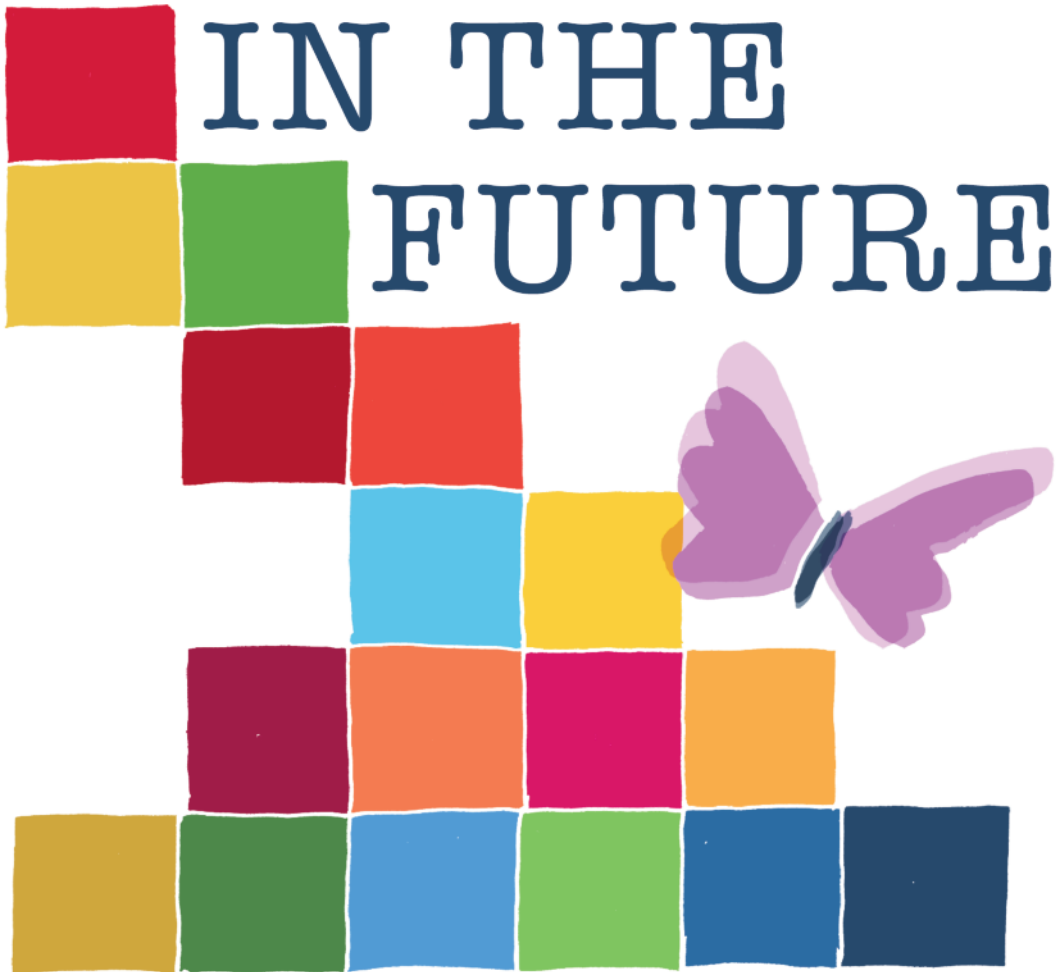


The Faiths and the Sustainable Development Goals
The Bristol Commitments

FAITH IN THE FUTURE



ARC



Published in 2015 by
The Alliance of Religions and Conservation

in association with
the United Nations Development Program (UNDP)

UNDP partners with people at all levels of society to help build nations that can withstand crisis, and drive and sustain the kind of growth that improves the quality of life for everyone. On the ground in more than 170 countries and territories, we offer global perspective and local insight to help empower lives and build resilient nations.

Design and production
Ranchor Prime

ARC
6 Gay Street
Bath
BA1 2PH
U.K.
www.arcworld.org

Printed in the United Kingdom
by ThinkInk, Ipswich
www.think-ink.co.uk
on Pioneer Bond 100gsm high white and 300gsm silk 75%
FSC papers from sustainably-managed forests
typeset in Dante 11 pt

FAITH IN THE FUTURE

THE BRISTOL COMMITMENTS

launched 8th September 2015

FAITH PLANS FOR A SUSTAINABLE FUTURE

*in response to the Sustainable Development Goals
to be adopted in New York, September 2015*

ARC





CONTENTS

MESSAGE from UN Secretary-General, Ban Ki-moon	7
WELCOME by ARC Chairman, Brian Pilkington	9
LETTER OF SUPPORT from HRH The Prince Philip, Duke of Edinburgh	11
TOWARDS A SUSTAINABLE DEVELOPMENT AGENDA Background from the UNDP for Bristol participants	13
THE PROCESS: LONG TERM PLANS AND COMMITMENTS by ARC Secretary-General, Martin Palmer	21

THE LONG-TERM PLANS

Bahá'í

Bahá'í International Community	37
--------------------------------	----

Buddhism

Sarvodaya Shramadana Movement	45
-------------------------------	----

Christian:

Armenia Inter-Church Charitable Round Table Foundation (ART)	59
Church of Uganda, Bunyoro Kitara Diocese	63
Catholic Climate Covenant	81
Catholic Youth Network for Environmental Sustainability in Africa (CYNESA)	85
Church of England	95
Evangelical Lutheran Church of Tanzania	101

Kenya Conference of Catholic Bishops	113
New Psalmist Baptist Church, Baltimore USA	127
Quakers: American Friends Service Committee	133
Society of Jesus, Secretariat for Social Justice and Ecology	137
Daoist:	
China Daoist Association	145
Hindu:	
Bhumi Project	149
Islam:	
Global One	159
Muslims of Indonesia	173
Supreme Council of Kenya Muslims (SUPKEM)	175
Judaism:	
Hazon, USA	185
Shinto	
Great Forest Wall Project	199
Jinja Honcho	205
Sikhism	
EcoSikh	209
Multifaith:	
GreenFaith, USA	217
Kenya Organisation for Environmental Education	215



HE Ban Ki-moon and HRH The Prince Philip at the first Long-term Plans Celebration at Windsor Castle, UK, 2009

From Ban Ki-moon's speech at the first Long Term Plan event at Windsor Castle, UK, 2009

I have long believed that when government, civil society and, particularly, religious communities work towards a common goal, transformational change can take place. Faiths and religions are a central part of that equation. Indeed the world's faith communities occupy a unique position in discussions on the fate of our planet and accelerating impacts of climate change.

As a secular organisation the United Nations does not have any common language or common religion, but like all the major faiths we do work on behalf of the disadvantaged and the vulnerable people. We share the same ethical standards and belief in the inherent dignity of all individuals and all human beings.

This is why we work in partnership with governments, civil societies, business communities, NGOs and religious communities. That is why we work with organisations like the Alliance of Religions and Conservation which is co-hosting this event, together with the UNDP.

We are united by the belief that what unite us as human beings is stronger than what divides us. We believe that through discussions, cooperation and common efforts we can build a more prosperous, more peaceful world – the peace that comes from knowing where our next meal, where our next bread comes; knowing your families are safe from violence and disease; knowing that your children can go to school without any fear of danger. The peace that comes from preserving the riches of this planet for coming generations.

That is why we are here today. We are all part of a larger web of life. Together let us work to protect and respect our planet, our only home. Let us have peace with our planet.

*Ban Ki-moon
UN Secretary-General*



ARC

ALLIANCE OF RELIGIONS AND CONSERVATION
launched in 1995 by HRH The Prince Philip, Duke of Edinburgh KG KT

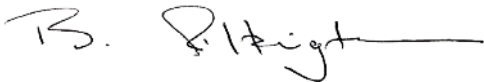
I am delighted that once again ARC is working in partnership with UNDP in furthering the significant role of faiths in sustainable development. Indeed, this time, six years on from the historic Windsor meeting, we are not just working with UNDP but with many sectors of the UN.

The idea behind the original long term plans launched so successfully at Windsor was to help the major faiths draw together their many different elements of work on the environment and to see the scale and scope of what they were doing as truly significant. In Nairobi in 2012 a further round of long term plans were launched this time in partnership with UNEP.

Now we move to a further stage of development. ARC was honoured to be invited to co-host with UNDP this historic meeting of faiths on the Sustainable Development Goals (SDG). It is in many ways a natural progression to move from primary concern for environmental issues to the wider issues encompassed within the seventeen SDG's. The fact of the matter is that every faith that has become engaged with environmental issues has always seen them within a wider context of overall sustainability and therefore of appropriate development.

Indeed, in my experience as Chairman of ARC I have always been struck by the degree to which what is now summed up in the SDG's has been at the heart of the practice of all our major faiths. The story of the role of faiths in for example creating hospitals and health care or establishing schools and education systems goes back hundreds, even thousands of years: likewise their role in managing natural resources and investing in development. In the twenty years I have been involved with ARC I have watched with great interest a growing awareness amongst secular groups that ignoring or sidelining the role of the major faiths is not just foolish, it leaves aside one of the largest sectors of civil society as well as one of the most trusted of all social organisations. Thank goodness secular/religious partnerships are now becoming the norm.

This is why on behalf of the ARC Trustees I welcome the Bristol meeting and all that will I know flow from it of which we can only dream at this stage.



Brian Pilkington,
Chairman of the ARC Trustees



From HRH The Prince Philip, Duke of Edinburgh, Founder of ARC



BUCKINGHAM PALACE

The foundation of the Alliance of Religions and Conservation – ARC – was based on the concept that most religions ascribed the ‘creation’ of the Earth to some form of ‘Almighty’ authority, and that, consequently, their followers accepted some responsibility for looking after what had been created. The mutual support and encouragement provided by their membership of ARC has resulted in a massive program of protection and conservation projects across the globe.

The first series of long-term plans were inaugurated at a conference at Windsor Castle in 2009. I am sure that there will be great interest in the announcement of their next set of long-term projects at the meeting at Bristol in September 2015. I have no doubt that, with the experience gained since the meeting at Windsor, this second round of projects will be even more effective in ensuring the future of natural habitats and their wild species of plants and animals.

If anything is to succeed in protecting the whole of our ‘created world’ I firmly believe that this combined initiative of the world’s religious faiths stands the best chance of success. Faith in human communities has been shown to be able to achieve the greatest triumphs. I am confident that the members of ARC, acting in collaboration, can save the natural world from unintended destruction by thoughtless human activities.



TOWARDS A SUSTAINABLE DEVELOPMENT AGENDA

Background from the UNDP for Bristol participants

CONTEXT

The Sustainable Development Summit in September 2015 at which the Sustainable Development Goals and the Post-2015 Development Agenda will be adopted, represents an important moment to engage global citizens who profess a faith.

The event in Bristol from 7-10 September 2015 aims to explore the new development agenda and the potential involvement of the faiths, especially in light of Goal 17 to strengthen the means of implementation of the sustainable development goals.

THE MILLENNIUM DEVELOPMENT GOALS – WHAT HAS BEEN ACHIEVED?

The Millennium Development Goals (MDGs) were established soon after the UN Millennium Declaration of 2000 and include eight objectives to be accomplished by 2015. At the global level, there has been significant progress towards a number of the MDGs:

- Extreme income poverty halved between 1990 and 2010 (*defined as average daily consumption of \$1.25 or less and means living on the edge of subsistence*);
- Over the same period the likelihood of a child dying before their fifth birthday was nearly cut in half;

- The target of halving the proportion of people without access to an improved drinking water source was achieved in 2010. In 2012, 89 per cent of the world's population had access to an improved source, up from 76 per cent in 1990. Over 2.3 billion people gained such access between 1990 and 2012;
- On average around the world, gender parity in primary education has been achieved, and most children now enroll in a primary school;
- There is a downward trend in maternal, tuberculosis, and global malaria deaths. The tide is turning on HIV;
- Bleak as the news is on environmental degradation, some priority areas for action which were reinforced by MDG targets are showing results. For example, most of the ozone layer will recover to the relatively healthy levels of the 1980s by 2050.

WHAT HAS LED TO THE NEW AGENDA AND THE SUSTAINABLE DEVELOPMENT GOALS (SDGS)?

Progress on MDG targets has been uneven within and between countries. The targets set for 2015 did not aim to eradicate extreme poverty and hunger, but only to halve the levels. Some countries have seen very little poverty reduction at all. High levels of inequality made poverty reduction harder to achieve.

There is serious unfinished business, and yet the world we are confronted with today brings new challenges.

The threats from environmental degradation, including of our climate, have gathered speed. Extreme weather events endanger lives, livelihoods, and whole nations.

Our current patterns of consumption are generating levels of pollution with which our planet cannot cope.

Economic growth compatible with our planetary limits, and decent employment, remain elusive.

Conflict and insecurity continue to prevent progress. And yet the nature of conflict has changed considerably. Armed conflicts are far more likely to occur within states than between them, and to involve disparate non-state actors.

HOW HAVE THE 17 GOALS BEEN CHOSEN?

The process of arriving at the post 2015 development agenda has been Member State-led with broad participation from Major Groups and other civil society stakeholders.

In 2010, a report of the High-level Plenary Meeting of the United Nations General Assembly on the Progress Towards the MDGs called upon Secretary-General (SG) Ban Ki-Moon to offer recommendations for guiding the post-2015 agenda.

In his report (2011), the SG suggested that the post-2015 development agenda would be best facilitated by adopting "an inclusive, open and transparent process with multi-stakeholder participation". This call recognized that the shape of the new agenda, and the manner in which it is implemented, need to reflect the hopes and aspirations of the world's people. Ownership would increase the agenda's legitimacy and the likelihood that it would lead to real change.

While the MDGs were ultimately framed by the UN Secretariat, the SDGs are being established through a process of negotiation with numerous stakeholders at multiple levels of governance and participation. The post-2015 development agenda is the first major intergovernmental policy process to be informed by a comprehensive global consultation.

National consultations were held in almost 100 countries. Every effort was made to reach the poorest and most marginalized communities, which are not usually asked for their perspectives on global agendas. Faith networks were contributors to national consultations, have expressed themselves in thematic consultations, and were actively engaged in the global MY WORLD survey roll-out. MY World has enabled more than seven and a half million people to rank their priorities for the future they want.

After a year of intense work, the Open Working Group (OWG) of 70 governments, drawing on technical inputs from the UN system and civil society, produced a proposal with 17 goals (see Box below) and 169 targets.

The UN General Assembly decided that the proposal of the OWG on SDGs "shall be the main basis for integrating sustainable development goals into the post-2015 development agenda". This agenda, to be launched at the Sustainable Development Summit in September 2015, has recently been finalized in intergovernmental negotiations.

WHAT MAKES THIS NEW AGENDA SO DIFFERENT?

How can we fulfill our destiny of being the first generation able to eradicate extreme poverty and the last generation able to prevent catastrophic climate change?

The post-2015 agenda is bolder and more transformational than the MDGs.

The fact that governments have agreed that the new agenda will be **universal** could be its most transformative characteristic. Whereas the MDG agenda reflected a commitment to tackle poverty backed up by a promise to provide additional ODA (Official Development Assistance), the new SDG agenda is much more about challenges that are common to all countries (inequality, jobs, decent health, skills) as well as challenges that are shared by countries (financial stability, enhanced trade, a stable climate). If respected, the principle of universality could change the way that countries relate to each other, and increasingly make the distinction between developed and developing irrelevant.

The three dimensions of sustainable development — economic, social and environmental — are supplemented by a recognition of the importance of inequalities and of peaceful and inclusive societies. For the first time, governments are incorporating a goal and targets on **governance**, building peace and effective, open and accountable institutions for all. Furthermore, there is a standalone goal on gender inequality, including ending all forms of violence, discrimination, child marriages and female genital mutilation.

The SDGs have been designed to catalyze a number of “transformational shifts” to further sustainable human development:

- **Leave no-one behind:** a shift from reducing to ending extreme poverty, including amongst the most marginalised (disabled people; ethnic minorities, women and girls; remote communities);
- **Put sustainable development at the core:** integrating efforts to tackle climate change and environmental degradation within the goals. Environmental issues are strongly represented, demonstrating a long sought marriage between development and environment;
- **Transform economies** for jobs and inclusive growth: harnessing innovation, technology and the private sector.

- Two of the most important cross-cutting characteristics of the new agenda are that it calls for **participation** and **partnerships**. It recognizes that no single country and no single government can achieve the agenda on its own.

Does this agenda seem too big, too bold, and too broad to be implemented?

The new agenda will require vision; it will require finance; it will require access to new technologies; and it will require innovative approaches to development that engage citizens. The first job will be telling the world about the new agenda and communicating it in a simple way – that this is nothing less than an agenda for people and planet.

WHAT HAPPENS NEXT?

In **July 2015**, the Third International Conference on Financing for Development adopted the Addis Ababa Action Agenda. Funding is considered a central component of what UN Member States refer to as “means of implementation”.

On **1 August 2015**, an agreement was achieved by Member States on the outcome document of the United Nations Summit to adopt the post-2015 development agenda. “Transforming our World: The 2030 Agenda for Sustainable Development” encompasses a universal, transformative and integrated agenda that heralds an historic turning point for our world.

At the United Nations summit for the adoption of the post-2015 development agenda, from **25 to 27 September 2015**, UN Member States are due to formally adopt this successor framework to the Millennium Development Goals. Building on the outcome of the Third International Conference on Financing for Development in Addis Ababa, the Summit aims to chart a new era of Sustainable Development in which poverty will be eradicated, prosperity shared and the core drivers of climate change tackled. It is hoped that the Summit will also contribute to achieving a meaningful agreement in the COP21 in Paris in December.

Pope Francis will address the annual UN General Assembly of world leaders on **September 25** during his first papal visit to the United States. The pope will also meet with Secretary-General Ban Ki-moon. The UN has welcomed the pope's visit as "an important part of a historic year in which the United Nations marks its 70th anniversary", and in which its members make decisions about sustainable development, climate change and peace. During his visit, the intention would be for the Pope to refer to the faith action plans launched in Bristol.

“TRANSFORMING OUR WORLD: THE 2030 AGENDA FOR SUSTAINABLE DEVELOPMENT”

This is the People’s Agenda, a plan of action for ending poverty in all its dimensions, irreversibly, everywhere, and leaving no one behind. It seeks to ensure peace and prosperity, and forge partnerships with people and planet at the core. The integrated, interlinked and indivisible 17 Sustainable Development Goals are the people’s goals and demonstrate the scale, universality and ambition of this new Agenda.

THE 17 PROPOSED SUSTAINABLE DEVELOPMENT GOALS

- 1. End poverty in all its forms everywhere**
- 2. End hunger, achieve food security and improved nutrition, and promote sustainable agriculture**
- 3. Ensure healthy lives and promote wellbeing for all at all ages**
- 4. Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all**
- 5. Achieve gender equality and empower all women and girls**
- 6. Ensure availability and sustainable management of water and sanitation for all**
- 7. Ensure access to affordable, reliable, sustainable and modern energy for all**
- 8. Promote sustained, inclusive and sustainable economic growth, full and productive employment, and decent work for all**
- 9. Build resilient infrastructure, promote inclusive and sustainable industrialisation, and foster innovation**
- 10. Reduce inequality within and among countries**
- 11. Make cities and human settlements inclusive, safe, resilient and sustainable**
- 12. Ensure sustainable consumption and production patterns**

- 13. Take urgent action to combat climate change and its impacts (taking note of agreements made by the UNFCCC forum)**
- 14. Conserve and sustainably use the oceans, seas and marine resources for sustainable development**
- 15. Protect, restore and promote sustainable use of terrestrial ecosystems, sustainably manage forests, combat desertification and halt and reverse land degradation, and halt biodiversity loss**
- 16. Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels**
- 17. Strengthen the means of implementation and revitalise the global partnership for sustainable development**

FAITHS AS KEY ACTORS TO IMPLEMENT THE SUSTAINABLE DEVELOPMENT GOALS

Faith actors are diverse, diffuse and plentiful. They range from small communities at the heart of each and every social group, to religious leaders of communities (of different sizes, locations and faith traditions) to CEOs and staff of major faith-inspired NGOs working on all aspects of human existence and experience. Their contributions therefore, are equally diverse and significant.

Religious leaders are trusted often more than those in government or the NGO world and they are listened to and followed in ways almost no other sector of society can hope for. They are local, national and international in understanding and reach. Through their teachings and practices they manifest the core beliefs and with them the core values of their tradition, using language which is accessible and value filled such as compassion or love or trust. This unparalleled outreach which speaks to norms, behaviours, attitudes and social and political trends, cannot be underestimated. Faith-inspired NGOs carry forward a critical reality – that religious institutions are the oldest social service providers known to humankind. As such, they are the original service deliverers of health, education, nutrition, farming, sanitation, and energy – to name but a few.

Moreover, religious communities are increasingly coming under the limelight for another critical capacity – resourcing human development. Faith communities are the oldest ‘fund raisers’, ‘community mobilizers’ and human and social capital builders.

Their ability to convene people – voluntarily – to resource critical endeavors continues to be relatively powerful to this day.

Last but by no means least, faith leaders, who are often community leaders as well, can play critical roles as mediators in conflict situations. This political capital, while double-edged (in cases where they may also be stirring the conflict pot), is nevertheless a role that is as old as it is vital to contemporary geo-political dynamics.

The intended outcome of the Bristol meeting is to consider how faith communities can contribute to the implementation of the SDGs as part of their faithful response to our world in general. The Bristol meeting will offer an opportunity for faith communities to present sustainable development action plans, as well as help create new faith-based programmes that will also contribute to the achievement of the new development agenda. Part of this and very much in the spirit of Goal 17, they will be exploring new partnerships, with sectors of the UN but also with other secular agencies who recognize that the future will be built on such partnerships. The principles of inclusiveness and transparency, which have guided the post-2015 process so far, will be equally important for the implementation phase.

The Post-2015 Development Agenda seeks to be transformational - to transform the world we live in - in ways that are aligned with the fundamental values and teachings of all religions, which are, by nature, also transformational: social justice and equality, environmental action, concern for the poor, the oppressed and the most marginalized, non-violent resistance and the search for real peace.

Faiths have unparalleled convening capacity and infrastructure which will help make the SDGs a reality. Billions of people rise to prayer and worship every day, sustained by such beliefs and practices. This is what makes many lives sustainable. No other institution in the world has and can sustain that capacity for hope, commitment and compassion.

(We thank Azza Karam, UNFPA, for her contribution to this final section)

Sources and further references:

1. To find out more about the post-2015 process and the sustainable development goals visit the Sustainable Development Knowledge Platform.
2. *Helen Clark: The Future We Want– Can We Make it a Reality?*
www.jposc.undp.org/content/undp/en/home/presscenter/speeches/2014/11/04/helen-clark-lecture-on-the-future-we-want-can-we-make-it-a-reality-at-the-dag-hammarskjold-foundation.html
3. *My World* – <http://vote.myworld2015.org>
4. *The World We Want* – www.worldwewant2015.org
5. *A Million Voices: The World We Want* – www.worldwewant2015.org/millionvoices

THE PROCESS

LONG TERM PLANS AND COMMITMENTS

'We believe that the key contribution the religions can make is to develop programmes that will deliver responses based not on fear, guilt, or apprehension, but because they are true to what the faith understands.'

by Martin Palmer, Secretary General of ARC

The original ARC-UNDP programme started in 2008 with the publication of a handbook for faith communities creating their own long term commitments over a number of years. It identified the areas of possible action around sustainable development in terms of assets, education, wisdom, simple living, media and advocacy, partnerships and celebration. The process was then supported with a small amount of seed funding and in some cases a large amount of advice and support, in order to help start the process of creating a plan.

The original handbook is reproduced and updated at the beginning of this document, with inspiring examples of how the faiths are taking action. It is then followed by the new long term plans and commitments of the faiths who joined us at the Bristol meeting. To see the original 2009 and 2012 Plans please go to <http://www.arcworld.org/projects.asp?projectID=47>.

At the launch of the EcoSikh commitment in New Delhi, in July 2009, United Nations Assistant Secretary-General Olav Kjørven said that what has characterized the history of the climate change negotiations over the past 20 years has been 'everyone generally wanting to do as little as possible, while pushing for others to do as much as possible'. This comes from a scarcity mentality, 'to make sure that someone else pays the bill.' However, he said, what we see in many meetings of faiths on their environment commitments is quite the opposite. We see people are saying: 'This is what we can offer: this is what we are going to do.' They don't say: 'We'll only do this if another faith does this, or if the government does this,' they simply say: 'This is what we can give and this is what we can do.'

‘This comes from an abundance mentality. And even if it doesn’t, then all these actions that religions are announcing in the next few years, are going to happen anyway. ‘Religions hold a key – an important key – to the task that humanity has been given.’

THE SEVEN KEY AREAS FOR CREATING A LONG-TERM FAITH PLAN TO PROTECT THE LIVING PLANET

There are seven key areas in which many of the world’s major faith traditions can have huge impact on sustainable development action through their own resources, traditions and beliefs.

1. *Faith-consistent use of assets – land, investments, medical facilities, purchasing and property.*
2. *Education and young people in both formal and informal situations – including school buildings and curricula, as well as youth organisations and faith based education.*
3. *Wisdom – including theological education and training ,as well as rediscovering past teachings and understandings about human responsibility and our place within the bigger picture of the whole planet from religious texts, and helping people adapt to new situations in areas where issues such as climate change makes this necessary.*
4. *Lifestyles*
5. *Media and advocacy*
6. *Partnerships*
7. *Celebration*

1. FAITH-CONSISTENT USE OF ASSETS

a) Construction and Existing Buildings

Have you looked at the environmental impact of your construction activities and decisions? For example, to what extent have you assessed the environmental impact of new buildings? What were the key ecological problems and did you find any solutions? The Daoists in China are installing solar panels at all their temples in China. The first Daoist ecological temple – at Taibaishan in Shaanxi Province – was built in 2007 with local sustainable materials: it is now a model for ecological and sustainable temples being planned throughout China.

The Armenian Apostolic Church is taking the lead in promoting solar power in Armenia by installing solar power systems in church and some public buildings such as kindergartens and bathhouses.

The Church of England discovered, in a 2007 audit, that the national carbon footprint of its 16,200 churches as well as clergy houses, halls and offices was 330,000 tonnes of CO₂. It has pledged to reduce this by at least 42 percent by 2020, and by 80 percent by 2050.

b) Land and Forests

The faiths own around seven to eight percent of the habitable land surface of the planet, and more than five percent of the forests. To what extent have you examined assets like farmland and forests, mines and quarries under your ownership, management or guidance, and asked whether they could be differently protected or managed to better contribute to sustainable development? Have you written, or do you have access to a theology of land from your own faith tradition, which outlines your faith's traditional understanding of land, and its understanding of the land's role in your faith today?

The Greek Orthodox Patriarchate of Antioch and All the East is creating a Geographic Information System database of land cover and use, in order to develop plans to introduce proper management of forested lands and sustainable agriculture, with pilot activities on Church lands.

ARC has worked with many different faith traditions on the management of their forests and together they have suggested the following criteria for faith owned and managed forestry to be run in ways that are:

- *Religiously compatible – based on values and heritage.*
- *Environmentally appropriate, ensuring that biodiversity, productivity and ecological processes are maintained, and that employees pay attention to recycling, not polluting.*
- *Socially beneficial, helping the community, and giving incentives to sustain resources and keep to long-term management plans.*
- *Economically viable and profitable.*

The Northern Diocese of the Evangelical Lutheran Church of Tanzania is implementing an intensive tree planting campaign, with 8.5 million trees to create community forests across the region, at a cost of US\$2.5 million, of which two thirds will be raised locally.

The Evangelical Presbyterian Church of Ghana is planting 200,000 trees in four areas and create community woodlands with 100,000 seedlings.

The Presbyterian Church in Cameroon has already planted more than one million trees since the early 1960s; its seven year plan includes a further 100,000 seedlings and – critically – training people in looking after trees.

The Armenian Apostolic Orthodox Church is replanting an ancient historical forest that used to grow near to the Mother See of Holy Etchimiadzin. This is part of a bigger plan to plant 1.5 million trees in the country, in memory of genocide victims.

c) Water

To what extent are you aware of your faith's theology of water? And have you incorporated its teachings and wisdom into promoting sustainable irrigation, desalination, showers, gardening, sewerage etc? Where there are rivers and marine environments running through or close to where you live, have you monitored how polluted they are, and if so, have you taken action to reduce that pollution?

Arising from the original long term plans, ARC has for the last five years worked with the New Psalmist Baptist Church as partners with UNICEF on the development of the Water Health and Sanitation programme (WASH) bringing faith based schools which constitute over 50% of the schools worldwide into partnership with UNICEF and its WASH secular partners.

d) Healthcare

if you run medical facilities, have you made sustainable development management plan on the use of water, sanitation, cleanliness, supplies, buildings, transport, electricity, reducing waste, reusing materials etc? Have you looked at the sourcing of the food served to patients and visitors – and increased the amount of food that is grown locally, in season, without pesticides and according to natural, vital principles?

The Daoists are prohibiting the use of ingredients from endangered animals and plants in their healthcare, food and medicine.

The US Catholic Coalition on Climate Change will work with all Catholic healthcare outlets to reduce their energy usage, and incorporate green design into all new buildings.

e) Food, hospitality and retail outlets

Faiths run hotels, guesthouses, gift shops, cafeterias, retreat centres and restaurants. Rites of passage such as births, marriages and deaths often involve generous catering and gifts. Have you looked at your hospitality and retail outlets to see if the sourcing is ethically and ecologically sound, with green energy if this is workable? If you recommend catering companies for funerals, baptisms, circumcisions etc, have you asked them what their sourcing policies are? How about conferences and meetings? Improvements might involve introducing more Fairtrade and organic goods, cutting out disposable plates and cups, reducing meat use and recommending free range. The UK's leading organic organisation, the Soil Association, recommends the 70-50-30 principle as a realistic ration for ethical food sourcing, whether in teashops, restaurants, school meals or in your own homes. This is that food you buy should be at least:

- 70 percent fresh or unprocessed,
- 50 percent local, and
- 30 percent organic.

Each country is different, but this is a good first point of discussion.

The Hindu plan includes the development of cruelty-free, environmentally-kind dairies, based on Hindu principles of animal husbandry.

The Jewish Plan pledges to cut communal meat intake by half by 2015. ‘It’s good for the world and good for us.’

In 2008 the Christian Women’s Fellowship in Kottayam, Kerala, India set up a snack centre in the middle of their town. It was the first outlet in Kottayam to run on biogas. Set up costs were comparatively high – at 40,000 Rs (around US\$1000) – but they are confident that not only will they make it up within a year from reduced fuel bills, but that they will become an example of environmental excellence and an inspiration to other businesses and households.

f) Financial Investments and Micro-Finance

How fully have you examined your own financial assets and to what degree do you practice faith-consistent investment i.e. considering the positive ethical, social and environmental issues as well as the negative ones? How have you accomplished your investment goals? What kinds of projects worked well or poorly?

More than US\$400 billion is invested worldwide in Shari’ah-compliant (Islamic) investment products. While the funds have a strong reliance on oil stocks for historical reasons, the funds have a strong ethical basis, of which environmental viability is a key component.

The Interfaith Centre for Corporate Responsibility (ICCR) in the USA has been a major force in ethical investment decisions since it was formed in the 1970s. One of its core values is to ‘challenge ourselves to accountability for right relationships with all creation.’

In 2005, ARC helped launch an independent body, the International Interfaith Investments Group – 3iG – which works with faith communities world wide assisting them in exploring the issues behind ethical investing in order that faith held investments can be used in the most environmentally sustainable and socially just way.

2. EDUCATION AND YOUNG PEOPLE

Some 50 percent of educational institutions around the world are founded, managed, or associated with faith institutions.

a) School Curricula

What potential is there in your educational work for incorporating more in-depth, and faith-consistent teachings about sustainable development into the curriculum?

In 2006 alone some quarter of a million Baha'is participated in study circles, devotional meetings and school classes on the environment. Such courses, and the acts of service associated with them, are seen to 'represent a significant transformative process for Baha'i communities worldwide.' The environment is the focus for the next five years of all such Baha'i education initiatives.

The Kenyan Organisation for Environmental Education has worked with the key Christian, Hindu and Muslim organisations in Kenya creating the first ever faith-based Education for Sustainable Development toolkit. This model is now being taken up by many other countries.

b) Informal Education

Often it is out of the classroom that children will learn some of their most important lessons. Of the 'Big Six' youth organisations in the world, all of whom take the environment seriously, the YMCA and YWCA are explicitly faith-based, and two others (the Scouts and the World Association of Girl Guides and Girl Scouts) have considerable faith elements within them. The New Psalmist Baptist Church in Maryland has introduced a Science Fair for children each year. It is part of an educational Voyage of Exploration Programme that includes entrepreneurship, environmental science and engineering training to explore creative ideas to encourage sustainable development

c) Youth Organisations and Camps

Do you have faith-associated youth organisations where sustainable development ideas could also be integrated?

In 2000 the Maronite Church in Lebanon made its portion of the fragile and precious Harissa forest into a Maronite-Protected Area. The town of Jounieh and three landowners all voluntarily joined the scheme, losing themselves the chance of considerable money being offered by developers. When asked why he had made that decision, one of the landowners said that he remembered back to when he was a boy, and had gone for a camping holiday in the forest, organised by the church. 'It was one

of the happiest times of my life,' he said. 'That's why I want to protect the forest now.' Their long term commitment for the future is based in part around the Harissa forest, and the inspiration natural places can have in people's lives.

3. WISDOM

Many faiths – and indeed many secular organisations as well – recognise that the environmental and development crises we face are a spiritual issue, an external sign of deep malaise. And that therefore its solution can only be found through exploring the root causes of this degradation. In particular, in fostering an ethos or an atmosphere of compassion and care for the natural world. While many wish to legislate our way out of these crises, the faiths wish to guide, not with ethics and codes but by example and mindfulness, care and companionship rooted in their experience down the centuries and even millennia.

Theological foundations for sustainable development action and care have been around, in every major faith, for a long time. In addition, all faiths have a tradition of care for those who are going through suffering or crisis, and they have tried and tested ways of teaching their future leaders to pass on the wisdom of the ages, adapted to the requirements of the present day.

a) Training

How do you train your religious teachers and future religious leaders on sustainable development issues?

In 2007 the Armenian Orthodox Church introduced new approaches in the education process of the Vankenyayn Theological Seminary: today all its students of theology, throughout the country, are trained on nature protection and ecology, and there are plans to set up a publishing unit for books on eco-theology.

The Plan for American Evangelicalism includes facilitating an annual Creation Care Leadership summit to inspire and equip evangelical leaders to support creation care in their community. All churches committed to creation care will be supported and identified through a Creation Care Churches Clearing House, which will enable the promotion of best creation care practices and ideas among the churches. Some 28 percent of the US population is Evangelical Christian.

The Regeneration Project, which runs Interfaith Power and Light in the US, has a vision of clergy being 'visible and influential leaders in the effort to address global warning' and that 'congregations are seen as an integral part of the solution.'

b) Crisis and Adaptation

What is the role of crisis in your theology and how have you dealt with crises in the past? Does your faith see climate change as a crisis today? If so, what strategies or tools from your experience could you apply to responding to climate change? Have you created a plan for your faith to care for those affected by climate change or environmental catastrophe, so that in case of flood, or famine or typhoon, you are as prepared as you can be?

The World Council of Churches (WCC) was first alerted to the imminence of climate change affecting communities in the early 1990s when a group of Christian women in the Pacific Islands approached them and asked for help because their islands were sinking. Since then the WCC has worked with those communities to tackle climate change and, pastorally, to help the people adapt psychologically to the changes that are affecting – and will affect – them.

c) Liturgies, quotations and orders of prayer:

Can your liturgies, study of the scriptures, services and orders of prayer and practice be developed in line with your theology to include not only your tradition of caring for the natural world but also your values of treading lightly on the earth and judging people by how they behave, not by what they own?

The Franciscan traditions are inspired by their founder, St Francis, whose spirituality was steeped in ecological wisdom. At the heart of their plan is communicating this wisdom to a wider audience, and remembering that it has an impact on how every Franciscan building, place and project should be managed. This lies at the very heart of the Pope's encyclical *Laudato Si* on care for our common home.

d) Theology of Nature, Land, Forests, Water etc.

Every major faith has developed a statement about its relationship with nature (these can be found on the ARC website). However, have you read it? Has your faith or your faith tradition created and published a theological statement about the human relationship with water, with forests, with land or with pollution? Can you find these? Publicise them? Quote from them? Make them easily available in your libraries and on your website? If your own tradition has not created these, can it do so?

As part of the development of the Shinto Plan to help create Religious Forestry Standards for forest owning faiths, a programme to create in each faith such a theology is being undertaken.

In China, the Government of Shaanxi Province is offering to fund an international conference in late 2010 at which these theologies will be presented.

e) Stories and Practices

Are there any stories or half-forgotten traditional practices that highlight how your tradition has always cared for the most disadvantaged; the stranger or refugee; for the natural environment; for the wellbeing of all life - and can these be revived?

Zoroastrians in India have recently begun to retell a traditional story of how, once upon a time, Mother Earth was in trouble. She asked God – Ahura Mazda – if He could send her a prince with warriors, to use force to stop the people from hurting her. But Ahura Mazda said he could not. Instead he would send her a holy man, to stop the people from hurting her, using words and inspirational ideas. And thus was born the prophet, Zoroaster. Also, the Zoroastrians used to have a tradition of building houses with reservoirs into which rain water was directed to store it and keep homes cool.

g) Praying

Prayer is central to every faith. Can you pray for a better, more harmonious world: for human beings to find solutions to those problems they can change, and to accept those problems they cannot? Many people within many religions have occasions to pray for something to change, and occasions to be grateful for what they have. Can gratitude for, or mindfulness of, the abundant gifts of nature, and for example all the work involved in creating your food, play a greater part in your practice?

When asked what Buddhists should do in response to climate change, Buddhist teacher Thrangu Rinpoche said they should do two things. First they should inform themselves about how things are, to know what practical steps to take. And second they should make aspiration prayers to the Buddha. Perhaps that will not stop global warming directly, he said, 'but it will gradually help to transform our minds, and then we will make efforts to help the situation'.

4. LIFESTYLES

a) Sustainability Audits

Almost all the Faith Commitments include going through a process of self-assessment. Have you carried out sustainability audit of your assets and use of resources, recycling, energy etc as a faith community, families and individuals? Have you or could you encourage your own faithful to do their own environmental audits and take action accordingly?

One of the outstanding features of most long-term plans is a commitment not only to audit their buildings, gardens, farmlands and energy use, but also to create eco-model places of worship.

b) Traditions of Simple Living

Are you encouraging, or could you encourage, your faithful to live more simply in the areas of food, travel, energy, personal investments, charity giving, businesses etc? If so, how are you supporting and assisting them? Can you draw upon any of your own traditions – monasticism, for example – to develop and promote a simpler lifestyle?

The tradition of fasting during the Muslim month of Ramadan has been taken up by many Muslim groups as the ideal time to reflect on what our lifestyle should say about the appropriate use of natural resources.

Jain youth organisations have long encouraged their members to advocate simple, non-meat diets. They believe this would not only reduce the negative karmic effects caused by the suffering resulting from killing animals on such a large scale, but would also improve the earth ecologically by reducing the grain needed to fatten livestock and the greenhouse gases emitted by cattle fed unnaturally on grain.

The Evangelical Presbyterian Church of Ghana is providing training in the manufacture of energy-efficient stoves, as well as providing training in fire fighting and in sustainable livelihood programmes like snail farming and bee keeping.

c) Families, Population and Choice

The size of the world's population is clearly an issue for the future of the natural environment and the use of fuels and energy. Even in faiths where there is a tradition or teaching of a particular stance about the size of families, there is still considerable debate on this issue.

The Presbyterian Church in Cameroon is planning to upgrade and improve family/population planning units in all its PCC health facilities.

d) Pilgrimage and Tourism

With their beautiful temples, monasteries, mosques, churches, synagogues etc, faiths own many of the most prized tourist destinations around the world. They are also responsible, in terms of pilgrimage, for much of the 'tourist' travel in the world – often a major source of development funding. As a faith, have you looked at your role in tourism and pilgrimage within the countries in which you operate and asked if there

might be more environmentally friendly ways to run this? Have you thought about how many pilgrims now travel by plane, coach and car where previously they walked, and considered ways of lessening the environmental impact of this?

A new organisation Green Pilgrim Age has been formed by R20, Sustainia and ARC to work with major pilgrimage cities worldwide to develop sustainable pilgrimages covering issues such as travel, water, waste disposal, energy use and food supplies on a sustainable basis through investment opportunities.

Both Chinese Buddhists and Daoists have pledged to continue to promote a new Three Sticks of Incense Programme as a response to the relatively recent practice – in newly affluent China, of people burning so many hundreds of incense sticks that it creates local pollution. By insisting that three incense sticks are enough, Daoist and Buddhist monasteries are not only protecting their own clean air, but are also sending a powerful symbolic message that wastefulness is not a good way to be faithful. This is part of creating an ethos of mindfulness and respect, which it is hoped will bring

e) Purchasing Power

Are there areas where you and your faithful can use your joint purchasing power to further sustainable development?

In 2004 the green New York Jewish organisation, Hazon, launched a Community-Supported Agriculture programme called Tuv Ha'Aretz. It involves a synagogue entering a partnership with a local organic farmer, and committing to pre-purchase a share of the season's produce. For the farmer this guarantees a market, for members this gives access to fresh, organic produce at affordable prices. In the wider context, it helps to preserve farmland, build community, and protect wildlife and water systems from pesticides.

In 2000, the million-strong Women's Division of the United Methodist Church in the US launched an initiative to eliminate chlorine in paper products used by the church. United Methodist women in 34 states visited Kinko's stores to request processed chlorine-free (PCF) paper and found that only two thirds of stores had PCF paper in stock, staff were badly informed about the product, and there was a surcharge. Within months, Kinko's had eliminated the price differential, and had agreed to stock PCF paper in every store. In 2002 the Division had similar results with Staples, another major paper supplier.

5. MEDIA AND ADVOCACY

a) Subject Matter

To what extent are your media outlets engaging in these issues? Do your newsletters, radios, newspapers, TV stations, websites etc have special sections on sustainable development?

The Armenian Orthodox Church runs the Shoghakat TV company which in 2010 is launching the Green Theology project to broadcast environmental programmes.

b) Influence

How do you influence your government on its sustainable development priorities? What extra influence could you wield? Do you have any level of media access to national broadcasting networks where you could raise these issues in, for example, a weekly religious affairs programme?

c) Advocacy

The ARC-UNDP programme has been guided by a Confucian saying: 'First practice what you want to preach; then preach about what you already practice.' Now that you are active, you are in a position to ask others to be active as well and take these issues as seriously as you do. Could you lobby your politicians – whether local, national or regional – as well as your directors, head teachers, and religious leaders to respond properly to issues such as climate change and in support of sustainable development?

d) Guides and Handbooks

Could you draw together, from your audits and educational materials, guides or handbooks (on paper, on the web, on mobile phones or on audio or video) for the faithful on how to live more simply and environmentally – with practical suggestions drawn from your experience? How could these be developed through your publishing houses or through your websites?

Green Faith, in the US, is creating and developing on-line and distance education capacities for ordained faith leaders to integrate their experience of the sacred in nature into their teaching, public speaking, spiritual life and pastoral care. It is doing this through web-based videos, (including the popular Story of Stuff for teenagers), consumption resources, and a major web portal currently being planned.

The Benedictines have produced *Listening to the Earth* – a handbook for their monasteries in Latin America, and also distributed through Africa – explaining theologically and practically how to run monasteries sustainably.

6. PARTNERSHIPS

a) Dedicated staff, and a dedicated funding source

Do you have staff dedicated to sustainable development work?

Buddhists in Cambodia have set up their own environmental organisation – Association of Buddhists for the Environment. It is staffed and run by monks, and assisted by many

secular agencies in reforestation, environmental education and sustainable housing. At first it seemed expensive and time-consuming to create an office, but the Cambodian Patriarch has realised it is an important element of reaching out to young people. Living their faith in this way has required new skills – making documentaries and websites – as well as old skills like growing and caring for trees. It has also involved rethinking old traditions creatively, including holding ceremonies to ordain trees – as they ordain new monks – in order to encourage people to protect them.

In China, a Daoist alliance of temples has been established, with its headquarters at Louguandai temple and its daughter shrine of Taibaishan where ARC and the Dutch environmental foundation EMF have helped them build their first ‘eco-temple’.

b) Lay people

Have you tried to involve lay people who are active in environmental fields to help you develop appropriate responses to issues

c) Other Partnerships

Look around and see who might partner with you because they share the same interest in organic farming, clean energy usage, recycling etc. There is no need always to reinvent the wheel. Have you made links with secular bodies that are working in the field?

Interfaith Power and Light in the US is an interfaith ministry, which aims to: ‘mobilize a national religious response to global warming while promoting renewable energy, energy efficiency and conservation’. It began as Episcopal Power and Light in 1998 but found strength in numbers and in sharing information, consumer power and advocacy opportunities with other people of faith. It now covers 4,000 congregations and faith communities in 28 states.

Christian environmental group, A Rocha, has linked with hotels and tour companies operating around Kenya’s Arabuko-Sokoke Forest and Mida Creek. The businesses – and tourists visiting the hide, trail and suspended walkway – contribute funds for ‘eco-bursaries’ for more than 100 local children to attend secondary school. This reduces the need for families to exploit natural resources to pay for schooling, and local people come to value the preservation of the forest and creek, because

7. CELEBRATION

a) Traditional and new Festivals

Have you set aside a specific festival to focus on issues and ideas around sustainable

development– for example many faiths have created a special environment day such as a tree festival or a Celebration of Creation.

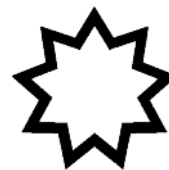
b) Celebrate beautiful places and new developments

The world, despite all its problems, is still a beautiful place. Sometimes it is the role of faiths, within all the doom and gloom of ecological predictions, to remind people to celebrate the beautiful, good, heroic and brave things about the world and about life. Celebrate good new developments, the potential for better protection of habitats and eco- systems, and give thanks.

Celebrate the fact that love and compassion can still do more for the well-being of people and the planet than any formal development programme, not least because they depend upon generosity and faith rather than on budgets and career paths.

THE LONG TERM PLANS





BAHÁ'Í INTERNATIONAL COMMUNITY

ENGAGEMENT WITH THE SUSTAINABLE DEVELOPMENT GOALS

Founded over a century and a half ago, the Bahá'í Faith is an independent world religion whose members seek to apply spiritual principles to improve individual lives and advance society. Bahá'ís believe that humanity today is approaching the crowning stage of a millennia-long process of collective social and spiritual development. Behind so much of the turbulence and commotion of contemporary life are the fits and starts of a humanity struggling to come of age. The defining characteristic of this dawning age of maturity, we believe, is the oneness of all humankind, a principle whose implications are becoming increasingly clear in all facets of life. In this context, widely accepted practices and conventions, cherished attitudes and habits, will need to be re-examined as the imperatives of maturity assert themselves. In all of this, Bahá'ís see the hand of a loving and all-powerful Providence at work.

In thousands of settings across the planet, Bahá'ís are working shoulder to shoulder with their fellow human beings to learn about new patterns of human relationships and corresponding social structures that embody the principle of the oneness of humankind. “Be anxiously concerned with the needs of the age ye live in, and centre your deliberations on its exigencies and requirements,”¹ writes Bahá'u'lláh, the founder of the Bahá'í Faith, raising the call to action for the common good. Warning against passive belief or the mere intellectual acknowledgement of lofty principles, He counsels the peoples of the world to “strive to translate that which hath been written into reality and action.”² Bahá'ís have therefore long sought to contribute to global processes of development by concrete actions undertaken in their neighborhoods, villages, and communities.

RELIGION AND DEVELOPMENT: AN EVOLVING UNDERSTANDING

The concept of “development” has evolved considerably over the past half-century, from a largely fiscal exercise focused on macroeconomic growth, to the multifaceted

and holistic considerations contained in Transforming Our World: The 2030 Agenda for Sustainable Development (Agenda 2030). Part of this advancing understanding is a growing appreciation of the unique role that religion, faith, and religious communities can play in global development efforts. Religion has been a feature of human civilization since the dawn of recorded history and has prompted countless multitudes to arise and exert themselves for the well-being of others. Religion offers an understanding of human existence and evolution that lifts the eye from the rocky path to the distant horizon. And when true to the spirit of its transcendent founders, religion has been one of the most powerful tools for the creation of new and beneficial patterns of individual and collective life. As the Universal House of Justice, the world governing body of the Bahá'í Faith, has written:

“...[R]eligion promotes upright character, instils forbearance, compassion, forgiveness, magnanimity, high-mindedness. It prohibits harm to others and invites souls to the plane of sacrifice, that they may give of themselves for the good of others. It imparts a world-embracing vision and cleanses the heart from self-centredness and prejudice. It inspires souls to build unity, to endeavour for material and spiritual betterment for all, to see their own happiness in that of others, to advance learning and science, to be an instrument of true joy, and to revive the body of humankind. It burnishes the mirror of the soul until it reflects the qualities of the spirit with which it has been endowed. And then the power of the divine attributes is manifested in the individual and collective lives of humanity and aids the emergence of a new social order.”²³

But while religion has long played a crucial role in empowering people to arise and act, the link between religious conviction and service to the common good is by no means automatic. It is entirely possible, for example, to have a congregation of noble-thinking and well-intentioned adherents whose actions do little to distinguish them from the wider society. Clearly there is much to learn about how noble ideals become expressed in committed, sustained action. Religious communities can be understood as communities of practice in which spiritual teachings are translated into social reality. Within them, a process of capacity building that enables people of all backgrounds to participate in the transformation of society, and protects and nurtures them, can be set in motion. How this process unfolds in different contexts and diverse environments promises to be an area of rich exploration over the coming years.

Another area ripe for investigation is the underlying causes of seemingly intractable challenges, in particular the complex interplay between material aspects and more intangible factors such as beliefs, values, norms, and ethics. Social ills often stem as much from distortions of relationships and values, as from a lack of resources. Agenda

2030, for example, asserts that “eradicating poverty in all its forms ... is the greatest global challenge.” Perhaps this is so because transforming personal and collective values and qualities of relationship that allow poverty to exist in a world with sufficient resources for all is the greatest challenge facing the planet.

The challenges addressed in the sustainable development goals (SDGs) will require technical and technological approaches. But a lasting, sustainable resolution will also require solutions which are consonant with the spiritual nature of human beings. Addressing the age-old malady of poverty might well require the redistribution of financial assets, the refinement of systems of taxation, and similar measures. But at a deeper level, eradicating poverty will require the construction of a global civilization characterized by generosity, solidarity, compassion, equity and a sustainable relationship of human beings with their environment. Corruption will ultimately be eradicated not solely by penal codes or sophisticated tracking systems, but by the establishment of a society in which honesty and trustworthiness are socially expected moral norms. And great indeed is the responsibility of religious communities to put these positive values – their values – into practice. The world’s great religious teachers each sought to promote human well-being and honour and to advance civilization. In this sense, religion, as a dynamic system of knowledge and action, fulfils an essential purpose: expanding the bonds of unity among the people of the world and transforming their inner character and outer life.

GLOBAL ACTION TOWARD A GLOBAL FUTURE

The process of developing the SDGs and Agenda 2030 was, in many ways, unprecedented in human history. Some 7.6 million people from 193 countries participated in the “Global Conversation” to define the new global development agenda – the largest consultation ever conducted by the United Nations. And despite the shortcomings to be expected in such an initial endeavour, the process expanded the boundaries of international consultation in important ways.

There is much to be learned from this conversation on the nature and direction of global development, and it must continue to incorporate ever more diverse voices. In this sense, the true test of Agenda 2030 will be its implementation, and particularly the degree that it is able to secure the commitment, support and labours of the peoples of the world. Structural reform, largely the purview of Member States, will be crucial in numerous areas. But it is people who enforce regulations or ignore them, who uphold positions of authority or abuse them. The ability of people, individually and as members of communities and institutions, to achieve something they collectively value is

therefore an indispensable means of achieving lasting progress. And faith, whether faith in the development process, faith in the progress of humanity, or traditionally religious faith, can guide and spur people on to action.

Appreciation for the human element has by no means been absent from contemporary development discourse. The Secretary-General of the United Nations, for example, declared that “If we are to succeed, the new agenda cannot remain the exclusive domain of institutions and governments. It must be embraced by people.”⁴ Yet the process of crafting the SDGs focused heavily, at times almost exclusively, on finance and technology as the means by which ambitious plans could be implemented. Financial and technological resources will of course be critical to global development. But attributing change primarily to institutions and structures significantly limits the agency of individuals and communities. People are at the centre of Agenda 2030, and this is a major victory. But care should be taken lest people be treated primarily as passive objects to be developed, rather than as protagonists of development in and of themselves.

To harness the constructive potential of multitudes around the world, the notion that access to financial resources is required to make meaningful contributions to society must be challenged. Material wealth is often equated with capacity in development thought and discourse. Yet financial capacity is not synonymous with the human capacity needed to advance constructive social transformation. Those with limited material means far outnumber those living in abundance, and no longer can it be realistically imagined that a small segment of humanity should decide for the rest and aim, on its own, to bring about their advancement. At this point in the development of the global community, such a proposition is neither feasible, nor desirable.

The aggregate talents of several billion individuals represent a phenomenal reservoir of resources for constructive change that has so far gone largely untapped. Human capacity is defined not only by one’s potential to achieve goals, but also one’s determination to take the needed actions. Leveraging that capacity has to do not only with what people are able to do, but also what they actually choose to do. Volition is therefore a resource of unparalleled importance. Efforts to achieve goals of the magnitude envisioned in Agenda 2030 will accordingly need to ensure that the contributions of those who have traditionally been regarded as passive recipients of aid are meaningfully integrated into global processes of development. People must become the protagonists of development that is both sustainable and just.

EFFORTS OF THE BAHÁ'Í COMMUNITY

To understand how the Bahá'í community will engage with Agenda 2030 and the SDGs, it is helpful to first explore how Bahá'ís are currently striving to advance development efforts benefitting the whole of society, in keeping with the cardinal principle of the oneness of mankind.

Central to the Bahá'í community's understanding of the process of social betterment is the generation, application, and diffusion of knowledge. Over the past two decades the Bahá'í community has established a decentralized, worldwide process of spiritual and moral education that is open to all, regardless of religion or faith background. Structured in three stages to meet the developmental needs of differing ages, the system tends to the moral education of children, facilitates the spiritual empowerment of young adolescents, and allows increasing numbers of youth and adults to explore the application of spiritual teachings to daily life and to the challenges facing society.

This educational process seeks to raise capacity within a population to take charge of its own spiritual, social, and intellectual development. Working in the neighbourhood or village setting, its participants strive to create an environment conducive to the spiritual empowerment of individuals who will come to see themselves as active agents of their own learning and protagonists of a constant effort to apply knowledge to effect individual and collective transformation. Those involved gradually build capacity to engage in purposeful discussion with people they come in contact with in daily life – neighbours, parents from their children's schools, shopkeepers, students – about the spiritual and material conditions of their communities. Together, they are motivated to reject the torpor and indifference inculcated by the forces of society and to pursue, instead, patterns of action which can prove life altering.

Crucially, the organizing principle of this process is service, not information. The desired outcome is not for participants to simply learn things, but rather to build their capacity and increase their desire to be of tangible service to others. In this system of learning, individuals are assisted to undertake increasingly complex acts of service and make tangible contributions to the life of their community. Viewed in this light, social action raises collective consciousness about such vital principles as oneness, justice, and the equality of women and men; demonstrates the value of cooperation as an organizing principle for activity; fortifies collective volition and allows these principles to be infused into practice.

The development activities in which the Bahá'í community is engaged take many forms. Some begin when the first stirrings of heightened social awareness lead to the

emergence of a small group which, addressing a particular social and economic reality, initiates a simple set of appropriate actions. In some cases, as those involved follow a continuous process of consultation, action, and reflection, initial efforts give rise to an endeavor of a more sustained nature. Some of these, in turn, evolve into fully fledged development organizations, with the capacity to engage in relatively complex areas of activity and to establish working relations with agencies of government and civil society.

To strengthen the effectiveness of such efforts, the Bahá'í community has built systems of learning and capacity building into its operational processes. To give one concrete example, coordinators of various kinds provide support, assistance, and accompaniment to those engaged in particular types of endeavours, helping them to face challenges, think through problems, and recover from inevitable setbacks. Working at levels ranging from the national to the neighbourhood, they contribute to a global system of learning in which experiences around a particular line of action can be systematically collected from local communities, aggregated at the national or global level, and analysed to identify significant trends and emerging patterns. Insights that arise from this process can then be disseminated back to the grassroots through these same channels, thereby informing future planning and action.

These dynamics can have a significant impact on grassroots efforts. Those involved, wherever they may live, both feed into and benefit from a global system of learning and action, and that connection endows their activities with a far wider context and reach. It shapes a way of thinking and acting that carries over into other aspects of life, such as more formal projects of development or personal professions and occupations. And even when efforts falter or seem to fail, participants know that the challenges they faced will contribute to a body of experience from which further insights will spring and further success be built.

All of these systems and structures, if divorced from their wider purpose of the spiritual and material advancement of humankind, can come to seem mechanical and formulaic. In that vein, it is worth noting that strengthening the devotional character of a community is seen by Bahá'ís as a central aspect of sustainable development. Around the world, individual Bahá'ís and their likeminded collaborators are reaching out to neighbours of all backgrounds and, in the intimate setting of the home, creating spaces for shared worship and exploration of the deeper purpose and meaning of life. These devotional gatherings provide an accessible way to reach out to others and begin purposeful discussion around issues of shared concern. And in the context of more traditional development efforts, the spirit nurtured by communal prayer of this kind helps protect a community against reductionist views of human nature that collapse life

down to its most materialistic elements alone. It imparts a growing awareness of the transcendent and non-material aspects of human well-being, and invites exploration of how these vital aspects of individual and social life can be strengthened.

ENGAGEMENT WITH AGENDA 2030 AND THE SDGS

The above considerations, which shape Bahá'í initiatives of social action at the local and global levels, constitute the context in which integration with Agenda 2030 and the SDGs would take place. These concepts and principles – among them, the oneness of mankind, the spiritual nature of human reality, the need for universal participation in social action, and the centrality of a process of learning – constitute essential elements of the conceptual framework that shapes Bahá'í efforts to bring about advancements of the kind outlined in Agenda 2030.

Bahá'í contributions toward the SDGs are quite direct in some areas. The learning system in which youth and adults are engaged, for example, has courses that delve into specific, more technical, topics for those so interested. Individuals in a given community might, in response to local challenges and available resources, choose to study a course in public health, gaining skills related to the aims of SDG 5. A group of rural farmers might collectively choose to pursue a course in sustainable agriculture, thereby contributing to SDG 2 on hunger and food security. And of course the educational process as a whole, providing both content and training in child and adult education, is a powerful tool for pursuing the objectives of SDG 4 on inclusive education and lifelong learning.

More broadly, the efforts of the Bahá'í community are intended to build capacity in individuals and institutions for selfless service to others and contribute to the common good. They help participants to analyse and understand the constructive and destructive forces operating in society, to recognize the influence these forces exert on their thoughts and actions, and to take constructive, principled action in response. Young adolescents, for example, build their capacity to undertake acts of service, but also to discern what service is needed in their community. Is there a lack of jobs providing a sufficient living wage (SDG 8)? Distrust and hostility between ethnic or racial groups (SDG 16)? Exploitation and pollution of the natural environment (SDG 13)? Developing the ability to make such assessments empowers individuals to formulate action according their own perceptions and values prompted by a dynamic and advancing process of action and reflection, and not only assist projects conceived and instituted by others.

Finally, Bahá'í efforts at social action seek to reach beyond a mere set of activities and address deeper issues of expression, thought, and behaviour. For the impact of transformation at the level of culture can be profound and have direct relevance to the goals articulated in Agenda 2030. As the elements of the framework described above begin to take root in an increasing number of localities, the principle of universal participation on which they are founded has dramatically impacted relationships between women and men (SDG 5). As women have become increasingly recognized as capable and valued resources, both on the ground and in positions of coordination, their sphere of personal action has grown, their voices carry more weight in the community, and long-standing assumptions about the relationship between the sexes have become a topic of thoughtful discussion and action. Exploration of the practical implications of the proposition that all human beings are created equal before God has strengthened solidarity between classes and castes, increasing equality across a number of fronts (SDG 10) and, in some places, addressing issues of poverty (SDG 1) and hunger (SDG 2) as decisions about the distribution of local resources have become more equitable and just. Similarly, in-depth exploration of the implications of the oneness of humankind has fostered a growing sense of world citizenship and strengthened commitment to more sustainable lifestyles (SDG 12).

Bahá'ís around the globe, in the most unassuming settings, are striving to establish a pattern of activity and community life that helps translate religious precepts into social realities. The Bahá'í community readily acknowledges that to uphold high ideals and to become their embodiment are not the same thing. Yet we remain committed to this path of learning, and seek to pursue it not only in explicitly “religious” settings or “development” venues, but across all spheres of life. The Bahá'í International Community commends the ambition captured in the goals and targets of Agenda 2030 and welcomes the growing global movement dedicated to learning about how this vision can gradually be translated into the reality of a spiritually and materially prospering world civilization.

¹ Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh* (US Bahá'í Publishing Trust, 1990) 346

² *Ibid*

³ Message dated 29 January 2014, written by the Universal House of Justice

⁴ Synthesis report of the Secretary-General on the post-2015 sustainable development agenda “The road to dignity by 2030: ending poverty, transforming all lives and protecting the planet” (A/69/700)



SARVODAYA SRI LANKA: THE PAST AND FUTURE

www.sarvodaya.org

Introduction

Sarvodaya Shramadana Movement of Sri Lanka had a vision to create a “Society with no poverty and no affluence” back in 1958, long before the Millennium Development Goals (MDGs) and Sustainable Development Goals (SDGs). Not limiting itself to an ordinary development organization, Sarvodaya introduced a universal philosophy based on the principle of the Middle Path, very much in line with today’s concept of sustainable development following the noble principles of Buddhism and the teaching of Mahathma Gandhi. In this way it created a unique people’s movement for development. Sarvodaya’s inclusive, integrated, development approach encompassed:

- Spiritual
- Moral
- Cultural
- Social
- Economic and
- Political development of individuals, families, villages, cities, the nation and subsequently the world.

Sarvodaya rightly tapped into the social capital of the day, and guided communities towards sustainable development thorough self-help models. From the beginning, it advocated for consciousness, economic and power determinants of development, demanding that the benefits of development be equitable to all. Dr AT Ariyaratne, founder of the Sarvodaya Movement said the goal was to have an “awakening of all”. That development should not merely address the benefits of development to humankind, but should also address the positive and negative consequences on the overall ecosystem.

Through out its six decades of service, while piloting and adapting globally accepted

development strategies and tools, Sarvodaya itself introduced tools based on local knowledge and values. These include shramadana and community-kitchens to innovatively and scientifically address the issues of eras. Some of the original local pilot programmes have now become national, and development partners and practitioners have successfully adapted many other ones, including the early childhood development programmes, micro financing and “credit plus” services.

The following table illustrates how Sarvodaya’s previous and present work can be related to and placed on the SDGs, and the organizations forward thinking on role of a Sri Lankan civil society organization to contribute to the successful achievement of the SDGs during the next 10 years.

GOAL 1: END POVERTY IN ALL ITS FORMS EVERYWHERE

<i>Sarvodaya's prior work related to SDGs</i>	<i>Way forward with SDGs in next 10 years</i>
<i>Micro-finance and micro-credit schemes for poor</i>	Campaign and advocacy for access to basic services and resources for all through Sarvodaya's participatory democracy, good governance and reconciliation program (Deshodaya)
<i>Livelihood support programs for marginalized</i>	Dealing with land issues of conflict affected and third/forth generations of farming communities in Mahaweli region – Deshodaya and Sarvodaya Legal Services Movement (SDFC - sarvodayalegal.org)
<i>Economic asset restoration for conflict affected</i>	Introduce appropriate new technologies in agriculture / small and medium industries - Sarvodaya Institute of Higher Learning (SIHL)
<i>Economic empowerment of community-based organizations</i>	<p>Provision of entrepreneurship skills – Sarvodaya Economic Enterprise Development Services (SEEDS - seeds.lk) and provision of financial services – Deshodaya Development Finance Company (DDFC - ddfc.lk) and SDFC</p> <p>Training farmer communities for climatic shocks and disaster resilience - SIHL</p> <p>Advocacy with GoSL for better poverty alleviation strategies and models; beyond the welfare State models</p>

GOAL 2: END HUNGER, ACHIEVE FOOD SECURITY AND IMPROVED NUTRITION, AND PROMOTE SUSTAINABLE AGRICULTURE

<i>Sarvodaya's prior work related to SDGs</i>	<i>Way forward with SDGs in next 10 years</i>
<i>Campaign for breast feeding; exclusive for 1,000 days</i>	Exclusive breast feeding - Sarvodaya Women's Movement (SWM)
<i>GOBFF (Growth monitoring; Oral rehydration; Breast feeding; Food supplement; Family planning)</i>	Low external input and alternative agriculture technologies (in response to unidentified Chronic Kidney Disease – CKD in the central and northern farmlands) and promotion of conventional techniques in weeds and pest control – SIHL
<i>Nutrition programs for rural poor and Nutrition Handbooks; Common kitchens in the times of food shortages</i>	Hunger Fighters in nutrition lag regions to combat prevailing stunting and wasting - Sarvodaya Community Health Unit (CHU)
<i>Nutrition enhancement for conflict-affected children in Internally Displaced Persons (IDP) camps with UNICEF and Mother support groups</i>	<ul style="list-style-type: none"> • Mother support groups in conflict affected regions and nutrition lagging regions – CHU • Urban agriculture / home gardening to combat food security and urban malnutrition - SIHL • Providing technological solutions and financial services for agriculture, food processing, value addition – SEEDS & SDFC • Preservation of indigenous seeds and genetic resources - SIHL • ICT innovations in agriculture and marketing – Sarvodaya Fusion (The Information and Communication Technology unit of Sarvodaya)

GOAL 3: ENSURE HEALTHY LIVES AND PROMOTE WELLBEING FOR ALL AT ALL AGES

<i>Sarvodaya's prior work related to SDGs</i>	<i>Way forward with SDGs in next 10 years</i>
<i>Community health interventions in communicable and non-communicable diseases control and prevention</i>	<ul style="list-style-type: none"> • Strengthening the mother support groups - CHU
<i>Global Fund Round 8 and 9 interventions in combating malaria and HIV AIDS</i>	<ul style="list-style-type: none"> • Possibility of continuing Global Fund work (Sri Lanka will be Malaria-free by 2016) - CHU
<i>Survival and Development (SDDP) with UNICEF in health lag behind / conflict affected regions and mother support groups</i>	<ul style="list-style-type: none"> • Reproductive / adolescent health programs
<i>Improving GoSL health facilities (Gramodaya Health Centers) and training GoSL health staff in conflict affected regions</i>	Combat CKD (unidentified Chronic Kidney Disease) which kills thousands in vulnerable farming communities in multiple angles and advocacy for national policy to combat CKD
<i>National partner of Scaling Up Nutrition (SUN)</i>	
<i>Adolescent and reproductive health interventions with UNFPA</i>	

GOAL 4: ENSURE INCLUSIVE AND EQUITABLE QUALITY
EDUCATION AND PROMOTE LIFELONG LEARNING
OPPORTUNITIES FOR ALL

<i>Sarvodaya's prior work related to SDGs</i>	<i>Way forward with SDGs in next 10 years</i>
<i>Early childhood development and pre-school program (used to have ~4,000 preschools around the country)</i>	<ul style="list-style-type: none"> • Continuation of ECD program – Sarvodaya Early Childhood Development Unit (ECDU) and rural / children libraries to promote reading
<i>Safe learning spaces for conflict affected children (education and protection of vulnerable children)</i>	<ul style="list-style-type: none"> • Vocational training – outreach, training, diversification, entrepreneurship and financial services to trainees - Sarvodaya Rural Technical Services (SRTS) specialized in providing affordable water, sanitation facilities and construction work and SDFC (currently a national partner of WUSC's ASSET project)
<i>Catch-up education and support for conflict affected children</i>	<ul style="list-style-type: none"> • Launch of Sarvodaya Rural University (moving beyond SIHL) to provide a variety of alternative courses for youth and practitioners left behind by formal university system
<i>Vocational training for unemployed youth (mainly with WUSC)</i>	<ul style="list-style-type: none"> • Generation to generation; knowledge transfer from elder to younger generations, effectively using the social capital of ever increasing elderly population

GOAL 5: ACHIEVE GENDER EQUALITY AND EMPOWER ALL WOMEN AND GIRLS

<i>Sarvodaya's prior work related to SDGs</i>	<i>Way forward with SDGs in next 10 years</i>
<i>Gender-based violence prevention programs</i>	<ul style="list-style-type: none"> • Strengthening women in politics - SWM
<i>Female community leader training with Community Capacity Building Unit</i>	<ul style="list-style-type: none"> • Expand adolescent and sexual health programs
<i>Women in politics with SWM in response to less than 2% of female in active politics</i>	<ul style="list-style-type: none"> • Campaigns to stop violence against women and harassment in public places – SWM and Deshodaya

GOAL 6: ENSURE AVAILABILITY AND SUSTAINABLE MANAGEMENT OF WATER AND SANITATION FOR ALL

<i>Sarvodaya's prior work related to SDGs</i>	<i>Way forward with SDGs in next 10 years</i>
<i>Thousands of community water projects by SRTS around country</i>	<ul style="list-style-type: none"> • New strategic water use to combat CKD – filtering technologies
<i>Building of protected water wells and toilets for conflict affected populations – SRTS</i>	<ul style="list-style-type: none"> • Promoting hygiene for populations affected by conflict, with improved infrastructure • Fight/campaign against environmental and water pollution – Deshodaya and community monitoring teams

GOAL 7: ENSURE ACCESS TO AFFORDABLE, RELIABLE, SUSTAINABLE AND MODERN ENERGY FOR ALL

<i>Sarvodaya's prior work related to SDGs</i>	<i>Way forward with SDGs in next 10 years</i>
<i>Alternative energy for cooking (for firewood) in rural Sri Lanka</i>	<ul style="list-style-type: none"> • Improving the efficiency of firewood usage (still more than 70% households use firewood as primary cooking source) - SWM
<i>Piloted the use of solar energy in low income households in the first ever eco-village built in Damniyamgama</i>	<ul style="list-style-type: none"> • Campaign for minimum energy life styles – Deshodaya
<i>Expanding use of solar energy with the World Bank</i>	

GOAL 8: PROMOTE SUSTAINED, INCLUSIVE AND SUSTAINABLE ECONOMIC GROWTH, FULL AND PRODUCTIVE EMPLOYMENT, AND DECENT WORK FOR ALL

<i>Sarvodaya's prior work related to SDGs</i>	<i>Way forward with SDGs in next 10 years</i>
<i>Income and employment generation work with SEEDS at the community-based organization level</i>	<ul style="list-style-type: none"> • Continuation and better outreach with micro-finance and micro-credit programs – SEEDS, DDFC, SDFC
<i>Micro-finance and micro-credit programs to get the poorest of the poor in to mainstream economy</i>	<ul style="list-style-type: none"> • Community-based social security system for marginalized population coupled with the livelihood development programs
<i>Cash for work activities for conflict affected populations</i>	<ul style="list-style-type: none"> • Continuation of livelihood development programs for marginalized, vulnerable, conflict affected and youth

Volun-tourism (tourists that volunteer) by the Sarvodaya International Unit

- Vocational training to entrepreneurs; promote entrepreneurship and small and medium scale enterprises with youth VT trainees
- Provide flexible term – low interest financial services to marginalized women / women groups for livelihood development
- Campaign for Zero-child labour (inline to GoSL objectives)
- Female unskilled migrant workers to Middle-Eastern countries; better training, family preparation, and assist with follow up investments – DDFC, SDFC
- Promotion of eco-tourism (tourism + ecology) and volun-tourism (tourism + volunteerism) initiatives to diversify tourism, and to make tourism eco – social – friendly

GOAL 10: REDUCE INEQUALITY WITHIN AND AMONG COUNTRIES

<i>Sarvodaya's prior work related to SDGs</i>	<i>Way forward with SDGs in next 10 years</i>
<i>Within the country; economic development and economic empowerment for the poorest of the poor</i>	<ul style="list-style-type: none"> • Innovative economic development / income generation projects to continue - SEEDS, DDFC, SDFC
<i>Community development and community building through Shramadana and institutional development (forming legally recognized community based organizations)</i>	<ul style="list-style-type: none"> • Integration /promote coexistence in war-torn Sri Lanka: reconciliation and peace building – Deshodaya and Shanthi Sena
Sarvodaya Deshodaya campaigns and people's interventions for inclusive, people-centered development and protection of rights including Human Rights	<ul style="list-style-type: none"> • Continuation of implementation of LLRC recommendations (move in to the deep recommendations)

Implementation of Lessons Learnt and Reconciliation Commission's (LLRC) recommendations to address minority grievances

- Partnerships with local governance structures (Local government authorities) for collaborative local development plans – Deshodaya

Interfaith dialogues and programs; and campaigns for minority rights (language, religious and economic rights)

- Fully exploring the potential of inter-faith leaders' and faith-based organizations' capacity and strength in economic development, promote inclusive development, disaster response and disaster risk reduction etc. – Sarvodaya Shanthi Sena

Mobilizing youth for peace with Sarvodaya Shanthi Sena

- Protect democracy, human rights and democratic values; continue election monitoring and campaign for clean politics (March 12 Movement) – Deshodaya

GOAL 11: MAKE CITIES AND HUMAN SETTLEMENTS INCLUSIVE, SAFE, RESILIENT AND SUSTAINABLE

<i>Sarvodaya's prior work related to SDGs</i>	<i>Way forward with SDGs in next 10 years</i>
<i>Making communities more resilient to disaster</i>	<ul style="list-style-type: none"> • Community-based disaster risk reduction and disaster resilience with Sarvodaya-AJJDC Disaster Management Centre • Regional and global partnerships in DRR and to combat global climatic change • Food security and resistance to climatic / disaster shocks in food chains • Disaster / conflict response plans to enable immediate responses in natural and man-made disasters (ethnic-religious conflicts)

GOAL 12: ENSURE SUSTAINABLE CONSUMPTION AND PRODUCTION PATTERNS

<i>Sarvodaya's prior work related to SDGs</i>	<i>Way forward with SDGs in next 10 years</i>
<i>Visionary guidance for middle path; sustainable consumption patters</i>	<ul style="list-style-type: none"> • Protection/preservation of local seed varieties and technologies; seed banks and gene pools - by re-established Environment Unit
<i>Promote and support local production and local knowledge in agriculture</i>	<ul style="list-style-type: none"> • Promote low external input agriculture (also to combat CKD), specially in farming regions • Promotion of urban agriculture and home gardening among all populations • Waste recycling projects and composting by community-based organizations – DDFC, SDFC • Continue with the visionary guidance / use of Social Media to change the people's consciousness including changing adverse attitudes

GOAL 13: TAKE URGENT ACTION TO COMBAT CLIMATE CHANGE AND ITS IMPACTS (TAKING NOTE OF AGREEMENTS MADE BY THE UNFCCC FORUM)

<i>Sarvodaya's prior work related to SDGs</i>	<i>Way forward with SDGs in next 10 years</i>
<i>Disaster risk reduction programs</i>	<ul style="list-style-type: none"> • Continue with DRR • Climate change adaptations - SIHL • Promote crop diversification and market facilities – SIHL, DDFC, SDFC

GOAL 15: PROTECT, RESTORE AND PROMOTE SUSTAINABLE USE OF TERRESTRIAL ECOSYSTEMS, SUSTAINABLY MANAGE FORESTS, COMBAT DESERTIFICATION, HALT AND REVERSE LAND DEGRADATION, AND HALT BIODIVERSITY LOSS

Sarvodaya's prior work related to SDGs

Way forward with SDGs in next 10 years

Deshodaya community action to safeguard the environment; to stop pollution and exploitation

- Continue with community action and campaigns to protect environment - Deshodaya
- Reforestation programs
- Seeds banks and seed gene pools
- Promotion of local crop varieties / preserving the biodiversity of the local environment – SIHL
- Networking with like-minded regional and global organizations to advocate for the Kyoto protocol and other international tools, and join other global campaigns including WhyDoICcare from the Paris 2015 Summit of Conscience
- Advocacy; eco-friendly village development plans and district development plans

GOAL 16: PROMOTE PEACEFUL AND INCLUSIVE SOCIETIES FOR SUSTAINABLE DEVELOPMENT, PROVIDE ACCESS TO JUSTICE FOR ALL AND BUILD EFFECTIVE, ACCOUNTABLE AND INCLUSIVE INSTITUTIONS AT ALL LEVELS

Sarvodaya's prior work related to SDGs

Way forward with SDGs in next 10 years

Reconciliation and peace building activities

- Continue with Deshodaya for a system of participatory democracy and good governance; strengthening the Deshodaya forums island-wide – Deshodaya

Community awareness against bribery and corruption

- People's action and campaigns to protect HR, and democratic space – Deshodaya and SLSM

Consensual politics and participatory decision making ; bottom up approaches

- Fully achieving the Right to Information

- | | |
|---|---|
| <i>Campaign for Right to Information</i> | • Continue with interfaith initiatives |
| <i>Interfaith cooperation and dialogues</i> | • Youth leadership development and youth for peace – Shanthi Sena |

GOAL 17: STRENGTHEN THE MEANS OF IMPLEMENTATION AND REVITALISE THE GLOBAL PARTNERSHIP FOR SUSTAINABLE DEVELOPMENT

<i>Sarvodaya’s prior work related to SDGs</i>	<i>Way forward with SDGs in next 10 years</i>
<p><i>Domestic resource mobilization and mobilize financial resources from different sources: Sarvodaya has mobilized financial resources from different sources (including its own income generation activities) in the past ix decades, only being seconded to the GoSL in various development activities, benefitting poorest of the poor. The sources included multi-national and bi-lateral development agencies, international development partners and philanthropists</i></p>	<ul style="list-style-type: none"> • Being a Middle Income Country, Sri Lanka has been less competitive in mobilizing international financial resources, but Sarvodaya continues its efforts to mobilize resources for the benefit of the un-served populations in Sri Lanka to meet their basic needs
<p><i>International cooperation on and access to science, technology and innovation and enhanced knowledge sharing: Sarvodaya has been partner in many regional and global initiatives in disaster risk reduction (Asian Disaster Reduction and Response Network: ADRRN), and agricultural and land reforms (Asian Non-Government Organization Coalition: ANGOC) etc. where it contributed to this objective.</i></p>	<p>Continue partnerships with international thinktanks, technical experts and organisations, facilitating enhanced innovation and sharing of knowledge.</p>

table concludes over page...

Enhance international support for implementing effective and targeted capacity-building to implement all the sustainable development goals and multi-stakeholder partnerships: Sarvodaya is a national partner in the Scaling Up Nutrition (SUN) initiative and civil society cooperation between North and South (Commonwealth People's Forum) etc. where it contributed to this objective. Sarvodaya is also a strong partner in regional and global interfaith cooperation with Alliance of Religions and Conservation (ARC) and the United Religions Initiative: (URI), and also in promoting ethics for children (Global Network for Religions for Children: GNRC) and its End Child Poverty Initiative.

• From its inception Sarvodaya has been a strong advocator for sustainable development through people-centric approaches. Its founder Dr AT Ariyaratne, is a great visionary and globally appraised personality towards achieving this. Sarvodaya will continue its efforts in many areas, including Community Monitoring to implement and monitor the implementation of the SDGs



ARMENIA INTER-CHURCH CHARITABLE ROUND TABLE FOUNDATION (ART)

PUTTING OUR VALUES TO PRACTICE

“Nature is the primordial reality which should permanently be taken care of. It is meant to serve the welfare of man, which is the crown of nature, and man is entitled to reasonably use Nature’s gifts. We welcome the attention of environmental organizations and their initiatives towards environmental problems.”

His Holiness Karekin II, Supreme Patriarch and Catholicos of All Armenians

We hope and support Sustainable Development Goals (SDGs) which will lead to fundamental transformation in the lives of people in the world. We will continue to work in line with Christian understanding of care for nature as man’s moral responsibility.

ART will continue to work in economic, social and spiritual improvement of the targeted communities in Armenia, but here will share with you our environmental plans related to SDGs.

SDG 4

Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all

Continue and expand our “Green Theology” programme ensuring nature protection classes in all theological seminaries in Armenia. Important is the publication of the second edition of “Nature Protection and Theology” textbook covering ecology, nature protection issues and expanding/ editing the theological part entitled “Christian Church on Man-Nature Relations”.

Also, include nature protection and “green pilgrimage” trainings in all our projects in the communities where we work.

Two films related to “green” pilgrimage programme are shot: “Green Hospitality” and “Transforming Waste”. New study films and books published to disseminate the ideas of nature friendly pilgrimage and tourism are planned.

SDG 7

Ensure access to affordable, reliable, sustainable and modern energy for all

Establish solar panels to serve all churches in Etchmiadzin, including administrative buildings at the Monastery of Etchmiadzin. Solar panels and energy saving measures in all theological seminaries in Armenia.

SDG 11

Make cities and human settlements inclusive, safe, resilient and sustainable

“Green City of Etchmiadzin: A Local Place for Global Spirit” project will continue and expand. Its overall purpose to develop Etchmiadzin as a green pilgrimage city model is coming to life step by step. Etchmiadzin will become an attractive, green and environmentally friendly place for sojourn by pilgrims and tourists who wish to feel themselves belonging to the historical heritage of Christianity, at the same time experience warm atmosphere of homey hospitality.

In order to improve the environmental situation and attractiveness of Etchmiadzin for pilgrims diverse, yet logically interconnected activities will be supported, the main components already implemented: rehabilitation and fencing of the historical Nersisyan forest, ensuring traditional and healthy food for pilgrims, affordable lodging and hospitality through creation of Bed and Breakfast facilities (B&B), etc. Projects implemented in cooperation with Etchmiadzin municipality will guarantee expansion of green zones in the city creating grounds for tomorrow’s clean and green world.

SDG 12

Ensure sustainable consumption and production patterns

Places where people get healthy and traditional food will be established near churches and monasteries with various energy-saving technologies applied. Food cooked here meets the criteria set by The Alliance of Religions and Conservation:

- 70 % fresh or unprocessed food
- 50 % locally produced food
- 30 % organic food
- 100 % free-range eggs, etc.

Waste management has become a crucial problem in Armenia. At the same time innovative solutions, such as transforming waste into useful things are becoming more and more popular among ART beneficiaries. The practice of making everyday useful things from polyethylene waste otherwise known as the ordinary plastic bags, and other garbage will be propagated. and litter in our streets - a major environmental problem in Armenia and throughout the world – will disappear! By cleaning, washing and drying the plastic bags, which do not decay over centuries and are so hazardous for the environment, different beautiful items and souvenirs will be made.

SDG 13

Take urgent action to combat climate change and its impacts (taking note of agreements made by the UNFCCC forum)

"Churches and CSOs Influence on Decision Making Processes on Environmental Problems in Armenia", is an advocacy project currently underway. Its aim is to introduce a model of community-based environmental financial mechanism through creation of an enabling environment for the dialogue between authorities on communal, regional, central levels on one hand and civil society, including churches, on the other hand.

The role and participation of civil society in environmental governance is nearly zero in Armenia and many countries. The reasons are different: low level of awareness on legislative and environmental issues, as well as on possible ways to solve them, etc. Environmental problems are multiple in Armenia, especially those connected with the consequences of climate change. Thus, there is a strong and urgent need to raise awareness and implement practical steps in urging the government to take measures in change of thinking and the vector of economic development.

The project will contribute to promotion of sustainable development and improvement of environmental management through effective participation of civil society in environmental governance. The primary objective of the project is to introduce a model of community-based environmental financial mechanism through creation of an enabling environment for the dialogue between authorities on communal, regional, central levels on one hand and civil society, including churches, on the other hand. In the frames of the project a legislative package will be developed and submitted to

Armenian Parliament. We hope that it will be adopted in the coming year. And this is the first step in advocating environmental issues. ART long term plans include more activities on joint work of communities and governmental bodies which seems extremely productive.

One important observation is that when the Church implements environmental programmes and especially those on advocacy level, it sends out a clear message to people, so that they have more careful attitude towards nature and environment.



CHURCH OF UGANDA BUNYORO KITARA DIOCESE MITIGATION OF CLIMATE CHANGE PROJECT

BACKGROUND

World and Uganda Country context

The world climate change is current in the international agenda. A number of obvious things are beginning to emerge as a result of this climatic change. These include the melting of the ice berg in the North and South Pole, the rising water levels recent strong waves of storms which hit parts of Central America and Far East.

Africa is not an exception to this environmental phenomenon, southward expansion of the Sahara desert remains a big threat to the existence of African countries bordering the Sahara. The huge challenges of food shortage hitting many countries in Africa as a result of the droughts devastation countries such as Kenya Ethiopia and southern Sudan provide visible examples.

Uganda like many other countries has experienced a number of these shocks arising out of the climate change. The reducing water levels in the major lakes, the rivers the unpredictable weather changes, rampant Drought , land slides and flooding of the rivers high degradation of the natural forests and wetland areas, High water , air and soil pollution rates . The declining productivity is another trend. These events and changes are reminder enough that our environment has not been looked as it should have deemed in pursuit of development.

The national Development Plan puts the forest and wetland degradation rate at high levels over the past few years than in the past. The losses of biomass arising from the human activity are also alarming in the country. The government has made commitment to restore lost forest cover from 3.6 million to 4.5million hectares by 2015. This target considers contribution from the Private sector and Non state actors put all

together. It is in this regard that the Non Government actors (church) and community groups play a leading role in the restoration and conservation of our environment

Bunyoro Kitara Diocese

Bunyoro-Kitara Diocese the project area is one of the Dioceses of province of the Church of Uganda lies in mid Western Region, covers the administrative Districts of Hoima and Kibaale.

This area lies in the one of the rich forested areas with Tropical high forests Budongo and Bugoma Forest reserves being by far the largest, with a lot of now highly degraded Riverine forests. The Albertine region with very high potentials in eco tourism and rich bio-diversity falls in the project area.

The Administrative set up of the Diocese, consists of six Archdeaconries and Deanery, 58 parishes and 600 grassroots churches. The Diocese has a congregation of over household 800,000 and population 4 million people, 86% of these are subsistence farmers. The main source livelihood base is in Land, wetlands and forests. The major source of energy for cooking is firewood used directly as wood and some cases as charcoal.

The five year development Plan of the Diocese put emphasis on promotion of sustainable environment for holistic development in all its Parishes and churches through promoting livelihood support and sustainable environment programmes such; community afforestation programme, sustainable agriculture at household levels, promoting horticulture, zero grazing, Milk processing, Apiary, promotion of energy saving technologies such as stoves as initiatives towards that direction and use of solar lighting for clean environment.

These initiatives are implemented through the existing church structures. In addition the Diocese is a foundation body for 123 church based schools (113 primaries, 10 Secondary levels). Have two technical schools, one Teacher Training College and one Diocesan Training College. Other structures include Women and Men Bible Study groups, Mothers' Union, Youth, Fathers' Union, Christian Women Fellowship and Christian Men Fellowship these all share and promote the vision of holistic development.

In health sector, the diocese operates one Health centre which provides free ante natal care services to mothers and children, out patient Unit, X-ray Unit, maternity Unit, 3 wards, Minor theatre, pharmacy and immunization service

The Diocese also runs an extensive tree planting programme this promotes Pine tree planting. A total of over 11,653 trees have been planted however this is being constrained by inadequate resources. The rural parishes have so far planted 19,404 trees through the community out reach programme.

Support from Compassion International the children ministry, Jeremiah and Giving Hope programmes that the Diocese supports the orphans and vulnerable children, Mustard Seed and Paragia Orphanage

Commercial projects

Microfinance project and Coffee plantation and two commercial buildings.

Leadership structure

The Diocese has an established Hierarchy starting with the Bishop, Diocesan Secretary, Diocesan Treasurer, the Dean.

Immediately below these are Archdeacons, heads of Departments, Parish priests, Lay Readers and then the Christians. The diocese has several departments. Episcopal, Secretariat, Development, Bible Study, Health, Education, Estates, Mission and Youth.

The Synod is the highest organ of the church and meets every after two years while the Diocesan Council is the body that implements the policies put down by the Synod. We also have the boards and committees to provide policy direction to the Diocesan Council these Boards and Committees supervise the work of the Departments.

1. EXECUTIVE SUMMARY

BunyoroKitara Diocese is among the three Anglican Church Dioceses located in Bunyoro region western Uganda. It consists of five Archdeaconries, 56 parishes with the population of about 900,000 people, 98% of the members live by subsistence farming as their source of income.

The diocese headquarters are located about 230Km fro Kampala city. The forest covers about 483 sq.Km while the uncultivated land and water bodies cover 372sq.Km with altitude of 600m-1000m above sea level with undulating hills.

There are two rainy seasons, the major one extending from March to May and the minor one between September to October of ever year. The pattern of agriculture as a

common economic activity is very much influenced by the amount of rain and actual distribution of the same. The main cash crops are coffee, sugarcane and the major food crops include maize, bananas, beans, cassava, among others.

During the past five decades, Bunyoro region has witnessed degradation of its environment, particularly its forests and landscape due to largely activities like agriculture and uncontrolled cutting of forests. The Deforestation has contributed to climate change through rising of greenhouse gases which include carbon dioxide, methane, and nitrous oxide among others. This is expected to continue if there are no efforts made toward forestation. Of late, there is a phenomenon of oil and gas industry going on in the area where we operate. There are a lot of rare gases that need to be outbalanced through planting of more trees otherwise the climate will change so drastically.

Due to deforestation and encroachment on wetlands, we now experience longer drought periods, less or no yield and automatically food shortage.

This undesirable trend of environmental destruction must be reversed, with each district and Archdeaconries having a contribution to make. This project is Bunyoro Kitara's effort to put right what has gone wrong and convert into an environment conserving region. Massive tree planting of different species for example will reduce atmospheric carbon dioxide particularly if the community takes measures which will control emission of gases into the atmosphere.

We also feel that if we employ new farming methods whereby we use a smaller area and have a bigger yield, we shall reduce chances of people cutting forests and encroaching on wet lands in pursuit for agriculture or food production.

As means of sustainability, we are sure that if we use school children, we shall succeed. We think when we create awareness amongst them, they will grow knowing the greatest benefit of conserving and loving environment.

The Bunyoro Kitara Climate change mitigation project will among others promote afforestation programmes at community level and ensure community participation through awareness creation programmes. Issues dealing with sustainable use of environment for energy production at Household levels and also issues of using sustainable agriculture methods.

The project will make use of the available labour and knowledge in the communities to promote the above sustainable development initiatives through creating trigger action.

The project which is estimated at a cost of USD 1,008,000 will be implemented in all the five archdeaconries in the Diocese. A department of Environment will coordinate the implementation and evaluation of performance of the project accordingly

The key project outputs will include; planting of over 9,000 hectares of artificial forest under the forestation programme, continue to develop women led tree nursery beds and empowered community that is responsive to meeting and mitigating climatic change. Experience adaptation of modern farming methods as more and more farmers get involved in sustainable farming methods commonly known as farming God's way and experiencing higher yields from relatively smaller gardens. The last output is to have echo schools to work with.

The implementation coordination will be done through the existing Diocesan structure however a robust Monitoring and evaluation framework will be developed to enable smooth implementation of the project. MIS systems will also be developed to provide project information to management.

Midterm and end of project evaluations will be done after three years and seven respectively.

2. THE PROJECT

The Bunyoro Kitara mitigation of climate change project is a ten year project with the Goal of restoration and conservation of the environment within the region, change in farming methods and formation and involvement of echo schools. The project focus will be to plant hectares of trees in Rural churches and community levels to restore lost forest cover, to have farmers that will adopt modern farming methods and schools to help in propagation of climate mitigation programmes..

Promoting initiatives aimed at restoring the environment to its initial balanced state and ensuring that conservation agenda remains sustainable high on the table.

The measures are mainly those which are within the implementation ability of the Diocesan Committee and those whose implementation requires influence through church advocacy.

INTRODUCTION

BunyoroKitara Diocese is among the three Anglican Church Dioceses located in Bunyoro region western Uganda. The diocesan headquarters are located about 230 km fromKampala city. The forest covers about 483 sq.Km while the uncultivated land and

water bodies cover 372sq.Km with altitude of 600m-1000m above sea level with undulating hills.

Bunyoro-Kitara Diocese, of the province of the Church of Uganda; consists of 6 Archdeaconries, 1 Deanery, 67 parishes and 652 grass root churches. The diocese has a congregation of about 900,000 people and about 80% of these live by subsistence farming as their source of livelihood.

This Diocese was formed in 1972 out of Ruwenzori Diocese. The Diocese implements a number of programmes to improve the social and economic lives of the people.

In social services sector, there are 123 church founded schools (113 primaries, 10 Secondary levels) to promote formal education. Have two technical schools, one Teacher Training College and one Diocesan Training College. Other structures include Women and Men Bible Study groups, Mothers' Union, Youth, Fathers' Union, Christian Women Fellowship and Christian Men Fellowship. In health sector, the diocese operates 1 dispensary.

The diocese also runs several developmental projects that include Pine tree project over 67,343 trees planted while the parishes have so far planted 567,327 trees It has 2 commercial buildings, a big dispensary with out patient Unit, X-ray Unit, maternity Unit, 3 wards, Minor theatre, pharmacy and immunization service. Still with projects, there is Compassion International, Microfinance project, Jeremiah and Giving Hope programmes that cater for orphans, Mustard Seed Orphanage Coffee plantation.

The diocese has an established Hierarchy starting with the Bishop, Diocesan Secretary, Diocesan Treasurer, the Dean.

Immediately below these are Archdeacons, heads of Departments, Parish priests, Lay Readers and then the Christians. The diocese has several departments. Episcopal, Secretariat, Development, Bible Study, Health, Education, Estates, Mission and Youth.

The Synod is the highest organ of the church and meets every after two years while the Diocesan Council is the body that implements the policies put down by the Synod. The diocese also has the Boards and Committees to support up the Diocesan Council. Boards and Committees supervise the work of the Departments.

Further and more detailed development related to the general education and justice issues:

Poverty eradication:- Bunyoro-Kitara Diocese has a coffee project which covers 36 acres and it employs 30 workers. The project has attracted the neighbours to plant coffee as well which has helped them to educate their children up to university and other high institutions and fight poverty in their homesteads. Besides the coffee project there is a water project that has benefited the communities in the church area and trading centre with the scarcity of water using the borehole system. This is in line with the UN SDG 1 and 6 and the Diocese intends to continue with the same projects (Coffee and Water) to reach all needy places in the Diocese. These Two projects need about 700.000 dollars to reach the identified places in the diocese for the start.

Still with poverty eradication and Improved nutrition, the diocese has all along been managing a heifer project This is in line with UN SDGS 1,2 and 3. The sole objective is enhancing family and community transformation through heifer rearing. The diocese sees this project as a viable one, easily managed and the benefits are enormous and hence has a strong longing to expand it to other areas. We estimate the cost at 925.000 dollars

Health:- The diocese is running a health centre 1V and a maternity ward which is in line with UN SDG 3 and 5. Since 1987 Bunyoro-Kitara has been operating a health centre which was elevated to health centre 1V status. The health Centre is known as Azur Health Centre 1V. The Health centre provides health care to the out patients, X-ray Unit, maternity Unit, 3 wards, Minor theatre, and immunization service. However, the health centre still lacks many more facilities like wards, a resident doctor and a house for the doctor, and a well set up pharmacy.

At the same time the Diocese has a maternity ward in the rural area called Nwitanzige where there are no other service providers for the pregnant mothers. This maternity facility is so much lacking. It needs four more equipped wards, six staff houses and a good drug store.

Education:- There are 123 church founded schools (113 primaries, 10 Secondary schools) in the diocese and these promote formal education. We have two technical schools, one Teacher Training College and one Diocesan Theological Training College. At the time, the Diocese wholly owns one Girls' School known as Canon Njangali High School Secondary School, the only girls' high school in the region.

The vocational Institutions and a teacher training college were established with an aim of educating and imparting entrepreneurial and hardworking skills in the young and old citizens of our country. This is in line with the UNSDG 4.

We again wish to point out that amongst the schools talked of, the under mentioned are in sorry state and need our attention Duhaga S.S.S, Duhaga Girls School, Duhaga Boys School, Mwitanzige Primary School, Nyalweyo Primary school, Busungubwa Primary School, Kiggaya Primary school, Bulindi Primary School, Nyakarongo Primary school and Kigoroby primary School.

Food security:-The Diocese encourages food security to every homestead by conducting sensitization meetings and encouraging Sustainable agriculture methods.

OBJECTIVES

The project's overall objective is the restoration and conservation

Climate change is a consequence of global warming. Global warming involves a rise in the average temperature of the atmosphere, water bodies and landmasses of the earth. During the past five decades, Bunyoro region has witnessed degradation of its environment, particularly its forests and landscape due to largely activities like agriculture and Lumbering. Deforestation has contributed to climate change through rising of greenhouse gases which include carbon dioxide, methane, and nitrous oxide among others

Unusual seasonal patterns of drought and wet seasons are becoming a common phenomenon in some parts of the Diocese as highlighted above.

The irregular occurrence of sharp seasons changes affects agriculture, water catchment, health, economy and social welfare. The livelihood of household who rely entirely on agriculture is adversely affected. It is in this interest that the overall development leading to poverty especially in the poor communities who constitute the majority of the people in Bunyoro-Kitara and Uganda as a whole.

GOAL

The Goal of the project is to conserve, protect and restores creation and save the worlds environment.

According to the United Nations SPECIFIC SUSTAINABLE DEVELOPMENT GOALS 2015 - 2030, Bunyoro-Kitara Diocese, as we plan to implement the ten year development plan, we intend to focus mainly on the following:-

1. Poverty eradication (SDG 1)

As we have already seen above, Poverty has is caused by the following:- Deforestation

and interference in water catchment areas have contributed to climate change and poverty increase among some of the communities. This has resulted in unusual seasonal patterns of drought and wet seasons are becoming a common phenomenon. The irregular occurrence of sharp season changes affects agriculture negatively. This has very much affected peoples' health, economy and social welfare. The livelihood of household who rely entirely on agriculture has been adversely affected. It is in this interest that we planned to change the trend as shown in this plan. We hope the initiative will have a positive effect on the weather patterns and hence realise higher yields. Higher yields will contribute to overall development and eradication of poverty especially in the poor communities who constitute the majority of the people in Bunyoro-Kitara and Uganda as a whole.

2. Protect, restore and promote sustainable use of terrestrial ecosystems, sustainably manages forests, combat desertification, and reverse degradation, and halt and reverse land degradation and halt biodiversity losses. (SDG 15)

We have another focus which is to plant 9000 hectares of trees in rural churches and communities to restore lost forest cover. In this initiative, we shall plant indigenous, exotic trees and cash crop trees like coffee, cocoa.

The indigenous take long to mature so they will give a lasting solution to climate mitigation and hence considerable balance in the seasons. Not only shall we gain from enriched harvests but also from the trees. One can start harvesting certain species of trees like eucalyptus as early as when they are four years. The marvel about this specie is that when one cuts it, it shoots and the plantation starts over again. This specie can be used for fire wood, building, timber and generates a lot of endless income for the family.

Other species like:- Grevellia Robusta, Acacia, Albizia, Leucaena and sesbania - that we encourage are good at regenerating the soils and hence are good in agro forestry. With these species, fertility of the soil is ensured and at times we do not need to spend money on inorganic fertilizers.

Yet another types of trees we promote are fruit trees like mango trees, Jack fruit trees oranges etc. These are a remedy to climate mitigation as they have long life span and at the same time give us fruits. It does not serve only climate mitigation purposes and food but also source of income and emission reduction from the atmosphere. Since they are fruits, they add value to our food since it has a lot of vitamins and minerals. This fits very well in the SDGs since it fits very well in struggles for poverty eradication, promotes quality education since there will be steady incomes and ensures healthy lives and promotes well being for people of all ages because of reduced poverty.

3. Eradicate hunger, achieve food security and improved nutrition, and promote sustainable agriculture (SDG 2)

All along, we have been engaged in sustainable agricultural methods but we now wish to venture deeper because agriculture provides employment directly or indirectly to most (80%) Ugandans. In this type of agricultural method, we use small areas but realize high yields unlike the conventional agricultural method where one needs a very big area to realize some reasonably good yield. In fact in the sustainable agricultural method one gets a yield which is three times more than one who practices conventional agriculture just from the same area of land.

Considering the size of the yield we have named this type of agriculture “Farming God’s Way;” In this type of agriculture, we employ time management skills by preparing early enough, early planting, and unlike the conventional agriculture where people employ broadcasting type of planting we plant according to standardized measurements.

Lastly we make sure we lose no water by implementing the Soil and Water Conservation practices even during sunny times, make sure we avoid soil erosion just by mulching our gardens, contour ridging and terracing on high lands.

Another big consideration is use of fertilizers where soils have lost their fertility. True, our communities are poor so the most used fertilizer is the organic which anybody can readily have just as compost manure and/or animal manure. This has proved to be sustainable agriculture because an area is used over and over again while yields keep high.

In view of this, one sees no reason why one should go to encroach on the forest or wetland and it becomes one of the ways of conserving the forests and wetlands. From experience, those who practice this type of agriculture are better off in terms of food security, incomes and general welfare. This meets a lot of goals because it is a weapon to end poverty, ends hunger as we achieve food security and improved nutrition. It is a source of sustainable agriculture. This promotes gender equality because both men and women are encouraged to participate. With the increased incomes, we hope for improvement in welfare like health and education.

4. Achieve gender equity and empower all women and girls (SDG 5)

Yet another key project output will be to continue to develop women led tree nursery beds and empower them to be the sole suppliers of seedlings we shall need in these ten years. This will help in the first place to gender equality and empower women and girls since this adds to their skills and earns them some money. Secondly it helps them to fight poverty since they will be making some money from sales of seedlings. Lastly it

will help them to ensure healthy lives and promote well being for all since they will be earning some money. And doing exercises.

5. Ensure access to affordable, reliable, sustainable and modern energy for all (SDG 7)

The major source of energy for cooking is firewood used directly as wood and in some cases as charcoal. Our communities are poor and cannot afford other forms of energy like gas and electricity and the fuel used daily in terms of firewood and charcoal are huge. To check this, we are sure that introduction and popularization of energy saving stoves technology, like economic fire wood and charcoal stoves could save to a certain extent. Bio-gas and solar system will be applied. If this is done, it is an indirect way of fighting poverty because instead of spending an hour collecting firewood, one would spend thirty minutes so this means the saved thirty minutes one will be doing profitable work.

6. To ensure availability and sustainable management of water and sanitation for all. In our plans we have put in what we termed Echo- Schools programme and we very much stress this SDG 6 and in some cases we have supplied some schools with water harvesting tanks. Still as a diocese, we ran safe water programme in areas where water is very scarce.

OBJECTIVES

The project's overall objective is the restoration and conservation of the environment in Bunyoro region.

Specific Objectives

1. To implement community education on environmental conservation.
2. To restore and conserve forests all over Bunyoro region, emphasizing water conserving trees around water sources.
3. To introduce and popularize energy saving technology, economic charcoal cookers and alternative sources of cooking energy to gradually take place of charcoal.
4. To popularize non-wood based construction material use
5. To popularize modern farming techniques so as to get higher yields from a smaller piece of land and hence reduce clearance of forests and encroaching on wetlands for the purpose of agriculture.
6. Popularize use of organic fertilizers, promoting compost and livestock manure in place of inorganic chemical fertilizer which in the long run degrade the soil.

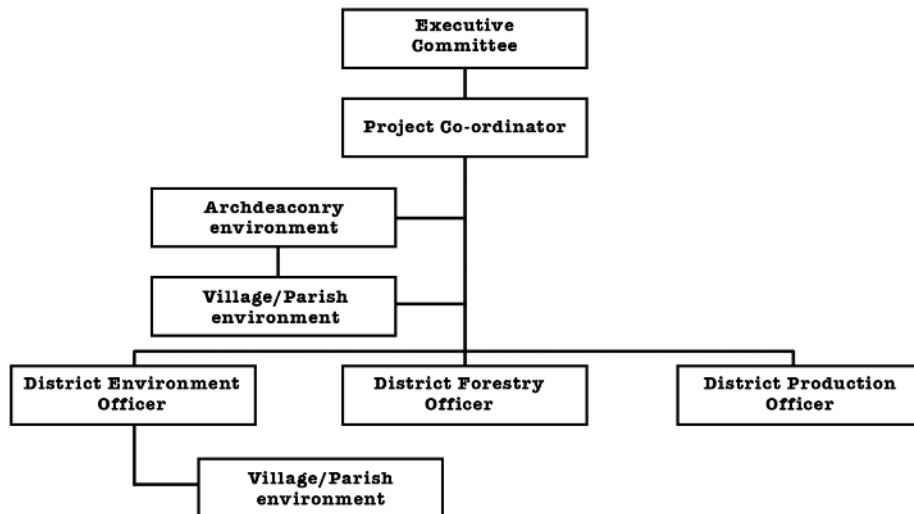
7. To popularize environmental conservation education in theological college, church schools and colleges as well as faith classes for the children prior to confirmation.
8. To establish an environment docket in the structure of the diocese to coordinate and supervise conservation projects.
9. To introduce and use echo schools tool so that these schools get fully acquainted with what we are doing in climate mitigation and become partners in the initiative.
10. To popularize networking with government relevant departments and NGOs

MANAGEMENT

The management of the project is expected to be the office of Bunyoro Kitara Diocese where the Coordinator will be located and the established committee. At parish level, parish environment committees will implement the project. The project coordinator will be the overall supervisor of activities to review the performance at parish level and down to the community.

Monitoring and Evaluation

The monitoring will be done on regular basis upon the indicators set in the project document. Mid term evaluation will be done at the end of the 5th year of project life.



The external evaluation will be conducted at mid term and project close after ten years
Project delivery structure will follow the Diocesan structure as shown in the above.

BUNYORO-KITARA DIOCESE ENVIRONMENT DEPARTMENT ORGANIZATION STRUCTURE

Key Outcomes

- Re-forestation in formerly forest depleted areas ensured and increased vegetation cover 7 Million trees planted in the ten years at Church and community levels
- The Public awareness on the thematic issue of climate change and responsive to issues of climate change & environment conservation.
- Established clear net working mechanism for stakeholders in environment conservation.
- Waste management and disposal mechanisms adopted by all the households all over the Diocese.
- At least 15,000 Households adopt and use economic and energy saving Mahingacharcoal stoves as main source of cooking method.
- Streamlined Monitoring and evaluation framework for the project.
- At least 5000 households adopt and use modern sustainable agriculture methods which need less land while it gives higher yield. This will also help to experience food security in the area.
- At least start 3 echo schools, train both the management and pupils. It will be a great achievement to help these schools establish backyard gardens, enable the them plant some trees both at school and in their homes.

Project Outputs

1. Develop strong networks for stakeholders in environment conservation for promoting sustainable environment conservation programmes communities in project area.
2. Sensitization on good conservation practices soil conservation through public awareness programmes on proper farming methods and nature conservation.
3. Proper waste management and disposal practices adopted by all the households all over the Diocese.
4. Local Climate change working committees established to oversee monitor and evaluate environment management.
5. At least Seven million trees planted as community forests during the ten year plan.
6. 67 tree nursery bed established for the community to increase the local community easily access seedlings for planting Establish a simple community extension follow up system

7. Household adopts and use non wood alternatives such as coffee husks, rice husks in firing of the brick furnaces.
8. At least 15,000 House holds adopt and use Economic and energy saving Mahinga charcoal stoves that take less firewood.
9. At least 5000 households adopt and use modern sustainable agriculture methods which need less land while it gives higher yield. This will also help to experience food security in the area.
10. Demonstration gardens at Archdeaconries and selected parishes be established
11. At least start 3 echo schools, train both the management and pupils. It will be a great achievement to help these schools establish backyard gardens, enable the them plant some trees both at school and in their homes.
12. Streamlined Monitoring and evaluation framework for the project
13. Sensitization and awareness materials on climate change designed produced and disseminated.
14. Communities sensitized on Environmental protection and climate change. Annual green week event organized every year and held at community levels.
15. Tree planting and environmental management committees formed at all levels.
16. At least 10 conferences on climate change for Church, civic, opinion leaders and headteachers held.
17. Training of Trainers (TOTs) conducted .Tree planting plan of various indigenous trees made.
18. Tree Nursery beds developed both at Diocesan headquarters and at lower levels. Consultative meetings with government ensured. Other efficient means of cooking materials established and promoted eg. Biogas, energy saving stoves, Acacia trees, Carindra
19. Agro –forestry promoted as a means of sustaining the environment.
20. Strong Partnership with government & NGOs in the tree planting sector developed.

Project Activities

Forestation and Afforestation activities

Establish tree nurseries

- Start 6 tree nurseries at centres in; Diocesan offices, Kagadi, Kakumiro, Kigaya, Bulindi and Naigana Archdeaconries
- Formation of tree planting, climate change and environment preservation committees at Parish level & Diocesan level develop and strengthen them with skills
- Organize a green week annually throughout the schools of the Diocese
- Have Preaching sermons on the Sundays ending the green week concerning

environment and climate change

- Design and print sensitization and awareness materials on climate change and preservation of environment.
- Reach out and sensitize communities through the parishes in ways that can improve our agricultural methods that can give way to sustainable agricultural methods.
- Reach out and sensitize communities through the parishes in various areas on environmental protection and dangers of climate change.
- Organize radio debates/programs or talk to schools and call in programmes at regular intervals.
- Organize information day on climate change and environment preservation especially during the green week at least once a year.
- Organize 8 conferences on climate change and environment for the Church Leaders, civic leaders, opinion leaders and headteachers who should go back and pass on the information.
- Organize 3 Trainers' Workshop on climate change and environment.
- Continue with consultative talks with the government on climate change and environment.
- Put in place tree planting plan and encourage planting of various indigenous species.
- Put in place demonstration gardens at Archdeaonries and some selected parishes.
- Visit various schools educating them on climate change and conservation of nature.
- Promote the development and use of other efficient means other than using a lot of fire wood and charcoal e.g. using modern fire places, use of Biogas, use of sun heat, etc
- Develop partnership with government & NGOs in the tree planting sector.
- With the help of Forestry personnel identify variety of tree seedlings for different ecological zones.
- Provide training on climate change and environment issues to the training of Lay Readers at the Diocesan Training Centre and other Diocesan institutions.
- Provide seedlings for these schools.
- Promote the use of alternative energy sources.
- Promote the growing of wood for fuel instead of relying on forests.
- Lobby for reduced tariffs on electricity so that some well to do can resole to that.
- Encourage and promote planting of trees that can later be harvested for fire wood e.g Acacia trees, Carindra, etc
- Promote the use of agro-forestry especially with people that have small peaces of land.
- Network and collaborate with other climate change and environment conservation agencies.
- 1 Promote networks and partnerships with Agencies in NGO sector and the government

Project Risks

Changing people's attitudes towards proper environment management is a long time achievement. The outputs expected out of the project are not tangible for the community to easily notice a short period.

Assumptions

This project design assumes that the people attitude remains positive towards all the guidelines and information given to manage climate change and the environment. The current climatic conditions will prevail to sustain the environment. The community will remain responsive towards guidelines of proper management of wetlands, sustainable agriculture methods and forests.

CURRENT INITIATIVES AND EFFORTS TOWARDS MITIGATING CLIMATE CHANGE

The Diocese under the leadership of the present Bishop Rt. Rev. Nathan Kyamanywa in 2002 initiated the forestation project all over the Diocese. The purpose of this undertaking was to preserve and protect the environment for sustainable environment health and balance.

The Diocesan Synod approved this provision in its five year development plan 2002-2006. The project Diocesan Council has a policy for every parish of the Diocese to plant annually a wood lot of pines. Every candidate for confirmation and baptism will plant pine trees. This last 10 years plan is intended to reach out the greater community. Our new strategy is to join hands with all the stakeholders to awaken the community and get them involved.

Humans who were given responsibility to care and be good stewards for the creation and to conserve the present forests, seek to reforest degraded lands due to charcoal production, agriculture and pit sawing.

PROJECT LOGICAL FRAMEWORK

Goal	Verifiable Indicators	Means of verification	Assumptions
1.0 Overall forest cover restored	<ul style="list-style-type: none"> • Hectares of forests planted in the community and community awareness on issues of climatic change 	<ul style="list-style-type: none"> • Programme evaluation reports 	
<p><i>Outcomes</i></p> <p>1.1 Re-afforestation in formerly depleted areas ensured and increased vegetation cover</p> <p>1.2 Soil conservation promoted through public sensitization on proper farming methods</p> <p>1.3 Climate change working committees established to oversee, monitor and evaluate environment management.</p> <p>1.4 Sustainable modern agricultural methods promoted through public sensitization and demonstration gardens</p> <p>1.4 Number of echo-schools trained and engaged in the system</p>	<ul style="list-style-type: none"> • Number of trees planted per parish • Number of tree seedlings distributed • Number of farmers sensitized on proper farming methods. • Number of farmers adopting good methods • Number of committees established at all levels • Number demonstration and individual farms established • Tangible and noticeable increment in food security • Number of schools involved 	<ul style="list-style-type: none"> • Seedlings distributed to the community. • New forests planted • Registered farmers who attended the sensitization meeting • Attendance list and minutes during the selection of the committees • Registered farmers who adopt sustainable agricultural methods • Activities they get involved in 	<ul style="list-style-type: none"> • It assumed that people will plant the seedlings distributed to increase on the number of trees on the surface. • It also assumed that farmer would adopt proper farming methods • It is assumed that the committees put in place will supervise the activities of the project hence ensuring it success

Goal	Verifiable Indicators	Means of verification	Assumptions
<p>Output</p> <p>1.1 Sensitization and awareness materials on climate change designed.</p> <p>1.2 Sensitization and awareness meetings on sustainable agricultural methods</p> <p>1.3 Sensitization to various schools on how their involvement in this exercise is very crucial and inevitable.</p> <p>1.4 Communities sensitized on Environmental protection and climate change.</p> <p>1.5 Tree Nursery beds developed both at Diocesan headquarters and at lower levels.</p> <p>1.6 Soil conservation promoted through public sensitization on proper farming methods</p> <p>1.7 Number of schools sensitized</p> <p>1.8 Households adopt efficient means of cooking materials established and promoted eg. Biogas, energy saving stoves, Acacia trees, Carindra</p>	<ul style="list-style-type: none"> • Number of meetings held to design sensitization materials • Number of schools sensitized • No. of sensitization meetings held. • Number of radio programmes held • No. of tree nursery beds established • Acreage of trees planted per community • Number of households /farmers adopting proper farming methods per parish. • No. of households using energy saving technologies for cooking materials • Attendance list and minutes. • Number of messages developed 	<ul style="list-style-type: none"> • Reports and general supervision 	<ul style="list-style-type: none"> • Assumed that people will be informed on the issues of climate and environment management hence changing their attitudes towards protection than depletion. • It is assumed that if the community access seedlings they will be able to plant trees in their localities • It is assumed that the soils will be rehabilitated and be used for along period on small pieces of land • The forests will be maintained other people use other sources of fuel • It is assumed that the community will adopt other efficient cooking materials other than using a lot of firewood



CATHOLIC CLIMATE COVENANT CARE FOR THE CREATION. CARE FOR THE POOR

September 2015

In 2015, Catholic Climate Covenant has truly become a force for action and information on an authentically Catholic approach to climate change. It is seen both in the United States and abroad as a model for how to advance the Catholic Church's teaching on this significant moral issue.

Catholic Climate Covenant brings the strength of Catholic organizations and people to bear in responding to the moral call for action on climate change. We open conversations on policy solutions, help reduce carbon footprints, and share authentic Catholic teaching on climate change.

Our vision is that the Catholic Church becomes a key actor in bringing about comprehensive national policies that encourage a climate-friendly economy, that Catholic people and organizations become public leaders in sustainability, and that Catholic teaching on climate change informs the thoughts and behaviors of U.S. Catholics as well as local, state and national policymakers.

The Covenant is powerfully positioned within the Catholic community. We arose from the U.S. Conference of Catholic Bishops (USCCB) in 2006, and have structural and operational support from the major Catholic organizations in the U.S., including the USCCB, Catholic Charities USA, the Catholic Health Association, the Association of Catholic Colleges and Universities, Catholic Relief Services, and congregations of Catholic women and men, among others. We have the ability to insert valuable and uncommon voices into the public debate on climate change and have an established track record of effective engagement, including media strategy, grassroots advocacy, and broad public education.

We believe that culture shifts and policy change are both immensely important and reinforce one another. Political debate changes systems and laws and also creates major

advances in public opinion and culture. Catholics engaged in a culture of sustainability are a force for policy change and vice-versa.



We strive to be both strategic and realistic. We engage “the world as it is” with a hopeful, faith-based message that asserts a vision of “the world as it should be.” The world as it is requires us to understand and engage the fact that organized people and money are what change policy and political debates.

In looking at the Sustainable Development Goals, much of the Catholic contribution will be through the Vatican and national or multi-national Catholic relief and development agencies and conferences of Catholic bishops. However, in the United States, the Covenant can help advance the global Catholic goals in this area by supporting and/or urging more activity with our U.S. partners. Key to our partnerships include the U.S. Conference of Catholic Bishops and Catholic Relief Services as well as men and women religious orders who have an NGO presence at the United Nations.

While not all of the SDGs will be a focus of the Covenant’s work, we have the ability to provide some direction and support for several of them. Working through these partners, we see the following possibilities when looking at the Sustainable Development Goals:

GOAL 1: End poverty in all its forms everywhere

- We will work with our primary partners including the U.S. Conference of Catholic Bishops (USCCB) and Catholic Relief Services (CRS) to continue to help staff and expand their efforts and attention to climate change in development work.
- We will assist the USCCB and Catholic Charities USA (the umbrella organization for all U.S.-based Catholic charities agencies) to integrate climate change mitigation and adaptation into domestic poverty reduction efforts. The initial focus will be to assist them in domestic disaster relief efforts.

GOAL 3: Ensure healthy lives and promote well-being for all at all ages

- We will assist the Catholic Health Association of the United States (CHA) to work to avoid and address the adverse health impacts of climate change for U.S. citizens seeking health care within Catholic health agencies. Members of CHA currently provide health care to one in 6 Americans.
- Catholic Relief Services provides health education and assistance in nearly 100 low-income and developing countries. By collecting stories of their efforts and distributing them to our network and those of our partners, we can increase the

reach of CRS's domestic educational programs which, in turn, increases U.S. support for CRS's ongoing efforts. We will work to support the USCCB's efforts to connect climate change with core principles of Catholic social teaching especially the protection of human life and the promotion of human dignity.

GOAL 5: Achieve gender equality and empower all women and girls

- We will assist our partners with education and advocacy activities within the U.S. and through international organizations such as the United Nations and the World Bank to ensure that there is a wider embrace of the fact that consumption by wealthier nations is the primary driver of climate change and not population size or population growth. Following our consciences and Catholic teaching, we will actively resist efforts for access to abortion and artificial means of birth control around the world. At the same time, we will be strong advocates for the education and empowerment of women and girls, especially in developing countries, so they can make morally defensible decisions about their families.

GOAL 7: Ensure access to affordable, reliable, sustainable and modern energy for all

- We will continue and accelerate our efforts to raise awareness about energy choices and energy conservation measures in the U.S. (both within the Church and through public policies) so as to set an example for others. We will work closely with our domestic national partners to advocate for U.S. climate change policies that dramatically reduce domestic greenhouse gas emissions, support energy conservation, and that provide funding and support for international transfers of renewable energy technologies.
- We will develop and expand programs to provide encouragement and practical tools for Catholic individuals, families and institutions to can expand their use of renewable energy and energy conservation.
- We will work closely with the members of the Association of Catholic Colleges and Universities to support academic efforts to shape public discourse on energy and core Catholic social teaching teaching principles.
- We will work with the Conference for Catholic Facility Management and others to develop pilot programs targeted to dioceses that wish to adopt clean energy and accelerate energy conservation.

GOAL 8: Promote sustained, inclusive and sustainable economic growth, full and productive employment and decent work for all

- With our U.S. Catholic partners, we will work to expand Catholic advocacy for integral development and integral ecology. This integral approach will consider both behaviors and attitudes as well as positive actions that drive down energy use,

promote energy conservation and increase a wider embrace of the virtues of prudence, restraint and sacrifice within the Catholic community.

- With these same partners, we will advocate to ensure that climate change policies do not disproportionately impact workers in fossil fuel-intensive industries.

GOAL 12: Ensure sustainable consumption and production patterns

- We will develop a new Catholic campaign based on the ideas of “Sabbath living” that inspires Catholic individuals and institutions to “remember” the Sabbath. The program will tap into a longing by all people, but particularly people of faith, to find time to rest, contemplate nature and our place within it, consume less, and re-build relationships with natural and one another and with God.

GOAL 13: Take urgent action to combat climate change and its impacts*

- With our partners, we will activate our networks and partner relationships to help shape and advance climate policies consistent with Catholic teaching that drive down greenhouse gas emissions and offer assistance to those most vulnerable to current and future climate impacts.

- *Acknowledging that the United Nations Framework Convention on Climate Change is the primary international, intergovernmental forum for negotiating the global response to climate change.*



CYNESA CATHOLIC YOUTH NETWORK FOR ENVIRONMENTAL SUSTAINABILITY IN AFRICA

INTRODUCTION

The founding of the Catholic Youth Network for Environmental Sustainability in Africa (CYNESA), was inspired by Saint John Paul II's message for the celebration of the World Day of Peace, 1990, 'Peace with God the Creator, Peace with all of Creation'. In his message, Pope John Paul II stressed "the need for carefully coordinated solutions based on a morally coherent world view" because many of the world's challenges are interdependent. As a faith-based organization, CYNESA is well placed to contribute towards the realization of the Sustainable Development Goals (SDGs), as envisioned by Pope John Paul II. Pope Francis re-affirmed the role of young people in his encyclical 'Laudato Si, 'On the Care of our Common Household', reminding all of humanity that "Young people demand change. They wonder how anyone can claim to be building a better future without thinking of the environmental crisis and the sufferings of the excluded" (para 13).

In presenting her long term plan on the SDGs, therefore, CYNESA renews the commitment and resolve of young Catholics across Africa, to work in collaboration with others in creating a better world.

OUTLINE OF THE PLAN

The 17 goals outlined in the outcome document of the Open Working Group on the SDGs are relevant to CYNESA's mission. We will therefore address all 17 goals, either individually or as a cluster, as follows:

- Action Plan A: Goal 15
- Action Plan B: Goal 13
- Action Plan C: Goal 14

- Action Plan D: Goals 1, 2 and 3.
- Action Plan E: Goal 6
- Action Plan F: Goal 7
- Action Plan G: Goal 12
- Action Plan H: Goals 16 and 17
- Action Plan I: Goals 4 and 5
- Action Plan J: Goals 8 and 9
- Action Plan K: Goals 10 and 11

ACTION PLAN A:

Goal 15 - Protect, restore and promote sustainable use of terrestrial ecosystems, sustainably manage forests, combat desertification and halt and reverse land degradation, and halt biodiversity loss.

Desertification, deforestation, biodiversity loss and land degradation pose major challenges especially on the African continent. CYNESA will address these through its ongoing programs and new efforts:

1. In 2014, CYNESA established working relations with the Catholic Diocese of Murang'a and is now a partner in the Greening Hills Initiative (GHI). GHI specifically aims to contribute to a sustainable environment that empowers youth, women and children economically. Working with government entities such as the Kenya Forest Services and Kenya Forestry Research Institute (KEFRI), Murang'a County Government, schools and communities, the specific objectives are as follows
 - To involve 12 schools in environmental conservation around the Kiambichu, Kiamuti, Kangure and Karua hills by the year 2017.
 - To train a minimum of 4,200 direct beneficiaries on environmental conservation by 2017.
 - To train 15 youth, women, and farmers' groups on value addition systems with the aim of establishing 15 sustainable green businesses by 2017
 - To plant a minimum of 180,000 seedlings annually.
 - To forest 36 acres of land annually on the hilltops by engaging schoolchildren, youth, farmer groups, women groups and communities living around the hills.

CYNESA and the Catholic Diocese of Murang'a will expand and replicate the Greening Hills Initiative model in other regions and African countries. In the long-term the two organisations will develop manuals based on practical experience to guide the replication of GHI by other organisations globally.

2. Through the Young Christian Students (YCS) CYNESA is working with the Catholic Diocese of Nakuru (CDN) youth department to promote tree planting and growing in schools and neighboring communities. Students plant trees whenever they meet for

school functions, rallies, congresses, games, and festivals to commemorate their presences in the schools. The idea is to scale up this project for replication in neighboring dioceses and across all the CYNESA chapters.

3. CYNESA is working through a model where Christians and people of good will plant trees to commemorate major occasions in their lives such as birthdays, weddings, anniversaries, promotions, confirmations, engagements, life successes, and even deaths. The initiative will be promoted through existing media, social and ecumenical structures.

Concerning reversal of land degradation, CYNESA will promote the farming God's way project in partnership with organizations like Care for Creation and agricultural departments of the Caritas offices with whom we already share work relations. In Kenya, the National Youth Centre already has a demonstration plot on farming God's way and this will be scaled up to local communities in the various countries where CYNESA has established chapters.

ACTION PLAN B:

Goal 13 – Take urgent action to combat climate change and its impacts

CYNESA's mission anchors on helping young people in Africa to respond to the twin challenges of environmental degradation and climate change from a faith perspective rooted in Catholic Social Teaching. In executing its mandate, CYNESA has adopted the papal encyclical on the Care of our Common Home, 'Laudato Si', as a guide to spiritual and social response to climate change and environmental degradation. The following actions are core to CYNESA's contribution towards this urgent need to combat climate change:

1. CYNESA will launch a climate change toolkit that will draw from Catholic Social Teaching, Ignatian Spirituality and Science for adoption in Jesuit institutions that serve young people in Kenya, Tanzania and Zimbabwe. The toolkit will be essential in promoting awareness and action towards the fight against climate change. CYNESA will work towards promoting the Climate Change Toolkit in other Jesuit-run youth centres across Africa.
2. CYNESA will enhance its partnerships with local Bishops and clergy to prioritize the need to "Care for Our Common Home" through sermons, speeches, and write-ups. When communities are sensitized through faith leadership, the likelihood of response through responsible stewardship is greater.
3. CYNESA will continue to work with global organisations such as the Global Catholic Climate Movement (GCCM) to petition leaders and policymakers to make tangible commitments and take action against climate change.
4. Interfaith and secular cooperation with organisations such as the Lutheran World Federation-Youth (LWF), Our Voices, SAFCEI, and the Young Green Anglicans will be instrumental in encouraging the formation of eco-communities and eco-congregations

to promote response to climate change at individual and collective platforms.

ACTION PLAN C:

Goal 14 – Conserve and sustainably use the oceans, seas and marine resources for sustainable development

CYNESA began working with its teams stationed along the coastal regions of Tanzania and Kenya to promote waste management projects. CYNESA has been able to lobby support from political representatives (for example the Member of Parliament for Jomvu Constituency in Mombasa, Kenya) and corporate goodwill (Twiga Plant in Dar es Salaam, Tanzania) to work towards protection of beaches and oceans through waste management projects.

In the future, CYNESA hopes to commence mutually beneficial relationships with communities living around lakes, rivers, and seas with a view to encourage responsible consumption and conservation. CYNESA will work with governments at various levels, faith communities near wetlands and other NGOs in African countries, to seek provision of modern fishing equipment to young fisher folk on condition of responsible fishing and management of corals and mangroves.

ACTION PLAN D:

In this section of her long term plan, CYNESA will tackle the first three SDGs:

- ***Goal 1: End poverty in all its forms everywhere;***
- ***Goal 2: End hunger, achieve food security and improved nutrition and promote sustainable agriculture;***
- ***Goal 3: Ensure healthy lives and promote well-being for all at all ages.***

CYNESA participated at the Second Ecosystems-based Adaptation for Food Security Conference (EBAFOSC) that led to the establishment of the Ecosystems-based Adaptation for Food Security Assembly (EBAFOSA). EBAFOSA aims at providing a framework for ecosystem based adaptation that ensures food security in Africa. To ensure the success of this mission, EBAFOSA is in the process of establishing National Branches with delegates in each country in Africa. In Kenya, CYNESA has been invited to take up a lead role in the establishment of the national office. CYNESA will be working with other organisations in Africa towards promotion of sustainable and restorative agriculture, mitigation of climate change impact, and increased food

security. CYNESA will endeavor to promote the voice of young Africans from a faith platform at EBAFOSA to ensure responsible policy formulation and negotiation. We make reference to the declaration of the Nairobi Agenda in undertaking this course. As highlighted at Action Plan F (1), the Greening Hills Initiative project incorporates economic activities where communities around the target hills will be assisted in establishing non-extractive economic use of the forests to ensure that the forested hills remain protected as well. Specifically, the following activities address these 3 SDGs:

- Training (on environmental conservation, sustainable agriculture, value addition) – shall be a crucial aspect of the project. Various stakeholders shall be involved in training and carrying out demonstrations to schools, farmer groups, women groups and the youth. Training will be a continuous activity throughout the project period.
- Establishment of common marketing groups – the farmers. Youth and women groups shall be engaged to form common marketing groups that will assist in marketing their farm produce as well as the value addition products.
- Providing processing equipment for value addition – the project intends to provide these equipment to facilitate value addition activities, such equipment would include honey processors, briquette machines and milk processors. The communities will have the liberty of deciding the value addition activity most appropriate to them and getting it.

The innovative replication of the project in all other CYNESA chapters will see GHI transform into Greening Lakes/Oceans/Rivers Initiative based on context.

ACTION PLAN E:

Goal 6 on ‘Ensuring availability and sustainable management of water and sanitation for all’ will be exclusively addressed in the third section.

CYNESA plans to utilize the existing structures of the Catholic Church to promote projects that ensure education and awareness on the need for proper water management and protection of existing catchment areas. In the Church structures, CYNESA will engage with Caritas offices in the respective countries where CYNESA has established chapters.

Focus will be paid to the younger generations through the already existing networks with Jesuit high schools and other Catholic-run schools. CYNESA will include sections on sustainable management of water and sanitation through responsible water usage in

the climate change toolkit that is underway rooted in the special place for water in both science and scripture.

ACTION PLAN F:

Goal 7 on ‘Ensuring access to affordable, reliable, sustainable and modern energy for all’, will be covered in the fourth section.

CYNESA will continue to support initiatives that promote efficient energy for all. Working through local authorities, church structures, and ecumenical partnerships with other faiths, CYNESA will unveil campaigns aimed at sensitizing the society through congregations on the importance of shifting to affordable, reliable, sustainable and modern energy. CYNESA through its national chapters, will promote the engagement of young people in leading energy audits of Church buildings and facilities.

As sensitization without support could prove futile, CYNESA will work with local governments and the Caritas offices of the Catholic Church to provide affordable, efficient and renewable energy through already existing programmes in different countries. A case in point is Caritas Zambia that has already worked with communities to provide them with energy-saving cookers at reduced costs.

ACTION PLAN G:

Goal 12 – Ensure sustainable consumption and production patterns

Inspired by Pope Francis’ message on changing the ‘throw-away culture’, the CYNESA core teams in all 8 countries where we have presence currently, has already started personal behavior and attitude change in matters concerning consumption as a prerequisite for continued volunteerism in the team. Rooted in Scripture as greed, CYNESA is supporting the local core teams in promoting consumption on the basis of need as opposed to want. As an organization, CYNESA does not invest or expend available resources when salvage is possible. Therefore, optimum usage of existing resources including food and stationery is adhered to even at our various chapters, workshops, and programmes. In the schools CYNESA partners with, for example, administrators and students will be urged to develop a culture of consumption based on need and minimize on wastage. By encouraging consumption on need, CYNESA hopes to impact on overproduction and development of sustainable consumption of resources. CYNESA will also continue working within the church and other ecumenical structures to promote the creation of eco-congregations, which are communities bound by a faith that commits to environmental action through ecofriendly lifestyles and advocacy for eco-justice traceable to scripture and eco-spirituality.

ACTION PLAN H:

Goals 16 and 17 will be covered under this action plan:

- **Goal 16: Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels**
- **Goal 17: Strengthen the means of implementation and revitalize the global partnership for sustainable development.**

CYNESA will continue establishing new chapters across Africa to strengthen its presence and representation of the voice of young people of faith in calls for ecological stewardship and care for creation. It is our hope that we will be in a position to acquire adequate resources to register formally and support the individual chapters. The plan is to form 5 regional offices in Africa with distinctive country chapters to ensure local-based action that is contextualized to the different local contexts as much as possible.

In 2016 CYNESA in collaboration with other partners, will offer an ecology program as part of the official World Youth Day program, in Krakow, Poland. Previous WYD events have attracted up to 4 million young Catholics from all across the world. CYNESA is currently working with the WYD local organizing committee to ensure that the event itself is sustainably managed, and to provide opportunities for young people at the event to network and build partnerships on caring for our common home.

CYNESA is working towards establishing partnerships with organizations operating from global platforms and is currently a co-founding member of the Global Catholic Climate Movement (GCCM). CYNESA is also working with other regional bodies such as the South African Faith Communities' Environment Institute (SAFCEI) and will continue to establish ecumenical links with other faith-based organisations that stand for similar cause as CYNESA to ensure global impact. CYNESA will also continue to support global campaigns aimed at increasing awareness and action to fight climate change and promote environmental stewardship and goodwill. Examples of global campaigns that CYNESA is championing include the #fastfortheclimate and the Catholic Climate Petition.

ACTION PLAN I:

This section of CYNESA's long term plan combines addresses SDGs four and five:

- **Goal 4: Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all;**

- **Goal 5: Achieve gender equality and empower all women and girls**

One of CYNESA's main area of activity is education, training and awareness that draws from science, history, scripture, and Catholic Social Teaching. Accordingly, CYNESA will continually promote all-gender-inclusive education for its core team, associates, and affiliates to build capacity in African human capital. In addition, CYNESA is partnering globally with organizations that provide training and education in various aspects to ensure education for its core team and partners. For example, CYNESA also established working relations with the South African Faith Communities' Environmental Institute (SAFCEI) who have provided training and capacity building on eco-justice advocacy through the Faith Leaders Environmental Training Initiative (FLEAT) to five CYNESA team members drawn from Kenya, Tanzania, and Zambia. This has enhanced CYNESA's voice for young faith leaders in Africa in matters of environmental justice advocacy from a faith-based platform. For young people, the Climate Change Toolkit under preparation will be crucial in improving curriculum in environmental science and Christian environmental stewardship.

CYNESA seeks to promote female and male representation in the establishment of all its chapters and in all programmes. Currently, six out of seven of our Country Directors are female. CYNESA commits to sustain this momentum by ensuring gender equality and empowerment of girls and young women is reflected in the face of her leadership. We will continue to encourage and facilitate the participation of girls and young women in all of our programs. CYNESA will pay attention to gender equality when working with communities across Africa.

ACTION PLAN J:

This section will combine SDGs Eight and Nine:

- **Goal 8: Promote sustained, inclusive and sustainable economic growth, full and productive employment and decent work for all;**
- **Goal 9: Build resilient infrastructure, promote inclusive and sustainable industrialization and foster innovation.**

By virtue of being EBAFOSA members and delegates, CYNESA will fervently negotiate for policies that guide governments and other stakeholders in promoting sustainable economic growth. Through promotion of agriculture and especially farming God's way, CYNESA hopes to reform the lost appeal of agriculture among young people by projecting the opportunities in agribusiness. This would help curb unemployment rates

while simultaneously enhancing restorative land use and ecofriendly activities.

CYNESA seeks to establish innovative means for waste management and technology adoption across Africa. The first successful project is expected to be on e-waste management where CYNESA is working towards establishing links with social entrepreneurs with interest in collecting e-waste for recycling purposes. The need to work with foreign social entrepreneurs is based on the fact that most African countries lack incentivized systems that promote recycling innovations through entrepreneurship.

Subject to availability of resources, CYNESA will also be providing decent employment opportunities to young people in the different countries that we will establish chapters. In addition, CYNESA will encourage international partners to recruit workforces from the CYNESA team. One successful case has been the employment opportunity offered to CYNESA Burundi's Country Director to promote the Catholic Climate Petition in Francophone countries from the CYNESA office in Nairobi.

ACTION PLAN K:

This section captures SDGs ten and eleven:

- **Goal 10: Reduce inequality within and among countries**
- **Goal 11: Make cities and human settlements inclusive, safe, resilient and sustainable**

CYNESA will continue to pursue partnerships which ensure that we help to address the needs of communities that have the greatest needs. We will aim to empower young people to enable their constructive involvement in building their societies and nations, through care of creation.

Through afforestation, waste management, training and awareness creation, and encouraging and supporting concrete action plans at the local level in an effective, coordinated, evangelical, culturally sensitive, and spiritually grounded manner, CYNESA will work to promote changes in attitudes, mindsets and behavior among the African people for better cities and human settlements that are inclusive, safe, resilient, and sustainable.

Acronyms used in the document:

ARC – Alliance of Religions and Conservation

CYNESA – Catholic Youth Network for Environmental Sustainability in Africa

EBAFOSA - Ecosystems-based Adaptation for Food Security Assembly
EBAFOSC - Ecosystems-based Adaptation for Food Security Conference
FLEAT – Faith Leaders’ Environmental Advocacy Training
GCCM – Global Catholic Climate Movement
GHI – Greening Hills Initiative
CDM – Catholic Diocese of Murang’a
CDN – Catholic Diocese of Nakuru
KEFRI – Kenya Forestry Research Institute
LWF – Lutheran World Federation
SAFCEI – Southern Africa Faith Communities Environment Institute
SDGS – Sustainable Development Goals
UN - United Nations
WYD – World Youth Day
YCS – Young Christian Students



CHURCH OF ENGLAND

SHRINKING THE FOOTPRINT

The Church of England's National Environment Campaign, Shrinking the Footprint, will aim to include a number of key elements of the Sustainable Development Goals.

The **Church of England**, along with all the **Anglican Communion**, is committed to the ending of all poverty and to ensuring that everyone can live life in all its fullness. It has supported the eight MDGs as important drivers for change and there is no doubt that they have been useful tools, with most countries having made meaningful progress towards the goals.

With the number of goals rising to seventeen there is the danger that while being impressively ambitious the SDGs fail to mobilize the constituencies necessary to achieve the transformative change. While the financing plans agreed in Addis Ababa in July are promising much still relies on the individual national sustainable development strategies and policies. The CofE's partners around the Anglican Communion repeatedly say that they hope the SDG targets will be challenging - but realistic.

As the CofE's Lambeth Declaration published this year highlighted the need - to work with our communities and partners in the UK and internationally to mitigate the effects of climate change on the poorest and most vulnerable.

A message echoed our colleagues in the **Anglican Alliance**:

We must state unequivocally that ending extreme poverty without mitigating climate change and combating inequality will be impossible. Climate change is already disproportionately hurting people living in poverty. Extreme inequality, within and between countries, contradicts our shared religious values, exacerbates social and political divisions, and will impede progress. What is needed is a new paradigm of socially inclusive and environmentally sustainable economic growth

As the Alliance's call for action states:

‘We believe that now is the time to end the scourge of extreme poverty—by restoring right relationships among people, affirming human dignity, and opening the door to the holistic development of all people. If we were more committed to living these common values there would be less poverty in the world.

Our shared convictions call us to empower and uplift— not denigrate—those living in poverty, so that they can become agents of their own transformation. We must abandon a politics that too often marginalizes their voices, blames them for their condition, and exacerbates extremes of inequality. Now is the time to turn fatigue into renewed commitment, indifference into compassion, cynicism into hope, and impotence into a greater sense of agency that we can and will end extreme poverty by 2030.

We commit to working together to end the scandal of extreme poverty. We will act, advocate, educate, and collaborate, both among ourselves and with broader initiatives. And we commit to holding all levels of leadership accountable—public and private, domestic and international.’

Earlier this year 17 Bishops from around the Anglican Communion, including Bishop of Salisbury, the CoFE’s lead bishop for the environment, met under the chairmanship of the Archbishop of Cape Town, chair of the **Anglican Communion’s Environment Network** to discuss and share how climate change was affecting their provinces and the need for the Church to take action. The meeting ended with a declaration which included:

At this time of unprecedented climate crisis, we call all our brothers and sisters in the Anglican Communion to join us in prayer and in pastoral, priestly and prophetic action. We call with humility, but with urgent determination enlivened by our faith in God who is Creator and Redeemer and by the pain of our people’s experience in our dioceses and provinces, and their need for seeds of hope.

In different ways each of our own dioceses are deeply impacted by climate injustice and environmental degradation. We accept the evidence of science concerning the contribution of human activity to the climate crisis and the disproportionate role played by fossil-fuel based economies. Although climate scientists have for many years warned of the consequences of inaction there is an alarming lack of global agreement about the way forward. We believe that the problem is spiritual as well as economic, scientific and political, because the roadblock to effective action relates to basic existential issues of how human life is framed and valued: including the competing moral claims of present and future generations, human versus non-human interests, and how the lifestyle of wealthy countries is to be balanced against the basic

needs of the developing world. For this reason the Church must urgently find its collective moral voice.

The bishops agreed the need to develop eco-theological material for their clergy and congregations. They also called for strategic proposals for:

- global and local action to strengthen ecumenical and interfaith partnerships;
- develop and distribute educational resources for everyone and all groups on climate change, climate justice and the ethical and practical principals of sustainable living in global and local contexts;
- programmes of theological information for ordinands and in service information for ordained clergy to include in-depth components of eco-justice and ecotheology;
- and called for Anglican educational establishments to integrate issues of environmental sustainability and ethics into their curricula and community life and by teaching a theological approach to climate justice.

The Bishops' declaration is very much aligned to The SDG 16 promoting peaceful and inclusive societies for sustainable development, providing access to justice for all and building effective, accountable and inclusive institutions at all levels.

The **Church of England** takes environmental issues very seriously. Its **General Synod** in July 2015 spent a whole day in prayer, discussion and debate putting environmental concerns at the top of the Church's agenda.

The Synod gave its backing to the development of initiatives within the Church at all levels to ensure that it continues to put its own house in order and to encourage others to do likewise. It passed two motions urging governments to agree long-term pathways to a low carbon future and ending fossil-fuel subsidies, requested the development of new 'eco-theological resources' and encouraging parishes and dioceses to pray and fast for climate change on the first day of every month. The second motion urged the national investment bodies to 'engage with companies and policy-makers on the need to act to support the transition to a low-carbon economy.'

The CofE's *Shrinking the Footprint* campaign is a national programme designed to enable the whole Church to address – in faith, practice and mission – the issue of climate change and the developmental, ecological, social and cultural issues that climate change threatens. It involves initiatives and partnerships developing at a national level and working locally and regionally to support individuals, parishes and dioceses. The

campaign will continue to encourage all dioceses and parishes to reduce their energy consumption by a measurable amount.

Shrinking the Footprint is committed to its stated aims to reduce the CofE's energy use throughout its churches, church buildings, offices, clergy homes and schools. It will also encourage the use of energy produced from renewable sources with a target in line with that of the UK Government to reduce its carbon footprint by 80% by 2050. Thus fulfilling the requirements of SDG 13. It has already been a leader in establishing a national Community Energy Coalition with a number of leading UK institutions and will continue to promote the concept and encourage the development of initiatives. The CofE will also seek to make its building stock sustainable through good management and the promotion of best practice.

The Church's 10,000 churchyards contain a wealth of biodiversity of national importance for which the Church recognises its responsibility for sustainable management. Further partnerships will be developed to monitor and record this biodiversity and extend the use of its own - and partners - land for mental and physical recreational treatment activities and community use.

It will seek to increase its educational responsibilities at all levels – by extending the scope of its clergy training both for new clergy and those in service involving environmental ethics and eco-theology. Funding will be sought to better engage 5200 schools and to encourage further Eco-School accreditation and extend environmental awareness and understanding throughout congregations, Sunday schools and youth groups.

Alongside mitigation work the *Shrinking the Footprint* campaign also addresses adaptation to a changing world climate through its numerous associations with partners involving environmental, heritage, interfaith and political interests.

All dioceses will be encouraged to undertake Environmental Engagement Programmes aimed at encouraging parish action involving biodiversity, food, green purchasing, energy, transport, mission and liturgy.

Further development of websites and publications will encourage greater awareness of local, national and international issues.

Shrinking the Footprint will work with **Mission** colleagues in developing twinning of parishes and dioceses to encourage increased awareness and sharing knowledge and understanding of SDG issues.

Much of the programme outlined above will rely on **additional funding** being raised by the *Shrinking the Footprint* team working for an already fully committed Church providing a presence in every community with considerable and often growing demands. In particular funding will need to be raised for a variety of educational initiatives – including those called for by the Bishops of the AC’s Bishops Environmental Network - for clergy and schools and for essential training for StF’s local representatives - the **Diocesan Environmental Officers** – to ensure that there is a professionally trained environmental expert able to cope with the many environmental issues in every CofE diocese

CofE Bishops have a unique role with their membership of the House of Lords actively involved within the UK Parliamentary system in committees and debates influencing Governmental policy and legislation. The growth in membership of the Bishops Environment Group will be maintained with information and support.

Three Bishops are members of the newly formed national **Environmental Working Group** chaired by the lead Bishop on the environment who has embraced his role as an advocate and figurehead for action.

The CofE’s **Church Commissioners** have made a major commitment to monitor and review its investments in line with its recently revised and widely welcomed climate change policy. Changes have already been made to its portfolios whilst it also maintains an active engagement strategy using stakeholder resolutions to hold companies to account and improve transparency. Together with like minded investors the Commissioners can influence the way fossil fuel companies conduct themselves. Furthermore they can supply equity capital to companies specialising in the transition to a low carbon economy.

The need to co-operate with others has a special relevance to the Commissioners as their size and reserves allow them opportunities for partnerships that may not be available to others.

This year the Commissioners have adopted an updated policy on climate change drawn up by the **Ethical Investment Advisory Group**. As a result they have a divestment policy targeted on specific segments of the fossil fuel industry and companies that derive more than 10% of their revenues from the extraction of oil sands or thermal coal resulting in the sale of shares in 13 oil and mining companies. The Commissioners are engaging with the companies, making contact with senior management and ask questions at Annual General Meetings This step by step by step action will be increased.

The Commissioners have made significant low carbon investments including a large forestry portfolio, green office buildings and environmental investment funds which combined significantly exceed the value of investments in fossil fuel extraction. It has also, with others, made a major investment to buy and revive a national bank to be run on ethical format. In addition its multi-asset strategies and private credit portfolio invests with managers operating all over the world who supply finance to companies in situations that are too complex to be of interests to the banks.

Amongst possible future investments would be a commitment to funding and nurturing a wide range of companies specialising in the developing of clean energy in line with the proposals of the Apollo Programme.

This fulfils many of the issues in Goal 9 – regarding resilient infrastructure, promoting inclusive and sustainable industrialization and fostering innovation.

August 2015

*David Shreeve
Environmental Adviser
Archbishops' Council
Church of England*



EVANGELICAL LUTHERAN CHURCH OF TANZANIA NORTHERN DIOCESE

2016-2026 ENVIRONMENTAL PLANS

1. THE BACKGROUND

Kilimanjaro Environment conservation is a project aiming at creating awareness on the protection of the environment and to support tree planting. It focuses on sensitization of the population on sustainable use of resources, especially forests, soil erosion control, bush fire control and tree planting to bring back forestation on the bare hills on the slopes of mount Kilimanjaro and on unused land to encourage people to use them in order to reduce the pressure on arable land in Kilimanjaro region. Tree planting on slope land is very important, because the top soils have been washed away by water and wind erosion, as a result water supply is scarce and seedlings often wither during the dry season. Therefore, Kilimanjaro is demanding active participation of all beneficiaries such as people (especially men, women and children) and institutions such as schools, church congregations, political groups, hospitals and dispensaries. The Diocese started in April 2010 to participate in environmental conservation by encouraging the congregants to plant trees and organize sensitization workshops on tree planting.

This project aims at reaching out a bigger number of Kilimanjaro population because few people cannot do that big and massive work to realize the desired impact. The duration of this project will be 2016 to 2026. The general objective of this project is to improve the livelihood of people living on the slopes of mount Kilimanjaro.

Specific Objectives

1. To improve health and supply of clean water
2. To create awareness to 1.5 million people living in Kilimanjaro region on environmental and natural resources, including erosion protection measures and the importance of tree planting.

3. To support planting of 3,000,000 the environmental friendly trees from 2016 to 2026 .
4. Reduce deforestation
5. To reduce pressure on crop in arable land and natural forests in 5 districts of ELCT nd.
6. To provide employment and income to 300 individuals

Activities:

- a) Buying and distribution of heifers as well as constriction of bio gas.
- b) Renovation of hospitals and health centers.
- c) Constriction of wells and renovation of existing water system
- d) To recruit and train one project manager and five field workers on environmental topics.
- e) To carry out awareness creation seminars in 5 Diocesan districts on sustainable use of natural resources, environmental friendly tree planting erosion control, maintenance of planting areas and control of bush fires.
- f) To strengthen the role of 164 parish and congregation committees and village committees (local government) through awareness creation to support the project, especially on land-use-planning and control of bush fires including enforcement of existing laws.(the target group is women, children and youth)
- g) To visit each proposed planting area to monitor whether the participatory part has been fulfilled by all applicants.
- h) To organize the proper distribution of tree seedlings during rainy seasons (September-December and March to May) and to monitor and introduce sustainable planting methods.

2. SUSTAINABILITY

Use the existing structure of the church in each parish in the project implantation will leave the people with knowledge to continual doing the same even after the project time. Pastors, evangelists and the proposed project manager know their people well and will be available for advice after the project implementation time. They will monitor the maintenance of planting steps and fire breaks and will cooperate with the local government concerning land-use planning.

The project implementers will encourage a high level of participation from all beneficiaries. Direct involvement, they will contribute in kind, there will be ownership of the project among the beneficiaries what leads to a higher level of sustainability of the project.

Institutions such as schools will participate by each pupil/member being directly responsible for planting a certain number of trees and teachers will supervise pupils to plant trees around their homes.

There will be a demonstration tree planting plots where people can learn to plant varieties of tree to conserve the environment and erosion control, knowledge will be provided on control of bush fires and the proper maintenance of planting sides. The few existing women nurseries will be used and that will lead to more sustainability.

Monitoring, evaluation, indicators and auditing

Monitoring:

During the implementation period monitoring of the progress will be done monthly through parish committees. Minutes will be filed in each parish and are available any time.

The proposed project manager will report monthly to the ELCT- ND planning, projects and Development head of department, who will communicate with experts and consultants of the project. The Secretary will report to the Diocesan General Secretary ever month and the General Secretary will report to the Diocesan Executive Committee ever after three months whose report will be presented to the General assembly every after two years.

The planning department will summarize all information in English written half year reports and will send them to the donor organization(s).

Evaluation:

An independent environmental agent will organize an internal mid-term evaluation and will send the report (in English) to the donors. Project achievements will be summarized, problems will be discussed and interviews will be held with beneficiaries, project staff, pastors and consultants. All results and suggestions will be documented and necessary changes, adjustments of results, etc. will be introduced to the donors.

Project manager and consultant will organize a project evaluation workshop and will present an evaluation report to the donor organization(s). The workshop will be facilitated by experienced external moderators.

PROJECT IMPLEMENTATION CHECKLIST

Objective: Sensitization

Activities and Indicator: 64 Parish meetings / Number of meetings held

Activities and Indicator: Formation of Parish committees / Number of parish committees in formed

Objective: Staff recruitment

Activities and Indicator: Recruitment of project manager / The Manager in place

Activities and Indicator: 5 supporting District assistants / District assistants in place

Objective: Tree Planting

Activities and Indicator: Nursery establishment / Number of Nurseries created

Activities and Indicator: Seedlings planing / Number of seedlings Planted

Activities and Indicator: Caring of planted trees / Number of visits done in each place

Indicators to measure the process and impact will show:

- Number of staff recruited
- Number of training seminars for staff
- Number of sensitization seminars carried out
- Number of nurseries contracted
- Number of beneficiaries and their progress on the preparation of planting steps, to be measured in acres or meters
- Number of staff meetings (continuously)
- Number of trees planted according to the guidelines
- Numbers of hospitals and health centers renovated.
- Number of heifer distributed and bio gas contraction.
- Number of wells raised/contracted.
- Number of committees supporting the project and how
- Number of documented land-use plans created by the committees
- Is there visible reduction on bush fires?
- Number of fire brigades in place to distinguish bush fires
- Impact of show sides on environmentally friendly tree planting
- How many pupils/institution members planted trees at their home sides?
- Number of interviews carried

Financial control and Auditing:

All monies will be controlled by the Diocesa financial Department and annual auditing of the Receipts and expenditures will be done regularly by the auditing Department.

2016 Activities

Afforestation

Increase the number of Tree Nurseries from 8 to 13

Expecting to plant 167,760 trees

Hai – 47,200 trees

Eastern Kilimanjaro – 42,700 trees

Central Kilimanjaro – 28,000 trees

Siha – 17,760 trees

Karatu – 12,100 trees

Schools – 20,000 trees

Environmental Based Education (Student environmental Clubs)

-Educate 10,000 students from 1 College/University, 4 Secondary schools and 5 primary schools.

- Creating Environmental Clubs from respective Schools and Colleges.

Bio-Gas

-Creating awareness to villagers from five (5) villages on sustainable environmental conservation and effects of pollution.

-Creating Biogas Clubs in the respective villages and Identify 200 families.

Provision Of Clean Water

-creating awareness to stakeholders concerning water sources and re-habilitation of clean water to the villagers

Rehabilitation of Maternity wards

-Renovation of the existing maternity wards in 1 hospital

2017 Activities

Afforestation

Increase the number of Tree Nurseries from 13 to 23

Expecting to plant 241,800 trees

Hai – 70,900 trees

Eastern Kilimanjaro – 64,400 trees

Central Kilimanjaro – 41,200 trees

Siha – 27,200 trees

Karatu – 18,100trees

Schools – 20,000 trees

Environmental Based Education

- Gathering the Environmental Clubs from Schools and Colleges
- Recruiting new 10,000 members of Environmental Clubs from schools and Colleges

Bio-Gas

- Creating awareness to Members of bio Gas clubs on the Uses of Bio Gas as an alternative source of Energy
- Buying and Distributing dairy cattle to the members of Bio Gas Clubs

Provision Of Clean Water

Rehabilitation of water infrastructures and water provision in 1st village.

Rehabilitation of Maternity wards

Renovation of the existing maternity wards in 2nd hospital

2018 Activities

Afforestation

Increase the number of Tree Nurseries from 23 to 33

Expecting to plant 323,902 trees

Hai – 97,700 trees

Eastern Kilimanjaro – 88,800 trees

Central Kilimanjaro – 56,700 trees

Siha – 37,300 trees

Karatu – 23,402 trees

Schools – 20,000 trees

Environmental Based Education

Gathering the Environmental Clubs from Schools and Colleges.

- Recruiting new 10,000 members of Environmental Clubs from schools and colleges

Bio-Gas

- Constructing Bio-Gas Plants for the Clubs members.

Provision Of Clean Water

Rehabilitation of water infrastructures and water provision in the 2nd village.

Rehabilitation of Maternity wards

Renovation of the existing maternity wards in the 3rd hospital

2019 Activities

Afforestation

Increase the number of Tree Nurseries from 33 to 40

Expecting to plant 80,650 trees

Hai – 19,150 trees

Eastern Kilimanjaro – 17,300 trees

Central Kilimanjaro – 11,750 trees

Siha – 7,350 trees

Karatu – 5,100 trees

Schools – 20,000 trees

Environmental Based Education

Gathering the Environmental Clubs from Schools and Colleges.

-Recruiting new 10,000 members of Environmental Clubs from schools and colleges

Bio-Gas

-Monitoring the Bio-Gas Systems and the growth of the project

-Conducting Environmental Seminars to Club Members

Provision Of Clean Water

-creating awareness to stakeholders concerning water sources and re-habitation of clean water to the villagers

Rehabilitation of Maternity wards

Renovation of the existing maternity wards in the 1st Health Centre

2020 Activities

Afforestation

Expecting to plant 396,200 trees

Hai – 119,300 trees

Eastern Kilimanjaro – 108,400 trees

Central Kilimanjaro – 70,000 trees

Siha – 47,600 trees

Karatu – 30,900trees

Schools – 20,000 trees

Environmental Based Education

Gathering the Environmental Clubs from Schools and Colleges.

-Recruiting new 10,000 members of Environmental Clubs from schools and colleges

Bio-Gas

- Recruiting new members of the Bio-Gas Club from respective Villages
- Creating awareness to new members of the Bio Gas Clubs on sustainable environmental conservation and effects of pollution.

Provision Of Clean Water

Rehabilitation of water infrastructures and water provision in 3rd village.

Rehabilitation of Maternity wards

Renovation of the existing maternity wards in the 2nd Health Centre

2021 Activities

Afforestation

Expecting to plant 466,000 trees

Hai – 139,000 trees

Eastern Kilimanjaro – 126,000 trees

Central Kilimanjaro – 86,200 trees

Siha – 56,600trees

Karatu – 38,100 trees

Schools – 20,000 trees

Environmental Based Education

Gathering the Environmental Clubs from Schools and Colleges.

- Recruiting new 10,000 members of Environmental Clubs from schools and colleges

Bio-Gas

- Creating awareness to new members of Bio Gas clubs on the Uses of Bio Gas as an alternative source of Energy.
- Distributing Cattle to the new members (Third borne cattle from the first Club members)

Provision Of Clean Water

Rehabilitation of water infrastructures and water provision in 4th village.

Rehabilitation of Maternity wards

Renovation of the existing maternity wards in the 3rd Health Centre

2022 Activities

Afforestation

We expect to plant 423,100 trees
Hai – 123,200 trees
Eastern Kilimanjaro – 117,400 trees
Central Kilimanjaro – 76,800 trees
Siha – 51,800 trees
Karatu – 33,900 trees
Schools – 20,000 trees

Environmental Based Education

Gathering the Environmental Clubs from Schools and Colleges.
-Recruiting new 10,000 members of Environmental Clubs from schools and colleges

Bio-Gas

-Constructing Bio-Gas Plants to the New Club members.

Provision Of Clean Water

-creating awareness to stakeholders concerning water sources and re-habitation of clean water to the villagers

Rehabilitation of Maternity wards

Renovation of the existing maternity wards in the 4th Health Centre

2013 Activities

Afforestation

We expect to plant 112,400 trees
Hai – 28,900 trees
Eastern Kilimanjaro – 26,100 trees
Central Kilimanjaro – 18,100 trees
Siha – 11,400 trees
Karatu – 7,900trees
Schools – 20,000 trees

Environmental Based Education

Gathering the Environmental Clubs from Schools and Colleges.
-Recruiting new 10,000 members of Environmental Clubs from schools and colleges

Bio-Gas

-Monitoring the Bio-Gas Systems and the growth of the project
-Conducting Environmental Seminars to Club Members

Provision Of Clean Water

Rehabilitation of water infrastructures and water provision in 5th village.

Rehabilitation of Maternity wards

Renovation of the existing maternity wards in the 5th Health Centre

2024 Activities

Afforestation

We expect to plant 480,700 trees

Hai – 148,300 trees

Eastern Kilimanjaro – 134,100 trees

Central Kilimanjaro – 94,200 trees

Siha – 62,500 trees

Karatu – 41,600 trees

Schools – 20,000 trees

Environmental Based Education

Gathering the Environmental Clubs from Schools and Colleges.

-Recruiting new 10,000 members of Environmental Clubs from schools and colleges

Bio-Gas

-Recruiting new members of the Bio-Gas Club from respective Villages

-Creating awareness to new members of the Bio Gas Clubs on sustainable environmental conservation and effects of pollution.

Provision Of Clean Water

Rehabilitation of water infrastructures and water provision in 6th village.

2025 Activities

Afforestation

Expecting to plant 534,300 trees

Hai – 158,700 trees

Eastern Kilimanjaro – 143,200 trees

Central Kilimanjaro – 101,100 trees

Siha – 65,700 trees

Karatu – 45,600 trees

Schools – 20,000 trees

Environmental Based Education

Gathering the Environmental Clubs from Schools and Colleges.

-Recruiting new 10,000 members of Environmental Clubs from schools and colleges

Bio-Gas

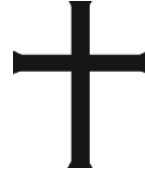
-Creating awareness to new members of Bio Gas clubs on the Uses of Bio Gas as an alternative source of Energy.

-Distributing Cattle to the new members (Third borne cattle from the first Club members)

Provision Of Clean Water

Project review and follow up to the project beneficiaries.





CATHOLIC CHURCH IN KENYA

KENYA CONFERENCE OF CATHOLIC BISHOPS FAITH AND SUSTAINABLE DEVELOPMENT GOALS

LONG-TERM PLAN: 2015 TO 2025

Preamble

The Catholic Church is perhaps one of the oldest institutions with sustainable structures in the whole world. The sustainability is founded on long tradition, inspiring scripture, clear leadership and reliable network. The Church has showed her serious commitment to end poverty, deceases and ignorance in its mission to the world. Recently the Church has demonstrated a more specific commitment to addressing the current issues related to the climate change when Pope Francis released the encyclical on the climate change. The encyclical addresses the issues related to the Sustainable Developmental Goals proposed by UN.

In Kenya, there are at least 26 dioceses covering every part of the country from grassroots to the national level with over 12 million Catholics, over 2000 educational institutions, several pastoral centers, shrines, retreat centers, hospitals, children's homes etc. These are among the many opportunities that the church can use in terms of awareness creation and project implementation for continuity and sustainability. The following are highlights of SWOT analysis to summarize the context of our long-term plan:

Strength

- Faith in God the creator who is loving
- Well organized structures from grassroots to the top
- High numbers of the Catholic faith
- Networking and good relationship with other faiths

Weakness

- Ignorance of the reality
- Lack of sufficient capacity and financial resources
- Lack of sufficient awareness

Opportunities

- Educational facilities for capacity building
- Existence of many followers
- Peoples confidence in the church and its leadership
- Partnerships

Threat

- Negative attitude towards material world
- Apparent contrast between spiritual and material wealth

GOAL 1: END POVERTY IN ALL ITS FORMS EVERYWHERE

Strategic Objective:

Many wars in the world and particularly in conflict prone zones like Africa are occasioned by poverty due to the unsuccessful attempts to access, acquire or control the available natural resources in any given region. There are communities that sit on gold but have neither knowledge nor capacity to exploit it so they continue to die in poverty. Other people have the knowledge and capacity to exploit the treasures of nature yet cannot access them. The Church through its systems, structures, institutions and influence can advocate and conduct awareness programs in every community. Besides, the Church can initiate microfinance projects to empower various communities in the country especially Women and Youth.

GOAL 2: END HUNGER, ACHIEVE FOOD SECURITY, AND IMPROVED NUTRITION, AND PROMOTE SUSTAINABLE AGRICULTURE,

Strategic Objective:

Catholic church is very much committed to end hunger and ensure food security through its many structures and programs. The output of their efforts is however insufficient due to lack of both financial and human capacity to sustainably use their available resources for a better production. In line with this SDG the Catholic Church will initiate a program targeting the believers to promote suitable ways of farming in every institution and community, fortunately the Catholic Church is present in every community in Kenya. We shall begin by promoting Farming God's Way and Smart Farming.

**GOAL 6:
ENSURE AVAILABILITY AND SUSTAINABLE MANAGEMENT OF
WATER AND SANITATION FOR ALL**

Strategic Objective:

Land, Water and sanitation are all important to the faith of the Catholic Church. The Scriptures hold land and water sacred, and as it is said, cleanliness is Godliness. On the basis of our faith, doctrine, scripture and even cultural values the Church will commit to good use of land and water and provide education and facilities to ensure proper sanitary standard.

**GOAL 7:
ENSURE ACCESS TO AFFORDABLE, RELIABLE, SUSTAINABLE, AND
MODERN ENERGY FOR ALL**

Strategic Objective:

The population of Catholics Church in Kenya is over 12 million, with over 2000 priests, over 26 Dioceses, over 1500 parishes, a number of educational institutions, and health facilities among others. If all these lot is mobilized, prepared and facilitated to use reliable, sustainable and modern energy there can be a big difference in the society. We shall create awareness on the advantages of using modern energy. Promote, in action and words the installation of sustainable energy in all institutions of the Church.

**GOAL 13:
TAKE URGENT ACTION TO COMBAT CLIMATE CHANGE AND ITS
IMPACTS**

Strategic Objective:

Following Pope Francis encyclical Laudato SI, and in order to implement it, the Catholic Church will engage its followers in addressing the prevailing causes of climate change in Kenya through formal and informal education on climate change; its effects and remedies. Influence national policy makers on the same through our Catholic parliamentary association and other avenues.

**GOAL 14:
CONSERVE AND SUSTAINABLY USE THE OCEANS, SEAS AND
MARINE RESOURCES FOR SUSTAINABLE DEVELOPMENT**

Strategic Objective:

Some of our dioceses fall along coastal regions, i.e. the Catholic dioceses of Mombasa

and Malindi whose members are also immediate beneficiaries of these waters. These Dioceses, working together with the experts and local authority can ensure fruitful and dignified use of these resources for a better society, both presently and for the future. Through the structures of the church, the coastal community could be educated to conserve the waters and keep it pure and clean. The Catholic Church has a department, which exclusively addresses the issues related to Seafarers and refugees.

**GOAL 14:
CONSERVE AND SUSTAINABLY USE THE OCEANS, SEAS AND
MARINE RESOURCES FOR SUSTAINABLE DEVELOPMENT**

Strategic Objective:

Some of our dioceses fall along coastal regions and Catholic Christians by virtue of belonging are also beneficiaries of these waters. The Dioceses in their region, working together with the experts can ensure fruitful and dignified use of these resources for a better society.

**GOAL 15: PROTECT, RESTORE AND PROMOTE SUSTAINABLE USE
OF TERRESTRIAL ECOSYSTEMS, SUSTAINABLY MANAGE FORESTS,
COMBAT DESERTIFICATION, HALT AND REVERSE LAND
DEGRADATION AND HALT BIODIVERSITY LOSS**

Strategic Objective:

Research shows that there is a necessary connection between all the living organisms. Loss of biodiversity in the ecosystem is very much dependent on the way all other organisms behave including the human beings. Meanwhile, the Church owns parcels of land, forests and above all appeals to the conscience of millions of people. The Church, beginning from the available resources, will mobilize its members to conserve and protect the forests and natural habitat for the sake of a diversified life of different species.

**GOAL 16:
PROMOTE PEACEFUL AND INCLUSIVE SOCIETIES FOR
SUSTAINABLE DEVELOPMENT, PROVIDE ACCESS TO JUSTICE FOR
ALL AND BUILD EFFECTIVE, ACCOUNTABLE AND INCLUSIVE
INSTITUTIONS AT ALL LEVELS**

Strategic Objective:

The Church is a model of inclusive society composed of people from different social backgrounds, men and women, young and old, rich and poor. This itself is a great

opportunity to realize this SDG. The church through its structures and systems has the potentiality of ensuring peace and justice and promote unity in diversity, accountable and inclusive institutions.

TIME LINE IN SUMMARY

Year 1–3: Strategic planning, Networking, Awareness, and Research

Year 4–5: Implementation:

Year 6: Evaluation

Year 7–9: Implementation

Year 10: Evaluation

Prepared by

By Rev. Dr. Charles Odira Kwanya

GOAL 1: END POVERTY IN ALL ITS FORMS EVERYWHERE

Strategy	Actions	Performance indicators	Target
<i>Public awareness through Church structure</i>	Consultation with senior church leaders	Participation of Church leaders	Senior Church leaders
	Sunday sermons to incorporate SDG	Preaching about SDGs during Sunday sermons Sunday school	children
<i>Skill empowerment</i>	Develop toolkits for training	Availability and distribution of toolkits	All Christians
	Train Church leaders	Knowledgeable church leaders	Church leaders
	Train the youth and women on relevant skills	Active youth and women	Youth and Young people
<i>Self employment Job creation</i>	Home based Smart farming	Practice of smart farming in Christian families	Young people
	Tree growing for commercial use	Conservation of forests in church land	Church institutions and Christian families
	Formation/promotion of youth/women groups	Presence of active youth and women groups in the Church	Young people and women

GOAL 2: END HUNGER, ACHIEVE FOOD SECURITY, AND IMPROVED NUTRITION, AND PROMOTE SUSTAINABLE AGRICULTURE

Strategy	Actions	Performance indicators	Target
<i>Farming God's way</i>	Train Christian congregation (TOT) on effective farming methods (e.g. Farming God's Way)	Qualified trainers in all the dioceses	Christian congregation
	Establish sustainable demonstration farms in all the strategic parishes/institutions	Demonstration farms in most or all the catholic parishes and institutions	Church owned land
	Use the church structures to bring awareness to the congregation	Sunday sermons, catechesis and other informal education	Christian congregation
	Empower youth and women groups to embrace farming	Youth/women driven initiatives	Youth and women
<i>Smart farming</i>	Training (TOT) on smart farming covering all the dioceses/parishes and church structures	Qualified trainers of smart farming in all or most dioceses	Farmers
	Establish sustainable demonstration projects in strategic church institutions	Sample demonstration farms in all or most parishes	Institutions
	Offer technical/financial support to those engaged in smart farming	High production	Farmers

GOAL 6: ENSURE AVAILABILITY AND SUSTAINABLE MANAGEMENT OF WATER AND SANITATION FOR ALL

Strategy	Actions	Performance indicators	Target
<i>Roof Water harvesting</i>	Support Church communities to erect tanks to collect rain water	Sufficient water for all communities	Inclusive communities
	Every Church and institution to construct tanks for the communities around	Enough clean water for the communities around the Church	Inclusive communities
<i>Boreholes</i>	Every church to have at least a borehole for the community	Enough clean water every Catholic church accessible to community around	Inclusive communities
	Christian families to be supported to dig boreholes in their homes	Sufficient water for every family	Every home
<i>Provision of sanitation</i>	Technical support to the church and mission schools	Enough capacity to continually educate the Church members of	sanitation requirements
<i>Church institutions</i>	Provision of sanitation facilities for the poor members of the community	Access to sanitation facilities for all	Inclusive communities
	Construction of toilettes and flowing water in every Church compound	Accessible Toilets in every public and private spaces	Church institutions

GOAL 7: ENSURE ACCESS TO AFFORDABLE, RELIABLE, SUSTAINABLE, AND MODERN ENERGY FOR ALL

Strategy	Actions	Performance indicators	Target
<i>Use of Solar energy</i>	Training and awareness on the use of solar energy	Enlightened congregation on solar energy	Inclusive communities
	Installation of solar power in every Church and mission school	Solar energy in every church and church institution	Schools
<i>Use of Biogas for cooking in Church institutions</i>	Introduction and use of biogases in churches and mission schools	Positive reception and understanding of Biogas by the Congregation	Schools
	Construction of biogas facilities in catholic institutions	Use of biogas in these institutions	Catholic institution
<i>Introduction and use of Wind mill for energy</i>	Awareness creation on the use of wind power to provide energy	Enlightened congregation on the use of wind mill to provide clean energy	Inclusive communities
	Installation of wind mills in suitable areas to serve the community	Existence and effective use of wind mills to in every community where it is viable	Inclusive communities

GOAL 13: TAKE URGENT ACTION TO COMBAT CLIMATE CHANGE AND ITS IMPACTS

Strategy	Actions	Indicators	Target
<i>Education on climate change</i>	Awareness creation and information for the Church members through formal education	Well informed congregation	Christian congregation
	Mainstreaming environmental studies into catholic faith	Teaching of environmental education in catechism and Sunday school	Christian congregation
	Developing publicity/information materials on climate change and distributing them to Christians	Availability of publicity materials	Christian congregation
<i>Capacity building</i>	Training of trainers to train Christians in all the parts of the country	Availability of experts in this area	Christian congregation
	Training of Clergy and laity to understand and teach environment to the congregation	Active clergy and laity in environmental work	Clergy and laity
	Training of Sunday school teachers to teach in children on caring for God`s creation	Well trained teachers of Sunday School	Catechists
<i>Advocacy at national level</i>	Engage senior church leaders in addressing policy on climate change at national and regional level	Cooperation between the Church and policy makers	Senior church leaders
	Write pastoral letter addressing the challenge of climate change and how to reverse it	Committed Catholic congregation	Catholics, good people
	Consultation meetings with experts and UNDP in Kenya on issues of climate change	Regular interaction between the Church and UNDP office and other environmental programs	Church leaders
<i>Celebration of Faith based environment day</i>	Organize an event and prayer	Participation	All Christians

GOAL 14: CONSERVE AND SUSTAINABLY USE THE OCEANS, SEAS AND MARINE RESOURCES FOR SUSTAINABLE DEVELOPMENT

Strategy	Actions	Indicators	Target
<i>Awareness creation</i>	Planned consultation meetings with the coastal residents	Active participation	Inclusive community
	Consultation meetings with coastal religious leaders	Commitment to action on the ocean/sea	Religious leaders
	Workshops with the coastal Christians	Participation and commitment	Interfaith community
<i>Formation of environmental clubs/associations</i>	Formation of fishermen environmental association	Registration and membership	Fishermen
	Formation of environmental boat owners environmental association	Registration and membership	Businessmen
	Formation of coastal youth environmental association	Registration and membership	Youth
<i>Engaging coastal interfaith groups</i>	Organize common cleaning activities	Participation and cleaner ocean	
	Conduct common awareness programs with different faiths	Peaceful coexistence and commitment to the common good	Women and youth
	Organize coastal interfaith organizations	Inclusivity and partnership	Interfaith community

GOAL 14: CONSERVE AND SUSTAINABLY USE THE OCEANS, SEAS AND MARINE RESOURCES FOR SUSTAINABLE DEVELOPMENT

Strategy	Actions	Performance indicators	Target
<i>Education and awareness about water</i>	Teach theological value of ocean, sea, water	Appreciation of the spiritual value of the sea/ocean	Coastal Christians
	Biblical significance of sea/ocean e.g. Red sea in Exodus	Appreciation of biblical foundation of Sea/Ocean	Coastal christians
<i>Sea/ocean use of transport and immigration</i>	Apostolate to the refugees and sea fearers along the Indian Ocean coast	Pastoral coordination of the sea fearers	Mixed congregation
	Apostolate to the fishermen and all those who catch sea food in the Indian ocean	Reaching out to the fishermen to be conservers of the ocean/sea	Mixed congregation
<i>Action: working with the Coastal region counties to avoid water pollution by machines</i>	Consultation between Coastal Church leaders and local government officials	Collaboration between the Church and local authority	Mixed congregation
	Consultation with the owners of engine boats on how to reduce or eliminate pollution	Less polluted ocean/ sea water	Mixed congregation
	Proposing cleaner energy for the engines is the ocean	Adoption of other innovative energy sources for to run sea engines	Mixed congregation

GOAL 15: PROTECT, RESTORE AND PROMOTE SUSTAINABLE USE OF TERRESTRIAL ECOSYSTEMS, SUSTAINABLY MANAGE FORESTS, COMBAT DESERTIFICATION, AND HALT AND REVERSE LAND DEGRADATION AND HALT BIODIVERSITY LOSS

Strategy	Actions	Indicators	Target
<i>Creation and protection of the sacred forests</i>	Protect forests in the shrines	Healthy forests in our shrines	Inclusive community
	Grow more trees in sacred places	Many trees in worship places	Women and youth
	Establish tree nurseries in every Church	Enough seedlings and self employment for the youth and women	Women and youth
<i>Conservation of forests in church owned lands</i>	Plant and care for more trees in Churches	Trees in every small and bid church compound	Women and youth
<i>Trainings on the proper use and management of land</i>	Practicing conservation farming in the Church land	Correct way of farming and enough food for everyone	Inclusive community
	Growing right trees in the Church land to avoid soil erosion	Diverse species of trees and plants in church land	Inclusive community
	Workshops for the church leaders	Participation of knowledgeable leaders	Inclusive community

GOAL 16: PROMOTE PEACEFUL AND INCLUSIVE SOCIETIES FOR SUSTAINABLE DEVELOPMENT, PROVIDE ACCESS TO JUSTICE FOR ALL AND BUILD EFFECTIVE, ACCOUNTABLE AND INCLUSIVE INSTITUTIONS AT ALL LEVELS

Strategy	Actions	Indicators	Target
<i>Promotion of Common values</i>	Common action on Environmental conservation	Sincere commitment to environmental conservation	Inclusive community
	Intercultural programs for interfaith programs for the youth	Active youth participation	Inclusive community
	Engaging people of diverse social backgrounds in our institutions	Coexistence among different people	Inclusive community
<i>Strengthening institutions</i>	Engagement of professionals	Professional work	Professionals
	Inclusive management	Unity in diversity	Inclusive community
<i>Accountability and transparency</i>	Involving the people in the processes	Ownership	Inclusive community
	Establishing records and documents	Transparency	Institutions



NEW PSALMIST BAPTIST CHURCH

BALTIMORE, USA

Ten-Year Plan in connection with the UN Bristol Meeting on Faiths and the Sustainable Development Goals

INTRODUCTION

The New Psalmist Baptist Church (“NPBC”) is a 116-year old, predominately African-American congregation in Baltimore, Maryland, USA. On behalf of our eight thousand five hundred (8,500+) member church family, and the networks of which New Psalmist is a part, we are pleased to submit this Ten-Year Plan and honored to participate in the historic United Nations Bristol Meeting on Faiths and the Sustainable Development Goals. This Plan recalls elements of our Seven-Year Plan, which was submitted at Windsor Castle in November 2009. As was our belief when we crafted our Plan for Windsor, our Ten-Year Plan will be a living, ever expanding documentation of ideas, actions, and results. It will be dynamic, and not static. It represents our commitment to care for God’s magnificent creation while supporting the achievement of Sustainable Development Goals, with a particular focus on poverty reduction, water, sanitation and hygiene, and education. Every action that we take is directed towards our people, our planet and our partnerships towards strengthened global solidarity.

BACKGROUND

For approximately the last third of its life as a church, NPBC has undertaken to empower disciples. That is, NPBC has sought to help guide each individual touched by its ministries to a deeper understanding of God’s individual calling in his or her life, and, moreover, to help each one chart a course to that calling (i.e. taking care of our people). More recently, NPBC has expanded its understanding of that mission to encompass greater care for our physical environment, and to harness the enormous capacity of our growing church towards the nexus between environmental protection, conservation of

natural resources (i.e. taking care of our planet) and the need to balance these with a care for the “least of these”. We realized that empowerment of disciples could be undermined by the degradation of the physical environment, and the challenges that such degradation presented to our daily lives. Thus, our commission to spread the gospel had to be animated by partnerships that seek to build individual and institutional capacity, ensure safeguards for human dignity, give a voice for empowerment to the disenfranchised, alleviate poverty, and maintain good stewardship of God’s resources. It is against this backdrop that NPBC continues its work towards protection of the environment, conservation of natural resources, and in this context that we have prepared this New Psalmist Baptist Church Ten- Year Plan (the “Plan”).

This Plan builds on our original Seven-Year Plan, many elements of which are ongoing, and embedded as part of our regular church administration (e.g. use of assets, media and advocacy, celebration). In addition, the Plan speaks in general terms to a future that NPBC envisions. It echoes the vision of our Bishop, Walter Scott Thomas Sr., who has indicated “Our faith is not exercised merely in our utterance of platitudes, but in our striving to reflect the characteristics of Christ in our living and in our works. In practice, this compels us to preach, teach and live the gospel in such a way as to grow each hearer according to each of his needs and capacities. Our Divine assignment is to lift those around us and to help them to get to the next place to which God calls them”. Ultimately, this Plan echoes his words, and represents our understanding of new experiences and revelations of how God is calling us to live out our charge, especially in areas of poverty alleviation, water, sanitation and hygiene management, and a willingness to partner with a diverse set of stakeholders.

NPBC TEN-YEAR PLAN

The Setting

Our church was forced to move to a new physical location in order to make way for urban redevelopment in Baltimore. This relocation established us in a new community, with new congregants, new methods for spreading the gospel, and new opportunities and challenges. Although we have been successful in addressing many of the elements of our earlier Plan, we have had to be strategic in when and where we have engaged with our congregation members, our local community, and our global outreach. This brought forth unexpected outcomes in several areas, as follows:

- *We had to inspire, motivate and educate existing and new congregation members.*
Our new location was in an area which was underserved by churches of our size, diversity and complexity. Approximately 3,400 new members have joined since we

arrived at our current 27 acre site, and with this growth came new opportunities and new challenges. We have sought to establish an environmental and conservation ethos as we have demonstrated the values of energy conservation, environmental management and increased focus on poverty reduction strategies.

- *We made decisions to increase our emphasis and attention on the needs for access to water, improved sanitation and hygiene management.*

We were asked to join an inaugural meeting of interested organizations and stakeholders as the United Nations sought to address issues of water, sanitation and hygiene in schools in the developing world. This came about in the latter part of 2010, after development of our 7 Year Plan, but it set in motion a large scale focus on partnerships, education, and outreach to youth, especially as gender issues became prominent. These areas of focus have guided a large portion of our work, culminating in a first-ever "benchmarking" program to map water, sanitation and hygiene related policies and activities in developing countries. These efforts have been closely coordinated through the auspices of financial and "in-kind" partnerships with the Alliance of Religions and Conservation, the United Nations International Children's Emergency Fund (UNICEF), Cooperative for Assistance and Relief Everywhere (CARE), and many other entities.

- *Increased attention has been paid to poverty alleviation and sustainable development because of our Christian mandate and values, and our understanding of the linkages between resource allocation and use (as in water), and other social issues (such as health, education and gender).*

Our Plan notes financial empowerment, menstrual hygiene management, development of faith-based technical assistance (i.e. creation of a reference document called "Putting Clean Hands Together"), work with education institutions, and strong action on values and cooperative efforts amongst the faith based community as key components of a our transition from our Seven Year Plan to a Ten Year Plan.

In summary, the unexpected has become our norm, and our next 10 years will draw upon the dynamic nature of our ever-expanding congregation in fulfillment of our charge to care for "the least of these". We will serve as sentinels for future progress in our community and the world. Our congregation will be more attuned to the aspects of climate change on our environmental resources. Our young people will increase their knowledge and application of environmental stewardship, and we will promote an attitude of gratitude for the many opportunities and blessings that present themselves in caring for God's creation.

THE PLAN

Poverty Reduction

This section most closely aligns with Sustainable Development Goal # 1 – “End poverty in all its forms everywhere”

Baltimore City faces a poverty rate of almost 25%, with reports of more than 30% of its children living in poverty. What is our responsibility in that context? Our Plan is to redouble our individual efforts, as well as the collective efforts of our church (and our network of affiliated churches under the Kingdom Association of Covenant Pastors) in reducing poverty. We intend to establish an ongoing program of applying faith principles to poverty alleviation. Over the next ten years, we will conduct five seminars regarding poverty alleviation. NPBC has sought, and received special tax exempt status to establish a Community Development Corporation. Community development corporations (CDCs) are non-profit organizations that are created to support and revitalize communities, especially those that are impoverished or struggling. CDCs often deal with the development of affordable housing. They can also be involved in a wide range of community services that meet local needs such as education, job training, healthcare, commercial development, and other social programs, such as environmental management and conservation. While CDCs may work closely with a representative from the local government, they are not a government entity. This will be one of the major strategic vehicles by which NPBC will initiate and fund poverty reduction strategies and action. CDCs follow a bottom-up approach; they are set up and run by community members or local groups like churches and civic associations. In fact, a key feature of CDCs is the inclusion of community representatives in their governing/advisory boards. We will use our CDC to establish programs on individual member debt reduction, and on capital campaigns to improve the physical church structure and community development in an environmentally sensitive manner. Proposed activities include, a “Lessons Learned” series on poverty eradication, outreach to colleges and universities on business formation and monitoring/evaluation, and a youth education program called the “Ending Poverty” initiative.

Water, Sanitation and Hygiene

This section most closely aligns to Sustainable Development Goal # 6 – “Ensure availability and sustainable management of water and sanitation for all”

NPBC has engaged in a robust effort to provide information on water, sanitation and hygiene in schools via its very active collaborations with the United Nations

International Emergency Fund (UNICEF), the Alliance of Religions and Conservation, and over 70 other stakeholders who have been engaged in establishing programs to benefit school age children in developing countries. We have become a repository of benchmark information for over 50 countries under aegis of The Mapping Project, which we developed over the last two years. This is unique and seminal information on water access, availability, and use, coupled with information on school policies and actions. This portion of the Plan anticipates a phased approach for Mapping Project improvements via “listening sessions” with our youth (called Generation X group), and subsequent outreach to a larger cohort of church and community leaders. Our Plan includes a minimum of 10 Listening Sessions.

Our plan anticipates the addition of more countries to the WASH database, an evaluation process to enhance the information, and the creation of a partnership with local universities for research, monitoring and evaluation.

It is further intended that we will create a Mapping program to analyze the progress of menstrual hygiene management in WASH countries. This is an extremely important element of our Plan. First, its initiation has energized a core group of women in our congregation who have organized efforts to supply menstrual hygiene products to our school in Kenya, and this has provided the impetus to establish a Five Year sub-plan for the empowerment of women. This activity will involve the women of our congregation in local and global efforts to define and address the problems of safety, security, education, and environmental issues regarding menstruation. Important issues of use and disposal, options for educational success, and the role of faith traditions will be explored and addressed. From Years 5 through 10, we will create an ongoing program of global consultation and mission trips to identify and educate young women on faith-based options regarding menstruation, in close coordination with the UN and other stakeholders in the US and sub Saharan Africa (which will be our geographic focus).

Partnerships

This section most closely aligns with Sustainable Development Goal # 17 “Strengthen the means of implementation and revitalize the global partnership for sustainable development”. The most important aspects of NPBC involvement will be related to subsections 17.14, on policy coherence, 17.18, on capacity building, and 17.19, which promote evaluation and outcome measures.

One of the cornerstones of our recent work has been our ability to establish partnerships with relevant and like-minded stakeholders. We have found that

leveraging resources, sharing expertise, and engaging in joint projects of mutual interest and benefit has been very valuable, and this will continue. For example, we are continuing to demonstrate the value of faith traditions to the process of cooperation and collaboration. We engaged with many faiths in Ise, Japan early in 2015, and reviewed our impacts on the discussions of climate change. We came to understand the unique roles that we play in establishing action plans for mitigating the effects, and for marshalling resources to effectively combat the devastating conditions which have existed, and will exist. We further engaged with the UN in creating a reference document to assist the faith community in spearheading actions to address problems of water, sanitation and hygiene. This work is found in an upcoming reference document called *Putting Clean Hands Together*, due for release in early 2016. Our Ten Year Plan will include participation in the World Water Forum in 2018 and the World Water Week in 2020. We will create a technical assistance tool describing our information collection efforts, our partnership experiences, and our field experiences, including establishment of initiatives under our CDC. We have amassed a working knowledge of the operation of many of our stakeholders and partners, and we will insure that we can form additional concrete activities in support of our initial work since 2009. One final element of our partnership is involvement of our church congregation in managing this process. As we discussed earlier, it has been a tremendous undertaking to set forth the frameworks for progress in an organization of our size and diversity. Key actors in our Ten Year Plan effort will be our Generation X group, our Board of Deacons, Global Policy Ministry, and Community Development Corporation. It will take a period of time to structure and assign work and develop a smooth feedback/improvement linkage. We believe that our Partnership Program can be established and operational within the next year, with reassessment and adjustments on a biannual basis.

One annual partnership event that promotes environmental conservation and poverty alleviation is the Choose to be G.R.E.A.T. (Gang Resistance Education and Training) Summer Camp for children ages 5-15. This collaboration between the church and local, state, and federal law enforcement agencies help youth develop their environmental consciousness by campers participating in harvesting fruit and vegetables at local farms for families in need. As youth attend the summer camp and engage in interactive learning experiences over the next 10 years, officers encourage them to pursue trainings, internships, and careers in law enforcement and conservation. This positive engagement strengthens environmental, cultural, and community relationships, and attributes to poverty alleviation and a healthier world.



QUAKERS AMERICAN FRIENDS SERVICE COMMITTEE RESPONSE TO THE SUSTAINABLE DEVELOPMENT GOALS

July 2015

ENGAGING WITH THE SDG PROCESS

For almost five years, the Quaker UN Office (QUNO <http://www.quno.org/>) in New York, operating closely with AFSC (<http://afsc.org/>) and QUNO Geneva, has been focused on upholding the key importance of peace issues within the global framework for the Sustainable Development Goals. The majority of the world's poorest people are situated in fragile and conflict-affected societies, and it is in these environments that the traditional MDG approaches have largely failed. From the beginning of the current process it has been clear that it is imperative to address the issues of peaceful and inclusive societies in order to eliminate extreme poverty and support the growth of resilient societies. QUNO also worked to include these issues into the Addis outcome document.

QUNO expects to continue to engage with member states, UN officials and civil society actors in working on the implementation of the SDGs, particularly the issues of peace and inclusion. This may include work at the UN level on financing, coordination, prioritization, and mechanisms for governance and accountability.

In addition to UNDP's commitment to peaceful societies, AFSC is pleased to note that the UNDP 2013 strategy is aligned with AFSC regarding the mainstreaming of social and political issues into development objectives. Traditional development outcomes (poverty reduction) are now understood to be inextricably linked to issues such as political inclusion, rule of law, inequality, conflict prevention, stronger institutions and governance.

AFSC is also heartened to see UNDP defining served communities in terms of

inequalities and exclusion. This perhaps echoes some of the thinking that AFSC has been doing in searching for the language to universalise its focus on underprivileged communities in the US so that it feels equally applicable to international work.

Reference documents;

AFSC Strategic Plan <http://afsc.org/document/afsc-strategic-plan>

AFSC & FCNL Publication Shared Security; Reimagining US Foreign Policy
https://sharedsecurity.files.wordpress.com/2013/05/shared-security_v8-for-distribution.pdf

Implementing the SDGs

Goal 16: Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels

The work of AFSC contributes to a number of the SDGs, including 10, 11 and 17, but goal 16 is where AFSC and the SDGs are aligned, and all the work of AFSC contributes towards this goal. AFSC is not driven by the SDG agenda, as the organisation has its own process for discerning work with Quaker committees. AFSC does not plan work as far into the future as 2025 either – the current strategy is 2014 – 2018. However AFSC will always be committed and guided by the Quaker testimonies to peace and equality, as has been the case since 1917.

AFSC Vision

The American Friends Service Committee envisions a world in which lasting peace with justice is achieved through active nonviolence and the transforming power of love. We work toward a world in which:

- All persons affirm the common good and recognize our mutual interdependence;
- Societies steward resources equitably;
- Caring, respectful economic development, including work with dignity, promotes well-being for all;
- Communities and societies fractured by exclusion and marginalization are healed and transformed, embracing inclusion and equality;
- Conflicts are resolved through restorative means and without force or coercion; and
- Governments and societal institutions are fair and accountable

As stated in the AFSC strategy, the mission, vision and values focus on overcoming exclusion and countering violence within the frame of achieving peace with justice. To that end, international and U.S. Executive Committees and staff will proactively seek program opportunities in the following areas of focus:

- AFSC will work with constituencies that have suffered exclusion and marginalization. We will focus particularly on communities or societies where exclusion or oppression exists along dimensions such as ethnicity, race, gender, class, religion, sexual identity, age, physical disability, or ideology.
- We will direct programs toward communities that suffer deeply as a result of violence or militarism, where alternative nonviolent approaches can offer hope for positive change.
- We will continue our commitment to working with young people, especially those robbed of their potential by conditions in their communities.
- In addition, we will maintain efforts in geographic areas or addressing issues of concern that represent other long-term Quaker commitments.

In describing such priorities around certain communities or populations, AFSC continues to recognize that we will engage with all actors— those who are perceived as powerful and privileged and those who are perceived as less powerful or privileged— to effect needed changes in policies, institutions, and structures.

AFSC is focusing work on two strategic initiatives. To quote from the AFSC strategy;

The first initiative offers direct engagement with conflict on the ground. By working with individuals, especially young people and their allies, in communities beset by violence and injustice, we will demonstrate the social transformations that are possible through nonviolent collective action and build the capacity for peace at the individual, school, and community levels. This work will inform and support the second initiative in its efforts to change the situations and systems that cause violence. By building on our strengths and experiences, this approach aligns with the program development principle within the Guidelines for Program Design and Program Choice: “When undertaking efforts to change structures and policies, ensure that these are grounded in direct experience working to change the personal circumstances of individuals and communities.”

The second initiative challenges the narrative that promotes militarism and coercion as necessary for security. This initiative will require working in partnership with like-minded organizations to offer alternatives to economic and social systems grounded in

violence and to build recognition that reallocating military resources to peaceful endeavors is likely to increase global security. To change the dominant narrative that “war works,” it will be necessary to offer more than facts and logic, but also to address the emotional and biological underpinnings of conflict. By building on the growing body of research in the social and biological sciences on the causes and consequences of violence, we can apply new insights into the possible cultural, environmental, and biological factors affecting the propensity to resort to violence and war. This initiative can also draw in the young activists from the first initiative as advocates for and practitioners of nonviolence.



SOCIETY OF JESUS

SECRETARIAT FOR SOCIAL JUSTICE AND ECOLOGY

July 2015

This document responds to the request to prepare an outline of the key areas of our long-term plans in the fields of the 17 SDGs, taking into account successes already achieved and potential alignment with these goals.

Initial precisions:

1. The Society of Jesus is responding to several of the SDGs, in different ways, depending on regions and countries. Regions and countries vary in the issues they face, and in the way their governance is organized. We are very much adapted locally to these different situations. Much of our strength comes from our closeness to peoples and communities.

This means that in many fields we do not have a complete and comprehensive global agenda, but a large range of diverse initiatives that vary from region to region, adapted to local challenges. Then, this Contribution will refer to this diversity of initiatives and not to a complete global agenda.

2. We are not present in all the countries in the world and our work capacities in each one them differ very much depending on the number and kind of institutions we have. There is a lot of local autonomy with regards to initiatives.
3. We are engaged in long-term commitments in these regions and countries, but local works usually renovate their action plans every 3 to 5 years. It is difficult for this Contribution to go beyond 2020.

Nevertheless, as many of these local works remain in the same geographical area and operating in the same areas of action for a long time, the commitments that we express here most likely will be active for a long period. Then, we include here commitments that are already present, will also be operating in the coming years.

4. We have different kinds of institutions: schools (primary and secondary); universities and colleges; pastoral institutions (parishes and retreat centres); social institutions (charitable works, accompaniment of poor communities, defense of rights...). Many of our efforts related to the SDGs happen in schools, as aspects addressed through education, trying to achieve a cultural shift in the long term. However, in this report we focus in more specific initiatives.

The report follows the SDGs where our activities are already developing.

GOAL 1: END POVERTY IN ALL ITS FORMS EVERYWHERE

- We work with marginalized and poor communities in most of the countries where we are present, both at rural and urban settings. This is a long-term commitment, which is usually related to the defense of their rights and to provision of services (education, shelter, food security...). We consider that the poor are the ones that can get out from poverty. In that sense, accompanying them in their struggles – and not just covering their actual needs – is one of the main strategies. This will continue in the years to come.
- In the last years we have promoted social entrepreneurship in many locations, in the believe that the poor can come out from poverty by selling goods in the market and by having access to cheap goods, adapted to their situations. There are some initiatives in this area with a global aim¹, but many others develop in a local community. In this area, there are social centres involved, but also business schools. Sometimes, the coalition in between the two is very fruitful. In that way, business schools can provide their expertise to poor communities that can learn how to access the market. This kind of activity is still increasing.
- We are also involved in providing microcredits. This is very uneven, depending on countries. Where these microcredits work, they spread fast. They allow poor people to grow economically.
- We are committed to indigenous communities in Latin America, North America, India and Asia Pacific. Most of these communities are poor and marginalized. This commitment is part of a long and historic tradition, and we hope it will remain for

many years. We accompany them in their struggles and defend their rights. We also provide education, which is a means to come out from poverty in the long run.

- We also understand that providing education to the poor is a way of combatting poverty, but we will speak longer about this in SDG 3.

GOAL 2: END HUNGER, ACHIEVE FOOD SECURITY AND IMPROVED NUTRITION, AND PROMOTE SUSTAINABLE AGRICULTURE

- There are *eco-agricultural farms*, teaching farmers to grow crops in sustainable ways in many regions: Latin America, India, Africa and Asia Pacific. These initiatives began years ago and are growing. They promote specific seeds, vermiculture, compost, proper use of water, prevention of plagues through natural ways, etc. Sometimes it is difficult to change the culture of the farmers.

- There are several efforts, mainly in Latin America, to help rural *cooperatives of farmers* access national or international markets where they can sell their local products, grown ecologically with qualified standards. In Latin America, these cooperatives² and institutions of the Society of Jesus supporting them are creating a network to learn from good practices.

- In India *water harvesting* has been an important effort to allow rural communities grow a second crop, guaranteeing food security and preventing families from seasonal migration into the cities.

- There are also some few initiatives to support people *grow their own crops in urban* areas in very small pieces of land as a complement to their daily diet.

- In schools, whenever nutrition of the children is an issue, food is provided³.

- In India, social centres are trying to create a network to help implement the National food security act (2013) among deprived and marginalized communities, both at rural and urban settings. This network is expected to be active in the coming years.

GOAL 3: ENSURE HEALTHY LIVES AND PROMOTE WELLBEING FOR ALL AT ALL AGES

- This promotion of healthy lives is an aspect of many of our works, especially in the field of education. We could say it is a transversal dimension in many of our presences.

- There is an institution worth mentioning in this field, AJAN, a network of Jesuits and their co-workers in sub-Saharan Africa, involved in the ministry of AIDS care and HIV prevention. It has been working in this area since 2002.

GOAL 4: ENSURE INCLUSIVE AND EQUITABLE EDUCATION AND PROMOTE LIFELONG LEARNING OPPORTUNITIES FOR ALL

- In the last decades, we have built many schools devoted to education of children from poor families. There have been three main efforts in this field:
 - **Fe y Alegría** in Latin America (both for children and adults, in total some 1,5M students; 0,5M of them are children). It has recently extended to some countries in Africa and Europe. Fe y Alegría does not only work with students, but with the communities where schools are placed.
 - Schools for indigenous communities in India. They account for more than 250m students.
 - **Jesuit Social Service** offers education to refugees and internally displaced people in many countries, both in refugee camps and outside them. Last year there were some 175m students.
- There are also radios emitting education programs. Some of them are in indigenous languages. This is mainly happening in Latin America, but also in Africa and in the Canary Islands.
- Efforts to offer education to adults are taking place in India, Africa and Latin America. These initiatives are many, but dispersed, depending on the situation of the communities we accompany.
- A new initiative that is gaining ground is Higher education at the margins. It offers online tertiary education in refugee camps and other marginalized places. They have begun in Africa and Asia. Students access a graduation in a US university, and then give training to teachers in camps to improve the quality of education. The experience will spread in the coming years.
- We have recently created a global network to promote the right for quality education for all. We call it **Edujesuit** and it is connected to the Global Campaign for education. We expect it to grow in the coming years and we hope it will also be able to address the right to education not only internationally, but also nationally. This

network is also showing how quality education can reach marginalized communities: handicapped, refugees, indigenous, poor students...

GOAL 5: ACHIEVE GENDER EQUALITY AND EMPOWER ALL WOMEN AND GIRLS

- This is a major concern in all our activities. It is embedded in most of the initiatives. There are many women working in our institutions and there are many who benefit from our services.
- There are some initiatives specifically related to women, such as income generating activities, microcredits, etc. Education of girls specifically is also largely promoted.
- The aim is to change our cultures, so that they may become more just for women and girls. This is slow process which is already happening, but which will require many more efforts.

GOAL 6: ENSURE AVAILABILITY AND SUSTAINABLE MANAGEMENT OF WATER AND SANITATION FOR ALL

- We have created a global network on ecology⁴ that is facing the problem of water more specifically in a project called “water for all”. The members of the network have engaged in dialogs with scientists and they address the question of water in the different regions where we are present. The water issues involved in the different continents differ widely.
- In those places where we accompany poor communities, sanitation is one of the infrastructures that eventually is obtained. Also water.

GOAL 10: REDUCE INEQUALITY WITHIN AND AMONG COUNTRIES

- Inequality is also addressed at national levels: raising awareness to change a culture that marginalizes⁵, advocating for the improvement of conditions of the poor, and supporting and accompanying poor communities (this is also related to what we said in Goal 1).
- In the Society of Jesus there is an important and stable flow of resources coming from richer into poorer countries: people, funds, education... This has been going on for many decades and will continue in the future.
- We have a network of NGOs for development that coordinate some efforts to

support institutions working with marginalized communities in the global South. It is very active as a coordinating actor in case of emergencies due to natural disasters.

GOAL 12: ENSURE SUSTAINABLE CONSUMPTION AND PRODUCTION PATTERNS

- There are many non-coordinated local efforts to reduce consumption, reuse goods or recycle them, both in our life-styles and in our institutions. A document we produced years ago, *Healing a broken world*, has helped us very much in this area, raising our awareness and promoting effective action. It is a change of mindset that is slowly gaining ground.
- Some of the initiatives appear in **Ecojesuit**, which is allowing us to keep the interest and share from good practices.
- We have created a global network on Governance of natural and mineral resources, trying to address mining conflicts that are happening all over the world today. The aim of the network is to defend local communities that are helpless – sometimes displaced or suffering strong contamination – before large extracting companies.
- Next January 2016 there will be a webpage available for secondary education in which ecological issues will be addressed through four approaches: scientific, ethical, spiritual and action. It is called *Healing Earth* and it aims to raise awareness among students about the environment. It will also collect good practices all over the world. It will focus in six areas: biodiversity, natural resources, energy, water, food, global climate change.

GOAL 13: TAKE URGENT ACTION TO COMBAT CLIMATE CHANGE AND ITS IMPACTS

- In many places, we are slowly trying to use renewable sources of energy, instead of only fossil fuels. Though this effort is not coordinated, the increasing awareness about climate change is pushing institutions into these practices. It will be slow. Some institutions are also taking care of the way they build up new facilities, in order to save energy spending.
- There is a movement promoting divestment from fossil fuels. It is still weak.

GOAL 16: PROMOTE PEACEFUL AND INCLUSIVE SOCIETIES FOR SUSTAINABLE DEVELOPMENT, PROVIDE ACCESS TO JUSTICE FOR

ALL AND BUILD EFFECTIVE, ACCOUNTABLE AND INCLUSIVE INSTITUTIONS AT ALL LEVELS

- There are efforts to work for reconciliation in countries where there is (or has been) a conflict. Again, they are not concerted, but very much based in the local and present situation. This is happening in Latin America, South Asia, Asia Pacific, and Africa...
- Prevention of armed conflicts is also an area of work of some institutions, mainly in Africa.
- There are social centres specifically devoted to the defense of human rights in Latin America, Africa and South Asia, usually in situations where there are many violations. There are also university institutes on human rights.
- We have many initiatives in the field of migration: confronting xenophobia, defending the rights of migrants at borders or at detention centres and accompanying them in the process of integration. These kind of initiatives are present in North America and Latin America, Europe, Africa and Asia Pacific.
- We have created an international network to address the issue of migration. It is promoting in several countries a culture of hospitality. Among other initiatives, there are families and religious communities receiving migrants or asylum seekers in their homes.

GOAL 17: STRENGTHEN THE MEANS OF IMPLEMENTATION AND REVITALISE THE GLOBAL PARTNERSHIP FOR SUSTAINABLE DEVELOPMENT

- Collaboration with other institutions – both governmental and no-governmental – working in the same fields as we do is very strong at the local and national levels.
- This collaboration at the international level has also been present for many years, it is still gaining ground and will increase in the years to come.

¹ For instance, the Global Social Benefit Institute.

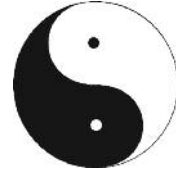
² An example of these is Capeltic.

³ In a school in Haiti, when parents were asked about what they value most about their children going to school, they answered: first, safety; second, the food they receive; third, their education. There is no possible education without good nutrition.

⁴ It has its own webpage, called Ecojesuit.

⁵ This is an important content of the education we offer





DAOIST

CHINA DAOIST ASSOCIATION

Future Plan and the SDGs

China has more than 1,500 Daoist temples, and approximately 30,000 Daoist monks and nuns. Tens of millions of people in China follow Daoist practices, and millions more engage in pilgrimages and visits to Daoist sites every year. This ancient indigenous faith still has a great deal of influence on this modern nation. As one of the five recognized religions in modern China, Daoism has recently reassessed its beliefs and values with regards to environmental issues. Daoists believe that humanity should obey nature's rules, maintain the balance of our ecological systems and protect the species that live besides us.

GOAL 1 END POVERTY IN ALL ITS FORMS EVERYWHERE

- Illness is a major cause for poverty in China. In the next ten years, Daoist temples will open more clinics for the poor and sickly and help them better their overall health to prevent serious illness such as cancer.

One of the major causes for poverty in China is illness. According to statistics, in 2014 there are over 70 million Chinese still live under 1 dollar per day, which is the official UN designated threshold for poverty. Of these people, over 40% are caused by high expenses over some form of illness. Because access to hospitals has become so expensive since the marketization of the health care system, it is often enough to plunge an entire family into poverty if one family member acquire some form of serious illness such as cancer.¹

Daoist temples will open more clinics to help treat patients that cannot afford access to hospitals. Patients only need to pay a small price for traditional Chinese medicine (TCM) prescriptions and acupuncture. Moreover, Qigong classes are sometimes offered for free at the clinics. TCM remedies alone are usually not sufficient for serious medical

conditions such as cancer. Nonetheless, they can help strengthen the body's resilience against a wide range of illnesses that too often bring entire families into poverty.

GOAL 3 ENSURE HEALTHY LIVES AND PROMOTE WELLBEING FOR ALL AT ALL AGES.

- Daoist temples will continue to host health preservation trainings, Qigong classes and TCM lectures to promote healthy and simple lifestyles among the public.
- Daoist temples will plant more herbal nurseries and work with local TCM companies to promote the use of herbal remedies in TCM to replace animal ingredients to better people's health.

GOAL 4 ENSURE INCLUSIVE AND EQUITABLE QUALITY EDUCATION AND PROMOTE LIFELONG LEARNING OPPORTUNITIES FOR ALL.

- Daoist temples will continue to financially support children from poor families to receive basic education and provide learning opportunities for local communities by hosting lectures and forums.

GOAL 6 ENSURE AVAILABILITY AND SUSTAINABLE MANAGEMENT OF WATER AND SANITATION FOR ALL

- Daoist temples hope to mobilize water-saving technology to promote water toilet to replace pit toilet for improved sanitation and prevention of water source pollution.
- In areas where water supply is scarce, Daoist temples hope to help local communities with access to clean water by digging wells, collecting rain water and mobilize other water preserving techniques.

A lot of Daoist temples located in remote areas and the countryside still use pit toilet (typically a hole is dug in the ground to host human waste). Typically these toilets are not properly built, emit bad odor, cause health hazards and result in ground water pollution. The Daoist Ecological Temple Network, mobilizing existing water-saving technology will promote water toilets (flushed toilets) in new-built temples for improved sanitation and hygiene for Daoists and pilgrims alike.

GOAL 13 TAKE URGENT ACTION TO COMBAT CLIMATE CHANGE AND ITS IMPACTS

(taking note of agreements made by the UNFCCC forum.

- Daoist temples will expand the “Fasting Calendar” campaign to encourage people to fast on the 1st and 15th day of each Chinese lunar month as according to old Chinese tradition to promote healthier lives and battle against climate change.

Over the past thirty years, China has witnessed a huge increase in meat consumption. In 1978, China’s meat consumption of 8 million tons was one-third the U.S. consumption of 24 million tons. By 1992, China had overtaken the United States as the world’s leading meat consumer. Today more than a quarter of all the meat produced worldwide is eaten in China. China’s annual meat consumption of 71 million tons is more than double that in the United States.²

Increased meat consumption has placed a severe restraint on Chinese agriculture land, diverting food into feeding livestock, polluting water and causing diabetes, obesity and other illness. Livestock is also one of the major producers of greenhouse gases (GHG). It is estimated that the GHG from the livestock sector are estimated to account for 14.5% of the global total, more than direct emissions from the transport sector.³ Taking these factors into account, cutting down meat consumption in China is necessary not only for the long-term development of sustainable agriculture and food security, but also for the wellbeing of the Chinese people and the battle against climate change.

Both Daoists and Buddhists advocate vegetarian diet. In both traditions, the 1st and 15th day of each month are reserved for honoring the Gods and therefore no meat should be consumed. Based on this tradition, Daoists have started a campaign to promote vegetarian diets by distributing once every year at Chinese New Year a “fasting calendar” that marked out the 1st and 15th day of each lunar month for vegetarian fasting. Fasting on these two days is an easy way to gain favor with the Gods, and hence is popular amongst most Chinese people. Given China’s large population, the mainstreaming of this practice can significantly reduce meat consumption and thereby all the associated harmful effects on the environment. It can also help cultivate the habit of eating a purely vegetarian diet, which is in contrast with the Chinese belief that “every meal must have meat”.

The Daoists hope to continue the fasting calendar campaign and expand it significantly in the next ten years so as to achieve a more visible impact in the next ten years.

GOAL 15 PROTECT, RESTORE AND PROMOTE SUSTAINABLE USE OF TERRESTRIAL ECOSYSTEMS, SUSTAINABLY MANAGE FORESTS, COMBAT DESERTIFICATION AND HALT AND REVERSE LAND DEGRADATION, AND HALT BIODIVERSITY LOSS.

- Daoist temples will continue to run regular youth camps to help young people from urban areas to learn about the beauty of nature and develop a habit of protecting nature.
- Daoist temples will continue to work with forest and tourist authorities to protect the forest coverage, water sources and biodiversity of Daoist Sacred Mountains and areas surrounding Daoist temples.
- Daoist temples will continue to oppose the use of ingredients derived from endangered animals and plants in medicinal remedies. Daoists will also advise people who come to them for health advice not to use prescriptions that include endangered animals or plants.
- Daoist temples will continue to work with businesses to develop sustainable incense, ink, paper, tea and other products commonly used in traditional Chinese culture.
- Daoist temples will continue to promote socially responsible incense burning and green pilgrimage to protect the environment in and surrounding Daoist temples and Daoist sacred routes.
- Daoist temples in dry areas will continue to plant trees, grass or other suitable vegetations to help prevent desertification and soil erosion.

GOAL 17 STRENGTHEN THE MEANS OF IMPLEMENTATION AND REVITALIZE THE GLOBAL PARTNERSHIP FOR SUSTAINABLE DEVELOPMENT.

- Daoist temples will continue to work within government standards and regulations to enhance cooperation with the business and environmental sectors to create inventive ideas that will help facilitate sustainable development goals.

¹ Statistics quoted from a Xinhua News Agency report on poverty reduction: http://news.xinhuanet.com/2015-06/22/c_1115686260.htm

² Statistics quoted from the Earth Policy Institute: http://www.earth-policy.org/plan_b_updates/2012/update102

³ The UN Food and Agriculture Organization (FAO) estimates emissions attributable to the livestock sector amount to 7.1 GtCO₂ e per annum. This includes emissions associated with activities along the value chain, including feed production, livestock production, slaughter, processing and retail; see FAO (2013). The IPCC estimates direct emissions from global transport amounted to 7.0 GtCO₂ e in 2010; see IPCC (2014).



HINDU

BHUMI PROJECT

The Sustainable Development Goals (SDGs) present an opportunity for the global community to help address some of the major challenges facing the planet. Ending extreme poverty, achieving gender equality, and addressing climate change are concerns that affect all citizens of the world.

This document outlines how the international Hindu community may contribute to achieving the goals of the SDGs over the next 15 years. Of the 17 SDGs, we have proposed projects for 12 of them which we feel the Hindu community can meaningfully contribute towards.

This Hindu response to the SDGs has been led by the Oxford Centre for Hindu Studies and the Bhumi Project, in consultation with leading Hindu figures from across the world. It builds on the work of the Bhumi Project's Nine Year Plan, which was developed and launched in 2009 with support from the Alliance for Religion and Conservation.

With 900 million Hindus worldwide, including up to 15 million in the diaspora, Hindu communities, sampradayas, and sangas could become an important voice in implementing the SDGs. The unique contributions Hindu teachings can make will have benefit well beyond the confines of Hindu traditions, bringing new perspectives to the debate based on Indian concepts of atman, dharma, ahimsa, and sattva, to name a few.

Alongside the other major cultures and faith traditions, Hindus have a responsibility to understand and act on their own teachings regarding care of the planet and its populations.

The challenge faced in developing a Hindu response to anything arises from one of the tradition's strengths – its diversity. There is no church, no single leader or scripture, or no global council to make a pronouncement.

Therefore, not presuming to speak or act for the whole community, we would like to work with its natural diversity by encouraging and inspiring individual and communal creativity.

We ask volunteers from any Hindu background, or none, to help fill our teams, conduct research, offer networks, advice, and expertise. Working together for such a universal cause will be a nurturing experience for all and a positive contribution to our world. This is a living document that will grow and expand with our work. We ask for feedback and suggestions on how we can improve this document and the work we seek to do.

We realise that the projects and ideas outlined in this document will not be able to manifest unless they are sufficiently financed. We therefore ask for financial support and guidance on how we can utilise funds from the Hindu community in this important seva (service).

Through this work we aim to help Hindus and others better understand how Hindu teachings can contribute to addressing challenges the world faces. Through creating cohesion and platforms for cooperation, we hope to create positive working relationships that extend beyond the Hindu community.

We are thankful to the United Nations for inviting a Hindu response to the SDGs. This presents a unique opportunity for the global Hindu community to work together in a way that has never been attempted before. We therefore ask for your blessings that our endeavour will achieve some level of success.

GOAL 2 - END HUNGER, ACHIEVE FOOD SECURITY AND IMPROVED NUTRITION AND PROMOTE SUSTAINABLE AGRICULTURE

2.1

Hindu traditions contain many guidelines on diet and lifestyles. Many of these teachings are now unknown or seen as out-dated. We plan to highlight these teachings and their importance in promoting healthy living. We will conduct research to identify these teachings. The findings from this research would form the basis of a campaign that would highlight the link between diet and good health. A team of health professionals would be created to lead this campaign, to show the alignment between these traditional teachings and current scientific thinking on food nutrition.

Initial research for this initiative would take 6 months, this would be followed by another 6 months of consultation with health professionals. Following this, a campaign

with adequate resources would be created over a 3–6 month period. At the end of 10 years this campaign would be shared with a significant number of Hindu organisations internationally, resulting in widespread knowledge of the connection between diet and health within the Hindu community.

2.3

A number of Hindu-based organisations operate food relief initiatives across the world. In India, they feed young children - providing them a meal so that they are able to go to school. In other parts of the world they provide free meals to underprivileged communities. We feel that if such groups were to work together, their combined impact could be much greater than their individual efforts.

We plan to first conduct a survey of all Hindu food relief initiatives worldwide. This would allow us to get a overview of all operations currently active. This would be followed by reviewing the various programs to identify their respective strengths and weaknesses. With such information, we will be in a position to ascertain how collaboration between such groups can be meaningful and impactful.

GOAL 3 - ENSURE HEALTHY LIVES AND PROMOTE WELL-BEING FOR ALL AT ALL AGES

3.1

Many Hindu temples, ashrams and institutions in India run healthcare facilities. These range from small rural clinics to large city hospitals.

Outside of India, many Hindus work in the healthcare industry as doctors, nurses and consultants. We plan to utilise the extensive experience and resources within the Hindu community to create an international Hindu healthcare initiative. Our aim is to create opportunities for Hindu healthcare professionals and institutions to offer their services for free to underprivileged communities across the world. Our ambition is to create a service similar to the British Red Cross and Doctors Without Borders.

To begin this process, we will identify the leading Hindu-based healthcare initiatives in India. A review will be done of their free health services. This review will include geographic areas served, health issues addressed, and number of patients cared for. Once we have a clear overview, we will promote the opportunity for healthcare professionals worldwide to volunteer with these initiatives. This will be facilitated by a central website where all volunteering opportunities will be searchable. By creating such a facility, we anticipate that many doctors and nurses who work in healthcare outside of India will give their time to help serve those who have limited access to good healthcare

in India. In times of emergency, such a service would facilitate the quick deployment of healthcare professionals in disaster zones.

GOAL 4 - ENSURE INCLUSIVE AND EQUITABLE QUALITY EDUCATION AND PROMOTE LIFELONG LEARNING OPPORTUNITIES FOR ALL

4.1

We wish to create forums to learn about the richness of Hindu traditions and cultures to help promote greater global understanding. Through the Oxford Centre for Hindu Studies (OCHS), we plan to create a number of online courses which critically engage with Hindu arts, languages, and philosophy. These courses will compliment a number of existing online courses offered by the OCHS on topics that include Hindu engagements with modernity, issues of identity, poetry, history and literature like the great Hindu epics of the Mahabharata and Ramayana. Over the next 10 years we plan to introduce one new course a year.

GOAL 5 - ACHIEVE GENDER EQUALITY AND EMPOWER ALL WOMEN AND GIRLS

5.1

We want to create a global network of Hindu women to be role models for young Hindu women and girls. This would include women from the corporate and political worlds, scientists, and religious leaders. Forums to network and learn from these women will be created, in addition to opportunities for mentorship and leadership training.

The first step in creating this initiative would be to create a book profiling at least 12 high profile Hindu women. The book would make sure to emphasise the Hindu backgrounds of these women, and how their faith helped them to achieve their goals in life. On publication of the book we plan to hold a speaking tour across India, where young girls would be invited to meet some of the women profiled.

In addition, we will identify leading women from Hindu scriptures, traditions, and history. We will look at the Hindu epics of the Mahabharata and Ramayana to find stories of Hindu women that can be positive role models for young women.

Using the experiences of the women profiled in the book, and the stories of Hindu women from scripture, we will create a leadership training program for young women. We will hold events in the major cities of India, creating opportunities for young

women to learn first-hand about how to become leaders of society. By the end of 10 years, we plan for this initiative to be a major catalyst in Hindu communities worldwide in the development of Hindu women to positions of leadership in all spheres of life.

GOAL 6 - ENSURE AVAILABILITY AND SUSTAINABLE MANAGEMENT OF WATER AND SANITATION FOR ALL

6.1

Bodies of water, such as the rivers Ganges and Yamuna, are considered to be sacred according to Hindu teachings. Hindus are encouraged to use water with respect, understanding that it is a resource that nourishes and sustains all life.

We plan to develop resources, campaigns and initiatives to highlight the importance of water, sanitation and hygiene (WASH) in Hindu communities and places of worship. At present, no educational resources exist that show the sacredness of water from a Hindu perspective. We will create a handbook that contains stories from Hind scripture about water, and classroom activities for young children. This handbook would 6 months to produce.

Working with rural communities in India, in conjunction with government bodies and secular organisations, we will conduct training programs on WASH. We will identify one state in India to pilot this work, and review it's success over a year. On completion, we will review our work and expand to other states in India. In 10 years we plan to have worked with rural Hindu communities in every state of India.

GOAL 11 - MAKE CITIES AND HUMAN SETTLEMENTS INCLUSIVE, SAFE, RESILIENT AND SUSTAINABLE

11.1

The major cities of the world have considerable numbers of Hindus living and working in the them. We plan to create local, self-governing chapters of the Bhumi Project to promote sustainable lifestyles based on principles of compassion, tolerance and non-violence. The focus would be on initiatives to address waste management and the local sourcing of food.

The groups would meet regularly and conduct training workshops on sustainable living in urban environments. The groups would work with local environmental associations, forming partnerships to further their work.

We will begin this work by creating the first groups in Mumbai, London and New York.

These initial groups would set a good example for other groups to be formed in more cities worldwide.

11.2

Hindu sites of worship and pilgrimage in India often face significant environmental challenges due to increased numbers of pilgrims. We will work with such sites and identify cases of best practice to create a network of clean and green pilgrim sites. With the Green Pilgrimage Network and their Green Temples Initiative we will hold regular workshops and learning opportunities across India. At the end of 10 years, we plan that all major Hindu pilgrimage sites in India are working together, sharing best practice, and implementing high standards of environmental care.

GOAL 12 - ENSURE SUSTAINABLE CONSUMPTION AND PRODUCTION PATTERNS

12.1

The principle of ahimsa (non-violence) promotes a lifestyle where one is mindful of their actions upon others and the planet. A vegetarian diet is a natural result of such thinking; it is more sustainable and has a lower environmental impact than a diet which includes meat. We thus want to encourage all Hindus to adopt a vegetarian lifestyle where possible.

We will work with international animal welfare organisations to highlight the disconnect between modern animal agriculture and Hindu values.

A website will be created that promotes a Hindu approach to caring for animals and encourages a vegetarian lifestyle. This website will also encourage Hindus to buy locally sourced food and grow their own produce where possible.

12.2

During festivals and religious ceremonies, Hindu temples can use significant amounts of flowers, fruits, vegetables and grains. By working with temples and communities we want to show the importance of ensuring such items are locally sourced.

Creating local, national and international networks of Hindu temples and communities, we will facilitate the exchanging of best practice for finding locally sourced produce. We will start with selecting a pilot temple in either England or North America. With them, we will conduct an audit of their current food usage and find how we can ensure a realistic percentage is sourced locally. This pilot temple will be used as model, showing other Hindu temples the benefits - financial, environmental and spiritual - of using food that has been grown locally. We will then expand this scheme to other strategically

chosen temples in different parts of the world.

At the end of 10 years we plan to significantly change the way Hindu temples produce and purchase items used in festivals and worship.

GOAL 13 - TAKE URGENT ACTION TO COMBAT CLIMATE CHANGE AND ITS IMPACTS

13.1

By training young Hindus in environmental leadership based on Hindu teachings on environmental care, we hope to educate a new generation on the importance of caring for the planet. This year we are piloting an environmental leadership training initiative in India. This week-long program aims to develop young religious environmental leaders in India.

We believe this is the first such program to be created in India. We plan to develop this initiative and create a fully-fledged environmental leadership institute in India with a strong Hindu basis over the next 10 years. This institution will forge links with leading environmental institutions outside of India, such as the Omega Institute in upstate New York, and Schumacher College in England.

13.2

We aim to continue the work of the Bhumi Project to reach a greater number of Hindu communities in Europe, Asia Pacific, Eastern and Southern Africa, and North America. This will be achieved through further developing and promoting our current initiatives. These include Hindu Environment Week, which takes place every February, and our Bhumi Pledge campaign, that reaches out to Hindu students on college campuses. In 10 years time we foresee the Bhumi Project being a significant part of the global Hindu community that inspires and activates Hindus to be leaders in the environmental field.

13.3

We will write and circulate Hindu teachings on climate change. This will be an opportunity to make these teachings more accessible and foster greater understanding and cooperation amongst Hindu and other communities. Work on this will begin this year, with the publication of a Hindu declaration on climate change. This declaration will have a far reaching impact, being signed onto by leading Hindu figures and institutions.

We will also write and publish works on Hindu climate thought and action. Drawing on Hindu scripture, and the activities of Hindu communities worldwide, we will share

these widely in print to inspire global action.

In addition, we will create a website that will act as a portal to share stories about Hindus working in cooperation with other communities to address climate change. Through this website Hindu climate activities can connect with each other, share stories and best practice, and inspire each other for further action.

GOAL 15 - PROTECT, RESTORE AND PROMOTE SUSTAINABLE USE OF TERRESTRIAL ECOSYSTEMS, SUSTAINABLY MANAGE FORESTS, COMBAT DESERTIFICATION, AND HALT AND REVERSE LAND DEGRADATION AND HALT BIODIVERSITY LOSS

15.1

The Bhumi Project is currently working to encourage religious communities in India to help protect tigers, lions and elephants. We intend to expand these initiatives by involving greater numbers of religious communities, asking leading religious figures to endorse such work, and developing educational resources.

This work would be part of the environmental leadership institute, as outlined in 13.1.

15.2

Using guidelines for greening places of worship, we want to actively encourage Hindu temples to use sustainable practices in and around their facilities. We will identify and create case studies of existing Hindu temples that employ high levels of sustainable practice. The Green Temple Initiative, part of the Green Pilgrimage Network, will be used as the basis for this work. The Initiative outlines a number of areas a temple should consider to be environmentally-friendly.

GOAL 16 - PROMOTE PEACEFUL AND INCLUSIVE SOCIETIES FOR SUSTAINABLE DEVELOPMENT, PROVIDE ACCESS TO JUSTICE FOR ALL AND BUILD EFFECTIVE, ACCOUNTABLE AND INCLUSIVE INSTITUTIONS AT ALL LEVELS 16.1

For all we undertake, we will strive to:

1. Consult widely with the global Hindu community
2. Be transparent in our activities, finances, and decision making
3. Build trust and openness with all partners
4. Strive to work with other communities for greater social cohesion

GOAL 17 - STRENGTHEN THE MEANS OF IMPLEMENTATION AND REVITALISE THE GLOBAL PARTNERSHIP FOR SUSTAINABLE DEVELOPMENT

17.1

Creating a strong financial foundation will be central in our ability to execute the projects outlined in this document. This will be done by networking and fundraising with a large array of Hindu organisations. We will show the importance of Hindus working together to address international concerns, and our dharma (duty) to be responsible global citizens.

We will also work with government agencies, the business community, and secular organisations to help us realise the goals set out in this document.

17.2

We will build capacity in Hindu communities across the world. Focusing on young people, we will educate and train them to be conversant in global issues, and how Hindu teachings can help address those issues. The goals outlined in this document will have strong educational elements to them. In 10 years we plan for the global Hindu community to be actively involved in working to address the aspirations of the SDGs.

17.3

Partnerships will be key to our work. We will aim to establish partnerships with:

1. Hindu communities, leaders and institutions
2. Other faith communities
3. Development and environmental organisations
4. Secular organisations and government bodies





GLOBAL ONE LONG TERM PLAN ASSESSMENT FOR NEXT TEN YEARS BASED ON NEW SDGS

In the current global climate of great political, security and developmental challenges, it is important for us to acknowledge that Muslim communities are in fact under a disproportionately large level of stress and scrutiny all around the world, both in Muslim majority countries and in the West. Thus as Muslims it is of great importance to us that we are able to see how the Sustainable Development Goals will contribute to our sense of security, safety, and inclusivity on the global stage. At present Muslims in the developing as well as the developed world find ourselves under either physical or emotional threat. Natural disasters, civil unrest, wars and questions around our religious beliefs have had a significant impact on the lives of the 1.8 billion Muslims on this planet.

In light of all of this, the SDG which needs to be the foundation for the success of the Muslim long term plan has to be SDG 16 followed closely by SDG 17.

SDG 16: PROMOTE PEACEFUL AND INCLUSIVE SOCIETIES FOR SUSTAINABLE DEVELOPMENT, PROVIDE ACCESS TO JUSTICE FOR ALL AND BUILD EFFECTIVE, ACCOUNTABLE AND INCLUSIVE INSTITUTIONS AT ALL LEVELS.

In order to promote peaceful and inclusive societies, and create an environment of cohesion, it is important that all faith communities and their contribution towards human civilisation is recognized, appreciated and celebrated.

SDG 16 must create enough activities and programmes which allow people across faiths to work together to address global issues such as hunger, disease, environmental degradation, increased population and the growing reduction in land for cultivation which all require new thinking in terms of agricultural research and the implementation of historic wisdom inherent in all faith traditions. For example addressing incurable

diseases using research and methods carried out thousands of years ago in India, China and Japan such as the Hindu ayurveda medicine.

Forums where people of all faith traditions can gather to share collective wisdom are required to deal with the human quest for a solution to the problems faced by humanity. The existential threat does not come from the practicing of faiths but from the lack of understanding and integration of the morals of faiths which accommodate and love all human beings. A multitude of initiatives and projects are required which will enhance these possibilities.

Much of the conflict in the world today is perceived to be triggered by religion – yet there are so many more people from the different faith traditions promoting peace – whose voices need to be strengthened and heard. Only then would we have a chance to make a difference and to actually succeed in delivering the SDGs.

The SDGs are a very comprehensive set of goals which encompass all the areas which impact on the Muslim population of approximate 1.8 billion worldwide. In this document I will be focussing on a number of the SDGs that will have a significant impact on the work that I am doing through my international organization Global One 2015 [GO]. It is significant to note is that the work of GO has been directly influenced by the activities of ARC in its implementation phase for the previous Muslim long term plan.

Global One is a UK based charity founded in October 2013 when a group of driven and passionate women led by Dr Husna Ahmad OBE recognised that there was a need for more Muslim women to come forward as changemakers in positions of leadership in the third sector. In particular more Muslim women, who are too often considered to be sidelined and disempowered.

Global One is therefore proud to have a majority women board, and a platform that gives diverse women from all backgrounds the opportunity to lead the organisation.

Our Vision

A fairer and more balanced world for all humanity.

Our Mission

To create smart, relevant, and sustainable solutions to global poverty at the grassroots and policy levels. Whilst activating more Muslim women to join the process as change makers.

The following are our recommendations for the SDGs which are relevant to our work:

GOAL 1: ENDING POVERTY IN ALL ITS FORMS EVERYWHERE

- 1.1 **By 2030, eradicate extreme poverty for all people everywhere, currently measured as people living on less than \$1.25 a day.**
- 1.2 **By 2030, reduce at least by half the proportion of men, women and children of all ages living in poverty in all its dimensions according to national definitions.**
- 1.5 **By 2030, build the resilience of the poor and those in vulnerable situations and reduce their exposure and vulnerability to climate-related extreme events and other economic, social and environmental shocks and disasters.**

Current work:

Global One believes that the economic empowerment of women is an integral step in eliminating extreme poverty, reducing global poverty, and building resilience of families and communities in vulnerable situations.

We have developed livelihood projects for women that work within local gender dynamics, cultural and faith sensitivities and an understanding of national and international markets to empower women and their families out of poverty.

Currently, we are implementing an 18 month project in which 10 women from the Mirpur slums of Dhaka, Bangladesh with business acumen and entrepreneurial potential are identified and recruited to participate in a start-up scheme. This project is to have a long term positive impact in the communities where we work as more women will become self-sufficient and able to support themselves and their families, whilst offering employment opportunities to other members of the community. It includes an entrepreneurship course and introduction into the medium-quality market, followed by micro-grants and incubation and mentoring for the small businesses initiated. We also run a similar project for widows.

Recommendations:

Invest in creating employment opportunities for women that:

- Work within cultural and faith sensitivities
- Create an accepted shift in gender dynamics that allow women to uphold traditional values whilst increasing their earning potential

Vision:

A movement of Muslim women championing:

- Sustainable livelihood projects
- Professional Muslim women's networks that act as platforms for knowledge sharing, mentorship and partnership across socio-economic brackets

GOAL 2 – END HUNGER, ACHIEVE FOOD SECURITY AND IMPROVED NUTRITION AND PROMOTE SUSTAINABLE AGRICULTURE.

- 1 By 2030, end hunger and ensure access by all people, in particular the poor and people in vulnerable situations, including infants, to safe, nutritious and sufficient food all year round**
- 2 By 2030, end all forms of malnutrition, including achieving, by 2025, the internationally agreed targets on stunting and wasting in children under 5 years of age, and address the nutritional needs of adolescent girls, pregnant and lactating women and older persons**
- 3 By 2030, double the agricultural productivity and incomes of small-scale food producers, in particular women, indigenous peoples, family farmers, pastoralists and fishers, including through secure and equal access to land, other productive resources and inputs, knowledge, financial services, markets and opportunities for value addition and non-farm employment**
- 4 By 2030, ensure sustainable food production systems and implement resilient agricultural practices that increase productivity and production, that help maintain ecosystems, that strengthen capacity for adaptation to climate change, extreme weather, drought, flooding and other disasters and that progressively improve land and soil quality**

Current work:

Global One believes that women play a vital role in building food security for all. According to the UN, women comprise 43% of the global agricultural labour force. In households where women are in greater control of the food brought in, it has been shown that nutritional deficiency among household members decreases significantly. Women in agriculture provide support to their families and communities by increasing food and economic security.

'Islamic Farming – A Toolkit for Conservation Agriculture' uses the six promises of Allah (swt) to create practical farming techniques based on conservation agriculture. The project involved 45 beneficiaries: 13 men and 32 females; 3 days training on Islamic Farming and conservation agriculture as well as 20 girl orphans. A school farm was prepared, fenced and equipped with drip irrigation for the girls of Umul-kheir orphanage. The farm is managed by the girl orphans who plan, weed the crops and till. The crops planted in the school farm are Cowpeas, Water melon, Tomatoes, onions, Maize, banana and trees to act as wind breakers. The project has increased yields by 49% and a local supermarket has agreed to sell future surplus to create another income for the beneficiaries. The plan is to expand the project to other countries such as Nigeria as well as to expand the current project in Kenya.

Recommendations:

- Increase the participation of Muslim women as small holder farmers.
- Encourage a faith based approach to community involvement in nutritional and food security education focusing on cultural sensitivities.
- Emphasise faith based approaches to agricultural production as a means to accomplish food and economic security.

Vision:

A food secure world achieved by engaging and empowering faith communities through culturally sensitive agricultural education.

GOAL 3 – ENSURE HEALTHY LIVES AND PROMOTE WELL-BEING FOR ALL AT ALL AGES

- 3.1 By 2030, reduce the global maternal mortality ratio to less than 70 per 100,000 live births**
- 3.2 By 2030, end preventable deaths of newborns and children under 5 years of age**
- 3.3 By 2030, end the epidemics of AIDS, tuberculosis, malaria and neglected tropical diseases and combat hepatitis, water-borne diseases and other communicable diseases**

Current work:

Global One believes that targeted interventions that improve the health of women and

their children are a key starting point for building healthier communities and promoting well-being for all at all ages. The status of the mother and the importance of taking care of her is expressed explicitly in Islamic teachings.

Global One is currently delivering an interfaith Maternal and New-born Child Healthcare project in two counties of Kenya using a faith based approach. 25 faith leaders have been trained in a Muslim County and 25 by our partners in a Christian county, to raise awareness on Maternal and New-born Child Healthcare through community dialogue and congregational sermons. In order to reach the 6,000 beneficiaries and increase the demand for healthcare, Community Health Workers, coordinated in both counties by Community Health Committees, have also been trained following the government's strategy guidelines. As a result of the work of the faith leaders and the two established health units, the demand has seen a steep increase and there is now a need to focus also on the side of supply for maternal and new-born child health services.

GO has also just begun a project providing medical supplies and refurbished equipment to two health centres in Kano State and one in Adamawa State in Nigeria. It is also financially supporting nurses and doctors to work at the clinics full time for a period of six months. This will enhance the quality and quantity of maternal health services in a health centre in Nigeria. During the six month period, Global One will run an interfaith maternal health campaign in the surrounding areas to encourage the communities to use the new services. This project is intended to be used as a blueprint for further projects in West Africa. It is our intention that during the six month life of the project, further funding will be secured.

Our work on WASH education in Bangladesh and Kenya involving the UN initiative Raising Clean Hands is also expanding with future projects aimed at reducing water-borne disease cases and transmission. In early 2015 GO ran a well building project in Somalia which brought clean, safe water to the citizens of Afgoya state.

Recommendations:

Invest in replicating the faith based approach to maternal and new-born child healthcare:

- To increase awareness in marginalised and hard to reach communities
- Remove harmful cultural and religious practices
- Train faith leaders to become champions for maternal and new-born child health among their congregations

- Empower women to seek health services with support from their families and communities

Vision:

Muslim communities empowered by their faith teachings to:

- Ensure the health of each mother and child is a priority
- Learn about and disseminate faith teachings that promote well-being and good health and pro-actively challenge harmful practices
- Promote both men and women to be active advocates and campaigners for maternal and new-born child healthcare
- Provide women the knowledge, skills and tools to take control of their own health and well-being

GOAL 4 – ENSURE INCLUSIVE AND EQUITABLE QUALITY EDUCATION AND PROMOTE LIFELONG LEARNING OPPORTUNITIES FOR ALL

- 1. By 2030, ensure equal access for all women and men to affordable and quality technical, vocational and tertiary education, including university**
- 2. By 2030, increase by [x] per cent the number of youth and adults who have relevant skills, including technical and vocational skills, for employment, decent jobs and entrepreneurship**

Current work:

Global One believes universal education is a key step in global equality, justice and social advancement. Education for all women is a core aspect of our livelihoods vision, women who are educated beyond the age of 7 are less likely to die in childbirth and more likely to have fewer, healthier children according to the UN.

Recommendations:

- An increase in faith sensitive education for religious communities in deprived areas.
- Increased opportunities for women in education by providing faith sensitive facilities such as childcare.
- Increased emphasis on practical skills education to enable women to create an income stream for themselves and their families.

Vision:

Universal education empowering Muslim women to become community leaders and enabling them to make change at a local and policy level throughout the world.

GOAL 5 – ACHIEVE GENDER EQUALITY AND EMPOWER ALL WOMEN AND GIRLS**5.5 Ensure women’s full and effective participation and equal opportunities for leadership at all levels of decision-making in political, economic and public life****Current work:**

Global One was founded on the basis and belief that there is a need for more Muslim women to emerge as leaders and change-makers, inspired by their faith teachings, and not blocked but encouraged and supported by their faith communities. It holds this ambition equally for women everywhere and thus integrates the participation, equal opportunities and leadership of women in all of its projects.

Following the success of the Indonesian Women’s WASH network which was initiated by ARC we have built on the momentum created through that process. Global One is now developing an International Womens WASH network under whose umbrella the various networks will be supported. Global One’s Women’s WASH network in Bangladesh is an interfaith network which brings women to the forefront of community leadership to bring WASH education and training to their communities. GO is in the process of initiating similar WASH networks in Yemen and Nigeria.

Recommendations:

Invest in creating women’s networks that:

- Allow women to emerge as leaders and influential voices on issues that affect themselves, their families and society
- Empower women of faith traditions to be able to confidently assert their rights, participation and leadership
- Ensure the needs and insights of women are included in development initiatives

Vision:

Women’s networks established that:

- Hold expertise, influence and representative insight on development issues
- Are skilled in promoting better gender equality through the lens of faith and culture and ensure buy-in from stakeholders at all levels
- Bring together women of all backgrounds and beliefs to ensure women's full and effective participation and equal opportunities for leadership at all levels of decision-making in political, economic and public life

GOAL 6 – ENSURE AVAILABILITY AND SUSTAINABLE MANAGEMENT OF WATER AND SANITATION FOR ALL.

- 1 By 2030, achieve universal and equitable access to safe and affordable drinking water for all**
- 2 By 2030, achieve access to adequate and equitable sanitation and hygiene for all and end open defecation, paying special attention to the needs of women and girls and those in vulnerable situations**
- 3 By 2030, improve water quality by reducing pollution, eliminating dumping and minimizing release of hazardous chemicals and materials, halving the proportion of untreated wastewater and increasing recycling and safe reuse by [x] per cent globally**

Current:

Global One believes that access to safe drinking water, sanitation systems and education enables communities to lead healthier, happier lives by reducing the prevalence of water-borne disease. Everyday nearly 1400 children die from preventable water-borne disease according to WHO and for every £1 spent on WASH £8 is returned through efficiencies and productivity (UNDP).

Our work on WASH education in Bangladesh and Kenya involving the UN initiative Raising Clean Hands is also expanding with future projects aimed at reducing water-borne disease cases and transmission.

GO's Womens WASH network in Bangladesh brings women to the forefront of community leadership to bring WASH education and training to their communities. GO is in the process of bringing WASH networks to Yemen and Nigeria.

Recommendations:

- Emphasis on faith based WASH education as a method of community engagement.
- An increased focus on women as leaders on community WASH issues through network and capacity building.
- Building strong partnerships with GIWA and Faith in Water

Vision:

Women to lead the eradication of water-borne diseases and inadequate water access in deprived areas through a holistic approach involving faith based education, network and capacity-building.

GOAL 8 – PROMOTE SUSTAINED, INCLUSIVE AND SUSTAINABLE ECONOMIC GROWTH, FULL AND PRODUCTIVE EMPLOYMENT AND DECENT WORK FOR ALL.

- ◆ **Promote development-oriented policies that support productive activities, decent job creation, entrepreneurship, creativity and innovation, and encourage the formalization and growth of micro-, small- and medium-sized enterprises, including through access to financial services**
- ◆ **By 2030, achieve full and productive employment and decent work for all women and men, including for young people and persons with disabilities, and equal pay for work of equal value**

Current:

How realistic is it to ask for full employment when one looks at the crisis after crisis which is unfolding on our world today?? Do all women want to work?? Why should they not have a choice?? Is it our obsession with consumption that drives our need for full employment?? What is the impact on children of having parents working long hours and how can they then retain the faith traditions within the families. Global One believes that an increase in small and medium sized enterprises run by women is essential for the continued development of communities and economies because it enables women to work so as to fit everything within their schedules rather than sacrifice precious time which could be spent with their children.

Recommendations:

- New models need to be explored which move away from the capitalist model as it is very destructive for the planet.
- Provide leadership at national level to create an enabling environment for education and training.
- Revisit the work life balance model and how it fits in developing nations plans for growth
- create a level playing field by providing the necessary training and mentoring to be those who are deprived.
- Provide childcare on site for women so they can have an opportunity to access the training opportunities

Vision:

Economies that include:

- An ethical model of sustained growth to be developed which encompasses all the great faith traditions and yet brings balance to the planet
- Muslim men and women who are given opportunities to develop their nations through sustainable growth
- Balance between a sustainable society and a values based society

GOAL 15 – PROTECT, RESTORE AND PROMOTE SUSTAINABLE USE OF TERRESTRIAL ECOSYSTEMS, SUSTAINABLY MANAGE FORESTS, COMBAT DESERTIFICATION, AND HALT AND REVERSE LAND DEGRADATION AND HALT BIODIVERSITY LOSS.

1 By 2020, combat desertification, restore degraded land and soil, including land affected by desertification, drought and floods, and strive to achieve a land-degradation-neutral world

Current:

Global One believes that we must work with our ecosystems rather than against them by practicing conservation agriculture. Rural farming communities in Africa are struggling to produce enough crops to sustain their families due to the ever changing climate and increasing desertification. Global One found that the local communities were more likely to respond to the conservation agriculture classes if they were in a faith context. Building on the collaboration between ARC and GO to develop the toolkit

on 'Islamic Farming a practical project has been undertaken which uses the six promises of Allah (swt) to create practical farming techniques based on conservation agriculture. The project involved 45 beneficiaries: 13 men and 32 females; 3 days training on Islamic Farming and conservation agriculture as well as 20 girl orphans. A school farm was prepared, fenced and equipped with drip irrigation for the girls of Umul-Kheir orphanage.. The crops planted in the school farm are Cowpeas, Water melon, Tomatoes, onions, Maize, banana and trees to act as wind breakers. The project has increased yields by 49% and a local supermarket has agreed to sell future surplus to create another income for the beneficiaries. The model is now going to be replicated in Nigeria as well as to expand the current project in Kenya.

Recommendations:

- When combating environmental decline in Muslim communities; encourage the locals to participant in the programmes by introducing an Islamic Perspective.
- Make changes to environmental programmes to suit the beliefs of the local communities.
- More research and funds needed to develop this model of Islamic farming as a beacon of best practice

Vision:

An environment where:

- Muslim men and women are tackling desertification by taking charge and implementing Islamic farming principles in rural farms.
- Islamic farming techniques are rolled out as a easily replicable models for poor farmers across Africa and Asia.

GOAL 17 – STRENGTHEN THE MEANS OF IMPLEMENTATION AND REVITALISE THE GLOBAL PARTNERSHIP FOR SUSTAINABLE DEVELOPMENT.

- 1 Enhance international support for implementing effective and targeted capacity-building in developing countries to support national plans to implement all the sustainable development goals, including through North-South, South-South and triangular cooperation**

2 Enhance the global partnership for sustainable development, complemented by multi stakeholder partnerships that mobilize and share knowledge, expertise, technology and financial resources, to support the achievement of the sustainable development goals in all countries, in particular developing countries

Current:

This SDG along with SDG 16 are the most crucial ones if we are to see an impact on the ground. At the international level it needs to be recognized that the faith communities need to be a key partner in order to deliver on the SDGs. Partnership is the only way forward; but it cannot be lip service – simply having consultations with faith communities will not achieve much. Religious literacy needs to be introduced to the UN bodies as well as senior government officials in all countries. A training course on religious literacy needs to be developed and rolled out worldwide. At the same time the faith communities need to be targeted for capacity building through a proper integrated programme.

GO is in the process of setting up a Womens International WASH network, based on our work in Indonesia and Bangladesh, and already working with GIWA and ARC to enhance global partnerships for development

Recommendations:

- Ensure that faith based organisations implementing the SDG projects are highly productive and offer capacity building training sessions to them.

Vision:

Faith based organisations such as GO are capacity built to enable them to support other FBOs to grow and thereby have a trickle down effect to develop international standards of delivery of projects.

It is important to accelerate partnerships between small grass root and large institutions to strengthen capacities of the smaller institutions which will eliminate the differences and help to achieve their common pursuit.

In light of this, it should be made mandatory for a recipient of large funding to include small partners in delivering programmes. This process will allow small organisations today, to emerge as leading players tomorrow. Religion and the conflict of religion, can

only be combated if people recognize that professing and practicing a religious tradition, is just a spiritual journey which promotes global brotherhood and does not promote division of any form.

*Dr Husna Ahmad OBE
CEO Global One 2015*



ISLAM IN INDONESIA

LONG TERM PLAN 2016-2026

As the largest population Muslim country in the world, Indonesia has an active role in term of support to the sustainability actions. Muslim in Indonesia including their leaders has taking active part in supporting the positive program to achieve the sustainability supporting the government program and policy as well to the direct implementation and actions such as capacity building and community base action.

Indonesia is looking at what we are already doing and would like to expand the work, we also shared the indicate the possible SDGs that might the plans and to some degree wish list, for expansion.

We are open in for potential new partnerships for shared vision and collaboration for a better planet that can be strengthen the means of implementation and revitalize the global partnership for sustainable development (*Goal 17*), through:

1. Indonesia will continue to work and carried out the Program for the ‘The Greening the Hajj’ in Indonesia. We will work to scale the participant of green travel for hajj to endorse the hajj participant can act the Green Hajj Lifestyle. E.g. free of plastic bottles, energy efficiency, water conservation and carbon offset with planting trees. We will continue to introduce environmentally friendly initiatives over the next five to ten years to transform the Hajj into a recognised environmentally-friendly pilgrimage. The vision is that pilgrims on the Hajj will take back an understanding of care of creation as an act of faithfulness. Indonesia hajj (Pilgrimage) to Saudi Arabia is 280.000 hajj /year and follow by estimated 800.000-1.000.000 participants of umrah per year. (Goals: 6, 11, 15)
2. Continue to enhance and support the network of Indonesian Women for Water Sanitation and Higyene (IWWASH) (www.iwwash.net). IWWASH consist of 29 member of Muslim women organizations all over Indonesia. Working nationally and

regionally with relevant action to the issue of water conservation, sanitation and hygiene. IWWASH is an embodiment of what women can do for preserving the water, sanitation and hygiene—over all environmental care-- that established in February 18th, 2015 in Jakarta IWWASH also can be a part of the global movement on WASH Programme.(Goals: 3,5, 6,11,15,16)

3. Establish a Pilot project for a 'green mosque' to showcase best practice, design in heating, light, water efficiency, etc. (Goals: 6,11,15,16)
4. Continue focus on education with the emphasis of Education for Sustainable Development through the Islamic Boarding School and environment program (ekopesantren):
 - a) Develop the network within the Islamic Boarding School on the Education for Sustainable Development: shared vision and lesson learning.
 - b) Develop education material on Islam and the conservation of the environment that will enable the schools develop their actions base on the availability and resources;
 - c) Develop educational materials for non-formal education
(Goals: 3,4,6,11)
5. Develop a guide for the sustainable green businesses in supporting the Islamic Green Banking as part of Islamic teaching practice.(Goals: 7, 8, 11)
6. Increase awareness to the wildlife and ecosystem in order to get more support of Muslim community at the surrounding of conservation or protected areas. Create tools that can be a long term support for enhancement people participation in protection the species as well as ecosystem. (Goals: 14,15)
7. Set up collaboration or partnership in providing a special program in collaboration with the Muslim TV channel for Islam and Sustainable Development; (Goals:16, 17)
8. Enabling Muslim Charity (National Council of Zakat) in Indonesia to contribute and support to the national program dealing with sustainable development goals. (Goals: 8,11)



SUPREME COUNCIL OF KENYA MUSLIMS (SUPKEM)

STRATEGIC PLAN AND TRANSITION FROM MDGS TO SDGS

The Supreme Council of Kenya Muslims is registered as the umbrella body of all Muslims organizations Societies, Mosque Committees and groups in Kenya. It was formed in 1973 following a general conference held at Quran house, Mfangano Street in Nairobi. Its focus has been supporting its constituent local partners in order to excel here today through informed decisions and effective participation in at all levels and in all structures.

A particular focus has been placed on building the capacity of its member organizations to respond to the emerging challenges and associated nuances and also to provide a viable platform for Muslim citizens in Kenya not only to voice their issues and concerns, but provide space for the pursuit of viable solutions to the myriad problems that have faced Muslims since independence. SUPKEM has also been directly implementing a variety of programs tailored at addressing challenges unique to different regions and localities in Kenya. Responding to emergences and perennial famine and related disasters particularly in the North Eastern, Upper Eastern and northern Kenya, has been a persistent feature of its work.

The work of SUPKEM has had significant impact on issues of concern through varied approaches key amongst them being devolution as central plank of democracy and development. In its determination to leverage the socio-economic and political status of the poor and the marginalized, SUPKEM has adopted a process of organizational and context assessment and scenarios appraisal on a periodic basis. This periodic assessment has enabled SUPKEM to be contextual, relevant and led to integration of the needs and aspirations of its reference communities in its organizational and programme functions

SUPKEM commands authoritative experience in stakeholder engagements including sustained partnerships, community mobilization and sensitization and structured

community dialogues, which has no doubt contributed to social transformation and participatory development. In its quest to implement Sustainable Development Goals, SUPKEM intends to activate and involve its grassroots networks and membership and will work within the purview of transformative paradigm upon which SDGs are anchored so as to cultivate a culture of sustainable human development within the Muslim Community. This programmatic approach will no doubt entail the following namely;

- **Leave no-one behind:** a shift from reducing to ending extreme poverty within the Muslim Community, including amongst the most marginalized (disabled people; ethnic minorities, women and girls; remote communities);
- Put sustainable development at the core of focus and priority of Muslims: integrating efforts to tackle climate change and environmental degradation within the existing community goals.
- Transform community economies for enterprise development, jobs creation and inclusive growth while harnessing existing potential for **innovation and technology**.
- Promoting **participation and entrenching partnerships**. It recognizes that no single community, country and no single government can achieve the agenda on its own.

SUPKEM believes that given the current constitutional dispensation and reform trend in Kenya, issues like poverty, marginalization and the rights of minorities will be tackled through a combined effort both micro and macro interventions, with the macro focusing on national policy and legislative practice change, while the micro on direct investment in citizen participation and in deliberate inclusion and empowerment of minorities and marginalized groups in order to locate Supreme Council at a strategic position to respond to the transition from MDG's to SDG's, it has conducted its mid-year planning and developed the following strategic objectives, key activities and outputs that reflect and faithfully respond to the seventeen sustainable development goals;

PART A

Strategic Objectives:

- 1) Conscientization of reference communities on the transition on the MDG's – SDG's dispensation for awareness creation
- 2) Initiate programs aimed at sustainably improving the economic well being of distinct target groups among the Muslim Community

- 3) Develop Comprehensive strategy and establish atleast ten (10) Centres of Excellence to systematically improve services in Muslim community owned health infrastructures
- 4) Mobilize to realign educational access for Muslim communities through; increase by 30% in education access within Muslim hardship remote/urban disadvantaged areas
- 5) Develop early warning system to support peace and conflict Resolution in Muslim community areas
- 6) Effect SUPKEM's Internal organization development (OD) to position it as a self-sustainable key player in Kenya's development

PART B

RESULTS FRAMEWORK FOR 2015 – 2025 AS ILLUSTRATED IN TABLE HERE-UNDER

(see following pages)

Strategic Objective	Verifiable Indicators of Achievement	Key Activities	Key Outputs
<p>1.0 Initiate 3 (three) Programs aimed at sustainably improving the economic well being of distinct target groups among the Muslim Community</p>	<p>Program concepts including objective baseline data, sound rationale for target ground identification, planned intervention methodology and estimated budget plus its funding</p>	<p>1.1 Develop and implement advocacy program and sensitization/ capacity building tools on economic engagement</p>	<p>Economic Empowerment Program Income generation evidence from target group</p>
	<p>Enhance capacity and skills in economic management among identified target groups.</p>	<p>1.2 Implement economic Empowerment Program in identified target groups with potential for catalyzing self sustaining impact on the entire Muslim Community</p>	<p>Advocacy Program and tools Title Deeds attained Securities obtained to properties</p>
	<p>Increase in number of Muslims target groups engaged in trade and other own income sources</p>	<p>1.3 Advocate for Muslim settlement areas land rights to include capacity building</p>	<p>Livelihood related activity records among target groups</p>
	<p>Accessibility to collateral for improving economic projects by identified target groups</p>	<p>1.4 Facilitate the consultation logistics and other operations for the attainment of Title Deeds for Muslim urban and rural residences(in Majengo, Kibera Meru , Nyeri, Mwea, Kakamega, Kendu Bay, Lamu and Malindi</p>	
	<p>Improvement in household level livelihood generation profiles for identified target groups</p>		
	<p>Attainment of permanent property deeds among target groups in Muslim urban and rural residences.</p>		

Strategic Objective	Verifiable Indicators of Achievement	Key Activities	Key Outputs
<p>2.0 Develop Comprehensive strategy and establish atleast 10 centres of Excellence to systematically improve services in Muslim community owned health infrastructures</p>	<p>Increase number of SUPKEM facilitated facilities receiving support from the Government of Kenya(GoK) and other partners</p> <p>Increase in number of target people able to access health services</p> <p>Update records available and improvement in level of service provision</p> <p>Number of centers of excellence established / improved modeled on SUPKEM Health Services Infrastructure strategy.</p>	<p>2.1 Update database of Muslim owned health facilities</p> <p>2.2 Partner with available Government, donor community and other health programs</p> <p>2.3 Work with IDB Medical alumni secretariat to explore partnership /collaboration possibilities</p>	<p>Update records available and level of service provision improved</p> <p>Medical supplies available</p> <p>Records of patients attended to from the facilities</p> <p>Joint SUPKEM/IDB alumni calendar of events</p> <p>Model and performance records of the centers of Excellence</p>

Strategic Objective	Verifiable Indicators of Achievement	Key Activities	Key Outputs
3.0 Mobilize to realign educational access for Muslim communities through;	Increase of school attendance in Muslim hardship remote and urban disadvantaged areas.	3.1 Build boarding schools and encourage school feeding program as a means of easing school access and increase student registration.	Schools constructed or improved to be more accessible and attractive
Increase by 30% in education access within Muslim hardship remote/urban disadvantaged areas	Change in teacher /student ratio	3.2 Sensitize parents to enroll their children in schools	Records of school feeding/parent/scholar sensitization and other access/registration enhancement programs
	Increase in pool of trained Islamic teachers in Islamic Religious Education (I.R.E)	3.3 Create relevant awareness among Muslim scholars	Sensitization campaigns held IRE curricula developed
	Reduction in teacher shortage in Muslim hardship remote and urban disadvantaged areas.	3.4 Engage Kenya Institute of Education (KIE) to provide expertise in writing the IRE curriculum	Minutes of the MoE and other meetings held and progress achieved
	Change in ratio of I.R.E redistribution between Muslim hardship urban and rural remote/other economically versatile areas	3.5 Involve ministry of Education (MoE) and other stakeholders to mobilize coordinated effort	County fund lobbying/advocacy plans
	Change among Muslims target groups in value associated to I.R.E as teaching subjects in learning Institutions	3.6 Lobby for incentives/improvement of living conditions for the teachers from the county fund	Career counseling programs and materials implemented
	Improvement in career options knowledge among students in Muslim hardship remote and urban disadvantaged areas.	3.7 Carry out relevant career counseling in schools.	

Strategic Objective	Verifiable Indicators of Achievement	Key Activities	Key Outputs
4.0 Develop early warning system to support peace and conflict Resolution in Muslim community areas	<p>SUPKEM Peace and conflict Resolution plan of action</p> <p>Tracking records of peace and conflict issues – root facts, efforts, lessons etc</p> <p>Networks active in flashpoint areas</p> <p>Regular, structured meetings and action plans of networks</p> <p>Information sharing, preparedness and rapid response mechanisms effectively in place</p> <p>Rapid response team in place</p> <p>Citizen facilitation justice referral processes in place with SUPKEM</p>	<p>4.1 Build networks with relevant institutions, bodies and committees at various levels</p> <p>4.2 Systematically share quality assured security information with the other stakeholders</p> <p>4.3 Develop Rapid Response Team in SUPKEM</p> <p>4.4 Establish an active and fully equipped secretariat to coordinate peace and conflict resolving team</p> <p>4.5 Facilitate linkages of citizens in need of justice- particularly the poor and the marginalized to the relevant referral systems.</p>	<p>SUPKEM Peace and Conflict Resolution Plan of Action</p> <p>Network and other stakeholders collaborations records</p> <p>Minutes of meetings Rapid Response Team</p> <p>Secretariat records in support of rapid Response Team and other peace/ conflict resolution efforts</p> <p>Digest and dissemination records on peace/ conflict incidents root facts, efforts, lessons and required forward action</p> <p>Records of effects of SUPKEM support to citizens in search of justice.</p>

Strategic Objective	Verifiable Indicators of Achievement	Key Activities	Key Outputs
5.0 Effect SUPKEM's Internal organization development (OD) to position it as a self-sustainable key player in Kenya's	Structures in place for accountable council governance and leadership at National, secretariat and program levels Conducive work environment for staff and others involved in SUPKEM Program and secretariat work	5.1 Fundraise for technical assistance and resources facilitation in the organization development initiative 5.2 Formalize clear organization structure job/committee/team role descriptions 5.3 Appoint the directorates/ departments and other team leaders; and train leaders in their relevant different areas	Relevant Proposals and funding Support/collaboration agreements Organization structure and role descriptions documents Lead training materials and event records.
	Systems/processes: Policy and procedures guidelines manual launched and guiding standard SUPKEM Processes eg Activity Planning and Management , Financial Management, Fund Raising implementation and reporting, partnering and collaboration, internal and external sharing & learning Formal M&E, Strategy Development, HR	5.4 Develop standard operational policy manuals for financial, human resources and procurement management 5.5 Put in place functional systems and procedures for finance, HR & ICT 5.6 Harmonize national and district Action Plans drawn from the strategic plan	Policies and procedures manuals for finance, human resources, procurement etc Strict administrative systems in place in line with standard operational policies Each district furnished with a copy of the strategic plan Annual audited Accounts

Strategic Objective	Verifiable Indicators of Achievement	Key Activities	Key Outputs
5.0 (continued)	<p data-bbox="371 295 585 415">Human resources; Motivated and improved staff capacity</p> <p data-bbox="371 443 585 582">Well maintained data base of easily accessible resource base of non-full time expertise</p> <p data-bbox="371 729 585 988">Core competencies: District areas of technical, managerial, leadership and governance expertise at which SUPKEM is clearly recognized to excel.</p> <p data-bbox="371 1016 585 1173">- verifiable results of improved SUPKEM's lobbying and advocacy capacity</p>	<p data-bbox="614 295 856 415">5.7 Build capacity of NEC and district teams to carry out their roles efficiently</p> <p data-bbox="614 443 856 526">5.8 Recruit competent staff and provide regular opportunities for training</p> <p data-bbox="614 554 856 637">5.9 Provide adequate office equipment and infrastructure</p> <p data-bbox="614 729 856 877">5.10 Leverage on cooperation with the GoK and development partners to push Muslims agenda.</p> <p data-bbox="614 905 856 1173">5.11 Advocate for Members rights to Verifiable results of Improved SUPKEM's lobbying and advocacy capacity in education, health care, economic, social and political empowerment</p> <p data-bbox="614 1201 856 1312">5.12 Mainstream gender in programs and advocate for women and children rights</p> <p data-bbox="614 1339 856 1404">5.13 Participate on peace building forums</p>	<p data-bbox="885 295 1188 378">Forums for engagement between the NEC and the District officers</p> <p data-bbox="885 406 1188 471">Staff training & learning opportunities fulfilled</p> <p data-bbox="885 526 1188 554">Equipped Secretariat office</p> <p data-bbox="885 729 1188 933">Records/Evidence of consultative and lobbying meetings with key government departments and development partners/ Forums for engagement with GoK and other development partners</p> <p data-bbox="885 960 1188 1081">Lesson sharing/learning exchanges and other evidence of SUPKEM engagement with other stakeholders</p> <p data-bbox="885 1108 1188 1191">Investment in continuous building of selected core competences</p> <p data-bbox="885 1219 1188 1367">Gender mainstreaming strategy/adherence to the constitutional requirement in appointments and recruitments</p> <p data-bbox="885 1395 1188 1548">SUPKEM visibility and recognition in Peace-building initiatives/ Forums for engagement with GoK and other development partners.</p>

Strategic Objective	Verifiable Indicators of Achievement	Key Activities	Key Outputs
6.0 Mainstream conservation agriculture in the socio-economic life of Muslim Communities in Kenya	Number of People reached out on the awareness sessions	6.1 Awareness session workshops on climate change mitigation through climate smart agriculture	2-day consultative meeting for 15 Religious leaders and 30 teachers held. 1000 brochures with project description produced & distributed
	Number of people trained on smart agriculture	6.2 Capacity building workshops on setting up demonstration farms and training of trainers	4 TOT sessions on Islamic Farming for 500 community members and 500 faith based leaders held
	Number of toolkits produced and distributed for action	6.3 Reprinting of Islamic farming toolkits	4000 Muslim farming Toolkits reprinted (both English and Swahili version)
	Number of County officers involved in the project	6.4 stakeholders workshops with the community Members and Policy Makers	County Government influenced to mainstream climate smart agriculture policies in the county system of governance
	Number of demonstration sites established	6.5 Setting up of the demonstration sites for smart agriculture (Islamic farming)	40 demonstration sites for Islamic farming established (10 per county)
	Number of radio shows conducted, posters and brochures produced	6.6 Advocacy on climate smart agriculture through posters and radio stations	1000 Public campaigns posters with messages on climate change and climate smart agriculture printed and distributed, 50 radio shows conducted on smart agriculture
	Number of people replicating Islamic farming approaches		Two public campaigns on climate smart agriculture carried out
	Number of farmers adopting climate smart farming	6.7 Field visits for community members to learn from the earlier demonstration sites	200 community member taken round for field visits for knowledge and experience sharing
Feedback received and people reached through the electronic media	6.8 website publication	success stories shared on SUPKEM Website.	



JUDAISM

HAZON

UJA Federation of New York

Background I: 70 faces of the Jewish community

The Jewish community is famously diverse and multi-vocal. We have no Pope. We do have some chief rabbis... but so many of them that no single one speaks for more than a smallish proportion of the Jewish people. The same is true for the Prime Minister of Israel, the head of the Israeli supreme court, or the heads of the myriad Jewish organizations that exist. “Two Jews, three opinions” is a well-known phrase; less known is the line in the Talmud which speaks of “shivim panim l’Torah” – seventy faces of the Torah – and today there are many, many more than 70 faces of Jewish life and opinion around the world.

So there is no “long term plan” for the Jewish people, no single organization that could sensibly claim to write one, and no obvious mechanism for implementing such a plan if it existed. “ The remainder of this document was prepared by Hazon, at the request of ARC. It represents one particular face of Torah - a summary of some of what is happening in the Jewish world and of some of what we and some of our colleagues are working on. Different staffers or board members at Hazon, different leaders in other organizations, and Jewish people around the world, would each agree with some of this, disagree with some of this, and add their own face of Torah, in addition to what is here.

Background II: A word about Israel in relation to the long-term plan

Jewish people represent about 75% of the citizens of the State of Israel. And the Israeli Jewish community recently surpassed the American Jewish community as the largest in the world. Within the next twenty years or so, academic demographers expect that more than half of all the Jewish people in the world will be living in the land of Israel, for the first time since the Roman dispersion nearly two thousand years ago. Israel, tracing back to its founding declaration, is both “a Jewish state” and a democratic state

of all its inhabitants – including significant Muslim and Christian minorities.

It is thus the case that any Jewish long-term plan is not synonymous with Israeli policy in relation to the SDGs, yet at the same time it needs to include reference not only to what Israeli Jews are doing as individuals, but also to the role of Israeli NGOs and companies, and to some extent, the state of Israel itself. Most of these latter entities include non-Jewish staff and stakeholders – but that is true for non-Israeli NGOs also. (Hazon, rooted in Jewish tradition and in the Jewish community, is a US 501(c)(3) [i.e. registered charity] and we too have non-Jewish staff, non-Jewish participants, non-Jewish stakeholders and non-Jewish partners.)

The Jewish community and social justice

In the simplest and briefest of terms, almost all of the world's Jews live in western liberal democracies. (A century ago, there were significant Jewish communities across the Middle East and North Africa. Today there is a significant Jewish community in Morocco, a tiny Jewish community in Iran, and no Jewish community at all in, for instance, Iraq [birthplace of much of the Talmud] and Afghanistan.)

Overall, fewer than two in a thousand of people in the world are Jewish, but the Jewish community continues to punch above its weight in relation to critical issues of our time. Jewish people and organizations were disproportionately involved in the fights for civil rights in the United States and against apartheid around the world. Jewish activists have been over-represented in the fight for marriage equality. Per head of population, there are more Israeli start-ups focused on clean tech and water issues than from any other country in the world.

Jewish life continues to evolve, very quickly indeed. The nature of Jewishness in the 21st century is a central focus of organized Jewish life, and of public debate, across the Jewish world. Issues that relate to the Sustainable Development Goals touch upon significant aspects of the work of a wide range of NGOs in the Jewish world, as well as a growing number of privately held or publicly-listed companies that are founded or led by Jewish and/or Israeli entrepreneurs.

The Jewish community: the SDGs in relation to the particular and the universal

In different ways, significant focus on the Jewish world is (some of us would say, sadly) focused on what we might broadly term “defensive issues.” Diaspora Jewish communities – and diaspora Jewish organizations and leaders – are focused significantly on responding to assimilation on one side, and resurgent anti-Semitism on the other

hand, including a complex set of issues relating to BDS (“Boycott, Divestment & Sanctions,” in relation to Israel.)

Within Israel itself, there is huge focus on different aspects of the Israeli-Palestinian stalemate, with significant energy and attention focused on both peace and security, and a staggeringly wide range of political views and initiatives.

Before focusing, therefore, on the relationship of Jewish communities in relation to the SDGs in the wider world, it’s important briefly to focus on central foci in organized Jewish life. Broadly speaking the following is the case:

- In Israel, government policy and of NGO and religious activity are in a significant way focused on many of the SDG issues in relation to the Israeli population itself. This is true especially in relation to poverty; gender; equality; water issues; and the sustainability and resilience of cities. Addressing each of these issues is a central part of Israeli life. On one or two of these issues (LGBT equality; gender equality; water conservation; social safety networks), Israel ranks strongly on a world scale. In at least one (social inequality) Israel has become steadily less equal since the 1950s, and the topic has in recent years become a significant part of Israeli discourse.
- In the United States, by contrast (and even more so in smaller diaspora Jewish communities) until very recently, most attention was focused on “religious issues” narrowly construed – Jewish education, the evolution of synagogues, etc. Of the “GDP” of the US and UK Jewish communities, the largest amounts have in general gone to Jewish education and/or to initiatives in relation to Israel (and sometimes both: the largest philanthropic Jewish venture of the last 15 years has been Birthright Israel, which has raised and spent approaching a billion dollars to enable more than 250,000 young diaspora Jews to visit Israel.)
- In both Israel and the diaspora, there is a very significant “U” curve in relation to poverty and wealth. Both communities have, on one side, significant minorities who are economically successful and wealthy. And both communities have, on the other side, significant and growing numbers of people living in poverty, including ultra-Orthodox communities that are growing more quickly than any other sub-sector of the Jewish community, that are significantly under-represented in the labor force, and that have extensive poverty and reliance both on governmental and non-governmental welfare. [The demographic data is extremely striking. In New York City, still the largest single Jewish community in the world, the most recent study estimated that more than 60% of all Jewish children in New York under the age of 18 are Orthodox or ultra-Orthodox.]

ADDRESSING THE SDGs IN THE WIDER WORLD

It's against this backdrop that in both Israel and diaspora Jewish communities there has been increased focus on almost all the SDGs in the last ten years – though in some cases, from a fairly small base. For the purposes of this paper we have clustered the SDGs into two broad groups.

I. Addressing poverty and inequality

1. End poverty in all its forms everywhere
3. Ensure healthy lives and promote wellbeing for all at all ages
4. Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all
5. Achieve gender equality and empower all women and girls
8. Promote sustained, inclusive and sustainable economic growth, full and productive employment, and decent work for all
9. Build resilient infrastructure, promote inclusive and sustainable industrialisation, and foster innovation
10. Reduce inequality within and among countries
16. Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels

Broad trends in the last decade:

Within the Jewish community:

- Significant initiatives focused on increases in poverty
- Significant initiatives focused on equality in relation to gender and LGBTQ issues
- A significant focus on (and fights over) a wide range of issues of equity in relation to critical fault-lines in Israeli society, including ultra-orthodox vs secular and Jews vs non-Jews.
- Growth of existing NGOs; the launch of some new ones

From the Jewish community, pointed outwards:

- American Jewish World Service has grown in the last decade to become a significant force in American Jewish life. The closest Jewish equivalent to the Peace Corps, it is working on a range of these issues around the world, involving direct support, advocacy and service. It's also one of the founders of the Jewish Social Justice

Roundtable, which now includes more than 20 progressive Jewish organizations, including Bend The Arc, the Jewish Council for Public Affairs, the Reform Movement's Religious Action Center, Hazon and others, many of which are seeking to mobilize the American Jewish community on a range of these issues.

- There is a small but strongly growing move to engage with many of these global issues on the part of the Jewish community in relation to service. Three major foundations recently founded a new umbrella organization called “Olam” (Hebrew for “world”) in order to build coordination and capacity amongst the already 40+ NGOs that are working on direct service, around the world.

II. Addressing environmental sustainability, food sovereignty and climate change

2. End hunger, achieve food security and improved nutrition, and promote sustainable agriculture
6. Ensure availability and sustainable management of water and sanitation for all
7. Ensure access to affordable, reliable, sustainable and modern energy for all
11. Make cities and human settlements inclusive, safe, resilient and sustainable
12. Ensure sustainable consumption and production patterns
13. Take urgent action to combat climate change and its impacts (taking note of agreements made by the UNFCCC forum)
14. Conserve and sustainably use the oceans, seas and marine resources for sustainable development
15. Protect, restore and promote sustainable use of terrestrial ecosystems, sustainably manage forests, combat desertification and halt and reverse land degradation, and halt biodiversity loss
17. Strengthen the means of implementation and revitalise the global partnership for sustainable development

Within and beyond the Jewish community:

These related areas have seen significant growth in the last decade:

In the United States, the field now known as JOFEE – Jewish Outdoor, Food & Environmental Education – has grown very sharply. There are now a number of significant JOFEE-focused organizations, including Hazon, the Leitchag Foundation, Pearlstone, Urban Adamah and Wilderness Torah. There are a growing number of farming projects in the Jewish community. Mazon (no relation to Hazon) is focused on advocacy in relation to food systems. A number of groups – including Hazon, Mazon and AJWS – co-founded the Jewish Working Group on the Farm Bill. The Jewish Social

Justice Roundtable is playing a significant convening role, and has expanded to more than two dozen organizations. There are now more than 60 Jewish CSAs in Hazon's network, thought to be the largest faith-based CSA network in the United States. Organizations such as the RAC [Religious Action Center of the Union for Reform Judaism] and JCPA [Jewish Council for Public Affairs, of which COEJL [the Coalition on the Environment and Jewish Life], continue to advocate on a wide range of environmental issues. Rabbi Arthur Waskow's Shalom Center has played a steadily prophetic role in raising issues that have subsequently been addressed or adopted by other (often larger) organizations in subsequent years.

American Jewish organizations are increasingly speaking out about climate change and its attendant issues. Two recent examples of this include the 2014 People's Climate March, of which one in 10 of the cosponsoring organizations was Jewish; and a recent statement by rabbis calling for strong action to address climate change, timed to the Papal Encyclical on climate change, which has garnered more than 400 rabbinic signatures to date (see "*Appendix*").

In Israel there are significant NGOs focused on environmental issues, including the Arava Institute, Heschel, the Israel Union for Environmental Defence, and Teva Ivri. Chaim v'Sviva ("Life & Environment") plays a central convening role. The New Israel Fund and Shatil have been strong supporters of a wide range of social justice issues, and the diaspora Federation system is also increasingly supporting related issues.

A very considerable part of the impact that Israel is having on these issues is coming from the private sector. The VC and private equity fields have grown dramatically in the last decade in Israel, and the bestselling *Startup Nation*, by Saul Singer and Dan Senor, has given a clear sense of this. The largest arena has been software and technology, broadly construed; after this there has been significant innovation in clean tech and water-related issues. In water, in particular, Israel – one of the most water insecure countries in the world – has made enormous strides in the last decade, and Israeli companies are playing a significant role in water-parched parts of the world – not just in Africa, but also in California and parts of the American southwest.

The future

The last decade has seen not only a proliferation of projects and NGOs in these areas, but has also seen growing coordination. In the next 7-year cycle of Jewish life – which runs from 2015 to 2022 – there are a number of coalitions and networks which are striving to increase impact and to coordinate more effectively. A series of trends, presently underway, are expected to strengthen.

These include:

- the process of greening Jewish institutions
- systemic attempts to integrate sustainability into the fabric of Jewish life
- greater coordination amongst organizations variously focused on social justice, JOFEE, and public service
- stronger relationships between Israel and the diaspora (and between Israeli and diaspora organizations)
- a general interest in and desire for more interfaith programs

By 2022, we hope for – and intend to work for –

- A Jewish community that is measurably healthier and more sustainable;
- A Jewish community that is demonstrably playing a role in making the world healthier and more sustainable for all;
- A Jewish community in which Jewish life has been strengthened and renewed by the work of the Jewish environmental movement

More specifically, by 2022, we would like to see (and in most cases are working towards):

Growth of the JOFEE movement – Jewish Outdoor, Food & Environmental Education – and recognition that it is a vital discipline in strengthening Jewish life.

We aim to build a strong and growing network of JOFEE- certified educators and JOFEE program alumni, and mechanisms for JOFEE leaders to interact with each other and with other key Jewish institutional leaders. JOFEE leaders should have a significant voice at major annual or biennial gatherings of the Jewish community. There should be a growing number of JOFEE educators working with schools, synagogues, JCCs, and camps to integrate teachings about food in relation to health, ethics, Jewish tradition, and Jewish history. There should be a growing number of JOFEE educators working with schools, synagogues, JCCs, and camps to integrate teachings about food in relation to health, ethics, Jewish tradition, and Jewish history; by 2022, at least 10% of all American Jewish institutions should have used JOFEE programs or curricula. That in turn should lead to more synagogue gardens, more community supported agriculture programs, more understanding of and engagement with issues of food justice, more students conducting Food Audits at their synagogues, etc. These activities should be seen not as niche programs but as core to how we transmit Jewish values into practice. (SDG Goals 14, 15, etc.)

Deeper and more extensive interfaith work around sustainability, food, and social justice.

What we first conceived as "the Jewish food movement" has gradually taken its place in what may now be thought of as "the faith-based food movement." The next seven years offers an opportunity to build relationships with other faith communities through the prism of food, both nationally and locally, with food strengthening the relationships between different faith and ethnic communities, and with faith communities strengthening food systems in this country. Similarly, we intend that that the Jewish Outdoor, Food, & Environmental Education (JOFEE) Network, and our constituent groups and leaders, will have steadily influenced other faith communities, and that we will in turn learn from best practice elsewhere. It is our hope that by 2022, at least two or three major religious networks (Catholics; evangelicals; black Baptists; Muslims; Sikhs, etc.) will have developed one or more of their own JOFEE-style programs, translated into their own religious context. We're interested in sharing what we have learned within the Jewish community, where possible, if our experience, materials or curricula may be of use to others. (*SDG Goals 4, 11, 16, 17*)

Jews engaging seriously in issues of food security and hunger.

The Jewish Working Group on the Farm Bill could/should become a platform for a wider and more sustained and intentional push for civic advocacy and formal lobbying efforts on food security and hunger. We hope ideally to see an evolving partnership between organizations such as AJWS, Challah for Hunger, Mazon and Hazon so that American Jews are raising and donating more dollars to help people directly in need. As a community we will work with others to support those whose disadvantage is invisibly connected to our own food choices: low wage farm workers, processing/packing house workers, truckers, hospitality/restaurant/hotel workers, etc. Jewish people will also participate in secular efforts to bring about a better food system nationally and locally through innovative programs and through changes in national, state and local law. When helpful, key Jewish leaders should be present at the secular advocacy group table. (*SDG Goals 1, 2, 8, 16*)

A working roadmap / clear point-of-entry to sustainability for Jewish organizations, through the Hazon Seal of Sustainability.

Most simply, the Hazon Seal of Sustainability is intended to be a process for Jewish institutions to green themselves in the areas of facilities, food, education, and advocacy. The Hazon Seal will function as a "Good Housekeeping Seal of Approval" that a Jewish organization has met a set of criteria marking it as a good world citizen with regard to

its environmental practices and impact on climate change. We will offer incentives for organizations to participate and prizes for those organizations that show the greatest levels of progress. The Seal will make it easier for Jewish organizations to get the information they want, see the range of sustainable activities they could engage in, and receive the recognition they want and deserve for their efforts to bring their operations in line with their values. The Seal will help build on the tremendous success of the Jewish Greening Fellowship and Hazon's vast library of curricula and resources and that of a growing number of partners. We hope and intend that the Seal will be a dynamic process - that over a multi-year period it will provide pathways to significant transformation and engagement in the Jewish community. We have already begun laying the groundwork for the Seal, and expect to launch a pilot in spring 2016. By 2022, we hope that several hundred Jewish organizations in the United States will have participated in the Seal program, and country-specific versions of the Seal will have spread to the UK, Canada, and Israel. (*SDG Goals 7, 9, 11, 13, etc.*)

Jewish institutions considering waste and greenhouse gas emissions in every decision they make.

Dozens, if not hundreds, of Jewish organizations have established green teams/sustainability committees over the past seven years. These committees have advocated for sustainable practices within and beyond the walls of institutions. Drawing on the experiences of these Jewish organizations, by 2022 we hope that one-third of all Jewish organizations will have established a green team. The sustainability committee can be a facilities-focused team, a climate change advocacy task force; it can be professional or volunteer. More than 10% of synagogues should produce zero waste and more than 10% should be carbon neutral. Institutions will approach capital improvement projects with an eye to environmentally-conscious infrastructure development. Hazon will continue to serve as an ally in the climate justice movement, as embodied by our participation and leadership in the People's Climate March, in which 1 in 10 of the sponsoring organizations was Jewish. Our educational materials will incorporate climate change lessons. (*SDG Goals 7, 13*)

Jewish groups investing in and advocating for renewable forms of energy

One way of addressing our own responsibility for climate change by the time of the 2022 shmita year would be for households, congregations, denominations, and federations to invest in spending that helps heal our planet. The Shalom Center and the signatories to its "Rabbinic Letter on the Climate Crisis" have called on the Jewish community to: purchase wind-borne or solar-born rather than coal-fired electricity to light our homes, synagogues, and community centers; encourage Federations to offer

grants and loans to allow Jewish organizations to solarize buildings; shift our bank accounts from banks that invest in deadly carbon-burning to community banks and credit unions that invest in local neighborhoods, especially those of poor and minority communities; move endowment funds from supporting carbon to supporting renewables; insisting that our tax money no longer be used to subsidize fossil fuel but instead to subsidize the swift deployment of renewable energy; and mobilizing to convince our legislators to institute a legislative solution to the climate crisis. (*SDG Goals 7, 8, 13*)

A return to natural planning cycles and simple rhythms, centered around the Shmita year.

We intend to nurture a model in which we celebrate Shabbat and holidays – Jewish and secular, national and personal – with great joy, gatherings, song and wonderful feasts; but during the other six days of the week we'll eat more lightly and more simply. Furthermore, the next seven year period in American Jewish life will be the first one in which a consciousness of shmita permeates all seven years of the cycle; thus during the period from 2015 to 2021 we intend to hold an extensive conversation and planning process for how the next shmita year – in 2022 – could or should be honored across the community. (*SDG Goal 12*)

More Jewish farmers and more sharing of Jewish farming wisdom.

The Leitchag Foundation, in Encinitas, California, is playing a significant role in convening and supporting the emerging field of Jewish farming, one of the core elements of the JOFEE world. By 2022, Adamah, Urban Adamah, Pearlstone, Amir, the Jewish Farm School and other equivalent programs should continue to grow and strengthen – providing hands-on knowledge about food, farming and Jewish tradition, and equipping young adults to move on to become leaders and role models within American Jewish life and in the wider Food Movement. We will support small farmer advocacy organizations in their work, and support small farms directly through thoughtful consumer choices. (*SDG Goals 2, 15*)

Taking on sugar and its role in unhealth.

By 2022, we should have started to take on sugar as a significant issue in Jewish life. By reducing the amount of sugar, processed food, and heavily packaged food that we serve at synagogue gatherings or at our organizations' meetings, by removing bottles of soda and other sweetened beverages from our tables, and by increasing the selection of seasonal, fresh fruit and vegetables we serve at our functions, we should be making it

easier for everyone to fuel their body and minds for health and wellness. We aim to embrace and celebrate a holistic view of health and wellness as a focus for the Jewish community. (*SDG Goals 3, 12*)

Jews consuming fewer animal products.

We have begun a significant partnership with the Humane Society of North America, to try to rally the Jewish community to take on the issues of animal welfare in the USA. Seven years from now, we hope that the Jewish community will consume less meat, seafood, eggs, and dairy. Our motto should simply be, as Michael Pollan says, "Eat food. Not too much. Mostly plants." When people do choose to consume animal products, we should educate ourselves and seek out options from sources with high animal welfare standards, sustainable farming practices, outside of industrial confined animal operations. Sales of ethical, local, kosher meat should continue to grow as a proportion of kosher meat sales. Individuals should incorporate vegetarian and ethical sourcing considerations when shopping and eating at restaurants. Jewish organizations should cut in half the number of events at which meat is served, and will offer real options for vegetarian and vegan meals at non-vegetarian functions. More than 20% of synagogues ought to be hosting regular "Green Kiddushes," prioritizing vegetarian, locally-grown, organic, fair trade food. (*SDG Goals 2, 12, 13, 14, 15, etc.*)

Growth in Jewish service, worldwide, with and on behalf of people and communities in need.

We hope and intend that with the support of OLAM, a broad coalition of partners will be working to support the world's most vulnerable communities. (*SDG Goals 1, 17, etc.*)

An exemplification of celebration and inclusion in the Jewish community.

We hope and intend that our work will provide a model of inclusion for the Jewish community. We aim to do our work with joy and with good humor. We delight that people are different and legitimately make different choices in their lives. JOFEE programming is about ethics, justice and environmental sustainability. It's also about family, memory, kashrut, culture, farming, energy, animals, baking, prayer, Israel, holidays, and Jewish law. We aim to increase the number of intergenerational programs and to work across denominational lines. We hope to learn, to act and to celebrate with people of all ages, backgrounds, preferences, and abilities, including those who are sometimes marginalized. And we hope and intend that strengthening inclusion within the Jewish community will equally involve creating open and thriving relationships with people of all faith traditions and none. (*SDG Goals 4, 5, 16*)

Postscript: a word about Hazon

Hazon, founded in 2000, works to create a healthier and more sustainable Jewish community, and a healthier and more sustainable world for all. We effect change through transformative experiences, thought-leadership and capacity-building. In 2013, we merged with Isabella Freedman and Teva, two other organizations we had worked with for many years. Most of our staff are in New York City and at the Isabella Freedman campus in Connecticut, but we also have staff in Boulder, Denver, Detroit, Philadelphia and San Diego.

We are part of a series of significant networks and partnerships:

- We are a network agency of UJA-Federation of New York, the largest Jewish organization in the USA;
- We work in close collaboration with Pearlstone, Urban Adamah and Wilderness Torah, in a 4-way partnership intended to help to strengthen the JOFEE field in the United States;
- We're members of the Jewish Social Justice Roundtable [mentioned above].
- We have strategic partnerships in Israel with the Heschel Sustainability Center and the Arava Institute for Environmental Studies.

Appendix – “The Rabbinic Letter on the Climate Crisis”

A broad spectrum of rabbis from a diverse array of Jewish life have come together in a “Rabbinic Letter on the Climate Crisis,” recognizing that climate change is bringing planetary crisis upon all human communities as well as much of the web of life on Earth. The statement, a product of the Shalom Center – and signed by more than 400 rabbis to date – seek to bring Jews into fuller study, feeling, prayer, and action to heal our wounded Earth, and issues a call to Jewish communities to address climate change in the coming years. We include an excerpt:

We come as Jews and rabbis with great respect for what scientists teach us – for as we understand their teaching, it is about the unfolding mystery of God’s Presence in the unfolding universe, and especially in the history and future of our planet. Although we accept scientific accounts of earth’s history, we continue to see it as God’s creation, and we celebrate the presence of the divine hand in every earthly creature.

Yet in our generation, this wonder and this beauty have been desecrated -- not in one land alone but 'round all the Earth. So in this crisis, even as we join all Earth in celebrating the Breath of Life that interweaves us all, we know all Earth needs not only the joyful human voice but also the healing human hand.

We are especially moved when the deepest, most ancient insights of Torah about healing the relationships of Earth and human earthlings, adamah and adam, are echoed in the findings of modern science.

The texts of Torah that perhaps most directly address our present crisis are Leviticus 25-26 and Deuteronomy 15. They call for one year of every seven to be "Shabbat Shabbaton" -- a Sabbatical Year -- and shmita -- a Year of restful Release for the Earth and its workers from being made to work, and of Release for debtors from their debts.

In Leviticus 26, the Torah warns us that if we refuse to let the Earth rest, it will "rest" anyway, despite us and upon us -- through drought and famine and exile that turn entire peoples into refugees.

This ancient warning heard by one indigenous people in one slender land has now become a crisis of our planet as a whole and of the entire human species. Human behavior that overworks the Earth -- especially the overburning of fossil fuels --- crests in a systemic planetary response that endangers human communities and many other life-forms as well...

So we call for a new sense of eco-social justice -- a tikkun olam, healing of the world, that includes tikkun tevel, the healing of our planet. We urge those who have been focusing on social justice to address the climate crisis, and those who have been focusing on the climate crisis to address social justice.

As in this very year we live through a shmita year, we are especially aware that Torah calls for Hak'hey! -- assembling the whole community of the People Israel during the Sukkot after the shmita year, to hear and recommit ourselves to the Torah's central teachings.

So we encourage Jews in all our communities to gather on the Sunday of Sukkot this year, October 4, 2015, to explore together our responsibilities toward the Earth and all humankind, in this generation.





SHINTO

THE GREAT FOREST WALL PROJECT

(<http://greatforestwall.com>; Japanese name = 森の長城)

Along the northeastern coast of Japan from Aomori Prefecture to Fukushima Prefecture affected by the Great Northeast Japan Earthquake, the Great Forest Wall Project will build a five-meter-high embankment from soil and debris created by the earthquake. Then, along with volunteers and local residents, they will plant pots of evergreen broadleaf trees that are indigenous to the area, such as castanopsis, machilus, and oak. This project is a movement to create a “lifeguarding forest of tide embankment.” The pots of trees will strike root deep in the ground for about four to six meters, and in 15 to 20 years, they will grow into a reliable forest that acts as a buffer against a possible tsunami attack. Following standards set by the Ministry of the Environment of Japan, they will not use toxic debris but will only use finely crushed trees, concrete chips, and bricks.

THE GREAT FOREST WALL PROJECT AND THE SDGs

The project clearly directly relates to all SDGs that relate to sustainability. Therefore (15) but also (8) & (9) & (11) & (12) since the wall will be a foundation for sustainable economic development in the region, albeit building with trees instead of concrete, and with a timeframe of thousands of years instead ten years etc.

There is also a link with (13) combatting climate change, by creating an extensive forest.

In addition, the project relies on volunteer support and responds to the wishes of millions of Japanese to build a caring nation. The forest wall will be a massive testimony to future generations of the concern of so many individuals. Generating such concern seems to be a primary intention of ALL the SDGs. Perhaps (16) and (17) highlight such social and cultural aspects.

The project has received great support from all of Japan's faith traditions - primarily Shinto and Buddhism - and also political parties. Neither of the two leaders (former Prime Minister Hosokawa or Professor Miyazaki) are religious leaders. It is a secular project that brings together people from all over Japan by appealing to their deepest values, and uniting them in a common endeavour that can last for thousands of years, and inspire future generations.

Long Term Plan:

Over the next 10 years, to expand the area covered. For the moment this inevitably means just planning for one year at a time. Thus in 2016 the area will expand to include protecting two more communities, Minami Soma and a village in Iwate Prefecture. But the timeframe is in hundreds if not thousands of years, i.e. the forests will grow. The planting is scientifically planned so that the forest will achieve a rich bio-diversity. It will take 20 years before it starts to look like a forest, and more than 50 years to become fully established and mature. But it should require minimal maintenance. All the key work is finished once the trees have been planted. Nature will do the rest.

However the second part of the plan is the impact that such a project may have on Japanese society, and further afield. It will be a landmark to what people can do together, and to their concern to safeguard future generations.

The Great Forest Wall Project is an NPO founded as a response to the Great Tohoku Earthquake of 11 March 2011 ('3/11') and in particular to the tsunami that wrecked so much devastation along Japan's North-Eastern coastal region. The President of the project is Morihiro Hosokawa, former Prime Minister of Japan. The Vice-President is Akira Miyawaki, Professor Emeritus of Yokohama University and Japan's leading proponent of harnessing the power of living forests. The obvious link in the name to other historical 'great walls' such as the Great Wall of China highlights how this wall is different, a living ecology of woodland that can last thousands of years rather than ramparts of lifeless brick and stone that require regular maintenance so they do not crumble into dust.

Very simply the plan is to build a 5 metre high embankment retained by sustainable forest to act as a buffer against any future tsunami. It is inspired by ancient Japanese values encapsulated within Shinto, and also in modern ecological design, that stress 'working with Nature' rather than 'fighting against Nature'. It is also a movement that is generating mass support from across the whole country to join in the construction and create a lasting legacy for future generations, and a lasting testimony to the concern of Japanese people now, of all ages, for all the generations to come.

So far, efforts have focused on the area around Sendai airport, that was totally devastated by the tsunami. Over the past 12 months, embankments have been created and trees are being planted in a sequence of volunteer 'events' that feature immense support from companies, colleges, schools both locally and from far away, plus local survivors, inspired mainly by feelings towards the almost 20,000 people lost and a responsibility towards future generations to come. The project simply needs the support of local townships to go ahead. It will take time - the coastline is 500 kilometres long! Besides Sendai, plans are already in hand for Minami Soma, and a village in Iwate Prefecture. In addition, other regions of Japan, such as Shizuoka and the island of Shikoku are planning similar initiatives since although unaffected by the disaster of March 2011, they are also vulnerable to tsunami. There is also growing interest from foreign countries. It has become a snowball.

In the months immediately following the disaster, there was a massive rescue operation and an enormous amount of money was donated, mainly either directly to the Japanese government or to the Japanese Red Cross. However reconstruction and revitalisation have been slow. Obviously the scale of destruction, made so visible in photographs and video coverage, was catastrophic to local communities and to the local economy. But Japan is not unaccustomed to natural disasters. The international city of Kobe, for example, suffered a massive earthquake in 1995 that killed about 6,000 people, but only a few years later it was possible to visit and simply see a very modern city, with hardly any sign of so much destruction. Even Hiroshima and Nagasaki were re-built fairly quickly, and nowadays need museums to remind people of the horrors they experienced in 1945. The Great Tohoku Disaster seems different. A different kind of healing seems necessary.

Firstly, unlike Kobe or even Hiroshima & Nagasaki, simply re-building what was destroyed must be out of the question. Now that we know the vulnerability of this coastal region, the Japanese government must come up with a plan that will safeguard local communities, and the local economy, against any future mega-tsunami. Almost certainly this means re-siting villages to safer locations, and finding better ways to protect harbours. This must be done in a way that at the same time safeguards one of the regions primary industries - tourism. This is not easy since the same sea-vistas, inlets, local trains, local fishing communities etc. that inspired so much poetry and romanticism have also become unforgettable images of destruction by the tsunami. Yet, for example, moving villages away from the coast and creating a massive concrete breakwater that shuts out views over the sea almost guarantees the death of the tourist industry. Nevertheless, until the government can come up with a long term plan, reconstruction and revitalisation must remain stymied.

Secondly, the multiple nature of the Tohoku Disaster generated a deep spiritual crisis both for people in the region and within Japan as a whole. A vast area was affected, including Tokyo. The combination of earthquake, tsunami and then nuclear disaster was new. It began as a 'natural' disaster, but very quickly it became obvious that the causes of so much of the devastation were man-made - inadequate preparation against tsunami, and inadequate planning at the Fukushima nuclear power plant. National Government found it difficult to provide the kind of leadership and inspiration that people expected. A lot of traditional confidence and trust in 'experts' and 'authority' was undermined.

The Japanese government has already done much to re-start local business, such as the fishing industry and the ports. To avoid further delay, it has decided a long-term plan that depends upon the construction of a massive concrete breakwater along the coast, enough to withstand another massive tsunami, many metres high. The cost will be enormous, and the project will consume a very high proportion of resources, such as concrete and earth, that might otherwise be available for other projects. Nevertheless, this seems the only way to bring back confidence and a feeling of safety to the region, without which reconstruction and revitalisation cannot really begin.

The Great Forest Wall Project is a very different kind of initiative, in response to the same anxieties pressures. It does not aim to compete with the concrete breakwater, but to complement it. It is however rooted in a very different attitude and strategy. It does not require massive amounts of money. In fact so far it has not received any financial support from the government. The primary costs are simply the propagating of seedlings preparatory to planting by volunteers.

1. Working WITH Nature, rather than Working AGAINST Nature: a concrete breakwater aims to hold back the force of a tsunami. Until 11 March 2011, Japan had the biggest breakwaters in the world, but they were shattered by the tsunami like sandcastles on the beach. The Great Forest Wall will not hold back a tsunami, but it will significantly reduce its force, and block the outflow out to sea of houses/boats/people as the tsunami recedes. In other words it will significantly limit the destructive power of even the most massive tsunami, by NOT aiming to block it completely with a massive breakwater that need only prove inadequate in one location for the whole defensive line to collapse (as in March 2011).
2. In recent environmental conferences, such as C.O.P., much has been made of the 'satoyama' traditions of Old Japan, that made remarkably sensitive use of the local ecology to create a very intense but also sustainable form of land-use. These values were enshrined within traditional Shinto beliefs and customs, that focus above all on harmony with Nature and within the community.

The Great Forest Wall adopts the same practical and spiritual principles in ways such as the following:-

- a) The base of the embankment is composed of non-toxic rubbish such as rocks and wood, left behind in massive quantities by the tsunami, and a major disposal headache for local government.
- b) The tree cover will be a combination of trees local to the region. The roots will bind the foundations and the trees themselves will not only form a barrier to tsunami and typhoons, but also a rich ecological resource for the natural eco-system and recreation opportunities for local people and tourists.
- c) The forest wall will be sustainable, and is confidently called 'a forest for 1,000 years', in stark contrast to the concrete breakwater which will certainly be valuable in the short-term, whilst the forest wall grows, but cannot be expected to last much beyond 50 years.
- d) The actual techniques and models have been applied by Professor Akira Miyawaki, one of the joint-leaders of the project, in a variety of locations both in Japan and overseas. He has pioneered the use of embankments and trees to protect and beautify communities or factories at a fraction of the cost of ordinary 'construction' and adding natural resources to an area instead of taking them away.

3. At a spiritual level, it is important to realise that traditional spiritual values in Japan emphasise both respect for Nature and also social harmony. The Great Forest Wall Project is a secular initiative, that has attracted strong support from all across Japan, from people with profound faith in Shintoism, Buddhism, Christianity or no particular faith at all. So much broad support testifies to how it is meeting deep spiritual needs across the whole nation.

- a) It is not based on leaving everything to government. Instead it requires massive numbers of volunteers and the power of 'community'. One person may only plant one or two trees. But a few thousand volunteers can plant the beginning of a whole forest in a single afternoon.
- b) A common slogan for the project, shared by the volunteers, is 'creating a forest and protecting lives'.
- c) One of the problems in the aftermath of the Tohoku Disaster was that it proved difficult for everybody - survivors, volunteers, officials, political leaders and people in

other parts of Japan - to feel 'on the same page' or to share the same agenda and recognise all the conflicting emotions and perspectives involved. The Great Forest Wall by its very simplicity brings everybody together in a common endeavour on behalf of future generations. In no small part this is because it recognises Nature as part of this partnership.

- d) The Great Forest Wall thus builds on values deep with Japan's religious traditions that inspire so many people, of all ages, to participate. At the same time it appeals to those whose values are more rooted in Science and Ecology, without any particular need for gods etc. But over all these private belief systems, it spreads the traditional wisdom of how much can be achieved if people work together and think not only in terms of short-term, personal gain but also in terms of the needs of future generations.
- e) In this way the Great Forest Wall is not only an effective strategy to deal with future tsunami, it also revitalises community values and pride across the whole nation, not only now but for many generations to come.
- f) Japan may be a very modern country but until the 1970's 70% of the people lived in the countryside and most were farmers. There is still a close sensitivity about the seasons and nature. There was profound respect for the powers of nature, not least of course because Japan is so susceptible to volcanic eruptions, earthquakes, typhoons and tsunami. 'Working WITH Nature' and respecting the powers of Nature may have been ignored during so much of Japan's rapid modernisation but the Tohoku Disaster served as a major reminder of this ancient wisdom, and above all that the right response to such a disaster is to have a better relationship with Nature....
- g) There is also a tradition of planting trees to commemorate the death of loved ones. The cherry trees that bring colour to the mountainsides in Spring are often trees planted in memory of sons lost in the Pacific War. Thus many of the volunteers may simply want to plant trees as an ecologically sound way to protect against tsunami, but others will also want to commemorate the death of loved ones.



SHINTO

JINJA HONCHO - THE ASSOCIATION OF SHINTO SHRINES

This indigenous Japanese faith has approximately 90 million members with 81,000 Shinto shrines throughout the country. These shrines are built largely of wood and form the heart of the villages and local communities of Japan. Often the only extensive areas where trees and greenery flourish in Japanese cities and towns are around holy shrines. Shintos see themselves as protected by creation. It is the forests and not the buildings that mark the true shrines of Shintoism. The deities are invited to these forests, where they and their environment are protected by the local community, which in turn is protected by the deities.

Shinto Faith

Since ancient times, Japanese have expressed the divine energy or life-force of the natural world as kami. Kami is a word that corresponds to 'deity' in English. Kami derived from nature, such as the kami of rain, the kami of wind, the kami of the mountains, the kami of the sea, and the kami of thunder have a deep relationship with our lives and a profound influence over our activities.

Nature's severity, does not take human comfort and convenience into consideration. The sun, which gives life to all living things, sometimes parches the earth, causing drought and famine. The oceans, where life first appeared, may suddenly rise, sending violent tidal waves onto the land, causing much destruction and grief. The blossom scented wind, a harbinger of spring, can become a wild storm. Even the smallest animals can bring harm—the mouse that eats our grain and carries disease, and the locust that devastates our crops. It is to the kami that the Japanese turn to pacify this sometimes calm but at times raging aspect of nature.

Shinto places great value in the virtues of purity and honesty, yet as a faith, Shinto has no dogma, doctrine, or founder. Its origin can be seen in the relationship between the

ancient Japanese and the power they found in the natural world. It is a relationship that continues to this day, defined by a great reverence for nature's strength, and gratitude for nature's bounty. Only by both receiving the blessings of nature and accepting its rage can we maintain a harmonious connection to the world around us.

Activities for the Future

Having the Shinto faith as background, Jinja Honcho has been involved in various activities to promote the sense of nature conservation, the traditional value of Japan. One of such activities is 'Plant a Tree Festival'. Japan experienced a great disaster in 2011. Some Shinto shrines were destroyed by tsunami and many shrine forests, or chinju no mori were lost. Chinju no mori is not only a forest but is a place that people gather for local shrine festival to strengthen their bond as a community. To recover these forests, Jinja Honcho has organized a series of events for people to gather at a Shinto shrine and plant saplings so that the forest can grow with people around the shrine. In 2015, more than 30,000 saplings were planted and they are slowly but firmly growing.

This activity is not only for environment but also for fostering spirituality. For children, Shinto shrine is a place to play in nature. By touching lives of animals, insects and other living things in a shrine forest directly, children can learn what life is. And as children grow up, they learn the significant role that the forest plays as a part of environment, and they gradually recognize that human beings is not ruling the world but is a part of nature.

Parents also take part in this event. By taking part in, many of them recall their youth and re-recognize that they were children of forests. They tell their children what they were taught by their parents, and hopefully, children will teach what they feel to the next generation.

Conservation and sustainability is not a matter of science or technology. It is a matter of spirituality. Fostering the sense of 'being a part of nature' is essential for the future. Therefore, Jinja Honcho's activities related to shrine forest are projects for the future.

No Long Term Plan

Since the sense of conservation is already built in the Shinto faith, it is sometimes argued that there is no need to emphasize the importance of conservation. Traditionally speaking, Japanese people were very much aware of maintaining the balance between human activities and nature. For example, planting a sapling after logging was a long tradition for Japanese woodmen. By doing so, Japan could maintain the landscape in

green. From today's perspective, what our ancestors did can be called as activities of maintaining sustainability.

However, after so called modernization, there was a tendency of pursuing economical merit and financial benefit, and there was a time when many parts of Japanese forest disappeared. This happened not only in Japan but also in abroad where Japanese companies went out to obtain cheaper resource and supply.

Recently, such attitude is changing. Especially after the earthquake, Japanese people including politicians and economical figures gradually recognize the significance of the Japanese traditional value of coexisting with nature. This is a very good time for Jinja Honcho to promote Shinto based way of thinking or Japanese traditional value. Even after the modernization, the root of Japanese spirituality is still alive in Japanese people.

Standing in such situation, it is usual to set a special plan, such as a 10-year long term plan. But Jinja Honcho has been involved in the activities to recover and promote the Japanese traditional values since its establishment in 1946. So, for Jinja Honcho, there is no need to set a new plan. All that needed is to continue on existing activities.





SIKHISM

There are 25 million Sikhs worldwide, 20 million in India and five million in the diaspora with large communities in Europe and in North America. An integral part of the identity of a Sikh is a connection to the environment. Sixteen years ago Sikhs celebrated the inauguration of the Cycle of Creation. The 300-year long cycle is a time for Sikhs to reflect upon and celebrate their relationship with the environment. This plan comes out of that reflection.

ECOSIKH

www.ecosikh.org

EcoSikh was launched in 2009, at Windsor Castle in collaboration with Alliance of Religions and Conservation (ARC, UK) and UNDP, as a global Sikh environmental initiative connecting environmental teachings of Guru Nanak with climate action. The Sikh holy scriptures regard air as the Guru, water as father and earth as the great mother of all. As per the Sikh tenants; a Sikh is a lifelong learner, a universal citizen who cares for wellbeing of all, loves peace and observes equal rights for all regardless of ones caste, colour, creed, religion, race or gender.

In the light of 17 Goals SDGs, the EcoSikh plan for next 10 years of working with Sikh community and beyond for environmental awareness and making Sikhism a greener religion to combat the climate change issues.

The 10 year plan includes:

I. Master Plan: Education on Greening of Sikhism - Wishlist

The EcoSikh Education Plan is focused to impart green education and practices backed up by Sikh holy scriptures in the Sri Guru Granth Sahib, for the entire Sikh population in India and the diaspora.

II. Greening of Sacred Sites in Pakistan: Exploration of green projects on Sikh sacred sites in Pakistan

III. Expanding the Existing EcoSikh Projects: Sikh Environment Day, Green Gurdwaras, Eco-Amritsar, Green Celebrations, Sacred Gardens/Groves

I. MASTER PLAN: EDUCATION ON GREENING OF SIKHISM— WISHLIST

- 1 Introducing and publicising the Sikh Statement on Climate Change, on Air, Water and Food on Sikh media and websites in English and Punjabi. Connecting with FIVE SIKH TEMPORALS to make a collective announcements for the entire Sikh community.
Goals 3, 6, 9, 11, 13, 15, 17
- 1.1 Organising Water Dialogues, Dialogue on Soil and Air with the community leaders: recognition of water crisis as a community issue
- 1.2 Workshops on Water Conservation in urban and rural areas
- 2 EcoSikh Curriculum: Developing, printing and circulating the EcoSikh Curriculum for Khalsa Schools in (India and diaspora); the Schools of Sikh Religious Studies for Priests, Sikh Social Organisations and other secular schools run by Sikh managements.
Goals 3, 6, 9, 11, 13, 15, 17
- 2.1 Internships for capacity building: Research and development faith based books on eco-theologies, stories of environment from Sikh history and lessons from the Sikh holy scriptures
- 2.2 Team expansion: Creating relevant internships/job opportunities to outreach in nations with active Sikh communities; USA, Canada, India, UK, Norway, New Zealand, Australia, Dubai, Singapore and Malaysia
- 3 Green Pilgrimage Guide for Sikhs: a mini guide to educate the Sikh pilgrims (in two languages); English and Punjabi. Involves millions of Sikhs from all over the world who, with their families, come for pilgrimage every year in India.
Goals 3, 6, 12, 13, 15, 17

- 4 Environmental Councils/ Departments in the Gurdwaras: lobbying for the creation of Environment Committee in the major Gurdwara management organisations to the National Green Tribunal. Creating a set of environmental standards/ norms and functionality of the newly established departments.
Goals 2, 3, 6, 7, 8, 9, 11,13, 15, 17
- 5 Council of Sikh Priests (Kathawachaks and Hymn Singers) on Climate Action
Goals 2, 3, 4, 6, 9, 12, 13, 15, 17
 - 5.1 Crafting a working agenda for priests on Climate Action
 - 5.2 Collection of stories for launching a book by council members (Priests/Religious teachers). This book becomes a source of knowledge in colleges and universities in religious studies
 - 5.3 Ensure day to day environmental activity in the Gurdwaras as a part of priest's duty
 - 5.4 Ensure training of the upcoming priests
 - 5.5 Working inline with the Gurdwara Environmental Councils conducting discourses worldwide on the climate issues
- 6 EcoSikh Student Associations/Clubs in Universities and educational institutions: training Sikh youth for disaster management skills, first aid, environmental programmes and advocacy
Goals 2, 3, 4, 6, 8, 9, 12, 13, 15, 16
- 7 Television episodes: Creating a weekly series/episodes/panel discussions of discourses in partneship with community based Sikh channels in India, UK and USA (education on Green Gurdwaras, greening the Sikh homes, prayers and discourses on nature, career orientation courses and jobs in environmental fields for youth)
Goals 1, 2, 3, 4, 6, 7, 8, 9, 11, 12, 13, 15, 16, 17
- 8 Farmer Workshops/Seminars on Sustainable Agriculture and Policy.
Goals 1, 2, 3, 4, 6, 8, 12, 13, 15, 17
- 9 EcoSikh summer camps in India, USA, UK, Australia: Aiming to promote awareness, environmental leadership training and advocacy
Goals 2, 3, 4, 6, 8, 9, 12, 13, 15, 16

II. GREENING OF SACRED SITES IN PAKISTAN:

During the EcoSikh's recent Pakistan visit, the Pakistan Government officials endorsed a plan to explore green projects at Kartarpur and Nankana Sahib, the most sacred Sikh shrines in Pakistan. This will be part of the celebration of 550th birthday of Guru Nanak, Founder of Sikhism, in 2019. Guru Nanak was born in Nankana Sahib and he lived in Kartarpur during his last 17 years. EcoSikh is creating a ecological plan on 100 acres of land for the two Gurdwara lands
Goals 1, 2, 3, 5, 6, 7, 8, 9, 10, 11, 12, 13, 15, 17

- 1 Environment Assessment of Nankana Sahib and Kartarpur Sahib area; measuring water table, status of water purity, status of biodiversity, wildlife, sanitation, waste management, sewer systems etc.
- 2 Sacred Organic Farms: 10 acres of land under organic cultivation both at Nankana Sahib and Kartarpur Sahib for langar
- 3 Green Energy: converting two historical Gurdwaras 100% on solar energy, plus adopting/promoting solar energy in the neighbouring villages.
- 4 Sacred Forests/biodiversity/eco-tourism: 25-50 acres of land to be developed as natural forests; improving biodiversity, include walking and bike trails for eco-tourism.
- 5 Clean and Green Energy/Waste Management/Sanitation: Foster the use of biogas plants at and villages around Nankana sahib and Kartarpur Sahib
- 6 Solar Streetlighting/ EE/ LED lighting on the approaching roads to Nankana Sahib and Kartarpur Sahib.
- 7 Safe Water/Water Conservation: Rainwater Harvesting (RWH) systems at two project sites, creating ponds on project sites, promoting ponds and RWH in neighbouring villages around the two places improving the sustainable safe water and aquifers.
- 8 Water Conservation/Solar Water heating: Solar water heaters at the two sites, for cooking, dishwashing, and cleaning etc
- 9 Energy Efficiency: Steam Kitchens at two Gurdwaras for cooking food

III. EXPANDING THE EXISTING ECOSIKH PROJECTS:

Goals 2, 3, 4, 5, 6, 7, 9, 10, 11, 12, 13, 14, 15, 16, 17

- 1 World Sikh Environment Day, (annual on March 14) - current status: a worldwide celebration, Sikh community, over 2000 organisations in 18 countries. Possibilities to expand and innovation
Goal 2, 3, 4, 6, 8, 9, 12, 13, 14, 15, 16, 17
- 1.1 EcoSikh Mapping (mapping of all “green” activity by the Sikh community; tree plantation, solar projects, seminars, lectures, pictures and videos, bike rallies, contests, celebrations etc)
- 1.2 Interfaith Workshop/Dialogue on Role of Faith in Climate Change Issues
- 1.3 Sikh Film Festival
- 1.4 Educational ideas on how to rear kitchen gardens, sacred groves, start a solar project, steam kitchen, rain water harvesting etc
- 2 Green Gurdwaras: The EcoSikh Green Gurdwara Guide (3G) is on its way. The book consist of basics of how to inculcate green architect in the Gurdwara buildings and introducing innovation and green technology for sustainable buildings and promoting ecological knowledge through Gurdwaras as house of learning.
Goal 1, 2, 3, 4, 5, 6, 7, 8, 9, 11, 12, 13, 15, 16, 17
- 2.1 International Launch of “Green Gurdwaras” Campaign and Release of printed and online version of Green Gurdwara Guide (3G), a set of internationally agreed norms to design green buildings customized for Sikh Gurdwaras in hot and cold countries
- 2.2 Launching International Green Gurdwara Network (GGN): a network of Gurdwaras to kick start the greening of Gurdwara buildings and creating resources and capacity building within the Sikh community.
- 2.3 International Workshops for expanding GGN for introduction of 3G as a response to climate change.
- 2.4 Helping gurdwaras to create partnerships with local environmental agencies, city council, and raising community based funding.

- 2.5 Water/energy audits and Green energy
- 2.6 Introducing Green/Ethical purchase policy
- 2.7 Introduction of organic/kitchen gardens in the gurdwaras (this involves a lot of retired and young volunteers)
- 2.8 Introduction of organic food in the free community kitchens in Gurdwaras, (with special focus on the Golden Temple). It will promote healthy food, healthy lifestyle in Sikh families and members of other faiths who partake free food at the Gurdwara as holy meals everyday in India and mostly at the weekends in the diaspora)
- 3 Eco-Amritsar: is a city based project in the holy city of Amritsar under the Green Pilgrimage Network, ARC. Started in 2012 to promote public awareness, leadership and advocacy for the key environmental issues of the city. The city receives 100,000 pilgrims each day from within India and abroad.
Goal 1, 2, 3, 4, 6, 7, 8, 9, 11, 12, 13, 15, 16, 17
- 3.1 Green Composting of kitchen and garden waste produced from all the historical Gurdwaras of Amritsar. Finding and creating partners for capacity building
Goals 2, 6, 8, 9, 11, 12, 13, 16, 17
- 3.2 Adding provision/public spots for safe drinking water at the major pilgrim route historical sites
Goals 3, 11, 15, 17
- 3.3 Solid waste management: Promoting domestic composting unit (Eco-Bin) for reuse of kitchen and garden waste
Goals 2, 6, 8, 9, 11, 12, 13, 16, 17
- 3.4 Green Cover: Developing and planning of Japanese Gardens along the major storm drain of the city in partnership with JICA
Goals 3, 9, 11, 13, 15, 17
- 3.5 Sanitation and Waste Management: Expanding the EcoSikh's daily sanitation programme in partnership with the 70 neighbouring villages from the sacred pilgrim route to the new city's residential areas and promoting segregation of household waste. And further advocacy of waste management with the Municipal Corporation of the city

Goals 2, 3, 6, 8, 9, 11, 12, 13, 16, 17

- 3.6 Bio-Fuels and organic composting: projects to produce bio-gas as bio-fuel for households from number of cattle sheds in the city through bio-digester technology.

Goals 2, 3, 6, 8, 9, 11, 12, 13, 16, 17

- 3.7 Water Conservation and Energy Efficiency: Creating partnerships with Green Architects to conduct Energy and water audits for the sacred historical sites of the city.

Goals 2, 3, 6, 7, 9, 11, 12, 15, 16, 17

- 3.8 Green Schools: working with the major schools in the city to promote environmental knowledge /advocacy as a part of religions (secular)

Goal 1, 2, 3, 4, 6, 7, 8, 9, 11, 12, 13, 15, 16, 17

- 3.9 Zero Disposal Parks/Biodiversity Parks: promoting and helping zero disposal parks in the neighbourhoods. We already have to parks functional.

Goals 3, 9, 11, 13, 15, 17

- 3.1.0 E-Transport: Promoting public transport, bikes, e-rickshaws for the pilgrim movement

Goals 3, 7, 9, 11, 13,

- 3.1.1 Green Planning/ Plantation drives: promoting native species, reducing soil erosion, green cover and combating air pollution in the city

Goals 3, 9, 11, 13, 15, 17

- 4 Green Celebrations: EcoSikh introduced greening of religious processions in Sikhism, we also promote Green Diwali, Green Holi, Green Valentines, Green Christmas etc.

Goal 2, 3, 6, 11, 12, 15

- 4.1 Online and media campaigning to promote green celebrations

- 5 Sacred Gardens: Identifying and capacity building to promote more open lands as sacred gardens. All the major historical Gurdwaras have spare lands which can be promoted as sacred groves or sacred forests. EcoSikh has already promoted two such sacred gardens in Kiratpur Sahib and Moga

Goals 3, 9, 11, 13, 15, 17

- 6 EcoSikh Chapters: EcoSikh has its chapters in Washington, India and Norway and it look forward to expand in all the continents EcoSikh

www.ecosikh.org

Contact info:

Ravneet Singh

Project Manager

EcoSikh (India)

email: ravneet.singh@ecosikh.org

phone: +91-998-837-3268

Address:

Tarundeep Singh

Project Administrator

Eco-Amritsar

email: tarundeep.singh@ecosikh.org

phone: +91-950-183-7700

Dr. Rajwant Singh

President EcoSikh

USA

email: rajwant@aol.com

phone: +1-202-460-0630

Address: 2621 University Boulevard West, Silver Spring, MD 20902

MULTIFAITH

GREENFAITH

Interfaith Partners in Action for the Earth

Founded in 1992, GreenFaith is a US-based, interfaith environmental coalition. Organised by Jewish and Christian leaders, GreenFaith's mission is to educate, inspire, equip and mobilize people and institutions from diverse religious traditions as environmental leaders. GreenFaith works with more than 200 houses of worship and hundreds of religious leaders annually.

GREENFAITH AND THE SUSTAINABLE DEVELOPMENT GOALS

A 10-YEAR VISION

Over the past decade, GreenFaith has developed a range of programs at the nexus of faith and the environment. As we look to the coming decade, and understanding the interconnectedness of issues of poverty, sustainable development, health, gender equality, climate, and human rights and well-being, we would like to share several initiatives through which we believe our work will make a meaningful contribution to realizing the SDGs.

Our plans address many of the SDGs, with all of them addressing at least three or four. Because of that, we are not assigning our specific initiatives to specific SDGs, but rather trust that the multiple points of connection between our goals and the SDGs will be abundantly clear.

GreenFaith functions as a leader in the religious-environmental movement. With this in mind, we have sought to identify commitments we can take which will create the infrastructure to help this movement grow to scale by promoting leadership development and investing in highly leveraged interventions.

1. GREEN JOBS, SUSTAINABLE ECONOMY, AND HEALTHY COMMUNITIES - RESTORATION NATION

In the US, communities of color and low-income communities suffer disproportionately from climate change and pollution while contributing little to its cause – a pattern replicated globally. Yet too often, environmental concerns are not framed in a manner that speaks to the needs of these vulnerable communities – needs which always include a need for good jobs and a healthier environment.

We have begun to plan our Restoration Nation campaign as a new initiative to educate faith leaders in these communities about the kinds of policies that can create these green jobs and healthier, more resilient communities. Beginning with a series of clergy breakfasts in the greater NYC area, we plan to hold Restoration Nation gatherings around the US, building, over time, a strong network of African American and Latino faith communities whose understanding of climate and environmental issues encompasses these inter-related issues of human and ecological health, sustainable economy, and community resilience. We plan to provide this network with the tools they need to advocate effectively for policies that will make these initiatives the norm across the country. As we develop our international presence (see below), we will explore integrating this same sensibility into multi-country efforts as appropriate.

In the US, persons of color are projected to represent a larger percentage of the population than Caucasians by the mid-2040's. This initiative is designed to create a strong foundation of leadership on environmental and sustainability issues within these communities.

We would welcome the opportunity to partner with various UN agencies as we develop the educational content for this initiative, in the interest of providing education and policy recommendations that represent best understandings and practices internationally, and that seek to create synergies between religious efforts in these areas with UN initiatives.

2. TRAINING RELIGIOUS LEADERSHIP FOR THE ECOLOGICAL AGE – THE GREEN SEMINARY INITIATIVE

Around the world, faith leaders are educated and trained, and their sense of religious mission and moral responsibility formed, at a diverse range of seminaries, schools of theology, and centers of religious education. These institutions, which have a unique ability to leverage long-term change within faith communities globally, have only

recently begin to understand the importance of integrating environmental concerns into their educational and training mission. We hope to accelerate that trend dramatically.

The Green Seminary Initiative, a program of GreenFaith and Drew Theological School, is currently developing a Seminary Environmental Certification Program as a means of transforming seminaries into centers of environmental sustainability. Through this three-year process, participating schools will integrate environmental care and concerns into their worship and spiritual practice, all aspects of their facility management and resource use, their coursework and curricula, their community life, and their governance and leadership.

Initially, this process will focus on seminaries across the US and Canada, with a pilot cohort of seminaries there beginning the certification process in late 2016. We plan to expand this effort to serve seminaries in Canada and Latin America in the coming three years, and internationally through the international, multi-faith network described below in following years.

We would welcome the opportunity to identify UN-sponsored research on best practices in education for sustainability so that we might integrate these findings into the resources and processes which we develop for the Seminary Environmental Certification Program.

3. BUILDING AN INTERNATIONAL, MULTI-FAITH NETWORK – GREENFAITH HUBS AND CIRCLES

For most of the past decade, GreenFaith has functioned as a US-focused organization. Over the past year, in partnership with the UK-based Conservation Foundation, we launched OurVoices – an international, multi-faith campaign for a strong agreement at the Paris COP meetings in December 2015. OurVoices has married the global omnipresence of faith communities with a smart social media team and has created and catalyzed peaceful demonstrations of concern about climate change in over 25 countries.

One example of this work was our #LightForLIMA campaign – in which we facilitated vigils in 22 countries during last year’s Lima COP. The campaign received international media coverage, and in the week leading up to the vigils, its Twitter hashtag received almost as many uses as the official hashtag for the COP itself. More recently, we organized a multi-faith march in Rome to thank Pope Francis for his leadership and to call for climate action from world leaders. The march was followed by a 3-day

convergence of young faith leaders (ages 21-40) from over 20 countries. The march received widespread international media coverage, and at the convergence the young leaders forged friendships, shared experiences, developed new skills and gained a global and multi-faith perspective on religious-environmental efforts. The UN Secretary General generously shared a video which he made specifically to encourage participants in the march and convergence.

Based on these positive experiences and in response to a growing number of requests from a range of faith leaders in various countries, over the next decade we plan to create high-quality, well-run national hubs in at least fifteen countries spread across North and South America, Europe, Asia, Africa and Australia/Oceania and over 1,000 well-established local GreenFaith Circles across the globe.

The hubs will function as centers of policy advocacy and campaign coordination, and as clearinghouses of information and resources for local faith-based environmental efforts. We will help support these increasingly widespread local efforts in the form of GreenFaith Circles – local, multi-faith (where possible) collaborations around environmental issues. Member of two or more faith communities can launch a GreenFaith Circle, with GreenFaith providing a range of programmatic and campaign resources and guidance on basic organizing and development processes. Each local Circle will determine its own area of focus and engagement. We are currently testing these Circles in several US locations, and plan to launch Circles in several countries within the coming twelve months.

In the coming years, widespread faith community participation in global campaigns around climate and sustainability issues will be vital to progress on these issues. Governments will only respond if they see strong support from civil society for climate and environmental action; entrenched interests are too strong for it to be otherwise. In addition to promoting local action,

These hubs and circles will create measurable environmental benefits while helping foster an environmentally sustainable and just culture in their host countries. They will represent a globally interconnected network of religious leadership on environmental and sustainability issues.

In order to learn more about best practices in this field, we would welcome the opportunity to partner with UN agencies that have fostered or supported the growth of effective grassroots networks of leaders on a range of issues in different regions of the world.

4. POWER TO THE PEOPLE

- 1.3 billion people worldwide have no access to energy.
- 2.7 billion people - 40% of the world's population - rely on traditional biomass, charcoal and coal for cooking, with serious health risks. Nearly 2 million die annually as a result of exposure.
- Universal Energy Access can be achieved by 2030 with less than 50 billion in investments

“Widespread energy poverty condemns billions to darkness, to ill health, to missed opportunities. Children cannot study in the dark, women and girls cannot be productive when they spend hours a day collecting firewood. Business and economies cannot grow without power. We must find a way to end energy poverty.”

Ban Ki Moon

Power to the People is the name of our global, multi-faith campaign, currently in planning, to address energy poverty through accelerated access to sustainable energy worldwide.

While leadership by governments is vital, universal clean energy access will require more than just the commitments of governments. Private and charitable investments can accelerate access to safe and clean energy to address both poverty and climate change. As the world transitions off fossil fuels, it is crucial that those who have limited or no energy access now, should benefit from the energy transition. New and cost effective technologies allow for distribution of solar and other renewable energies globally. Micro grids and decentralized solutions can transform the living conditions and well-being of the poor worldwide.

Power to the People will be a campaign for increased investment in energy access by faith-based and other institutional charitable and philanthropic investors. Working through the UN Sustainable Energy for All framework, we will invite a wide range of religious institutions to deploy a minimum of 1% of their investments into investment-grade clean energy access projects. The campaign will also include the launch of Em*Power Corp, a global volunteer-led project to install small scale renewable energy systems throughout the world where energy access is limited by poverty, geography or political barriers.

In addition to the faith sector, institutions from the philanthropic, development, educational, and environmental sectors will be invited to participate. We are currently

seeking funds for a global convening of faith and charitable leaders in advance of UN COP 21 and following ratification of the SDGs. At this meeting, participants would craft a Statement of Action, and commitment to pledging 1% campaign of their assets to investments identified in partnership with the UN Sustainable Energy for All initiative, and other leaders in this field.

A subsequent 2016 planning retreat would bring together another leadership cohort to launch the Em*Power Corp, and to create a system through which young adult volunteers globally could commit a certain amount of time to bringing clean energy directly within the reach of those who currently lack energy access. These efforts would be designed to ensure distributed, community-based models of ownership of energy systems in developing countries while creating an unparalleled commitment to impact investing on the part of the world's faith communities.

We would welcome the opportunity to partner with UN initiatives such as Sustainable Energy for All, and to be connected with UN or member state-sponsored volunteer corps programs that offer an exemplary combination of mobilizing the willingness of young adults to volunteer with strong systems of local and community empowerment and leadership development.

MULTIFAITH

KENYA ORGANISATION FOR ENVIRONMENTAL EDUCATION

LONG-TERM ACTION PLAN FOR FAITH-BASED EDUCATION FOR SUSTAINABLE DEVELOPMENT PROGRAMME

Introduction

This long-term action plan has been developed for the Faith-based Education for Sustainable Development (FBESD) Programme being implemented jointly by the Kenya Organization for Environmental Education (KOEE) and the Alliance of Religions and Conservation (ARC). The plan seeks to build on the success achieved during the last 5 years of implementing the programme in Kenya, Uganda and Tanzania.

Background

Since 2010, the Kenya organization for Environmental Education (KOEE) has been partnering with the Alliance of Religions and Conservation (ARC) to implement the Faith Based Education for Sustainable Development (FBESD) programme in Kenya, with a view to replicating it in the East African Region and Africa beyond. The programmeworks with three major religions in Kenya: Christian, Hindu and Muslim – and puts faith at the center of human transformation – by targeting individual behaviorchange for sustainable development as the ultimate goal. The main goal of the programme is to mainstream faith-based values into education for sustainable development (ESD) using the Eco-schools strategy.

Specific objectives are to:

- a) Enhance the faith-based value system and positive behavior in the school and community to promote sustainable development,
- b) Enable teachers, pupils and the wider community to acquire awareness of and sensitivity towards environmental problems,

- c) Build teachers' and pupils' capacity to identify and solve sustainable development challenges, through multiple teaching and learning approaches.
- d) Build the capacity faith groups and their leaders to be proactive in engaging with state and non-state actors in promoting sustainable development.

In achieving the above objectives, and building on the lessons learned and successes realized, the following interventions have been proposed for the 2015-2025 period:

1. Expand and strengthen faith-based ESD networks both for formal and non-formal learning.
2. Mobilize and build capacity faith groups and learning institutions in Faith-based ESD.
3. Strengthen consultations and partnerships in the implementation of the faith-based ESD initiatives in Africa.
4. Production and distribution of learning, awareness and outreach resource materials.
5. Train and prepare the faith-based ESD schools to graduate as Eco-schools.
6. Establish faith-based ESD model schools and Regional Centers of Expertise.
7. Replicate the faith-based ESD program in the African region and beyond.
8. Monitoring and evaluation of the faith-based ESD initiative.

Rationale of the Long-term Plan

The long-term plan has taken into consideration replication of the success of the faith-based initiative in terms of the spatial dimension as well as the intensity of the programme activities. In spatial terms, the programme is planned for spread to include more African countries (beyond Kenya), especially where the initiative has already been introduced – such as Uganda, Tanzania, Rwanda, Nigeria, Cameroon, Senegal, and Ethiopia. These countries were involved in the development of the initiative at inception workshops and conferences, but not much work has been supported in terms of implementation. For instance, many faith groups developed their long-term plans and required some initial support to begin implementation as they mobilize resources from within themselves. They also required some technical guidance in implementation of their plans before their capacity is built to enable them operate more-or-less independently. In terms of intensity, the faith-based initiative needs move beyond the demonstration in order to make greater impact in the local communities across the region. Interfaith networks were established in Kenya, Uganda and Tanzania, involving three main faiths: Christian, Hindu and Muslim. The three interfaith networks are still in the formative stage and still require technical as well as financial support in the next decade to actualize their aspirations and mandates in uniting faith groups to take active role in promoting sustainable development – with faith as the motivation.

A number of resource materials were developed during the previous phases of the faith-based ESD Programme. These include both publicity/advocacy and training resource materials – such as Sermon Guides to be used by faith-leaders in mainstreaming environmental care into their worship services and sermons; Training Guides for use as tools in Trainer of Trainers (TOTs) programmes, and audio-visual videos. There is need to move the next step by using the developed resource materials to build the capacities of learning institutions and civil society organization (including faith groups) to take an active role in sustainable development agenda.

The Faith-based ESD Teachers' Toolkit that was developed to help mainstream faith values into ESD has since been approved by the government of Kenya for use across the country. It was hoped that, although developed specifically for the Kenyan context, the toolkit would find widespread application in other regions of Sub-Saharan Africa, with some adaptation to the specific contexts. The toolkit uses the Eco-schools programme strategy – an international programme for environmental and sustainability education, coordinated internationally by the Foundation for Environmental Education (FEE). It focuses on themes such as water, energy, health, agriculture, biodiversity and waste, while addressing crosscutting themes such as poverty, entrepreneurship, and disaster preparedness and management. In Kenya the programme has established demonstration Eco-Schools and micro-projects, developed teaching and learning resource materials and trained teachers.

Uganda is already developing a similar document modeled on the Kenyan version but contextualized to the country's needs and resources. Tanzania has plans to develop a Swahili document modeled on the Kenyan Toolkit. Work on Sustainable Land Management (SLM) - through Farming in God's Way and Islamic Farming – in Kenya, Uganda and Tanzania is beginning to bear fruit – with more and more farmers taking it up. In each of the three countries a demonstration site and over 60 tree nurseries have been established in schools and faith-owned land. This need to be supported and sustained through the next decade as it will make significant contribution to healing of the soils as well as increase agricultural production to cushion the population against food insecurity – while promoting adaptation to climate change.

Partnerships and Collaboration

In order to achieve the expected results on the SDGs in this programme, several partnerships will be developed or strengthened in order to share resources – ranging from physical, financial as well as human and technical. The KOEE will continue working closely with state agencies such as the Ministries of Education, Environment, Water and Agriculture; Kenya institute of Curriculum development, National

Environment Management Authority, Kenya Forest Service as well as County governments in the target areas. Collaboration with the private sector will also be strengthened through the Corporate Sustainability policies. This will lighten the financial burden of implementation and broaden the spectrum of participation.

From the civil society, more faith groups beyond Christians, Hindus and Muslims will be mobilized together with their resources towards care of creation. KOEE has also recently joined the Lausanne Movement on Care of Creation for East and Central Africa - which brings on board many faith groups and their affiliated organizations. More women and youth groups engaged in farming activities will be roped in as well. This will provide an excellent platform to counties in Central Africa which are part of the movement. KOEE is also involved in the development of the East African Smart Agriculture Curriculum and will be keen to be part of the implementation.

The following are the envisaged partners on the programme:

Local Partners

1. Line Ministries – Education, Environment, Agriculture, Water,
2. State agencies – National Environment Management Authority (NEMA), Water Resources Management Authority (WRMA), Kenya Forest Service (KFS), Kenya Institute for Curriculum Development (KICD)
3. County Governments of target counties
4. Act, Change Transform (Act!)
5. Care of Creation Kenya
6. A-Rocha Kenya
7. Regional Centre of Expertise (RCE) within the region

Regional Partners

8. World-Wide Fund for Conservation (WWF)
9. Interfaith Networks - Kenya Interfaith Network for Action on Environmental (KINAE), Uganda Faith Network for Environmental Action (UFNEA), Network of Faiths for Environmental Action in Tanzania (NEFEAT)
10. East African Community

International Partners

11. Alliance of Religions and Conservation (ARC)
12. Foundation for Environmental Education (FEE)
13. United Nations Educational, Scientific and Cultural Organization (UNESCO)
14. United Nations Environment Programme (UNEP)

Period	Strategic Goals	Expected Outputs	Proposed Strategic Actions	SDGs	Expected Partners
2016-2017	Initiate and strengthen faith-based ESD networks both for formal and non-formal learning – through joint development and implementation of faith based ESD initiatives with stakeholders and development partners.	<ul style="list-style-type: none"> a) 9 National Interfaith network forums held, b) At least 50 faith groups mobilized and brought on board per country, c) At least 20 civil society organizations in environment and education engaged to work with faith groups on the initiative, d) One regional Inter-country network forged and strengthened, e) Thematic areas of engagement clearly defined and thematic partnerships developed. f) 20 Beneficiary target learning institutions, faith groups and project sites in each country identified and engaged 	<ul style="list-style-type: none"> a) Consultative forums with National Interfaith Networks to lay strategies for scaling the FBESD initiatives within and across the E.A region countries; b) Stakeholder mapping and analysis 	Goal 17	ARC, KINEA, NEFEAT, UFNEA, NEMA, EAC, WWF
	c) Increase public awareness on the role of faith groups in championing for sustainable development at Country and Regional levels	<ul style="list-style-type: none"> a) Publicity and advocacy resource materials developed and distributed, b) The role of faith groups in sustainable development amplified across the sectors c) Working partnerships between state and non-state actors developed d) Public awareness on environmental care enhanced e) At least 100,000 trees planted in 5 water towers in Kenya 	<ul style="list-style-type: none"> a) Sensitization workshops with key stakeholders – bringing together state and non-state actors, including faith leaders, Youth and women group leaders. b) Public campaigns during celebration of important World Important Days such as World Environment Day 	Goal 15	ARC, KINEA, NEFEAT, UFNEA, NEMA, KFS, EAC, WWF
	d) Development of awareness raising and outreach (advocacy) materials	<ul style="list-style-type: none"> a) Posters, brochures, banners and roll-ups produced and used for public awareness on FBESD and CCESD; b) Video documentaries on success stories in different thematic areas developed and distributed 	Monitoring, evaluation, reporting and learning activities	Goal 15	KICD, KINEA, NEFEAT, UFNEA

Period	Strategic Goals	Expected Outputs	Proposed Strategic Actions	SDGs	Expected Partners
2018-2019	Mobilize, train, and capacity-build schools in Faith-based ESD in primary schools, covering water, sanitation and hygiene, waste, energy, agriculture, biodiversity and climate change.	<p>a) Country-based resource materials such as Teachers' Toolkit implemented in Kenyan primary schools;</p> <p>b) At least 40 schools identified and developed into model centers of FBESD per country;</p> <p>c) At least 1000 teachers and 500 faith leaders trained on FBESD and CCESD per country as TOTs</p> <p>d) At least 500 school management committees trained on FBESD as TOTs.</p> <p>e) Qualifying schools graduate as Eco-Schools</p>	Build capacity of learning institutions and faith groups in FBESD and CCESD through training	<p>Goal 4 and 6</p> <p>Goal 12 and 13</p> <p>Goal 15</p>	ARC, Ministry of Education, KINEA, UFNEA, NEFEAT, CCK, A-Rocha, FEE
	Resource materials for training developed and distributed	<p>a) Model for FBESD for Secondary Schools developed, CCESD educational materials for schools and faith groups produced</p> <p>c) Country-specific resource material developed per country (Tanzania – Kiswahili FBESD Toolkit; Uganda – Primary School FBED Toolkit, Kenya – Training Manual</p>	<p>a) Consultative plenary forums with stakeholders,</p> <p>b) Write-shops</p>	<p>Goal 4</p> <p>Goal 12 and 13</p>	Ministry of Education, NEMA, KICD, KINEA, NEFEAT, UFNEA
	Regional Centres of Expertise (RCE) developed	20 model centers of expertise established in schools and worship places per country in thematic areas of water, waste, biodiversity, health and sanitation.	<p>a) Training of congregations</p> <p>b) Training of faith-sponsored schools on WASH;</p> <p>c) Construction of WASH facilities in schools and worship places</p> <p>d) Exchange visits among RCEs within and among countries</p>	<p>Goal 4</p> <p>Goal 6</p> <p>Goal 15</p>	KEWAS NET, KINEA, UFNEA, NEFEAT, Ministries of Education, Agriculture, Environment,

Period	Strategic Goals	Expected Outputs	Proposed Strategic Actions	SDGs	Expected Partners
2020-2021	Scale up profile of Eco-Schools and FBESD Programmes in Kenya	<p>a) State agencies of education and Environment engaged in programme development, implementation, monitoring and evaluation;</p> <p>b) Eco-Schools and Faith-based ESD programmes recognized by country governments as successful models for replication</p>	<p>a) Consultative workshops with policy makers in education and environment sectors</p> <p>b) Development of policy-briefs in education and environment sectors</p> <p>c) Massive Graduation of Model/Eco-schools</p>	Goal 4	Ministry of Education, KICD, Ministry of Environment
2022-2023	Promote Sustainable Land Management and energy practices and technologies to address Climate Change and Food Security	<p>a) At least 100 farmers adopt Farming in God's Way and Islamic Farming in each country,</p> <p>b) Network of faith-based SLM farmers formed to facilitate information and experience sharing within and across countries</p> <p>c) At least 1000 households adopt energy-efficient practices and technologies per country</p> <p>d) Increased household incomes through sale of agricultural products and savings from composting and energy efficient technologies</p> <p>e) At least 100 tree nurseries established in schools and worship grounds by youth and women groups</p> <p>f) At least 100 indigenous-tree woodlots established on farmlands</p>	<p>a) Training workshops for congregations in selected ecological regions;</p> <p>b) Exchange visits between different ecological regions for exchange of experiences</p> <p>c) Establishment of Demonstration centers on sustainable Agriculture and Energy technologies</p>	Goal 1 and 2 Goal 12 and 13 Goal 15	ARC, CCK, A-Rocha Kenya, Lausanne Movement, Ministry of Agriculture; County Governments in target Counties

The Kenya Organization of Environmental Education
Runda, Glory Valley, P.O Box 1513-00621 Village Market, Nairobi Web:
www.koee.org Telephone: 0708 961 796/ 0736 999 998
Email: koee@koee.org





*Additional copies of this book are available to order
from Shimran Publishing
Suite 10 Lauder Court
Milborne Port
Sherborne
Dorset
DT9 5EL
enquiries to davidjpalin@yahoo.co.uk*