Contemporary Life Stances and Education for Sustainable Development

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A pack to support tutors new to RE initial teacher training

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Aims

The purpose of this pack is

- to examine important themes for tutors to consider when preparing student teachers for teaching life stances in Religious Education
- to suggest ways in which tutors might encourage student teachers to look at the role Religious Education has for education for sustainable development
- to identify important themes that RE tutors should refer to when supporting student teachers to teach about environmentalist life stances
- to identify starting points for supporting pluralist and critically literate understandings of these topics in RE whether that be with a single religious tradition, across religious and non religious traditions or within a secular framework.

"Our biggest challenge in this new century is to take an idea that sounds abstract – sustainable development – and turn it into a reality for all the world's people."
Kofi Annan, UN press release: SC/SM/7739 "Secretary General Calls for Break in Political Stalemate over Environmental Issues", 15/03/01

Part 1

Pluralist and multi-disciplinary approaches to contemporary life stances

Many of the other induction packs have a focus on a principal UK religion. This pack differs as it focuses on contemporary life stances that straddle a number of religious and non religious traditions and other kinds of movements and philosophies. A contemporary life stance is a set of attitudes and beliefs which inform a specific approach or attitude to life. This may come to prominence with regard to an important contemporary issue or problem.

Thomas Luckmann's analyses of a new form of religion helps to clarify the nature of life-stances as it offers sociological patters which are found both in new religions and in life stances. He notes a general privatisation of individual life in modern societies. Segments of our life are heavily dominated by institutions which influence and control conduct through rewards and sanctions, but there are areas of life where there is no institutionally defined meaning structures, the private sphere. The sense of individual autonomy and freedom of opinion that we have in these spheres is a correlative to the institutionally dominated ones. Luckman goes on to note that there is an ascendant privatised form of religion in a wider demonolopoised market. The new actors of that market include the mass media, Churches and sects which are trying to reassert themselves, residual carriers of nineteenth century secular ideologies and sub institutional new religious movements. (Luckmann 73-76, in Heelas (Heelas et al., 1996))

The life stance describes significant elements of this autonomously determined private sphere which might affect what food people eat, what they choose to buy, who they vote for and who they work for. Growing numbers of people buy organic food, in part because of a life stance towards a certain kind of idea of the goodness of food and against some perceived interference and de-naturalisation of food. Shopping for products which are labeled "fair trade" is another example of a life stance involving a concern for a notion of trade justice which conflicts with unfettered free market forces. This stance crosses religious beliefs and non-religious beliefs alike. These are public expressions of privately held values and political views.

The role of the pupil as an agent in religious education processes offer a justification for the consideration of life stances

within the RE curriculum. Professor Robert Jackson, in his essential work "Rethinking Religious Education and Plurality; Issues in diversity and pedagogy, Routledgefalmer, (Jackson, 2005) notes that many pedagogical approaches to RE, including the personal narrative, religious literacy, interpretative and dialogical, recognise the agency of children and young people as an important ingredient of Religious Education. This is consistent with a range of research that Jackson cites in Religious Education and Sociology including recent ESRC research, which confirmed that,

"… consultation with pupils over teaching and learning produces practical ideas and strengthens pupils' self esteem, leading to an enhanced commitment to learning and to the school on the part of pupils." (Jackson, 2004)

Recognition of that agency may lead to the need to include a wider range of life stances than those conventionally prescribed under local or national guidelines. A pluralist approach, such as Jackson's is based on foundations which recognises the right to hold different religious and secular standpoints. Jackson promotes the case for widening the scope of the subject to include secular points of view, and quotes from page 11 of the BHA paper, "A better way forward: BHA policy on religion and schools,"

"Renaming the subject 'Beliefs and Values education' or something similar would convey inclusiveness and, if it were genuinely inclusive and impartial, there would be no need for any pupil to be excused from it – learning about many beliefs held in our society out to be part of every child's entitlement and preparation for life in a pluralist society." (BHA, 2002a)

In such a vision of the subject, consideration of life stances beyond religion or race orientated systems of belief and values would be relevant and appropriate, and could include a wider range of that which is relevant and important for pupils' values and beliefs in British society today

The non-statutory National Framework for RE (QCA, 2005) echoes this concern for space for the pupils voice and suggests a curriculum broad enough to include space for secular philosophies such as Humanism and a chance for all pupils to study these life stances. (p12) (For further information about teaching humanism in RE go to the BHA website, http://www.humanism.org.uk)

Religions themselves contain multiple life stances, even contrasting life stances, such as hermit and missionary traditions. Attitudes towards the environment within Christianity can take on strikingly different flavours. They may be related to the dominion orientated tradition which sees the environment as essentially for the service and use of humanity, and the stewardship tradition which sees it as sacred in itself due to its status as being of God's creation. Given that one of these traditions is much

closer to contemporary political thinking about sustainability, leads to the likelihood that a religious tradition may be critiqued from the ethical standpoint of a politically engaged perspective which some may see as implicitly indoctrinatory.

Life stances have a flexibility in their composition in that they may operate within and across different groups. Greenpeace activists, Eco-warriors, eco feminists, eco pagans, and those who accept the Gaia philosophy and spirituality, among others with green credentials, do not sit together on a fundamental doctrinal platform. They have different understandings of their identity, and see their adversary and ultimate goal differently (Castells, 1997). They have a commonality to their stance in life which is acutely aware of concern for the environment. There are groups within and beyond the principal religious traditions, those that are motivated by political interests, philosophical beliefs, scientific concerns and a sense of spirituality. Sustainable development itself is not described as a life stance but is an aim of environmental groups which take an internationalist character rather than a local character, such as Greenpeace.

Task

Much is known about the diversity which exists within religious traditions. Consider the diversity of life stances. Can religions be found within those? Do pedagogies of RE need to readjust their perspective to investigate life stances and religions as subsets within diverse socio-cultural movements? This is quite a challenging question so students should be free to consider the religious traditions, life stances and pedagogies of their choice.
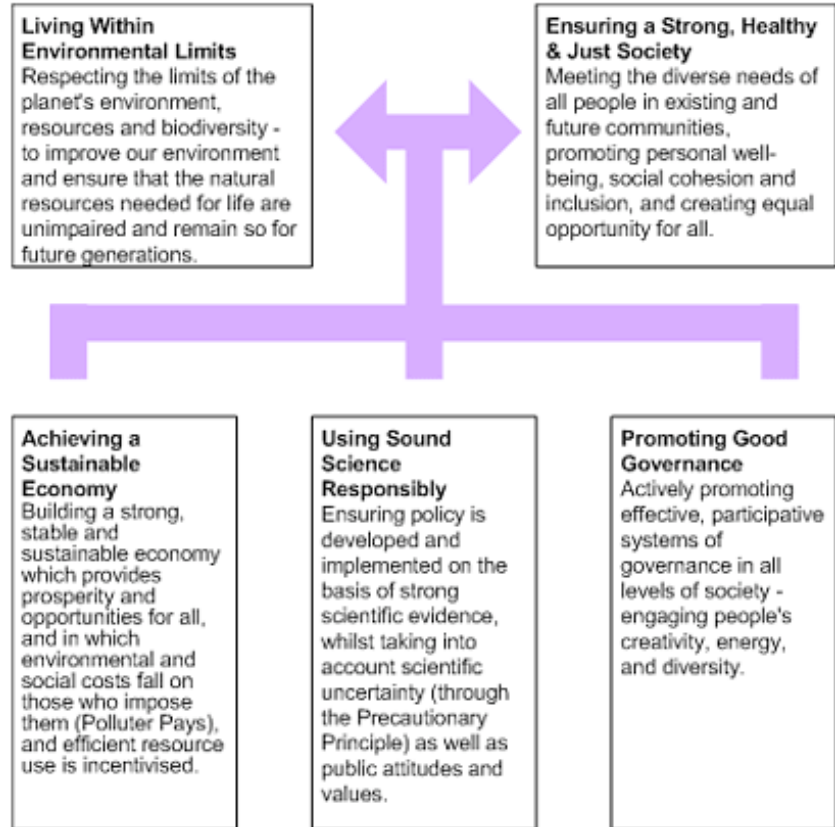
Part 2

Non statutory guidance on RE and education for sustainable development and the national and international initiatives for education for sustainable development

A new development, the NSNFRE, offers more scope to account for contemporary life stances with the inclusion of local religious communities which have significant presence, beyond the principal religions, and also secular world views where appropriate. It also specifically identifies education for sustainable development as one aspect of the curriculum which RE can help to promote through

"helping pupils consider the origins and value of life, the importance of looking after the environment and studying the ways in which religious beliefs and teachings have influenced attitudes to the environment and other species." (QCA, 2004)

In "Securing the future: delivering UK sustainable development strategy" the UK Government defined the aim for sustainable development as "to enable all people throughout the world to

satisfy their basic needs and enjoy a better quality of life without compromising the quality of life of future generations." (Environment, March 2005)   It is associated with five fundamental principles illustrated in this diagram (from Securing the future: delivering UK sustainable development strategy (Environment, March 2005))

Living Within Environmental Limits
Respecting the limits of the planet's environment, resources and biodiversity - to improve our environment and ensure that the natural resources needed for life are unimpaired and remain so for future generations.

Ensuring a Strong, Healthy & Just Society
Meeting the diverse needs of all people in existing and future communities, promoting personal well-being, social cohesion and inclusion, and creating equal opportunity for all.

Achieving a Sustainable Economy
Building a strong, stable and sustainable economy which provides prosperity and opportunities for all, and in which environmental and social costs fall on those who impose them (Polluter Pays), and efficient resource use is incentivised.

Using Sound Science Responsibly
Ensuring policy is developed and implemented on the basis of strong scientific evidence, whilst taking into account scientific uncertainty (through the Precautionary Principle) as well as public attitudes and values.

Promoting Good Governance
Actively promoting effective, participative systems of governance in all levels of society - engaging people's creativity, energy, and diversity.

This national initiative reflects the international initiative which emerged from the World Summit on sustainable development in September 2002 followed in December 2002, when resolution 57/254 on the United Nations Decade of Education for Sustainable Development (2005-2014) was adopted by the United Nations General Assembly and UNESCO was designated as lead agency for the promotion of the Decade. It is notable that this makes no reference at all to religion, spirituality or life stances though elements mentioned in the diagram are important to all three.

(For more see:
http://www.johannesburgsummit.org/
http://www.unesco.org)

Task

Students could be asked to rewrite teh table above specifically addressing religion, spirituality and life stances in each area.

As a formative assessment activity student teachers could be asked to draw from their subject knowledge of one religious or non-religious

tradition to give a response to one of the such a goals identified in the table above.

This could then be extended into a planning activity. Student teachers could be asked to plan a lesson which looks at two differing responses from within a single tradition or from two traditions with differing perspectives. The lesson should challenge pupils to evaluate those responses and come to justified and reasoned independent conclusions about the relationships between religion and sustainable developmental.

Student teachers could then discuss whether their lessons promoted a particular moral and political message about sustainable development, whether an aspect of a religious tradition was criticised for its divergence from an ethical perspective assumed to be the accepted view. They could consider whether they used religious teachings or practices for this end, and how they might professionally do so while avoiding indoctrination and the distortion of theological messages for a new political message.

The aim of the task is to encourage students to engage with important political initiatives in the subject while recognising the integrity of the religious traditions and allowing independent critical thinking to flourish.

Education for sustainable development is defined on the QCA website devoted to education for sustainable development (DfES, 2004) where it makes suggestions for how RE can contribute.

"Religious education promotes education for sustainable development. How human beings treat each other and their environment and use the world's resources depends on their understanding both of the world's, and their own, significance. Such significance is reflected in the beliefs and stories about the origin, value and purpose of life." (DfES, 2004)

The site draws attention to key stage three units with strong leanings in this direction and makes suggestions for non-examined Key stage 4 RE to consider teachings of different religions environmental issues such as learning about the Assisi Declarations and what they have to say about religious attitudes towards the environment and sustainable development. (DfES, 2004)

John Bauser and Mike Poole's research into Science and Religion in the Agreed Syllabuses (Bauser, 2002) found that topics related to the value of animals were commonly encountered in the hundred or so Agreed Syllabuses examined, with entries such as 'care and concern for animals'; 'status of animals'; 'scientific research using animals'; ' vivisection'. Environmental issues were the most commonly encountered topic area with topics including: 'pollution and its effects'; 'depletion of natural resources'; 'extinction of species because of human activity'; 'stewardship of creation'. (Bauser, 2002) It is clear that there are plenty of opportunities within the statutory framework of Religious Education Local Agreed Syllabi.

In GCSE syllabuses there are frequent opportunities in units on religion and the natural world, religion and society, religion and the political system and religion, and wealth and poverty. The popular OCR GCSE (short course) in Religious Studies B (Philosophy and Ethics) has as its third topic Religion and Science which is concerned with religious views about the origins of the world and of humanity, and the extent to which these views can be compatible with scientific theories. It addresses religious understandings of the relationship between humanity and the rest of the planet and environmental issues

Here are some suggested coursework questions for that topic to illustrate the kind of work pupils might engage with

"Topic 3 – Religion and Science
(a) Describe the teachings of the religion which you are studying about the relationship between humanity and the rest of creation. [AO1: 40%]
(b) Explain how followers of this religion may put these teachings into practice in a practical way in order to help preserve the environment. [AO2: 35%]
(c) 'God made the earth so God should look after it.'

Do you agree? Give reasons to support your answer and show " (OCR 2000, p.20)

These issues can be developed in the 16-19 age group, both through non-examined RE but also in AS and A2 courses which frequently require application of religious beliefs to the environment and environmental ethics and animal rights topics for example. An example from A2 level can be seen in AQA's Religious Studies A2 level specification for A2 Module 9: Studies in Religion and Ethics. Students are required to show knowledge and understanding of a religious perspective on the ethical issue identified within the question and must therefore be familiar with both religious and ethical perspectives on issues raised by science and technology: cloning, genetic engineering, animal experimentation, and also Economic and business ethics: in relation to less economically developed countries; consumerism; investment/profits; business espionage. (AQA 2005, p.34)

Task

Students could be asked to visit the exam board websites and find an example of ESD in specification topics and critically examine it. How is environmentalism presented in those papers? Are there implied links and associations with certain religious ideas or philosophical theories? Are some links omitted? Are non-religious approaches acknowledged? Is the diversity of views and approaches to environmentalism found within specific religious or non-religious traditions recognised? A similar activity could also be applied to a resource.

Task

Students should consider how to cultivate education for sustainable development while leaving the classroom culture open to diverse viewpoints from a range of belief systems. Is the tension between transmission of an attitude and an open enquiry manageable? What procedures should an RE teacher put in place to allow for diverse responses and include the wide range of beliefs represented in many RE classrooms?

Part 3

Key considerations when trying to learning about and from people who hold religious or non-religious life stances towards the environment.

Castells has noted the particularly diverse nature of the environment tradition movement and has helped to sketch some of the key social features of the movement,

"Collective action, politics, and discourses, grouped under the name of environmentalism are so diverse as to challenge the idea of a movement. And, yet, I argue that it is precisely this ca-

cophony of theory and practice that characterizes environmentalism as a new form of de centralized, multiform, network-oriented, pervasive social movement." (Castells, 1997)

One such philosophical conception of this movement surrounds the Gaia idea. It has many sources. James Lovelock is one source. He sees the ecosystem as an entity in its own right which must be considered in any moral deliberation (Lovelock, 1979). Recently he has criticised sustainable development as not going nearly far enough. Sustainable development contains the notion that development can continue. We can continue more or less as we are if we change the way we develop and the way in which we develop. Lovelock argues that this does not account for the real fundamental nature of the crises we face and that continuing development is simply not possible. Sustainable development might have been an option a century or two back but not now – managed, sustained retreat is more realistic (Lovelock, 2006).

Mary Midgley (Midgley, 2001) has taken this notion and developed it philosophically and this offers an appropriate indication for student RE teachers of how a life stance can take on many aspects of a religious belief system

"The idea of Gaia – of life on earth as a self-sustaining natural system is a powerful tool that could generate solutions to many of our current problems. It does not just lead to new applications of science and technology. It can also counteract the corrosive forms of social atomism and individualism which infuse much current scientific thought. Its approach, once fully grasped, makes a profound difference, not just to how we see the earth but to how we understand life and ourselves…

… In particular, the question of intrinsic value is increasingly urgent. We must learn how to value various aspects of our environment, how to structure social relationships and institutions so that we value social and spiritual life, as well as the natural world, alongside commercial and economic aspects.

Every thought-system has at its core a guiding myth, an imaginative vision, which expresses its appeal to the deepest needs of our nature. Through most of the twentieth century, many prophets in the West have painted the world in terms of a narrow and romantic individualism, a moral outlook which simply assumes that individual freedom is the only unquestionable value. Indeed, we do not use the notion of sacredness much to day except in a single context, namely, 'the sanctity of human life'. Describing anything else as sacred can cause embarrassment. Yet we are surely beginning to feel how inadequate this attitude is. We are becoming disturbingly aware of larger claims. We urgently need ways to understand them and to act on that awareness. A Gaian perspective can help us here."

p.11-12 (Midgley, 2001)

Midgley's thesis of course also sets itself in part as a corrective to traditional religion but also sets itself as a corrective against the extreme rejection or religion and mythology expressed by Dawkins in the Selfish Gene and other works (Midgley, 2001) though her arguments against Dawkins have been criticised (see http://en.wikipedia.org/wiki/Mary_Midgley for a summary and references to those discussions) . In summary, the Gaia idea expresses ethical, spiritual, philosophical, social and economic dimensions, much as traditional religious systems have. Of course it is an idea and neither Midgley nor Lovelock would want the idea of Gaia to be understood as literally the ancient Goddess. Conceptualising it as such is powerful.

This development is not new. The deep ecology movement is another secular based approach that seeks to recognise value in all life forms, geological, biological and diversity of life on Earth. Aldo Leopold in 1949 called for a new ethic to deal with the relationship between human being and land (A Sand County Almanac; The Land Ethic in LaFollette (LaFollette, 1997) . This move away from an anthropomorphic centred approach, frequently found in traditional religious, philosophical and political ethical systems expanded the moral community to include all life forms and systems of nature. The philosopher Peter Singer has sought to narrow that moral community to only include sentient life forms. (Singer, 1993)

The British Humanist Association states that humanists are unlikely to adopt these sorts of beliefs and the associated sentimentality that they identify with them but are more concerned that,

"rain forests and plankton and dung beetles are more relevant than pandas and tigers to the survival of life on this planet (though we would probably be less happy if pandas and tigers no longer existed)." (BHA, 2002b)

though they go on to argue,

"Our welfare is highly dependent on the environment and the continued existence of many other species. Humanists also appreciate the happiness and inspiration that contact with nature and animals can bring." (BHA, 2002b)

This illustrates the interesting challenge in teaching about life stances. A life stance might overlap a number of world views including other life stances. Humanism by this extrapolation has a more anthropocentric conception of environmentalism, not unlike some religious understandings, and different from those who take the more radical life stance exemplified by those of the Gaia philosophy or the deep ecologists.

Ecological and environmental organisations have structures and sources of authority within them and some New Age religious movements certainly have ritualistic qualities. This does not describe a coherent whole in the conventional religious sense but a more fragmentary and disparate association, perhaps not unlike

much of post modern religion (Heelas, 1989). While there are humanist organisations, they do not express a doctrinal creed or take the same kind of institutional authoritarian form that many traditional religions take. Midgley offers a kind of doctrinal or theoretical system for environmentalism but she is an intellectual who has no formal authority status among some environmentalist groups. This is one feature of the less organised form or movement and underlines the need for RE teachers to show both environmentalism and life stances in general the same awareness of diversity that a teacher might show to a religious tradition.

Tasks

Student RE teachers might consider whether a movement such as environmentalism should be given time and resources in the context of the aims and objectives of Religious Education, rather than those of the ESD project.

How would an RE teacher avoid simplification of both life stances and in particular environmentalism to account for the real diversity of both and their complex interrelationships discussed above?

Midgley's thinking can be related to environmentalist movements and groups, as well as examples of environmental concern within religious (expressed for example by the Roman Catholic Church in its paper 'The call of creation: God's invitation and the human response: the natural environment and catholic social teaching,' (Wales, 2002) or in the links on the website Christian-ecology (http://www.christian-ecology.org.uk/gcl) Student teachers could consider how they might relate the wider associations and movements with conventional religious systems.

A Group of student teachers could produce a unit of work for Key stage 4 or Sixth form general RE. This could be related to religious or non religious forms of the movement. They could role-play a meeting with their local SACRE where they tried to defend their unit with relation to the Local Agreed Syllabus and the Non-Statutory National Framework for Religious Education.

In conclusion

Three things which student RE teachers ought to remember when teaching about life stances are firstly, to understand the inclusion of life stances in RE as a way of encouraging a broader range of student voice within the classroom which is particularly important in reflecting the diverse UK populace. This means a degree of democratic openness, criticality and objectivity in handling the subject. Second they should encourage their pupils to an understanding of life stances as diverse movements which might sometimes have an essential character but on other occasions may have a common aim, interest or value but a discreet fundamental doctrine. Thirdly they should encourage their pupils to an understanding of life stances which reflects their own components rather than through a form structured around

western religious traditions which may distort the picture by making inaccurate equivalents and inappropriate emphases.

Collaborative task

Mixed groups of RE, Geography and Citizenship students could construct a project for Key stage 3 based around the aims of ESD in which discreet components satisfied their own subject attainment targets in a complimentary way. For example a proposal for a town redevelopment in a metropolitan area with different religious communities could be debated at an open council meeting. In the preparation stages students could consider how the beliefs of particular religious groups might affect concerns about the project and proposals that they might bring to the development. Consideration could be given to the style and form of the debate in the meeting to ensure democratic representation, and discussion could centre around the economic and social needs of the town community and religious and political concerns for ESD.

Appendix

Assorted websites useful for education for sustainable development in RE

I have listed websites in a few broad categories with excerpts from the websites so they are described in their own terms. Some have school-focussed resources, others are more informational and some are academic in nature and will be of more use to support teacher knowledge development.

Government and International Community sites

Defra and sustainable development
http://www.defra.gov.uk/environment/sustainable/

The Encyclopedia of the Sustainable Development has been written by the Atmosphere, Climate & Environment Information Progamme, and is supported by the Department for Environment, Food & Rural Affairs. The Encyclopedia is a one-stop source of information on sustainable development
http://www.ace.mmu.ac.uk/esd/

The UN Division for Sustainable Development
http://www.un.org/esa/sustdev/

The Government's approach - delivering UK sustainable development together
http://www.sustainable-development.gov.uk/

National and international organizations that offer data -- or

information about data -- on their sites.
http://home.developmentgateway.org/DataStatistics

Business and NGOs

Greenpeace International
http://www.greenpeace.org/international/

Greenpeace education homepage
http://www.greenpeace.org.uk/contentlookup.cfm?
CFID=3959053&CFTOKEN=94362320&SitekeyParam=C-C

Sustainable Development International exists to provide unique
publishing services for business to raise awareness about CSR in
practice to influence effective sustainable development policy
http://www.sustdev.org/

**More advanced resources for life stances, religion
and environmentalism**

International Humanist and Ethical Union is the sole world um-
brella organisation embracing, humanist, atheist, rationalist, secu-
larist, skeptic, laique, ethical cultural, freethought and similar or-
ganisations world-wide. This links to their Comment on the Sus-
tainable Development Summit in Johannesburg
http://www.iheu.org/node/858

Gaia Theory: Science of the Living Earth by D. Orrell. Here is a
brief introduction to Gaia theory, as developed by Lovelock,
Margulis and others.
http://www.gaianet.fsbusiness.co.uk/gaiatheory.html

Gaia Theory http://en.wikipedia.org/wiki/Gaia_theory_(science)

Gaia Trust is a Danish-based charitable association founded in
1987 on the initiative of Ross and Hildur Jackson, with the in-
tention of supporting the transition to a sustainable and more
spiritual future society through grants and proactive initiatives.
http://www.gaia.org/

REEP is a registered charity which provides unusual and
thought-provoking resources for teachers and learners promot-
ing the links between religions and the environment. Resources
are free to schools via the website. We also hold training days
to support the REEP School Gardens Awards Scheme.
http://www.reep.org/index.php

The Palestinian Environmental NGOs Network (PENGON) is a
non-profit, non-governmental organization whose role is to
serve the Palestinian environment by acting as a coordinating

body for the Palestinian environmental organizations located in the Occupied Palestinian Territories (West Bank and Gaza Strip)
http://www.pengon.org/

Green Christian, Christian Ecology Link's thrice yearly Magazine.
http://www.christian-ecology.org.uk/gc/

The BHA promotes Humanism and supports and represents people who seek to live good lives without religious or superstitious beliefs. The BHA: campaigns for a secular society and an end to religious privilege
- provides educational resources for schools, students and parents
- provides humanist (non-religious) funerals, weddings and other ceremonies
http://www.humanism.org.uk

BBC Bitesize revision for religion and science
http://www.bbc.co.uk/schools/gcsebitesize/re/science/index.shtml

Sacred and spiritual - Religion and environment. Most religions practiced in South Asia did not see humanity as separate from nature. Instead they conceived nature as an expression of divinity, with humans evolved from it. Nature was not conceived for the benefit of humans and for them to rule it. They were part of the environment, albeit a highly evolved form of it.
http://www.plantcultures.org.uk/themes/sacred_and_spiritual_religion__environment.html

Request.org - Website resource for Christianity and the environment
http://www.request.org.uk/issues/topics/environment/environment01.htm

Society, Religion and Technology Project. The Society, Religion and Technology Project was begun by the Church of Scotland in 1970, to address wider issues being raised by modern technology. Its concern was not only that the church should be well informed, but to stimulate balanced debate in the public at large and amongst those working within technology itself.
http://www.srtp.org.uk/envir01.shtml

Target Earth is a national movement of Christians who reflect this commitment to care. It's a movement of individuals, churches, college fellowships and Christian ministries motivated by the biblical call to be faithful stewards of everything God created-to love our neighbors as ourselves and to care for the earth
http://www.targetearth.org/

Touching the Earth, A Buddhist Guide to Saving the Planet, Akuppa
With practical ideas, exercises and examples of how to appreciate and protect this rich natural world we all share, environmentalist and Buddhist teacher Akuppa urges us to see beyond our selfish concerns and wake up to the fragile beauty of the world. This capacity to look beyond ourselves is the seed of heroism. Cultivating this seed, we will find in a thousand ordinary ways that real change is possible after all. Windhorse Publications, ISBN 1 899579 48 6
http://windhorsepublications.com

Rethinking Buddhism and Development: The Emergence of Environmentalist Monks in Thailand An article by Susan M. Darlington with many references. Associate Professor of Anthropology and Asian Studies Hampshire College,
sdarlington@hampshire.edu
http://jbe.gold.ac.uk/7/darlington001.html

Religion, Science and the Environment' is a movement devoted to spreading awareness of the human threat to the natural world - above all, to the world's waters. But this awareness must be dual - both scientific and spiritual. The 'new Apocalypse', which is rendering the seas and rivers lifeless, is not just a crisis in Man's abuse of science. It is a crisis in his divine duty to care for the natural creation.

The leading spirit of 'Religion, Science and the Environment' (RSE) is His All Holiness Bartholomew, Ecumenical Patriarch of the Christian Orthodox Church
http://www.rsesymposia.org

Keeping faith with nature
http://www.ourplanet.com/ imgversn/142/finlay.html

The Alliance of Religions and Conservation, ARC is a secular body that helps the major religions of the world to develop their own environmental programmes, based on their own core teachings, beliefs and practices http://www.arcworld.org/
They have an online bookshop and also offer some downloads including one on Climate Change by Paola Triolo. This booklet focuses on practical ways for communities of all religions to confront the very real problems of climate change, from the auditing of electrical consumption through to the use of political influence.
http://www.arcworld.org/downloads/ClimateChange.pdf

WWF (formerly known as the World Wildlife Fund) has become one of the world's largest and most respected independent conservation organizations. http://www.panda.org/

Hindu Faith Statement on ecology
http://www.arcworld.org/faiths.asp?pageID=77

Hinduism, Jainism, and Ecology by Christopher Key Chapple
Loyola Marymount University
http://environment.harvard.edu/ religion/
religion/hinduism/index.html

The East is green by LAXMI MALL SINGHVI. This article outlines the cultural foundation for environmentally friendly values laid down over many centuries in India
http://www.ourplanet.com/ imgversn/82/singhvi.html

Hinduism and Ecology Bibliography Christopher Key Chapple
Loyola Marymount University
http://environment.harvard.edu/ religion/
religion/hinduism/bibliography.html

Introduction to Buddhism Buddhism and Ecology: Challenge and Promise by Donald K. Swearer
Swarthmore College http://environment.harvard.edu/ religion/
religion/buddhism/index.html

The Early Buddhist Tradition and Ecological Ethics By Lambert Schmithausen
http://jbe.gold.ac.uk/4/schm1.html

Pollution and the Environment: Some Radically New Ancient Views by Ronald Epstein
Dharma Realm Buddhist University Public Lecture Series Talmage, California May 19, 1992
Published bilingually in English and Chinese in Vajra Bodhi Sea: A Monthly Journal of Orthodox Buddhism. Pt. 1, v. 30 (Dec. 1999), pp. 36, 12, and following issues.
http://online.sfsu.edu/~rone/Environ/pollution.htm

Islam and Ecology: A Bestowed Trust
Inviting Balanced Stewardship by Frederick M. Denny
University of Colorado http://environment.harvard.edu/
religion/religion/islam/index.html

A General Introduction to Islam's Attitude Toward the Universe, Natural Resources, and the Relation Between Man and Nature http://www.islamset.com/ env/section1.html

Islamic Faith Statement
Hyder Ihsan Mahasneh is a biologist and Islamic scholar and was the first African head of the Kenya National Parks Service. He was appointed by the Muslim World League to compile this paper. http://www.arcworld.org/faiths.asp?pageID=75

Islam and Ecology
http://www.speednet.com.au/~keysar/ecology.htm

Guardians of the Natural Order FAZLUN KHALID outlines the Islamic approach to environmental protection
http://www.ourplanet.com/imgversn/82/khalid.html

Judaism and Ecology: A Theology of Creation Daniel B. Fink
Congregation Ahavath Beth Israel
http://www.ourplanet.com/imgversn/82/khalid.html

COEJL is the leading Jewish environmental organization in the
United States http://www.coejl.org/index.php

The Earth Charter
http://www.earthcharter.org/files/charter/charter.pdf

The Web of Creation was established to foster the movement
for personal and social transformation to a just and sustainable
world from religious perspectives
http://www.webofcreation.org/

Report To The National Assembly For Wales Education For Sus-
tainable Development, November 2000
http://www.accac.org.uk/uploads/documents/617.pdf

Global Citizenship Secondary School Map - Education for Sus-
tainable Development and Global Citizenship, National Assem-
bly for Wales Circular No: 11/2005, Date of Issue: 5May 2005
Guidance
http://www.globalgateway.org.uk/pdf/
global-citizenship-secondary-school-map.pdf

Development Agencies and Church Funds
http://www.dea.org.uk/dea/funding_agency.html

Taking the first step forward... towards an education for sustain-
able development Good practice in primary and secondary
schools HMI 1658
http://www.ofsted.gov.uk/publications/docs/3389.pdf

Oxfam Coolplanet website
http://www.oxfam.org.uk/coolplanet/index.htm

UNICEF www.unicef.org.uk

Some classroom print resources, some freely downloadable and
others commercial

Blaylock, Lat, Christian Aid Global Learner order from
www.retoday.org.uk
This case study pack with photocopiable resources extends
topic areas of peace and conflict, equality and justice, world, de-
velopment, ethical and spiritual issues, keys skills and critical
thinking.

Rivett, R, Science and religion, exploring the creative interface,
Developing secondary RE, RE Today services

Rivett, R, Green Issues in Religions, who cares? Developing secondary RE, RE Today services

Reep has free classroom material suitable for primary and secondary children. The key stage 2 resource are designed to stimulate imaginative and intellectual involvement in some of the environmental problems that confront modern society. Each activity is followed by a time for reflection, comment and debate - including discussion of the ways in which the world's religions offer perspectives on the issues that have been raised. The emphasis in the secondary material is on providing a basis for making links between personal experience, the insights of religious traditions and thought, and the environment. Discussion is a particularly important part of any session on these subjects. http://www.reep.org/resources/secondary.html

CAFOD Resources on the themes of development and the environment
Thanks to staff and pupils of Bishop Ullathorne School, Coventry for helping to produce this resource A healthy planet can provide enough clean air and water, food, energy and shelter for everyone. Yet our world is under threat. We misuse the land, rivers, and seas. We pollute. We allow big businesses that provide us with food and materials to put profit before care for the environment and the needs of the poorest. Those with least power, wealth and resources suffer the worst effects of environmental destruction and receive less than their fair share of the planet's benefits. This is called environmental injustice. http://www.cafod.org.uk/resources/ secondary_schools/ environment

Some Creative Worship print resources

Beadle, L 2000, CEM, Space for Reflection: New ideas for Quality Assembly and Collective Worship, Whose world is it anyway? It's a beautiful world – A class led primary assembly which raises awareness of the richness of the planet and our responsibility for it,
What a mess! – a secondary assembly looking the condition of the planet and exploring responsibility for it. P.22-25

Beadle, L. 2001, CEM, Space for Reflection: New ideas for Quality Assembly and Collective Worship, Living with Change
p18-23 A perfect world – a primary assembly exploring the way man is using the world's resources and what we can do to limit the damage

Beadle, L. 2002, CEM, Space for Reflection: New ideas for Quality Assembly and Collective Worship, Christian Aid Assemblies, p.13-17
Whose rules .. whose lives? – a primary assembly exploring the effect of trade on the lives of real people
        Whose rules .. OK? – A secondary assembly which uses

role-play to explore the good a nd the bad effects of trade

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