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FAITHS AND THE ENVIRONMENT

World Bank Support 2000–05



Faiths and the Environment

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Foreword

This report brings together for the first time the pioneering work supported by the World Bank around the globe to link faith-based initiatives with environmental advocacy through the “Faiths and Environment” program that began in 2000. From village-level community projects to presidential initiatives, these engagements with faith groups have uncovered the synergies between the principles of environmental management and the values held by faith groups. The report follows the publication in 2003 of *Faith in Conservation* as part of the “Directions in Development” series. This text advocated the benefits of engaging with faith groups, which has attracted the attention of a wide range of organizations and governments.

The Faiths and Environment program began with a pilot phase in the East Asia and Pacific Region. Support from the Bank-Netherlands Partnership Program (BNPP) was used to facilitate, deepen, and raise the awareness and profile of religious arguments for forest and biodiversity protection and stewardship among the major faiths in selected countries. The emphasis was placed upon developing lessons learned in order to later mainstream engagement with the faiths on environmental issues into Bank work. The local projects supported were designed to show the capacity-building potential of faiths in these countries, and to be replicable or to promote deeper level engagement with the faiths. The pilot phase was followed by a three-year program to further operationalize the dialogue between the World Bank and the major faiths, with support from the World Bank President’s Contingency Fund and East Asia and Pacific regional funding. In the latter part of that project, at the president’s encouragement, the work was scaled up to include some activities in Latin America. A major source of funding for projects in Mongolia has been the Netherlands-Mongolia Trust Fund for Environmental Reform (NEMO).

Meanwhile, in addition to the successful activities in the East Asia region, new initiatives were launched in Africa with further support from BNPP and the Trust Fund for Environmentally and Socially Sustainable Development (TFESSD). Moreover, components have been built into many regular World Bank operations to include engagement with faith groups; for example, as part of the environmental awareness raising activities in GEF/World Bank projects.

The World Bank is proud to support the innovative process of engaging the major faith groups in environmental conservation—an approach that has shown great promise to date. This review of World Bank funded programs is intended to reach out to a wide audience; both internally, to inform staff of the rewards of working through these dynamic partnerships, and also to bring the rich variety of projects documented here to the audience outside the World Bank.

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Acknowledgments

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Tony Whitten and Bryony Morgan, Editors.

Acronyms

3iG	International Interfaith Investment Group
AACC	All Africa Council of Churches
ABE	Association of Buddhism for the Environment
AIM	Inter-Monastery Alliance (of the Benedictine Monks)
AMEN	Africa Muslim Environmental Network
ARC	Alliance of Religions and Conservation
BNPP	World Bank-Netherlands Partnership Program
CCZ	Zambia Council of Churches
CDD	Community Driven Development
CFI	Community Forestry International
CI-I	Conservation International—Indonesia
CMBC	Coastal and Marine Biodiversity Conservation
COREMAP II	Coral Restoration and Management Project, Second Phase
DMDC	Diocese of Mongu Development Center
EOC-DIDAC	Ethiopian Orthodox Church's Development Agency
ETFOG	East Timor Forestry Group
FBO	Faith-Based Organization
FSC	Forest Stewardship Council
FSI	Sustainable Forestry Initiative
GEF-MSP	Global Environment Facility—Medium Sized Project
IDA	International Development Association
INFORM	Indonesia Forests and Media Project
LIPI	Indonesian Institute of Sciences
MCET	Muslim Civic Education Trust
NEMO	Netherlands-Mongolia Trust Fund for Environmental Reform
NGO	Non-Governmental Organization
PCF	President's Contingency Fund (World Bank)
PNG	Papua New Guinea
PRSP	Poverty Reduction Strategy Paper
TFESSD	Trust Fund for Environmentally and Socially Sustainable Development
UNDP	United Nations Development Program
UNESCO	United Nations Education, Scientific and Cultural Organization
WFDD	World Faith Development Dialogue
WfW	Working for Water (South Africa)
WWF	World Wide Fund for Nature

Faiths and the Environment — Engagement through World Bank Operations

All of the World's major faiths can argue for better environmental management. The past record of explicit care for the environment by faith communities can hardly be said to have been exemplary, but over the last 20 years all of these faiths have reexamined their teachings and beliefs in the light of the various global environmental crises. All of them have found that they should be more active in caring for the environment, not just because this would be a good thing to do, but because it is a natural expression of their faith. The faiths are thus natural allies of the environmental movement.

We increasingly recognize the role of civil society as a key network for environment and development programs. However—and with some notable exceptions—the potential of faith communities and faith-based organizations has not been fully explored. Yet in almost every country in the world, the faiths have a wider network on the ground than any other element of civil society. They also have centuries of experience, and in many places provide a substantial part of the educational, medical, and welfare structures and personnel in the country. They also often have larger followings than many political parties, across much wider social ranges. The faiths actually are the oldest, largest, most respected, and deepest-penetrating NGOs. They share with us an agenda of promoting wise environmental management, even if this has been somewhat lost during parts of their history.

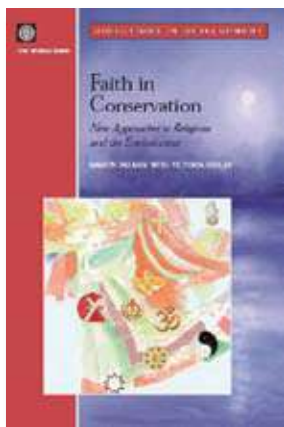
There is strong potential to facilitate the involvement of the very powerful voice of these groups for environmental stewardship. Religious organizations and leaders can play a role in influencing peoples' perspectives on biodiversity conservation in three ways, based upon and rooted in their own understanding of the relationship between humanity and the rest of nature:

- They can teach about the environment and natural systems upon which life depends;
- They can provide active leadership in initiating practical environmental projects; and

- They can seek to persuade their members that each individual has a moral obligation to contribute in some way to conservation, and can provide guidance on how to pursue environmental management objectives.

A key objective of the pilot initiatives described in this report has been to give religious leaders the opportunity to participate in stakeholder discussions and, through this, to improve the design and sustainability of investment projects and the content of policy documents at the World Bank. This process of engagement requires a significant shift in thinking among the faiths, World Bank staff, and governments; hence, the impact on the Bank's dialogues on projects, programs, and policies is slow, but there are signs of gradual shifts in a positive direction.

In 2003, the World Bank published *Faith in Conservation* as part of the "Directions in Development" series and launched the report at a three-day series of events. At the heart of the book is a discussion of how religions can work with environment- and development-focused organizations, both to provide alternative models of conservation approaches and to develop programs for their own faithful. The authors explore the ecological worldviews of eleven major world religions¹ and consider how these can help shape effective environmental policy. The book includes a collection of the faiths' core statements on conservation, brought together for the first time. The publication continues to generate interest and has enabled aspects of the work and the approach used to attract the attention and sponsorship of various groups, including UNDP, the Norwegian Government, and the Japan Expo. The notion of the religions working in partnership with the secular world has thus been given concrete expression and enabled new partnerships to be created.



Faith in Conservation.

Over the past three years, there has been a dramatic increase in awareness of the faiths' potential to engage in environmental initiatives, by both the faiths themselves and by secular groups.



A launch event for Faith in Conservation.

The Bank's innovative program has set it in the center of the stage. It has led to the creation of many spin-off projects in areas and even countries that were not part of the original plan; and it has increased the profile of the potential of faiths as partners, illustrating that on the ground, they can deliver—so long as they are part of the process and not just a means to an end.

Of course, the work on environmental projects is not the only initiative within the Bank relating faiths to development. The Development Dialogue on Values and Ethics is aimed at, among other things, coordinating the World Bank's contribution to the World Faiths Development Dialogue (WFDD), which has been co-chaired by the Bank president and the former Archbishop of Canterbury. The primary aim of the WFDD is to advance dialogue among faith and development agencies about poverty issues. This includes dialogue on Poverty Reduction Strategy Papers (PRSPs), country poverty assessments, policy issues (such as cost recovery), and operational experience, notably in such areas as HIV/AIDS, education, gender, and health. WFDD is currently a small organization currently based in the UK, but plans call for a move to Washington, D.C. and a sharpening of the WFDD focus on Millennium Development Goal issues, including dialogue and advocacy.

The work described in this document is complementary to the work of WFDD. It focuses on the environment, while WFDD focuses on poverty issues. These concerns come together at the community level, where poverty and environmental issues often have tight links, and in certain global discussions, for

example on the implications of global warming for poverty strategies. The environmental work of Buddhists in Mongolia was one of the cases presented to the WFDD Leaders' Meeting in October 2002 which was later published in the Bank's *Mind, Heart and Soul in the Fight Against Poverty*.

Partnership with the Alliance of Religions and Conservations (ARC)

A major partner in the World Bank's work to date has been the Alliance of Religions and Conservation (ARC),² a UK-based NGO with exceptional convening ability. This organization was launched in 1995, but had its beginnings in 1986, when the then-international president of World Wide Fund for Nature, HRH The Prince Philip, invited leaders of five of the major faiths to a meeting with leading environmentalists. From this arose a network of faith groups working on ecological and development issues. By 1995, nine³ religions and hundreds of practical projects were involved, and ARC was launched as an independent NGO, dedicated to assisting and enlarging this work. It has a totally secular Board of Trustees and accepts money only from secular sources. The World Bank was represented at ARC's launch and has been engaged with the organization ever since. ARC initiated and organized the first formal engagement between the World Bank and the major religions,

held at Lambeth Palace in 1997 and attended by Mr. Wolfensohn, then president of the World Bank. This engagement has continued through the World Faiths Development Dialogue, as described above.

ARC is unique in working closely with the leadership and communities of all eleven of the world's major faiths in the development of relevant approaches to environmental issues. ARC is the world's only organization that brings together environmentalists and religious leaders and their communities to develop practical, on-the-ground environmental projects. Through the work funded by the World Bank, ARC has supported local projects with a variety of partners designed to show the capacity-building potential of faiths with religions as varied as Mongolian Mahayana Buddhism and Catholicism in East Timor.

This report illustrates the diversity and breadth of projects and dialogue supported under the program of the last five years, working in partnership both with the Alliance of Religions and Conservation, and with other organizations.

Notes

1. Baha'i, Buddhism, Christianity, Daoism, Hinduism, Islam, Jainism, Judaism, Shintoism, Sikhism, and Zoroastrianism.
2. www.arcworld.org.
3. This increased in 2000 to eleven.

East Asia Region

Cambodia

The World Bank's faith projects in Cambodia have focused on the Theravada Buddhist communities, working through local NGOs such as Mlup Baitong. The Conference on Buddhism and Environment in 2004 resulted in the formal establishment of the Association of Buddhism for the Environment, as well as the Sangha Network, hence linking the Buddhist organizations working on environmental projects in mainland SE Asia.

Mlup Baitong

The World Bank has worked through its partnership with ARC to support the Cambodian NGO Mlup Baitong throughout the five years of the program in East Asia. The project provided environmental education and training, initially to 14 pagodas in rural areas in Kampong Speu and Kampong Thom provinces. The program targeted not only the monks resident in these pagodas, but also achars, nuns, and villagers in the surrounding districts. In addition, these pagodas became promoters of sustainable development models for other neighboring pagodas and all villagers in the vicinity. The overall project cooperated closely with the Ministry of Environment, Department of Education, Provincial Environmental Department, National Park authorities, and local officials.

Training on Buddhism and the environment and the practical application of these skills was disseminated by monks and achars to villagers and visitors through lectures, workshops, and closed-circuit radio programs on Buddhist holy days. Some 55 workshops for monks were held, including 450 village lectures given by the monks and two provincial network meetings for all participating monks. Written and visual training material for monastic, educational, community, and NGO use was produced based on the experience of Mlup Baitong.



A tree ordination ceremony — Part of Mlup Baitong's wider educational and practical program. The tree will now be protected from being cut by loggers or villagers.

Mlup Baitong

Tree nurseries are now well-established in the pagodas; some of these seedlings are planted on pagoda grounds, while others are donated to the community. Training has been delivered on the repair and construction of nurseries, as well as the collection of seeds, composting, germination, distribution, planting, and monitoring of seedlings. As part of the school environment program, tree nurseries and compost bins have also been established in eight schools, and more than 1,000 trees have been planted. The monks have organized seedling ordination ceremonies and tree planting days.



Mlup Baitong

Monks tending their seedlings at a pagoda based tree nursery.

Based on the experience with the 14 pagodas initially targeted, the program was expanded to a group of 184 monks and 33 nuns in Kampong Speu province, and 78 monks and 7 nuns in Kampong Thom province, with a Mlup Baitong project coordinator in Kampong Thom province. The project therefore had the potential to reach out to more than 90 villages near these pagodas. Environmental education training programs were conducted on a variety of relevant topics, and outreach to communities continued through environmental radio programs and videos, among other media. Further training and practical support was provided for pagoda-based tree planting, composting, bulletin boards, water management, and improved cooking stoves, which can decrease firewood consumption up to 50 percent, as well as reduce indoor air pollution.



Tony Whitten

Conference on Buddhism and Environment, Phnom Penh.

Conference on Buddhism and Environment

This three-day conference held in Phnom Penh in 2004 brought together more than 120 monks from Cambodia, Lao PDR, Thailand, and Burma with NGOs to discuss environmental protection in their countries and the special roles that monks play in linking conservation with the Buddhist religion. The conference was the culmination of a 12-day study and training tour that provided an opportunity for monks to visit existing environmental programs in pagodas and villages as well as community forests and eco-tourism schemes.

The goals of the event, hosted by ARC and Mlup Baitong, were to empower the monks through national and cross-border contact, and to strengthen partnership links with NGOs, development agencies, and government bodies. Key Buddhist leaders—such as the Patriarch of Cambodian Buddhism’s Mohanikay sect, the Venerable Tep Vong of Wat Ounalom—were present at the event.

The conference not only highlighted a new confidence within the Sangha (community of Buddhist monks



Both monks and nuns attended the conference.

and nuns), but also illustrated to those present the level of capacity that exists among the community, and the drive and commitment that the members have shown in relation to environmental issues. It was a truly international event with monks from each country reflecting on their different experiences in relation to campaigning and action on environmental and development issues.

The Sangha Network

The conference delegates identified training as a key factor necessary to empower the monks and create capacity and confidence in pagodas and villages. This is something that the various Sanghas involved—as well as ARC, Mlup Baitong, Spirit in Education and other NGOs present—wish to develop through a coordinated and active Sangha Network. Formal-



The Sangha Network's website.

ized following the conference, this organization aims to identify and map Buddhist communities in Asia working to promote environmental conservation at the international, national, and grassroots levels, as well as providing guidelines for developing environmental projects and partners.

The project supported the establishment of the Sangha Network by funding a coordinator, a project manager (for Cambodia, Lao PDR, and Thailand), a Cambodian project assistant, a website designer, and office space rented from Mlup Baitong. Support was also provided for pagoda-based environmental and educational training and natural resource management projects in Koh Kong, Kratie, Pailin, and Kampot provinces; meetings and staff for the Association of Buddhism for the Environment (see below); production of resource materials; and a website⁴ that covers activities in Cambodia, Lao PDR, and Thailand. The work of the Sangha Network and the Association of Buddhism for the Environment (below) has also been publicized through distribution of leaflets.

Association of Buddhism for the Environment (ABE)

Discussions between Buddhist leaders and NGOs present at the Phnom Penh conference also led to the development of proposed partnerships and projects for practical, on-the-ground action in this area. It was proposed that the Association of Buddhism for the Environment (ABE) be established to assist with this



Preparatory meeting of the Sangha to discuss establishment of the Association of Buddhism for the Environment.



A monk participates in a community forestry training video.

effort. ARC and the Sangha Network team facilitated meetings of core groups of monks to formulate this organization. The first official ABE meeting, where statutes were established, was attended by monks from 22 provinces. The organization was introduced by the Patriarch Sangha Raja Bour Krey, now the official patron of the ABE. It was officially constituted and is now registered with the Cambodian government. The organization now has its own lay and monastic staff and rents office space in the Mlup Baitong compound. The board and members have completed two separate management and environment training programs funded through the World Bank program, and facilitation and management guidance is also available from the Sangha Network team and Mlup Baitong. This is helping ABE to develop as an effective structure for monks to run environmental projects and to form partnerships with government agencies and NGOs such as Community Forestry



A monk has turned a former banana plantation at Samati Pavana into a mixed use forest that supports more than 500 species of medicinal plants.

International (CFI), Save Cambodia's Wildlife, and WildAid Cambodia.

An example of one such project is CFI's production of a community forestry training video for monks using existing monastic case studies, in consultation with ABE and the Sangha Network and in part using World Bank funding. The Sangha Network team has also worked with CFI to establish legal guidelines for monks participating in community forestry, and legal rights regarding monastic lands.

Thailand

The Khorat Initiative

The Khorat Initiative is based in Thailand's largest province, Nakhon Ratchasima, and now spreads across four zones encompassing 47 forests varying in size from 16 to 550 hectares. The conservation message inherent in the Dhamma (the Buddha's teachings and the Buddhist path) is the bedrock for this project, and the traditional respect and authority given to the Sangha has enabled this initiative to be particularly effective and widespread in village communities.

An initial survey was used to identify the extent of monastic lands in these areas, the number of villages present, and the major monastic centers that were to become the administrative focal points for the Khorat Initiative. Sixteen temples now form the core of the community management project. Within their compounds and monastic lands are education and health centers, tree nurseries, meeting places for forestry and heritage groups, and training centers on forest management skills. Capacity building and training for the project began initially with education and training through the monastic network, and is now widely spread by trained monks and lay people working in villages and schools to train volunteers for community forestry projects. Advice is given on germinating and planting seedlings, organic fertilizers, irrigation, agro-forestry, and forest and water management.

World Bank funding supported three monthly project forums, each with an average of 250 participants drawn from all four zones. One forum was for monks



Wild native seeds collected from forests around Bungpra Temple were germinated in the nursery or given to other temples and community forests.

to discuss the application of Buddhist teaching in relation to the practical projects. The second forum was for monks and community members to assess the project work together, request help, or discuss project logistics. The third was for Forest Network members, including members of the Thai Forestry Department. In addition to these central forums, regular small workshops were run by a satellite group of small monasteries throughout the four zones. They operated at a village level and were integral to the overall project, focusing on issues such as forest conservation, the establishment of tree nurseries, and conservation and health education. Materials were also produced and disseminated for use in environmental education in temples, schools, and field visits. A color chart was produced as a teaching aid, requiring multiple print runs to meet demand. Video training materials, presentation papers for workshops, and photographic material for temple and school displays were also produced. A five-day training course for monks and community partners was provided by the organization “Spirit in Education.”

A nursery training school already existed at the central nursery of Wat Huay Bong, which has ten forests in its area of responsibility. Three monks from every forest registered with the forestry scheme were sent on regular visits to the school to enable them to disseminate knowledge to their communities. Many of the seedlings were germinated from existing stock or were donated by the local Forestry Department. Some of the districts that border the project’s forests witnessed the benefits of increased fodder, forest produce, and

improved water management and requested training. The scheme seeks in the near future to expand to incorporate villages outside of the existing zone who want to register.

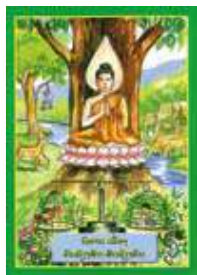
Project funding also helped to consolidate the existing partnership work between Buddhist monks and the Royal Thai Forestry Training Centre in Khorat and with the government administrative authority in this area. Both of these bodies supported the training of villagers with technical advice on plant identification and nursery management, and took an active part in the surveying of the forest areas.

Coordination of faith and environment programs in Thailand

A full-time Thai coordinator was employed to map environmental activities by Thai monks in partnership with the Network of Engaged Buddhists and Spirit in Education Movement. The aim was to build a database of monks involved in environmental activities that can be accessed by Buddhists, NGOs, and local governments. The Thai coordinator also produced regular news updates to feed into the Thai section of the Sangha Network website. In addition, the Sangha network coordinator was invited by the UNESCO Asia office in Bangkok to help extend their network and develop appropriate material for their cultural diversity program among Buddhist communities.

Lao PDR

In partnership with Wildlife Conservation Society Lao and a local NGO, Buddhism for Development Laos, a color book entitled *Boun Lue Bap* has been produced for pagodas, Buddhist colleges, and children. The book examines the practice of capturing, selling, and releasing wildlife to gain Buddhist merit. The book’s foreword was written by Achanh Sali Khunthasilo, a much-respected and well-known Buddhist leader who frequently refers to the book in his radio broadcasts. Six-thousand copies were printed with additional support from CanadaFund, and two workshops were held with monks to discuss the use of these books. In 2005, Buddhism for Development applied successfully to the World Bank Lao PDR



Boun Lue Bap



Small Grants Program to produce an environmental activity manual and to reprint 1,000 additional copies of Boun Lue Bap.

Project funds have also supported an environmental program run by Buddhism for Development Laos in partnership with PADETC, a Lao development NGO. The project introduced weekly environmental education lessons run by monks to 12 primary schools, ran organic “natural” agricultural training courses in four Vientiane districts, and ran a pilot project on the impact of sustainable management of natural resources on a pagoda and its surrounding lands.

Mongolia

Sacred Sites

There are about 600 sacred sites in Mongolia, many of which are part of the country’s protected area system and within which the environment has traditionally been safeguarded. Some of the Buddhist nature reserves have been protected since the 12th century. After seven decades of communist domination in Mongolia, rituals associated with these places have flourished with the revival of religious freedoms in the 1990s. Willingness to conserve and use natural resources sustainably—thus providing an inheritance for the next generation—is not only in the self-interest of Mongolians, but is also in line with the Buddha’s teachings:

... All destruction and deterioration on the earth is caused by disrespect for others by those who are self-centered and selfish. Thus, humanity needs to develop a caring spirit that gives priority to the well-being of others. All living creatures desire happiness and strive to overcome sufferings. Put yourself into the shoes of others and do not harm them.

The World Bank has supported the publication of a variety of books in the Mongolian language on the

topic of faiths and the environment. Two of them detail over 300 sites of environmental and cultural significance. They are, in effect, handbooks on sacred environmental protection for the whole of Mongolia. The books have been distributed to all the Buddhist monasteries in Mongolia through Gandan monastery, the headquarters of the Mongolian monastic community. The first book is called *Legends of the Land* and examines how the names of different places in Mongolia can reveal a traditional understanding of the nature of those sites, as religious and environmental insights were often encoded within these names. The second book, which has a limited English commentary, is *Sacred Sites of Mongolia*. At its public launch, attended by the prime minister (now president) of Mongolia and by the president of the World Bank, the book was celebrated because a sacred map of the whole of Mongolia was now made visible through the translation of traditional sutras (religious scriptures). It enables development plans and ecological hotspots to be laid against traditional understandings of the fragility or vulnerability of distinct areas of Mongolia.

The sacred sites project also supported the ritual re-dedication of six traditional sacred areas of environmental significance by the erection and blessing of stone stelae, which provide spiritual protection to the areas. The presence of such stelae traditionally demarcate sacred zones up to ten kilometers in radius and provide, in many cases, a more effective actual protection to such areas than government legislation.



Tony Whitten

Tavsgan Ovoo, the last open and natural sacred site in Ulaanbaatar.

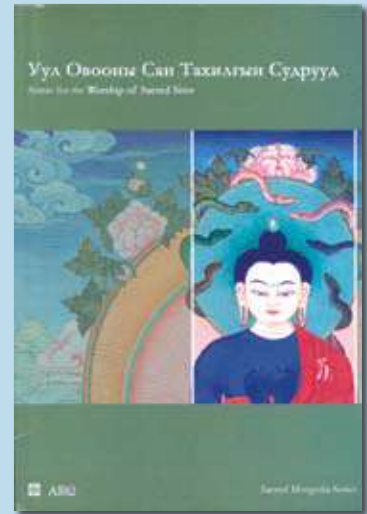
PUBLICATIONS PRODUCED ON FAITHS AND ENVIRONMENT IN MONGOLIA



Naga the Land Protector: Offerings and Rituals for Herders



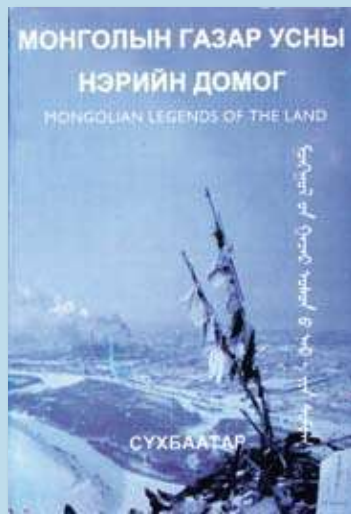
Methods of Traditional Conservation



Sutras for the Worship of Sacred Sites



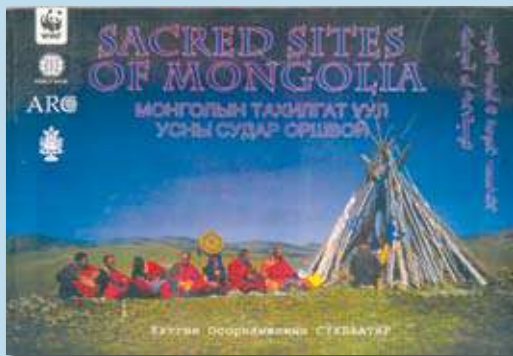
Traditional Building Manual



Legends of the Land



Sutras for the Worship of Sacred Sites 2



Sacred Sites of Mongolia



Water Sutras

Lake Khuvsgul Conservation: Attention to Water Deities

Lake Khuvsgul is Mongolia's largest lake, and is one of the least polluted in the World. Located in the north of the country, the lake and a large surrounding area of Siberian taiga forest, steppe grassland, and mountain tundra were designated as a national park in 1992. The park has been formally nominated as a UNESCO World Heritage Site.



Lake Khuvsgul.

Performing specially designed religious rituals for honoring the spirits of water and land is part of traditional conservation in Mongolia. The traditional religious ceremonies have been inherited from the ancient traditions of Mongolian Shamanism on deifying and respecting the sky by identifying it with a father, and the earth with a mother. With the coming of Buddhism into Mongolia in the 16th century, the sutras for the rituals were created; they are based on the profound belief in interdependence of living and non-living worlds. Sutras are used for chanting to ask for blessings by the spirits, followed by offerings of food, and even of gold and silver.

A five-year GEF medium-size project (MSP) executed by the Geo-Ecology Institute of the Mongolian Academy of Sciences is a targeted research project studying the interactions between permafrost melt, biodiversity loss, and nomadic land use patterns. As part of the socialization of the project among the nomadic herders, the project collaborated with the Buddhist University and with Gandan Monastery in the capital Ulaanbaatar, to produce a leaflet that describes the

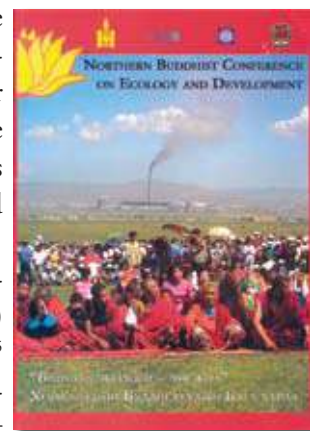
water deities, the procedures for worship, the necessary preparations, and the purpose and significance of the rituals. The Tibetan-script sutra—used for chanting of religious ritual for the water deity—is included to aid the monks in the local community conduct the ceremonies. In addition to this, the leaflet provides information on traditions related to Mongolian conservation.

Northern Buddhist Conference on Ecology and Development

A remarkable conference was held in the Mongolian capital of Ulaanbaatar in June 2005 with the support of the President's Contingency Fund and Netherlands-Mongolia Trust Fund for Environmental Reform (NEMO) through the World Bank.⁵ The aim of the conference, which brought together 200 monks and environmentalists,

was to strengthen the involvement of Mongolian Buddhist monks in environment and development activities. Monks were invited from all Mongolian provinces

as well as Buddhist delegates from international organizations and government bodies to discuss existing partnerships and possibilities for future cooperation. In doing so, the conference provided a unique opportunity to debate the historic, contemporary, and future role of monasteries and Buddhist teachings in natural conservation and development. By assembling such a diverse mix of organizations, the conference aimed to bridge the gap between religious and secular, governmental and nongovernmental, local and international, and traditional and modern approaches to conservation. Discussions focused on how to initiate greater cooperation between these different groups,



Northern Buddhist Conference.



Delegates at the conference

which often share the same objectives but rarely the same methods of operation. The president of Mongolia took a very active role in the conference. A series of recommendations, drafted by a committee of delegates on the evening of the third day of the conference, was adopted by the conference during its final session (Appendix 1).



His Excellency Nambar Enkhbayar, President of Mongolia and International President of ARC, delivering the opening address at the Conference.



Environmental science students exchange ideas with students from the Buddhist Zanabazar University.

NEMO funds are being used for following up some of the recommendations through ARC. For example, an association of northern Buddhists is being created to meet the information and advocacy needs of monasteries and monks. Monasteries will be linked among themselves and with NGOs and other entities working in the environmental and development fields. There will be study tours for representatives from monasteries, NGOs, government, and tour companies to share information and ideas concerning the management of sacred sites. A workshop and training course will be held in cooperation with WWF Mongolia

with monastic, government, and NGO participation to discuss the potential for monks to be part of the official curriculum in relation



The environmental Buddhist calendar.

to Buddhism and environmental education. A joint workshop for students of environmental studies at the National University of Mongolia and students of the Buddhist Zanabazar University was held to discuss possible activities that could be undertaken together. In addition, an operational handbook will be published to facilitate contacts between Buddhist groups and development agencies, and an attractive three-year Buddhist calendar showing important dates and environmental connections was recently distributed.



One of a series of posters: "The source of long life and everlasting happiness is to understand the harmony between the biological and physical creations and to care for them properly."

Sacred Urban Landscape Protection Initiative

Environmental issues in urban areas were the subject of the World Bank's most recent Mongolia Environmental Monitor 2004. The Sacred Urban Landscape Protection Initiative, funded by NEMO to support the World Bank/IDA Urban Services Improvement Project, is designed to address the highlighted need for increased public awareness and links with the Buddhist approach to ecology. Environmental education and conservation management training are being provided to monastic communities, thus permitting the clergy to play an active role in spreading this awareness among other segments of society.



Ulaanbaatar in winter — The roofs of Gandan monastery surrounded by a ger district.

The focus of the work is on an urban Buddhist landscape in the capital city of Ulaanbaatar that includes Gandan Monastery and Geser Sum, which are recognized as a protected area by the government but still threatened by urban development. The area consists of two adjacent hills. One is filled with a variety of monasteries and temples, a shamanic place of worship, Buddhist shops, and monks' residences. On top is the largest and most influential monastery of Mongolia: Gandan Monastery, together with the Zanabazar Buddhist University. The second hill is the last open natural and sacred space in Ulaanbaatar, the Tasgan Ovoo Hill. At the mouth of the hill is the small, but frequently visited temple complex of Geser Sum, with above it a new astrology temple. On top of the hill a major statue of Buddha Shakyamuni is planned, which is expected to attract many visitors.



Geser Sum.

Under the Sacred Urban Landscape Project, the monastic communities are being assisted to create an environmental management plan for the compounds and the area of the two hills. An environmental audit will be undertaken for the Gandan and Geser Sum buildings, and assistance will be given in installing environmentally friendly devices, such as energy efficient stoves or solar panels (procured outside the project). The project will also support development and production of educational materials to address urban environmental issues and link these to traditional environmental practice. The materials will help both local communities and national and international visitors to understand the practice of traditional conservation, as it has been and is currently practiced in Mongolia. A training program will be carried out to educate the monks in the understanding and the practice of traditional conservation



Gandan Monastery.

Tony Whitten

in relation to modern and urban challenges and how to raise awareness in the communities they serve, making the monks conscious of their pioneering role in this. This will be done through general training for the complete monastic community related to the educational and exhibition materials, and through a more intense course for selected groups of monks, for a deeper understanding of the material.

China

The Dianchi basin in Yunnan Province, China, is a “hotspot” of freshwater biodiversity, with 24 indigenous fish species, at least 11 of which are endemic, and many endemic mollusk species. These are found in the lake itself and also in adjacent springs, often associated with Buddhist temples. Declining water quality, loss of natural habitats, competition for food and living space, competition from introduced species, and possibly introduced diseases and parasites have combined to threaten the indigenous fauna and flora, resulting in the apparent extinction of at

least some of the endemic species. Environmental improvements in Lake Dianchi and its watershed are a major national priority.

A four-year GEF-MSP, executed by the Kunming Institute of Zoology, aims to restore and manage habitats around the lake in order to secure the conservation of the remaining endemic species of Lake Dianchi and its immediate tributaries. This is being achieved by providing suitable breeding habitat, comprehensively surveying the biological environment of the lake and its immediate tributaries, establishing a program to monitor lake quality improvements (using endemic species as biological indicators), and improving public awareness of the lake region’s unique biological environment.

Kunming Institute of Zoology



Several species of endemic fish are known only from the Buddhist temples surrounding Lake Dianchi, such as this one at Black Dragon Spring.



Front cover of the Buddhism and Environment book produced by the Lake Dianchi GEF project.

During implementation, the project has developed good links with the monks at the various temples, where springs represent essentially the only sites for some of the endemic species. Of major concern is that some Buddhist adherents are releasing fish to receive spiritual merit (see section on Lao PDR), yet in some recent cases the fish have been predatory trout which



Educational display for Buddhist communities around Lake Dianchi.

have a very bad reputation for damage to indigenous fish populations. To address this serious issue, the project is producing a Buddhism-specific publication for distribution at the temples. Actions to add value to the already very successful public awareness program at Lake Dianchi include a visit to Beijing by project staff to give talks and seminars on the project to the Buddhist Association of China.

Indonesia

Engagement with faith groups in Indonesia has involved several different religious communities, for example through the 2002 celebration of religious activity on the environment hosted by the Indonesian Institute of Sciences (LIPI) in the Bogor Botanic Gardens (Kebun Raya). The celebration brought together religious organizations involved in conservation with NGOs and government/academic bodies, many of whom already work with religious networks at a local level. Participants from various backgrounds attended, including leaders and representatives from Christian, Buddhist, Muslim, and Hindu groups, religious scholars, researchers and academia, and various NGOs. The conference resulted in the creation of the Kebun Raya Charter (Appendix 2), an agreement on the many important ideas and actions discussed. In addition to this engagement with multiple faiths, the World Bank has supported a variety of projects with Muslim and Christian groups.

MUSLIM COMMUNITIES

The World Bank's work with Indonesian Muslim communities has been through a variety of partner organizations, including LIPI and Conservation International-Indonesia (CI-I). In general, these activities were enthusiastically received by the Islamic communities, who saw the linking of conservation and religious teachings as a positive correlation between religion, humanity, and nature.

GEF/IDA Kerinci-Seblat National Park Integrated Conservation and Development Project

The first activity to link Islam and conservation in Indonesia was a workshop hosted by WWF-Indonesia in 2001 at Sungai Penuh, the headquarters of the major

GEF/IDA Kerinci-Seblat National Park Integrated Conservation and Development Project. It brought together religious leaders, formal leaders, students, and women's organizations. The major achievement of the workshop was to show those villages that had signed Village Conservation Agreements under the project that the agreed actions and restraints were consistent with and supported by Islamic law under the concepts of hima, harim, hisba, and muhtasib.

Indonesia Forests and Media (INFORM)

The GEF-MSP Indonesia Forests and Media (INFORM), executed by Conservation International-Indonesia (CI-I), aimed to improve forest protection by creating an upwelling of interest and concern among the general public and key decision makers concerning the critical, and potentially terminal, loss of forest biodiversity in Sumatra and Kalimantan. The objectives of the project were to increase media coverage of critical forest loss issues in Indonesia by enhancing the role of journalists as responsible information and communication agents, contribute to public debate on emerging forest loss issues in order to influence and monitor policy development; and increase public awareness of the forest loss issue in Indonesia and its social and environmental consequences.



A workshop held with Islamic leaders through the INFORM project.

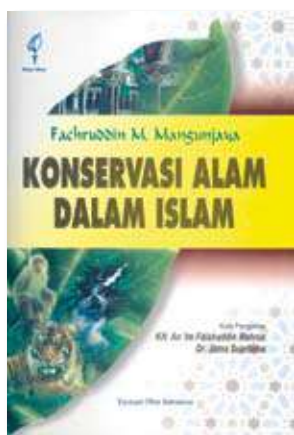
A non-conventional audience, Islamic leaders, was targeted through the project with the intention of promoting conservation teachings in their network of Islamic schools. One of the project activities was a "road show" in West Java during fasting month to advocate forest conservation to local community,

public, and Islamic schools. In addition, a workshop was organized for 31 key Islamic leaders from various parts of Indonesia with wide networks of Islamic schools (pesantrens) to allow them to participate in a discussion about Islamic law on environment. This workshop was held in collaboration with the Centre for Community Empowerment and Education, and focused on the discussion and development of teachings on environmental care (Fiqh Al-Bi'ah) from three main Islamic scriptures (the Qu'ran, Hadith and the Salaf, or Yellow Book). In opening the workshop, a representative of the Centre emphasized the pressing need to find new ideas and approaches that involved religious groups in dealing with the increasing environmental problems in Indonesia. The challenge was put forward to link Islamic teaching on the importance of nature conservation with daily decision making on the use and management of natural resources. A joint statement with recommendations for action was issued at the end of this workshop (Appendix 3).

Islamic leaders were also included in the discussions held with the aim of ensuring that this new awareness translated into action. Local level discussions were held with a variety of stakeholders, and took place in Sumatra, Java (Jakarta) and Kalimantan. A statement from Islamic leaders urging the government and public to act upon the deforestation issue was published in *Republika*, *Radar Bogor*, *Media Indonesia*, and *Sinar Harapan* newspaper.

Konservasi Alam Dalam Islam

This Indonesian language book entitled *Nature Conservation Through Islam* was produced by Conservation International-Indonesia (CI-I). It provides in-depth information on traditional Islamic wisdom and teachings concerning nature conservation. The book was launched in conjunction with the Indonesian Environment



Traditional Islamic teachings on conservation.

Day in June 2005, and was accompanied by reviews of the book by Islamic scholars and a discussion of the contents. The launching was attended by more than 250 participants from Indonesian universities, the Ministry of Forestry, the Ministry of Environment, and members of district-level government from several parts of Indonesia. The World Bank country director for Indonesia spoke at the event. Five-thousand copies of the book were published in Indonesian in mid-2005, of which 3,000 were sold commercially at a reduced price and the remaining copies were distributed for free to schools, religious organizations, and other important stakeholders such as Islamic boarding schools (pesantrens), environmental studies programs at state universities, NGOs, members of parliament, the Department of Forestry, and others. Books were also distributed through a national workshop on Islamic Ummat Role in Conservation and Environment, and a local workshop on Designing Conservation Awareness Through Da'wah, at Bau-Bau, Sulawesi.

Partnering with Pesantrens

Pesantrens (Muslim residential skills-based boarding schools and colleges) have been identified as potentially having a key role in the creation of a religious environmental network for Indonesia, and in changing the attitudes of people toward resource use and nature conservation. There is a need for environmental NGOs to work hand in hand with pesantrens to campaign for a long-term goal. The project supervision report (Appendix 4) identified potential opportunities and challenges for working with them, along with the strengths and weaknesses of these institutions.

In 2005, CI-I administered a small grants program for six pesantrens in West Java to conduct forest and



A pesantren student plants a seedling.

Conservation International — Indonesia

biodiversity conservation activities over a three-month period. The objective of this field-based program was to promote awareness of forest biodiversity and nature conservation in the Islamic school environment by involving the pesantrens in reforestation efforts in important areas near their buildings. The activity was targeted at students, teachers, and surrounding community members.

CI-I involved each school in participatory planning to determine the trees they wanted to plant, considering the local climate and topography. The tree species were selected to meet reforestation needs, in line with biodiversity conservation objectives, while also including useful species that could provide an additional source of income. Therefore, rare plants were chosen to improve conservation of these particular species, fruit trees were included to provide long-term economic value to the schools, and fast-growing timber species were chosen to provide shelter for the other plants. Each of the participating pesantrens was asked to dedicate approximately one hectare of their land for the reforestation activity; in total, nearly 3,000 trees were planted.

Prior to the reforestation activities, CI-I conducted a training course for 39 senior Islamic boarding school students, including three or four students from each of the selected pesantrens. The training covered technical topics related to planting and care of the trees, to allow these students to take the lead on planting and caring for the trees on their return to their respective boarding schools. Students also learned about general issues related to nature conservation and the importance of biodiversity, and participated in lessons and games based on ecology and conservation.

National Workshop—Formulating the Role of Islamic Ummat in Environmental and Nature Conservation

This gathering at the Indonesian Institute of Science (LIPI) in June 2005 followed up the workshop for the INFORM project (above) in 2004 of pesantren scholars from different parts of Indonesia. Organized by CI-I, the event hosted a discussion forum for all levels of stakeholders, such as governmental institu-

tions (including the Ministry of Environment, the Department of Forestry, and the Department of Education), the Council of Islamic Scholars (Majelis Ulama Indonesia), Islamic Universities, and LIPI. By bringing together governmental and religious stakeholders, the meeting sought to formulate policies for linking the Islamic community to environmental conservation efforts and to discuss how to incorporate conservation ideas into Muslim teachings. Eighty of the 100 invitees attended the workshop, including eco-Islamic (fiqh al-bi'ah) leaders of 14 pesantrens in Jakarta and West Java. Representatives from the six pesantren grantees of the reforestation project from Bogor, Sukabumi, and Cianjur also attended. The keynote address was delivered by the World Bank country director for Indonesia. The Minister of Forestry also attended the workshop, and all the participants were impressed with his approach and Islamic understanding of conservation and environment. The workshop's recommendations are summarized in Appendix 5.

Workshop in Bau-Bau, Sulawesi—Conservation Awareness Strategies through Islam (Da'wah)

The forests of Lambusango Nature Reserve and the coral reefs of Wakatobi National Park have been severely damaged and continue to be threatened by illegal logging, destructive fishing practices, and other forms of environmental degradation. CI-I wished to promote conservation activities in local communities surrounding these protected areas by introducing Islamic religious teachings on the obligations of humans to protect their environment; a holistic approach to conservation. The environmental campaign could be based around da'wah; using verses and knowledge from the Qu'ran and Hadith to promote nature conservation in everyday life. CI-I worked with the district government of Buton and Wakatobi, the Coral Reef Rehabilitation and Management Project II (CO-REMAP II), and the GEF-MSP Lambusango Forest Conservation Project to carry out a workshop entitled "Compiling a strategy for the resuscitation of society with Islamic teaching through da'wah methods."

Using the materials developed by CI-I, the local workshop provided a practical short training course

for participants. The meeting was attended by 40 participants, including mosque imams from different districts, representatives from the local government conservation agency, the authorities for Wakatobi National Park, and other relevant government agencies. Participants were enthusiastic about the workshop and were able to refer to and discuss Islamic conservation messages at the end of the discussion. The participants recommended that religious messages should be part of a broader conservation effort, including income alternatives and economic development activities such as those incorporated in the CO-REMAP program. This workshop will be followed up through the environmental awareness component of the GEF-MSP.

The first trial preachings of da'wah were conducted on field visits by CI-I and an eco-Islamic leader to two villages in Buton and Wakatobi, reaching around 375 people. The response to the da'wah was very positive, with participants seeming receptive to the conservation messages, particularly concerning the dangers of using bombs and potassium for fishing.

CHRISTIAN COMMUNITIES

Work with the Christian communities in Indonesia has been carried out in cooperation with the Indonesian Communion of Churches, through pilot initiatives with two indigenous Protestant churches—the Batak Church of North Sumatra and the Toraja Church in south Sulawesi.

Indonesian Communion of Churches

The Indonesian Communion of Churches played a lead role in the celebration of religious activity on the environment hosted by Indonesian Institute of Sciences (LIPI) in 2002 and has convened a number of other meetings. It has also provided a venue for the distribution of material on Christian theology and conservation. For example, literature adapted from ARC's publication, *A Handbook in Theology and Ecology*, was translated for distribution at the Annual Meeting of the 76 members of the Communion in 2002, an event which also resulted in the formation of a permanent Environment Desk for the Protestant

Churches. Through this desk, environmental information and education resources are disseminated; for example, the "Advent and Ecology" material highlights Christian teachings and recommends practical action on a range of environmental topics. One-thousand copies were distributed through the Communion of Churches to targeted groups such as the heads of 16 theological colleges, Christian publishing houses concerned with Sunday school material, six selected Christian radio stations, religious correspondents of the major newspapers, and heads of all the main Protestant denominations throughout Indonesia.

The Batak and Toraja Churches

The Protestant Batak Church (Huria Kristen Batak Protestan) of North Sumatra has 960 pastors serving 2,954 congregations amounting to 3 million members. The Toraja Church of the Tana Toraja region of south Sulawesi has 502 pastors serving 820 congregations with a membership of 400,000. Using World Bank funding, ARC supported the incorporation of Christian environmental stewardship and responsibility into these Churches' sermons, preaching, and general worship. Awareness-raising for environmental issues has been integrated into traditional village and clan events and festivals; the churches have held training courses and seminars on forestry and water issues, and have established both centralized tree nurseries and small-scale domestic tree nurseries for income generation. Both churches have held public commu-



One of the oldest Batak Churches, on Samosir Island, Lake Toba. In the background are the remnants of a pine forest, the rest have been cut or burnt to create grazing areas for livestock.

nity planting days as well as continuing their ongoing program on selected planting sites.

ARC worked directly with and through the heads of the churches to raise awareness not only of forestry and agricultural issues directly affecting the livelihood of the communities, but also to increase understanding of Christian environmental stewardship through biblical teachings. Programs run previously by government agencies or NGOs in the area had led to negative experiences for the local population, resulting in a certain level of mistrust as to the purpose of environmental programs. Therefore, the churches needed to rebuild the confidence of their congregations, to give the project direction and purpose through their faith, and to help them understand the economic and environmental benefits that could be achieved.

The areas served by these churches are poor and highly dependent on the resources of forests, rivers, and lakes for their survival. Although village management practices needed to be addressed—such as the intentional burning of vegetation for livestock graz-



Deforestation and soil erosion in the Tana Toraja region.

ing, removal of river stones for building, or disputes over traditional land access and ownership—external factors such as poorly managed logging concessions also played a decisive role. Extensive logging, reduced water supply, and subsequent landslides and erosion have limited village access to basic food and water sources. Large-scale deforestation and lack of access to forest resources was a major concern for both churches when the dialogue began.

The pastors and leaders of both churches acknowledged that this project had to be inclusive. They brought forestry experts, local government officials, and university lecturers into the process. The churches also raised their profile as active stakeholders in natural resource management. Their strongest asset was their bottom-up approach—going straight to their congregations to help them understand why they should participate in this project as Christians and how they could practically benefit from its outcomes. The church also understood the internal politics and clan affiliations in a manner that would be difficult to access for outside agencies. Although the Batak and Toraja programs are currently small-scale, they have become models for other members of the Indonesian Communion of Churches of what can be achieved, even with limited resources, through the commitment of church communities.

Activities by the Toraja Church

The Toraja Church in partnership with WALDA (a local environmental umbrella group) conducted a conservation workshop attended by community faith representatives, local traditional leaders, government officials, and university representatives. The meeting explored ways of reawakening traditional and religious values relating to environmental issues through education, religious schools, and the authority of local clan leadership. A variety of proposals were also developed for training courses and practical projects based on the environmental problems that the communities identified.

To develop practical skills and knowledge, a training course on establishing tree nurseries—including seed selection, land preparation, and care of seed-

lings—was held by the Toraja Church at the Sa'dan Church in June 2004. As a result, some participants from the local area now have tree nurseries as part of their income-generating activities. In 2004, they were able to grow about 3 million seedlings for sale. These are mostly sold to other districts government in South Sulawesi, who then give the seedlings for free to rural people as part of their reforestation programs. Another element of the program has been training in animal husbandry and, in particular, the rearing of pigs and buffalo. The animals are reared and cared for by the group so that the offspring can be shared in the community. The animal waste is also used to produce an organic fertilizer that is distributed for home gardening plots.

The Toraja Church has used a range of approaches to raise awareness among its congregations, for example placing Environment Day in the church calendar. The church developed sermon notes for this event, and bible study materials for discussion in the home groups. Local cultural events have also provided a main venue to discuss conservation issues, and a discussion was facilitated by the Tallulolona Foundation on economic activities and environmental sustainability. Community work has been led by the Toraja Church and its Ladies Fellowship to collect rubbish in Rantepao and Makale towns each month, involving local school children in the task.

Activities by the Batak Church

The HKBP Batak Church (North Sumatra) appointed an environmental officer to be responsible directly to the secretary general of the church in Tarutung, northern Sumatra. The officer's responsibilities included the development of an environmental consciousness within the church by focusing on issues with which the church can positively engage. For example, deforestation and soil erosion are two key issues of concern for the church. The environmental officer's task is to examine the capacity of the church to form partnerships with NGOs and government agencies, and its potential to engage in reforestation projects. The church's Community Development Division has established a tree nursery at its headquarters complex in Tarutung, and has produced 12,000 mixed-species



Joint replanting work on a Toraja site with volunteer help from Church staff, villagers, police and military personnel.

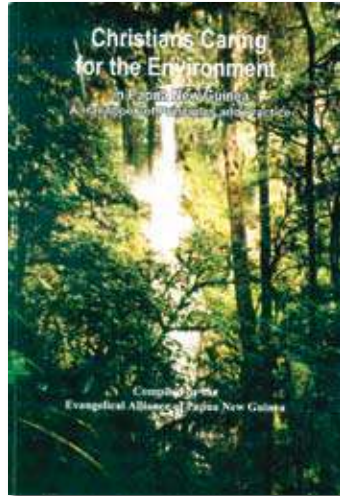
seedlings for free distribution to four selected planting sites. The tree planting days tied in with other events to make them notable days for the congregations.

Within the church community, ecological issues already form regular sermon themes, and the church's General Office has developed awareness-raising workshops. The Batak Protestant Churches derive much inspiration from traditional Indonesian cultural connections with the natural world to produce an intimate link between theology and creation. The tree planting occasions were supported by a series of seminars on a scientific and theological review of forest conservation with panelists from the Batak Church, university lecturers, local government officials, and environmental NGOs. The seminars were intended to respond to the issues in the community; for example, in Tigaras they addressed the viral attack on carp in Lake Toba that has had a devastating effect on the income of the small-scale floating-net fish farmers. To support this work, there were special Sunday worship services on ecological themes followed by symbolic tree planting.

Papua New Guinea

There have been two parts to the World Bank-supported Faiths and Environment work in Papua New Guinea. The first was assistance with the construction of a center for theological involvement in forest conservation, adjacent to a nature reserve in the Eastern Highlands province, and the second was the development of theological literature covering conservation issues. The latter began with a meeting of Christian

leaders in Goroka in 2003, which led to a declaration of commitment by the churches to promote care for the environment in Papua New Guinea (Appendix 6). The meeting introduced the concept of biblically based environmental stewardship for the first time for many of those attending and created major, even life-changing, enthusiasm among some of the participants.



This handbook explains the biblical message on the environment and also gives practical advice.

As a follow-up to this workshop, the World Bank (together with TearFund Australia and the World Council for Missions) funded the production of a handbook on theology and the environment, entitled *Christians Caring for the Environment*, which was compiled by the Evangelical Alliance. The material considers and communicates both the biblical message and the relevant practical issues: ecological, economic, cultural, and political. The handbook has been produced in English and will be followed by a Neo-Melanesian (Tok Pisin) edition. It is designed as a useful and easily accessible foundation for church leaders, educators, local “practitioners” connected with the various technical sectors, and community motivators. The handbook has a foreword by the governor general of PNG and an endorsement on the back cover by the Catholic archbishop of Papua New Guinea; the latter attended the launch along with the minister of environment. This book is now the model for similar publications being prepared in Africa and the Pacific.

Timor-Leste

The Timor Verde (Green Timor) project is run by the Director of CARITAS Dili (an organization run and staffed by Timorese Catholics and directly responsible to the bishop of Dili) in partnership with the East Timor Forestry Group (ETFOG). The main objective was to improve community awareness of forest issues



Ari Kantikasari

School children at Kutualau village with a sign on caring for the environment, part of the education and awareness raising campaign.

and to build skills in forest and agroforest management and use, including the causes and prevention of forest fires.

Activities supported included the production of 600 copies of a two-page brochure on forest and environmental protection in the Tetun language. These were distributed to the two participating communities and provide a resource for information centers. One-hundred T-shirts were produced with the conservation message “Let’s protect our environment together, as it is very important for our future,” and distributed to the two communities. Two-hundred copies of two training manuals, on soil conservation techniques and tree nursery establishment, were produced in the Indonesian language and distributed to project participants, providing written reference for material covered in training courses in 2004. Environmental education workshops for the villages and church communities began in June 2005, timed to coincide with the beginning of the dry season when forest fires often occur. Outreach by the project included environmental campaigns using films, and talk-shows with the TV and local radio station, where national leaders from government, the church, and NGOs were interviewed on environmental issues. The radio talk-show covered five consecutive weeks during the dry season, and reached an estimated audience of 2,500 households (10,000 people) throughout the Dili and Liquica districts.

Notes

1. www.sanghanetwork.org
2. See www.buddhistecology.org

Latin America Region

Consistent with the request of the World Bank's president, the Faiths and Environment Program moved outside the East Asia region. Funds were used to support a range of Benedictine communities in Latin America, all of whom are members of the Paris-based Inter-Monastery Alliance (AIM) that links Benedictines worldwide, following the recommendations of the director of AIM and the advice of Heads of Benedictine Congregations. In June 2004, ARC staff members were invited to address the annual gathering of AIM in Brugge to highlight the World Bank's work.

The Benedictine international network is strong and has a clear administrative and authoritative structure that makes the Benedictines positive partners for environmental activities. More than this, the Benedictines have a natural commitment to environmental stewardship through the Rule of St. Benedict, their 6th century founder. At the most grass-roots level, Benedictine communities can be very effective by not only putting natural

resource management activities into practice, but also in building genuine partnerships with communities and relevant authorities in their local areas. The Benedictine commitment to the people and land around them is unquestionable and once a monastery is established, evidence suggests it will be there for generations regardless of political upheaval or natural disasters.



The Benedictine monastery at Serra Clara in Brazil, aims to plant a variety of native tree species.

This project had two complementary aspects: (1) direct work with monastic communities in Brazil and Guyana; and (2) the production of a Benedictine environmental handbook and audit kit that could be widely used by Benedictine communities in Latin America and beyond. The latter is being produced using the experience of the Benedictine community at the Earth Force Centre at Lake Erie, building on previous relationships between ARC and the Benedictine community. Monastic and lay associates have written a detailed publication for auditing community resources, targeted at rural and urban low-income communities. The introductory chapters are from a Benedictine perspective and the main chapters addressing air pollution, waste, energy, and water resources are in a form that could be used by any faith or secular body. Sections can also be photocopied to deal with specific issues or can easily be adapted to suit local requirements. The handbook will be printed in English, Spanish, and Portuguese; funding also has been allocated to adapt it for the African context.

Brazil

Projects working directly with five monasteries in Brazil focused mainly on forest restoration, agro-forestry, and water management. Each community was advised by an agro-forestry or hydraulic engineer, who drew up the project plans and advised on the implementation. One of the strengths of working with the monastic communities is their clear community structure and authority. All Benedictines have a priority for the poor in their work and a commitment to the stewardship of creation, so the sustainable management of natural resources for the benefit of the community falls naturally into their vocation. All the field projects were co-financed through the provision of free labor from the Benedictines and members of the community. The projects were all overseen by agro-forestry engineers.

Sao Bento, Vinhedo

On lands owned by the Monastery of Sao Bento, this project supported forest restoration using species from the threatened Atlantic Forest. The near-

est remnants of Atlantic Forest are too far from the monastery lands for most seeds to arrive by natural means, such as in bird feces, and the soil is compacted due to its previous use as grazing land. The method of restoration involved planting lines of “filling in” trees, complemented by “diversity” trees. The goal of the former group is to create a favorable environment for the establishment of the diversity group, which represents a wide range of the local forest flora. Project funds were used for soil sampling, construction of fences, grubbing the area, fertilizer, plants, and for the fees of an agro-forestry engineer.

Serra Clara, Itajuba

This project supported both forest restoration and the organic cultivation of medicinal, fruit, and vegetable crops. This included the planting of 2,000 native trees in a protection area. Funding was used toward soil analyses, erosion control, preparation of the land for planting, purchase of plants, and the fee for the agro-forestry engineer.

Rio Branco, Acre

The work at Rio Branco focused on conserving the existing rainforest area, which is bordered by a riverbank that occupies half of the monastery’s land, and extending it through appropriate planting, including restoration of the riparian forest. The remaining land was used for agro-forestry production. The enrichment of the forest area required approximately 1,000 seedlings of medicinal, fruit, wood and palm trees, and also nurse species to promote establishment of the young plants. This will provide the forest in the mid and long term with a greater ecological sustainability, as well as maintaining the existing hydraulic system in the area. The planting of the open area was structured to enable the monastery and surrounding community to grow organic fruit and vegetables, and also promote environmental recovery of this area. Project funds were used for purchasing plants, equipment, providing structures to protect plants from the drying effects of the sun, organic pest control materials, and the fee for the agro-forestry engineer.

Academia Santa Getrudes, Olinda



Working at the tree nursery, Olinda.

This Benedictine community and associated school are situated between the sea and the Mata Atlantica rainforest. The project was able to exterminate the wood-worm that badly damaged forest in this area, permitting the soil and plants in this area to recover. Due to decay, the forested area had been abandoned and was used by local people as a rubbish tip. The monastery, with the help of students and science teachers from the local school, worked under the instruction of an agro-forestry engineer to clear the land, destroy the infestations, and prepared 64 beds for organic vegetables, medicinal plants and seedlings. The school also initiated an eco-club, using the project as part of their curriculum activity.

Santa Cruz, Juiz de Fora

This monastery, located close to the city of Juiz de Fora, has its own forest, which is regarded as a “green lung” for the area. There are several water wells, but only one pipe for distribution. In a region where access to water is scarce, the monastery provides water for its own use and also free access to clean water to the local community. Reductions in the volume of water available prompted an exploration for new, environmentally friendly, water sources. The project funding covered the cost of a water survey, tanks, distribution pipes, and the fee for a hydraulic engineer.

Guyana

The Benedictine monastery in Bartica received a grant that was primarily used for project work at the secondary school where some of the monks teach. The funds were used to initiate an eco-club, with twice-weekly activities for the participants, such as birding, tree identification, ecological studies of a forest area, and tree growth monitoring. By 2005, the club had over 100 members, who have introduced their activities to their peers and the local community through forums and science fairs.

Mexico

The GEF-MSP “Sacred Orchids of Chiapas: Cultural and Religious Values in Conservation” is currently under preparation by the environmental NGO PRONATURA-Chiapas, with support from ARC. The project focuses on managing species under substantial pressure from harvesting for use in traditional celebrations and religious practices. The high symbolic value of these species offers an important opportunity to involve religious and traditional indigenous social structures in the development of conservation strategies and creates incentives for protecting the forest habitats of these imperiled species.



At the altar of Huitepec.

The use of flora species or non-timber products found in natural forests for religious and traditional ritual purposes is a widespread practice in Mexico



PRONATURA – Chiapas

Gathering bromeliads from the forest.

and other parts of the world. It is generally related to the decoration of altars and sacred sites, and demand depends on the ritual calendar. The project addresses the use of various plants in ceremonies and rituals by Christian and traditional churches (the mix between Mayan culture and the Catholic Church). In Mesoamerica and the Mayan and Zoque regions of Chiapas in particular, the most widely used species in indigenous and Christian rituals are bromeliads, palms, orchids, and cycads, in addition to hay, moss, and resins such as copal. Furthermore, large quantities of *xate* (*Chamaedora* spp.) are collected from the wild in tropical montane rainforests for sale; a large part of the market is found in the United States and responds to the demand from churches to decorate wedding, funeral, and Holy Week precincts during celebrations.

The project explores the relation between religious practices and biodiversity. Given the importance of sacred plants to the various cultures, the participation of traditional and religious groups becomes strategic to the conservation of the wild plant populations and

natural forests that contain this globally significant biodiversity. The project approach includes three main components. The first involves analyzing the status and cultural uses of selected species and promoting strategies and practices for their sustainable management. The second would focus on empowering participating local and indigenous communities. A third component is building partnerships and alliances with local religious groups to preserve traditions and culture, and also with ARC in the promotion of fair and sustainable markets for the species not used in local rituals, which are already demanded internationally.



PRONATURA – Chiapas

Girl with cycad leaves.

Africa Region

In 2004, the Africa Region, together with ARC, commenced a major program to involve faith communities on environment- and development-related issues and projects using grants from BNPP and TFESSD. Throughout Africa, the churches and mosques provide networks that reach to almost every village. These networks have often proved to be one of the most enduring of social structures despite warfare, natural disasters and social collapse. Fully 45 percent of Africa's population is Christian, and a further 40 percent is Muslim. Traditionally these networks have been afforded little attention by those concerned with the environment, development, or social action other than as convenient "service deliverers."

The main objective of the program is to develop systematic approaches and structures to enable faith communities in Africa (Christian and Muslim) to develop conservation activities relevant to sustainable development and thereby to enter into partnership with secular bodies. The initial stages of project work involved the creation of criteria for engagement between the faiths and bilateral and multilateral organizations. These criteria provide the basis for international discussions between faiths and secular bodies, and they also provide the basis for internal discussions within faiths, within faith traditions and where appropriate between faiths. In collaboration with Norway, these criteria are being used to build a common policy for partnerships between national governments, international bodies, and the faiths. A meeting to develop this will be held in November 2006.

The first major activity in this project was a three-day workshop—the



Delegates at the African Christian Leaders gathering in London.

African Christian Leaders Gathering—in London in late 2004. Here, Christian, NGO, and donor leaders discussed the opportunities for collaboration and mapped out an action plan to work together. Supported by HM Queen Elizabeth II and HRH Prince Phillip, the meeting also acted as a celebration of the efforts already under way, and attracted international media attention. The second activity was to hold a meeting with East African Muslim leaders in Kenya in early 2005, which resulted in a request to establish the Africa Muslim Environment Network (AMEN). More Muslim leaders were consulted during a second meeting in Zambia. These meetings stressed that partnerships of equals need to be developed. This was reflected in the papers produced at the end of the two meetings.

The progress made by these initial engagements with the Christian and Muslim leaders of Africa will be reinforced through the Worlds of Difference Process. The Government of Norway has now committed itself to working with the World Bank, UNDP, and ARC to develop a harmonized framework by which partnerships between faiths (in Africa and beyond) and secular donors can be facilitated and funded. It is expected that this will take two to three years. During that time, participants will explore and initiate practical models that will be valid responses to the environmental and developmental issues we face. It is not intended to create one world view; instead, it celebrates diversity.

The Worlds of Difference Process is needed because—although governments and faiths have already worked on development issues—the full potential has never been adequately developed, and the faiths have been largely excluded from decision-making processes. This is exacerbated by an implicit rejection of traditional local forms of community, which are frequently based upon religious authority and hierarchy, but are seen to run counter to the model of community favored by donors. The Process is designed to move from the historical positions into new partnerships for the future. It starts with the Gathering, a meeting in Norway in 2006 to be hosted by the Norwegian Government (in association with the World Bank and ARC) that

offers the opportunity to create realistic frameworks for long-term partnerships. Drawing upon existing projects worldwide, it will address the political, social, and religious issues that are central to any such partnership, but will also begin to develop a methodology arising from these issues that will make faith/secular partnerships a normal but expanding part of the developing world. The Christian and Muslim criteria (Appendix 7 and 8) that were developed at the previous meetings will form the basis for identifying common criteria upon which partnerships can be based, such as the need to establish a shared vision that meets the expectations of the different parties, and to ensure that partnerships are equal, with full appreciation and respect for the different experiences and resources that the partners bring. It is anticipated that this process will take three years to reach a common set of criteria and a format for enabling joint programs and projects to be developed more easily.

Pilot projects in Africa are being developed both with funding from the grants explicitly targeted to faith-based organizations, and also through support from regular World Bank operations. The Region has also worked to open up dialogues with national governments of countries with Community Driven Development (CDD) programs in order to illustrate and enable partnerships to develop, and financing to flow to faith-based organizations from World Bank-financed CDD programs. Based on the country context, this may take the route of having to create appropriate vehicles for such dialogues, as well as personnel and expertise. The efforts in at least three countries will be documented and disseminated as part of this program. To date, Faith-Based Organization representatives have participated in the June 2005 training on CDD in Tanzania, and in the training of trainers' courses in Senegal. In the national distance learning events on CDD, FBOs were specifically invited in Chad, Cameroon, and Rwanda. Participation in these events fosters the partnerships at the national level.

Africa Muslim Environment Network

The newly formed Africa Muslim Environment Network (AMEN) will likely be formally launched at the meeting in Norway in 2006. The aim of the

network is to link Muslim groups and organizations in East/Central Africa, and to coordinate activities on environmental and development issues between these groups, most of which are currently not in touch with each other. The network also aims to be the main link for contact between the diverse Muslim communities and organizations and secular bodies, initially in East and Central Africa. AMEN will receive funding to research current environmental and development programs by Muslim groups in each country and create a database. The network is already organizing training workshops for Muslim leaders from its member organizations, and will create other educational products and run local practical ecological and development projects. The network is developing a website in appropriate local languages, which will be used to disseminate a weekly sermon for preachers. It is also organizing micro-finance through waqf (a religious endowment in Islam) and zakat (the welfare tax paid annually by all adult Muslims as one of the Five Pillars of Islam) in association with ARC and will produce an environmental audit kit for mosques throughout the continent; teaching modules of Islam and environment for Madrassa colleges and a program of coastal forest protection along Islamic guidelines.

All Africa Council of Churches

ARC has joined with the All Africa Council of Churches to conduct a research project on the levels of current activity connected to the environment, and areas where churches in Africa would like to develop programs. AACC has drawn up a picture of the range of existing work being undertaken across Africa by the churches, with specific focus on ten selected countries for in-depth profiling. Through this, AACC and ARC will identify potential partnerships and personnel who can develop links with appropriate sections of the World Bank, as well as other appropriate government and donor programs.

The study describes the results of a survey of 76 responding churches and councils in Africa. The study has underlined the awareness of and the mechanisms used by churches in Africa in ensuring that alongside development, the environment is also cared for and

protected. It is the first such study ever undertaken on this issue with the churches in Africa. It shows that churches have for some time made management and conservation decisions at different levels, and in some instances the decisions have had far-reaching implications. Environmental issues are treated seriously, as indicated by the many cases of collaborations that the various churches have entered into with professional organizations and research bodies.

All the respondents saw ecological sustainability as a commission by God to the church. They see the management of development in a manner that safeguards the environment as “co-working with God” through continuing with the work of creation. A high proportion of the respondents had projects related to the management of the environment, with forestry and reforestation identified as one of the key areas. The critical elements needed to allow the church to start or widen environmental and other projects were identified as education, training, and capacity building. The main challenges regarding resources in developing projects were more or less the same for all the respondents; lack of equipment, technical skills or funds, and in some cases political instability. A full report is now ready and ARC is meeting AACC in June to explore and identify how to make better use of the results of the survey. AACC has also asked ARC to collaborate in an environmental and development education course at one of AACC’s training centers, where priests from all over Africa receive their training.

Benedictines in Africa

The World Bank has facilitated links between ARC and the Inter-Monastery Alliance (AIM), which links Benedictines around the world. This was done through pilot project work with Benedictines in Latin America, as well as during the production of the Environmental Handbook and Audit Kit for use in Latin America. ARC had already worked with Benedictine communities in Africa, particularly in Zambia where projects are currently under way, and there is a possibility of new projects with the Benedictines in Tanzania.



Père Martin, Director of the Benedictine Inter-Monastery Alliance, addressing delegates at the African Christian Leaders gathering in London.

Following its collaboration with AIM, ARC attended the meeting of superiors of the monasteries from seven West African countries held in Senegal in January 2006. The invitation was primarily to allow expansion of the Benedictine Project network, but the opportunity was taken to present the Environmental Handbook and Audit Kit, which will likely be adapted to the African context and include African examples. The materials will be translated into French for use in West Africa. Plans are also afoot to produce an East African version.

Zambia

The first World Bank-funded project has been with Katibunga Benedictine Monastery and is based upon sustainable animal farming, land management, and forestry. The beneficiaries of this project are 2,500 families in 12 villages. As mentioned previously, Benedictine monasteries are strongly tied to the land where the monastery is situated. In this part of Africa, they become the center of local economic and spiritual life. The monks have a major influence on local communities, spreading their teaching through their work. In Katibunga, the monastery also provides employment and training.



Katibunga Benedictine Monastery.

The Katibunga Horticulture Project, which uses organic farming, has empowered local villagers by giving them the capacity and the confidence to produce enough for their families and in a sustainable way. Training courses have been set up for villagers on farming methods and use of organic material as fertilizer. Moreover, people employed by the monastery are paid both in cash and in kind, and they are given plants and products for their own vegetable gardens to improve their diets.

ARC has also supported the Diocese of Mongu Development Centre (DMDC) on a collaborative project involving government departments, the Zambia Wildlife Association, and



Diocese of Mongu Development Centre.

local NGOs. DMDC has been involved in agriculture for over 25 years, but had not previously looked at the relationship between agriculture and natural resource management. The project covers a range of activities, including reforestation, bee-keeping, sustainable agriculture, training courses in community-based natural resource management, erosion control using vertivar grass, and processing of rice straw as supplementary feed stock for cattle. For example, the project has enabled DMDC to address desertification caused by shifting cultivation, where households cut trees in order to cultivate crops and after a few years move to another site.



Briefing at the start of the Field Day held at Malengqa, organized by the Diocese of Mongu Development Centre.

Diocese of Mongu Development Centre



Schoolgirls from Lububa Basic School planting trees, in an activity arranged by DMDC.

The project has addressed several different aspects of environment and sustainable development, with the main aim of alleviating poverty in the area of Mongu and the seven districts where the Center works. However, the most interesting outcome of the project has been a strong focus on local communities' participation in the development of the project itself. Sustainable participation and management of natural resources can be achieved with the active involvement of local people not only as beneficiaries, but also as actors. This should serve to slow and even reverse the current loss of natural resources. The strength of involving local communities comes from the historical role they played in natural resource management, which is known to have been effective and efficient. Following high demand from local communities, DMDC is now considering starting three additional projects; (1) Poverty Alleviation Through Organic Farming of Rice in Western Province, (2) Poverty Alleviation Through Sustainable Forest Management and Participation, and (3) Parish Sustainable Agriculture Development Support Program. The organization is consulting with other partners in the development of these projects.

A third area of project activity is with the Zambia Council of Churches, exploring ways in which communities and churches in parts of the central eastern and southern provinces can be motivated to get involved with afforestation campaigns and food security projects. The project is also mobilizing and educating Zambia's churches to embrace an environmental pro-

tection agenda, and intends to train at least one person from each of Zambia's nine provinces to spread awareness. One of the main focuses of the project has been to help the churches recognize the links between their faith and the need to preserve biodiversity and the environment. This will result in a changing of attitudes and practices of people living within the project catchment areas. Secondly, the project will provide basic training on what the Bible teaches on the religious mandate to protect biodiversity and the environment. The project has focused to date on two provinces; Chibombo (Central Province) and Chikankata (Southern Province), which are located approximately 100 and 200 kilometers from Lusaka respectively. The potential to link the project with other programs is high. CCZ works hand-in-hand with community-based organizations and committees in order to replicate projects elsewhere.

South Africa

The support of faith-based organizations in South Africa has been crucial in establishing an innovative pilot project manufacturing affordable eco-friendly coffins. Funerals can be financially crippling for the poor in many developing countries and communities. Not only do these families have to cope with their loss, but the costs associated with honoring the departed often increase their debts and worsen the grip of poverty. In South Africa, where HIV/AIDS is taking a severe toll, a coffin usually costs between \$300 and \$400, yet it is estimated that these coffins could be provided at less than 20 percent of that price. The Working for Water (WfW) program has come up with a practical solution that marries a low cost service to employment programs and biodiversity conservation. The project has been put together by a partnership consisting of Working for Water, KwaZulu-Natal Department of Agriculture and Environmental Affairs, ARC, and South African faith-based organizations.

Working for Water is a national program that clears invasive alien plants, thereby benefiting water security, the productive use of land, biodiversity conservation, and fire management. The program also provides employment and training to people from marginalized groups, and yields large amounts of timber from



Wood workers with some of the finished 'eco-coffins', manufactured using timber from cleared invasive alien tree species.

the cleared invasive trees. This timber can be put to good use to produce low-cost, high-quality coffins, which are then distributed through local faith-based organizations and community leaders. Not only will the involvement of faith-based organizations offer a moral authority to withstand the possible intimidation from extortionate competitors, but they will add significant additional value through the twinning



The raw materials: invasive pine, ready to be processed for manufacturing coffins.

of faith-based communities (e.g. dioceses) between resource-poor communities and more affluent areas, both nationally and internationally. The partnership will also fund the labor-intensive growing of indigenous plants, with technical support from the South African Nursery Association. These are used both for the rehabilitation of areas cleared of invasives and for the planting of native trees in remembrance of those who have passed away.

A phased approach will be taken in the assembly and distribution of the coffins, building on the establishment of suitable capacity within the selected areas. In addition, the intention is later to work with the Department of Correctional Services to manufacture coffins for use by the government, using the training and production facilities available to inmates in prison, and providing opportunities for utilizing these skills upon the release of the inmates. The pilot project has leveraged funding from the World Bank's "Development Marketplace" competition and has also been awarded \$150,000 by the KwaZulu-Natal Government. It is a project that has the potential to be replicated in many parts of Africa and beyond and is already looking at expansion in response to enquiries from Mozambique and Zambia.

Ghana

Interfaith Waste Management Initiative

Solid waste management and irresponsible use of natural and material resources constitutes a serious problem in many developing countries, including Ghana. Solid waste generally includes domestic refuse and non-hazardous wastes such as commercial and institutional wastes, street sweeping, and construction debris. Solid waste not only looks unsightly, but poor sanitation also leads to public health problems such as increased incidence of diarrhoeal diseases, cholera, typhoid, and malaria. Some of the underlying factors of this social problem stem from people's attitudes, mindset, beliefs, and behaviors. Others are the growing urban population, changing patterns of production and consumption, and industrialization.

Although the Government of Ghana has established many legislative instruments to deal with wastes, there has been little visible improvement to date. Government alone cannot solve the problem, and it must be a shared responsibility of all Ghanaians. For this reason, the religious bodies in Ghana, with their diverse human and material resources, national presence and close ties to the people as well as linkages with local and national government structures, can effectively contribute to the development of sound environmental management policies.

The World Bank office in Ghana, in the context of its program of Development Dialogues, organized a meeting with local faith groups and the Waste Authority of Accra to discuss the start of a program following an example of a successful ARC-led project in the UK involving the Manchester Waste Authority and local faith groups. Following further dialogue, a joint action plan has been developed. A number of activities will be funded through the Development Dialogue Series aimed at diagnosing and examining the waste management situation in the country. This is expected to lead to a 3-year project proposal to help fight the waste menace.

The World Bank office in Zambia is being kept up-to-date on this project because Muslim Groups in Lusaka, together with representatives of the Norwegian Government, have expressed interest in starting a similar project.

Ethiopia

The World Bank Ethiopia office has financed an organic farming training program held by the Ethiopian Orthodox Church's Development Agency (EOC-DICAC), introducing farmers, clergy and community leaders to alternative and improved methods of caring for the earth. The training included both technical assistance, and teachings on the Biblical mandate of concern and care for the environment as well as the rich legacy of how Christian saints, hermits, churches, and monasteries have contributed to conservation.

An initial workshop was held in the town of Assela, attended by clergy and farmers selected from the



Archbishop Gorgorius of the Ethiopian Orthodox Church.

Arsi and Easter Shewa zones of central Ethiopia. The course included learning how to optimize the production of vegetables, dairy products, and honey through sound environmental management. Participants were shown how to maintain soil fertility, conserve resources through reforestation and erosion control, as well as use organic pest control systems. They were also shown the importance of minimizing the use of chemical-based fertilizers, pesticides, and herbicides. It was hoped that they would introduce the techniques into their own practice, and would also share their new knowledge with at least ten other farmers in their home areas. Discussions are now continuing with the regional president of Oromia on the feasibility of the Orthodox Church working with the government on an ambitious five-year plan to train many more farmers in bio-farming techniques to increase productivity, conserve the environment, and reduce poverty.

The IDA-financed Energy Access Project (renewable energy component) is being restructured. Due to the successful involvement of EOC-DICAC on projects to date, it is likely that the organization will be asked to be a new implementing agency for a \$6 million agricultural/reforestation program.

Kenya

ARC, in collaboration with the Assumption Sisters of Nairobi, has helped the first phase of the project with the Mwihoko Women's Group on Promotion of Indigenous Foods and Natural Resources Management. This project has involved more than 5,000 people,

MCET Kenya



An 'uzio' or traditional Swahili fish trap.

who were encouraged to adopt sustainable agriculture practices through agro-forestry, conservation farming, and promotion of indigenous crops and root crops. World Bank funding supported 80 displays of locally available produce, among others that were brought in by other companies. The displays were categorized as follows: livestock, maize, wheat crops, fodder, oil crops, legumes, vegetables, fruits, handicrafts, knitting and crocheting, miscellaneous, technologies, cooked food, preservation, and farm demonstration. The project is ongoing in 2006.

Changes in fishing practices in Kenya over the past 20 or 30 years have introduced unsustainable methods, including the use of tightly meshed nets and dynamite, which kill both young and mature fish. The World Bank is supporting ARC's work with the Muslim Civic Education Trust (MCET) to revive use of the traditional Swahili fish-trap ('uzio') by the Muslim fishermen of Kenya, and has already trained ten people from the Mtongwe area of Mombasa. This trap is handmade from renewable resources and can be a source of income generation for many unemployed young people, as well as less wasteful method of fishing. The project also produced a video showing the construction techniques for the fish traps.

MCET now intends to evaluate more thoroughly the economic returns to the trainees from the project, including both cash and fish caught for domestic consumption.

Madagascar

Forest restoration is a priority for the island of Madagascar, yet—for a variety of reasons—formal efforts in this area have met with little success to date. A relationship is now developing between WWF Madagascar and the Benedictine community to work on this issue together, with likely support from the World Bank Madagascar country office.

The initiative had its beginnings several years ago when WWF Madagascar recognized two sacred forests as "Gifts to the Earth" in order to honor the sacred status the local communities accord to these forests, encourage other communities to maintain or revive their traditions and respect for sacred forests, and to encourage government to offer formal status to these forests. This approach has proven very successful, with subsequent requests received for support to improve management and provide a legal management contract or protection status for all of the other major sacred forests of the Southwest—an area of about 60,000 ha. In April 2006, temporary protection status was achieved for two sacred forest sites, and the process is underway for others.



WWF - Madagascar

WWF Madagascar's Forest team (Gérard Rambeloarisoa, far left; and Joseph Ramamonjisoa, second from right) with the Père Prieur (center) of the Mahitsy Monastery, located just outside of Antananarivo.

Following on from this initiative, WWF Madagascar was invited to tour the eight Benedictine and Cistercian monasteries in Madagascar. The monasteries already have considerable nurseries (for fuel-wood production, food, and medicinal plants). They have the potential to be developed into centers of knowledge and for the provision of seed and nursery stores to promote community-level forest restoration. Although the monasteries have dedicated people in charge of

their nurseries, they currently lack the technical expertise to take this next step. WWF Madagascar is now developing a funding proposal in collaboration with the Madagascar country office to establish a pilot scheme to explore these opportunities. If successful, the projects may be scaled up within the country, and the concept replicated in Benedictine monasteries elsewhere.

Support for Innovative Ideas

International Interfaith Investment Group (3iG)

The World Bank has been involved in a non-financial capacity as a member of the Advisory Group for the International Interfaith Investment Group (3iG). The group's mission is to contribute to a just and sustainable society through promoting responsible investment in a spirit of inter-faith and international dialogue and cooperation. 3iG provides the world's faiths with a reliable and creative vehicle that enables them to harness the economic power of their assets—including shares, land, properties, water resources, and intellectual property—to support and promote programs, policies, and practices that are consonant with their shared values.

3iG was developed and funded through ARC from 2001 until the formal launch in April 2005. The first secretary general has now been appointed, allowing the group to move forward and concentrate on actual innovative investment. The aim is to promote investment that combines the potential for good return with beneficial social and environmental consequences. While there



3iG was formally launched in 2005, attended amongst others by the Bishop of London, Rt. Hon. Richard Chartres (centre).

has long been a tradition of some faiths using a screening policy in order not to invest in certain products explicitly banned by their teachings (e.g. alcohol, pork, gambling), little has been done to seek to pro-actively invest in areas that are supportive of the principles and teachings of the faiths. 3iG intends to allow the individual faiths' influence on the financial and investment markets to be more effective, by giving them an option for investing in collaboration with other faith groups. The guiding phrase adopted for the project was that each faith should assess its portfolios with "due regard to the faith's

beliefs, values, the environment, and human rights so that all life on Earth can benefit.”

Each faith joining 3iG also has to agree that the faith-consistent investment policy it develops for the institutionally held funds of the faith will also be passed on to the laity of the faith—through teachings, sermons, and example. The intention is to mobilize the private investing power of ordinary members of a faith tradition by showing them a pro-active faith investment policy, which can be an example for their own investments. Potentially, this could help bring religious-inspired socially responsible investment to a completely new level.

Local Language Declarations

SIL International is the world’s largest linguistic organization, working actively in some 1,400 languages. Although best known for its bible-translation work, it also has a major program of secular publishing in national and sub-national languages on development issues such as hygiene and rural development. A small pilot contract was given to SIL to translate the widely adopted “Declaration on the Care of Creation” (initiated by the Evangelical Environmental Network) into a number of East Asian languages—Cebuana and Tagalog (Philippines), Tetun (Timor Leste), and Indonesian and Jawa Kromo (Indonesia).

Greening the Bible

The Bible is the best-selling and the most widely distributed book with 50 million copies sold annually and translations in over 2,200 languages and dialects. Production of “bible paper”—the very lightweight, highly opaque paper used primarily for low bulk books, such as Bibles and dictionaries—is coordinated by only a handful of companies and agencies. Qu’rans are typically also printed on bible paper. The paper is generally produced from bleached chemical wood pulps, heavily loaded with titanium oxide or other high grade pigments to improve opacity. Other important characteristics, other than printability, include strength, good folding endurance, and permanence.

If it were possible to green the supply of bible paper, as well as have producers articulate their faith through the support of environmentally friendly production processes, there could be significant impacts in the supply chain and on the conservation of forests worldwide. Currently, although a majority of opaque paper produced in the U.S. and Europe is produced from wood certified by the Sustainable Forestry Initiative (FSI) or the Forest Stewardship Council (FSC), no bible producer explicitly mentions the faith-based reasons for using paper that is produced from forests that are certified. Information on the production of paper in other parts of the world is scarce.

To explore this idea further, the World Bank’s Faiths and Environment program, assisted by the Department of International Relations of SIL, organized a meeting in April 2005 to bring together representatives from bible producers, Christian environmental organizations, trade organizations, and conservation NGOs. The meeting explored the greening of bibles through the explicit adoption of sustainably produced bible paper, as well as better understanding the various sources of bible paper and the production processes and environmental practices of the companies who supply the paper.

One conclusion of the meeting was that to improve green procurement choices in the production of faith-related literature, it is necessary to better understand the types of environmental questions that need to be asked when formulating the specifications for paper production; that is, taking a life cycle approach to the paper production rather than focusing solely on using inputs from sustainably managed forests. Organizations present at the meeting were open to assisting producers to access this kind of information and understand the consequences, and suggestions were made to involve key organizations in further dialogue. The initiative is being taken forward by Metafore (Oregon), Green Press Initiative (Michigan), and ARC.

Conclusion

Twenty years ago there was already great concern for the environment but almost no one gave any thought to the implicit (if not then explicit) environmental teachings of the world's major faiths. Since 1986, when WWF held a meeting at Assisi at the behest of Prince Philip, then the WWF International President, this connection has become increasingly recognized. Five of the world's major faiths were represented at this initial meeting, and have later been joined by the other six major world faiths, and dozens of faith traditions, whose members have examined their scriptures and teachings and found reasons to become engaged in environmental management. This report has outlined a broad range of examples of how over the last five years the World Bank has been able to provide support to those people who are active because their spiritual beliefs lead them to environmental actions as part of the expression of their faith.

The interest in the links between the faiths and environmental management has grown dramatically among all the religions. Some groups which were late to join in—such as evangelical Christians—are now increasingly vocal in their desire to treat the planet in a more responsible way, and are even engaging with politicians on these matters. Some groups and individuals still remain reluctant for various reasons—often personal rather than empirical. It is interesting that many who openly admit to having no faith at all see the enormous synergies which could emerge from solid partnerships between faith groups and development agencies, and can be the most passionate supporters.

The World Bank and other development agencies now engage with an ever-increasing range of NGOs, but the faith organizations are often not included (though there are notable exceptions to this). This is despite the fact that faith leaders tend to be more trusted than politicians, government leaders, NGOs, or representatives of foreign agencies, and that representatives and adherents to the faiths are found in almost every town, village or hamlet. Given that the global environmental issues are so serious—and most seem to be getting worse—it seems to be obvious and urgent that those whose core business is seeking environmental solutions should reach out to those who can point to sound environmental management as being a major part of their lives. Although it must be admitted that it can be difficult to get some agencies and individuals to recognize and

act on the potential for working with faith groups on environmental matters, the approaches described in this report are remarkably easily and enthusiastically received in many of the World Bank's client countries by villagers and senior government officials alike, who find the frequent reticence of westerners to discuss matters of faith hard to understand.

There is a vast amount of untapped potential for environmentally-sound policies, actions and investments from within the faiths. As the World Bank, other agencies, and governments increasingly focus on communities as a major focus of development focus, so the potential for helping faith groups to explore the environmental elements in their scriptures and

teachings and to encourage leaders to feel confident about disseminating and acting on these matters increases. It should be noted that the costs of much of the work described in the report are not so high because faith groups themselves bring a great deal of intellectual inputs and ideas, labor, authority—and enthusiasm—to the activities.

It is hoped that this report will encourage people of faith to become more active in the environmental sphere, and development professionals to more actively engage with these dynamic faith groups, generally pervasive in almost all countries, and to develop positive and constructive partnerships to further the environmental agenda.

Appendixes

Various Summary Documents Arising from World Bank-Sponsored Initiatives and Events

Appendix 1

Recommendations from the Northern Buddhist Conference on Ecology and Development (Ulaanbaatar, Mongolia, June 2005)

The following conference recommendations were presented to the panel and conference for open discussion.

1. Establish an association to link the activities of temples and monasteries, governmental and nongovernmental organization, and donors.
2. Produce a series of programs and articles concerning traditional conservation, and present these to the public through the press and broadcast media.
3. Prepare books and manuals on traditional conservation that are suitable for the public school curriculum.
4. Train specialists in ecology and traditional conservation at the Buddhist University.
5. Work toward establishing a suitable legal arrangement for Buddhist monasteries.
6. Establish official ecological conservation days for the Buddhist community.
7. Resolve the dates of arrival of the naga to be observed throughout Mongolia, and ensure that the associated taboos and symbolic customs are respected.
8. Develop Gandantegchenling Centre of Mongolian Buddhist as a model green monastery, using environmentally friendly technologies.
9. Link meritorious actions like funerals with nature conservation and restoration activities; for example, adopt and encourage a tradition of planting trees in honor of people who die.
10. Hold this conference again in the future on a broader scale.
11. Establish a working group to coordinate the implementation of the above recommendations.
12. Raise awareness in Buddhist communities of the need to ban hunting and trading of endangered species.

Appendix 2

Kebun Raya Charter, Conference on Religion and Conservation

(Kebun Raya Bogor, Bogor Botanical Garden, December 18, 2002)

- The increasing problem of environmental degradation and imbalance in Indonesia is likely to threaten livelihoods. Although six approaches have been used to tackle this problem— policies, institutions and laws, political support, management, and social and market-based—the environmental degradation is worsening. The degradation is due to changes in human activity that emphasize short-term material and economic gains over long-term sustainability.
- In order to organize efforts to prevent and mitigate the natural and environmental degradation and to increase the value of life in this world, the Conference on Religion and Conservation was held by the Indonesian Institute of Sciences (LIPI) in Kebun Raya Bogor on December 18th, 2002. The conference was attended by approximately 80 people (from various backgrounds), such as representatives of religious groups and their leaders, religious scholars, researchers and academia, and also representatives from various NGOs. They agreed on several ideas as follows:
 1. At this conference, all religions stated that (within each religion) there exist scriptural verses or teachings regarding caring for and safeguarding the environment.
 2. In the metaphysical dimension, a human is only a part of (larger) Life in the world, so efforts to take care of the environment should not be done through mere procedural or accidental endeavors, but need concerted efforts and consistently strong commitments on the part of individuals and the community.
 3. Conference attendants agreed to adapt the moral foundation of their own particular religion, so they can contextually apply it (when facing) practical (environmental) challenges and being actual/real in dealing with environmental degradation problems.
 4. Therefore the roles of the Ulemas or Religious leaders, Public and Cultural figures and scholars, are needed to apply the positive values of religious teachings or cultural wisdoms, in mitigating the environmental degradations caused by short-term focused economic policy.
 5. The attendants agreed to work together (by promoting) inter-religious partnership in the search for practical and actual activities that can be used as pilot projects to realize the efforts of caring and safeguarding the ecological balance and sustainable livelihoods.
 6. There is a need to do an Action Plan to enrich the activities that have been done or will be done by many religious communities such as Pesantrens, Churches, Sunday Schools, Banjars, etc; also, to document the concrete experiences which are inspired by religious (values) of the environment.
 7. Promoting efforts to develop rational and adaptive system in solving urgent environmental problems.
 8. The attendants agreed to appoint LIPI as facilitator in realizing this Kebun Raya Charter. A more detailed formulation of this Kebun Raya Charter will be done by a working group based on the results of the Conference in Café De Daunan at Kebun Raya Bogor.

Appendix 3

Joint Statement of the participants to the workshop on “Islamic Teachings on Environmental Conservation (Fiqh Al-bi’ah)” (Sukabumi, 12 May 2004)

بسم الله الرحمن الرحيم

Problem statement

Increasing environmental degradation in Indonesia, such as high rate of deforestation, landslides, floods, air and water pollution and climate change, are threatening the survival of our society and reducing our quality of life. These are all the result of our irresponsible actions, as stated in the Qu’ran Ar-Rum 30:41:

لبر والبحر بما كسبت أيدي الناس ليذيقهم بعض الذي عملوا لعلهم يرجعون ظهر الفساد في

Interpretation:

Mischief has appeared on land and sea because of (the deed) that the hands of men have earned. That (Allah) may give them a taste of some of their deeds: in order that they may turn back (from Evil). (Ar-Rum/30:41)

Our response/attitude

1. We are aware that the said degradation will have negative effects and will disturb the balance of nature that will in turn threaten many natural processes that support life at present and in the future
2. We are aware of the need to have continuous efforts to reduce the rate of environmental degradation, to rehabilitate degraded lands and to protect what is still left. Essentially our environment is a gift from God and we are given responsibility to take care of it and use it for the benefit of society.
3. We are aware that the prosperity and health of future generations will depend on our wisdom and actions today in managing our resources. If we leave the natural capital in a degraded form, we rob them of their right to meet their aspirations and needs. an-Nisa’\4:9:

وليخش الذين لو تركوا من خلفهم ذرية ضعافا خافوا عليهم فليتقوا الله وليقولوا قولاً سديداً

Interpretation

Let those (disposing of an estate) have the same fear in their minds as they would have for their own if they had left a helpless family behind; let them fear Allah, and speak words of appropriate (comfort). (An-Nisa /4:9)

Recommendations

1. That all Indonesian society, particularly the Muslim communities, should be more active in their involvement in raising environmental awareness, influencing the formulation of environmental and resource management policies, and monitoring the implementation of sustainable development being pursued by our government .
2. That community leaders should become models in their attitude and behaviour that support conservation efforts.
3. That the Indonesian government should continue to work together with other competent parties to plan, implement, and monitor development activities that give proper consideration to environmental sustainability.
4. That the Indonesian government should improve their efforts to enforce laws and regulations on the environment.

والحمد لله رب العالمين والله يرعانا ويحفظنا

Appendix 4

Extract from a project supervision report on activities in pesantrens (Islamic boarding schools) in Indonesia

Ms. Ani Kartikasari, Consultant, Lincoln University, NZ

As a strategically in conservation campaigns, pesantrens have both strengths and weaknesses.

Strengths

- As educational institutions, pesantrens are a form of social capital with a strong and wide-spread influence in rural areas. Through their holistic approach to education, they provide relevant life skills for their students and the surrounding communities.
- Pesantrens play multiple functions in rural communities (as a training centre, advocates, conflict mediators, etc.), and are inclusive in their membership.
- Their physical presence in rural areas, as well as their roots in nature and their direct or indirect dependence on the health of local natural resources for their livelihoods makes them more responsive to conservation efforts.
- Their leaders are trusted and respected; they have religious influence and often are key decision makers for rural communities.
- They have strong networking links with other pesantrens as well as positive relationships with government technical agencies. There also exists a continuity of relationship between leaders and graduated pupils who often go on to either establish their own pesantrens or have some leadership role in local government.
- The continued presence and leadership of pesantrens provide continuity of vision and commitment to take action for the common good.

Weaknesses

- Pesantrens are highly dependent on their individual leaders. Management of activities is generally a one-man show, with leadership hierarchy based on seniority. This strict line of heredity often hinders mobility of new leaders outside the blood-line, and can institutionalize the gap in knowledge between junior and senior kyai regarding contemporary issues.
- There is often a lack of transparency in the management of the pesantren, as more often than not relationships are based on trust. This often has implications for building formal partnerships with other organizations.
- As a religious institution, their educational emphasis is on mastering the classical teachings (fiqh). Often this limits the link to science as the basis for resource management, and formalizes the traditional mindset that separates science and technology from religion.

Opportunities

- In the absence of other types of conservation organizations, pesantrens have a high potential to become alternative institutions to mobilize people to take direct action by active leadership in practical conservation projects.
- Their openness and eagerness to integrate conservation and environmental education makes them powerful allies for mainstreaming environment education in informal curricula when there is little space for its development in the formal education system.

- With the ongoing shift toward local autonomy and a decentralized approach in resource management they may have more opportunity to influence local government policy toward adopting a long-term perspective. Moreover, the involvement of pesantren in conservation planning and activities can create an atmosphere of transparency that is required for improving governance of public resources such as forest, land, and water.
- They can teach about the facts of the natural systems upon which life depends, linking these with religious teachings and the moral obligations that followers of Islam must follow.
- Their flexibility and independence, in terms of collaborating with other institutions, and the level of trust that the general public holds them in, allows them to hold moral sway over a vast audience. They can also provide a neutral venue and practical support for different parties to meet and conduct dialogue to tackle practical issues, as well as to initiate collaboration with government agencies.
- Pesantrens can be a tool for developing and mainstreaming religious-based world-views and their perception of conservation of resources, thus precipitating development indicators that consider the health of nature as an important indicator for the overall well-being of society.

Discovering this potential, the Indonesian Institute of Sciences (LIPI) is one organization that has moved to partner with pesantrens in conservation works. In the first place, LIPI provides technical assistance through tree nursery training and introducing effective technology.

“We have worked with various parties, from government institutions, business enterprises to NGOs. So far, not so good,” said Arie Budiman of LIPI. “Now we find a great potential and energy in this social-religious institution. We share the same concerns and ideals because Islam puts conservation in a high place. So we go for it”.

Challenges ahead

Realizing a long-term role for pesantrens in conservation still has a long way to go. Faith and numbers of adherents are only part of the required capital. Stamina, continuity, and sincere willingness to face challenges along the way constitute the other part. Some of the challenges facing pesantrens as they join the struggle for better environment management, and which must be surmounted, include:

- Taking the initiative. Pesantrens have largely been strategic partners for other organizations on project-specific opportunities. When the partnership or the project concludes, so too the pesantren’s commitments to conservation. As such, it is time for pesantrens to take the lead in conservation matters, adopting this mandate as an outgrowth of their own religious teachings, and not because other institutions offer cooperation and short-term gains.
- Willingness to give roles and opportunities to others. Kyais and their pesantrens are used to doing most things by themselves. This desire to always be a self-contained unit may weaken their green credentials because of the importance of inter-institutional cooperation and teamwork.
- Transparency of organization. Once pesantrens engage in cooperation with other institutions, particularly with financial bodies, they will be subject to auditing, assessment, or verifications. This will reduce the focus on personal trust and confidentiality. High morality and strong commitment to religious values do not necessarily reduce the importance of transparency and accountability.
- Proactive, not reactive. Pesantrens must learn to foresee the impacts of current practices on the environment, and provide advice and guidance on how to prevent negative impacts, rather than just react once the degradation happens. That many people are returning to religion provides the pesantrens with an opportunity and a mandate to promote the long-term best interests of their communities in a proactive manner.

Recommendations

Real environmental problems are forcing pesantrens to play a part in conservation and environmental management, if for no other reason than religious practice. After all, prayer must be preceded by “thaharah” (ablutions). The latter requires clean water, yet its continuous supply can be assured only if its sources are well-maintained.

Moreover, there is a growing awareness among pesantrens that practicing religion should provide visible and measurable impacts on the adherent’s well-being. Since Islam includes strong messages on protecting the environment and promoting its sustainability, practicing Islam through conservation activities is a clear application of Islamic teaching.

As of now, preliminary efforts by pesantrens to participate in conservation activities have had encouraging results. However, the ongoing environmental destruction, land degradation, and loss of natural resources need a bigger, wider and greater scale of their involvement. Pesantrens and other parties must keep working, making innovations and widening networks for this mission, through:

1. Continuing the aforementioned initiatives of pesantrens with more innovations in terms of types of program and extension of networks.
2. Adopting a long-term collaboration between pesantrens and LIPI and other conservation organizations to institutionalize this new venture as part of pesantren domain and tradition.
3. Integrating conservation activities, such as replanting degraded land and establishment of seedling nursery, with rural development activities to make bigger impacts on the social and economic well-being of local communities, as well as strengthening their cultural capital.
4. Finding easier access to appropriate technology to build their capacity for facilitating rural development.

Appendix 5

Recommendations — “Formulating the Role of Islamic Ummat in Environmental and Nature Conservation” (Indonesia, June 2005)

1. We recognize that Islamic ummat are required to comprehend the importance of conserving and protecting nature, and to apply these principles in everyday life.
2. Ummat Islam, especially the circle of pesantren, should actively conduct conservation activities, including marine and terrestrial conservation.
3. In order to promote conservation, necessary implementation actions should include socialization of the pesantren leaders, heads of the community, and of Islamic preachers (da'i) in each of the following environments:
 - (i) Pesantren, community, and mosque.
 - (ii) Consolidation by activating all networks such as santri (pesantren student), community members, and society.
 - (iii) Mobilization by inviting all citizens to participate actively.
4. The Islamic Jurisprudence of Environment (Fiqh al-Bi'ah) should be initiated as a study item in the various circle listed above with the agenda and timeline adapted to fit the needs of local community conditions.
5. Multistakeholder cooperation among government, environmental, and private sector institutions should be encouraged.
6. Islamic boarding schools (Pesantren) should establish areas (practice fields or farms) to demonstrate conservation activities.
7. Government policy on environmental issues (particularly in local communities) should be monitored.
8. A Forum on Environmental Awareness (Forum Peduli Lingkungan) should be formed, with participation by Islamic boarding school leaders, scientists, and other stakeholders to identify and promote activities related to conservation and environment.

Appendix 6

Goroka Declaration on Christians and the Environment (Papua New Guinea, May 2003)

An inter-church commitment to care of the environment in Papua New Guinea— undergirded by the Evangelical Alliance of PNG

We Christian leaders who have met in Goroka for a week (May 25–30, 2003) of consultation on the theology of the environment declare that from now on we are making a serious commitment to promoting care of the environment in PNG through education, advocacy, motivation, and practical support. We will preach the message in our churches and provide a variety of relevant written materials.

As followers of Jesus Christ, committed to the full authority of the Scriptures, we confess we have not always taken an active and positive role in the solution of our ecological problems. We are aware that many environment conservation initiatives are being undertaken by individuals and organizations, both government and nongovernmental, and we acknowledge and applaud these efforts. We believe it is now time for the churches to play their part more strongly than in the past, and therefore we commit ourselves to acting strongly and wisely to this end, giving full consideration to our special cultural and physical context.

We declare that:

- Because we worship and honor the Creator, we seek to cherish and care for the creation.
- Because we have been ignorant we have failed in our stewardship of creation; therefore we repent of the way we have allowed the destruction of the Creator's work.
- Because, in Christ, God has healed our alienation from God and extended to us the first fruits of the reconciliation of all things, we commit ourselves to working in the power of the Holy Spirit to share the Good News of Christ in word and deed, to work for the reconciliation of all people in Christ, and to extend Christ's healing to suffering creation.
- Because we are called to be stewards of God's creation as commanded in Genesis 1:28 and 2:15, we commit ourselves to action that is caring, informed and constructive.

Many concerned people, convinced that environmental problems are more spiritual than technological, are exploring the world's ideologies and religions in search of non-Christian spiritual resources for the healing of the earth. As followers of Jesus Christ, we believe that the Bible calls us to respond in four ways:

- First, God calls us to confess and repent of attitudes which devalue creation, and which twist or ignore biblical revelation to support our misuse of it. Forgetting that the earth is the Lord's, we have often simply used creation and forgotten our responsibility to care for it.
- Second, our actions and attitudes toward the earth need to proceed from the center of our faith, and be rooted in the fullness of God's revelation in Christ and the Scriptures. We resist both ideologies that would presume the Gospel has nothing to do with the care of non-human creation and also ideologies that would reduce the Gospel to nothing more than the care of that creation.
- Third, we seek carefully to learn all that the Bible tells us about the Creator, creation, and the human task. In our life and words we declare that full good news for all creation which is still waiting 'with eager longing for the revealing of the children of God' (Rom. 8:19).
- Fourth, we seek to understand what creation reveals about God's divinity, sustaining presence, and everlasting power, and what creation teaches us of its God-given order and the principles by which it works.

We believe that in Christ there is hope, not only for men, women and children, but also for the rest of creation, which is suffering from the consequences of human sin.

- Therefore we call upon all Christians to reaffirm that all creation is God's; that God created it good; and that God is renewing it in Christ.
- We encourage deeper reflection on the substantial biblical and theological teaching which speaks of God's work of redemption in terms of the renewal and completion of God's purpose in creation.
- We seek a deeper reflection on the wonders of God's creation and the principles by which creation works. We also urge a careful consideration of how our corporate and individual actions respect and comply with God's ordinances for creation.
- We encourage Christians to incorporate the extravagant creativity of God into their lives by increasing the nurturing role of beauty and the arts in their personal, ecclesiastical, and social patterns.
- We urge individual Christians and churches to be centers of creation's care and renewal, both delighting in creation as God's gift, and enjoying it as God's provision, in ways which sustain and heal the damaged fabric of the creation which God has entrusted to us.
- We recall Jesus' words that our lives do not consist in the abundance of our possessions, and therefore we urge followers of Jesus to resist the allure of wastefulness and over-consumption by making personal lifestyle choices that express humility, forbearance, self-restraint and frugality.
- We call on Christians to work for godly, just, and sustainable economies which reflect God's sovereign economy and enable men, women and children to flourish along with all the diversity of creation. We recognize that poverty forces people to degrade creation in order to survive; therefore we support the development of just, free economies which empower the poor and create abundance without diminishing creation's bounty.
- We commit ourselves to work for responsible public policies which embody the principles of biblical stewardship of creation.
- We invite Christians—individuals, congregations and organizations—to join with us in this Christian declaration on the environment, becoming a covenant people in an ever-widening circle of biblical care for creation.
- We call upon Christians to listen to and work with all those who are concerned about the healing of creation, with an eagerness both to learn from them and also to share with them our conviction that the God whom all people sense in creation (Acts 17:27) is known fully only in the Word made flesh in Christ the living God, who made and sustains all things.
- We make this declaration knowing that until Christ returns to reconcile all things, we are called to be faithful stewards of God's good garden, our earthly home.

Belden Kepi	Research & Conservation Foundation
Pastor Boisen Asi	Christian Revival Crusade
Bishop Clarence Kapali	United Church Highlands Region
Bishop Denys Ririka	Anglican Church of PNG
Major Dinunu Nenewa	The Salvation Army
Pastor George Manman	Christian Outreach Centre
Pastor Gireva Gireva	Christian Life Centre (Pinewood Ch.)
Pastor Martin Wayne	Baptist Union of PNG
Pastor Mathew Tapus	Christian Apostolic Fellowship

Captain Patrick Wascu	The Salvation Army
Pastor Simon Agateva	Open Bible Church
Pastor Simil Hondolwa	Tiliba (Good News) Christian Church
Rev. Siulangi Kavora	United Church Goroka
Rev. Taiya Zawia	St John's Lutheran Church, Goroka
Pastor Tamat Irarue	Lihona Village Representative (CLC)
Pastor Wilson Reré	Foursquare Church
David Kima	Evangelical Alliance PNG, General Secretary

Appendix 7

Criteria for engaging Christian groups: Developed at the African Christian Leaders' meeting in London 2004

Creating the Criteria

One of the main outcomes from the Gathering in November 2004 was the creation of an initial outline set of criteria that could be used to help construct a Memorandum of Understanding that would form a mutually agreed basis for all such partnerships.

Many speakers spoke of the frustration felt by African churches and organizations when they were either treated as second-class citizens in projects, confronted by unrealistic bureaucratic demands, or made to feel inferior or inadequate in some way or another. Over against this there was the reality for some funding agencies that they needed to be accountable to their constituents (especially in the case of governments) and that without checks and balances, there could not be a guarantee of appropriate use of resources.

It was recognized that this was an area where lack of prior agreement had often caused well-intentioned schemes to founder. It was for this reason that the Gathering created and agreed a basic outline of criteria, which were summarized as follows:

Criteria for the creation of Memorandums of Understanding

1. The need for a Memorandum of Understanding (MOU) is based upon the experience of so many church bodies in the past. In particular, the failure right from the start of any collaboration with external bodies, to establish a joint understanding of what the project is about, how it will work out and what to do when things go wrong.
2. Both sides in a partnership bring different expectations and assumptions to any joint venture. Therefore, the first step in establishing partnerships should be envisioning—spelling out in broad terms the reasons why and with whom each group wishes to be involved.
3. This should enable a Shared Vision with similar goals to emerge from in-depth dialogue. Too often projects are brought from outside and “given” to the other side to do. This cannot be the basis for any future developments.
4. Such a Shared Vision should take into account the need for both vision and reality. It should explore and assess the existing infrastructure and its capabilities. This is in order not to overload fragile but functioning structures where a huge influx of money, demands, staff or expectations could actually destroy the very thing everyone most values, namely the ability of the faith group to work successfully at the local level. The Shared Vision should also take note of the dangers of institutionalizing what is already happening anyway and thus run the risk of bureaucratizing something that operates on a basis of unspoken agreements and trust.
5. Built into any Shared Vision should be the issues of mentoring, whereby each side feels it has something distinctive to teach or assist the other side in understanding of achieving.

6. This brings us to the nature of the actual partnership. Once the Shared Vision has been agreed upon, it is important to ensure that any project acknowledges that each side brings different resources to the table and that makes a basis of equality. Outside agencies may bring greater funds or expertise and this has sometimes led to an attitude of superiority. But without the resources of the faith community of access, local knowledge, on the ground infrastructure, trust and respect, the partnership could not work. This equality of different resources is fundamental to the establishment of equality as a basis for further developments of the partnership.
7. Within the context of the Shared Vision and the equality of contributions, the following are seen as crucial areas upon which agreement should be reached prior to the start of any actual program or project:
 - i. Mutually agreed process of priority setting – what is this actually all about?
 - ii. Establishing a common “language” in terms of technical language. For many churches the language of Western economic accountability or project management is inappropriate and cuts across the way such bodies organize themselves. A common language on issues such as financial and project management is crucial to avoid burdening the local infrastructure with inappropriate demands, while at the same time enabling the supporting group to feel there is an acceptable level of accountability and management.
 - iii. Transparency is crucial in this and leads to point h below.
 - iv. Structures for dealing with things going wrong, procedures for appeal, for correction and for face-to-face resolution of disagreements is also crucial and again is reflected in the proposal h below.
 - v. A facing up to potential issues of corruption—on both sides—is also key to an honest attempt to work together. Such issues should be openly discussed and strategies put into place for addressing them, even if they are done so with the hope that they will never need to be used. Planning for dealing with crises before they happen usually means a better system than inventing one in the midst of crisis.
 - vi. There needs to be what was referred to as a “Safe Space.” This is a space, physical or metaphysical, in which it is possible to meet and hammer out problems or hear grievances, or resolve new possible directions, without a sense of judgment from either side. The agreement to have a third neutral body may be one way of creating such a Safe Space. Or it may be that a regular planned joint meeting would start with such a space for comments, which would be open to all honest contributions and would be designed for debate and anger and frustration in order to better enable the major part of any such meeting to proceed on surer ground.
 - vii. It was stressed that projects should be simple and built upon what is, not on grandiose dreams.
 - viii. They should be adaptable, because external forces—war, economic changes and weather—can affect projects and leave them having to face issues not planned for when the project began.
 - ix. Finally, and this is one of the main reasons for working with faith groups, they should be self-sustainable within a short period of time. Such a criterion would mean that any financial assistance should be capable of being generated by the project or faith group itself within at the most four years.
8. Arising from the above, there is also a need to create a Safe Space. A space where differences can be honestly aired, without recrimination but adjudicated by someone or some group whom both sides trust.
9. The project should always look for the simplest model to build upon.
10. The project should be adaptable as external forces such as warfare, natural disasters, economic slumps and pandemics can radically alter the future of a project in ways that cannot be anticipated.

11. Finally, all projects should show the ability to be self-sufficient. The whole point of working through the churches is that they have lasted for centuries and with God's Help, will do so for centuries to come. Thus their strength is durability and sustainability. Anything which undermines or undervalues this is not going to work in the long run.

Appendix 8

Demands, Requirements and Aspirations to Enter into Partnerships — Developed with the African Muslim groups (2005)

The Gathering developed a series of responses similar to the Criteria developed by the Christian leaders in London. In order to focus properly upon these issues, the Gathering broke into a number of groups to explore the issues from a variety of perspectives. The following records the thoughts of each group and ends with a summary drawing out the major issues. It is this which we will take to Norway in November alongside the Christian Criteria and it is this which we hope will guide the emerging relationship at all levels between Muslim communities and organizations and secular agencies.

1st Group

In addition to the criteria for the creation of an MOU we need to consider some factors:

- Enter into partnership as equal partners.
- The partnership should take into consideration the roles of men and women among the Muslim communities and their rights.
- The partnership should be in line with the Islamic way of life. In short, it should comply with Islamic Shariah, and that should be the guiding principle.
- The Community needs to be involved from the word “go.”
- There should not be any imposition of the project on the community.
- It should not support bureaucracy in the religious institutions (Mosques) but be designed to access the FBOs for development purposes.
- Respect the cultural set-up of the Community.
- Engage in a dialogue for exchange of information.
- Utilize Islamic resources—financial and human.
- Haran and Halal issues need to be considered.
- The partner to engage directly with the FBOs and not through proxy.

2nd group

The group discussion centered on Preamble, Demands, Requirements and Aspirations:

1. Preamble

Muslim Community would present the demands which the other side can discuss but within the acceptability of the Islamic principles.

2. Demands

- Any project development and implementation must conform to and abide by Islamic Principles.
- The ideas in the proposal must be bottom-up and priority setting.
- The relationship must be that of the partners for the common good and not that of donor-recipient.

3. Requirements

- There should be autonomy in the management, subject to the agreed methodology, which must include consultations, transparency and accountability.
- There should be a platform or forum for discussion and resolution of diversity of perceptions and opinions during the project life; if necessary, independent adjudicators should be appointed to adjudicate between the parties.
- The Muslim community will have no objection to take on board government directives or policies only so long as these do not interfere with the Islamic faith.
- The project implementations should be free to go into partnership with other organizations provided the other partner does not take the existing project onto other directions not spelled out in the agreement.

4. Aspirations

- Our aspiration is to uplift the welfare of the Muslim society, faith, culture and environmental conservation.
- The project implementation should have a time-scale that will ensure the project sustainability when a partner makes an exit.
- The project should have a built-in business plan to ensure sustainability

3rd group

It was clarified that businesses do not have a propensity to do good. Their main aim, in fact is to maximize their profits and minimize their costs. It was underlined that instead there should be compassion, solidarity, peace, and especially justice as the only way forward.

So the Group identified the following point, which should be taken into consideration every time a partnership is initiated:

- Wealth creation.
- Engagement.
- There should be broad consultation before arriving to an agreement with a partner, principles from science and traditional knowledge should be taken into consideration always.
- Education is also very important. It has to be ensured that Islamic values are taken into consideration during the education process and passed on.
- It was also underlined that there is a need to appeal to the religious leaders to talk more about economics and issues of the modern world.

It was highlighted that Muslim organizations are loosely organized. But there is a need for leaders who are going to represent the community with a MOU to have the blessing of the whole community.

4th Group

They identified eight areas:

- The partnership must not compromise the Islamic Principles. Muslims have unique sensitivity and orientation that must be respected.
- Management of the project must be locally based.
- The negotiation, design, discussion, documentation must be in a language appreciated by the local community.
- Shura (Islamic Consultative Process) must be adhered to all levels of decision making between partners and within the community.
- All decisions should be recorded in written form.
- There should be appropriate gender representation and participation.
- The partnership must respect the basic structure of leadership within the community, e.g. Mosques, Islamic Organizations, etc.
- There should be transparency and accountability at all levels.

CONCLUSIONS

COMMON AREAS:

- It was felt that the respect for Islamic teachings should be a common denominator in every project. It was underlined that if a project did not comply with the teachings there would not be basis for a Muslim project.
- It was underlined that a Consultation process is very important and fundamental. It was highlighted that the Consultation should be at two levels:
 - a) A Shura (Islamic Consultative Process) consultation among the Muslim Community involved in the project to work out their expectations from the project.
 - b) The other level of consultation has to be conducted between the partners and before they agree on the project to be performed. It was also suggested that all the beneficiaries of the project should enter the consultation process at both levels.
- The consultation should go hand in hand with a common vision. This should happen before entering any partnership and it should also develop certain goals the project should look into. It was suggested that the consultation process and the common vision should happen at the same time as the consensus can be built if there is a common vision among different partners. The common vision should also give a very clear idea of what the benefits of the projects will be for different partners.
- It was underlined that all parties in a partnership should respect the agreement.
- It was specified that the projects the community will undertake should be aimed at making the world a better place.
- In order to achieve the goals of the community it was highlighted that a bottom-up approach should always be preferred. This point is also linked to the consultation process.
- Together with a bottom-up approach, it was underlined that there should be appropriate gender representation and participation according to Shariah law.
- The existing basic structure of the community should be respected and bureaucracy should be avoided in religious institutions (Mosques), but with access to the FBOs for development purposes.
- Accountability and transparency were felt to be crucial at all levels.
- It was stressed that there should be community ownership of the project and it should be present from the very start of the project.
- Last but not least it was underlined that a time line for the project should be identified at the very beginning of the project.



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Twenty years ago there was already great concern for the environment but almost no one gave any thought to the implicit (if not then explicit) environmental teachings of the world's major faiths. Since this time, the connection has become increasingly recognized, and now members of all eleven of the world's major faiths, and dozens of faith traditions, have examined their scriptures and teachings and found reasons to become engaged in environmental management. This report outlines a broad range of examples of how over the last five years the World Bank has been able to provide support to those people whose spiritual beliefs lead them to environmental actions as part of the expression of their faith.

The interest in the links between the faiths and environmental management has grown dramatically among all the religions, and some of the groups which were late to join in are now among the most vocal. Some groups and individuals still remain reluctant for various reasons—often personal rather than empirical. It is interesting that many who openly admit to having no faith at all see the enormous synergies which could emerge from solid partnerships between faith groups and development agencies, and can be the most passionate supporters.

There is a vast amount of untapped potential for environmentally-sound policies, actions and investments from within the faiths. As the World Bank, other agencies, and governments increasingly focus on communities as a major focus of development focus, so the potential for helping faith groups to explore the environmental elements in their scriptures and teachings and to encourage leaders to feel confident about disseminating and acting on these matters increases. It should be noted that the costs of much of the work described in the report are not so high because faith groups themselves bring a great deal of intellectual inputs and ideas, labor, authority—and enthusiasm—to the activities.

Although it must be admitted that it can be difficult to get some agencies and individuals to recognize and act on the potential for working with faith groups on environmental matters, the approaches described in this report are remarkably easily and enthusiastically received in many of the World Bank's client countries by villagers and senior government officials alike, who find the frequent reticence of westerners to discuss matters of faith hard to understand.

It is hoped that this report will encourage people of faith to become more active in the environmental sphere, and development professionals to more actively engage with these dynamic faith groups, developing positive and constructive partnerships to further the environmental agenda.