

Religions for Peace 

Action and Advocacy
for
Climate Change:

A Resource Guide for Religious
Communities

TABLE OF CONTENTS

Foreword from the Secretary General.....	4
Acknowledgements.....	6
How to Use This Resource Guide	8
Introduction.....	9
Part I: Religion and Climate Change.....	10
Sacred Texts on Caring for the Earth.....	10
Current Responses of Faith Communities to Climate Change.....	10
Critical Members of Global Movements	11
Interfaith Coalitions	12
Individual Efforts of Religious Communities.....	12
Climate Change in Relief and Development.....	16
Part II: Overview of Climate Change.....	17
The Effects of Climate Change	20
Responding to Climate Change.....	24
Part III: Advocacy for Climate Change Action.....	29
1. Identification of Issues	31
2. Multi-Religious Forum on Climate Change.....	32
3. Advocacy Strategy and Timing	33
4. Advocacy Tactics	34
5. In-Person Advocacy / Direct Lobbying.....	37
6. Advocacy and the United Nations Framework Convention on Climate Change negotiations	38
7. Advocacy and the Private Sector	40
8. Working with the Media	42
Part IV: Local Action on Climate Change.....	46
1. Forests	47
2. Clean Water	49
3. Food	51
4. Agriculture	53
5. Green Building.....	55
Annex I: International Frameworks on Climate Change	57
Annex II: Selected Resources for More Information	61

FOREWORD FROM THE SECRETARY GENERAL



Climate change is upon us. Each believer needs to ask himself or herself: “How can I faithfully and creatively live the teachings of my faith to care for the earth that supports human and all other forms of life?”

The effects of climate change—accepted by an ever growing scientific consensus as caused by human activities—are widely recognized as one of the most serious challenges facing

our human family. If we stay on our current course, we can expect an increase in natural disasters, global water and food insecurity, mass migration and threats to global health and security. These effects will hurt all of us, and most especially those already struggling with extreme poverty. In a profound way, climate change is a threat to peace.

Many religious leaders and communities are taking action to address climate change. Today, there are growing numbers of religious leaders lifting up the religious and moral dimensions of climate change. They are helping their believers to build a connection between the challenges of climate change and the practice of their faith. They are calling for personal lifestyle changes that, cumulatively, can have a profound impact. In this regard, it is particularly encouraging to see the gradual increase in the numbers of “green congregations” that are committed to modeling environmental practices. Finally and importantly, more and more religious leaders are also advocating for enlightened policies that can help us to transform our economies into environmentally friendly engines of sustainable development.

While an ever greater engagement with climate change by each religious community is vitally important, it is also critically important that we advance multi-religious cooperation to protect the earth. Religions for Peace has developed this resource guide as part of its effort to facilitate multi-religious cooperation to protect the earth. You are most warmly invited to use this guide to help your and other religious communities cooperate in a principled and powerful way to advance the needed advocacy and action to protect the earth in your community.

Each of our communities is different, each has its unique capacities to address climate change. Working together can have great practical results. We share the responsibility to protect our earth, even as each faith invites its believers to experience the earth's mysteriously dynamic beauty as in some way expressing the Divine.

-- *Dr. William F. Vendley, Secretary General, Religions for Peace*

ACKNOWLEDGEMENTS

“Action and Advocacy for Climate Change: A Resource Guide for Religious Communities” is a testament to people of faith, who, motivated by their religious convictions, continue to care for the earth. Religions for Peace recognizes that religious leaders and communities are well equipped to respond to the climate crisis. Not only do they have ethical and moral principles to draw from, they also possess multiple assets and networks for practical action to protect the earth. Religions for Peace dedicates this guide to religious leaders and communities who are working for a future where the climate can support the flourishing of humanity and the environmental health of our shared earth.

We are grateful for the funding support of the Won Buddhism International through Venerable Chung Ok Lee that enabled us to put this resource together. Deep gratitude also goes to members of Religions for Peace family and other organizations who have provided valuable feedback and information, including Dr. Vinu Aram of Shanti Ashram and Mr. Guillermo Kerber of the World Council of Churches. Although it may not be possible to mention by name all those who have made this publication possible, Religions for Peace is most appreciative of the support given throughout the process of developing this resource. It is our true hope that this resource guide, presenting a global perspective with voices from faith communities around the world, will facilitate multi-religious cooperation to protect the earth through advocacy and action rooted in religious traditions.

With gratitude

--Deepika Singh, Director of Programs, Religions for Peace



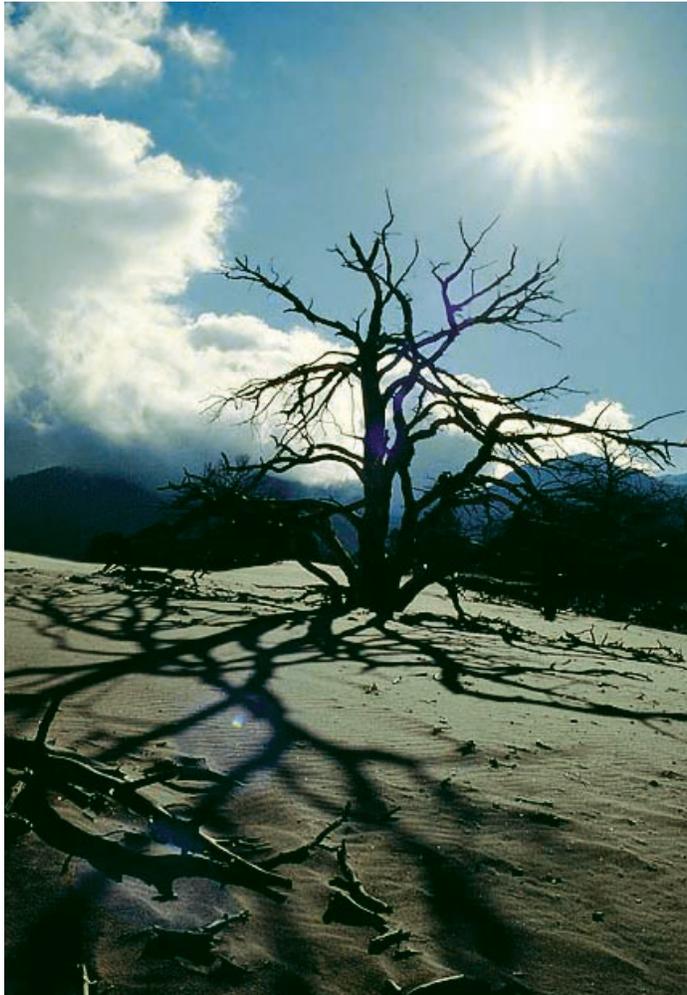
HOW TO USE THIS RESOURCE GUIDE

The purpose of this guide is to facilitate multi-religious cooperation for climate change action and advocacy. It is intended for religious leaders and communities (churches, mosques, synagogues, temples, monasteries, religious orders, etc.), prayer and study groups; women's, men's and youth groups; faith-based organizations; service providers; religious institutions and individuals. It contains information about how to advocate for climate change action, as well as ideas for local conservation and examples of faith communities already responding to climate change.

- Section I provides an overview of how religious communities are currently responding to climate change, as well as some of the sacred texts and religious teachings that motivate this work.
- Section II briefly explains the causes and effects of climate change, with an overview of the international framework for climate change.
- Section III includes resources for planning advocacy campaigns, such as how to identify common issues, organize multi-faith coalitions, advocate to decision-makers at local and international level, engage the private sector and work with the media.
- Section IV includes ideas for practical actions that can be taken locally focusing on forests, food, clean water, agriculture and green architecture. It also includes questions for group discussion and reflection.
- Finally, a list of selected resources is included for further reference and more information.

INTRODUCTION

Climate change is an all-encompassing threat to human development and habitat on earth. The increase in global temperatures, according to most scientists, is a direct result of our fossil fuel driven economy and the excessive emissions of carbon dioxide and greenhouse gases. The effects of climate change are already felt around the world, and are projected to increase. If action is not taken now, the world will witness a dramatic decline in global health, security, the environment



and human development. To meet the challenges of climate change, people must curb their over-reliance on fossil fuel, and stop the exploitation of the environment.

As some of the most numerous and well-organized members of civil society, religious communities have a key leadership role to play. In recent years, prominent leaders of the world's major religions

have publicly called for global action to prevent the effects of climate change. From tiny houses of worship in rural villages, to the most hallowed sanctuaries in the world's major cities, religious leaders and people of faith are in an ideal position to mobilize their communities for action and advocacy on climate change.

Stewardship of the earth is a principle found in all of the world's major religions.

From a basic belief in nature as divine creation, to scriptural commands to care for the earth, the collective sacred texts of all faiths speak of caring for the earth in diverse ways.

PART I: RELIGION AND CLIMATE CHANGE

Sacred Texts on Caring for the Earth

- Buddhism: “With collective insight we can reconcile with and heal our planet. Each of us can do something in our own daily lives to contribute, to ensure that a future is possible for the next generation.” (Thich Nhat Hanh)
- Christianity: “Be good stewards of the manifold grace of God”. (1 Peter 4:10)
- Taoism: “If all things in the universe grow well, then a society is a community of affluence. If not, this kingdom is on the decline.” (Taoist scripture)
- Hinduism: “Let there be peace in the heavens, the Earth, the atmosphere, the water, the herbs, the vegetation, among the divine beings and in Brahman, the absolute reality. Let everything be at peace and in peace. Only then will we find peace.” (Yajurveda 36.17)
- Islam: “The World is green and beautiful

and God has appointed you his stewards over it.” (Shih Muslim Hadith 6606)

- Judaism: “The Lord God took the man and put him in the Garden of Eden to work it and take care of it.” (Genesis 2:15)
- Sikhism: “Air is the Guru, Water is the Father, and Earth is the Great Mother of All.” (Sri Guru Granth Sahib p.146)

Current Responses of Faith Communities to Climate Change

In some religious traditions, the earth is regarded as itself divine, while others see it as a gift to humanity from the divine. Motivated by these convictions, religious communities have a long history of caring for the environment. In recent years, religious communities have intensified their efforts to respond to the effects of climate change.

Not only do religious communities have ethical and moral principles to draw from, they also possess multiple assets and networks for practical action. They are also significant landholders, operate

millions of schools, run media outlets and hold billions of dollars in financial assets. Religious communities have responded to climate change in various ways: internally, by changing policies and

practices within their institutions, and externally, by creating sustainable development projects and advocating internationally.

Faith communities have responded to climate change by:

- Offering relief and development assistance to those affected by disaster and drought.
- Undertaking energy audits and greening places of worship and other property.
- Helping communities prepare for disasters and analyze risk.
- Creating local sustainable development projects such as tree planting and community gardens.
- Integrating climate change and care for the environment into religious curricula.
- Investing their financial assets in sustainable funds.
- Educating their membership about energy efficiency, recycling and less-polluting transport.
- Advocating with elected officials globally and locally for reducing carbon emissions.
- Joining with interfaith coalitions for advocacy and statements on climate change.

Critical Members of Global Movements

Faith communities have been critical participants of international coalitions calling for action on climate change. For example, faith communities organized many of the 5,000 activities on the International Day of Global Climate Action on October 24, 2009. One year later, faith communities joined 350.org for another Day of Global Action by organizing a “Work Party” where they took practical steps to green their

communities and demonstrate to global leaders the importance of taking action. Faith communities have been leading participants organizing delegations, panels and interfaith worship at major world events such as Climate Action Week prior to the UN General Assembly in 2009, and the Conference of Parties in Copenhagen in 2009 (COP15) and Cancun in 2010.

Interfaith Coalitions

Multi-religious and interfaith coalitions on climate change have also grown in recent years.

In November 2008 the Archbishop of Uppsala called for an Interfaith Climate Summit which adopted an Interfaith Manifesto “Hope for the future”, signed by 29 faith leaders from various traditions and all regions in the world.

During the interfaith gathering organized by the Alliance of Religions and Conservation (ARC) in November 2009 at Windsor Castle, senior religious leaders from nine major faith traditions pledged their commitment to long-term sustainable development plans for their respective communities. The annual symposium on Religion, Science and the Environment, hosted by the Orthodox Christian leader Ecumenical Patriarch Bartholomew, widely known as the ‘Green Patriarch’, convenes religious leaders and scientists. In the past it has brought together prominent figures such as the late Pope John Paul II and former UN Secretary General Kofi Annan, and through issuing multi-faith declarations has drawn attention to the degradation of rivers and seas in Eastern Europe and the Caucasus as well as the Amazon River.

Religions for Peace has been promoting multi-religious collaboration in advocating for a climate change agreement that is ambitious, fair and binding and secures climate justice for all. During the high-level event on climate change for Heads of State and Government that was convened by the UN Secretary-General during the sixty-fourth session of the United Nations General Assembly in September 2009, Religions for Peace held a consultation of senior religious leaders and a Global Interfaith Gathering to ensure that the voices of the religious communities are heard.

Beyond building solidarity among religious traditions, interfaith coalitions offer practical resources for sustainable living. For example, the organization Interfaith Power and Light in the United States helps congregations conduct energy audits and access renewable energy sources such as rooftop solar panels. The coalition, with more than 10,000 members, also advocates for renewable energy development.

Individual Efforts of Religious Communities

Many faith communities have created resources on climate change tailored to their own membership.

In 2009, more than 200 Muslim scholars, leaders and government officials created a seven-year action plan on climate change. One of the measures adopted was the creation of a “Muslim eco-label” for goods and services ranging from printings of the Koran, to organizing pilgrimages. Another example comes from the Islamic Foundation for Ecology and Environmental Sciences which has published “The Muslim Green Guide” with practical suggestions and resources for households to live more sustainably.

Christian responses are diverse and numerous, ranging from Evangelical Christian networks that have issued calls to action consistent with a literal interpretation of the Bible, to retreat centers designed for low environmental impact. Many Christian communities have resolved to change their internal practices as a first priority, offering church carbon calculators or daily email

reflections on the environment during the season of Lent. A number of denominations have adopted resolutions on climate change in their local and national decision-making bodies. For example, several synods (regions) of the Evangelical Lutheran Church in America (ELCA) have adopted a resolution on “Energy Stewardship” and formed local creation-care teams to ensure its implementation. The South African Council of Churches has created a guiding policy document on climate change which provides a theological basis for understanding the issues and recommends practical actions.

Christian groups are also quick to make the link between climate change and poverty, particularly in the developing world. Church World Service has produced worship resources on climate change and food security in Pakistan and Guatemala. The Catholic Climate Covenant is a coalition which calls



for individuals, communities and schools to sign the St. Francis Pledge to Care for Creation and the Poor. This pledge commits signatories to protect God's creation and advocate for the poor, who face the harshest impacts of global climate change.

Christians also express concern for those most vulnerable geographically to climate change effects.

In 2010, the World Council of Churches sent a global ecumenical delegation to the Pacific, a region particularly threatened by climate change because of the rise of sea level. The ecumenical delegation met with local churches and civil society to listen, learn, share approaches to climate change adaptation and pray for peace.

In 2010, in Shanghai, an assembly of Chinese Buddhist clergy launched an eight-year plan to protect the environment with assistance from the UN Development Programme (UNDP). The plan commits Buddhist temples to improving energy efficiency of buildings and to educating their lay associations that Buddhist compassion is meant not only for humans, but for all life. In New York, Korean Won Buddhist nuns conduct guided walks on a regular basis with members of their religious community. Members are encouraged to meditate

and observe silence during these guided walks to deepen their connection with the earth. Utilizing opportunities provided by the internet, 'Ecological Buddhism' hosts an online portal that presents teachings from Buddhist scholars, guidelines for



action and a formal Buddhist declaration on climate change.

In 2009, the worldwide Sikh community launched EcoSikh, a five-year plan to combat global warming. The plan includes observing an annual Sikh environment day on March 14, greening gurdwaras (Sikh temples), planting trees and serving only organic local food on that day.

Hindu leaders have issued a global declaration on climate change. At the Parliament of the World's Religions in Australia in 2009, a convocation of Hindu spiritual leaders drafted a statement on climate change, the first of its kind.

Protection and preservation of the environment is a key tenet of Jainism, an ancient faith that has strong cultural influence in India, particularly in its advocacy of non-violence (*ahimsa*). As part of an effort to encourage sustainable practices in the private sector, the London-based Institute of Jainology established the Ahimsa Environment Award in 1993. The annual award encourages Jain businesses to adopt environmentally friendly commercial practices aligned with the community's traditional ethical values.

The Jewish Social Action Forum is one of many Jewish coalitions and organizations active on

environmental issues. It hosts an online climate change resource center called the 'The Big Green Jewish Website' with resources and games for children and youth that features a carbon ration book, and provides coupons to help children monitor their carbon emissions. As in other faiths, Jews also make a connection between peace and the environment. In Israel, the Arava Institute for Environmental Studies prepares future Arab and Jewish leaders to cooperatively solve the region's environmental challenges.

Around the world, indigenous peoples practice their traditional religions with deep connections to the earth. Indigenous people in general regard themselves as stewards of the earth, and their cultural traditions are rooted in wisdom gained from the natural world. Indigenous leaders have been particularly outspoken about protecting forests, where an estimated 160 million indigenous people live. Indigenous people have organized themselves in various ways around climate change, for instance through the Indigenous Peoples' Global Summit on Climate Change in 2009 prior to COP15. Indigenous peoples are often among the first to protest against multi-lateral organizations, companies and governments that allow mining and

forest clearing on their native lands, and often face arrests and expensive lawsuits as a result.

Climate change in relief and development

Many religious organizations have integrated climate change response into their global relief and development work. After the tsunami in 2004, communities in West Aceh, Indonesia, relied on humanitarian aid to rebuild their villages. One

particular village, Gunng Maas, received assistance from the Islamic Foundation for Ecology and Environmental Science (IFEES), which helped the villagers re-build schools (away from coastal areas) and generate electricity from river power. IFEES encouraged villagers to plant trees, which will buffer the village from future storms and floods. Action by Churches Together, also known as the ACT Alliance is a multi-denominational Christian coalition. It has published guiding principles for its

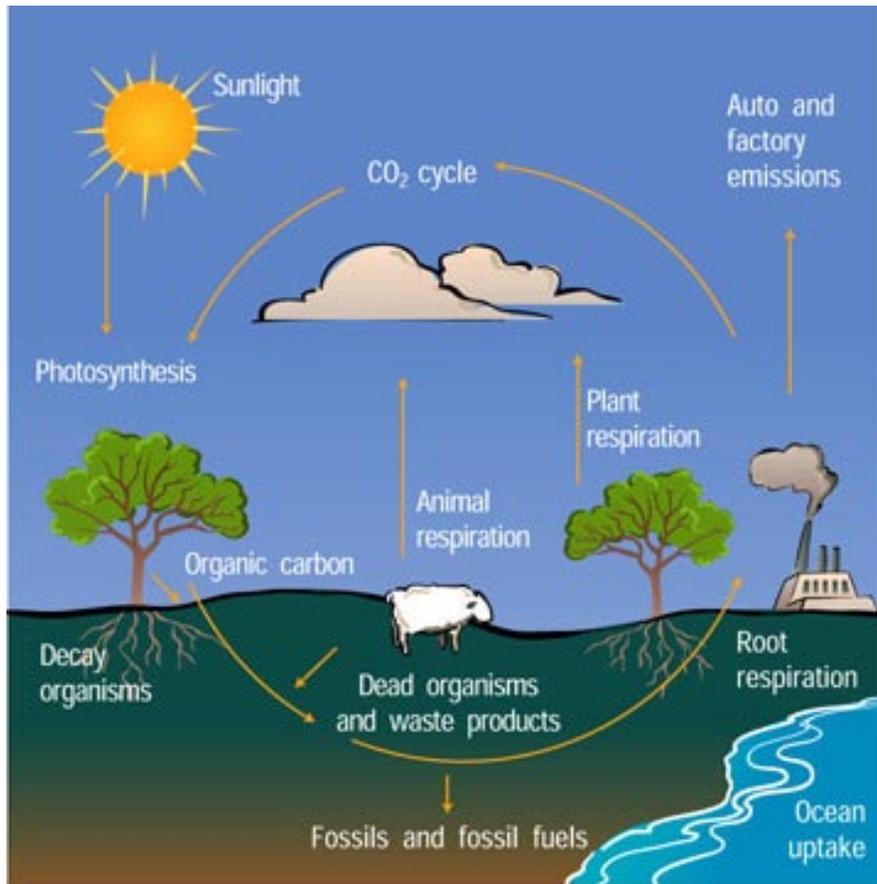


PART II: OVERVIEW OF CLIMATE CHANGE

members, urging them to consider the implications of climate change in their humanitarian and disaster risk reduction policies.

the end of the 21st century. Scientists warn that any increase above 2°C will result in irreversible damage.¹

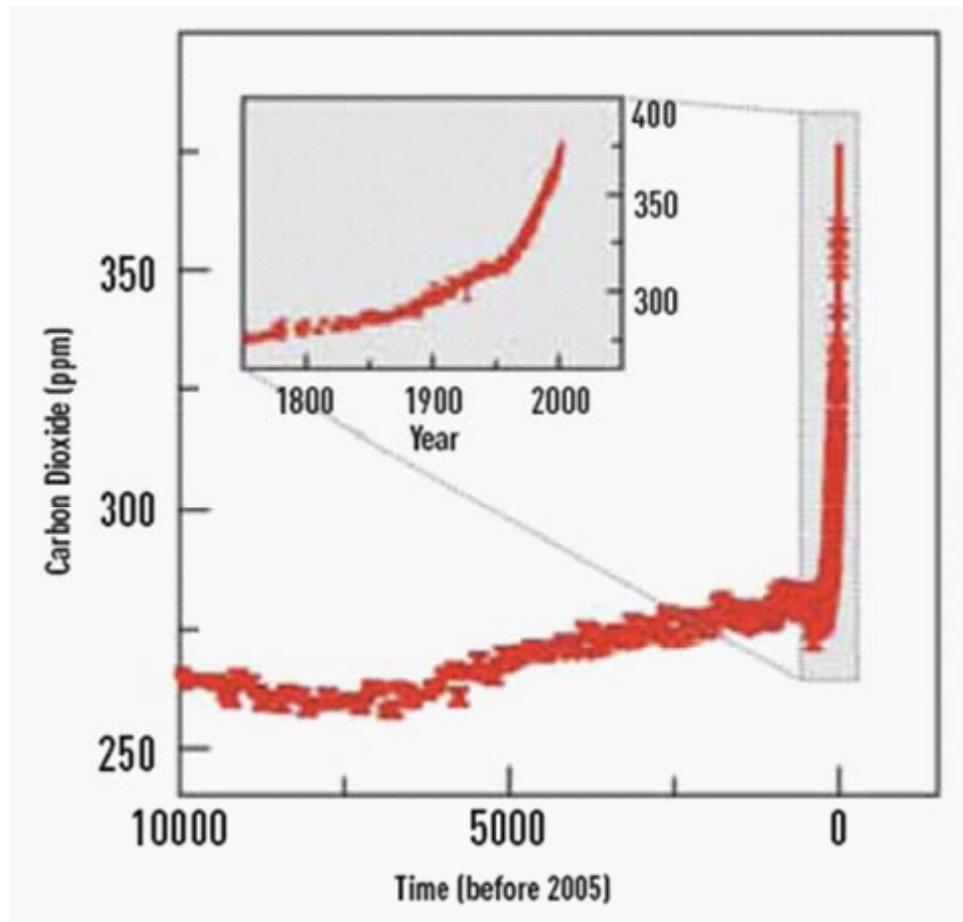
Climate change, also known as global warming, is created by the build-up of carbon and other greenhouse gases like methane and nitrous oxide in the atmosphere. Scientists



Normally, carbon dioxide circulates throughout the biosphere, the atmosphere and the oceans where it is absorbed and discharged by living things. The process is known as the 'carbon cycle.' However, the

excessive amount of carbon dioxide that is now being released has tipped the natural balance of absorption and re-emission of greenhouse gases, causing temperatures to rise, weather patterns to change, glaciers to melt and other adverse effects.

Scientists agree that this has been caused by human activity, like deforestation and the excessive burning of fossil fuels, such as oil, gas and coal. Based on the current rate of greenhouse gas emissions, global temperature is due to rise by as much as 6.4°C by



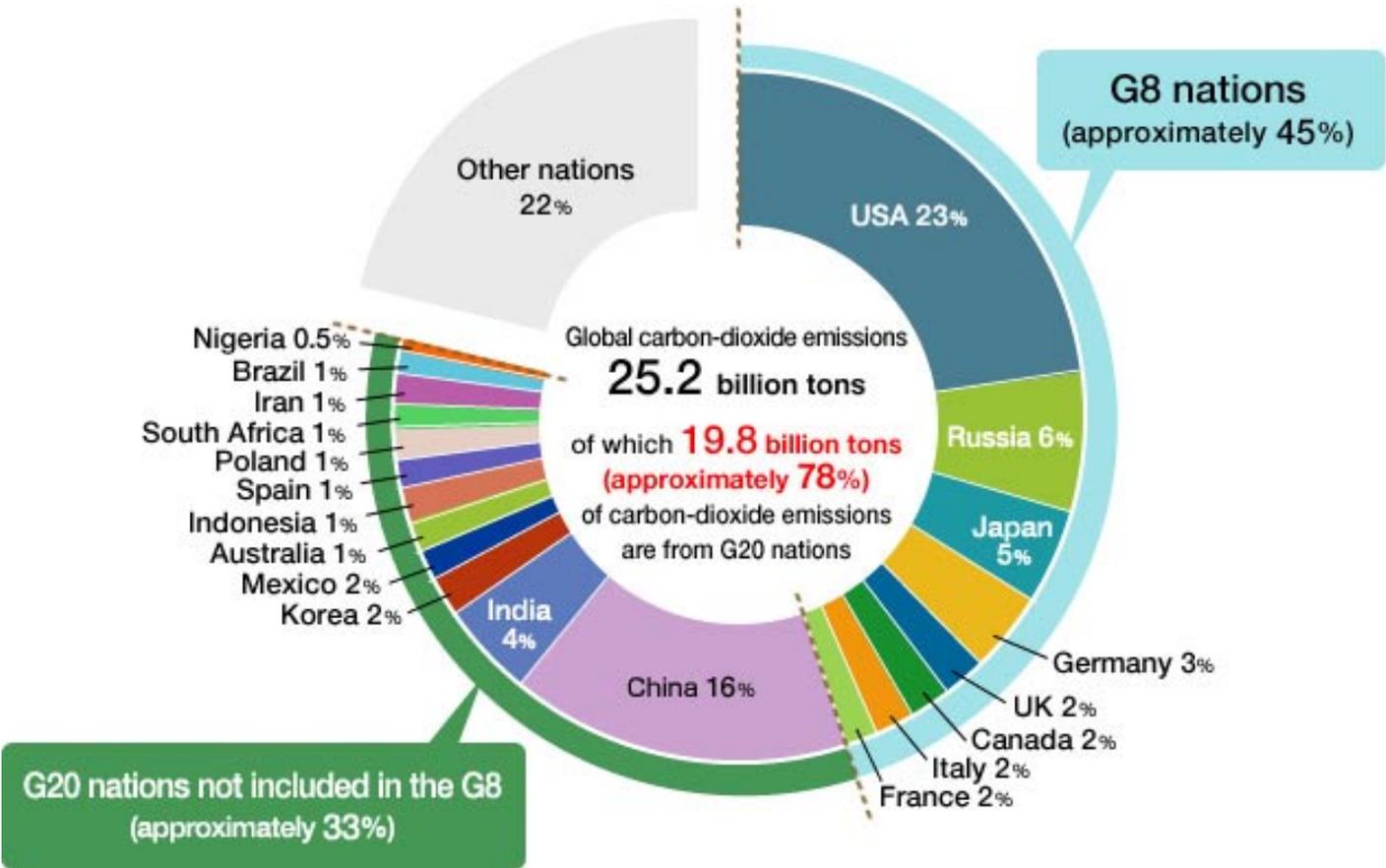
Since 1880, when measurement began, the ten warmest years on record have all occurred since 1997.

Over the last 200 years carbon emissions have increased exponentially. Before the industrial age such emissions hovered around 275 parts per million (ppm). The current annual emission rate is 386ppm, and it is rising by 2-3ppm each year. Both scientists and governments agree that to prevent irreversible damage, annual global emissions should not be more than 350ppm.²

Industrialized nations have caused the majority of greenhouse gas emissions (approximately 76 percent of carbon emissions since 1850) and reaped countless economic and social benefits as a result. The United States leads the world in greenhouse gas emissions, followed by the members of the European Union. The ‘carbon footprint’ of the poorest one billion people makes up only three percent of the world’s total carbon emissions. But energy consumption and carbon emissions are rising quickly in countries like China and

India, and developing countries also demand their right to grow their economies through industry. Preventing the dramatic effects of climate change will require efforts from all of the world's nations, but under the UN Framework on Climate Change

governments agreed that countries have 'shared but differentiated responsibilities,' and that developed countries must lead the way in both reducing emissions and helping poor countries adapt to the effects of climate change.³



The Effects of Climate Change

The effects of climate change range from rising sea levels and melting glaciers to catastrophic weather events like floods, droughts and storms, to seemingly small changes that affect the entire ecosystems of forests, mountains and oceans. People who depend on the land for their livelihoods, such as indigenous peoples, subsistence farmers and fishermen, will face the harshest impacts of climate change and have the least resources available to adapt to them.

Mass migration and displacement as a result of disasters

By 2050, an estimated 200 million people could be displaced due to climate change.⁴ Extreme storms, floods and mudslides will force people living in low-lying areas and places susceptible to drought to leave their homes. Over the past two decades, recorded natural disasters have doubled, with seven out of ten reported as ‘climate related’⁵. Poor mega-cities in Asia and Africa are especially vulnerable to changing weather patterns because of their geography and the lack of necessary infrastructure to cope with disasters. Rising sea

levels will also force people living in low-lying coastal areas and small islands to migrate. Economic pressures are another result of climate change, and include loss of farmland, damage to crops from drought, depletion of fish stocks from over-fishing, scarce water supply and even famine. These also trigger migration,⁶ and may also result in conflict, even war, and increase suffering.⁷

“Hindus recognize that it may be too late to avert drastic climate change. Thus, in the spirit of vasudhaina kutumbakam, ‘the whole world is one family,’ Hindus encourage the world to be prepared to respond with compassion to such calamitous challenges as population displacement, food and water shortage, catastrophic weather and rampant disease.”

--Hindu Declaration on Climate Change, Dec. 7, 2009⁸

Water, Agriculture & Food Security

Changes in rainfall patterns are expected to increase the frequency and the intensity of droughts, and further strain depleting groundwater resources.⁹ According to scientific estimates, the number of people unable to easily access clean water will be between 0.4 billion and 1.7 billion by mid-2020, growing to 1.1 billion and 3.2 billion by mid-2080. As water becomes harder to find, so too will arable land, and the possibility of famine will increase. In tropical and sub-tropical regions, where millions

of poor farmers live, crop yields are expected to drop, especially in Africa, the Middle East and Asia-Pacific. However, in temperate regions crop yields may rise.¹⁰

“I have a mental picture of people sharing in a massive banquet completely oblivious to the fact that the roof is crumbling and will eventually come crashing down on their heads. There are people standing at the exits warning the diners to leave but they don’t take any notice since the meal is too good”.

--Fazlun M. Khalid, Founder Director, Islamic Foundation for Ecology and Environmental Sciences.¹¹

Rising Sea levels and Ocean Acidification

Scientists expect sea levels to rise due to glacier melt by at least one meter (3.25 feet) by the end of the 21st century. This will significantly affect millions of people living in low-lying deltas and coastal areas, especially in South and East Asia. Almost 40% of the world’s population lives in coastal cities and flood plains near rivers. Additionally, oceans play a key role in the carbon cycle, absorbing approximately one-third of carbon emissions. As carbon increases, ocean ecosystems change in a process known as acidification, that affects the smallest organisms to the largest mammals.¹² The very chemistry of the oceans is changing,

and scientists cannot predict all the biological implications. At the very least, this will affect global food supply and the livelihoods of 500 million people who depend on fishing and shellfish, the majority of whom live in developing countries.¹³

“Once we treat nature as our friend, to cherish it, then we can see the need to change from the attitude of dominating nature to an attitude of working with nature—we are an intrinsic part of all existence rather than seeing ourselves as in control of it.”

--Buddhist Faith Statement prepared for ‘Faith in Conservation’ World Bank, 2003.

Loss of Species, Biodiversity and Rainforests

At least one-fourth of mammals currently face risk of extinction,¹⁴ and climate change is accelerating the pace of habitat destruction. Animals are particularly threatened in some of the most bio-diverse regions, if rainfall drops significantly.¹⁵ These areas include such as arctic and high mountain regions and areas of Brazilian and central African rainforest. Forests are also home to an estimated 160 million indigenous people, whose livelihoods and cultures are also threatened when forests are destroyed.¹⁶ The current destruction of coastal ecosystems like coral reefs, mangroves and sea grass beds is also a major concern since these

ecosystems act as buffers against natural disasters, reducing the destructive impact of storms.

“The reality is that most governments or corporations have not played positive roles in preserving these remaining tropical and sub-tropical forests. We, the indigenous peoples, are the ones who sacrificed life and limb to save these because these are vital for our survival as distinct peoples and cultures. [We] protected the Amazon from ranchers in Brazil, from loggers in Congo Basin countries and from commercial oil palm plantations and the forest industry in Indonesia. It is, therefore, a moral and legal imperative that indigenous peoples be fully involved in designing, implementing and evaluating initiatives related to [reducing forest emissions].

--Victoria Tauli-Corpuz, Chair, UN Permanent Forum on Indigenous Issues, 2007¹⁷

Small Island Developing States

More than 50% of the population on small islands live within 1.5km of the shore and airports. Roads and cities are mostly situated along coastlines. As a result of climate change, many island states face the prospect of losing a significant amount of territory, and some face the prospect of complete submersion.¹⁸ When an island is submerged and people are displaced, an entire culture is drastically changed, if not lost altogether.

Women and Climate Change

Women hold a wealth of knowledge of local strategies to adapt to climate change, knowing from

“The role of the church is to accommodate any issues that jeopardize the way forward for our people ... because the people are carrying God’s image. We rely so much on hope and your prayers. Our petition is that we want to survive.”

--Rev. Tofiga Falani, President of the Congregational Christian Church of Tuvalu to COP15, 2009

experience what will work best for their households, communities, and the world around them.¹⁹ For centuries, women have been in the forefront of protecting the earth. However in poor countries they face the harshest effects of climate change. They are often disproportionately responsible for providing food and care for their families. Climate change is expected to increase food shortages in developing countries, and studies have shown that when food prices rise, the health of women and girls declines. About two-thirds of the female labor force in developing countries, and more than 90 percent in many African countries, are engaged in agricultural work, and therefore vulnerable to drought. When women lose income from agricultural production, they are not able to buy vital household items like medicine or pay school fees for their children. In the event of a natural disaster, women often lack the means to relocate and can face exploitation and threats to their health.

Global Health

With rising temperatures, diseases like malaria, West Nile virus, dengue fever and river blindness will shift to different areas, and people in sub-Saharan Africa, South Asia and the Middle East will be disproportionately affected. Not only do natural disasters like floods result in death, but they also result in the spread of disease and malnutrition, among other effects.²⁰

“In traditional indigenous society, there are four things that are sacred above all. Those things are the land, the air, the water and the sun. We see the earth as our mother, that which gives us all life. The water is like the blood in our veins, the air, that which nourishes the cycle of life and the sun, that which encourages growth and replenishment. Without any one of these things there would be no life – these things are sacred above all. This is our religion – our spirituality – and defines who we are as a people.”

-- Carrie Dann, Western Shoshone Nation Elder²¹

Poverty Reduction and the Millennium Development Goals (MDGs)

Climate change also threatens current efforts to achieve the Millennium Development Goals (MDGs) and decreases aid effectiveness. Estimates set the cost of ‘climate resilient’ MDGs to be about a third higher than the conventional cost of meeting the MDGs, which is estimated at \$100

billion a year for the next decade.²² Climate change impacts each of the eight goals in different ways. For instance, eradicating hunger is difficult when food yields are threatened. Achieving universal primary education is impossible under conditions of mass migration, achievements in gender equality are threatened when disasters statistically harm women and children more, and improving maternal health and reducing deaths from AIDS are difficult when the spread of diseases like malaria is on the rise. Finally, increasing aid resources and effective global partnerships for development becomes more challenging and costly among the uncertain effects of climate change.

“None of these problems -- the debilitating inequities of development, the apocalyptic threats of atmospheric warming and ozone depletion, the oppression of women, the neglect of children and marginalized peoples, to name but a few -- can be realistically addressed without considering all the others. None can be fully addressed without a magnitude of cooperation and coordination at all levels that far surpasses anything in humanity’s collective experience.”

--Statement from the Baha’i International Community office at the United Nations 1998

Responding to Climate Change

Responding to climate change requires coordinated global solutions driven by appropriate government policy that is backed by legislation. It also requires local community action that promotes sustainable development. Scientists and policy makers agree that there are two approaches in responding to climate change: mitigation, which means reducing emissions of greenhouse gases through practical measures, and adaptation, which means helping communities adjust their lifestyles to the effects of climate change.

Mitigation

Mitigation refers to policies and measures designed to reduce greenhouse gas emissions. If the world is to keep temperature increases to between 2°C and -2.4°C, which is the crucial point when the planet would suffer irreversible damage, then global emissions need to be reduced overall by 50 percent by 2050. The scientists of the Intergovernmental Panel on Climate Change also recommend that to achieve this goal, global emissions need to peak by 2015 and decline thereafter. Many severe impacts of climate change can be reduced, delayed or avoided

Scientists recommend that global emissions peak by 2015 and decline thereafter to prevent irreversible damage.

by mitigation. But acting now is critical, as efforts made over the next two to three decades are crucial to stabilize levels of carbon in the atmosphere. Delaying reductions now will only make stabilizing global emissions more difficult in the long term and increase the risks of irreversible damage to the planet.²³

Energy and transportation account for the majority of global emissions, so key mitigation strategies include reducing demand for emissions-intensive goods and services, boosting energy efficiency and increasing the use of low-carbon technologies.

Another way to mitigate the impacts of climate change is by enhancing “sinks,” which are reservoirs that absorb carbon, such as forests. As energy consumption rises in developing countries,

finance and investment in renewable and lower-emission energy sources are especially crucial over the next 10-20 years.

Mitigation strategies:

- Improve energy efficiency and increase the use of renewable energy.
- Stop the process of deforestation in vulnerable regions, such as South East Asia and Africa, and encourage reforestation in these regions.
- Replace old machines in industrial facilities with energy-efficient machines.
- Recycle products and materials and minimize waste-conserving energy and materials.
- Reduce the use of cars and promote the use of public transportation.
- Encourage individuals to adopt sustainable practices and reduce the use of fossil fuel.



Adaptation

Adaptation means preparing to take care of the populations and environments that will be most affected by climate change, particularly those in coastal regions, low-lying river basins, small islands, drought-vulnerable farmers, arctic peoples and others. It is estimated that one U.S. dollar invested in “anticipatory adaptation measures” can save up to seven dollars in future humanitarian disaster relief costs.²⁴ Adaptation also includes education and awareness raising about climate change.

The capacity to cope with climate change needs to be improved in both developed and developing countries. Developing countries, least-developed countries and small island developing states are most vulnerable to the impacts of climate change, but they also have the least amount of resources for adaptation. They face significant barriers, such as a lack of trained professionals, technology, and financial resources. Climate change also threatens current efforts to achieve the Millennium Development Goals (MDGs) and decreases aid effectiveness. The UN Development Program estimates that one-third of current programs aimed at reducing poverty are at risk of failing due to climate change, which greatly reduces the benefits

of \$16-\$32 billion dollars allocated to development aid.²⁵

One U.S. dollar invested in anticipatory adaptation measures can save up to seven dollars in future humanitarian disaster relief costs.

Different regions require different adaptation strategies. For instance, some Arctic communities have already changed their hunting practices to ensure food supply, while others can even anticipate benefiting from increased agricultural production due to rising temperatures.²⁶ Specific strategies are needed for populations on coasts that are vulnerable to erosion or cyclones and for those living in mega-cities with weak infrastructures. Forty-four least developed countries have created National Adaptation Programs of Action. The key to the success of these plans is the involvement of civil society in their creation and implementation. The UN Framework on Climate Change keeps a

database of local and community-based adaptation strategies.²⁷

Adaptation strategies include renewable energy, improved energy efficiency, strengthened infrastructure to withstand natural disasters, and technology for increased agricultural output.

Adaptation also requires increasing public awareness and education to prepare individuals for challenges

that they may face as a result of climate change.

An Adaptation Fund has been established within the UN Framework on Climate Change to finance projects in developing countries.²⁸ Additionally, many countries have established bilateral adaptation funds, most prominently the UK, Canada, Japan.²⁹

Adaptation strategies:

- Improve the planning of cities that are densely populated, particularly those in mega-deltas (people living near large rivers).
- Increase rain water harvesting and storage and devise ways to conserve water.



- Enhance food security in developing countries, select crop varieties that are more climate change resilient, adjust planting dates and vary crop selection.
- Strengthen the infrastructure of coastal zones, such as creating marshlands as a buffer against sea level rise and flooding.

- Invest in renewable energy and promote energy efficiency.
- Strengthen infrastructures to withstand sea-level rise and natural disasters such as roads, public transport and buildings, especially in coastal zones.
- Encourage individual citizens to adopt environmentally friendly lifestyles.

Photo: bigfoto.com

International Frameworks on Climate Change

The international systems in place to tackle climate change are numerous and complex. A summary of the key bodies is included in the back of this guide as an annex. Many of these frameworks are updated or even replaced with new ones on an annual basis, to keep current with the shifting impacts of climate change and scientific discovery. As members of civil society, religious leaders and their communities can participate, monitor and educate their members about the following frameworks:

- **United Nations Framework Convention on Climate Change (UNFCCC)** is the international treaty that facilitates the reduction of global greenhouse gas emissions.
- **Conference of Parties (COP)** is made up of 185 countries which have signed or ‘are party to’ the treaty which falls under the UNFCCC. The COP meets in various forms several times per year.
- **The Kyoto Protocol** binds countries to set targets in domestic emissions. Set to expire in 2012, it is currently under re-negotiation.
- **The Intergovernmental Panel on Climate Change** is an international panel of scientists that provide analysis and research on climate change.

- **The Copenhagen Accord** is the outcome of COP15 held in 2009 in Copenhagen. The accord is not legally binding, but acknowledges for the first time that limiting increase to 2°C may not be sufficient. Global efforts to reach a legally binding climate change agreement will continue in Cancun, Mexico in 2010 and in South Africa in 2011.
- **The Cancun Agreements** refer to the package of agreements and decisions adopted by states during the 2010 Climate Change Conference in Cancun, Mexico (COP 16). In the Agreements, Parties affirmed that adaptation must be addressed with the same level of priority as mitigation.

Under the Kyoto Protocol, the following mechanisms were established to help countries reduce emissions:

- **Emissions Trading:** A system for developed countries to buy and sell emissions units to achieve reduction goals.
- **Joint Implementation:** A system where emissions reduction resulting from a joint project between a developing country and a developed country is credited to the investing country.
- **Clean Development Mechanism:** A system in which developed countries partner in a project, and the resulting reduction is credited to the investing country.³⁰

More details on the international frameworks can be found in Annex I for further reference.

PART III: ADVOCACY FOR CLIMATE CHANGE

ACTION

Advocacy is a process to bring about change in the policies, laws and practices of influential individuals, groups and institutions. The focus of this section is to prepare religious leaders and communities for advocacy, particularly with government decision-makers. However, advocacy can be practised at many levels, including within households, with community or local authorities, by engaging with the private sector, or at the national, regional or international level. For many faith communities,

advocacy is often initially internal, focused on changing the sustainability practices of the community. Such internal advocacy is an important first step. External advocacy can take many forms, such as: letter writing campaigns, peaceful marches, media outreach, or private meetings with policy makers. Using their broad networks and influence, religious leaders and communities have the potential to mobilize millions of people and influence policy makers to address climate change.



Planning Advocacy Campaigns

Advocacy can take many forms, including focused and time-bound campaigns. The most successful campaigns have a clear goal and strategy tailored for a defined target audience. Advocacy campaigns often integrate diverse tactics that occur over a chosen time period. For instance, a public event on Climate Action Day can be followed-up by meetings with members of parliament and combined

with outreach to journalists for media coverage.

This section has tools for every phase of an advocacy on climate change, starting with identifying an issue, holding a multi-religious forum, timing, advocacy tactics, lobbying decision-makers, conducting advocacy at the UNFCCC, engaging the private sector and working with the media.

How can advocacy make a difference:

- Mobilize resources for climate change adaptation and mitigation.
- Change internal policies to become more environmentally friendly.
- Create laws for climate change adaptation and mitigation.
- Raise awareness about climate change.
- Strengthen international cooperation.
- Bring the voices of the most vulnerable and affected persons into the debate.

Potential Advocacy Stakeholders:

- Climate scientists and environmental experts
- Affected & vulnerable communities
- Religious leaders, organizations & communities
- Local government & civil servants
- Political leaders
- Media
- Schools
- Private sector
- Environmental Ministries
- Environmental and civil society organizations
- Women's organizations
- Indigenous peoples' organizations
- Youth organizations

1. Identification of Issues

Climate change is a broad issue with many themes. You may want to focus on one component, such as clean water or agriculture. It is important to work on an issue that your community feels passionate about, and perhaps is one that will make a visible difference, like improving options for

public transportation or recycling. The first step to identifying your cause is to do some simple research about key issues for your area, such as the amount of carbon emissions of your city, or the environmental health of your local forests, rivers or other water sources.

Research tips:

- Call local experts and inquire about their priorities.
- Identify key organizations working on sustainable development in your area and what they do.
- Check UN statistics on the environment of your country and region over the internet.
- Find out how behaviour and cultural norms are barriers to more sustainable living.
- Ask people you know how climate change affects their lives.
- Check local newspapers, television and radio for programs on climate change.
- Learn if your country has a National Adaptation Plan, or has programs that are part of the UN's emission reduction mechanisms.

2. Multi-Religious Forum on Climate Change

Holding a multi-religious forum on climate change is a great way to facilitate learning and share experiences. A gathering provides opportunities for religious leaders, organizations, and communities to share experiences and develop partnerships. It can also serve as a democratic forum for a community to identify how it will advocate about climate change. Speakers could include environmental and climate experts, government representatives,

and business leaders who have an influence on environmental policies and practices. Also consider inviting speakers from affected groups like farmers or those living in most vulnerable communities, such as flood plains or slums. Think about whom to invite from different parts of civil society and other religions, especially organizations already active in climate change – this may turn out to be the beginning of your advocacy coalition.

Tips for successful multi-religious forum:

- Send your invitations in advance so participants will have time to prepare.
- Be considerate of multiple faith perspectives if opening with prayer.
- Consider the balance and representation of those whom you invite; you may have to make a special effort to invite participants from very different traditions.
- Ensure that women are invited and that the voices of women are heard.
- Schedule the meeting so that it is not held on religious holidays or holy days.
- Delegate tasks – the facilitator should not also have to worry about tea breaks.
- Consider opening with words from a high-level faith or government leader to demonstrate the event’s importance.
- Be flexible, listen and adapt to the direction of the group.
- Allow enough time for the audience to interact with speakers and each other.
- Showcase personal stories and testimonies.
- Select a rapporteur to take minutes.

Faith in action

The United Religions Initiative Great Lakes Cooperation Circle in Uganda works with religious leaders, local government, and community members to raise awareness on climate change. The organization recognizes that the effects of climate change disproportionately affect poor women and, therefore, takes a gender-sensitive approach in their advocacy work. The organization incorporates gender equality as a key component in their climate change awareness program. They also encourage women to take up leadership positions on various committees from the grassroots to national levels.³¹

3. Advocacy Strategy and Timing

Once you have decided on the objective of your campaign and target audience, you can structure your advocacy tactics within a timeframe. Your timeframe should allow for all the preparation you need to do (for example, printing materials or collecting hand written letters) and it should also be strategic.

Examples of strategic timing - one before and after an election, or before an international meeting such as the Conference of Parties of the UNFCCC. It could also be scheduled on a date that will capture attention, such as a national or religious holiday.

Decide on the length of your campaign – a few months or years – and develop a timeline. You can

also consider ways to broaden the membership of your coalition by linking your concerns about climate change to Millennium Development Goals or the empowerment of women. Many experts agree that women in developing countries are particularly affected by climate change, as they are often the least economically secure, perform most of the farming activities and suffer most in natural disasters. However, if you do decide to broaden your coalition to include other issues and stakeholders, be careful not to detract from your campaign message. Here are some examples of dates for campaign action:

Political Timeframes:

- Lobbying your government six months before the Conference of Parties to the UNFCCC, which meets every December.
- Meetings with candidates prior to and after an election.
- Meetings to coincide with the achievement of the Millennium Development Goals, targeted to be achieved in 2015.
- Before G-8 / G-20 meetings or other meetings of regional cooperation.

International Observances:

- International Women’s Day – March 8
- World Water Day – March 22
- Earth Day – April 22
- Climate Action Day – every October (see 350.org)
- International Day of Peace – September 21
- Time for Creation – September 1 - October 4
- International Day for Eradication of Poverty – October 17
- National days

4. Advocacy Tactics

There are many tactics that can be part of your advocacy campaign for climate action. Each tactic is strengthened if it is part of a greater objective, strategically timed, or paired with media outreach. The most memorable advocacy is often creative, where there are no set rules. Often a fresh approach receives the most attention. Take time to brainstorm with your coalition about which tactics will most influence your target audience. Educating school children about not wasting water will require a much different approach and method than lobbying policy makers to adopt pollution standards. Here are some ideas:

Letter writing

Letter writing can be an effective way to influence elected officials. You may want to encourage people to write their policy makers about a specific law or to bring a particular issue to their attention. Make it as easy as possible for people to participate by drafting a letter template that can be copied, providing pen and paper, or using an email forwarding program. Large gatherings are often good opportunities to invite members of your religious community to sign-on to or write letters.

You can then mail them together as a package or ask for a meeting with a decision-maker and deliver them in person. If you have a target deadline, such as when a law will be voted upon, be sure to allow enough time to collect and mail the letters.

Peaceful marches

Organizing a march is a good opportunity to infuse energy into your advocacy campaign and invite others to join your coalition. The day you choose for a march is an important consideration, depending on what you want to achieve. Don't forget to arrange for photographers, promote the event on social media like Facebook, notify the media ahead of time and prepare posters and signs that specify the goals of your march.

Write and sign-on to interfaith declarations

Examples of declarations on climate change by religious leaders as outcomes of meetings are numerous. While these statements can be effective tools, how and where they can be best used are what make them successful. This will depend on your target audience for this communication and the goals you want to achieve. Plan strategically how to disseminate the statements you have chosen. Will you mail copies of it to political and religious

leaders, post it on your website, or rely on the media to get the word out?

Schools and youth

Children and youth can be agents for positive change within their own communities. How you communicate with this audience will vary depending on the age of the children. For instance, to reach younger children, art and play may be the most effective media. For teenagers and older children, you may want to create educational programs and projects about sustainable development or disaster risk reduction. Secondary schools or colleges may approve the formation of a club or study group. University students have the facility of their student union, fraternity or sorority projects, and general advocacy on campus.

Host educational events

Religious communities are famously experienced in providing hospitality, and many own large halls and buildings suitable for hosting seminars or workshops on climate change. Organize a forum to present new research, host a visiting expert, or provide your community a venue to meet with political leaders representing them. You could also host hands-on workshops for members of your

community to improve the energy efficiency of their own households.

Join global campaigns

There are many climate change campaigns already hard at work, led by both faith-based and secular coalitions. Instead of starting your own, it may be easier to find a campaign you can join and strengthen with your network.

Host a climate change art exhibitions

Traveling art exhibitions on climate change, often showcasing photographs of affected areas, are now common. Consider offering to host one in or near your place of worship, or organize artists and youth in your community to create your new art. As the scientific process of climate change is not easily understandable by laypersons, visual exhibitions are useful tools to create awareness and enhance understanding. They are also great opportunities for multi-religious partnership.

Faith in action

In 2009, Bishop Geoff Davies, the Executive Director of the Southern African Faith Communities' Environment Institute wrote an open letter to the South African government, emphasizing the importance of renewable energy to the development of the country. The letter was circulated for endorsement by religious leaders across South Africa. The institute then initiated a climate change resolution to urge the South African government to commit to no more than 2°C rise in temperature, and to reduce carbon emissions to a target of 350ppm.³²

5. In-Person Advocacy / Direct Lobbying

Most of your efforts can go to raising awareness about your issue but a strategic meeting with decision-makers can also go a long way to accomplishing your goals. An in-person meeting gives a human face to an abstract problem and builds a relationship with a decision-maker. The diversity of an interfaith delegation can also impress decision-makers with the depth of concern about climate change. You may consider organizing “lobby

days” or a week of advocacy where members of your coalition meet with elected officials on behalf of your campaign. This is an effective strategy if you plan to meet with multiple officials, for instance every member of parliament. You also might ask for meetings before, during and after international conferences such as the Conference of Parties to the UNFCCC. Attending these global events often offers unique opportunities to meet with high-level decision-makers and other concerned people from around the world.

Tips for meetings with decision-makers:

- As a person representing people of faith, be who you are. If you choose, offer an opening prayer.
- Use your connections within your religious community to arrange appointments and don't hesitate to ask for a high-level meeting. Leaders like to meet with other leaders.
- Propose how your faith community can be a partner. Come prepared with examples of what your faith community is already doing in the community, or ideas on how you can work together.
- Build a relationship over time; you may have to meet several times before you are able to build trust.

6. Advocacy and the United Nations Framework Convention on Climate Change negotiations (UN FCCC)

The UNFCCC is the designated negotiation framework for world political leaders to reach a legally binding agreement on global greenhouse gas emissions. The intergovernmental negotiation process includes many meetings such as the Conference of the Parties, the Meeting of the Parties to the Kyoto Protocol (CMP), Subsidiary Bodies meetings and a series of workshops, which

take place several times each year.³³ Although civil society does not have a formal seat at the negotiation table (restricted to government representatives), many organizations such as *Religions for Peace* have actively participated in the process by attending the meetings in an observer status, hosting side-events or panel sessions, and holding peaceful rallies. These activities enable civil

How to engage:

- Ask for a meeting with your government delegation at home before the COP begins. Often countries finalize their policy positions months before high-level meetings. This is a way to influence that position.
- Host local educational forums before the negotiations begin to raise awareness nationally.
- Register your organization with the Secretariat of the UNFCCC as an observer at the COP meetings. If you cannot become accredited, you may find a partner organization that can help you, such as *Religions for Peace*.
- Host a multi-religious event during the UNFCCC negotiations at the COP meetings, inviting religious leaders to participate and share their religious traditions' view of the environment and their best practices.

- Join civil society coalitions for information sharing and to strengthen the impact of advocacy.
- Attend pre-conference events to inform yourself on the process, key issues and network with allies.
- Approach your government representatives at the COP meetings, to request private appointments. During the appointment discuss the concerns of your religious community and provide practical recommendations.
- Follow the negotiation process, in particular the two-track negotiation process of the Long-term Cooperative Action (LCA) under the Convention and the Kyoto Protocol (KP) track. Sign up to receive updates and analysis from civil society expert groups.
- Monitor or contribute to the creation of your country's National Adaptation Plan, national communications to the UNFCCC and/or programs that are part of the UN's emission reduction mechanisms.

Faith in action

The Danish Lutheran Church organized an interfaith pilgrimage during the 15th session of the Conference of the Parties at Copenhagen in 2009. The purpose of the pilgrimage was to promote interfaith cooperation in climate change advocacy. During the half-day program participants walked to different houses of worship where religious leaders gave short presentations on links between ecological responsibility and their respective faiths. The day served as an opportunity for everyone to learn about one another's beliefs, and demonstrate their support for an equitable and legally binding outcome at the COP meeting.³⁴

society to engage and monitor the climate change negotiation process.

7. Advocacy and the Private Sector

The private sector has a significant role to play in the reduction of greenhouse gas emissions. In developed countries, it employs the majority of workers. Globally it also has access to much of the world's natural resources, particularly oil, gas and coal. The World Bank and other international organizations have estimated that most of the financing for global adaptation and mitigation efforts will come from the private sector in forms of technology and funding for energy related projects. Religious leaders can also target their advocacy towards the private sector, asking questions, remaining vigilant and urging the

adoption of sustainable practices. As investors and shareholders many religious communities already engage in advocacy with the private sector. They do so by writing letters, meeting with representatives from the business sector face-to-face and filing resolutions with the Security and Exchange Commission. Many religious organizations are members of Ceres, a coalition of investors and environmental groups that engages with companies to address sustainability challenges. Every year groups like the Interfaith Center on Corporate Social Responsibility (USA), the International Interfaith Investment Group (3iG) and Ecumenical Council for Corporate Responsibility (both in Europe) dialogue with companies and file shareholder resolutions asking for policy changes such as the writing of annual

Among the many ways in which religious leaders and communities can direct their advocacy towards the private sector are to:

- Identify businesses in your area with the largest greenhouse gas emissions and request a meeting with their leadership.
- Engage members of your religious community who are leaders in the private sector on issues of climate change.

- Examine government policies regarding the industrial standards of waste management and water conservation; approach your local government to ensure compliance.
- Find out if your faith community has an ethical investment policy.
- Invest in companies that are developing technologies in renewable energy and have a good track record in sustainable practices.
- Join civil society and interfaith coalitions that focus on responsible investing and advocacy towards the private sector.
- Approach local business associations to commit to promoting sustainable practices among their membership.
- Encourage local businesses to advertise and sell ethically produced goods.
- Exercise your power as a consumer. Purchase products from businesses with sustainable practices, and purchase products that are manufactured and grown locally.

Faith in action

The Lake Junaluska Conference and Retreat Center in the United States is a member of the local Chamber of Commerce, and sits on the board of the Green Business Initiative, which helps to promote sustainable businesses practices in the county. The Center was founded by the United Methodist Church and provides professional conference facilities for hire. The management team transformed the Center into an environmentally friendly facility by: preserving 200 acres of land to protect local wildlife population, recycling used water and helping to conserve local water sources and installing energy saving light bulbs and water saving shower heads.³⁵

sustainability reports or increases in energy efficiency.

8. Working with the Media

Media coverage can enhance almost every advocacy campaign by increasing public awareness about climate change. Media coverage can also help your campaign or coalition gain credibility with decision-makers and the community, as well as serve as good

results to show partners. Religious communities can particularly utilize their own faith-based media, such as television networks, magazines and newswires.

Often, campaigners do not designate sufficient resources toward their media outreach or leave it until the very last minute. Working with the media can be labor intensive, so if your resources are limited be sure you have a clear reason for seeking

Media outlets:

- Television (national networks, local television stations, and cable networks).
- Radio (national networks, local stations and university or college-owned stations)
- Newspapers (national dailies, local newspapers, and community and special interest publications)
- Websites and social networking (blogs, Twitter, Facebook, YouTube, and MySpace)
- Newsletters and magazines (online and hard copy)
- Religious media (newswires, radio stations, TV, etc.)

Tips for media outreach

- **Media hooks:** Ask yourself ‘Why is this interesting? What will catch people’s attention? What is the likely reaction?’ News with elements of local impact, personal stories, conflict or controversy, injustice, special events, and celebrity involvement tends to get more attention.³⁶

- **Be prepared:** Appoint one person or a small team to work on press releases and media outreach. Establish who your media spokesperson is before the event. Know exactly who you represent and what you're trying to accomplish. Be aware of local impacts as a result of media coverage.
- **Stick to your message:** Reduce complex issues to simple talking points for a wider audience. Frame the problem as a social justice issue that everyone can relate to. Be clear about your proposed solutions and goals when you speak with journalists.
- **Remember that no news is unbiased:** Most media have a set of core ethical values or an agenda, whether political, religious, poverty focused or otherwise. Determine what this is before you approach them.
- **Make covering your story easy for journalists:** Have press releases and simple fact sheets with names, details and even quotes from speakers ready to distribute. Offer to arrange for interviews with key leaders.
- **Build your press list:** Before your event or campaign launch, take the time to research which media you would like to reach and compile their contact information in one place. Form a small team to call everyone on your list. Give the press at least two days notice before your event so they have time to pitch the story to their editor. If you think your issue necessitates a longer in-depth article, take time to build relationships with reporters.
- **Utilise faith-based media:** Does your religion or religious community have a press officer or news service? Be sure to contact them and ask them to cover your event. They might also be available to help you write your press release and pitch your story to other media houses. There are multiple religious newswires that can help spread your story through their extensive networks.
- **Promote your media coverage:** If you received good media coverage, forward copies to your mailing list, utilize it in fundraising to recruit partners, post it online, and include it in the press kit of your next event.

Faith in action

Media case study:

Religion gets behind fight against climate change

By Anne Chaon and Marlowe Hood (AFP) – Nov 2, 2009

PARIS — Leaders from nine major faiths meet at Windsor Castle on Tuesday in an exceptional initiative that supporters predict will harness the power of religion in the fight against climate change.

The ecumenical gathering at the home of Queen Elizabeth II, 35 kilometres (22 miles) west of London, is being co-staged by the United Nations and Prince Philip's Alliance of Religions and Conservation (ARC).

Representatives from Baha'ism, Buddhism, Christianity, Hinduism, Islam, Judaism, Shintoism, Sikhism and Taoism will unveil programmes that "could motivate the largest civil society movement the world has ever seen," said UN Assistant Secretary General Olav Kjørven. UN chief Ban Ki-moon will launch the event under the banner "Faith Commitments for a Living Planet."

Eighty-five percent of humanity follow a religion, a figure that shows the power of faith to move billions, Kjørven pointed out.

In addition, faith-based groups own nearly eight percent of habitable land on Earth, operate dozens of media groups and more than half the world's schools, and control seven percent of financial investments worth trillions, according to ARC.

"Global warming and its impacts cannot be looked at just as a material problem. The root causes are spiritual," said Stuart Scott, whose Interfaith Declaration on Climate Change -- calling for the "stewardship and reverence for creation" -- has been endorsed by dozens of major religious organisations. In July, some 200 Muslim leaders gathered in Istanbul to forge a seven-year climate change action plan.

One of the measures adopted was the creation of a “Muslim eco-label” for goods and services ranging from printings of the Koran to organised pilgrimages.

Sikhs who feed some 30 million people in need every day in their temples in India are poised to revamp their kitchens to make them “eco-friendly,” and China’s Taoist temples are going solar.

American environmentalist Bill McKibben, the founder of grassroots climate group 350.org, has identified two wellsprings for the worldwide tsunami of support for his Web-based cause: educated youth and faith-based groups. 350.org organised a day of “global action” on Saturday, October 24 of more than 5,000 mainly small-scale climate-awareness events around the world.

“If Earth is in some way a museum of divine intent, it’s pretty horrible to be defacing all that creation,” McKibben, an author and occasional Methodist minister, said. “And if, in Christianity and other faiths, we are called upon above all else to love God

and love our neighbours, drowning your neighbour in Bangladesh is a pretty bad way

Why was this story picked up by the media?

- High-level political and religious leaders from different faiths
- Specific statistics and facts about what religious communities are doing
- Passionate quotes that express opinions
- Facts & figures are easy to understand

to go about it,” he added.

Scientists warn that unabated global warming will likely cause ocean levels to rise at least a meter (3.25 feet) by century’s end, enough to wreak havoc in high-populated low-lying deltas, especially in South, Southeast and East Asia.

For Peter Newell, a professor at the University of East Anglia in England who had tracked climate activism for more than a decade, religion has the traction to haul a truly global movement. “It would be a huge mobilising force if people started to frame the issue of climate change in religious terms,” noted Newell.

*This article has been shortened for editorial purposes. Copyright © 2010 AFP.

PART IV: LOCAL ACTION ON CLIMATE CHANGE



media attention. However, persuading journalists to cover your campaign is not very difficult. It just takes good preparation and common sense.

This section highlights the practical actions that religious organizations, individuals and communities can undertake together to care for the environment.

These actions demonstrate the practical applications of religious teachings on ecological care. Questions for reflection and discussion are designed to be used by groups to assist in self-education and raising awareness.

1. Forests

Forests are hubs of biodiversity and are vital to the ecosystem. However, because of the demand for fuel, arable land and other resources, logging continues at a staggering rate. Many species of animals and plants are facing extinction as a result. This is particularly alarming because forests help store carbon dioxide and reduce greenhouse gas emissions. Reforestation efforts are especially needed in developing countries where forests have been heavily logged to support economic growth. A great number of people in developing countries rely on forests for food, construction materials,

firewood and herbal medicine. When forests disappear, the livelihoods of communities, especially indigenous people, are threatened. Without forests, many regions are also becoming more vulnerable to the effects of natural disasters and are experiencing an increase in landslides and soil erosion. Faith communities have the potential to be leaders in forest stewardship. For example, 22 percent of commercial forestry in Sweden is church-owned. In Austria, one Benedictine monastery owns 28 percent of the commercial forests.³⁷

Faith in action

Shinto priests believe that “kami” or the divine spirit resides in forests, and trees should be preserved out of reverence for the kami. Shinto priests, whose temples are built only of wood, have committed to only using Forest Standard Certified (FSC) wood in rebuilding and maintaining their 80,000 temples in Japan. In 2006, the Jinja Honcho, the major Japanese Shinto umbrella organization, signed an agreement with the Church of Sweden, one of Sweden’s major forest owners. Both agreed to work with the World Wildlife Fund to assist religious forest owners to develop the highest possible environmental standards.³⁸

Questions for reflection and discussion:	Suggestions for action:
<ul style="list-style-type: none"> • What does your religious tradition teach about the value of forests? 	<ul style="list-style-type: none"> • Sponsor village tree-planting projects in developing countries through an organization that is dedicated to environmental conservation and reforestation.
<ul style="list-style-type: none"> • What is the rate of deforestation in your country? What are the economic, social and environmental consequences? 	<ul style="list-style-type: none"> • Organize tree planting days in public places such as parks, schools, and common public places, and make arrangements to continue to care for those trees.
<ul style="list-style-type: none"> • How are forests related to the indigenous people in your region? 	<ul style="list-style-type: none"> • Organize interfaith seminars on ecology, reforestation, indigenous traditions, and religion to raise public awareness about deforestation.
<ul style="list-style-type: none"> • How do local forests support your community? 	<ul style="list-style-type: none"> • Exercise your power as an environmentally concerned consumer by buying and using recycled products, such as recycled paper or Forest Stewardship Council (FSC) certified paper.
<ul style="list-style-type: none"> • What can your religious community do to protect wild forests and stop deforestation? 	<ul style="list-style-type: none"> • Reach out to your local government to adopt policies to preserve existing forests.
	<ul style="list-style-type: none"> • Encourage schools to educate children and youth about the consequences of deforestation and create tree nurseries on school grounds.



2. Clean Water

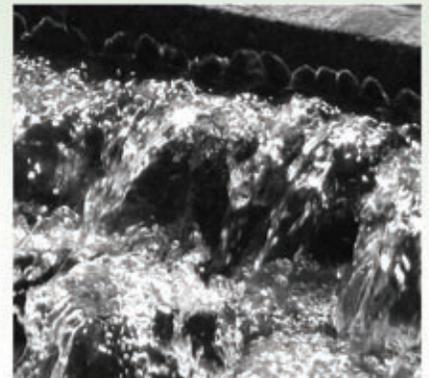
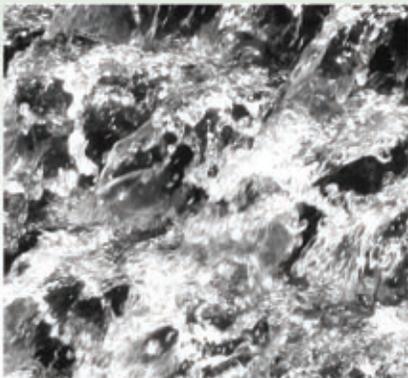
Rapid increase in the world's population has significantly strained the world's water resources. While the global population has more than doubled in the last century, human consumption is not the most significant stress on world water supply. Agriculture accounts for almost 70 percent of the entire world's freshwater consumption. Rapid deforestation also affects water supply because vegetation and soil absorb and capture water. When forests are cleared, the resulting soil erosion leads to a loss of water held in the ground.³⁹

Extreme rainfall, flood and drought intensify water scarcity in already vulnerable regions. Rising sea levels will destroy freshwater supply because the intrusion of saltwater into freshwater sources renders them unfit for human consumption and agricultural irrigation. This has a significant impact on coastal cities and mega-deltas, which support almost 40 percent of the world's population.⁴⁰ Taking practical steps to conserve water and educate people about water scarcity are important strategies for adapting to the effects of climate change on water supply.

Faith in action

Cleaning up polluted water sources is also part of protecting water supply. In Taiwan, Buddha's Light International Association's Taichung Chapter organizes 40 volunteers on a bi-monthly basis to clean up the Kao-Mei Wetland. Since May 2010, the volunteers have removed 500 kilos of trash from the wetland.⁴¹

Questions for reflection and discussion:	Suggestions for action:
<ul style="list-style-type: none"> • What does your religion teach about the use and the conservation of water? 	<ul style="list-style-type: none"> • Become informed about the health of local wetlands, rivers, lakes, swamps, marshes, groundwater, and reservoirs.
<ul style="list-style-type: none"> • What are the factors affecting water quality in your local community? 	<ul style="list-style-type: none"> • Assess the quality of the drinking water in your local area.
<ul style="list-style-type: none"> • What are some of the actions individuals can take to conserve the use of water? 	<ul style="list-style-type: none"> • Visit your local municipality, or ask to meet with representatives from the government department related to water.
<ul style="list-style-type: none"> • How do local forests support your community? 	<ul style="list-style-type: none"> • Help to rehabilitate forests and plant vegetation to improve the health of the ecosystem.
	<ul style="list-style-type: none"> • Look into the rate of water consumption in your community. Organize a local committee of volunteers to assess the use of water, and how you can minimize waste in water management.
	<ul style="list-style-type: none"> • Organize an interfaith project to help clean up local bodies of water.
	<ul style="list-style-type: none"> • Plan a single faith or multifaith observance that focuses on the theme of water.
	<ul style="list-style-type: none"> • Find ways to recycle the daily use of water in your own household



3. Food

How we consume food contributes to climate change in more ways than we might think. For example, eating meat requires grain to be grown and then transported to feed the animals that are then butchered and transported again to consumers. In each step of this process fossil fuels are consumed and carbon and methane gas emitted. The Food and Agricultural Organization estimates that the ranching and slaughtering of cows generates an estimated 18 percent of greenhouse gases globally.⁴² Consuming fresh fruits and vegetables can also be fossil fuel intensive, it is now customary for out of season fruits and vegetables to be transported thousands of miles around the world to stock store

shelves. Plastic packaging also requires carbon emitting fossil fuels to be produced, and then is simply thrown away to sit in landfills, releasing methane gas into the atmosphere.

Religious dietary traditions are often based on strong ecological principles and can be used to promote sustainable food consumption and incorporated into daily habits. Some religions promote vegetarianism, while others encourage buying local produce to minimize the use of pesticides and transportation costs. Some religious communities have organized workshops to educate their followers on dietary guidelines.

Faith in action

Hazon is a Jewish American organization that coordinates an annual food conference, bringing together farmers and rabbis, nutritionists and chefs, vegans and omnivores, to explore the dynamic interplay of food, Jewish tradition and contemporary life. Hazon runs the largest network of faith-based Community Supported Agriculture initiatives in North America, with 40 sites and over \$1 million of Jewish purchasing power to small, local farmers. In addition, Hazon has created the Jewish Food Education Network to conduct trainings for educators involved in Jewish traditions of food consumption. Participating schools and families gain access to food curriculum, a teacher's guide and worksheets and support through monthly training calls.⁴³

Questions for reflection and discussion:	Suggestions for action:
<ul style="list-style-type: none"> • What are the specific dietary requirements within your religious tradition? 	<ul style="list-style-type: none"> • Educate yourself and your community on sustainable food consumption in your area. Trace the origins of your food.
<ul style="list-style-type: none"> • What are some of the ways in which you can alleviate the environmental impact of your household food consumption? 	<ul style="list-style-type: none"> • Organize an interfaith workshop on religious dietary traditions and sustainable food consumption and invite experts, farmers and other stakeholders to share their experiences.
<ul style="list-style-type: none"> • Do you know where your food comes from or where it is produced? 	<ul style="list-style-type: none"> • Ask at your local grocery stores and restaurants if they use local produce and supplies and encourage them to do so.
<ul style="list-style-type: none"> • How are the farmers in your community impacted by climate change? 	<ul style="list-style-type: none"> • Create a community garden at your place of worship.
<ul style="list-style-type: none"> • Who is affected the most? 	<ul style="list-style-type: none"> • Work with local schools and governments to incorporate healthy food consumption in school.
	<ul style="list-style-type: none"> • Minimize the use of packaging and plastic bags to carry and transport food.
	<ul style="list-style-type: none"> • Reduce meat consumption, which helps to reduce carbon and methane emissions.



4. Agriculture

In the context of climate change, traditional food sources become more unpredictable and scarce. While in some regions farmers may benefit from a longer growing season as a result of global warming, the world's most agriculture-intensive regions of Africa, Latin America and South East Asia, will suffer as a result of drought, nutrient depletion, scarce water supply and other factors. Depending on the region, women farmers account for 45-80 percent of all food production in developing countries. Adopting sustainable agricultural methods and enhancing local food production capacities are important strategies to adapt to climate change.

Religious communities can derive wisdom from their respective religious traditions to promote sustainable agricultural practices. Teachings from various religious traditions offer practical agricultural advice, many of which are still applicable to contemporary society. For example, the Jewish tradition advises farmers to give their fields a rest every seven years to allow the land to rejuvenate, which improves the quality and nutrients of the soil. Religious communities can also support local food production by purchasing produce from small-scale farms.

Faith in action

Each year, rural leaders from different religious backgrounds are selected to participate in a nine-month training program at the Asian Rural Institute, during which they receive education in sustainable agriculture and leadership development.

The training program, supported by religious communities, creates an ideal setting for sharing of ideas, as participants are encouraged to share their own agricultural practices.⁴⁵

Questions for reflection and discussion:	Suggestions for action:
<ul style="list-style-type: none"> • What does your religion teach about agriculture and farming? 	<ul style="list-style-type: none"> • Encourage creation of kitchen and community gardens to supplement food supply.
<ul style="list-style-type: none"> • Do you know of any local farmers practicing faith principles in their farming? Could you invite them to share their experiences with your religious community? 	<ul style="list-style-type: none"> • Develop a risk analysis of local food production. Factor in threats to local food security, such as natural disasters, water scarcity, insufficient farming, finance, and technology access.
<ul style="list-style-type: none"> • Is small-scale farming common in your community? What policies are in place to support small-scale farming in your community? 	<ul style="list-style-type: none"> • Help local farmers learn more, by inviting experts, government officials, and farmers to identify their needs and the most sustainable way to increase agricultural productivity.
<ul style="list-style-type: none"> • How are the farmers in your community impacted by climate change? 	<ul style="list-style-type: none"> • Conduct interfaith agricultural workshops and invite members of the public to learn about the various agricultural practices in major religious traditions.
<ul style="list-style-type: none"> • Who is affected the most? 	<ul style="list-style-type: none"> • Encourage the use of indigenous seeds in local agricultural production.
	<ul style="list-style-type: none"> • Diversify agriculture production and encourage resource rehabilitation and conservation, such as water and soil.



5. Green Building

A significant amount of carbon emissions comes from energy inefficient buildings, especially in cities. By taking steps like adding insulation, updating appliances and reinforcing windows, millions of tons of greenhouse gas emissions could be avoided every year. Many governments have programs that will help organizations, businesses and individuals increase the energy efficiency of their residences. Religious leaders can use their places of worship to be models of energy efficiency and raise awareness about the effects of climate change. While religious

communities can take steps to reduce their own greenhouse gas emissions through retrofitting their buildings, their most important role is perhaps to lead by example, encouraging and inspiring their members to integrate sustainable practices into their daily lives. Disaster preparedness is also part of adapting to climate change. Religious communities should assess their own readiness as well as assist the members of their communities to prepare for possible disasters.

Faith in action

Members of the Shanti Ashram in Tamil Nadu, India, have taken several measures to reduce greenhouse gas emissions. As per Hindu tradition, every temple has a sacred tree on its premises. The members have also planted saplings around the temple to provide both shade and additional income for the Ashram. The ashram has installed a biomass gas stove for preparation of prasadam (offerings to the Almighty), uses solar power instead of electricity and encourages its devotees to walk to the temple⁴⁶

Questions for reflection and discussion:

- What is your house of worship's impact on the environment?
- How could your religious community help its members increase the energy efficiency of their homes?
- Is your house of worship prepared to withstand extreme weather or a natural disaster? What risks should you be aware of?



Suggestions for action:

- Devise a disaster risk reduction plan for your house of worship and community.
- Create a 'green team' of community members to plan awareness-raising and greening activities and reach out to other religions for interfaith cooperation.
- Review human resource policies, and provide incentives for staff members to take public transport and minimize the use of cars.
- Conduct a green audit assessment of your house of worship. A green audit is an assessment of the structure of a building, rating its use of energy and its impact on the environment (see resources from <http://interfaithpowerandlight.org>)

ANNEX I: INTERNATIONAL FRAMEWORKS ON CLIMATE CHANGE

To tackle the effects of climate change, world political leaders agreed to the formation of the United Nations Framework Convention on Climate Change, an international treaty that facilitates the reduction of global greenhouse gas emissions. The Kyoto Protocol was adopted under this framework to bind countries to set targets in domestic emissions. To provide scientific analysis and research, the Intergovernmental Panel on Climate Change was created.

The Intergovernmental Panel on Climate Change (IPCC)

The IPCC is a scientific body that reviews and assesses the most recent scientific, technical and socioeconomic research produced worldwide relevant to understanding climate change.⁴⁷ Scientists from around the world contribute on a voluntary basis, and differing viewpoints are reflected in the IPCC reports. Review is an essential part of the IPCC process, for it ensures objective and complete assessment of current information.⁴⁸

United Nations Framework Convention on Climate Change (UNFCCC)

The UNFCCC is an international environmental treaty that came into force in 1992. The Convention currently has 192 Parties (countries), and its main objective is to stabilize greenhouse gas concentrations in the atmosphere at a level that will prevent dangerous human interference with the climate system. Under this treaty, 37 industrialized countries and the European Community have committed to reducing their emissions by an average of 5 percent by 2012 against 1990 levels (this requirement is still unmet thus far).⁴⁹ The treaty itself sets no mandatory limits on greenhouse gas emissions for individual countries and contains no enforcement mechanisms. In that sense, the treaty is considered legally non-binding. Instead,

the treaty provides updates (called protocols) that would set mandatory emission limits. The principal update for the Convention was the Kyoto Protocol adopted in 1997 and entered into force in 2005.

Under the UNFCCC, developed nations carry most of the burden for reducing emissions and are obligated to provide financial and technological assistance to developing countries due to their longer history of industrial activity under ‘the principle of common but differentiated responsibilities’. Developed countries financially assist developing countries to implementing their commitments through the Global Environment Facility (GEF), which serves as the Convention’s financial mechanism, and through bilateral or other multilateral channels.⁵⁰

Developing countries, on their part, are also required to reduce greenhouse gas emissions. Although their current per capita emissions are relatively low, such emissions are projected to increase due to economic growth, and this particularly applies to large economies such as India, China, and Brazil. Under the Convention, both developed and developing nations are required to take measurable, reportable and verifiable mitigation action to reduce domestic emissions. Most developed countries have announced mid-term target reductions for 2020, but the majority of these targets fall short of the 25-40 percent reduction below 1990 levels by 2020, which is necessary to limit temperature increase to 2°C.

As part of their commitments, all countries must submit national communications to the UNFCCC Secretariat with data on their greenhouse gas emissions and describe the steps they have undertaken and future plans to implement the Convention.

Funds established under the UNFCCC:

- Special Climate Change Fund: supporting projects for capacity building, adaptation, technology transfer, mitigation, economic diversification for countries dependent on fossil fuels
- Least Developed Countries Fund: supporting programs in least developed countries
- Adaptation Fund: supporting practical adaptation projects and capacity building

Kyoto Protocol

The Kyoto Protocol is a legally binding international agreement adopted in 1997 under the UNFCCC. The Protocol sets targets for 37 developed countries and the European community to reduce greenhouse gas emissions. The Protocol's first commitment period began in 2008 and ends in 2012.⁵¹ Participant governments are negotiating future emissions targets beyond 2012. Under the treaty, parties must meet their targets by reducing domestic greenhouse gas emissions.

The Protocol created three mechanisms: 1) emissions trading, 2) clean development mechanisms (CDM) and 3) joint implementation (JI) to assist countries in meeting their emissions targets, and for financing and technology for developing countries. Emissions trading allows developed countries to purchase carbon credits from developing countries to offset their domestic emissions. The Clean Development Mechanism allows a country to implement an emission-reduction project in developing countries. Such projects can earn saleable certified emission reduction credits, each equivalent to one ton of carbon, which count towards meeting their emissions targets. Joint implementation allows a country to earn credits by investing in an emission removal project in a developing country.

The Protocol strengthens the UNFCCC's reporting and review procedures by creating a system of electronic databases, called national registries, to monitor transactions under the three market mechanisms. It also established a compliance committee, which has the authority to determine and apply consequences for non-compliance.⁵²

The Copenhagen Accord & the Conference of Parties (COP)

The Copenhagen Accord is a document that delegates at the 15th session of the Conference of Parties (COP 15) to the UNFCCC agreed to "take note of" at its final plenary on 18 December 2009. The Accord, drafted by the United States and the BASIC countries (China, India, South Africa and Brazil) is not legally binding. The provisions of the accord call for the U.S. and 185 other nations to reduce emissions, invest in clean energy technology and practices, and help people adapt to the effects of climate change. The accord

also, for the first time, acknowledges that limiting increase to 2°C may not be sufficient and includes a review in 2015 of the need to potentially aim for staying below 1.5 degrees Celsius, or an atmospheric carbon dioxide concentration of 350 ppm.⁵³

Global efforts to reach a legally-binding climate change agreement continued at the 16th session of COP in Cancun, Mexico in 2010. At the end of this meeting, parties adopted the Cancun Agreements. These are a package of many agreements and decisions. One important outcome of the Cancun meeting was the establishment of a “climate fund” that will support especially the most vulnerable countries as they seek to adapt to the worst consequences of climate change. Many feel that the Agreements represent significant progress from COP15. However, work toward a new legally binding international treaty, to replace the Kyoto Protocol when it expires, is critical at the subsequent meeting to be held in South Africa in 2011.

ANNEX II: SELECTED RESOURCES FOR MORE INFORMATION

Civil society campaigns

350.org: <http://www.350.org/>

Climate Action Network: <http://www.climatenetwork.org>

Global Gender and Climate Change Alliance: <http://www.gender-climate.org/>

Indigenous Climate Portal: <http://www.indigenousclimate.org/>

Investor Network on Climate Risk: <http://www.incr.com/>

Tcktcktck: <http://tcktcktck.org/>

Photos, interactive maps and data on climate change

100 Places to Remember before they disappear: <http://www.100places.com>

Washington Post's multi-media global resources: <http://www.washingtonpost.com/climate>

BBC News Guide to Climate change: <http://news.bbc.co.uk/weather/hi/climate>

Religion & climate change

ACT Alliance: <http://www.actalliance.org/climate>

Alliance of Religion and Conservation: <http://www.arcworld.org/>

Catholic Coalition on Climate Change: <http://www.catholicsandclimatechange.org/>

Caritas: http://www.caritas.org/activities/climate_change

Church World Service: <http://www.churchworldservice.org/resources>

Earth Ministry: <http://earthministry.org/>

Ecobuddhism: <http://www.ecobuddhism.org>

EcoSikh: <http://www.ecosikh.org>

Evangelical Environment Network: <http://www.creationcare.org/>

Interfaith Power and Light: <http://interfaithpowerandlight.org/>

Islamic Foundation for Ecology and Environmental Sciences: <http://www.ifees.org.uk>

National Council of Churches of the USA Eco-Justice programs: <http://nccecojustice.org/>

Religion, Science and the Environment (Orthodox): <http://www.rsesymposia.org>

Southern African Faith Communities' Environment Institute (SAFCEI): <http://www.safcei.org.za/>

The Big Green Jewish Website: <http://www.biggreenjewish.org>

The Forum on Religion and Ecoology at Yale: <http://fore.research.yale.edu/>

Official Websites for International Conventions and Research Bodies on Climate Change

United Nations Conference on Sustainable Development: <http://www.uncsd2012.org/>

United Nations Framework Convention on Climate Change (UNFCCC): <http://www.unfccc.int>

Gateway to UN System's Work on Climate Change: <http://www.un.org/climatechange>

Publications on Climate Change, Food Security and Sustainable Development

Faith in Conservation: New Approaches to Religion and the Environment. Martin Palmer and Victoria Finlay, World Bank, Washington DC, 2003.

Guide on Climate Change and Indigenous Peoples. Tebtebba, 2008: <http://www.tebtebba.org>

The right to development in a climate constrained world. Heinrich Böll Foundation. November 2008.

Resource Guide on Gender and Climate Change. United Nations Development Program, 2008.

An International Assessment: What Will it Take to Achieve the Development Goals. United Nations Development Program, 2010.

Climate Change and Its Possible Security Implications. United Nations General Assembly Report of the Secretary-General, A/64/350, 2009.

State of World Population 2009: Facing a Changing World, Women, Population and Climate Change. United Nations Population Development Fund, 2009.

High-level Interfaith Declarations

Religious for Peace Co-Presidents Call to Governments for Action on Climate Change, September 21, 2009, New York: <http://religionsforpeace.org/initiatives/protect-earth/>

World Council of Churches Statement on eco-justice and ecological debt, Sept. 2, 2009

<http://www.oikoumene.org/resources/documents/central-committee/geneva-2009/reports-and-documents/report-on-public-issues/statement-on-eco-justice-and-ecological-debt.html>

Religious Traditions Call to Climate Change Action, September 21, 2009, New York: <http://religionsforpeace.org/initiatives/protect-earth/>

The Uppsala Interfaith Climate Manifesto 2008: Faith Traditions Addressing Global Warming <http://www.svenskakyrkan.se>

Indigenous Peoples' Global Summit on Climate Change: 'Anchorage Declaration', April 20, 2009

<http://www.indigenoussummit.co>

Endnote

- ¹ “Gateway to the UN System’s work on climate change, information on the UNFCCC.”
- ² IPCC 2010.
- ³ “Gateway to the UN System’s Work on Climate Change, 2010.
- ⁴ Ibid
- ⁵ UNFPA fact sheet: climate change and women, 2009.
- ⁶ Ibid.
- ⁷ United Nations General Assembly Report of the Secretary-General, “Climate Change and Its Possible Security implications” A/64/350 (2009) 5-6.
- ⁸ For full declaration see Hinduism Today: <http://www.hinduismtoday.com/modules/xpress/hindu-press-international/2009/12/07/hindu-declaration-on-climate-change/>
- ⁹ United Nations Development Program, “Human Development Report 2006: Beyond Scarcity: Power, Poverty and the Global Water Crisis,” 2006.
- ¹⁰ United Nations General Assembly Report of the Secretary-General, “Climate change and Its Possible Security Implications” A/64/350 (2009) 11.
- ¹¹ Originally quoted, <http://www.arcworld.org>
- ¹² Intergovernmental Panel on Climate Change, “Climate change 2007 Synthesis Report: Summary for Policymaker.” (2007) 9.
- ¹³ Food and Agriculture Organization of the United Nations “Fisheries and Aquaculture in Our Changing Climate.” (2009) 2.
- ¹⁴ The assessment was produced by the International Union for Conservation of Nature (IUCN) in 2008. It took 1,700 experts in 130 countries five years to complete.
- ¹⁵ Intergovernmental Panel on Climate Change, “Climate change 2007 Synthesis Report: Summary for Policymaker.” (2007) 9.
- ¹⁶ ‘World Bank launches forest carbon fund’ Reuters. Dec. 11, 2007.
- ¹⁷ “Statement on the Announcement of the World Bank Forest Carbon Partnership Facility”, Victoria Tauli-Corpuz Dec. 11, 2007.
- ¹⁸ United Nations General Assembly Report of the Secretary-General, “Climate Change and Its Possible Security Implications” A/64/350 (2009) 13.
- ¹⁹ ‘Women, Gender and Climate Change’ Factsheet UN Women Watch, DAW, 2009.
- ²⁰ “Global Health Council,” 2010. <http://www.globalhealth.org>
- ²¹ Originally quoted in Frontline, Nov. 2007: <http://www.frontlinedefenders.org/node/2024>.
- ²² United Nations Development Program, “An International Assessment: What Will It Take to Achieve the Millennium Development Goals,” 2010.
- ²³ Gateway to the UN System’s Work on Climate Change.
- ²⁴ Ibid.

- ¹ Watkins, Kevin. "Fighting Climate Change: Human Solidarity in a Divided World." Human Development Report 2007/2008, p. 194.
- ² Ibid
- ³ see UN Framework on Climate Change: Adaptation.
- ⁴ Ibid
- ⁵ Church World Service: International Adaptation Funding resource. See <http://churchworldservice.org/resource>.
- ⁶ Data of the 8th Market Mechanisms Sub-Committee, Environment Committee, Industrial Structure.
- ⁷ Ms. Despina Namwembe from Cooperation Circle of United Religions Initiative Uganda, e-mail message, July 19, 2010.
- ⁸ More information: <http://www.safcei.org.za/>
- ⁹ The United Nations Framework Convention on Climate Change, 2010.
- ¹⁰ The Danish Lutheran Church, 2010. www.climatepilgrims.dk
- ¹¹ More information: <http://www.lakejunaluska.com/>
- ¹² Some content has been adapted from World AIDS Campaign Toolkit for Faith-Based Advocacy for Universal Access 2010.
- ¹³ "Faiths Protect Forests", ARC. Sept. 2007. <http://www.arcworld.org/projects.asp?projectID=333>
- ¹⁴ "Millions of hectares of religious forests managed ecologically by 2014", ARC Sept. 18, 2007. <http://www.arcworld.org/news.asp?pageID=190>
- ¹⁵ United Nations-Water, "A Good Practice Guide to Drinking Water, Biodiversity and Development," (2009).
- ¹⁶ Ibid
- ¹⁷ Ven. Miaohong Shih of Buddha's Light International Foundation, e-mail message, August 3, 2010.
- ¹⁸ "Livestock's long shadow" FAO, 2006.
- ¹⁹ Hazon Jewish Organization, 2010. <http://www.hazon.org>
- ²⁰ 'Women, Gender and Climate Change' Factsheet UN Women Watch, DAW, 2009.
- ²¹ Asian Rural Institute, 2010. http://www.ari-edu.org/english/training_e.html
- ²² Dr. S. R. Subramanian from Shanti Ashram, Coimbatore, India, e-mail message, August 3, 2010.
- ²³ The United Nations Framework Convention on Climate Change, 2010.
- ²⁴ Ibid.
- ²⁵ Gateway to the UN System's Work on Climate Change, 2010.
- ²⁶ Ibid.
- ²⁷ The United Nations Framework Convention on Climate Change, 2010.
- ²⁸ Gateway to the UN System's Work on Climate Change, 2010.
- ²⁹ Copenhagen Accord, Draft decision -/CP.15, FCCC/CP/2009/L.7 18 December 2009.

© 2011 by *Religions for Peace*

Religions for Peace

777 United Nations Plaza
New York, NY 10012 U.S.A
Tel: +1.212.687.2163
Fax: +1.212.983.0566

Project Supervisor:

Deepika Singh

Consultants:

Leah Lee
Emily Davila

Editorial Contribution:

Stein Villumstad
Allison Pytlak
Jacqueline Ogega
Paul Sherbow

Design and Layout:

Anna Keller
Nina Kalandadze

Photos:

Religions for Peace & Affiliates
Inter Governmental Panel on Climate Change
UNICEF
Windows to the Universe
Bigfoto.com
Freestockphotos.biz
Carbon Neutral New Zealand
Buddha's Light International Association

© 2011 *Religions for Peace*

All rights reserved. Conventional use of this publication involving quoting, paraphrasing and/or citing the text in a publication is permitted provided such use conforms to the general requirements of appropriate and adequate acknowledgement of the source.

Religions for Peace

Religions for Peace – *International* | 777 United Nations Plaza, New York, NY 10017 USA 212 687-2163

www.religionsforpeace.org