

FAITH FOR NATURE: MULTI-FAITH ACTION

Inspired to take collective action to protect our shared planet



Government of Iceland



Soil Conservation
Service of Iceland



Félag Sameinuðu
þjóðanna
UNA ICELAND



The Evangelical Lutheran
Church of Iceland



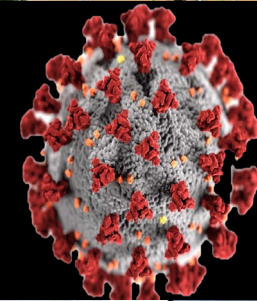
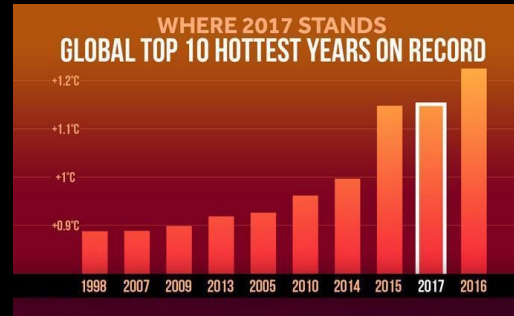
NATIONAL RELIGIOUS PARTNERSHIP
FOR THE ENVIRONMENT

Religions for Peace 

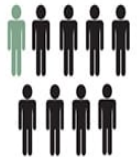
The Role of Environmental and Spiritual Ethics in Galvanizing Nature Based Solutions

Iyad Abumoghli
Director, Faith for Earth - UNEP

Unprecedented Multiple Crises

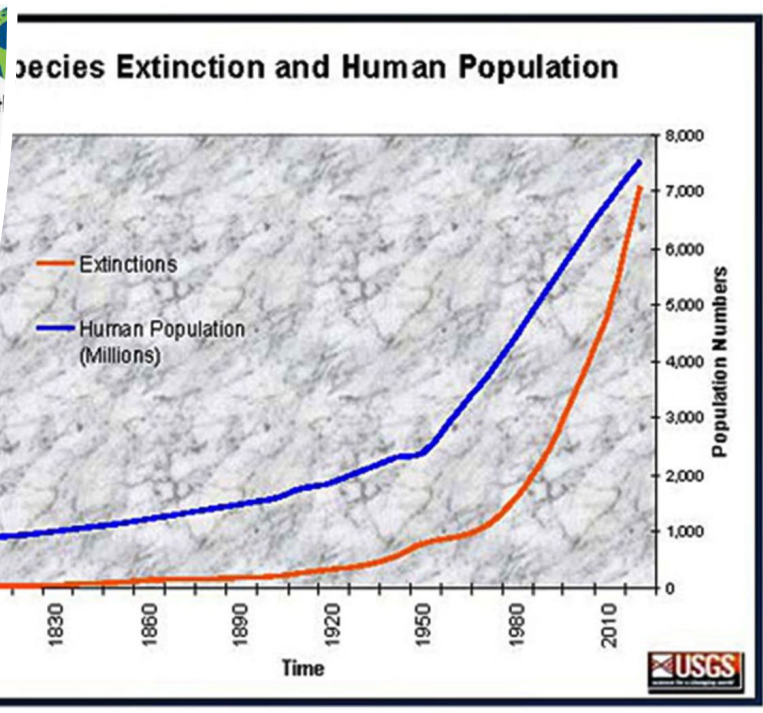
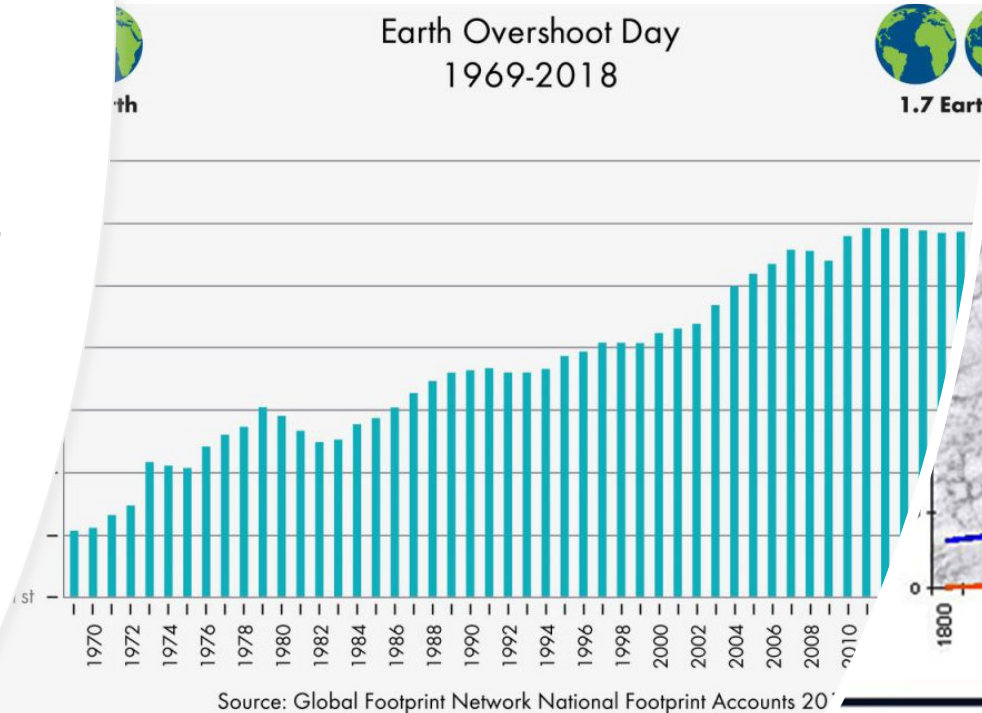
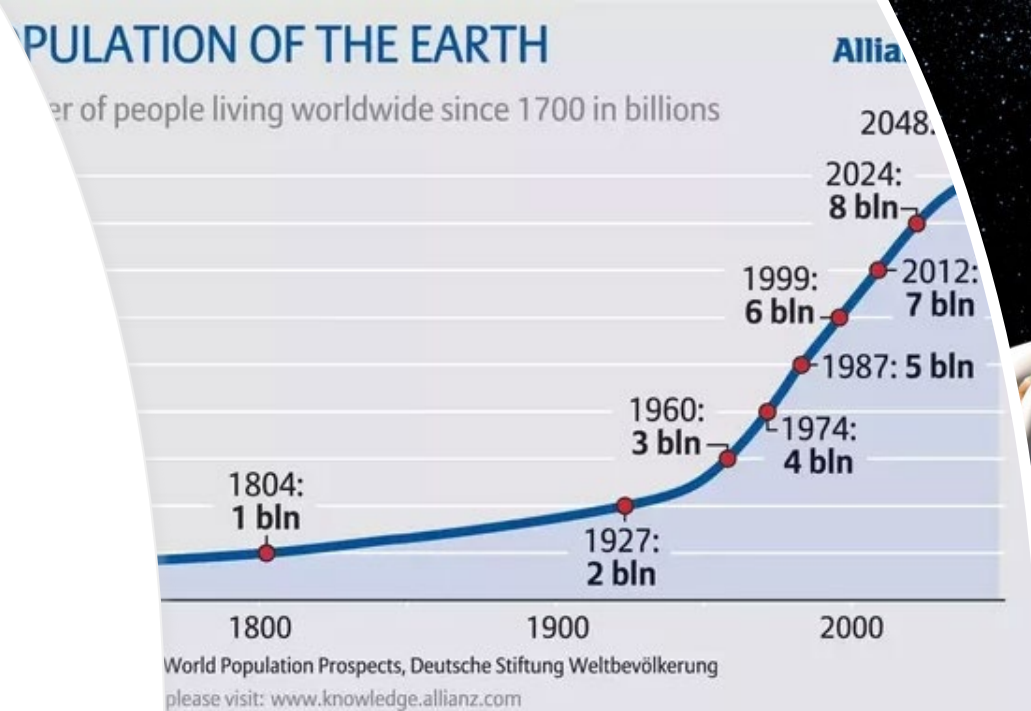


1 in 9
people are
HUNGRY



1/3
of food is
WASTED

ANTHROPOCENE



Technology alone!



can technology save the world

- Science and technology alone will not solve these pressing problems.
- Transitioning to a more sustainable future requires the employment of innovative approaches that address climate change and protect the natural environment based on **behavioural and environmentally ethical changes in production and consumption patterns.**

The Roots of Ethics

✦ Religious ethics:

- ↳ Based on a theistic understanding of the world
- ↳ What is real, true, and good is defined by God

✦ Secular ethics:

- ↳ Based on scientific understanding of the world
- ↳ Reality, truth, and goodness do not depend on the existence of a god
- ✦ The primary difference is in how values are justified

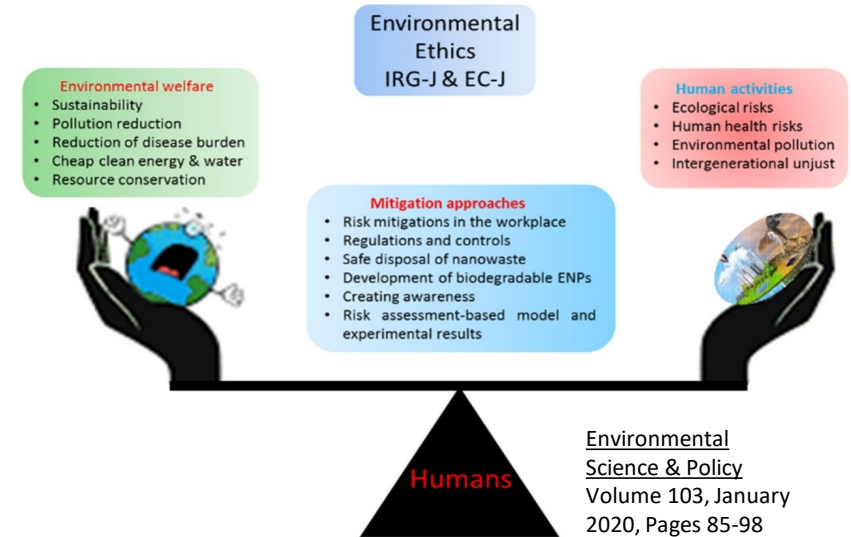
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Environmental ethics: A set of norms describing how humans should behave towards nature and its resources.

Religious ethics are the moral principles that guide religions and set the standard for what is and isn't acceptable behavior, flow from the core beliefs and ancient wisdom of religion and its teachers and traditions, honor God or reflect a higher state of being.

Nature-Based Solutions is an umbrella term for various approaches designed to protect the natural environment whilst addressing societal challenges, inspired to work with nature itself and its capacity to self-heal.



**NATURE-BASED
SOLUTIONS**



Diversity not homogeneity

Common notion of a Moral Duty

Previous Approaches

- **The Seoul Declaration on Environmental Ethics** was adopted on 5 June 1997 by an international seminar on environmental ethics for the twenty-first century
- **2000 Millennium Declaration** included respect for nature among the six fundamental values essential to international relations in the twenty-first century
- **World Charter for Nature**, which provides: "Every form of life is unique, warranting respect regardless of its worth to man, and to accord other organisms such recognition, man must be guided by a moral code of action."
- Common declaration on environmental ethics of **JOHN PAUL II AND THE ECUMENICAL PATRIARCH - 2002**
- **UNEP's Engaging with Faith-based Organizations Strategy**
- UNEP Governing council discussion paper **UNEP/GC.21/5 18** January 2001 The Environmental Dimension of the Dialogue Among Civilizations.
- **Environment, Religion and Culture in the Context of the 2030 Agenda for Sustainable Development**
- **The Earth Charter:** The Earth Charter is an ethical foundation for actions to build a more just, sustainable, and peaceful global society in the 21st century. It articulates a mindset of global interdependence and shared responsibility. It offers a vision of hope and a call to action.
- **Global Ethic:** The Declaration of the Parliament of the World's Religions





Common declaration on environmental ethics of **JOHN PAUL II AND THE ECUMENICAL PATRIARCH - 2002**

1. To think of the **world's children** when we reflect on and evaluate our options for action.
2. To be open to study the **true values based on the natural law** that sustain every human culture.
3. To **use science and technology in a full and constructive way**, while science findings evaluated on the centrality of the **human person, of the common good and of the inner purpose of creation**.
4. To be humble of **ownership** and to be open to the demands of **solidarity**. Our mortality and our weakness of judgement together warn us not to take irreversible actions with **what we choose** to regard as our property
5. We have not been entrusted with unlimited power over creation, we are only **stewards of the common heritage**.
6. To acknowledge the **diversity of situations and responsibilities** in the work for a better world environment.
7. **Everyone** has a part to play, but for the demands of **justice and charity** to be respected the most affluent societies must carry the greater burden.
8. To promote a **peaceful approach to disagreement about how to live on this earth**, about how to share it and use it, about what to change and what to leave unchanged.
9. We commit ourselves to **respect the views of all who disagree** with us, seeking solutions through open exchange, without resorting to oppression and domination.

Religious leaders support water conservation



Green fatwas: the imams championing the environment in water-scarce Jordan

A father and son wash before prayer at a mosque in Jordan. Water usage at mosques is an issue imams are tackling. Photo: GIZ

Jordan is facing severe water shortages and as refugees numbers rise, so is demand. The state is enlisting imams to help.

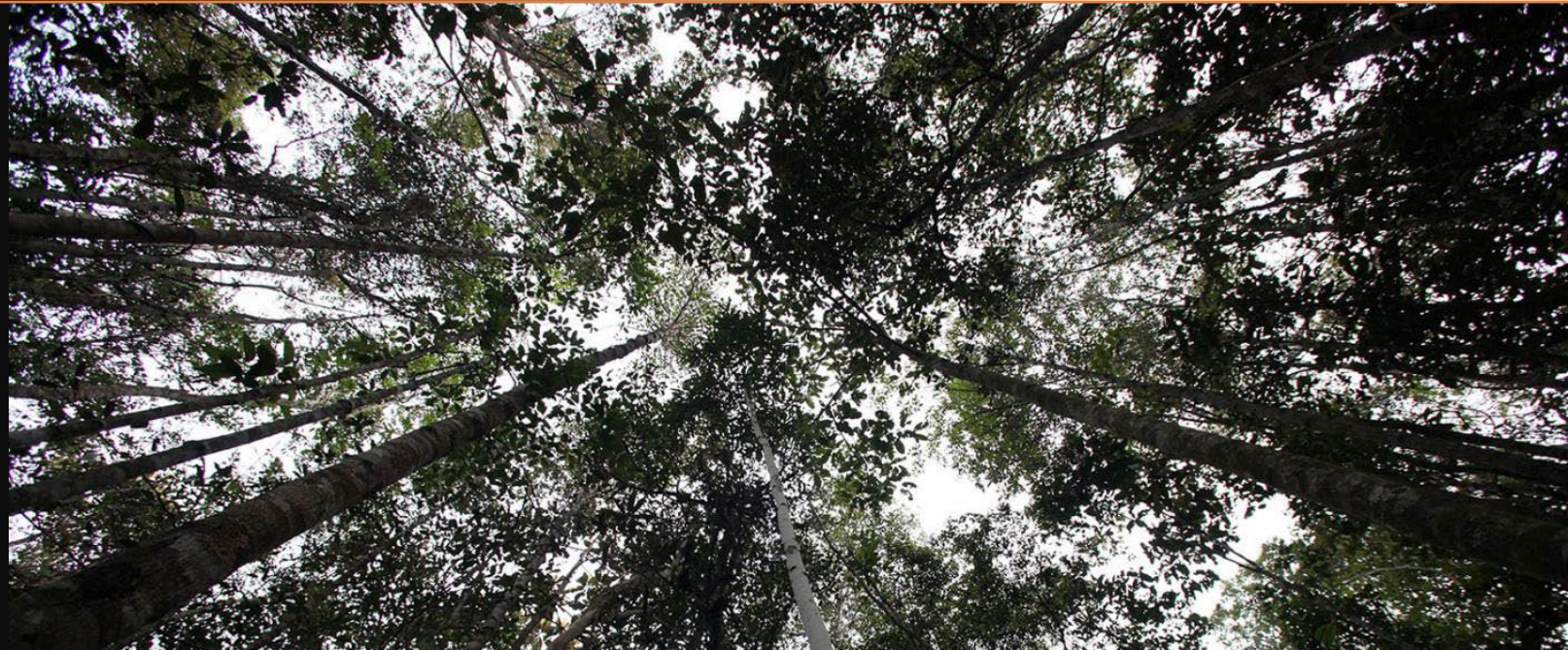


Buddhist Monks Ordinating Trees

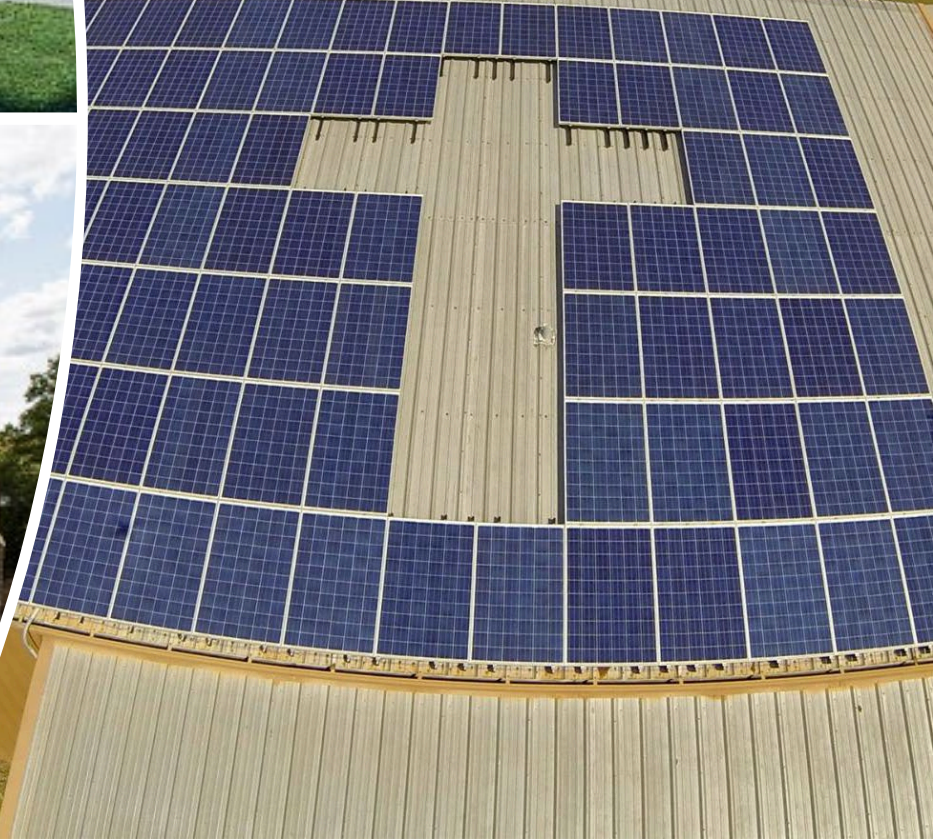


Indonesia issues fatwa against forest fires

Indonesian forests exploitation and degradation



Churches put their
faith in green
energy



Religions Botanic Gardens



Quranic botanical garden



Skálholt Church



Gardens of
the Bible



The Living Chapel



Mangroves

Building with Nature





Food Security
To waste or not to waste





**Should Religious Organisations
Manage Their Sustainability Impacts?**

Sustainable Living



Recommendations

- Interfaith collaboration to form a global platform “Faith for Earth Coalition” to bring the common understanding of religions towards our spiritual and moral responsibility toward earth.
- Strengthen interfaith collaboration in the implementation of the SDGs contributing to peace-building and environmental sustainability.
- Inter and Intra-Faith collaboration capacity building of faith leaders on ethical, moral and spiritual responsibility towards earth.
- Strengthen educational materials building on ethics, values and cultural norms to raise a future generation linked to moral standards and not material world.
- Religious scholars to continue engaging with scientists in building guidance addressing moral, ethical, spiritual, and practical responses to adopt NBS.
- Governments to embrace religious and cultural diversity, knowledge and sustainable practices in building back a better future.
- Empower UNEP and its partners to continue engaging religious leaders in policy dialogue through UNEA.



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