

- Sustainability is a religious, ethical and moral responsibility;
- It should be given more emphasis to genuine quality of life;
- Restoration of the natural environment is needed;
- It seeks a transition from extractive individualism to vibrant, cohesive communities.

To achieve their goal of sustainability, Footsteps' work is based on four areas:

- Faith and Value;
- Earth Care;
- Community;
- Encouragement and young people.

The 'Faith and Value' principle promotes religious values across faiths that are connected to climate change. In 2016, Footsteps organised the 'Faith Walk' to connect the environment and FBOs. In the same year, Footsteps launched a multi-faith forum called 'Many faiths - One Planet - One Future' to discuss how faith communities in Birmingham can join forces to create a low carbon future.

'In 2017, 'Tread Lightly' saw more than fifty people participating in the event to learn how faiths are inspiring climate actions and how to work with young people. Different faiths presented their projects and plans to be then discussed with the audience.

'Community' provides spaces for discussion among different faiths in the hope of encouraging religious representatives to bring new ideas to their respective places of worship.

'Encouragement and young people' was created in order to encourage young people directly involved to represent faith communities and provide them the opportunity to be part of the Birmingham Council of Faith. In doing so, Footsteps can reach a wider array of people and connect various faiths. In 2020, Footsteps challenged Birmingham municipality to stop burning waste and look for better and clean solutions.

Footsteps also works with young people and runs specific activities for them, such as the 'Small Footsteps' interfaith environmental summer schools of 2016 and 2017. In 2020, a workshop was organised to involve the youth and listen to their stories. This event also gave an opportunity to the Birmingham City Council Taskforce to discover the needs and demands of young people.

This case study is an example of how grassroots organisations can play a vital role in mobilising the community and act as the initiators of collective movements. A bottom-up approach is needed to combat the effects of climate change, as actions on a community, social and political level all play an important role in tackling environmental problems.

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Conclusion

This evidence review has examined the role of faith-based organisations and communities, and multi-religious cooperation, in the areas of clean energy and consumption and waste. It provides a resource for policy makers to better understand the importance of extending FBOs' role in policy formation and implementation. The literature and case studies presented here were selected to give a representative insight into how existing initiatives are already contributing to tackling climate change, and the huge potential if they are supported further in increasing and scaling up. Three multi-faith case studies were also presented to demonstrate the amplification of impact when religions work together.

Key findings of this review include:

- UK government policies have to date shown a significant level of commitment in combating climate change; however more initiatives with broader cross-sectoral engagement are vital to achieve the goal of limiting global warming to 1.5 degrees.
- With approximately 80% of the world's population belonging to a faith group, or professing a religious/spiritual belief, religious organisations and actors have huge potential in helping to tackle the impending climate crisis.
- Faith-based Organisations (FBOs) are increasingly seen as vital partners in developing and implementing policies to tackle climate change. In recent years there has been growing interest amongst international and multinational agencies and bodies about how best to engage with FBOs and religious communities on climate change: with a series of UN initiatives showcasing this commitment.
- Religions are inherently transnational and transcultural entities. By working respectfully with religious partners, the UK Government can multiply its impact across the globe: helping develop models and practices which can be replicated in other countries and contexts.
- The uneven impact of waste and consumption between the global north and south must be considered in the formulation of all policies: eco justice must be central to all climate change initiatives. With traditions rooted in social justice, and their rich history and knowledge of alternative worldviews, FBOs and religious communities can be important partners in helping the UK government understand notions of justice and equality in different cultures and contexts.
- With climate change likely to enhance societal tensions, inequities, and conflicts, FBOs and religious communities can provide a source of reassurance and resilience, as well as offer important peacebuilding and reconciliation resources and skills.
- The strong sense of community and shared identity in many religions means that individuals are more likely to change behaviours and attitudes on climate change if messaging is received via religious leaders or is rooted in their religious worldviews. The UK Government should recognise in policies the primacy of religious beliefs and practices for many people in the UK and beyond.
- Many young people of faith are passionate advocates for the type and scope of social and behavioural change needed to tackle the climate crisis. Policy makers should nurture and support young people and create specific opportunities and funding streams to enhance the excellent work they are already doing.

- Government and policy engagement with FBOs and religious communities has a long and rich history in the UK but has been sporadic. The UK Government should enhance their emphasis on FBO engagement by creating a standing committee which focuses specifically on enhancing the work on engaging religious organisations and communities in tackling the climate crisis.

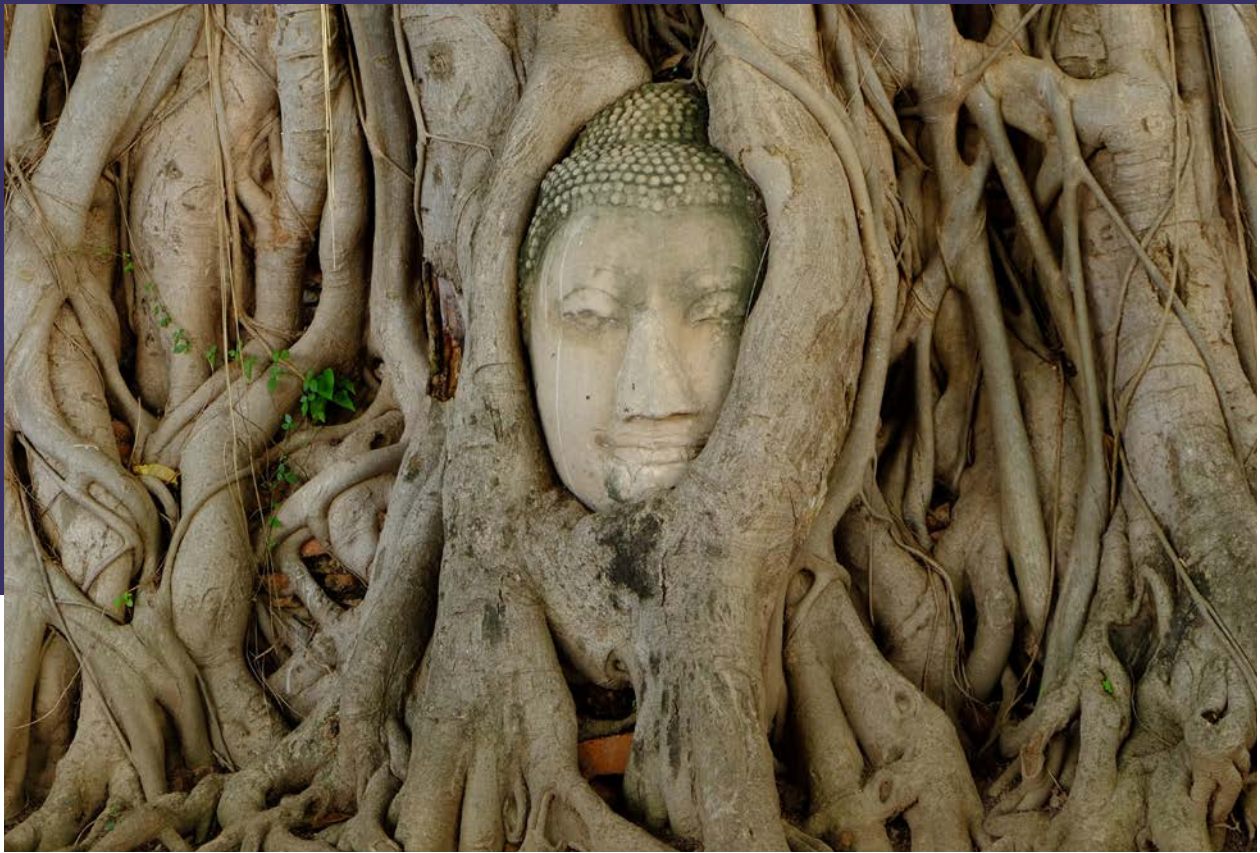
- Religious communities have historically been significant innovators in supporting social justice, challenging inequity, and bringing about social change. This tradition of innovation is increasingly evident in environmental initiatives, and further research and studies are needed to capture the excellent work being done by religious actors across the globe and identify and support opportunities for scaling up small local or national initiatives.

Religious organisations and communities should not be seen as an obscure or somehow different 'sector', but as representative of our broader communities and societies. Most religious people are ordinary people, whose religious identities, beliefs, and practices also play an important part in their lives. Their religion can sometimes give them a different perspective on their relationship to the world and our environment, which in turn can be a vital source of understanding and inspiration to bring about the behavioural and attitudinal change needed to address the climate crisis.

Policy makers sometimes fear accusations of 'instrumentalization' when considering working with religious communities and FBOs. However, as this evidence review clearly demonstrates, many faith actors are already acutely aware of the existential challenges climate change brings and are more than willing to collaborate with governments if treated respectfully and equally.

The upcoming COP26 is arguably the most crucial meeting ever held in humanities attempts to avoid a climate catastrophe. As made clear by the IPCC (Intergovernmental Panel on Climate Change)'s sixth assessment report, many regions are already impacted, 'Human-induced climate change is already affecting many weather and climate extremes in every region across the globe. Evidence of observed changes in extremes such as heatwaves, heavy precipitation, droughts, and tropical cyclones', with the report going on to outline a number of disastrous climate futures unless carbon dioxide (CO₂) and other greenhouse gas emissions can be dramatically reduced.

COP26 is a vital opportunity to reaffirm and enhance a wide range of multi-stakeholder partnerships, and FBOs and religious communities should be considered, and treated as, major partners in our global efforts. The UK Government has made notable ground in reducing carbon emissions. However, if net zero is to be achieved, and the UK Government to uphold its pledge, religious stakeholders must be engaged even more intentionally. If done in the correct way, evidence suggests that they can make a key contribution to mitigating the impending climate crisis.



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Appendices

APPENDIX 1

During the writing of this evidence review, a key issue which arose was the difficulty in ascertaining the scope, scale and number of faith-based and interfaith initiatives dealing with clean energy and consumption and waste. However, the following paragraphs will provide a statistical outline of our findings.

It is clear that FBOs are key stakeholders in solutions in clean energy and consumption and waste. According to research by the United Nations Environment Programme (UNEP), FBOs own 8 % of the Earth's habitable land, as well as 5 % of commercial forests and 10% of financial institutions. This suggests that FBOs can play a substantial role in limiting climate change and reversing environmental degradation via their extensive assets.

Below are lists of the faith-based and interfaith initiatives in clean energy and consumption and waste found during the writing of this evidence review.

Interfaith Initiatives:

1. Parliament of the World's Religions;
2. Interfaith Power and Light (22,000 congregations representing 6.5 million worshippers);
3. Footsteps - Faith for a Low-Carbon Future;
4. Interfaith Rainforest Initiative;
5. United Religions Initiative (Meatless Mondays);
6. The Interfaith Center for Sustainable Development, Faith-Inspired Renewable Energy Project;
7. The Green Anglicans, collaboration with Gigawatt Global and the Interfaith Centre for Sustainable Development establishment of small- scale industrial solar farms on church land;
8. International Partnership on Religion and Sustainable Development, facilitates collaboration between governmental and non-governmental bodies, civil society organisations and FBOs;
9. FaithInvest is a platform that will enable the creation of investment opportunities for FBOs, aligned with religious values;
10. The Plastic Bank's Social Plastic Interfaith Stewardship movement to create a scalable international recycling ecosystem;
11. The International Partnership on Religion and Sustainable Development;
12. Green Faith
13. Kula Urban Farm, opened in 2015 to provide fresh food and trainings to neighbours in need
14. The Interfaith Coalition on Energy (ICE) aims to inform and guide congregations to reduce their energy usage.
15. The National Religious Coalition on Creation Care (NRCCC)
16. The Center for Earth Ethics focuses on four pillars: eco-ministry; environmental justice & civic engagement; original caretakers and sustainability & global affairs

Buddhist Initiatives:

1. Buddhist Tzu Chi Foundation, Ethical Eating Day;
2. Buddhist Global Relief, sustainable food production and management;
3. Monks' Community Forest (Cambodia);
4. Erdene Zuu Monastery (Mongolia).

Christian Initiatives:

1. Dominican Sisters (USA), provision of clean energy in India and Sub-Saharan Africa;
2. A Rocha Peru, planting of 26,000 trees;
3. Church of Norway divestment from fossil fuels;
4. Church of England divestment from fossil fuels;

Buddhist Initiatives:

1. Buddhist Tzu Chi Foundation, Ethical Eating Day;
2. Buddhist Global Relief, sustainable food production and management;
3. Monks' Community Forest (Cambodia);
4. Erdene Zuu Monastery (Mongolia).

Christian Initiatives:

1. Dominican Sisters (USA), provision of clean energy in India and Sub-Saharan Africa;
2. A Rocha Peru, planting of 26,000 trees;
3. Church of Norway divestment from fossil fuels;
4. Church of England divestment from fossil fuels;
5. 27 Unitarian Universalist congregations in the US and 8 in Canada, divestment from fossil fuels;
6. Farming God's Way, sustainable farming initiative across the African continent;
7. Catholic Youth Network for Environmental Sustainability (Subsaharan Africa);
8. Church of South India, Green Protocol;
9. World Council of Churches;
10. Green Anglicans, plastic-free Lent;
11. Shiloh Temple (USA), community solar rooftop garden;
12. A Rocha UK, Eco Church Award;
13. The World Evangelical Alliance's Creation Care Task Force;
14. The All African Conference of Churches is a network of national evangelical churches.

Hindu Initiatives:

1. Vardayini Mata Temple (Maharashtra, India), endangered mahseer fish population conservation project;
2. Bhumi Global; Brahma Kumaris, India-One - solar thermal power station, ISKCON - Govardhan Ecovillage (India);
3. ISKCON (Hungary) eco-friendly village;
4. ISKCON (India), eco-friendly villages.

Islamic Initiatives:

1. Moroccan Government Green Mosque Programme (100 mosques upgraded for energy efficiency and over 40% of energy costs are being saved. Almost 1,000 mosques have undergone energy inventories in preparation for upgrades. 262 additional jobs have been created with project support.);
2. Mosque for All (Albania);
3. Green Mosque of Chicago (USA);
4. Green Mosque of Cambridge (UK);
5. Eco Mosque of Dubai (UAE);
6. Great Mosque (Mali);
7. Global One and Ummah for Earth (UK, international), Green Hajj and Umrah;
8. Bumi Langit Farm (Indonesia).
9. Islamic Foundation for Ecology and Environmental Science - IFEES
10. Green Ummah is a non-profit organisation that wants to organise a green movement in the Canadian Muslim community.

Jewish Initiatives:

1. Congregation Kolot Chayeyinu in Brooklyn (USA), divestment from fossil fuels and JP Morgan Chase;
2. Jewish Farmer Initiative;
3. Jewish Climate, reducing energy consumption;
4. B'Nai Jeshurun (USA).

Sikh Initiatives:

1. Global Sikh tree-planting pledge;
2. World Sikh Organisation, Karmagrow;
3. Eco Amritsar (India).

To sum up, this evidence review has identified 16 interfaith, 4 Buddhist, 13 Christian, 4 Hindu, 10 Islamic, 4 Jewish 3 Sikh initiatives directly dealing with clean energy and/or consumption and waste.

APPENDIX 2

Roundtable

A roundtable with various experts from governmental, faith and academic institutions was organised on the 8th of April 2021 by Global One 2015, supported by the Centre of Religion, Reconciliation and Peace - University of Winchester. The roundtable was organised to share valuable insights on the evidence review's findings and case studies and to consult experts on its finalisation and the next step of drafting a policy brief.

The participants reflected on the constraints and enabling factors that determine initiatives to be more successful than others and what policy recommendations around climate change they would consider helpful to international bodies and the UK government.

From the meeting the following points and reflections were shared:

- Clean energy and consumption and waste are key domains in today's policy agenda
- There is a growing need to include FBOs at the policy table to achieve effective and inclusive results
- The evidence review is a fragment of a more complex and intertwined topic around faith-based collaboration with governments and the policy sector.
- Secular perspectives in relation to religious subjects need to change and at the same time, it is important to start a conversation on how to explain and divide environmental efforts from 'act of faith' to become more sustainable in our religious practices
- Profiling FBOs is a key element in spreading knowledge and initiatives between different stakeholders
- The Global South is exposed to EU and Western countries' consumption practices and patterns Therefore, it is important to change western actions that too often see other countries as mere landfills for their extra production
- Citizens need to be involved in the decision-making process because they often experience first-hand the negative side of political actions and choices (e.g. decide where to install waste incinerators)

It is important to create partnerships, share constructive feedback or resources and work together towards common goals in ways that benefit all the participants involved in the process.

The roundtable confirmed the growing attention FBOs are receiving from other decision makers and highlighted how there is a need of developing a more systematic and durable collaboration among different stakeholders when speaking about climate change policies and FBOs involvement.

Particular thanks to the following organisations that contributed to the consultation process: Interfaith Rainforest Initiative, GreenFaith, Faith for the Climate, COP26 Cabinet Office, Department for Business, Energy & Industrial Strategy, Faith Invest, Bhumi Global, Islamic Foundation for Ecology and Environmental Sciences, ISKCON Hungary, African Council of Religious Leaders- Religions for Peace, University of Winchester, University of Bahrain.

