



# **FAITH FOR EARTH DIALOGUE UN ENVIRONMENT ASSEMBLY 4**



## **Information Summary Report March 11-15, 2019**

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## Introduction:

The Faith for Earth Dialogue was held during the period 11-15 March 2019 as part of the events of the Fourth Session of the UN Environment Assembly. The Dialogue was organized by the Faith for Earth Initiative of UN Environment's Policy and Programme Division.

Prior to the UN Environment Assembly, concerted efforts by the Initiative and faith-based organizations have resulted in increasing the number of Accredited organizations by 400% to reach a total number of 39 accredited faith-based organizations.

More than 135 faith leaders and representatives of 56 faith-based organizations registered to attend the Assembly. During the Assembly, more than 220 individuals have signed the attendance sheets at least once. Overall participants represented faith-based organizations, UN participants, member states and other major groups. List of Participants is in Annex I.

The Faith for Earth Dialogue was organized through 11 sessions during the five days' period involving 63 speakers representing 12 faiths and congregations from all continents of the world.

## Objectives of the Dialogue:

The overall aim of the Faith for Earth Dialogue was to provide faith leaders and faith-based organizations an opportunity to present their positions, experiences and interfaith engagement as related to the main theme of the UN Environment Assembly "Innovative solutions for environmental challenges and sustainable consumption and production". Furthermore, the Dialogue has provided the participants with an opportunity to reflect on the UN system activities and on how it can integrate the initiative into its Programme of work and partner with FBOs. Discussions also included ways of coordinating current and future efforts.

More specific objectives included:

- Share experiences and information between inter-faith groups involved in environmental work in various faiths and organizations (best practices, challenges, lessons learned and gaps to address in the future)
- Discuss coordination mechanisms and approaches between the Faith for Earth Initiative and faith-based organizations and faith leaders towards creating a Faith for Earth Coalition.
- Ensure the role of environmental religious activities is strengthened among different FBOs', NGOs' and world organizations
- Discuss and present Faith-based perspectives on the theme of UNEA 4 on innovative solutions to tackle environmental issues and consumption and production
- Mobilize the Faith for Earth community action and leadership
- Network with UNEA participants for Policy dialogue and knowledge sharing
- Promote sustainable living in partnership with faith-based organizations
- Discuss greening faith-based assets and investments

The Agenda of the Dialogue is attached as Annex II.

## Background on Faith for Earth Initiative:

Accelerating Agenda 2030 and achieving the Sustainable Development Goals are becoming increasingly essential to overcome the complex and existential environmental challenges that are exacerbated by conflicts, migration, population growth and urbanization, among others. The Global faith and interfaith community has always contributed to easing human sufferings and providing the much-needed support at the local level, be it part of its charity work or main institutional objectives. Faith-based organizations' mission is based on the social values of the specific faith. Faith, religious and cultural values are cornerstones in the spiritual community, but they have been often ignored or side-lined in the wake of the different industrial revolutions.

Countries cannot work alone, and even if they do, will not be able to achieve the global sustainability agenda. Therefore, international collective actions are much more needed in the shape of cooperation, alliances and exchange of knowledge and experiences, but also joint implementation at all levels.

In 2017, UN Environment has scaled up its engagement with faith-based organizations and launched its corporate strategy to engage with the faith and religious communities. The Faith for Earth Initiative was launched as the implementation arm of the strategy with a vision to create "A world where everything is in balance" with a mission "To encourage, empower and engage with faith-based organizations as partners, at all levels, toward achieving the Sustainable Development Goals and fulfilling the 2030 Agenda". The three main overarching goals of the Initiative are 1) empowering leadership, 2) mobilizing faith-based investments and 3) providing the faith-science evidence. These goals will be supported by a system of knowledge management encouraging south-south cooperation.

Our approach stems from the intrinsic linkages between faith concepts of stewardship and duty of care and ecological sustainability that improves the socio-economic conditions of all, leaving no one behind. Religion and culture through environmental sustainability can significantly address climate change, biodiversity loss, pollution, desertification, and unsustainable land and water use, by fostering a fundamental change in the attitude of most people. They can do so through their institutions and communities, and through cooperation with other cultures.

The Sustainable Development Goals stress the importance of Environmental Care in implementing the 2030 Agenda. Goal 17, "Revitalize the global partnership for sustainable development," particularly places emphasis on the critical role of in achieving this ambitious development agenda. It also sets targets for South-South and Triangular Cooperation that target both technology and capacity-building in which all countries have committed to achieve.

## The Faith for Earth Dialogue

The Faith for Earth Dialogue was a golden opportunity to bring together faith leaders, faith-based organizations, UN agencies, member states and other stakeholders to discuss interfaith collaborations and the role of different faith institutions in contributing to the theme of the fourth session of the UN Environment Assembly: Innovative solutions for environmental challenges and sustainable consumption and production.

Faith-based organizations have expressed keen interest to participate in the policy discussions around the UNEA resolutions, but also present their knowledge and experiences

to a wider spectrum of interested parties. It was obvious that a side event discussing linkages between faith and the environment would do injustice to the faith community that is very active at global, regional and local levels. Therefore, the door was open to all interested organizations to organize their dialogue events focussing on their contribution to the theme of the Assembly. The schedule of the different sessions of the dialogue, along with the focus of each session is found in Annex II. While the following represent a summary of the concept of each of the sessions:

**1- Eco-just Churches and Communities: Models for Living with Justice and Sustainability**

Tackling the climate and larger ecological crisis demands deep-seated changes in the way we consume and produce. Churches and faith-based communities are stepping up to this challenge. The event will discuss a roadmap for churches, congregations and communities to live sustainably and build economies of life in local contexts. It will showcase concrete examples of how faith-based communities are practising and applying life-giving agriculture and forestry, climate-friendly energy and transport solutions, sustainable consumption and creative alternative economic models.

**2- Advancing climate justice with faith-based renewable energy projects**

In order to cope with poverty and the adverse impacts of climate change, populations in rural Africa need to be empowered. This is especially true for poor and vulnerable women and girls. This session explores how decentralised renewable energy projects conceptualized, implemented and run by faith-based actors in rural Africa can be a means to greater empowerment to achieve climate justice for vulnerable groups as well as an innovation in rural areas with this actor set-up for the sustainable consumption and production of energy. This takes the discussion on empowerment of vulnerable groups beyond the usual aspect of adaptation as this approach empowers vulnerable groups to become proactive agents of change in climate mitigation efforts. Empowered rural populations are able to implement sound natural resources management. This will be exemplified by the practical case of a farmer's empowerment program in rural Kenya that is moving beyond adaptation into building innovative sustainable business models.

**3- Lifestyle Changes based on Values and Ethics – The Role of Faith in promoting Sustainable Consumption and Innovative Technology**

To create lasting changes in lifestyle and awareness for the future of our planet has proven not to be easy. The panelists from faith-based communities will elaborate in detail on innovative solutions for environmental challenges and that sustainable consumption/production is doable, urgent and the right way forward. At the beginning of such transition stands the empowerment of the individual - we must change and become an example of good action and governance. Therefore, representatives from major religions have joined hands to strengthen the momentum for the transformation of society. They will share their insights from their communities on environmental challenges related to poverty and natural resources management, including sustainable food systems, food security and halting biodiversity loss. For us to tackle issues of sustainable consumption we need to get to the root causes of what has led us to the type of lifestyle that we lead today. We need to re-examine our behavior

and start to define success differently from what it is now. The approaches to remedy the situation must be in tandem with human behavior. It is time to start questioning our current actions that have brought us to where we find ourselves and how to minimize wastage and consumerism.

#### **4- Inter-faith partnership for sustainable environment and development in Nigeria**

The Strength in Diversity Development Centre (SDDC) is an Inter-religious and intercultural dialogue centre working on strengthening diversity for sustainable development in Nigeria with focus on religious understanding and dialogue, peace building and conflict transformation, good governance and empowerment. The Centre, in the past 5 years has provided greater initiative to engender peace and development in Nigeria. This session sought to widen their scope of work, share perspectives and experiences, failures and successes on these projects. Furthermore, the Centre sought partnership, supports and networking.

#### **5- The Islamic Perspective of Environmental Protection and Promoting Interfaith Actions**

Show casing and strengthening the role of Islam in contributing to the theme of the assembly on sustainable consumption and production and innovation by going from theory to best practices on Faith-based actions in Environmental protection and SD in the Islamic World. Enhancing the level of understanding of the Islamic Text instructions (Koran and Sunna) on Earth Care and Human Responsibility.

#### **6- Faith-Based Initiatives for Addressing Environmental Challenges**

Around the world, hundreds of millions of people either have faith as an integral part of their lives or are affiliated with a religious group. Globally, faith and religious identities continue to be a major driver of behaviour amongst many people. As faith and religion constitute a key part of human identity and cultural values in most parts of the world, any serious efforts on development ought to incorporate faith. To this end, the UN Environment Programme has launched the Faith for Earth Initiative. The Initiative is a platform for Faith Leaders and Faith-based organizations to share experiences on how the environment is an integral part of different faiths and how issues ranging from climate change to sustainable lifestyles impact us all. A primary goal would be to increase the number of international and local faith-based organizations integrating environmental sustainability in general, and particularly ideas and solutions on sustainable consumption.

#### **7- Innovative Approaches to Interfaith Action**

Policies and resolutions are very necessary as institutional contribution to environmental governance involving member states and stakeholders. However, practical innovations and innovative approaches are very much needed to show case that solving environmental issues can be done and achieved through global and local innovations. This session will shed the light on different innovations to tackle environmental issues related to water scarcity, eco-tourism, recycling, fashion industry and others.

## **8- From Trash to Treasures: Community-Driven Approaches to Sustainable Consumption**

Community-building around recycling centers creates environmentally-minded global citizens willing to act to protect the planet through individual behavior changes while at the same time helping to clean up the environment. Utilizing plastic textile technologies and life-cycle-based approaches like ones like Tzu Chi's Da-Ai Technology to offer the know-how on plastic waste between entrepreneur and faith base organizations, transforming plastic bottles into clothing and other products for consumer usage.

## **9- The Interfaith Rainforest Initiative: An Historic Convergence of Religious Leaders and Indigenous Peoples to Protect the Planet's Tropical Forests**

Religious and faith-based actors are emerging as a force to be reckoned with in the domain of environmental issues, mobilizing broad coalitions and alliances around specific environmental policy issues. To date, however, the issue of forest protection has not been a focus for faith-based/interfaith leaders and activists. The Interfaith Rainforest Initiative (IRI) was launched last year by UN Environment in partnership with major interfaith groups, supported by the government of Norway, to fill this gap. It is an international, multi-faith alliance that aims to bring moral urgency and spiritual resources to global efforts to end tropical deforestation and a platform for faith-based leaders and communities to work hand-in-hand with indigenous peoples, governments, civil society and business on actions that protect rainforests and safeguard those that serve as their guardians. It was launched in recognition of the fact that the spiritual resources, moral guidance and authority, and unparalleled influence of the world's religious leaders and faith communities are urgently needed to protect the planet's remaining rainforests.

## **10- Faith, Global Ethics and Climate Commitments: The Fifth Directive of the Parliament's Global Ethic, funded initiative, and the Climate Commitments Project**

The session focused on the continuity that exists between faith or religion, "global ethics" or values shared across traditions, the ethical and spiritual nature of a commitment, and the ways that concrete action is a direct expression of commitment. We will bring together research, reflection and story in addition to information on current environmental programs to demonstrate this continuity and its importance. In 1993 the centenary Parliament of the World's Religions adopted a "Declaration towards a Global Ethic" with Four Directives or principles. In 2018 the 25th anniversary of the Global Ethic was observed with the adoption of a Fifth Directive – on Sustainability and Care for the Earth – based on points in environmental ethics on which traditions agree. This inquiry on shared values has been a long-standing project of both UNEP and the Parliament, as well as the Earth Charter (finalized in 2000) which will also be included in our discussion. All these texts call us to commitment. A commitment, vow or promise made in the presence of a community is a theme common to the world's religions and is now a focus of many civil society groups and faith-based organizations or FBOs. The Parliament's Climate Commitments Project is a program of capacity-building and movement-building among faith-based organizations concerned with climate commitment; it seeks to catalyze and strengthen commitments on advocacy, greening of congregations,



decarbonization and resources and education, launching an intercommunications hub, providing forums and developing methodologies for assessment of impact.

## Daily Notes

The following were notes for the period of 11<sup>th</sup> – 15<sup>th</sup> March 2019:

### Day One – Session One: Eco-just Churches and Communities: Models for Living with Justice and Sustainability

**Moderator: Athena Peralta**

#### **Main Ideas of the Presentation:**

- Roadmap for an Economy of Life
- Stories of hope from Africa – All Africa Conference of Churches

#### Living in accordance support and practice life skills:

- Support in practice – small scale in life giving agriculture
- Create community gardens.e.g.in Austria refugees were given the space to plant whatever they wanted => about providing them an opportunity to make a living, have some dignity of work, this is the original purpose of these community gardens. Then it became more than that. It became spaces for community building, permitted to heal the traumatic memories of these refugees.
- Provide cleaner access to water, promote blue communities. Etc.

#### Renewable energy and climate protection:

- Where possible to change from conventional electricity to eco-electricity in the churches, solar panel installation.
- Posting timetables for public transport in the churches, making sure that there are parking spaces for bicycles, carpooling/sharing systems.

#### Sustainable consumption:

- Buy ecological, fair products in the church. Ex fair-trade coffee, tea, chocolate.
- Reducing waste, recycling

#### Building equality of life:

- Create interaction in our churches, open spaces for people to meet regardless of their financial status
- Congregation to be an open space for everyone
- Practice to moderate economic model
- Establish a shelf in church where people donate material they do not need for those in need
- Experience to organize moneyless meetings

Lots of advocacy is being done by religious organizations, as well as some teaching. The important question is: What about the next generation, i.e. when nearing 2050 there will be more plastic than fish in the rivers, waters, oceans.

#### Stories of hope from Africa:



Climate change is our common future, in the food we eat, the clothes we wear etc. We talked about climate change with the All Africa Conference of Churches.

Climate change is real, we challenged our member churches in Kigali in the last general assembly, in a resolution to challenge their governments, to take the issue of climate change as a matter of urgency.

We asked them to liaise with their governments to simplify the language of climate change so that everyone can understand. Churches have a role to play in changing the attitude of people towards climate change and challenge the government in doing the same. Together in our small way, we can change the climate change issue.

They need to take the issue of Climate Change as they took the issue of HIV in the 1980s. The AACC is planning to undertake competition in churches and spread the word. There is hope despite the negative path and the churches have a role to play. When the political fails, the last resource is the church. If churches challenge their governments, we will have somewhere to go. Climate change is our common future, let us tackle it with a sense of urgency. We believe that together we will be able to do something. The time is now. The talking show is over.

Though a beautiful continent, we are affected by environmental issue: Deforestation, desertification, global warming, pollution-environmental issues and the effects like drought, landslide, forest fires, glaciers etc.

Humankind's selfish activities have contributed to tremendous environmental degradation, 90% of Africa forest is left uncontrolled and illegal logging causes major deforestation and West Africa is largely affected by deforestation. Africa forestland is fast disappearing putting various species at risk of extinction.

It is the responsibility of the religious community to help and advocate against any environmental degrading activities e.g. adopt the Blue community rule (no plastic use).

#### Stories of hope from Asia:

The impact of climate change: tsunami, political disorders, displacement, migrations, food insecurities, loss of biodiversity, floods, etc. "Environmental conservation is part of our faith"

- Award for climate conservation in India
- Green school programme

Impact of climate change:

- Leading to cultural economic social issues in communities
- Floods in different parts of India
- Unexpected droughts affecting farmers
- New diseases upcoming due to bad climatic conditions

God's covenant should be carried on through protecting our land. The misuse of God's creation is punishment.

How India is working to save the environment?

- The FBO publishes two books for children on the environment
- Published protocols on climate conservation and taking care of environment (the Green protocol)
- Provided solar panels installation, implemented waste management, e.t.c.

There is also a programme on saving environment to be incorporated in various fields, green school programme-affection towards nature. Also, lower primary school encouraged to undertake environment classes. A change of attitude of students and teachers is also being encouraged.

#### Summary of feedback from the audience:

- Restrictions, appeal / work with country governments, and in terms of financing, sometimes the structure is not easy and there is no location, FINANCING for tree planting is a key issue so APPEAL to churches to finance tree planting.
- So many buildings are closing without being used. We have a capability in the world to make these building pay for us with solar energy etc.
- The engagements and uptake of Climate Change issues is still at a higher level, not yet decentralised at a lower level: even champions, are at national or international level. We need to bring women and youth on board!
- As per Anglican Consultative council: advocacy is very important-their researches concern connecting with initiatives that focus on farming without soil. Very important: knowledge of indigenous people.
- Involve planting of trees and trying to regulate i.e. Lamu power plant, not forgetting the mangrove and coral relief, as one of the biggest in the world.

#### Main follow-up actions:

Mainstreaming spirituality is very important; we have a lot when it comes to spirituality of ecological issues. There needs to be more research done: in terms of the land issues, it varies from place to place, women and youth: they indeed are a priority. We do it in church programmes that are linked to ecology and we target youth and women. They are involved much more than the men that “talk big”, but women and young people are actively involved on the ground.

The All Africa Conference of Churches brought about 800 church leaders to Nairobi, who did awareness creation, but tree planting is still not implemented on the ground.

#### Day One - Session Two: Advancing climate justice with faith based renewable energy projects

Moderator: Dr. Chris Elisara

#### **Main Ideas of the Presentation:**

This session seeks to address how FBOs can face Climate justice in Africa: Establishing a common understanding of Climate justice from a perspective of FBOs – creating an awareness of the unique relationship between FBOs and Climate Justice and establishing collaborations between different parties and organizations.

The first mission: Jesus was sent to Earth because, according to the book of John, he should have eternal life. We believe that we all have a mission on Earth, sent by God. What is our mission? Jesus: salvation, justice where there has been injustice before. Texts say that God is the soldier of the world and that we are on a mission not only to save humans but also lands, oceans, seas and the whole creation.

So, the purpose is to bring salvation and justice in the world and empower vulnerable communities.

No place on Earth is not affected by climate change. To contribute to increasing resilience of people living in challenging environments, firstly, on a daily basis, be aware that injustice exists all over the world. We are not bringing justice to people that are affected.

We see that different faith orientations want to bring justice and share things between faiths.

#### Goals:

- Innovative solutions
- Importance to link with local faith actors
- Financial sector: massively influential force, increasingly challenged into green investing.

#### Conclusion:

FBOs are increasingly bringing justice to nature. We are making progress in the common mission of advancing climate justice.

A young boy comes to a woman with a bird in his hands and asks if the bird is alive or dead. She says, "I don't know, but the life of the bird is in your hands". Same with us today. Most of the forests in Africa have been burnt down, etc. We need to focus our attention on sustainability and innovative ways to retain our forests.

Thus, God said, "let them be luminary"- to "shoot light on the earth" this is said twice in genesis.

In 1981, one of the leading Rabbis said, "the entire US should switch to the energy generated by the sun."

#### Why is renewable energy so important?

Fossil fuels have been emptied from Earth, but they should really have stayed in the ground. Fossil fuels are the blood of the earth, but the sun's energy is fresh, providing new light every day.

Renewable energy is a religious obligation because the alternative is energy that causes climate change, air pollution and poisonous soil.

600 million people in Africa do not have access to electricity.

Faith inspired renewable energy project, in Malawi and Mozambique on church lands, builds solar fields of 15 Megawatts financed by the world Bank.

Religious institutions have access to land, with amazing wind and solar potential hence there is a real win-win situation for renewable energy for poor people and for religious communities. The dots need connecting, and we need to make it work.

Work focuses on climate justice and empowerment, yet the way development has been made in the past was lacking empowerment.

We want to challenge us to promote renewable energy in the world and focus on sustainable development.

Climate change is an issue and has consequences for innocent people. The poorest members of communities suffer the hardest as well on the local and regional levels. The same people have the same restricted access to resources and least access to knowledge, expertise and changing the economy.

Sustainable energy cannot be a privilege of the rich only. We need to implement win-win solutions that eradicate poverty.

#### Objective:

Churches have been challenged to invest more time in solving issues and adapting to renewable sources of energy. Climate injustice impacts poorer people on a both local and global level because they directly depend on natural resource for sustainability with little or no education.

All religions in the world to promote inclusion, the finances invested in sustainable projects must be injected with the intention of serving the most vulnerable people, empowering them to build social strategies and more so to adopt newer and friendly practices.

The model we take approaches women in a holistic way: we believe that if we work together and pull our resources we will be able push women in building businesses based on renewable energy.

We have an option of choosing clean renewable energy while working with women on a daily basis, helping them developing peace, entrepreneurship building all as a norm. We make sure that each woman also participates in planting trees.

The Anglican church in Kenya mainstreams climate change adaptation, climate change information and education on a wider scope. They support initiatives, water security i.e. The churches have held activities that mitigate climate change.

Green Anglican movement for instance, is across the globe. Here in Kenya, we have green Anglicans, a pillar with a ten-year strategy and the pillar focuses on environmental stewardship, awareness, advocacy and adoption of renewable energy.

In Thika diocese, the bishop gives green awards, initiatives that are appreciated to encourage other participants to be involved more in all activities that will ensure that churches are more pronounced e.g. no single use of plastics at funerals and baptism and/or functions, each time there is plantation of trees. E.t.c.

#### Summary of feedback from the audience:

#### Questions:

1. What is your experience on Climate Change connection to peace work?

Answer from speakers:

Solar energy in Gaza for example uses a lot of renewable energy as one mechanism to peace: Peace and food security are connected hence coexistence does happen.

We have a peace and reconciliation network, and it is the same discussion: We as a network integrate these issues on a more abstract level in comparison to the Philippines on a practical level.

2. Regarding financing, at the end of the day, the work does not go beyond the office. How have you managed to do that work and how are you managing issues of financing?

There is need to enforce accountability. It is important to strengthen knowledge that there are resources, even minimal that can be used in addressing climate change. We are suffering from the fact that resource mobilization has not been addressing issues of climate

change and institutions need to look at that aspect and encompass the perspective of the environment.

## Day Two - Session One: Lifestyle changes based on Values and Ethics – The role of faith in promoting Sustainable Consumption and Innovative Technology

Moderator: Daniel Munene and Rev. Canon Rachel Mash

### **Main Ideas of the Presentation:**

Quote from the Environmental Officer working for Clinton “I used to think that the top environmental problem was biodiversity loss. The top environmental problem is selfishness, we need a spiritual transformation, and We scientists do not know how to do that, that is our role as faith communities”.

There are churches everywhere, even in the smallest communities in Africa. The potential of faith groups is that they have a high standing in the community. There is a potential pool of volunteers.

Faith communities are accessible and local, they are found in the most remote villages. They often have access to resources, meeting places, toilets, etc. They are acceptable – an example of a bishop planting trees, encouraging other to do the same. They inspire a level of trust that international organizations cannot obtain, and potential to mobilise communities to become active. They have a large constituency and a captive audience on a weekly basis i.e. a lot of opportunities for communication.

For example, the Green Anglican movement was started as the Bible is full of messages about caring for the environment, e.g. Adam & Eve as stewards of the nature and Jesus’ relationship with nature. They call for us to renew Earth. Most of the churches have joined the movement now and we have a global partnership.

Recently in a Conference at one of the cathedrals, the theme of water – water is sacred – has been mentioned more than 700 times in the Bible. Churches were therefore encouraged to mobilise for practical actions and solutions in caring for the environment.

That is why young people are very important and are always encouraged to be at the front of it. They must rise now to become leaders.

Transformational change takes place when networks make change. We want to make a transformational change across Africa.

### The Role of faith leaders in raising environmental awareness:

A full version of the ppt on the role of faith leaders in environmental awareness: the case of Kenya and Somalia: ([www.islamic-relief.org/categorywhat-we-do/our-changing-climate/](http://www.islamic-relief.org/categorywhat-we-do/our-changing-climate/) )

The role of faith leaders in raising awareness in Kenya, e.g. in Mandera County, we all understand the importance of regulated production and consumption of nature and resources, but we also know crucial need for action to contain the excessive accumulation of wealth and profit.

Trees and decreasing land is a critical issue. In the last 35 years, global temperature has increased by around 2 per cent. This is very scary, we mobilized the imams, conducted

consultations discussing the role of Islam in environment and how to raise awareness in our communities.

We invited stakeholders from various institutions, governments, women and schools and we have established “faith-based advocacy working group in Mandera county”. The imams also talked about importance of the environment at the school level.

*In Somalia:* With the context of the collapse of the government institution, commercialisation of charcoal is one of the main issues leading to degradation. According to the UN monitoring report, 2017, 100,000 tons of charcoal were illegally exported to foreign countries generating a revenue of USD 120,000. Every year, hundreds of thousands of trees are cut down which results to environmental degradation, recurrent drought contributing to the displacement of people – currently Somalia has 2.6 million internally displaced people.

We engaged faith leaders in this country, imams in Mogadishu, we developed “imams guide on Climate change”, we also partnered with local universities, national TV and private TV stations to air the messages during prime-time news and brought about a lot of awareness and dissemination of information widely.

The following were able to be achieved:

- Working with Faith leaders is critical in raising awareness within the community
- Involve faith leaders in policy action
- Contain the greed for wealth accumulation

#### Youth as protagonists of environmental sustainability: a faith perspective:

Pope **John Paul II** was the founder of the World Youth Day. Youthfulness is not just personal property, It belongs to the world and it is the possession of humanity - youthfulness is a gift for all of us. He said that youth should be a moment of growth and also contact with nature is also an opportunity to grow.

**Benedict the 16<sup>th</sup>:** The young people are entitled to receive solid points of reference from older generations and Intergenerational justice topics brought to the table.

**Pope Francis:** The connection between the poor and the environment, said, while in Nairobi, invited young people to hold hands and say no to all forms of discrimination. Then, in Panama he said, young people are not the future as often told but they are the present, the now of God.

Examples of young people of faith in the world include: World evangelical Alliance; Lutheran Young delegation; Young to the COPs, Young Muslims involved in caring for a common home.

- Young people have a voice and are now learning how to use it, they are going and acting.
- They are not a time bomb i.e. A bomb is destructive but young people are not destructive.
- They are the now of God and not just the future, and they need to engage.

The world is in a very critical spot. The collapse of civilisation and the natural world is on the horizon. How to change values and bring this change in action?

For example, a lot of ideas have been born in Brahma Kumaris, it is important to bring back a connection of what happens within our emotions, thinking and what we do outside.

Head of Brahma Kumaris always has promoted new innovative and green technologies in BK.

We teach ethics, values, and meditation mostly in India. Affiliated with ECOSOC, UNSCC and UNEP.

Our programme is financed by GIZ. We cook for many people with the power of sun – steam solar cooking system and we also promote the solar cooking box which was all done by ourselves. We distributed more than 45,000 lanterns.

We also promote inner values, loving & respect for life and nature, visionary leadership and a positive outlook, compassion through meditation and reflection.

We have worked with 5000 people in the last 5 years, every morning/evening for meditation and have achieved very good results, and do not need to use fertilizer now.

We must change lifestyles. Science has found out that meditation is a very powerful tool to increase your social competence, improve your self-love and love to others. Our thoughts are very important as well.

In a nutshell: Change of consciousness, peace and sustainable technology: calls us to meditate, raise awareness of the inside and outside on making lifestyle changes that last, based on values and ethics.

Humans are the centre of global climate change. The social is the key to responding to climate change. We need to reflect why we are here today.

In UNEA 2, just two people from faith were in attendance, now all of us. How amazing is this.

When we come close to nature, we come close to ourselves and the creation of God.

Just as IPCC says, climate action is linked to our reflections, values, ideologies i.e. more than just science and knowledge, how to make lifestyle changes that last, be driven from our hearts, and there we will make any change that will last.

Five values from our environmental policy include: simplicity, compassion, consideration, economic living, continuously learning, and knowledge sharing.

We spoke about breaking habits, IPCC also mentioned the difficulties in breaking habits as individuals may not see the alternatives. We need to break our habits – meditation and prayers are powerful tools e.g. food waste, too much meat, too many things, too much travel, habit of stress because world needs peace, habits of mistrust and work in unity, etc.

In the past 4 years we witnessed the highest ever recorded number of natural disasters in history as well as the floods, forest fires, hurricanes and unusual temperatures, sandstorms that stops airports to work with impacts on economy, our development, urbanization, living and so on. 1/9 people sleep hungry while we waste 1/3 of our food. There are almost 8000 species that have been announced extinct. All because only 100 years ago we were 2 billion and now 7+.

We need to scale up, accelerate, integrate what we are causing into our policies. This can't happen without INNOVATION.

Innovation? This is not only technology. Innovation can also be in policy, in financing sustainable development, for local communities without loans, capacity building, social innovation, work done by the communities and groups.



1. Adopt an innovation being done by somebody in your own situation
2. Transfer innovation from a place to another
3. Creating a change, new thing, behaviours.

In Faith for Earth we are performing a type of transfer innovation. We have published scientific material in UN Environment. Our innovation is to transfer and transform this type of scientific innovation into a language understood by everybody. We reviewed the reports into one understandable format, allowed people to apply it in their everyday life. We have also included what individuals can do in their daily life to promote sustainable living. We have connected that to what we do at UN environment.

Then we gave examples of what FBOs are already doing for this purpose. We have a sustainable path that we need to cross. We can do it, live sustainably.

At PaRD International, Partnerships on Religion and Sustainable Development are highly encouraged to achieve our common goal.

How people work together on environment, specifically around the SDGs. PaRD brings together governments, FBOs and civil societies among many other organizations. This initiative started in 2016 and now has 100 members. The whole idea was to work on SDGs as much as governments have their own initiatives. How can we work together?

### 3 things

- Knowledge exchange
- Build capacity
- Joint advocacy

### Summary of feedback from the audience:

#### Question:

- As youth how can we participate in a political forum from a faith based perspective, and not a political perspective or engagement?

Answer: young people are the voters. Our call is to change the wind.

## Day Two - Session Two: Faith for Earth Coordination Meeting

### **Facilitator: Rachel Mash:**

Major groups came in place after the first Rio conference in 1992. Divided into 9 major groups, business and industry, science and technology, women etc. A new progressive approach has also given voice to groups such as children or indigenous people.

New groups have emerged like FBOs, to get involved in conferences like UNEA to step out of their original area of work. The 9 major groups currently do not reflect today's diversity of civil societies organizations. It is difficult to change it. We try to open up and convince member states but that has not been very successful, and we are stuck with the 9 groups. FBOs would be now accounted with NGOs.

Now we have 500 accreditations, not easy to work with all of them. Our approach is to prefer major groups self-organizations. There is a major group facilitating community which represents and facilitates the participation, exchange information etc.

At UN Environment for instance, we send out information that we are not the only entry point as you will meet lots of people as FBOs, sometimes the best outcome is to network. Try to follow up and initiate partnerships.

In August 2017, The Executive Director asked me to lead the Faith for Earth Initiative. I previously have worked on the issue, few articles. We wanted to be more innovative and reach out to all stakeholders.

The main task was to come up with a strategy of how UN Environment should work with FBOs. In December 2017 UNEA 3, I invited 40 FBOs who came. We discussed the strategy in a small meeting. There was great endorsement for the strategy. The strategy focuses on 3 goals.

The FBOs being the 4<sup>th</sup> largest investment group, we need to green their investment and practice what we preach and be sustainable ourselves.

We want you to integrate the faith principles and values into the decision-making process.

We Launched the initiative and tried to reach out to major FBOs through many conferences. We created a network of 500+ FBOs. We have 135 faith leaders who have registered and have come to UNEA. They represent 56 FBOs, representing 12 faiths and congregations. We have 42 accredited FBOs. We tried to not only have a standalone initiative, but we need UN Environment to work with FBOs, not only as Faith for Earth. The strategy is to integrate working with FBOs as part of the strategic approach of each sub-programme in UN Environment (all the 7).

In 2019, our goal is to establish the Faith for Earth coalition – a global one that has the power to reach out to politicians, scientific communities, businesses and so on.

In the year, we have a capacity building in April, in June, meeting of FBOs which is geared towards the establishment of a channel of funds and the money will go to FBOs to mobilise the financial structure.

At the Africa Union, they have established a dialogue forum and have expressed immense interest in partnering with us.

There is also a UN task force on religion and development in New York but of the 18 UN organizations, UN Environment is a member of that. In 2018 we established an advisory council on this task. Our members are Fazlun Khalid, Fr. Fletcher, Martin Palmer and Yonatan Neril- 4 members representing UN Environment. Within the task we agreed on guidelines on the objectives, but we also initiated joint programmes e.g. this year, we are preparing for the climate summit in September in New York.

The following session involved dividing participants into small groups of 6/7 people to discuss 4 questions as below:

**1. What do you expect from Faith for Earth? Your views on the coalition?**

- working together
- look at the language that we use and make it more inclusive
- look at wildlife, climate change,
- become who we are and what we stand for
- commonalities: engage in research

**2. What can you do for Faith for Earth?**

- disseminate information coming down from the UN

- coordination for facilitating and building space for dialogue
- being liaison and advocating for Faith for Earth with other worldwide organizations

### **3. Views on Faith for Earth Coalition?**

- Continue to visit places where people have lost hope
- Need for educational awareness
- Strengthening community development
- We could use Faith for Earth to connect people i.e. energy groups
- Setting targets, local justice efforts
- Enforcing environmental law by mobilising faith communities, incorporate a faith component

### **4. How can we best communicate?**

- Reaching faith leadership on the local level, engaging women in the process.
- Approach the youth, become their own leaders on environmental justice
- Connect with grassroots communities
- Promoting software's that are involved in building environmental packages for easier understanding
- Sponsor plans for the environment
- Create a new social media space
- Organise meetings on an annual basis
- Training of members to be champions of protecting the environment
- Convey outcomes of meetings to UN Environment
- Digital communications
- Partnership portal
- WhatsApp – a very useful tool for easy and faster connection
- Publications

### Summary of feedback from the audience:

- Regional/demographic balance to represent us not in an overwhelming way
- To avoid duplicating Faith for Earth in other existing initiatives, it should be something different and a common point of reference should be found.
- Smaller strategy with grassroots organization
- Not focusing on faith and religion but also on humanity
- Being unified and speaking as one group – very important
- Indigenous people integrated in the structure – emphasise on partnership
- Faith for Earth could be a necessary platform to facilitate cooperation
- Grassroots commitment
- Need for clarity on what the goals of the initiative are, needs a clear mission statement
- Provide an opportunity to be a hub where we can meet and learn and build ties.
- Host the diversity of ecological challenges.
- Openness and transparency together with accountability was encouraged as a bridge-builder to other UN contacts.

### Main take away follow-up actions:

- Faith is essential for behavioural change. (do not confuse faith and religion)
- We need constructed levels all round in order to build stronger partnerships
- Breach the distance between the head and the heart to make lasting changes

### **Review of Policy guide: towards a new UNEP Strategy for Faith for Earth Coalition:**

- The group recognised the need for a Faith for Earth Coalition and compliance/consideration with working with FBOs and governments would develop a new direction for an opportunity for a fresh start.
- The group agreed the current criteria for assessing whether a project includes religious ecology are too wide and a clear road map could be included concerning specific implementation mechanisms.
- It was pointed out that indicators are lacking to measure knowledge transfer or sharing of best practices: it was suggested that new indicators should be considered (number of partnerships, number of members, etc).  
Consideration should be given to the fact monetary value is widely used however not the most appropriate way of measuring.
- It was suggested UNEP coordinates with the FBOs' where by Dr. lyad mentioned about the UN task force on religion and development whereby they are 18 in total including UN Environment to leverage their network, perhaps through a UNEP focal point in New York.

### **Community of Practice:**

- The group agreed an online Community of Practice worked best alongside, and could not be a substitute for, face-to-face discussions, sharing of knowledge and coordination of Faith for Earth activities.
- It was acknowledged a new online platform could be a solution for sharing knowledge within UNEP, however it would require dedicated resources (financial and human) to keep it active and up to date.
- Other suggestions for a revived Exchange Mechanism included creating a Faith for Earth hub or creating a digital corner within digital communication channels, create a new social media space, partnership portals, publications, organize annual meetings, etc.

### **Day Three - Session One: Interfaith partnership for sustainable environment and development in Nigeria**

Moderator: **Imam Shefiu**

#### **Main Ideas of the Presentation:**

The interfaith partnership is to address the effect of climate change and other environmental crises in Nigeria. In recent times, Nigeria has been encountering lots of climate issues.

We have mediated a lot of conflicts, lots of interventions to try to bring faith together and focus on the environment.

We focus our attention on notable consequences like violent conflicts and bad governance. We feel that it is very important for us to mobilise the religious community to address issues caused by climate change. The issue of corruption in Nigeria for example. If, as a result of "good governance", environmental issues would have been managed. The governments are not paying enough attention to this. We think that we can assist governments in addressing sustainable problems.

One of our strong texts is the Koran chapter 1 verse 1 –humans are not the only components of the universe. We decided to help the government to provide the people a green society. We encourage people to go into agriculture, farming, where the youth can be empowered and engaged properly, like women.

We also work with NGOs, on food security and hence we decided to have farmer's advocacy association.

The largest population in Nigeria lives on farming. They are the most exposed people to environmental crises. There are a lot of emissions, and they have the most dangerous types of pollution. These emissions of gases destroy the ozone layer and directly affect our bodies. Some do not know how to apply the right amount of fertilizers, for example, we provide education for children. We also collaborate with mothers as well. It is also sad to see the industries throw the chemicals wastes from their companies, factories in the water that people drink.

The big challenge in Nigeria, 40 per cent of the population in Nigeria are farmers. It is believed that agriculture is the most sustainable sector in climate change. Climate change is expected to bring big changes, temperatures including bad effects on productivity. We believe that people from diverse orientations believe they can help overcome this challenge. Food security, trade and national economy are treated with the emergency of climate change.

There is a heavy dependence on rain – reason why there is this a challenge; In international development literature, food security is when all people at all times have access to sufficient food. The huge impact of climate change increases the average temperatures which in turn cause drought and starvation. If caution is not taken, we are slowly depleting the land which is meant to help us secure the food.

We can manage the challenges of the community and the weather if we partner with organizations like FAO and IFAD to create capacity building.

So, as religious leaders, people trust you and us. They follow what you say because they believe it's from God. It works also with nature, when we tell them to protect nature, they are more bound to listen to you as well.

Koran 1 chapter 5, addresses Unity so, let's all be united and come together to make this world a better place. We can do this, preserve our environment and as Religious leaders are the most important part of all of this because people believe us!

### Day Three - Session Two: Practical innovative solutions:

Moderator: Dr. Iyad Abumoghli

Indirectly with faith: innovative solutions have a broad spectrum. For instance, if we take water, the threat we are facing now is, there is no area that has enough water. Water is needed for everyone. The Middle East is threatened the most. In normal situations, civil wars are happening from which there are no enough resources to share among people, communities hence they end up fighting for natural resources.

We all need more water, more food. We need less pollution and less migration from one place to another. I believe everybody knows that the next war in the Middle East will be a water war. This technology is touching a number of important things.

Peter Nitschke; He pioneered the innovation of the Plastic Bank. He is leading the interfaith stewardship programme of the plastic bank building a movement of faith communities to fight against plastic in the ocean.

We are not a faith-based organization, but a private sector company based in Vancouver. We hope to expand in Africa very soon.

Plastic production increases pollution with it. By 2050 the amount of fish and plastic in the ocean will be the same. Single use plastic is the biggest problem all over the world.

Our solution is to turn off the tap. We want to monetise it; the plastic is valuable to be thrown away and should not be trash and we can use this resource for the better. We worked with private sector companies like Marks and Spencer's. We have also partnered to promote other services where people can now afford a bank account and education with the money that they would have used to buy anything plastic.

Caring for creation needs relevant expression of faith. We can see a synergy: we want the plastic that is in the communities.

How can faith-based communities' partner with plastic banks?

- Mismanaged plastic: can be recovered and get it in the supply chain. i.e. Churches can set up collection points and empower communities to help poor members to have a liveable income.
- Sometimes mismanaged but not obvious: partner with faith-based communities to educate, make connection between spiritual faith and the plastic they consume. Everything is spiritual. People can neutralise their plastic footprint.

How do we support faith-based organisations that want to partner with us?

Mobilise members and train them on the online platform. Our blockchain app can be downloaded. We are looking for partners willing to mobilise their believers, putting their faith into action and have educational tools for that. We are also asking other religions to join, imams, Buddhist etc. to create educational tools and connect their faith to the plastic issue. We look for people to join us. Our goal is to engage 1 billion people stopping plastic into ocean.

#### United religions initiative:

India is a unique place in the world for fashion. We have a huge farmer community. All the cotton etc. India is one of the leading countries for this production. We have over 65 million people employed for the fashion industry. Population about 10 million people in villages, for whom making textiles is a source of livelihood. After agriculture, largest source of livelihood in India is in this industry.

We have started a mission for sustainable development in India. We are trying to influence and mobilise consumers, designers, the media and everybody on the value chain on the consequences of the consumption of our clothes. We have large numbers of rivers in our countries, completely polluted. We try to use fashion as a means to create higher value for protecting the environment. We try to create a community of designers in the country believing in the sustainable future.

We try to understand that the textile industry is one of the largest creators of waste. About 1-2 per cent only is recycled. Project: circular design challenge, try to integrate circular economy in the fashion industry. Today we have a winner, "I was a Sari" brand bringing social and environmental changes.

We recycle material and give them new functionality. We turn the artisan into designers, we are a social enterprise but also profitable and pay bills – an important achievement. We follow the basic principles of sustainability, we respect people, the planet, and look into our economics and make an effort in order to sustain our business.

We are a platform – when you work in sustainability you have to rely on each other. The waste of one player can be the gold of another. We have ambition to grow. We hope that we will become a platform and cycle multiple fashion items i.e. I was a denim, I was a burka, and many others.

“I see nature as a manifestation of God”. God is everywhere in nature. We have forgotten that we are part of nature and ecosystems, and we cannot be well if God is not well.

The spiritual solutions: Practicing human values: truth, right conduct, peace, love and non-violence.

Decreasing selfishness and placing a limit on what we consume and buy. Having more will not make us better. It is required to be more conscious of what we consume and reduce this.

We are encouraged to utilise resources gratefully. By having and desiring less we will be in a world of peace and harmony. As we transform, our environment will transform too.

Many programmes were initiated in communities in India. Many initiatives have been undertaken: tree planting, plastic waste and mobile phone recycling, interfaith programmes and environmental education around the world. Promoting environmental awareness has been the goal.

It is time to restore our mother Earth, whichever religion we belong to. Humans, animals and nature need to leave together like the moon, sun and stars.

#### Ecovillage:

In the early 1900 in British India, there was an increase in cobras. The British government said if you bring us a dead cobra we will give you a reward, so people started to catch them. But it turned out to be a business opportunity. The government said that the farmers will not have any more money and the farmers released the cobras. When you approach the environment, be careful not to be trapped by the cobra effect.

Every waterfall begins with a drop!

Every piece of waste is an input for the next system etc. in an ecovillage: symbiotic development movement. i.e. cow urine, we use for fertilisers and insecticides for organic farming.

#### Architecture and Religions:

Architecture is another very interesting topic to look at from an environmental point of view. Today we have access to a lot of data. As an architecture, it is important to have a geospatial curriculum, for children from the age of 8.

Global warming – in Africa is caused by the buildings which are the things killing us the most. Most of these buildings are made of concrete: yet we can make them with no sustainable materials e.g. Bamboo is a good material for example.

The study needs to start, to teach our youth not to spend too much money on materials. We need to also teach them to use materials that help the environment and protect it.

**Day Three - Session Three: Faith based initiatives for addressing environmental challenges**  
Moderator Dr. Iyad Abumoghli



Every religion subscribes to respecting nature. The mother for every species is Earth, and this is what we are here to celebrate. If we do not serve mother Earth, we are on the wrong path. Our time is up, and we need to do better than what we have done so far.

We will see how we can impact the movement on employing innovative approaches, whether new technologies, adapting, adopting and transferring innovations.

We coordinated “our voices” campaigned and supported the launch of the interfaith rainforest initiative.

We have been very fortunate to work with a community of partners like Brahma Kumaris, WCC, global Muslim climate network, etc. We launched an online leadership programme to help people develop skills. If you want people to change their behaviours, you need a leader to make a sustainable leadership commitment for example. You need to connect individual change with systematic change. We have to be clear that we need a sustainable change.

Time for living the change is now, we invited faith groups from around the world – 110 events in last year - some good commitments came from it. We are going to help faith communities around the world. We want to focus on the global North where the consumption is the highest.

The greatest renewable energy on Earth is spiritual energy. Wake up! We have to care for creation. Humanity has embraced lifestyles that consume too much. i.e. we have made the shopping mall the centre of society. How do we claim power as spiritual beings?

- Can religion and spirituality provide an alternative to consumerism?
- Can we find satisfaction to our pleasure in family and community spaces?
- How can the faith community guide us?
- At what level of human population, how many people does God want on Earth?

Our last ship is planet Earth. If we turn on the lights, do small acts we can maybe save the ship.

Story of Toni Morrison who asks the woman if the bird is dead. If she says yes, he will open his hands and the bird will fly, she says I don't know if it is dead or not, but the life of the bird is in your hands.

We are functioning within a reality that has become real. We therefore need to increase our consciousness level. The civilisation that we are engaged in is growing and is led by the politicians talking about the- lose power. How many can accept austerity to get to minimum level of function for earth? There is nothing we can do without innovating our environment.

We are in a feedback loop: education, consideration and growth with the greatest polluters in the world are the most learned.

The sixth mass extinction? We need to remind ourselves of the massive loss of cultural diversity over the past 500 years. The Koran says that we should not exceed the balance.

Faith communities also need to reflect that they also chase the same thing as humanity- failing to realise that earth needs to be shared and we should therefore be at the forefront of promoting austerity.

### **Why is that innovation?**

Gen2:8- And the Lord God planted a garden, in the East, and there he put Adam whom he had formed.

Humans were placed in the garden then displaced. Now we are re-placed, i.e. putting earth back to the place where God intended us to be.

The last chapter of the Bible says that we go to a city, a garden city where there is a river etc. It's a sustainable city.

Most people live in cities. 1 million people move to urban areas each week. It means that the future will depend on how our cities develop over the next 30 years. As Evangelicals, we have to pay very special attention to our cities.

Cities must be our focus, design matters. The Christian community must engage with this. There are design solutions out there. We need to advocate for them. Ecological systems and cities can be well designed to work together.

Christian higher education is inadequate. We have pulled together the best capacities and an understanding of some principles and practices, e.g. the urban shalom principles and practices.

I strongly believe that we need to engage the faith community. We need the commitment that faith-based organisations represent when they are at their best. They have reached out their hands of help in a situation of needs and wars. They have been a voice for peace and reconciliation. They have defended human dignity. They have been a voice of hope in times of sorrow and darkness. Today we need a faith community to be a voice for change. Politicians cannot do it alone. We need spiritual guidance and the direction of a responsible future. Tackling climate change is a fundamental current issue and its urgent. Science is important and tells us what needs to be done and where we need to go to avoid the worst-case scenarios, we need both.

As an ecosystem critical for the climate of the planet, critical for life on Earth. Norway's effort: work across sectors, with NGOs, indigenous and civil society out of a commitment to fight deforestation.

Norway has initiated the interfaith rainforest initiative in believing it can facilitate new partnerships and inspire action and share platforms to end deforestation. It has to be made a moral and ethical priority.

As the Faith for Earth organization, the power is to connect to the scriptures because the people believe us.

1. Waste management
2. Conservation education
3. Climate change and wetlands conservation
4. Youth empowerment

Quote of Isaiah 58:6

Environmental pollution is a social injustice that should not be tolerated.

Initiatives like monthly clean ups with the community and with the Kenyan government, the mobilisation of the business community to place litterbins in a bid to have less litter on the streets, the organisation of tree planting within the churches and religious council of Kenya to work with the Ministry of environment as well.

Need for establishing a funding mechanism that can be accessed by faith-based organisations to work on the Sustainable Development Goals, Faith-based organisations

ought to consider dedicating funds in support of activities. An allocation must be provided where activities and tree planting can be facilitated.

Jeremiah 12:4: Our appeal is that as religious organizations, people trust and listen to us so let's take the opportunity to be a voice of change and be sure that we transform our areas.

#### Questions?

- Why did it take so long for us to gather as religious organisations?
- Young people are often victims of radical and marginalised groups. If we present them a cause to fight for not only for people but for all creation what would you like to say to help the young generation?

Can we expect the faith-based community to be in sync with the environmental defenders?

Day Four - Session One: From theory to practice: the Islamic perspective of environmental protection and promoting interfaith actions

**Moderator: Gary Lewis**

#### **Main Ideas of the Presentation:**

SDGs are all around us. The bad situation that we are in, in this planet, we have a major challenge in the impact of climate change, in terms of biodiversity collapse. The planet is not happy with us and we are seeing the consequences with floods, storms and the rise of sea levels. Good news: the number of people understanding the SDGs is rising up and that is amazing. Nothing on this planet is not connected to the SDGs.

93 of the 232 indicators related to the environment are assessed. In 1/5 we are not going to make it, and in the 3/5 we do not know. We do not have the material or data, so there is a lot of work to do.

What you can do, is being part of it. You bring power and perspective, and control among a vast amount of resources i.e. real estate, land, private sector investment. You bring the potential to make these things contribute to the SDGs.

I have a major concern for the future and therefore environmental protection is a huge topic for me. Our house is on fire! At the European Commission, Juncker has indicated that the EU has hurt the demand of the young people. When we drafted the Islamic Declaration on Climate Change in 2015, it was a wakeup call for 1.8 billion Muslims around the world. Every religion and philosophy explicate the same concerns. Nature reflects power and beauty. It is a balance; a unified pattern created and sustained by God and its sustainment is on our shoulders. We need to remind all Muslims of their responsibility on that. It is up to us to preserve Earth.

Culture is knowledge. Providing people with a sense of meaning is the most powerful tool and it can unify society around mutual goals. We have to look at the manifestation of prophet Mohamed and integrate them in our lifestyles to implement the SDGs.

It is time to panic but not lose hope! Religions teach us to be hopeful and patient.

#### Questions:

- What are we doing to change the curriculum to see change? What are we teaching our children?

- I agree that most Muslims do not understand that, so apart from the curriculum changes, what else can we do to create more awareness about this issue and solve this problem? We should not have business as usual. We are in an emergency case and it requires different interventions.

#### Answers:

One of the best practices regarding environmental awareness can be found in the Finnish society. They change their curriculum from kindergarten to university and children feel that they are part of nature and are made aware not to harm their natural surroundings. When we come to the Muslim world, the curriculum is shaped by the nation's influences. But the curriculum contains nothing that points to the future problems. It is a part of democratisation to change it and understand what the meaning is of human beings. Environmental issues show us that we are on the same boat.

The tragedy is that we are capable of having allowed the collapse. It is at the simplest level of having good manners. Islamic environmentalism is about this and about personal behaviours. The example is prophet Muhammad. Muslims always say to follow the example of the prophet, but are we doing that?

3 principles: public good is the objective, forget what is wrong and act with moderation. The elements that compose the natural world belong to the creator and therefore to the people. Secondly, the right to benefit to natural resources is essential.

4 core values in Islam: love, hope, humility and justice.

The Earth has 7 billion people, it takes 18.9 billion global hectares. It is higher than what we have. If we do business as usual, we need two planets by 2025. The oil will last 40 years. The population of animals will drop. The habitat loss is huge.

Palm oil plantation in Borneo reduces palm trees and destroys the tropical forest. The creation of God including the Orangutans are being dilapidated.

From the Islamic perspective, we have these kinds of principles and themes, and ways to educate and raise awareness; we have a legacy. At last our experience in South Asia: we still have tigers left because of the legacy and jurisprudence of Islam, chapter on Allah.

As an environmental specialist and urban planner, i will talk about education. In 2009 we had a big meeting in Istanbul to prepare the action plan in the Islamic world. We feel that not only Muslims are moving. Laudado Si as well is our common home.

The problem is that we must believe in the religion, not just belong. The prophet is our educator. If we look at SDG 17 we do not find a place for religion? Who is making decisions before 2020?

The first thing is responsibility. Many species have disappeared before humankind. But this ecosystem has new targets and all species are leaving but we have responsibilities towards them.

Some Islamic principles: the integrity of each person is essential. The use of religions for politics or business is not good. The knowledge was shared between all humans. We are not creators we are users, consumers.

#### Islamic environmental law tools:

Has anybody heard about atmospheric trans litigation?

Has anybody heard of Islamic environmental law?

The Atmospheric litigation is very famous all over the world. Groups of kids that brought a case in front of the government to ask the court to fulfil it's obligations towards climate change. In France they also started to do that. Islamic environmental law is not known for those claims because Islamic environmental law is not applied in Islamic countries.

The common points are mainly the fact that they are both based on trust, the main component of common law and not in Islamic law. In common law trust is born, in England they used many environmental purposes for biodiversity, water protection and now climate change movement. The trust has a lot in common with a particular component of Islamic environmental law - the *Waqf*. It's a legal institution; somebody makes the trust/*waqf* so that another person benefits from it. There are trust assets. We can use trust in banking, environmental purposes etc.

The difference between trust/*waqf*: trust used in England protects huge parts of littoral. In the US it is used for climate change to call on governments to fulfil it's obligations. Trust has evolved but the *waqf* did not!

Why has trust evolved? Because of the work of scholars of civil society and of judges. Joseph Sa 1970 put the basis of trust on environmental purposes. The judges worked a lot as well as civil society like our Children's trust. Islamic environmental law has missed that.

But there are ingredients to make a revolution in Islamic environmental law: it should be one of the branches in environmental law in Islamic countries. The western legal system in environmental law is not working well enough. We can use Islamic environmental law to reframe the legal system for example the green Khilafa.

How do we get faith-based organisations with trillions of dollars to invest in the best places?

### **Impact investing, Klaus Christensen:**

Why faith investments happen: I come from the hardcore business in investing where nothing is being invested for impact. I met Martin Palmer who has just signed a commitment of the interfaith to the SDGs. We asked the faith-based organisations to right in a book about the circular world and say that we need to be part of the solution. Out of this, faith invest was created to put things in action.

### **Faith invest has 4 things:**

- Network, membership organisation. We have private partners
- We have education: we can provide educational upgrading to entrepreneurs to get their projects to investable places; and we can get knowledge about the market. We can educate the network
- Investing platform, digital platform when you can bring all your demands, etc.
- Voice part: we can advocate for the things that we are doing, if we can speak clearly, a different time can come.

### **Questions:**

- Are you creating faith indexes for companies?
- About practices and behaviours of Muslims: Ramadan, consumption increases. It is good for the economy but is it sustainable?
- People going to places i.e. Indonesia have a quota – Indonesian/year, ?

- How do you try to pass the message of Islamic ideologies in trying to solve the issues?
- Could you integrate our religious groups in your platform?
- Faith should be included in the SDG – the media does not give the positive perception of faith in order to reach the fact that Islam can be an ally for the environment etc.

## Day Four - Session Two: Turning trashes into treasure

Moderator: Debra Boudreaux

Who we are?

53 years ago, we carried out charity, education, humanitarian, sustainable environmental awareness. For this, we try to engage more people to join with us. The power of faith is really to try to demonstrate how we will use the faith as a platform. We always miss in some parts, where the love and the care are.

### Love and the circular economy;

Love is a driver in the circular economy. The core values of Jing Si technology is environmental protection.

We developed tables and chairs, we provided beds for the victims, so that they do not have to sleep in water...i.e. In Mozambique we have distributed blankets and clothing's to the flood victims.

We want to build shelters in the future with recycled plastic essentially. The good thing is that we do not use cement anymore. We use plastic waste coming from the paper factory. How come there is so much plastic in paper waste? There is a lot of mixing between paper and plastic. The paper factory usually recycles paper, but the plastic is not. It is incinerated.

Cement: a raw material coming from the mountains. It is destroying our environment. We can reduce emissions and destruction of the planet. The simplified process of our production, we can replicate it in many ways. In Indonesia for example banana plantation: protection in plastic for bananas but we can use this waste to produce building materials. We can incorporate different types of plastic in building materials. We want to have solutions for the global challenges. We are developing alternatives to wood. In reducing plastic waste, we reduce energy consumption. The driving force of this innovation is not about financial consideration.

We have 3000+ local volunteers, 80 per cent are illiterate. In the beginning when we started to communicate we stayed.

We invite people to clean up our community: we are part of the problem of why all the garbage there is. We all work in one family, we are all one Earth. We influence each other. They are also bringing together the people from different faiths. Then, we also choose 20 volunteers. They invite more people to participate, they have a sense of belonging. They can deeply look in their mind and slowly change their behaviours. We also experience floods in Mozambique and other disasters for people living in difficult conditions. We understand through the agriculture, the connection of the concept of environmentalists and global citizenship.

### Youth engagement community education:

Everyone has the right to live in a safe environment. Today there are several environmental issues. Governments are doing much to improve the situation, but the participation of the youth in this journey it's still low. My colleagues and I have decided to address this issue in Rwanda.

The green fighter is an NGO certified organization. We have engaged in different environmental talks and have found out that there is a lack of youth participation. At the moment we have decided to start with community awareness. The mission of the green fighter was to establish a platform that wants to give contributions to create a sustainable environment.

Waste: We plan to make a platform for organic work. We also decided to do recycling.

Water: There is a problem of water in Rwanda also.

Education: Basic problem. We plan to give training for youth.

We need to collaborate and gain credibility from outside.

People need to open their minds and have no discrimination from each other. People care about Earth, and want to reduce trash, save the energy and natural resources. With this concept we have started with the young ones. People can start collecting their plastic objects. The children, must be influenced from a young age, learn respect, love and gratitude. We become more peaceful and a good harmonised society.

Lesotho: Volunteers picked up the trash from their neighbours. The communities are living within that village.

We wish there will be no more disasters in the world.

Extreme poverty: cost for fuel is a large portion of their family budget or from their time, to collect from far away.

Environmental challenges in the IPCC report, including the reduction of CO2 emissions, black carbon emission and the need to have more approaches for absorbing it.

Solar cooking – inclusive solution, energy access, health, gender equality, etc. non-profit organisation and worlds leaders in this innovation.

- Research
- Advocacy
- Information

How to cook:

- Collect light
- Absorb the light
- Retain heat
- Easy and efficient
- Safe and sustainable

Solar cookers should be trained. Many benefits of solar cooking.

First solar cooking course at university level in Haiti.

Faith based leaders – one of the strongest advocates, they are trusted in their communities.



Women faith based leaders very trusted with regard to cooking.

We can now test solar cookers in 4 locations: 2 in the US, 1 in Nepal, 1 in Nairobi.

Solar cooking is an innovative inclusive solution that works.

#### Questions:

A challenge with solar cooking: cooks in the evening, storage possibilities, How do you deal with the factor that cooking is sometimes in the evening?

- ⇒ Solar is available in the daytime. On storage: to cook in the evening if you can start your meal in the sun you can remove then in a basket and continue in the evening. It takes planning, requires some change like in all sustainable changes. Storage: we have batteries like cell phone batteries. The number of cycles of charge are now better. There are a number of developments happening.

Sustainability of that technology? What is the cost to maintain and operate this technology? Is it possible to produce it locally?

- ⇒ Solar cookers exist. There is no development needed but research is still being done on the battery. Solar cookers are simple devices, no cost apart from keeping them clean.
- ⇒ Local production: the best way to bring them in communities. In Kenya I have been collaborating with a group – Eco-mandate. They are interacting with universities, schools, SCI, to really amplify this. Positive benefit in the SDGs.

Compassion and motivation are the number one value to improve innovation.

Hats from plastic: The entrepreneurs support this programme every month and spend half a day to collect all the separate materials and use existing equipment to create the hats. The compassion is the most important.

#### Day Five - Session One: The Interfaith Rainforest Initiative: An Historic Convergence of Religious Leaders and Indigenous Peoples to Protect the Planet's Tropical Forests

Moderator: Dr. Charles Ian McNeill

We must acknowledge the central role that indigenous people have played historically and are playing today. Including protecting our forestry and advocating against deforestation.

We are glad to be working in partnership with UNEP, and I'd like to thank them for their support. Let us be ambitious, determined and impatient on this shared effort. Let us take care of our sacred world.

We have to think out of the box and come up with new approaches to the way we deal with the world. I want to request for all faith communities to think in the box – i.e. how are we impacting our followers now? What examples do we have where we practice what we preach? Do we show that we are better than other religions or do we show that we are all equal but have different choices in our lives? Do we really teach our children about anything to do with forestry, the environment is sacred? I want us to think about this.

Congo;

What we are doing proactively to protect the forests: We went with a traditional doctor to the forest. The doctor began talking to the tree saying, "Oh brother, we came here to ask your help because one of your brothers is sick. What we are looking to do is to take a part of you, and your brother and our brother will be safe". [Forming spiritual connections with nature]. From that experience I began to see nature with a new light. The forest is everything and it can indeed heal us.

The alliances between agriculture and conservation – what is your group doing with agriculture and regenerative agricultural strategies through education and land use?

One of the problems is that people will make money from trees. How do you manage conflict between timber entrepreneurs and those who are trying to protect deforestation?

Rwanda;

In Rwanda we have a project for tree planting, and we do this in conjunction with catholic schools. We have another project where we plant specific trees and carry out research.

Is there example of indigenous knowledge that is being collected and readily available with any of the organisations that you are working with?

The language to protect human rights defenders was objected to by the United States. Would you be able to have a broader resolution at UNEA 5 to have protection for environmentalists etc.?

In 2013, we initiated a programme called the 'Save the Planet and Solve the Planet'. We involved youth around the world. Our youth is very energetic. We are trying to channel human values into protecting the planet. Please partner with us.

Kenya;

Kenya is planting so many trees. More than 60 per cent of the domestic use of firewood etc. includes smuggling between Somalia and Kenya. This includes smuggling of charcoal. We need to make sure first that we eradicate poverty, and it is the girls and women that suffer. We do not talk of climate change without looking at human situations.

African Council on Religions;

About the issue of a paradigm shift and lifestyle shift: Unless religious people invade those spaces of growth and change the narrative – 'growth' means extra consumption, and we need to change the consumerist narrative, and the first place to start is the World Economic Forum. us religious people cannot shy away from these spaces, and we must be present in these spaces.

Whilst this forest initiative is in its early stages, we need to connect faith partners from different countries to the good work that is being done in agroforestry protection spaces.

How do we create change at the political level, and the level of addressing the massive force of global multi-national industries? The religious sectors in ways that are both diplomatic and disruptive, need to be equipped with an energy to mobilise people to advocate publicly, to stand against the forces of violence which represent spaces of unchecked global capitalism, corruption at the local and highest national levels. Its more important for public action.

What is most important is that you have to talk to people at the local levels indigenous people, local governments and state governments in terms of what the issues are of deforestation, and also how we can solve this. We should practice what we preach. We have

a great role when we go out, both as leaders and as politicians, in our surroundings. When you talk to people, explain why it is important to take care of Earth for all of us, but also what we can actively do. States and nations all across the world, but we cannot do anything if all people in the world are not in on it, and actively participating.

When we speak of eradication of poverty, that is normative. Greed is complex. It is wanting something that one does not actually need, and everyone is familiar with the saying of Mahatma Gandhi who said that Earth is enough for everyone's need, but not for everyone's greed. One is consumption and the other is population –It is a very fraught complex subject, but we should not remain silent about it, but should engage and responsibly as we can. The house of worship is where people will gather and religions are the custodians of virtue.

## Day Five – Session Two: Faith, Global Ethics and Climate Commitments

Moderator: Dr. Kusumita Pedersen

As a UN official, I do not think about global ethics on a day-to-day basis, but the UN's work is based on global ethics, and there has been an evolution of that global ethic framework over the last few years.

The UN Declaration of Human Rights.

When we look at the indigenous people, they acknowledge the sacredness of nature at the core of their values. In the rainforest initiative, we see the coming together of concepts that indigenous people hold so dear, with western concepts/more traditional sense of ethics. That relationship gives us a very powerful new hope about solving deforestation issues. We realise that we are just not adequate to do things on our own. This activism has been lacking a moral voice, and now it is happening.

When you look at the world, where there are forests is where the indigenous people live. Because indigenous people have worked for so long to protect these forests, without rights protecting them, conflict and deforestation comes naturally. Religious people have started standing up for indigenous people.

Just a few weeks ago in Peru, and before that in Colombia, we launched the Interfaith Rainforest Initiative. It was touching to see that religious people acknowledged and apologised for inaction over the last 500 years. This new relationship of shared global ethics is changing the world.

We are in a crisis and I think we can learn with the wisdom of Gautama Buddha.

Pope Francis gives us a holistic understanding of our crisis.

We need to educate our religious communities on this: in the last 11,000 years our global temperature only varied between 1 degree Celsius, but in recent centuries it significantly increased.

Let's please remember that the early and disproportionate victims of ecological crises are the poor.

The top 1 billion people are responsible for 50 percent of greenhouse gas emissions. A further 3 billion people for 45 per cent.

According to Pope Francis, today we have to realise that our ecological approach must integrate questions of justice in debates. We also need to remember that at the deepest level that our ecological crisis is a spiritual and religious crisis. Caring for our common home is our original vocation (Genesis). In caring for our common home and the weaker members of our common household, we are indeed initiating God's own loving, tender care towards all creatures.

There is no plan B. What kind of world do we want to leave for those who come after us to children who are now growing up?

The Commitment of Compassion for All Beings;

We have 58 service stations around the whole world. In 1996, we already encountered a disaster.

1. recycling
2. Plant-based diet
3. Consumption

Through these three areas for recycling, we interact with the private partners, and have set up awareness centres. We are bringing in private partners to recycle waste. For the plant-based diet eating behaviour, we have encouraged all to be mindful of becoming vegetarian. 80/20 means that if you can eat 80 per cent, reserve 20 per cent for those of the population who need it.

Keeping the environment clean and a simple lifestyle are also primary elements.

Ethical eating is something we try to emphasise. Americans love new year resolutions. In 2015, when we were in Peru, we saw the huge need and the challenge. We made an ethical eating day on January 11. We pushed the ethical eating plant-based diet movement. We encouraged people to contribute on a local level, to buy things that have been grown domestic. From 2015 till now, every year we have only reached 1.2 million people. Everyone knows that we need to support mother Earth, unfortunately the message delivery to the general public is not really powerful.

It is so important for us to consider the recycling efforts. We can change trash to treasure. The *bodhi sattva* practice: all walks of life are taking place in environmental causes, in recycling. Last year, Master Zheng Yan was invited to a conference to give us an opportunity. She tried to share with everyone the *bodhi sattva* practice.

We have to bring all partners – civil society, local governments, national governments, private sector – together in a joint effort. How can we establish the education for climate change? Eco-home, eco-friendly. We can make this happen all over the world.

When we are talking about environment degradation, we always talk in very scientific language: mitigation, adaptation, erosion. If we can speak to 'renewing the rivers of life', to making mother Africa green – in this way we can speak to people's heart.

We need to talk about caring for creation and being stewards of Earth. How can we care for our environment?

1. Tree planting: we often talk about tree planting, but we must talk about tree growing as trees need lots of nurture during the first couple of years of its life.

2. Our waters and our rivers: In South Africa, between 1999 and 2011, the extent of rivers in SA classified of having a poor ecological condition increased by 500 per cent. How do we encourage people to care for our rivers? Clean-ups are ok, but they are not sustainable and sustained.  
So what is the long-term solution? The bible mentions the water 722 times. The bible ends with revelations with the amazing image of the flowing of crystalline water flowing from the throne of God. When we are cleaning our rivers, we are answering the call of God.
3. Plastic pollution: we need to learn to love the Earth again. We do not love the Earth and that is our problem. The opposite of love is not hating, but apathy it is a lack of feeling. I will not go and kick a cat, but I will and go and drop my rubbish because I have not feeling for Earth. We need to regenerate that feeling. Genesis 220: We are called to look after Earth.

We are encouraged to give up something, which is damaging to Earth for the 40 days of Lent. This is single-use plastic. We also do beach and river clean-ups, and we say to people (Psalm 104:25) 'there is the sea, teeming with creatures'.

We have started a bring-your-own bag campaign. There is a verse in Romans (8:22): 'we know that the whole creations has been groaning is in the pains of childbirth right up to the present time'. This is not a verse of despair but one of hope, because when a mother groans in childbirth, you know that something better is coming. We are not chaplains, waiting for the end of earth, but we are midwives waiting for new creation.

#### Global Council chairperson, and trustee of United Religions Initiative:

URI is the largest international grassroots network, bringing together people of diverse religious traditions, indigenous traditions etc., bringing people to actively participate. Actions always speak louder than words, and it is the actions that will bring about change.

Within the URI, we have the Environment Network CC, working among other things, together within the green rule: 'treat mother Earth as you would wish to be treated'. Those words are great but how do we put them into action?

Something is very wrong in the media. The stories are often negative when illustrating stories based on faith/religious communities etc. We need the world to see how religious communities are working to tackle environmental issues.

- Somali Media for Environment, Science, Health and Agriculture CC
- Peace and Environment CC Pakistan: this is about education. Let's educate our young people
- Green Prophet CC Israel: here we have environmentalists coming together, thinking about how we can use the media to show faith-based organisations and their green stories
- Cooperation circle: talks about compassion for all human beings but what about animals and the environment? How are we ensuring that peace is reaching the animals, the trees? We really need to think about that and so this circle is working very hard to reflect on how we can achieve this.

How are our places of worship, our centres of change engaging with environmental action? Many times, temples have water areas near them, and whilst in the past they've been

neglected, they are now being put to good use. Innovative materials, for example in a temple in the UK is being used inspire congregants.

Women and the environment: we need to empower women, we need to see women actively participating.

- Women's Earth Alliance: women coming together
- Women as faith: we need to move from women knocking at doors for opportunities, to women unlocking their own doors

#### Director of Climate Action for the Parliament of the World's Religions:

Parliament of the World's Religions has been convening with interfaith communities around the world since 1893.

What is a climate commitment? It is a bridge. We have seen numerous statements from spiritual leaders, calling on us to recognise the science behind climate change but to also evoke our responsibility to make change. We think it is a bridge between those important words and the actions we need to take in order to change those behaviours.

We have 4 different climate commitment categories, which have been stress-tested by our core partners; advocacy; congregational greening; providing resources in education on climate action; working to change our energy infrastructure.

The virtual space for this commitment is our web hub. There are four areas of our web hub.

Decisions: it is not just the resolutions that will change behaviour and promote action, but all of us mobilising and actively making change.

#### Catholic Youth Network for Environmental Sustainability in Africa:

How do you reach the gap between the head and the heart? It seems to be the longest distance in all your projects. Young people must take the lead in all our organisations and our movements, all the older generations have been functioning with their heads, but the younger generations are functioning from the heart, because it is a great amount of their future at stake. Let's move from the head to the heart.

#### Baha'i International Community:

Based on the concept that our house is on fire and that we have to act now, we have started making strides. My question is aimed at the people who have been involved in recycling processes. We must all agree that we must partner with existing institutions i.e. the national government etc. Have you tried dialoguing with governments so that the impact can reach a bigger area?

We need to get together not just on religious groups but all sectors i.e. economists, policy makers etc. I think there is hope, and the greatest resource we have is that we are believers, and that we trust in God. Working at the Vatican, I find that there are thousands of initiatives, and I believe God is raising individual communities to take care of our common home. WE just need to collaborate.

Annex I: List of Attendees			
	Name	Email address:	Organization:
1. No	Mathew Koshy	<a href="mailto:Drmathewkoshy51@gmail.com">Drmathewkoshy51@gmail.com</a>	Church of india Dept. of Ecological Concerns
2.	Abdulkareem Shefiu	<a href="mailto:imammajemu@sddcnq.org">imammajemu@sddcnq.org</a>	Strength in Diversity Development Centre
3.	Kassim Abdulsalam	<a href="mailto:kassim.buhari@sddcnq.org">kassim.buhari@sddcnq.org</a>	Strength in Diversity Development Centre
4.	Aminu Megida	<a href="mailto:ameenuh007@gmail.com">ameenuh007@gmail.com</a>	Strength in Diversity Development Centre
5.	Kehinde Aishat Omotosho	<a href="mailto:aisha.omotosho@sddcnq.org">aisha.omotosho@sddcnq.org</a>	Strength in Diversity Development Centre
6.	Stephen Cheboi	<a href="mailto:cheboi.stephen09@gmail.com">cheboi.stephen09@gmail.com</a>	NGO council/aspuc kenya
7.	Odolla Owarodolla	<a href="mailto:odolla@aacc-ceta.org">odolla@aacc-ceta.org</a>	All Africa Conference of Churches
8.	Jack Ogeda	<a href="mailto:jackogeda@gmail.com">jackogeda@gmail.com</a>	Inter-religious council of Kenya
9.	Mathias Boehning	<a href="mailto:mboehing@worldea.org">mboehing@worldea.org</a>	World Evangelical Alliance
10.	Mathew Koshy Punnackad	<a href="mailto:drmathewkoshysi@gmail.com">drmathewkoshysi@gmail.com</a>	WCC
11.	Jesse Mugambi	<a href="mailto:immugambi@gmail.com">immugambi@gmail.com</a>	WCC/AACC
12.	Athena Peralta	<a href="mailto:ath@wcc-coe.org">ath@wcc-coe.org</a>	World Council of Churches (WCC)
13.	Samuel Wairimu	<a href="mailto:wjayjay2@gmail.com">wjayjay2@gmail.com</a>	World Council of Churches (WCC)
14.	Arnold Christopher Temple	<a href="mailto:arnoldtemple1@yahoo.com">arnoldtemple1@yahoo.com</a>	World Council of Churches (WCC)
15.	Kusumita Pedersen	<a href="mailto:kusumita@igc.org">kusumita@igc.org</a>	Parliament of World's Religions
16.	Audrey Kitagawa	<a href="mailto:dmaudrey@aek9.net">dmaudrey@aek9.net</a>	Parliament of World's Religions
17.	Kudzana Chimhanda	<a href="mailto:kudzanaicy@gmail.com">kudzanaicy@gmail.com</a>	Parliament of the World's Religions
18.	Mercy Munene	<a href="mailto:munene_mercy@yahoo.com">munene_mercy@yahoo.com</a>	Parliament of the World's Religions
19.	Francis Kuria	<a href="mailto:fkuria@acrl-rfp.org">fkuria@acrl-rfp.org</a>	African Council of Religious, Leaders
20.	Damon Mkandawire	<a href="mailto:Damon.mka@uczuniversity.org">Damon.mka@uczuniversity.org</a>	GreenFaith
21.	Odhiambo Holiance	<a href="mailto:holiance.odiwuor@gmail.com">holiance.odiwuor@gmail.com</a>	Baha'i International Community Addis Ababa Office
22.	Solomon Faris	<a href="mailto:sbelay@bic.org">sbelay@bic.org</a>	Baha'i International Community Addis Ababa Office
23.	Peter Blaze Corcoran	<a href="mailto:peterblazecorcoran@gmail.com">peterblazecorcoran@gmail.com</a>	NGO Committee on Spirituality, Values, and Global Concerns (NY)
24.	Molly Burhans	<a href="mailto:burhansm@good-lands.org">burhansm@good-lands.org</a>	GoodLands
25.	Christine Wacta	<a href="mailto:wactac@good-lands.org">wactac@good-lands.org</a>	GoodLands
26.	Can. Charles Byarugaba	<a href="mailto:dpdodok@gmail.com">dpdodok@gmail.com</a>	The Diocese of Kinkiizi
27.	Elisara Chris	<a href="mailto:celisara@worldea.org">celisara@worldea.org</a>	World Evangelical Alliance
28.	Helmut Fluhrer	<a href="mailto:fluhrer@weathertec.ch">fluhrer@weathertec.ch</a>	WeatherTec



29.	Indira Al Dahabi	<a href="mailto:dahabi@weathertec-operations.com">dahabi@weathertec-operations.com</a>	WeatherTec
30.	Hassan Abbas Juma	<a href="mailto:hassanabbasj@yahoo.com">hassanabbasj@yahoo.com</a>	The East African Wild Life Society [EAWLS]
31.	Stephen Omware	<a href="mailto:Stephen.omware@islamic-relief.or.ke">Stephen.omware@islamic-relief.or.ke</a>	Islamic Relief Worldwide
32.	Yusuf Roble	<a href="mailto:yusuf.ahmed@irworldwide.org">yusuf.ahmed@irworldwide.org</a>	Islamic Relief Worldwide
33.	Sheikh Muhammad Khan	<a href="mailto:m.bannuri@yahoo.com">m.bannuri@yahoo.com</a>	Kenya Interfaith Youth
34.	Isaiah Toroitich	<a href="mailto:ikt@actalliance.org">ikt@actalliance.org</a>	ACT Alliance
35.	Elizabeth Zimba Kisiigha	<a href="mailto:ekisiigha@gmail.com">ekisiigha@gmail.com</a>	ACT Alliance
36.	Arnold Ambundo	<a href="mailto:arnold.ambundo@actalliance.org">arnold.ambundo@actalliance.org</a>	ACT Alliance
37.	Makhanu Rudolf	<a href="mailto:rmakhanu@gmail.com">rmakhanu@gmail.com</a>	Eden's Stewards
38.	Mohamud Ali Shukri	<a href="mailto:shukri.ali@islamic-relief.or.ke">shukri.ali@islamic-relief.or.ke</a>	Islamic Relief Worldwide
39.	Duclos Emile Ody-Marc	<a href="mailto:odyduc@gmail.com">odyduc@gmail.com</a>	Sukyo mahikari
40.	Mussie Hailu	<a href="mailto:mussie@justamomentofpeace.com">mussie@justamomentofpeace.com</a>	United Religious Initiative Africa
41.	Rachel Mash	<a href="mailto:rmash@mweb.co.za">rmash@mweb.co.za</a>	Anglican Consultative Council (ACC)
42.	Dennis Nthenge	<a href="mailto:revdennisenhenge@gmail.com">revdennisenhenge@gmail.com</a>	Anglican Consultative Council (ACC)
43.	Hellen Grace Akwii-Wangusa	<a href="mailto:hellen@capa-hq.org">hellen@capa-hq.org</a>	Anglican Consultative Forum
44.	Stanley Kitsao Baya Yaa	<a href="mailto:stanley.baya@arocha.org">stanley.baya@arocha.org</a>	Anglican Consultative Forum
45.	Heather Poxon	<a href="mailto:Heather.poxon@salvationarmy.org">Heather.poxon@salvationarmy.org</a>	Salvation Army, The
46.	Joseph Muindi	<a href="mailto:joseph_muindi@kya.salvationarmy.org">joseph_muindi@kya.salvationarmy.org</a>	Salvation Army, The
47.	Yonatan Neril	<a href="mailto:yneril@interfaithsustain.com">yneril@interfaithsustain.com</a>	The Interfaith Centre for Sustainable Development
48.	Dževada Šuško	<a href="mailto:dzevada.susko@rijaset.ba">dzevada.susko@rijaset.ba</a>	Islamic Community in Bosnia and Herzegovina
49.	Dorcas Otieno	<a href="mailto:dorcasbotieno@gmail.com">dorcasbotieno@gmail.com</a>	Kenya Organisation for Environmental Education
50.	Robert Omondi Apiyo	<a href="mailto:ipicslwanga@gmail.com">ipicslwanga@gmail.com</a>	Fondazine Proclade Internationale -onlus
51.	Fachruddin Mangunjaya	<a href="mailto:Fachruddin.mangunjaya@gmail.com">Fachruddin.mangunjaya@gmail.com</a>	Chairman, Center for Islamic studies, Universitas Nasional
52.	Jean Baptiste Buffet	<a href="mailto:jb.buffet@uclq.org">jb.buffet@uclq.org</a>	United Cities and Local Governments
53.	Meredith Beal	<a href="mailto:meredith@africanmediainitiative.org">meredith@africanmediainitiative.org</a>	United Religions Initiative Africa All Africa Council of Churches
54.	Ganesh Chandra Patro	<a href="mailto:ganganarayan.rns@gmail.com">ganganarayan.rns@gmail.com</a>	Govardhan Ecovillage
55.	Krishnaiyer Anand Alamballam Sitaraman	<a href="mailto:gaurangadas@ecovillage.org.in">gaurangadas@ecovillage.org.in</a>	Govardhan Ecovillage
56.	Tribak Abdelmajid	<a href="mailto:atribak@isesco.org.ma">atribak@isesco.org.ma</a>	ISESCO
57.	Samira Idllalene	<a href="mailto:s.idllalene@gmail.com">s.idllalene@gmail.com</a>	ISESCO
58.	Ibrahim Ozdenir	<a href="mailto:lb60dmr@gmail.com">lb60dmr@gmail.com</a>	ISESCO

59.	Nomaan Majeed	<a href="mailto:nauman@iumrah.world">nauman@iumrah.world</a>	iUmrah.World
60.	Ahmed Alhaddad	<a href="mailto:ahaddad@iUmrah.World">ahaddad@iUmrah.World</a>	iUmrah.World
61.	Peter Nitschke	<a href="mailto:peter@plasticbank.com">peter@plasticbank.com</a>	Plastic Bank
62.	Lizhen Wang	<a href="mailto:lizhen@bpf.org">lizhen@bpf.org</a>	Buddhist Peace Fellowship
63.	Dorcas Alusala	<a href="mailto:dnabwire713@gmail.com">dnabwire713@gmail.com</a>	Brahma Kumaris World Spritual University
64.	Kenandrew Gacheche	<a href="mailto:bapken1@gmail.com">bapken1@gmail.com</a>	Brahma Kumaris World Spritual University
65.	Sonja Maria Ohlsson	<a href="mailto:sonja.ohlsson@dk.brahmakumaris.org">sonja.ohlsson@dk.brahmakumaris.org</a>	Brahma Kumaris World Spritual University
66.	Jignesh Panchal	<a href="mailto:bkjigneshpanchal@gmail.com">bkjigneshpanchal@gmail.com</a>	Brahma Kumaris World Spritual University
67.	Joachim Golo Pilz	<a href="mailto:environment@brahmakumaris.org">environment@brahmakumaris.org</a>	Brahma Kumaris World Spritual University
68.	Hilal Orhan	<a href="mailto:bkhilal_orhan_un@outlook.com">bkhilal_orhan_un@outlook.com</a>	Brahma Kumaris World Spritual University
69.	Purity m. Mutiga	<a href="mailto:Muthonimutiga22@gmail.com">Muthonimutiga22@gmail.com</a>	CSYAN
70.	Mercy Munene	<a href="mailto:diplomatmercy@gmail.com">diplomatmercy@gmail.com</a>	Catholic Youth Network for Environmental
71.	Tafara Dandadzi	<a href="mailto:tafara@cynesa.org">tafara@cynesa.org</a>	Catholic Youth Network for Environmental Sustainability in Africa (CYNESA)
72.	Hellen Mugo	<a href="mailto:hmugo@cynesa.org">hmugo@cynesa.org</a>	Catholic Youth Network for Environmental Sustainability in Africa (CYNESA)
73.	David Ngigi Munene	<a href="mailto:ngigimunene@gmail.com">ngigimunene@gmail.com</a>	Catholic Youth Network for Environmental Sustainability in Africa (CYNESA)
74.	Benoit Musabyimana	<a href="mailto:rwanda@cynesa.org">rwanda@cynesa.org</a>	Catholic Youth Network for Environmental Sustainability in Africa (CYNESA)
75.	Allen Ottaro	<a href="mailto:ottaro@cynesa.org">ottaro@cynesa.org</a>	Catholic Youth Network for Environmental
76.	Masango Roderick Warakula	<a href="mailto:massywalas@gmail.com">massywalas@gmail.com</a>	GreenFaith
77.	Harper Fletcher	<a href="mailto:fletcher@greenfaith.org">fletcher@greenfaith.org</a>	GreenFaith
78.	Martin Kopp	<a href="mailto:martin@greenfaith.org">martin@greenfaith.org</a>	GreenFaith
79.	Mark Bryant	<a href="mailto:bryantmw@cardiff.ac.uk">bryantmw@cardiff.ac.uk</a>	BAHU Trust
80.	Rehman Abdullah	<a href="mailto:abdullah.rehman@hotmail.co.uk">abdullah.rehman@hotmail.co.uk</a>	BAHU Trust
81.	Kamran Fazil	<a href="mailto:brahmakamranfazil123@gmail.com">brahmakamranfazil123@gmail.com</a>	BAHU Trust
82.	Emmanuel Karangwa	<a href="mailto:emekar96@gmail.com">emekar96@gmail.com</a>	Buddhist Tzu Chi Foundation
83.	Lin Hanford	<a href="mailto:hlintzuchi@gmail.com">hlintzuchi@gmail.com</a>	Buddhist Tzu Chi Foundation
84.	Tzehuei Tseng	<a href="mailto:tzehuei@us.tzuchi.org">tzehuei@us.tzuchi.org</a>	Buddhist Tzu Chi Foundation
85.	Chien-Cheng Yang	<a href="mailto:jimmy_yang@tzuchi.us">jimmy_yang@tzuchi.us</a>	Buddhist Tzu Chi Foundation
86.	Marshall Siao	<a href="mailto:marshall_siao@tzuchi.org.tw">marshall_siao@tzuchi.org.tw</a>	Buddhist Tzu Chi Foundation
87.	Enting Branda Ng	<a href="mailto:branda_huang@tzuchi.org.tw">branda_huang@tzuchi.org.tw</a>	Buddhist Tzu Chi Foundation

88.	Jennifer Mei Chuan Chen	<a href="mailto:tcjchen@gmail.com">tcjchen@gmail.com</a>	Buddhist Tzu Chi Foundation
89.	Tai Lin Tsai	<a href="mailto:Tailin.116@gmail.com">Tailin.116@gmail.com</a>	Buddhist Tzu Chi Fondation
90.	Jamie Williams	<a href="mailto:jamie.williams@irworldwide.org">jamie.williams@irworldwide.org</a>	Islamic Relief Worldwide
91.	Kenneth Alfaro Alvarado	<a href="mailto:kenneth.alfaro.alvarado@gmail.com">kenneth.alfaro.alvarado@gmail.com</a>	Juventud Unida en Accion
92.	Geisel Sanchez Murillo	<a href="mailto:geisel.sanchez.murillo@gmail.com">geisel.sanchez.murillo@gmail.com</a>	Juventud Unida en Accion
93.	Hermann Borg	<a href="mailto:hermannborg@gmail.com">hermannborg@gmail.com</a>	Mother Earth Network
94.	Erick Ogallo	<a href="mailto:erick@kijani.ngo">erick@kijani.ngo</a>	Mother Earth Network
95.	Alan Laubsch	<a href="mailto:alan@generation.blue">alan@generation.blue</a>	Generation Blue
96.	Christian Kaufholz	<a href="mailto:Christian.Kaufholz@weforum.org">Christian.Kaufholz@weforum.org</a>	World Economic Forum
97.	Bishop Julius	<a href="mailto:info@ackthikadiocese.org">info@ackthikadiocese.org</a>	Anglican Church of Kenya, Diocese of Thika
98.	Klaus Michael Christensen	<a href="mailto:km.christensen@siia.ch">km.christensen@siia.ch</a>	Swiss Impact Investment Association SIIA
99.	Sam Matterch	<a href="mailto:s.matterch@order&amp;malta.int">s.matterch@order&amp;malta.int</a>	Order of Malta
100.	Najat abdi	<a href="mailto:najat@globalone2015.org">najat@globalone2015.org</a>	Global One Kenya
101.	Hailin Pek	<a href="mailto:Hailin@zerowastesg.com">Hailin@zerowastesg.com</a>	Zero Waste sg
102.	Meryne Warah	<a href="mailto:warahmeryne@gmail.com">warahmeryne@gmail.com</a>	The Inter-Religious Council of Kenya
103.	Sister Mary Wangare Sebastian	<a href="mailto:francesmary65@yahoo.com">francesmary65@yahoo.com</a>	Justice Peace and integrity of Creation Franciscans Africa
104.	Dr Omollo Joseph Okum	<a href="mailto:okumu27@gmail.com">okumu27@gmail.com</a>	Justice Peace and integrity of Creation Franciscans Africa
105.	Fr. Charles B. Chilufya	<a href="mailto:jascnet.director@jesuits.africa">jascnet.director@jesuits.africa</a>	Justice and Ecology Network Africa
106.	Steeven Kezamutima	<a href="mailto:steevenkezamutima@yahgoodlandsoo.fr">steevenkezamutima@yahgoodlandsoo.fr</a>	Justice Peace and integrity of Creation Franciscans Africa
107.	Sister Anne celestine Achieng Ayier	<a href="mailto:aachieng0106@gmail.com">aachieng0106@gmail.com</a>	Justice Peace and integrity of Creation Franciscans Africa
108.	Bernadette Shiute	<a href="mailto:Bn.shalumbu@gmail.com">Bn.shalumbu@gmail.com</a>	Hans Leidel
109.	Martin Ndongo	<a href="mailto:Martindongomason@gmail.com">Martindongomason@gmail.com</a>	Hans Leidel
110.	Elizabeth Auma Oriendi	<a href="mailto:jascnet.communication@jesuits.africa">jascnet.communication@jesuits.africa</a>	Justice and Ecology Network Africa
111.	Philipine C Kidula	<a href="mailto:chepini@gmail.com">chepini@gmail.com</a>	Jitokeze Wamama Wafrika
112.	Rebeca Nakhone	<a href="mailto:rakhone@yahoo.com">rakhone@yahoo.com</a>	Jitokeze Wamama Wafrika
113.	Stephanie Kidulah	<a href="mailto:kidullahs@yahoo.com">kidullahs@yahoo.com</a>	Jitokeze Wamama Wafrika
114.	Maureen Jemimah	<a href="mailto:Maureen.j.lungahi@gmail.com">Maureen.j.lungahi@gmail.com</a>	Jitokeze Wamama Wafrika

115.	Coleen Nafula	communicationsofficer@jitokeze.org	Jitokeze Wamama Wafrika
116.	Rolf Willemsen	mail4willemsen@gmail.com	Carmelite NGO
117.	Joanne Green	joanne.green@tearfund.org	Tearfund
118.	Fazlun Khalid	fazlun.khalid@ifees.org.uk	Islamic Foundation for Ecology & Environmental Sciences
119.	Gopal Patel	gopal@bhumiproject.org	Oxford Centre for Hindu Studies
120.	Hayu Prabowo	hayu.prabowo@gmail.com	Siaga Bumi
121.	Ibrahim Ozdenir	ib60dmr@gmail.com	ISESCO
122.	Cecilia Nyolcabi	familyorgforempowerment@gmail.com	FOREM
123.	Areej Rashid	Areej.rashid@gmail.com	GO
124.	Lily Tanui	Lilytanui99@gmail.com	IFSA
125.	Paul Coffle	Tuqhouse ltd@gmail.com	WEP
126.	Peter Knox	Peter.knox@hekiwa.ac.ke	Hekima college
127.	Frederick Nzwili	nzwili@gmail.com	Journalist
128.	MS Lindberg	ms@scorpiusfilm.com	Scorpius film
129.	Stefano Funari	Stefano@lavagasari.com	Sustainable faschion
130.	Gida Vero Aloico	Vero4christS7@yahoo.com	ADI
131.	Ashok Meinon	Ashok.menon@sabic.com	SABIC
132.	Nikhil Deshandre	Nikhulz.desplade@ril.com	Reliance Irds
133.	Alalhare Diema	secretariat@aacc-ceta.org	AACC
134.	Sam Matterch	s.matterch@order&malta.int	Order of Malta
135.	Florence Othieno	jamokoni@gmail.com	Fomago Com. Based Org
136.	Phoebe Nwongi	<u>Phoebemwangi@gmail.com</u>	IFSA
137.	Najat Abdi	najat@globalone2015.org	Global one Kenya
138.	Caroline Mwaniki	cwmaniki@yahoo.com	Environmental Health Action network
139.	Rebecca Awinja	<u>Rebecca.awinja2@gmail.com</u>	Kewma

140.	Bernard Kitur	<a href="mailto:bkitur@iumrah.world">bkitur@iumrah.world</a>	IUmrah.world
141.	Silke Piebdi Cooper	<a href="mailto:Coordination.cpskenya@aseh.de">Coordination.cpskenya@aseh.de</a>	Association Development
142.	Robert Omondi	<a href="mailto:robertomondi@gmail.com">robertomondi@gmail.com</a>	Christian missionaries
143.	Gilbert M Nduru	<a href="mailto:gnduru@karu.ac.ke">gnduru@karu.ac.ke</a>	Karatina University
144.	Bright Mawudor	<a href="mailto:mawudor@aacc-ceta.org">mawudor@aacc-ceta.org</a>	AACC
145.	Helina Piik	<a href="mailto:helina@betterworldinitiatives.com">helina@betterworldinitiatives.com</a>	Better world initiative
146.	Mickael	<a href="mailto:mkhaduyu@gmail.com">mkhaduyu@gmail.com</a>	KPCG
147.	Monica chepiljir	<a href="mailto:Moniccheeps28@gmail.com">Moniccheeps28@gmail.com</a>	Zero Africa
148.	Dr rajus Gannavarapy	<a href="mailto:Ceo.greenmantra@gmail.com">Ceo.greenmantra@gmail.com</a>	The green Mantra
149.	Jane Karimi	<a href="mailto:Janekarimi4@gmail.com">Janekarimi4@gmail.com</a>	EDC
150.	Peterson Githinti	<a href="mailto:Githinjip772@gmail.com">Githinjip772@gmail.com</a>	EDC
151.	Ogeda Jacic	<a href="mailto:jackogeda@gmail.com">jackogeda@gmail.com</a>	International religions council of Kenya
152.	Lawrence Rapaido	<a href="mailto:Sustainenviro17@gmail.com">Sustainenviro17@gmail.com</a>	Environmental Export
153.	Ekkta Shah	<a href="mailto:Ektaashah03@gmail.com">Ektaashah03@gmail.com</a>	Sathya sai international organization
154.	Ramesh Hathiramani	<a href="mailto:Rhathiramani@dangroup.com">Rhathiramani@dangroup.com</a>	"
155.	Sambasiua Rao	<a href="mailto:Pvsrao513@yahoo.com">Pvsrao513@yahoo.com</a>	"
156.	Dinesh Shinotra	<a href="mailto:Dineshsikotra1@gmail.com">Dineshsikotra1@gmail.com</a>	"
157.	Mehta Sudhir	<a href="mailto:smehta@ylsinsuranceservices.com">smehta@ylsinsuranceservices.com</a>	Parliament of the world's Religions
158.	Rev Samuel Mathew	<a href="mailto:Hopegwer948@gmail.com">Hopegwer948@gmail.com</a>	Hope givers Programme
159.	Laurine Cherry	<a href="mailto:Laurinecherry@gmail.com">Laurinecherry@gmail.com</a>	CSAYN
160.	William Wambugu	<a href="mailto:williamwambugu@yahoo.com">williamwambugu@yahoo.com</a>	---
161.	Maryann Burris	<a href="mailto:mburris@ticaheath.org">mburris@ticaheath.org</a>	TICAH
162.	Pooja Bhimjiani	<a href="mailto:poojabhimjianl@gmail.com">poojabhimjianl@gmail.com</a>	UNEP
163.	Phoebe Mwangi	<a href="mailto:phoebemwangi6@gmail.com">phoebemwangi6@gmail.com</a>	IFSA
164.	Joseph Matere	<a href="mailto:josephmatere@fao.org">josephmatere@fao.org</a>	FAO Kenya
165.	Maryam Belgore	<a href="mailto:maryambelgore@gmail.com">maryambelgore@gmail.com</a>	MOB Foundation
166.	Alan Bigelow	<a href="mailto:alan.bigelow@solarcookers.org">alan.bigelow@solarcookers.org</a>	Solarcookers international
167.	Pierre Cazer	<a href="mailto:info@hcrff.org">info@hcrff.org</a>	Hcrff.org
168.	Sophia Abdi Noor	<a href="mailto:Sophia.abdi@gmail.com">Sophia.abdi@gmail.com</a>	Kenya National Asseau
169.	Marshall Siao	<a href="mailto:Marshall-siao@tzuchi.org">Marshall-siao@tzuchi.org</a>	TZuchi
170.	Prof Gilbert Nduru	<a href="mailto:Gilnduru@gmail.com">Gilnduru@gmail.com</a>	Karatina@university
171.	Marie Thérèse Seef	<a href="mailto:Mtseif4@gmail.com">Mtseif4@gmail.com</a>	HEAD NGO

172.	Francis Nyagaka	<a href="mailto:fkanyaga@gmail.com">fkanyaga@gmail.com</a>	4NA
173.	Lara-Hanna Wakim	<a href="mailto:Larahanna@usek.edu.lb">Larahanna@usek.edu.lb</a>	Holy Spirit University
174.	Catherine Moimetti	<a href="mailto:emoimetti@yahoo.com">emoimetti@yahoo.com</a>	ACO foundation
175.	Khulekani Maguaza	<a href="mailto:fahmaguaza@gmail.com">fahmaguaza@gmail.com</a>	PACJA
176.	Donatus lili	<a href="mailto:rinoajp@gmail.com">rinoajp@gmail.com</a>	Congregation of OLC4S
177.	Matthias Böhning	<a href="mailto:mboehning@worldea.org">mboehning@worldea.org</a>	World Evangelical Alliance
178.	Joseph w chege	<a href="mailto:wchegej@yahoo.com">wchegej@yahoo.com</a>	Ministry of water and sanitation
179.	Francis Kuria	<a href="mailto:Huwia@acrl-vfp.org">Huwia@acrl-vfp.org</a>	Africa Council of Religions Leaders
180.	Khulekani Magnaza	<a href="mailto:fahmagnaza@gmail.com">fahmagnaza@gmail.com</a>	PACJA
181.	Joseph W. Chege	<a href="mailto:wchegej@yahoo.com">wchegej@yahoo.com</a>	Ministry of Water and Sanitation
182.	Francis Magaks	<a href="mailto:fkanyaga@gmail.com">fkanyaga@gmail.com</a>	KENWA
183.	Arey Rashid	<a href="mailto:arey@labadecijay">arey@labadecijay</a>	Canada
184.	Jillian Cungu	<a href="mailto:Jillian.cungan@un.org">Jillian.cungan@un.org</a>	UNEP-Ens
185.	Stefen Cheboi	<a href="mailto:Cheboi.stefen09@gmail.com">Cheboi.stefen09@gmail.com</a>	NGO council
186.	Joan Tuber	<a href="mailto:tuberjoan@yahoo.com">tuberjoan@yahoo.com</a>	ASDGC
187.	Andrew Owaga	<a href="mailto:openowaga@gmail.com">openowaga@gmail.com</a>	Waga env Enc
188.	Pierluigi Bozzi	<a href="mailto:p.bozzi@yahoo.it">p.bozzi@yahoo.it</a>	International University Network on Cultural and biological diversity
189.	Sam Mattork	<a href="mailto:s.mattach@orderofmalta.int">s.mattach@orderofmalta.int</a>	Order of Malta
190.	Charles McNeill	<a href="mailto:charles.mcneill@un.org">charles.mcneill@un.org</a>	UNEP
191.	Gilbert Kibet	<a href="mailto:Gilbertkibet45@gmail.com">Gilbertkibet45@gmail.com</a>	Aper Consortium
192.	Shariar Hossain	<a href="mailto:Shariar25@gmail.com">Shariar25@gmail.com</a>	ESDO Bangladesh
193.	Malik Ereira	<a href="mailto:Ideabank.angola@gmail.com">Ideabank.angola@gmail.com</a>	Holy See Embassy
194.	Carol Mungo	<a href="mailto:carol@wu.co.ke">carol@wu.co.ke</a>	Hans Leider Foundation
195.	Stella Heckwick	<a href="mailto:Stella.conned@gmail.com">Stella.conned@gmail.com</a>	Champions of the Environment UNEP
196.	Odolla Awar	<a href="mailto:odolla@aacc-ceta.org">odolla@aacc-ceta.org</a>	AACC
197.	Rita Kabugi	<a href="mailto:Rita.wanjei@gmail.com">Rita.wanjei@gmail.com</a>	ECI
198.	Joseph Masembe	<a href="mailto:masembe@littlegreenlands.org">masembe@littlegreenlands.org</a>	Little hands go green
199.	Andrew Owaga	<a href="mailto:openowaga@gmail.com">openowaga@gmail.com</a>	Wagai env scie dev programme
200.	Rev Samuel Mathu	<a href="mailto:Hopegavers948@gmail.com">Hopegavers948@gmail.com</a>	Hopegivers programme
201.	Stella sitonik	<a href="mailto:stellasionik@gmail.com">stellasionik@gmail.com</a>	-----
202.	Johanna nigozi Alnadi	<a href="mailto:niedzialhawshi@afd.fr">niedzialhawshi@afd.fr</a>	AFD
203.	Emile Ody Marc Duclos	<a href="mailto:odyduc@gmail.com">odyduc@gmail.com</a>	Sukyo Marukan
204.	Gedoun Salima	<a href="mailto:Afdho@hotmail.com">Afdho@hotmail.com</a>	alcohol

205.	Mohammed Slami	Slami@hotmail.com	Embassy of Morocco
206.	Ayad El Laiti Ben Simohammed	Simohamed-ellaiti@hotmail.com	Morocco member state
207.	Edward Jahaka	edwardjahaka@gmail.com	ALSD
208.	Pederson Githinji	Githinjip772@gmail.com	NGO
209.	Frederick Olendo	olendo@live.co.uk	Necc-minis of env
210.	Bruno O Aero	Brunoaero1969@gmail.com	NGO /govt
211.	Agboka Aphrodite Omar	agbokaeruoso@gmail.com	NGO
212.	Theresa Adko Othieno	<u>aokotess@gmail.com</u>	Birdlife/seeds of peace
213.	Omdoro Anthony	antodargss@gmail.com	Youth agenda

## ANNEX II: SCHEDULE AND AGENDA OF THE FAITH FOR EARTH DIALOGUE:

### MONDAY, MARCH 11<sup>TH</sup> 2019

TIME	Session	Organizer	Speakers
08:00 - 09:00 A.M.	Morning Prayers		Open to all religions
09:00 - 10:30 A. M.	Registration		
10:30 A.M.-12:00 P.M.	Eco-just Churches and Communities: Models for Living with Justice and Sustainability	The World Council of Churches, All Africa Conference of Churches (AACC)	<p>This session will be moderated by <b>Dr. Agnes Abuom, Moderator</b>, World Council of Churches, and Executive Director, TAABCO; <b>Theme</b>: Welcome and opening: The role of Christian Churches in addressing ecological challenges</p> <ol style="list-style-type: none"> <li>1. <b>Prof. Dr. Jesse Mugambi</b>, Professor, University of Nairobi; <b>Theme</b>: Empowered to a transformative faith</li> <li>2. <b>Rev. Norman Tendis</b>, Consultant for Economy of Life, WCC, and Pastor, Evangelical Lutheran Church in Austria; <b>Theme</b>: Roadmap for an Economy of Life and Ecological Justice: a tool for engagement</li> <li>3. <b>Bishop Arnold Temple, Dr. Bright Mawudor, Ms. Afiwa Allahare</b> from All Africa Conference of Churches; <b>Theme</b>: Stories of commitment and hope from Africa</li> <li>4. <b>Prof. Dr. Mathew Koshy Punnackad</b>, Director, Church of South India Department of Ecological Concerns; <b>Theme</b>: Stories of commitment and hope from Asia (India)</li> <li>5. <b>(In groups)</b></li> <li>6. <b>(In plenary)</b></li> </ol>
12:00 - 13:30 P.M.	Advancing climate justice with faith-based renewable energy projects	World Evangelical Alliance (WEA)	<ol style="list-style-type: none"> <li>1. <b>Matthias K. Boehning</b>, Director, World Evangelical Alliance Sustainability Center, Bonn; <b>Theme</b>: Towards a common mission to advance climate justice</li> </ol>



			<ol style="list-style-type: none"> <li>2. <b>Rabbi Yonatan Neril</b>, Founder &amp; Executive Director, The Interfaith Center for Sustainable Development, Jerusalem; <b>Theme</b>: How Can Faith Groups Promote the Use of Renewable Energy?</li> <li>3. <b>Philipine Kidulah</b>, Director, Jitokeze Wamama Wafrika, Kenya; <b>Theme</b>: How self-help and small business approaches empower vulnerable women and girls for the impact of climate change</li> </ol>
<b>13.30 - 18:00 P.M.</b>	SDGs		
<b>TUESDAY, MARCH 12TH 2019</b>			
<b>08:00-09:00 A.M.</b>	Morning Prayers	Open to all religions	
<b>09:00-09:30 A. M.</b>	Registration		
<b>09:30-11:00 A.M.</b>	Lifestyle Changes based on Values and Ethics – The Role of Faith in promoting Sustainable Consumption and Innovative Technology	Brahma Kumaris Organization, Catholic Youth Network for Environmental Sustainability in Africa (CYNESA)	<p>This session will be moderated by <b>David Munene</b>, Programs Manager of CYNESA</p> <ol style="list-style-type: none"> <li>1. <b>Allen Ottaro</b>, Founder – Executive Director, Catholic Youth Network for Environment Sustainability for Africa: <b>Theme</b>: Youth as protagonists of environmental sustainability: A faith perspective</li> <li>2. <b>Golo Pilz</b>, head of solar power thermal plant India- One, Energy Adviser Brahma Kumaris; <b>Theme</b>: Changing mindset for innovative technology and lifestyle change</li> <li>3. <b>Rev Dr Canon Rachel Mash</b>, Environment Coordinator, Green Anglicans, Anglican Church of Southern Africa. <b>Theme</b>: The role of faith communities in mitigation and adaptation</li> <li>4. <b>Yusuf Ahmed</b>, Regional Director-East Africa, Islamic Relief WorldWide; <b>Theme</b>: Role of faith leaders in promoting environmental awareness among the communities – the case of Kenya and Somalia</li> </ol>

			5. <b>Sonja Ohlsson</b> – BK Environment Initiative; <b>Theme:</b> Making lifestyle changes that last based on values and ethics 6. <b>Iyad Abumoghli</b> , Ph.D., Principal Advisor, Strategic Engagement with Faith-based Organizations, UN Environment; <b>Theme:</b> Brief on Publication UN Environments take on Sustainable Living and Faith
<b>11:00-11:30 A.M.</b>	Networking Break		
<b>11:30 A.M -13:00 P.M.</b>	Bilateral/Interfaith meetings		
<b>13:00-13:30 P.M.</b>	Lunch		
<b>13.30 – 18:00 P.M.</b>	SDGs		
<b>WEDNESDAY, MARCH 13TH 2019</b>			
<b>08:00-09:00 A.M.</b>	Morning prayers		Open to all religions
<b>09:00-09:30 A. M.</b>	Registration		
<b>09:30-11:00 A.M.</b>	Inter-faith partnership for sustainable environment and development in Nigeria	Strength in Diversity Development Center (SDDC) – Nigeria	This session is moderated by <b>Imam Shefiu Abdulkareem Majemu</b> , Founder, SDDC/FASI 1. <b>Imam Shefiu Abdulkareem Majemu</b> , Founder, SDDC/FASI; <b>Theme:</b> Violent- Extremism and Corruption: Impact on the Environment 2. <b>Abdulsalam Kassim Buhari</b> , Farmers Advocacy and Support Initiative in Nigeria FASI/OpenFarmNigeria; <b>Theme:</b> Effect of Climate Change on Food Production and Security in Sub-Saharan Africa 3. <b>Maryam Belgore</b> , Founder, Maryam Onikijipa Belgore M.O.B Foundation; <b>Theme:</b> Curtailing Environmental Crisis through Quality Health Care Support and Service Delivery in Africa 4. <b>Akeem Olabanji Olasunkanmi</b> , Executive Director, FASI, Nigeria and Research Fellow at the University of Ibadan, Nigeria; <b>Theme:</b> Climate Change and the Environment:

			Imperatives of Renewable Energy Support for Urban/Rural Dwellers in Sub-Saharan Africa
<b>11:00-11:30 A.M.</b>	Networking		
<b>11:30 A.M. -13:00 P.M.</b>	Success stories on the environmental faith innovation	Faith for Earth Initiative	<p>This session is moderated by <b>Dr. Iyad Abumoghli</b>, the Head of Faith for Earth Initiative, UN Environment</p> <ol style="list-style-type: none"> <li>1. <b>Gauranga Das</b>, Eco Village; <b>Theme</b>: Govardhan Ecovillage - An innovative interfaith-based community harmonizing environment, emotions, and economy</li> <li>2. <b>Dr. Helmut Fluhrer</b>, Founder and CEO of Weathertec; <b>Theme</b>: Weathertec technology</li> <li>3. <b>Dr. Peter Nitschke</b>, Specialist at Plastic Bank; <b>Theme</b>: The Social Plastic Interfaith Stewardship Movement: Engaging communities of faith toward a solution for ocean plastic</li> <li>4. <b>Kiran Bali</b>, United Religions Initiative (URI); <b>Theme</b>: United Religions rescuing our planet</li> <li>5. <b>Gautam Vazirani</b>, Leader on Sustainable fashion in India; <b>Theme</b>: Circular design challenge – India's first sustainable fashion award in partnership with un environment, fashion for earth by r elan &amp; lakmé fashion week (the winner of the Circular Design Challenge – an initiative that has been created in partnership with the UN Environment in India, Mr. Stefano Funari, will be presenting the slides work)</li> <li>6. <b>Punit Mehta</b>, Managing Director at The Sathya Sai International Organization (SSIO); <b>Theme</b>: Spiritual Solutions to the Environmental Crisis</li> </ol>
<b>13:00-14:00 P.M.</b>	Lunch		
<b>15.00 - 16.30 P.M.</b>	Panel Session VII: Faith for Earth: Faith-Based Initiatives for Addressing	Faith for Earth Initiative, UNEP	<p>This session is moderated by <b>Dr. Iyad Abu Moghli</b>, by the Head of Faith for Earth Initiative, UN Environment</p>

	Environmental Challenges	<ol style="list-style-type: none"> <li>1. <b>Opening remark by Mr. Satya Tripathi</b>, Assistant Secretary General and Director of UN Environment Office in New York.</li> <li>2. <b>Fr. Fletcher Harper</b>, Executive Director of GreenFaith/Living the Change Initiative; <b>Theme</b>: Living the Change: Faith-consistent lifestyles</li> <li>3. <b>Rabbi Yonatan Neril</b>, Founder &amp; Executive Director, The Interfaith Center for Sustainable Development; <b>Theme</b>: What Does God Have to With Clean Energy? How Religious Institutions are Embracing Renewable Energy</li> <li>4. <b>Fazlun Khalid</b>, Director, and Founder of Islamic Foundation for Ecology and Environmental Sciences; <b>Theme</b>: Recovering the Balance</li> <li>5. <b>Dr. Chris Elisara</b>, Director Creation Care Taskforce, World Evangelical Alliance; <b>Theme</b>: Sustainable Cities, the New Frontier of Faith-Based Environmental Action</li> <li>6. <b>Rudolf Makhanu</b>, Director of Eden's Stewards; <b>Theme</b>: Faith for Earth has inspired the Nairobi Chapel to establish an environment ministry and their efforts in Kenya</li> <li>7. <b>Sonja Ohlsson</b>, International Coordinator, Brahma Kumaris Environment Initiative; <b>Theme</b>: Reflection on mindset for sustainable living and innovation (5 min)</li> </ol>
		<b>This event will be held in the Expo Tent near the Fountain area</b>
14:00-18:00 P.M.	SDGs	
<b>THURSDAY, MARCH 14<sup>TH</sup> 2019</b>		
08:00-09:00 A.M.	Morning Prayers	Open to all religions
09:00-09:30 A. M.	Registration	

09:30-11:00 A.M.	Innovative Approaches to Interfaith Action	Joint activity UN Environment and Educational, Scientific and Cultural Organization (ISESCO)	<p>This session is moderated by <b>Gary Lewis</b>, Director of Policy and Programme Division, UN Environment</p> <ol style="list-style-type: none"> <li>1. <b>Opening remark, Gary Lewis</b>, Director of Policy and Programme Division. <i>UN Environment</i></li> <li>2. <b>Prof. Ibrahim Ozdemir</b>, Professor of Philosophy and the Founding President of Hasan Kalyoncu University, Gaziantep Turkey; <b>Theme:</b> How the Islamic declaration on Climate Change supports sustainable consumption and production?</li> <li>3. <b>Fazlun Khalid</b>, IFEES; <b>Theme:</b> An Islamic approach to the climate crisis</li> <li>4. <b>Dr. Fachruddin Mangunjaya</b>, Chairman of Center for Islamic Studies, Universitas Nasional, INDONESIA; <b>Theme:</b> Natural resources conservation, Obligations of Muslim Consumers and producers</li> <li>5. <b>Abdelmajid TRIBAK</b>, ISESCO; <b>Theme:</b> Environmental education in Islam towards innovation and sustainable consumption</li> <li>6. <b>Prof. Samira Idllalene</b>, Professor of Law at the University Cadi Ayyad in Morocco; <b>Theme:</b> Islamic environmental law tools: Waqf and Agdals for the SDGs.</li> <li>7. <b>Dr. Chris Elisara</b>, Director Creation Care Taskforce, World Evangelical Alliance Faith Invest; <b>Theme:</b> FaithInvest, an Interfaith initiative on faith-consistent investment towards sustainable development</li> <li>8. <b>(Open for ministers); Theme:</b> Ministerial Perspectives on the Role of Faith for Earth</li> </ol>
11:00-11:30 A.M.	Networking		

11:30 A.M.-13:00 P.M.	From Trash to Treasures: Community-Driven Approaches to Sustainable Consumption	Buddhist Tzu Chi Foundation	<p>This session is moderated by <b>Debra Boudreaux</b>, Executive Vice President, Buddhist Tzu Chi Foundation</p> <ol style="list-style-type: none"> <li>1. <b>Lori Chen</b>, Department Senior Specialist, DaAi Technology; <b>Theme</b>: Turn "Trash into Gold" Community-Building and Outcomes of the program, Collaboration Across Different Sections</li> <li>2. <b>Alan Bigalow</b>, Science Director, Solar Cookers International; <b>Theme</b>: Solar Cooking, Community - Building to gain Support from Solar Cooking</li> <li>3. <b>Karangwa Emmanuel</b>, Chief of Operation, The Green Fighter; <b>Theme</b>: Youth Engagement, Community Education</li> </ol>
13:00-13:30 P.M.	Lunch		
13:30-18:00 P.M.	SDGs		
FRIDAY, MARCH 15 <sup>TH</sup> 2019			
08:00-09:00 A.M.	Morning prayers	Open to all religions	
09:00-09:30 A. M.	Registration		
09:30-11:00 A.M.	The Interfaith Rainforest Initiative: An Historic Convergence of Religious Leaders and Indigenous Peoples to Protect the Planet's Tropical Forests	UN Environment's office in New York on behalf of the 'Interfaith Rainforest Initiative' partnership	<p>This session is moderated by <b>2</b>, Senior Advisor, Forests &amp; Climate, UN Environment</p> <ol style="list-style-type: none"> <li>1. <b>HE Ola Elvestuen</b>, Minister of Climate &amp; Environment, Government of Norway; <b>Theme</b>: Potential transformative role of religious leaders in protecting tropical forests and indigenous people's rights.</li> <li>2. <b>Fr. Fletcher Harper</b>, Executive Director of <u>GreenFaith</u>; <b>Theme</b>: Overview of, and status report on, IRI's work at the global and national level.</li> <li>3. <b>Prof. Kusumita Pedersen</b>, Professor Emerita of Religious Studies, St. Francis College; Trustee,</li> </ol>

			<p>Parliament of the World's Religions; Co-Chair, Interfaith Center of New York; Vice President, Committee of Religious NGOs at the UN; <b>Theme:</b> Reflections on the value of an interfaith approach to protecting tropical forests.</p> <p>4. <b>Mr. Fazlun Khalid</b>, Director and Founder of Islamic Foundation for Ecology and Environmental Sciences; <b>Theme:</b> Global equity and sustainability</p> <p>5. <b>Dr. Hayu Prabowo</b>, Director, Siaga Bumi; Chair, Council of Ulama's environment and natural resources body; Center for Dialogue and Cooperation Among Civilizations; representative of Religions for Peace; <b>Theme:</b> Report on the recent launch of an interfaith movement to protect Indonesia's rainforests.</p> <p>6. <b>Rev. Henrik Grape</b>, Coordinator of World Council of Churches Working Group on Climate change; <b>Theme:</b> IRI's theory of change: how interfaith action on forests and indigenous peoples can turn the tide on biodiversity loss and climate change.</p>
<b>11:00-11:30 A.M</b>	Networking break		
<b>11:30 A.M-13:00 P.M.</b>	<p>Faith, Global Ethics and Climate Commitments: The Fifth Directive of the Parliament's Global Ethic, funded initiative, and the Climate Commitments Project</p> <p>Parliament of World's Religions</p>		<p>This session is moderated by <b>Audrey Kitagawa, J. D.</b>, Chair of the Board of the Parliament of the World's Religions</p> <p>1. <b>Kiran Bali Mbe Jp</b>, Global Council Chairperson and an At-Large Trustee of the United Religions Initiative (URI); <b>Theme:</b> The Environmental Network of the United Religions Initiative</p> <p>2. <b>Debra Boudreaux</b>, Executive Vice President, Tzu Chi Foundation; <b>Theme:</b> The Commitment of Compassion for All Beings</p> <p>3. <b>Dr. Charles Mcneill</b>, UN Environment Senior Advisor on Forests &amp; Climate; <b>Theme:</b> Global</p>

Ethics for the Environment: An Emerging Understanding

4. **Rev Dr Canon Rachel Mash**, Environmental Coordinator of the Anglican Church of Southern Africa; **Theme**: A Faith-Based Response to Climate Change: The Green Anglican Movement
5. **Dr. Kusumita P. Pedersen**, Trustee of the Parliament of the World's Religions and a founding member of its Climate Action Task Force (CATF); **Theme**: The Climate Commitments Project: Explore, Collaborate, Assess, Celebrate



Annex III: List of Speakers and Thematic issues presented:

Day:	Speaker:	Organization:	Title:	Moderator:
<b>Day 1:</b>				<b>11.03.2019</b>
<b>Session 1:</b>	Prof. Dr. Jesse Mugambi	University of Nairobi	Empowered to a transformative faith	<b>Ms. Athena Peralta</b>
	Bishop Arnold Temple	All Africa Conference of Churches	Stories of commitment and hope	
	Prof. Dr. Mathew Koshy Punnackad	Church of South India, Department of Ecological Concerns	Stories of commitment and hope from Asia (India)	
<b>Session 2:</b>	Matthias K. Boehning	World Evangelical Alliance Creation care task force	Towards a common mission to advance climate justice	<b>Dr. Chris Elisara:</b>
	Rabbi Yonatan Neril	The interfaith Center for sustainable Development	How can Faith groups promote the use of Renewable Energy	
	Philipine Kidulah	Jitokeze Wamama Wafrika, Kenya	How self-help and small business approaches empower vulnerable women and girls for the impact of climate change	
	Bishop Julius Wanyoike	The Anglican Church of Kenya	The role of the Church in Climate change in Kenya	
<b>Day 2:</b>				<b>12.03.2019</b>
<b>Session 1:</b>	Allen Ottaro	Catholic Youth Network for Environment Sustainability for Africa	Youth as protagonists of the environmental sustainability: Afaith perspective	<b>Mr. David Munene</b>
	Golo Pliz	Brhma Kumaris	Changing mindset for the innovative technology and lifestyle	
	Rev. Dr. Canon Rachel Mash	Anglican Church of Southern Africa	The role of faith communities in mitigation and adaptation	

	Yusuf Ahmed	Islamic Relief World-wide	Role of faith leaders in promoting environmental awareness among the communities – the case of Kenya and Somalia	
	Sonja Ohlsson	Brahma Kumaris World spiritual university	Life changes based on Values and Ethics: The role of Faith in promoting sustainable consumption and innovative technology	
	Iyad Abumoghli	UNEP	Brief on Publication UN Environments take on sustainable Living and Faith	
<b>Day 3:</b>				<b>13.03.2019</b>
<b>Session 1:</b>	Imam Shefiu A. Majemu	SDDC/FASI	Violent – Extremism and corruption: Impact on Environment	<b>Imam Shefiu Abdulkareem Majemu</b>
	Abdulsalam Kassim Buhari	Farmers Advocacy and support initiative in Nigeria	Effect of Climate Change on Food production and Security in sub-saharan Africa	
	Maryam Belgore	M.O.B. Foundation	Curtailing Enviromental crisis through quality Heath Care support and service delivery in Africa	
	Akeem Olabanji Olasunkanmi	FASI, Nigeria and Research Fellow at the University of Ibadan, Nigeria	Climate change and the Environment: Imperatives of Renewable Energy Support for Urban/Rural Dwellers in Sub-Saharan Africa	
<b>Session 2:</b>				<b>Dr. Iyad Abumoghli</b>

	Fr. Fletcher Harper	GreenFaith/ Living the change Initiative	Living the change: Faith – Consistent lifestyles	
	Rabbi Yonatan Neril	The Interfaith Center for Sustainable Development	What does God have to do with Clean Energy? How Religious Institutions are Embracing Renewable Energy	
	Fazlun Khalid	Islamic Foundation for Ecology and Environmental Sciences	Recovering the Balance	
	Dr. Chris Elisara	World Evangelical Alliance	Sustainable Cities: the new frontier of Faith-Based Environmental Action	
	Rudolf Makhanu	Eden Stewards	Faith for Earth has inspired the Nairobi Chapel to establish an environment ministry and their efforts in Kenya	
	Sonja Ohlsson	Brahma Kumaris Environment Initiative	Reflection on mindset for sustainable living and innovation	
	Aksel Jakobsen	Ministry of Foreign Affairs, Norway	Science and Ethics for Rain forests	
<b>Day 4:</b>				<b>14.03.2019</b>
	Prof. Ibrahim Ozdemir	Hasan Kalyoncu University, Gaziantep Turkey	How the Islamic declaration on the Climate Change supports sustainable consumption and production	<b>Mr. Gary Lewis</b>
	Fazlun Khalid	IFEES	An Islamic approach to the climate crisis	
	Dr. Fachruddin Mangunjaya	Chairman of Center for Islamic Studies, Universitas Nasional	Natural resources conservation, Obligations of Muslim Consumers and producers	
	Abdelmajid Tribak	ISESCO	Environmental education in Islam towards innovation and sustainable consumption	

	Prof. Samira Idllalene	University of Cadi Ayyad in Morocco	Islamic environmental law tools: Waqf and Agdals for the SDGs.	
	Dr. Chris Elisara	World Evangelical Alliance Faith Invest	FaithInvest, an Interfaith initiative on faith-consistent investment towards sustainable development	
<b>Session 2:</b>				<b>Ms. Debra Boudreaux</b>
	Marshall Q Siao	R&D Jing SI Technology	Love and the circular economy	
	Denise (Tai Lin) Tsai	Buddhist Tzu Chi Charity Foundation in Mozambique	Engaging vulnerable single parent and youth to support climate change- a successful story from Mozambique	
	Emmanuel Karangwa	The Green Fighter	Youth Engagement, Community Education.	
	Jennifer (Mei-Chuan) Chen	Tzu chi Foundation Southern Africa	Turning Trashes into Treasure	
	Alan Bigalow	Solar Cookers International	Solar Cooking, Community-Building to gain Support from Solar cooking.	
<b>Day 5:</b>				<b>15.03.2019</b>
	Fr. Fletcher Harper	GreenFaith	Overview of, and status report on IRI's work at the global and national level.	<b>Dr. Charles Ian Mcneill</b>
	Prof. Kusumita Pedersen	St. Francis College, Parliament of the world's Religions'	Reflections on the value of an interfaith approach to protecting tropical forests	
	Fazlun Khalid	Islamic Foundation for Ecology and Environmental Sciences	Global equity and sustainability	
	Hindou Oumarou Ibrahim	International Indigenous peoples Forum on Climate Change and AFPAT		

	Dr. Hayu Prabowo	Siaga Sumi	Report on the recent launch of an interfaith movement to protect Indonesia's rain forests	
	Fr. Joshtrom Isaac Kureethadam	Dicastery for Promoting Integral Human Development	Pope Francis' and the Vatican's Synod on the Pan-Amazonian region and collaboration with IRI.	
	HE Ola Elvestuen	Government of Norway	Potential transformative role of religious leaders in protecting tropical forests and indigenous people's rights	
<b>Session 2:</b>				<b>Dr. Kusumita P. Pedersen</b>
	Kiran Bali	United Religions Initiative	Faith, Global Ethics and Climate Commitments	
	Debra Boudreaux	Tzu Chi Foundation	The Commitment of Compassion for All Beings	
	Dr. Charles Mcneill	UNEP	Global Ethics for the Environment: An emerging understanding	
	Rev. Dr. Canon Rachel Mash	The Anglican Church of Southern Africa	A faith based response to Climate Change: The Green Anglican Movement	
	Joshua Basofin	Parliament of World's Religions	The Climate Commitments Project: Explore, Collaborate, Assess, Celebrate	
	Rev. Dr. Joshtrom Isaac Kureethadam	Vatican Dicastery for promoting Integral Human Development	Laudato Si' : A Physical – Ethical - Spiritual Perspective	

Annex IV: List of Accredited Faith Based Organizations that Participated in UNEA 4: Faith for Earth Dialogue:

No.	Organization Name	County HQ.	Major Group	UN Region	Website Link	Contact Person & Title	Contact Information
1	ACT Alliance	Switzerland	Non-governmental organizations	Europe	<a href="http://www.actalliance.org">http://www.actalliance.org</a>	Rudelmario de Faria, General Secretary	<a href="mailto:veera.valo@actalliance.org">veera.valo@actalliance.org</a>
2	African Council of Religious Leaders (ACRL-RfP)	Kenya	Non-governmental organizations	Africa	<a href="http://www.acrl-rfp.org">http://www.acrl-rfp.org</a>	Dr. Francis Kuria, Secretary General	<a href="mailto:fkuria@acrl-rfp.org">fkuria@acrl-rfp.org</a>
							<a href="mailto:ingayu@acrl-rfp.org">ingayu@acrl-rfp.org</a>
3	All Africa Council of Churches (AACC)	Kenya	Non-governmental organizations	Africa	<a href="https://www.aacc-ceta.org/">https://www.aacc-ceta.org/</a>	Mr. Polycarp Ochi, Head of Governance, Ethics and Morality International Affairs Church World Services (CWS)	<a href="mailto:secretariat@aacc-ceta.org">secretariat@aacc-ceta.org</a>
							<a href="mailto:christine@aacc-ceta.org">christine@aacc-ceta.org</a>
4	Anglican Consultative Council (ACC)	United Kingdom	Non-governmental organizations	Europe	<a href="https://www.anglicancommunion.org/">https://www.anglicancommunion.org/</a>	Mr. Jack Palmer-White, UN Representative	<a href="mailto:jack.palmer-white@anglicancommunion.org">jack.palmer-white@anglicancommunion.org</a>
							<a href="mailto:un.rep@anglicancommunion.org">un.rep@anglicancommunion.org</a>
5	Baha'i International Community	United States of America	Non-governmental organizations	North America	<a href="https://www.bic.org/">https://www.bic.org/</a>	Mr. Stephen Karnik, Chief Administrative Officer	<a href="mailto:bic-nyc@bic.org">bic-nyc@bic.org</a>
							<a href="mailto:uno-nyc@bic.org">uno-nyc@bic.org</a>

No.	Organization Name	County HQ.	Major Group	UN Region	Website Link	Contact Person & Title	Contact Information
6	BAHU Trust	United Kingdom	Non-governmental organizations	Europe	<a href="http://www.bahustrust.org">http://www.bahustrust.org</a>	Kamran Shezad, Sustainability Lead	<a href="mailto:abdullah.rehman@hotmail.co.uk">abdullah.rehman@hotmail.co.uk</a>
						Abdullah Rehman, Community Engagement	
7	Brahma Kumaris World Spiritual University	United States of America	Non-governmental organizations	North America	<a href="https://www.brahmakumaris.org/">https://www.brahmakumaris.org/</a>	Sonal Shah	<a href="mailto:sonal.shah108@gmail.com">sonal.shah108@gmail.com</a>
8	Buddhist Tzu Chi Foundation	United States of America	Non-governmental organizations	North America	<a href="http://www.tzuchi.us">http://www.tzuchi.us</a>	Debra Boudreaux, Vice Executive President	<a href="mailto:veesiang_yong@tzuchi.us">veesiang_yong@tzuchi.us</a>
							<a href="mailto:info@tzuchi.us">info@tzuchi.us</a>
9	Catholic Youth Network for Environmental Sustainability in Africa (CYNESA)	Kenya	Children and youth	Africa	<a href="https://www.cynesa.org/">https://www.cynesa.org/</a>	Mr Allen Ottaro. Executive Director	<a href="mailto:ottaro@cynesa.org">ottaro@cynesa.org</a>
							<a href="mailto:ngigimunene@gmail.org">ngigimunene@gmail.org</a>
10	Coordinating Board of Jewish Organizations	United States of America	Non-governmental organizations	North America	<u>/N/A</u>	Mr. Harris O. Schoenberg (Commissioner)	<a href="mailto:hoschoenberg@aol.com">hoschoenberg@aol.com</a>

No.	Organization Name	County HQ.	Major Group	UN Region	Website Link	Contact Person & Title	Contact Information
11	EcoAmerica	United States of America	Non-governmental organizations	North America	<a href="https://ecoamerica.org/">https://ecoamerica.org/</a>	Mr. Bob Perkowitz (Founder & President)	<a href="mailto:bob@ecoamerica.org">bob@ecoamerica.org</a>
						Mr. Gibbs Rehlen (Sr. Network Director)	<a href="mailto:gibbs@ecoamerica.org">gibbs@ecoamerica.org</a>
12	Ecumenical Coalition on Tourism (ECOT) / Ecumenical Coalition on Third World Tourism (ECTWT) (ECOT / ECTWT)	China	Non-governmental organizations	Asia and the Pacific	<a href="https://www.ecotonline.org/">https://www.ecotonline.org/</a>	Ms. Julia Schoenhaerl (Executive Director ECOT)	<a href="mailto:julia@ecotonline.org">Julia@ecotonline.org</a>
							<a href="mailto:caesar@ecotonline.org">caesar@ecotonline.org</a>
							<a href="mailto:office@ecotonline.org">office@ecotonline.org</a>
13	Govardhan Ecovillage	India	Non-governmental organizations	Asia and the Pacific	<a href="http://www.ecovillage.org.in">http://www.ecovillage.org.in</a>	Mr. Gauranga Das, Director	<a href="mailto:gaurangadas@ecovillage.org.in">gaurangadas@ecovillage.org.in</a>
14	Green Faith	United States of America	Non-governmental organizations	North America	<a href="http://www.greenfaith.org">http://www.greenfaith.org</a>	Fletcher Harper	<a href="mailto:fletcher@greenfaith.org">fletcher@greenfaith.org</a>
						Karyn Grunwald	<a href="mailto:karyn@greenfaith.org">karyn@greenfaith.org</a>
15	Indo OIC Islamic chamber of commerce and industry (IICI)	India	Business and industry	Asia and the Pacific	<a href="http://www.indo-oic-icci.org/">http://www.indo-oic-icci.org/</a>	Shoaib Ansari, Director	<a href="mailto:info@indo-oic-icci.org">info@indo-oic-icci.org</a>



No.	Organization Name	County HQ.	Major Group	UN Region	Website Link	Contact Person & Title	Contact Information
16	International Christian Embassy Jerusalem (ICEJ)	Israel	Non-governmental organizations	West Asia	<a href="https://www.icej.org/">https://www.icej.org/</a>	Dr. Jürgen Bühler, Executive Director	<a href="mailto:icej@icej.org.il">icej@icej.org.il</a>
17	Islamic Relief Worldwide	United Kingdom	Non-governmental organizations	Europe	<a href="https://www.islamic-relief.org">https://www.islamic-relief.org</a>	Jamie Williams, Senior Policy Advisor	<a href="mailto:jamie.williams@irworldwide.org">jamie.williams@irworldwide.org</a>
18	Juventud Unida en Accion	Venezuela		Latin America and the Caribbean	<a href="https://juenaong.wixsite.com/juena">https://juenaong.wixsite.com/juena</a>	Dalia Fernanda Salvador Gonzalez	<a href="mailto:abgdmarquez@gmail.com">abgdmarquez@gmail.com</a>
							<a href="mailto:mrquinox@gmail.com">mrquinox@gmail.com</a>
19	Light and Power Centre World Outreach	Kenya	Non-governmental organizations	Africa	<a href="http://www.lightandpowercentre.org/history.html">http://www.lightandpowercentre.org/history.html</a>	Mr. Richard Thompson ()	
20	Mother Earth Network	Kenya	Non-governmental organizations	Africa	<a href="https://www.m-e-net.or.ke">https://www.m-e-net.or.ke</a>	Fr. Hermann Borg, Founder & Director	<a href="mailto:hermannborg@gmail.com">hermannborg@gmail.com</a>
						Erick Ogallo, Coordinator	<a href="mailto:ogallojunior@gmail.com">ogallojunior@gmail.com</a>
21	New Psalmist Baptist Church and Sankofa Community Development (NPBC)	United States of America	Non-governmental organizations	North America	<a href="https://www.newpsalmist.org/">https://www.newpsalmist.org/</a>	Bishop Walter S. Thomas, Sr. (Director)	<a href="mailto:abailey@newpsalmist.org">abailey@newpsalmist.org</a>

No.	Organization Name	County HQ.	Major Group	UN Region	Website Link	Contact Person & Title	Contact Information
22	Oxford Centre for Hindu Studies	United Kingdom	Non-governmental organizations	Europe	<a href="http://www.ochs.org.uk">http://www.ochs.org.uk</a>	Shaunaka Rishi Das, Director	<a href="mailto:shaunaka@ochs.org.uk">shaunaka@ochs.org.uk</a>
						Gopal Patel, Head of Bhumi Project	<a href="mailto:gopal@ochs.org.uk">gopal@ochs.org.uk</a>
23	Parliament of the World's Religions	United States of America	Non-governmental organizations	North America	<a href="http://www.parliamentofreligions.org">http://www.parliamentofreligions.org</a>	David Hales, Chair Climate Action Task Force	<a href="mailto:joshua@parliamentofreligions.org">joshua@parliamentofreligions.org</a>
						Joshua Basofin, Director of Climate Action	
24	PAX Romana	Switzerland	NGO	Europe	<a href="https://www.icmica-miic.org/">https://www.icmica-miic.org/</a>	Mr. Charles Ocherio Cornelio (International President)	<a href="mailto:president@imcs-miec.org">president@imcs-miec.org</a>
25	Quaker Earthcare Witness (QEW)	United States of America	Non-governmental organizations	North America	<a href="https://www.quakerearthcare.org/">https://www.quakerearthcare.org/</a>	Ruah Swennerfelt, (General Secretary)	<a href="mailto:shelley@quakerearthcare.org">shelley@quakerearthcare.org</a>
							<a href="mailto:info@quakerearthcare.org">info@quakerearthcare.org</a>

No.	Organization Name	County HQ.	Major Group	UN Region	Website Link	Contact Person & Title	Contact Information
26	Supreme Council of Kenya Muslims	Kenya	Non-governmental organizations	Africa	<a href="http://www.supkem.org">http://www.supkem.org</a>	Abdalla Mohamed, SUPKEM Coordinator and Environment Expert	baltawi@gmail.com
27	The Interfaith Centre for Sustainable Development	Israel	Non-governmental organizations	Asia and the Pacific	<a href="https://www.interfaithsustain.com">https://www.interfaithsustain.com</a>	Yonatan Neril, Founder & Executive Director	yneryl@interfaithsustain.com
28	The United Church of Canada	Canada	Non-governmental organizations	North America	<a href="https://www.united-church.ca/">https://www.united-church.ca/</a>	Michael Blair, Executive Minister Church in Mission Unit	phdenton@shaw.ca
							mblair@united-church.ca
29	World Council of Churches (WCC)	Switzerland	Non-governmental organizations	Europe	<a href="https://www.wcc-coe.org/">https://www.wcc-coe.org/</a>	Prof. Jesse Mugambi ()	gkm@wcc-coe.org
							jnmugambi@gmail.com
30	World Evangelical Alliance	United States of America	Non-governmental organizations	North America	<a href="http://www.worldea.org">http://www.worldea.org</a>	Matthias Boehning, Director WEA Sustainability Center	mboehning@worldea.org
							lkurz@worldea.org
31	World Muslim Congress (WMC)	Pakistan	Non-governmental organizations	Asia and the Pacific	<a href="https://www.motamaralamlislami.org/">https://www.motamaralamlislami.org/</a>	Mr. Raja Mohammad Zafarul-Haq ()	motamar@cyber.net.pk

No.	Organization Name	County HQ.	Major Group	UN Region	Website Link	Contact Person & Title	Contact Information
32	Maryknoll Sisters of St. Dominic, Inc	United States of America	Non-governmental organizations	North America	<a href="https://www.maryknollsisters.org">https://www.maryknollsisters.org</a>	Antoinette Gutzler, President	ngutzler@mksisters.org
33	Carmelite NGO	United States of America	NGO	North America	<a href="http://www.carmelitengo.org">www.carmelitengo.org</a>	Dennis Kalob, Chief Administrative Officer	dlkcarmelitengo@gmail.com
						Jane Remson, President	jfremson@gmail.com
34	Dominicans for Justice and Peace	Switzerland	Non-governmental organizations	Europe		Mr. Michael Deeb (Director)	mike.deeb@un.op.org
							emulu80@yahoo.com
35	JESUIT-Justice and Ecology Network Africa	Kenya	NGO	Africa	<a href="http://www.jena.africa">www.jena.africa</a>	Fr. Charles Chilufya	cchilufya@jesuits.net

36	Strength in Diversity Development Centre	Nigeria	NGO	Africa	<a href="http://www.sddcng.org/">http://www.sddcng.org/</a>	Imam Shefiu Abdulkareem Majemu, Founder & Co-Executive Director	<a href="mailto:imammajemu@sddcng.org">imammajemu@sddcng.org</a> <a href="mailto:info@sddcng.org">info@sddcng.org</a>
37	GoodLands	United States of America	NGO	North America	<a href="https://good-lands.org/">https://good-lands.org/</a>	Molly Burhans, Founder and Executive Director	<a href="mailto:burhansm@good-lands.org">burhansm@good-lands.org</a> <a href="mailto:hannae@good-lands.org">hannae@good-lands.org</a>
38	Tearfund	United Kingdom	NGO	Europe	<a href="https://www.tearfund.org/">https://www.tearfund.org/</a>	Joanne Green, Senior Policy Associate	<a href="mailto:joanne.green@tearfund.org">joanne.green@tearfund.org</a> <a href="mailto:info@tearfund.org">info@tearfund.org</a>
39	Islamic Foundation for Ecology and Environmental Sciences	United Kingdom	NGO	Europe	<a href="http://www.ifees.org.uk/">http://www.ifees.org.uk/</a>	Fazlun Khalid, Director	<a href="mailto:fazlun.khalid@ifees.org.uk">fazlun.khalid@ifees.org.uk</a>

Annex V: Access to Presentations and Speeches for Faith for Earth Dialogue:

All presentation can be found on the following link: <https://www.dropbox.com/sh/7tulu3xi1t0pyg1/AAANksScJc17Yi-QAD-l2DvGa?dl=0>

	Session:	Organization:
1	<a href="#">Eco-just Churches and Communities: Models for living with Justice and Sustainability</a>	The World Council of Churches- WCC All Africa Conference of Churches- AACC
2	<a href="#">Advancing Climate Change with Faith-based renewable energy projects</a>	World Evangelical Alliance – WEA
3	<a href="#">Lifestyles Changes based on Values and Ethics</a>	Brahma Kumaris Organization
4	<a href="#">The Role of Faith in promoting Sustainable Consumption and Innovative Technology</a>	Catholic Youth Network for Environmental Sustainability in Africa - CYNESA
5	<a href="#">Inter-Faith partnership for sustainable environment and development in Nigeria</a>	Strength in Diversity Development center-SDDC- Nigeria
6	<a href="#">Faith for Earth Initiative: Faith based Initiatives for Addressing Environmental Challenges</a>	Success stories on the environmental faith innovation  UNEP
7	<a href="#">From theory to practice: The Islamic Perspective of Environmental Protection and promoting interfaith actions</a>	Joint activity UN Environment and Educational, Scientific and Cultural Organization - ISESCO
8	<a href="#">Turning Trashes into Treasure</a>	Buddhist Tzu Chi
9	<a href="#">Faith Global Ethics and Climate commitments</a>	Parliament of World's Religions
10	<a href="#">The Interfaith Rainforest Initiative: An historic convergence of Religious Leaders and indigenous peoples to protect the Planet's Tropical forests</a>	UN Environment's office in New York on behalf of the 'Interfaith Rainforest Initiative' Partnership

Annex VI: Complete Package on Speakers' Bios - Attached separately