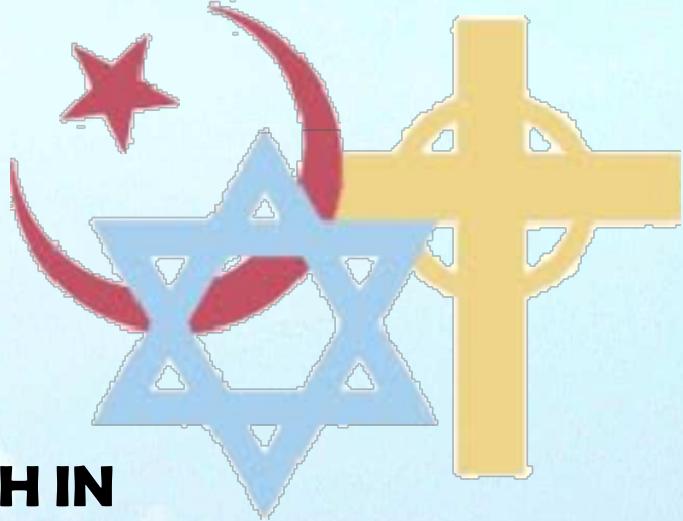




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'FAITH IN ACTION'

FAITH BASED ACTION FOR CREATION CARE IN COASTAL COMMUNITIES OF WESTERN REGION



Hen Mpoano

THE
UNIVERSITY
OF RHODE ISLAND
GRADUATE SCHOOL
OF OCEANOGRAPHY



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For more information on the Integrated Coastal and Fisheries Governance project, contact:
Coastal Resources Center, University of Rhode Island, Narragansett Bay Campus, 220 South Ferry Road, Narragansett, Rhode Island 02882, USA. Brian Crawford, Director International Programs at brian@crc.uri.edu; Tel: 401-874-6224; Fax: 401-874-6920.

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Acronyms

ARC	Alliance for Religions and Conservation
AWIEN	Ahanta West Interfaith Eco-Network
CRC	Coastal Resources Centre
DPSIR	Driving Forces-Pressures-State-Impact-Response
ELLIEN	Ellembele Interfaith Eco-Network
GLSS	Ghana Living Standard Survey
GSBA	Globally Significant Biodiversity Area
IBA	Important Bird Area
JIEN	Jomoro Interfaith Eco-Network
NZIEN	Nzema East Interfaith Eco-Network
SHIEN	Shama Interfaith Eco-Network
STIEN	Sekondi /Takoradi Interfaith Eco-Network
STMA Sekondi	Takoradi Municipal Assembly
USAID	U.S Agency for International Development

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The programme implementation team wishes to express our sincere gratitude to the CRC team for facilitating the success of this capacity building exercise.

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We also acknowledge all materials, photos and videos used in disseminating creation care teachings to the participant's.

Executive Summary

This report details A Rocha Ghana's engagement with religious leaders in six coastal districts in the Western Region of Ghana from the 12th of December 2011 to the 9th of February 2012. This exercise was conducted with funding from the Coastal Resources Centre under the Hen Mpoano programme.

In all, over 123 religious leaders were trained in reference theology on environmental stewardship and creation care. The programme led to the establishments of six interfaith eco-networks in six coastal districts in the western region of Ghana

The programme was a big success and both participants and organisers benefitted immensely from the exchanges and experiences shared.

The main recommendations for keeping the fire burning is ensuring that the eco-networks which have been established live beyond the lifespan of Hen Mpoano to perform the functions of mobilising religious organisations and advocating for responsible coastal resource use in the Western Region of Ghana.

There is no doubt this programme accentuates the critical role faith based organisations and institutions can play in contributing to sustainable environmental management in Ghana and in the sub-region.

Section One: Programme Context and Programme Overview

Background

The 'Faith in Action' programme was undertaken to build the capacity of faith based institutions and establishments in six coastal districts in the Western Region of Ghana in environmental stewardship and creation care. These districts are also the target areas for Coastal Resources Centre (CRC) Integrated Coastal and Fisheries Governance (ICFG) Programme - a four-year initiative (2009-2013) supported by the U.S. Agency for International Development (USAID).

The programme was organised to complement the communication strategy that CRC and its local partners have employed to stimulate behaviour change in coastal communities for sustainable utilisation and management of Ghana's coastal resources. The focal Districts are Jomoro, Ellembele, Nzema East, Ahanta West, Sekondi Takoradi, and Shama District Assemblies. Specifically, sixteen (16) coastal communities in the above Districts would be engaged during the implementation phase of this programme. Please find map of target location of the programme in Figure 1 below. The following table presents a list of communities in which the concentration of faith based action for creation care will be focused.

Goal of 'Faith in Action'

The goal of 'Faith in Action' programme is to stimulate behavioural change and local action among faith-based organizations and their large social network for sustainability of the environment of coastal communities as well as promote sanity in the fishing industry in Western Region.

Objectives

1. Enhance the awareness of faith leaders in Creation Care and Environmental Stewardship
2. Develop and produce teaching aids and interpretation materials for creation care awareness local action.

Programme Context

People's attitudes, values and belief systems shape people's concepts of the natural world. In Africa and in Ghana in particular, the relationship between the people and wildlife is deeply entrenched in their traditions, cultures and religions

(Ntiamoah-Baidu, 1987)¹. Biological resources were protected and conserved by the traditional African by means of cultural and religious rules and have been enshrined in folklores, stories and beliefs and by the use of a host of other practices such as taboos, taboo days, totemic and sacrificial animals (Voado, 1998)².

¹ Ntiamoah-Baidu, Y. 1987. West African Wildlife, A Resource in jeopardy. Unasylva, 39: 27-35

² Voado, G.C. 1998. Some Perceptions on Traditional African Knowledge In: Biodiversity Conservation; Traditional Knowledge and Modern Concepts: Proceedings of the Third UNESCO MAB Regional Seminar on Biosphere Reserves For

This was possible because religious and indigenous belief systems tend to promote a bio-synergistic partnership between human communities and the rest of nature, rather than human rule over nature; the prevailing rural community values in particular are inclined towards stewardship, rather than absolute material.

The above notwithstanding, faith-based institutions and groups seem left out in behavioural change communication strategies that seek to promote awareness and stewardship of the natural world.

Faith-based institutions constitute the most organized and largest global social network of people and which can be harnessed to achieve tremendous behavioural and attitudinal changes with respect to how people live responsibly for human and nature co-existence.

There are sufficient Biblical and Quranic references to creation care and environmental stewardship; however, these teaching have not constituted the main thrust of teachings and admonitions in churches and Mosques. Faith in Action would therefore take advantage of the opportunity that exists within the clergy to organize and communicate effectively to its membership. The programme will also encourage positive change of attitude and behaviour of both Christians and Muslims towards the environment

Overview of Programme

In all, six capacity workshop sessions each spread over two days, were organised in six coastal districts of Western Region, involving Christian and Muslim congregation heads and representatives. The identification and participation of religious organisations as well as mobilisation of logistics for the programme were facilitated by CRC.

Day one involved creating awareness and building understanding of environmental issues at the district level and the need for religious organisations to play critical role in caring for God's creation. The outline of the programme focused on drawing participant's interest and awareness of district wide environmental challenges.

A presentation on overview of environmental challenges in coastal districts was shared by representatives of CRC. This translated into group discussions by participants to discuss the issues raised and contribute to further elaboration of the environmental issues raised.

Day one also provided the platform for religious leaders both Christians and Muslims to do in-depth search into the Holy Books for theological references on creation care. Complementary theology on creation care was also shared for the information of participants at the workshops.

Day two highlighted appropriate models and frameworks for action planning and

engaging religious congregations as well as the communities they serve. To bring about environmental change, there is a need to understand people's behaviour and attitudes to allow effective planning and communication of behaviour change. As such participant's knowledge on communicating behavioural change was enhanced to serve as guiding framework for effectively engaging with their respective congregations and the bigger communities in which they operate.

The participants were also equipped with models, which were complemented with real time case studies on planning at congregational levels and translating congregational plans to community action by religious organisations. Case studies presented shared exemplary actions by other religious organisations and communities from all over the world. Subsequently, the participants capitalised their knowledge acquired at the programme into action plans for their respective districts.

Appendix 5 provides an outlook on the programme outline for the two day sessions organised in each of the six coastal districts.

Each session ended with a presentation of certificates to participants. In all 123 religious leaders in six coastal districts were trained in creation care theology and action planning for greater impact in the communities they operate.

To provide a platform for long-term impact and advocacy on creation care, six interfaith eco-networks were constituted to carry ensure the implementation of action plans developed during the workshops and provide long-term support and mobilisation avenue for harnessing religious bodies for goods works in creation care .

Organisation of Report

This report only captures a documentary of the deliberations of the two day workshops carried out in six coastal districts. It does not address expected deliverables from objective 2 of the assignment given to A Rocha Ghana. The outputs of objective two are captured separately in different in formats.

The first section of this report highlights the context within which this programme was undertaken, as well as provides some information on the socio-economic and environmental dynamics of the target districts

The second section elaborates on key elements presented and shared with participants during the workshops. This is supported by participant's outputs from those sessions that involved group work.

The final section of the report seeks to draw attention to some challenges to the workshops, and recommendations for monitoring of the impact of the programme and follow-up support to cross-faith networks developed in response to the need to take action now. This section also captures appendixes and materials on some of the information shared during the workshops.



Plate 1. Participants at interfaith workshop drawing work plans at STMA

Section Two: Description of Programme Impact Area

Programme Impact Area

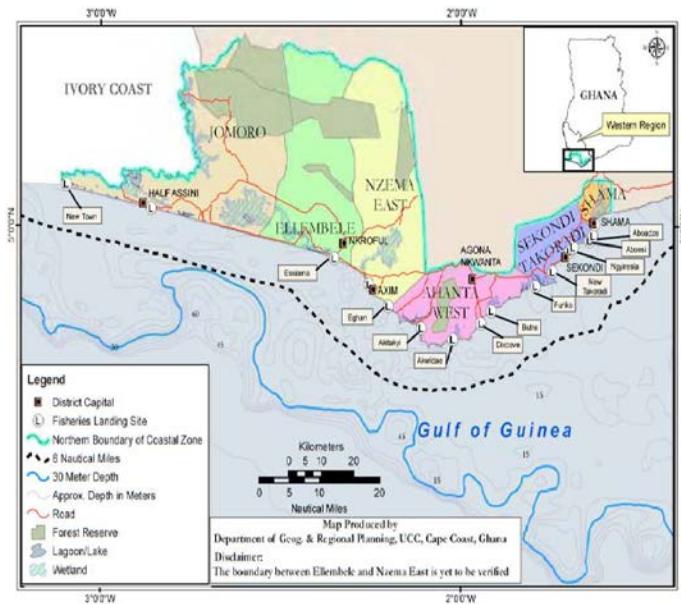
The programme's target groups were institutions and establishments in six coastal districts in the Western Region of Ghana. The focal Districts were Jomoro, Ellembele, Nzema East, Ahanta West, Sekondi Takoradi, and Shama District Assemblies.

The Western Region covers an area of approximately 24,000 square kilometres, around 10 per cent of Ghana's total land area (GLSS, 2008)³. It has a mean household size of 4.7 people, slightly lower than the national average (5.1) (GLSS, 2008), and a population of 2.4 million. Population density is 99 people per square kilometre. The region lies in the equatorial climate zone characterized by moderate temperatures. 75 percent of the land area falls within Ghana's high forest zone. It is the wettest part of Ghana with an average rainfall of 1,600mm per annum. From west to east, its six coastal districts are Jomoro District, Nzema East Municipality, Ahanta West District, Sekondi-Takoradi Metropolitan and the newly created Shama District⁵ and Ellembele District.

The target six coastal districts harbour important biological ecosystems for both terrestrial and marine biodiversity resources of Ghana. Their many wetland ecosystems (fresh and brackish water) are important nursery grounds for juvenile fish, critical habitat for migratory waterfowls and a sink for carbon. Also, the sandy shores are nesting areas for

³ GLSS, 2008. 'Ghana Living Standards Survey: Report of the Fifth Round (GLSS 5)', Accra: Ghana Statistical Service.

4 endangered marine turtles and several species of dolphins. The Cape Three Points Forest Reserve (the last coastal rainforest in West Africa) has two rare species of primates and is a designated Globally Significant Biodiversity Area/Important Bird Area (GSBA/IBA). Offshore of Cape Three Points is an important calving ground for the



humpback whale.

Figure 1 Map showing six coastal districts in the Western Region and specific target communities

Socio-Economic Dynamics of Target Districts

These districts are quite densely populated – significantly more so than that of the rest of the region - accounting for 37% of the total population (around 900,000 people) but a much smaller land area (perhaps only 20% or less). However, the coastal zone includes Sekondi-Takoradi which is an important urban area (Gordon, 2010)⁴.

Access to household amenities is less consistent. GLSS5 (Ghana Living Standards Survey: Fifth Round, conducted in 2005/2006) indicates that 63% of Ghana's rural coastal households draw water from a well or from pipes, but 34% rely on "natural sources" (river, rainwater or pond)⁷ – compared with 19% for all Ghana. The GLSS5 5th Round indicates that only 29% of households in rural coastal areas have mains electricity for lighting (most use kerosene lamps) – compared with 49% for all Ghana. It also indicates that 27% of households in rural coastal areas have no toilet (i.e., use the bush or beach)⁸, compared with only 19% for all Ghana.

From observations and information gathered locally, sanitary toilet facilities are indeed lacking in many of the fishing communities in Western Region. Similarly, the disposal and management of waste both solid and liquid is also an issue raised by many communities.

⁴ Gordon, A., Pulis, A. (2010) "Livelihood Diversification and fishing communities in Ghana's Western Region". WorldFish Center. USAID Integrated Coastal and Fisheries Governance Initiative for the Western Region, Ghana. 69pp.

The GLSS 5th round report indicates that rural coastal areas achieve similar levels of adult literacy as the rural forest areas and higher rates than rural savannah areas (respectively 51.3% 51.4% and 24.1%). Interestingly it is the women's literacy rates again that lower the overall performance of the coastal areas compared with the rural forest areas (male literacy is higher in rural coastal areas compared with other rural areas, but female literacy lower than that in rural forest areas). The gender gap in education tends to increase with higher levels of education. So, in rural coastal areas, attendance rates are very similar to age 15, but thereafter male attendance is higher.

Coastal Resource Utilisation and Management

Reports from socio-economic surveys conducted in these districts indicate that, there is clearly increasing conflict in fishing communities stemming in part from fishers from other areas fishing with destructive methods in local waters. This presents the traditional authorities and local community with a problem they are ill-equipped to tackle. Reports also indicate that the traditional fish trading roles (particularly price-setting) are being eroded in some places (e.g., where landing fees are charged or where one trader commands a significant market share).

Earlier works by CRC and other local partners with funding from USAID have identified several critical problems exclusive to the six Districts jurisdictions in Western Region. However, the following problems are prevalent in all six districts: Pressure on land due to population increase – people building in areas meant for social amenities, incidence of sand winning at beaches and other inland areas leading to coastal erosion, coastal flooding and loss of landing beaches, basic needs outweighing national concerns about probable impacts of climate change, poor family planning & parenting, unsafe and unsustainable fishing practices such as the use of chemicals, poor sanitary practices as well as indiscriminate dumping of waste, threats to biodiversity due to indiscriminate cutting of trees/mangroves and the hunting of sea turtles for livelihood. Also, gender bias in land acquisition against women and Illegal mining activities on rivers resulting in chemical pollution are peculiar to Shama and Ellembelle Districts respectively.

Most of these issues are as a result of poor human behavioural and attitudes towards the environment, coupled with depleting values systems which hitherto, sought to sustain the link between the welfare of the environment and the survival of humankind.

The materials used in teaching focused on common grounds for action rather than pay attention to dividing doctrines and teachings. The environment was used as rallying point for urging respective faith group action and advocacy on responsible environmental stewardship.

General Expectations of Participants

- Acquire new insights regarding creation care and share with others
- Acquire new knowledge to share with others
- Acquire knowledge on the legal approach of fishing and share with others.

- Learn and understand competitive approaches to teaching and engaging with the members of the congregation. Learn new ways and apply for the management of environmental resources
- Gain knowledge and be empowered to act responsibly towards the environment
- To be mandated to teach: relatively on new concept of environment and resources
- Acquire additional knowledge on environmental sustainability
- Find out ways by which Muslims and Christians can work together for a mutual interest
- Gain understanding of the basic tenets of Qur'an and bible
- Affirm my faith so I can confidently teach others
- Ensure that all present come to a realization that worshipping God is not only about what we do in the Churches and Mosque, but also what we do to show love and care for God's creation.
- Learn and become an ambassador for creation



Figure 2 Group picture of participants at Jomoro District Workshop

Section Three: Elaboration of Programme Content

Faith Based Participation in Environmental Stewardship

Collectively, Faith based institutions have the largest followings ever, which when harnessed with religious commitment can contribute significantly to safe guarding, rehabilitating and restoring the land. Doing all this bearing in mind that, the world we create eventually, will reflect our deepest and innermost devotion to our respective faith.

In Africa, faith based organizations represents a repository of opportunities to spread the cause for sustainability in the continent. Records indicate that, in Africa, more than 90% of the population identifies itself as Christian or Muslim, and nearly all hold traditional indigenous beliefs as well. According to Alliance of Religions and Conservation, roughly 7% of the habitable planet is owned by religious organizations and 15% of the world's forests are considered sacred.

This more than ever highlights the urgent need for religious bodies and institutions to spear head environmental sustainability in an era where the land is stressed beyond its capacity, the oceans and rivers over-exploited, governance systems for ecosystem management is weak, several anthropogenic activities threaten both local and global biodiversity assets in the face of impacts of climate change etc.

This urgent need and role of religious bodies and institutions is duly recognized globally and requires religious bodies to live up to responsibility as God's stewards of His creation.

“The importance of engaging with religious organizations in addressing climate change and environmental concerns has become even clearer – as has the importance of faith-based organizations taking a prominent leadership role in influencing policy, education, and action in those areas.”

- PRESIDENT OBAMA'S ENVIRONMENTAL AND CLIMATE CHANGE TASK FORCE OF THE ADVISORY COUNCIL ON FAITH-BASED AND NEIGHBORHOOD PARTNERSHIPS

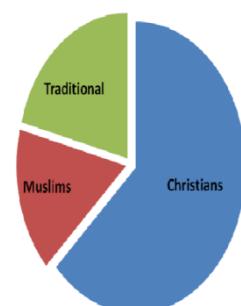


Religious composition of the population of Ghana

Christians and Muslims in Ghana constitute about 86% of the populace according to the National Census of 2000. According to National Census of 2000, the Western Region is made up of 81% Christians and 8.5% Muslims placing enormous responsibility on believers to show concern for the unsustainable and reckless way with which we use and treat the land and all the resources therein.

There are believers working several sectors of the Ghanaian economy.

- Teachers in our schools
- Medical health professionals
- Theologians and faith institution clerics
- Political Leaders
- Transport service operators
- Hospitality industry
- Ministers in our faith based institutions
- Communication Media
- Utility services industry
- Sanitation and Environment, etc



<http://www.nationmaster.com/country/gh-ghana/rel-religion>

Faith based principles on creation

The Holy Bible and Holy Quran include messages, teachings, and practices related to nature and stewardship of the earth in their teachings. The Holy Books elucidate four creation principles which need deeper reflection and commitment to service. The four principles are:

Stewardship

Every major religion has an ethic of creation care. Caring for our natural environment shows respect and love for the creator as well as respect and love for our fellow creatures, both humans and otherwise.

Eco -Justice

Creation care is also a matter of love and justice. We are called to love our neighbours, and to seek justice for our brothers and sisters.

Community of Life

Every major religion has an ethic of creation care that recognizes human beings as part of larger ecosystem. Christians are called upon to care for all creation. Muslims understand humanity's role as stewards as an act of submission to Allah.

Awe – Recognizing the fingerprints of the divine in the created works

The beautiful interdependent world we live in is a gift from God, and all creation joins together to praise God.

Religious bodies and institutions need to do more to commit to safe guarding, rehabilitating and restoring the land and our seascape. This should be done, bearing in mind that the world we create eventually, will reflect our deepest and innermost devotion to our respective faith.

This presentation transitioned into a group work for both Christians and Muslims with an assignment to adequately research into the Holy Books and come out with all theological teachings on creation care.

Christian and Muslim research on Creation Care Reference Theology the Holy Books

Christian Group Research on Christian Theology on Creation Care

Ownership

God created everything Gen. 1:26

God created the universe for his glory Mt 6:28-30

God saw that His creation is good and perfect

Ps. 24:1 proofed that, God is the owner of the Universe

Ps. 9:1 – The writer is glorifying God about his creation

Job 38:1 – 39, God is asking Job about how He created the world

Gen. 1:1 – Some points which are critical and noted are: The creation came for a purpose
God spent time in creation
God placed them according to their positions
Psalm 24: 1 – The earth belongs to God
All that God created was perfect (Gen. 1: 28-31) Creation: Gen. 1:1-31 Psalm 24:1
Rom 8:19 – Creation means for the manifestation of the sons of God
Isa 66: 1-2 – All these things my hands have made and so all these things are mine.

Stewardship

Our call/commission is to keep and dress His creation. Gen 2:15
God has entrusted to us the use of the gifts of abilities, time, money, resources of the earth and life. We are good stewards when we use God's gifts according to his will and purpose.
There is the need for fallow periods and rest Ex. 20:8-11
God gave mandate to man to control and subdue the earth. (Gen. 1:28, Gen 2:15) God the creator of the universe, Man as caretaker
Gen. 1:1, Ps. 24: 1-2, Hag 2:8
Vegetation Ps 24:1
Time – Ecc 3:1
Money – Deut. 8: 18
Talents – Matt. 25: 24
Life – Job 33:4 animals resources
Gen. 1: 26, 27. He was created as superior (more intelligent) being
Gen. 2:15 – With mandate to keep the land
Ps. 8:6 – 8. All things were created for us and for our own benefits. I with power and authority to govern
Isa. 66:3 – Must not maltreat or misuse God's creature. Because there can't resist
Psalm 24: 15 – God gave the creation to man to take care and nurture it.
Leviticus 25:23-24 – The land of God should not be because we are tenants on it
Genesis 1: 26 – God gave man authority over all creation
Being fruitful (Gen. 1:28), connotes many things: 1. Making the environment beautiful; 2. Being productive
3. Being sustainable in using things in the environment.
Gen 2:19 – Man assumed the responsibility to creation
Prov. 30: 25 'The ants are a people without strength, yet they provide their food in the summer'

Land Management

Till the land (Gen. 2:15) connotes many meanings: 1. Personal care/love
Land has to be left alone after using for some time. (Lev. 26:34, Lev. 25:4, Ex.

23:10-11) Isaiah 11:9 – The mountains should not be destroyed
Jeremiah 5: 20 – The sea sand along our coast must not be removed, it is for our own protection
Jeremiah 2:7 – man ought not to defile the land given to him
Rev. 11:8 – God will destroy those who destroy the land
Ps. 115:16 – The heavens must not be polluted and the earth must be maintained by man for his own good.
Deut 26:1 Man has been given the land as an inheritance from the Lord hence the need to keep the Land and environment.
Jer. 29:7 – Man was asked to work for the good of where God was sending them for their prosperity was linked to it. Prov. 3:9 – God commands man to bring a tithe of the produce from the land to him
Many Shepherds have destroyed my vineyard, they have trampled down my portion, they have made my pleasant portion a desolate wilderness. They have made it a desolation; desolate, it mourns to me. The whole land is made desolate, but no one lays it to heart. (Jeremiah 12:10-11)

Water Resource Management

Is it not enough for you to feed on the good pasture, but you must tread down with your feet the rest of your pasture? When you drink of clear water, must you foul the rest with your feet? And must my sheep eat what you have trodden with your feet, and drink what you have fouled with your feet? (Ezekiel 34:18-19)
Prov. 30: 24 -32 – Some of the created things are giving us more teachings about how wiser and knowledgeable they
Jer. 5:20 speaks a lot to us

Wildlife Management (All plants and Animals)

Isa. 66:3 – Must not maltreat or misuse God's creature. Because there can't resist
Ezekiel 47: 12 – The trees growing at the river banks are food and medicine
Prov. 3:9 & Mal 3: 10– God commands man to bring a tithe of the produce from the land to him

Respect for National laws and Regulations

Prov. 30: 27 – This highlights the need to do things in a wise and orderly manner. ‘ The locusts have no king, yet all of them march in rank.

Accountability

Matt. 25: 14 -30 – Will be made to account for stewardship
Dominion/Subdue (Gen. 1: 28)
1. To take over
2. Total control
3. Stewardship (1 Cor. 4:2)

4. Accountability



Figure 4 Christian group researching into creation theology at Shama workshop

Muslim Group Research on Islamic Theology on Creation Care

Ownership

Quran 25:2 –He is the one to whom belongs the Kingdom of heavens and earth. He has fathered no son, nor does He have a partner in His Kingdom. It is He who has created all the things and made them in proper (proportions) sizes.
Qur'an 78: 6-7 – Have we not created the earth as a wide expanse (as a bed)? And the mountains as pegs?

Qur'an 17: 70 And indeed, We have honoured the children of Adam; And we have provided them with transport on land and sea; And we have provided them with good and pure things livelihood...

Quran 54:49 – Surely, all things We have created in proportion and measure
Quran 15 :85; Quran 55:4 5

Quran 6-141 – And it is He, Who produces gardens, with trellises and without (trellises) and date-palms and crops with produce of all kinds... Eat from their fruit in their season, but give the dues (in charity) that are proper on the day that the harvest is gathered. But do not waste by the way of excess: Verily, Allah does not love the wasters.

Responsibility and Stewardship

Qur'an 6: 165 – And it is He who has made you generations, (and) inheritors replacing each other on the earth.

Quran 33:72 Truly, We did offer the trust, duty and responsibility to the heavens, and the earth, and the mountains; But they refused to undertake it, because they were afraid of it: But man undertook it – Verily, he was being ignorant (and foolish about the responsibility)

Quran 6:141 - Verily, Allah does not love the wasters. Qur'an 33: 72

Qur'an 17:19

Qur'an 78: 6-7

Qur'an 2:27 – (And) those who break Allah's Promise after it is accepted, and who tear apart what Allah has ordered to be joined, and who make mischief on earth; These cause loss (only) to themselves

Sura Asr. 1 -4

Sura Naba 78:6-7 – The earth spread as mat and mountains as pegs Sura 30:41 – Our actions contribute to the destruction of the environment Galamsey Qur'an 2:29-30, man a steward

Quran 2:21-22 – creation of man and the universe

Qur'an 80: 24-32 – Provided food for sustenance

Qur'an 55: 19-20 – Separation of the sea and the river

Qur'an 4:1-3 Creation of man and his reproduction

Quran 3:104 – Let there arise among you a group of people inviting to all that is good, bringing together what is right, and forbidding what is wrong: They are the ones to reach ultimate felicity

Land Management

Quran 2:60 - Eat and drink from the provision of Allah, and do not commit abuse on the earth, spreading corruption. Quran 30:41 - Corruption has appeared throughout the land and sea by (reason of) what the hands of people have earned, so He (i.e. Allah) may let them taste part of (the consequences of) what they have done that perhaps they will return (to righteousness)."

Suratul Nabai: Vers 6, 7 – Allah is telling us that He has created the earth as a mat for s and has created mountains as pillars to support the earth. If we break the pillars as being done by the galamsay operators and the earth collapses, then where are we going to stay on this earth.

Quran 6:141 - Verily, Allah does not love the wasters.

Qur'an 14:32-34-41 – Resources provided as part of creation entrusted to humankind. The earth as a mat.

Qur'an 78:6-7 – The mountains as pegs?

Water Resource Management

Suratul Bakara: Vrs 6 – Allah is ordering us to eat and drink. If we spoil the earth and pollute the waters, what food are we to eat and water to drink.

Proper way of using water demonstrated by the Holy Prophet

Qur'an 77:27 – Sweet water

Quran 6:141 - Verily, Allah does not love the wasters.

Wildlife Management (All plants and Animals)

Hadith – One goes to paradise through kindness to animals and vice versa

Quran 6:141 - Verily, Allah does not love the wasters.

Respect for National laws and Regulations

Suratul Rum Vrs 41 - Allah says the evil created by few people can create a great calamity to many people. Eg.using chemicals for fishing; using undersized net for fishing; Pollution of water by galamsay operation and degradation.

Quran 3:104 – Let there arise among you a group of people inviting to all that is good, bringing together what is right, and forbidding what is wrong: They are the ones to reach ultimate felicity

Quran 6:141 - Verily, Allah does not love the wasters.

Quran 2:27-29 – Obeying the rules and regulations of Allah

Accountability

Qur'an 30:41 Mischief has appeared on land and on sea because of what men have earned by their own hands, thus Allah gives them the taste of their



Figure 5 Muslim participants making a presentation of their findings on reference theology on creation care

actions. This way they can come back (to Him)

The Prophet (peace be upon him) said: "Whoever among you sees an evil action, let him change it with his hand (by taking action); if he cannot, then with his tongue (by speaking out); if he cannot, then with his heart (by hating it and feeling that it is wrong), and that is the weakest of faith."

Suratul Anfal: Vrs 26 – Allah says fear hardships caused by others because this hardships does not go to the perpetrators alone but to all. So if you see one doing evil thing you have to stop him or her to refrain from that.

Presentation of group research findings on creation care reference theology in the Holy was followed by complementary references to provide more insight to the Christian and Muslim groups. Appendix 5 provides further details on complementary theology on creation care.

Coastal Resource Management Challenges

This presentation provided information on CRCs findings on some of the broad issues which poses challenges for coastal resource management in the six coastal districts of Western Region. It was strongly reiterated that an active interfaith alliance can make significant contribution to addressing these challenges.

The following issues have been identified to be cross-cutting and are evident in all the six coastal districts.

- Lack of knowledge on the new fisheries regulations.
- Littering culture in our communities where people indiscriminately dump rubbish in open spaces.
- Defecation on our beaches.

District specific issues as identified through CRCs work in the various areas are:

STMA

- Littering culture in our communities where people indiscriminately dump rubbish in open spaces
- No proper waste management – rubbish is not properly disposed of
- Pressure on land due to population increase – people building in areas meant for social amenities
- Human-induced pollution on land (e.g. burning, industrial & wetlands)
- General breakdown in sanitation in the metropolis

SHAMA

- Pressure on land due to population increase – people building in areas meant for social amenities
- Incidence of sand winning at beaches and other inland areas
- Basic needs outweigh national concerns about probable impacts of climate change
- Lack of awareness on the impacts of Climate Change
- Poor family planning and parenting

NZEMA-EAST

- Processing of fish under unsanitary conditions at landing beaches
- Unsustainable fishing practices – (application of dynamite, chemicals and light).
- Poor rubbish disposal and chemical use.
- Dumping/defecating in wetlands leading to unhealthy wetlands causing diseases such as cholera and biharzia
- Dying mangroves
- Drastic decline in economy leading to theft
- Land allocation is sometimes unfair due to price skimming methods and gender discrimination

AHANTA-WEST

- Degradation of land/biodiversity due to “galamsey” activities, e.g. sand winning and logging in the forest
- Processing of fish under unsanitary conditions of landing beaches
- Fishermen catch sea turtles for a living
- People indiscriminately cutting trees/mangroves for firewood and other purposes
- Food/livelihood insecurity with tree crop cultivation and land speculation

JOMORO

- People indiscriminately cutting trees/mangroves for firewood or other purposes
- Sand winning leading to coastal erosion, coastal flooding and loss of landing beaches
- Some fishermen practicing illegal fishing but not much
- Sea turtle consumption by residents due to inability to catch fish

ELLEMBELLE

- Illegal mining activities on rivers resulting in chemical pollution
- Massive sand winning leading to coastal erosion, coastal flooding and loss of landing beaches; even practiced by local leaders
- People practicing negative family planning – population explosion
- Sea turtle consumption attributed to the lack of fish due to the presence of green-green in the sea
- Negative activities by some refugees in the area which includes indiscriminately cutting raffia, and other woods to produce charcoal; as well as stealing coconut and farm produce of locals

The following captures participant's appreciation of issues at the various districts during breakout sessions.

STMA

- **Industrial pollution** - Butuah Wetland and Ngyiresia
- **Air pollution** - GHACEM and Gh Bauxite Company

- **Waste management problems** – Essaman, Butua, market circle
- **Inadequate toilet facilities** – Apowa, Fijai (West, East, Zongo, Hill, Central longqueus), New Takoradi
- **Illegal fishing practices** – Butua lagoon
- **Unsanitary conditions** – 2 abatoirs at New Takoradi and Cool spot near Gyandu
- **Defecation along beaches** – New Takoradi, Sekondi, Nkotompo

SHAMA

- **Illegal fishing practices (fishing with light, dynamite, chemicals, unauthorised net)**- Aboadze, Shama, Abuasi
- **Poor waste management Practices (Defecation along coast, wasting dumping in water bodies)** – Shama, Inchaban, Anankor, Awuna beach, Atwereboana, Awuna Beach, Krofo, Bosomdo, River Pra.
- **Air Pollution** – Aboadze from thermal plant
- **Sand winning** - Aboadze, Awuna Beach , Shama Abuasi, Komfuadu, Assorm Essaman
- **Illegal surface mining** – Beposo, Dunkwa (activities polluting drinking water)
- **Teenage pregnancy** - Shama, Abuesi, Aboadze, Komfuedu, Dwoma, Assoolw/Essa

NZEMA EAST

- **Waste management problems** - Axim areas, Botokule Street, Police quarters, Nsein/Awutu junction. Along the Ankobra River, along the beach at Amanvukumanu in Axim. Ndatiem, Kegyina, Nyame, Bekyere '32'
- **Unsafe drinking water sources, areas** - Dadwen, Awukyire, Ewuku, Ankobra
- **Poor processing of fish by fishmongers** - Apewosika, Nkekeim
- **Pollution from Illegal Surface mining** - Water bodies along communities such as Anagyи, Averebo, Edele- Suazo, Nduabesa, Ahumyame, Gwira North.
- **Sand winning** - Akonu and Ankobra
- **Indiscriminate tree felling** - Along the Ankobra River
- **Indiscriminate defecation** – District wide

AHANTA WEST

- **Quarrying along the the Beach** - Adjua,
- **Defecation along the beach** - Adjua, Discove, Busua, Akwada
- **Unsanitary conditions of fish processing** - Butre, Adjua, Asamkor, Mpatano
- **Turtle harvesting** - Akwadae, Discove, Busua, Butre, Adjua
- **Indiscriminate tree felling** - Busua, Adjua, Akwadae, Chaven
- **Waste management problems** - Busua
- **Unauthorised fishing practices** – Light fishing, (DDT) Achowa, Butre,

DDT, S/Nut, Agode, Discove, Apimanini

- **Illegal surface mining** – Inland, Adiewoso, Twerboana, Kwasikrom, Sankol, Tondo, Butre, Kwasikrom, Tonto
- **Sand winning** – Along the coast, Abura,
- **Child labour** – Along the coastal communities
- **Waste dumping into the ocean** – Agona, Bakano-Discove
- **Land degradation** - Agona, Butre, Adjua, Funko, New Amanfo
- **Building of houses on water ways** - Agona Nkwanta- (Ntumtum Hotel), Domeabra
- **Coastal erosion** – Busia
- **Oil spillage** – Cape 3 point

JOMORO

- **Indiscriminate cutting of trees** - Tikobo 1 and 2, Adu, Nawule, New Kabenla Suazo, Bonyere (Lumber, firewood,mangrove), banks of River Fiano, Domunli, Jduay- Wharf to Fludo along river Tano, Edobo. Bokowu and Ndazule bring up due to cutting down of trees at the source
- **Sand wining** – Bonyere, Ezinlibo (By two contractors)
- **Coastal flooding** – Mpeasaen, Bonyere, Allengezule, Old Kabenla Suazo
- **Flooding of Landing beaches** -Half Assini, Adjeza, Efasu, Bonyere, Jaway - Wharf
- **Sea turtle consumption** – Bonyere, Benyin, Ahobre, New Town
- **Dynamite and Chemical Fishing** – From Newtown to Wharf to Jaway-Wharf, Ahobere,
- **Algae bloom** - Jaway - Wharf
- **Invasion of water hyacinth** – Jaway – Wharf covering Juoen Lagaoon
- **Coastal erosion** - new-town up to Benyiu

ELLEMBELLE

- **Sand winning** – Asanta, Eikwe, Bobrama, Esiamma, Ankobra
- **Coastal flooding** – Asanta
- **Indiscriminate tree felling** – Eikwe, Baku, Bobrama, Ampain
- **Defecating along beaches and roads** – Eikwe, Baku, Bobrama, Ampain
- **Illegal surface mining** – Saloma (Adamus Resources), Akango, Bakazo, Nkroful, Anwia, Ankobra, Suaa
- **Illegal fishing practices** – Bakanta, Ampain, Atuabo,
- **Noise pollution** – Asasetre
- **Waste dumping along coast** - Atuabo , Ampain
- **Teenage pregnancy** – Eikwe, Baku, Ampain, Kangbuli, Atuabo, Ankobra, Azuwnonu, Ampain and Refugee camp
- **Drug abuse** – Babrama, Atuabo
- **Video watching by underage** – Baku
- **Threat by crocodile in rivers** – Fia , Amansure, Ebi

One of the most important considerations for effecting behaviour change in communities is first, knowing why people do what they do? What drives them? and how the good habits can be encouraged and the bad attitudes changed for the better. To better equip religious leaders as they brace creation care and seek to act as ambassadors, participants were taken through ‘Communicating Behaviour Change, the role of faith based organisations.



Figure 6 A participant at STMA workshop giving a presentation

Behaviour Change Communication is a strategy, which refers to the systematic attempt to modify/influence behavior, or practices and environmental factors related to that behavior, which indirectly or directly promote good acceptable norms. Participants were taken through the various stages of effecting behaviour change. Participants were learnt about the various levels of behaviour change as gained insight into how to use overt and covert approaches to encourage change in bad attitudes and environmental practices.

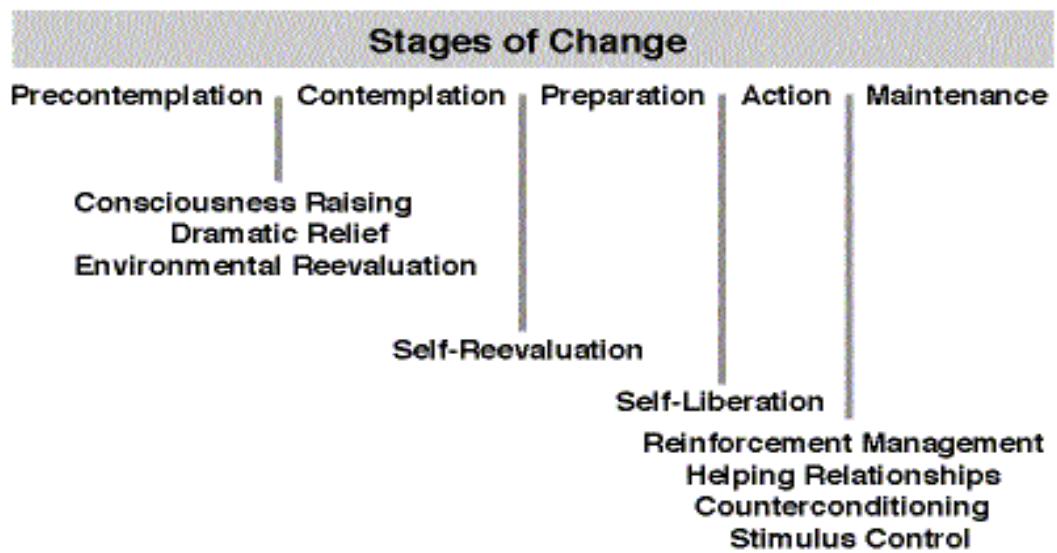


Figure 7 Chart showing the various stages of behaviour change

Four reflections on effecting behaviour change by faith based

organisations were shared and they are:

- Reflection through worship
- Reflection through Education
- Reflection through using buildings and grounds as models
- Discipleship at home and work

Several reflections and resolutions were shared by participants at the workshops; the following highlights some of them:

- We have become so spiritual we are useless to this world.
- We pay too much attention in saving souls and forget to talk about God's creation. We need to start articulating creation care in our messages at every platform that we get.
- I am very much encouraged by the collective energy to work for stewardship of God's creation.
- Happy to see how Christians and Muslims are working together.
- It was the first time reading about some of the scriptures and I found them enlightening.
- I learnt a lot about how to relate with nature and my personal behaviour has changed
- I was much enlightened by eco-justice lesson and I am torn between killing wall geckos and living with them
- Both the Holy Bible and Qu-ran share similar teaching and principles on creation care. Theology of ecology very enlightening
- We should always provide alternatives to help people stop bad practices.
- I am impressed by how both religions agree on creation care.
- There has been so much coastal erosion and we Christians and Muslims have a lot to contribute to this mess.
- Out of man's greed we destroy God's creation

- Christian and Muslims contribute the largest population group, and yet there is so much wickedness. Water is very important for humans, but our stubbornness has caused us to destroy our water bodies and I am afraid for the future.
- I was afraid if it was possible for Christians and Muslims to sit down and dialogue successfully. But I see everything is going on well.
- Everything on earth is for God. We are only stewards and we will give an accounting of it. I am afraid how judgment will be like for us and everything else.
- From the past to the present a lot has changed. How many years will people live many years
- God's creation praises Him, by destroying creation we are denying God of His praise.
- God has set the sea along the coast as a boundary for the sea. Destroying it, we sin greatly
- God has created us as stewards and we are accountable
- Creation is not about human beings only, every creature is equally important. God has set the mountain as pegs destroying the hills, will let the earth shake Everything was created for a purpose
- If we take care of creation, creation will take care of us
- There is very little difference between the Holy Bible and Qur'an
- God has created all things into three different groups.
- A good adage goes 'Cleanliness is next to Godliness'. Believers must use themselves as models Salvation is not only about praying singing and behaving spiritually creation care is also important Faith without works is useless and meaningless
- I have learnt it is important to show love and compassion for even the fish in the sea. I am touched The world is not only about humans even animals matter, to the extent that God entered into a covenant with all of them. Trees glorify God we need to treat them right
- We need to stop cutting down trees , our survival depends on it
- The holy Qur'an already teaches a lot of things, we have to reflect on them deeply and work to protect God's creation
- If you like to destroy things then you are of the devil
- By treating other creatures well we can receive paradise
- We are God's deputy's so we must do right and shun wrong
- Gen. 1 – God saw that all creation was good. Christians and Muslims should make the effort and teach others
- I was gripped with fear. Why do we not practice what we preach? What will be our fate on judgment
- We need to use resources judiciously

Some Resolutions made by participants at the meeting

- I will dispose of plastic waste properly

- I am going to revamp my community group to keep the community clean
- I will teach radio preachers to incorporate messages into programmes
- I don't like dogs. I will treat them well now
- I will dispose of rubber sachets well
- I will not pollute water bodies again

Faith Based Planning Model

Participant's knowledge on how to plan at congregational level and community level were enhanced, to empower them to participate fully in creation care.

At the congregational level, participants were taken through the seven key areas that can be adapted in identifying areas that congregations can have huge impact on environmental action through their own resources, traditions and beliefs. This model is adopted from experiences of Alliance of Religions and Conservation (ARC)

The seven key areas are:

- **Faith Consistent use of assets** – This entails religious organisations consistent application of responsible and sustainable environmental management practices in the areas of construction and existing buildings, land and forests ;water, healthcare, food, hospitality and retail outlets, financial investments and micro-finance
- **Education** - Education and young people in both formal and informal situations –including school buildings and curricula, as well as nature teaching and camps.
- **Wisdom** – This includes theological education and training, as well as rediscovering past teachings and understandings about the natural world from religious texts, and helping people adapt to new situations in areas where climate change makes this necessary.
- **Lifestyles** – This pays critical attention to green audits by religious organizations, an assessment of traditions of simple living by individual church members, family, population and choice, pilgrimage and tourism, as well a consideration of purchasing power of
- **Media and advocacy** – The need for religious bodies to articulate creation as a subject matter on radio and the print media. It also encourages faith leaders to work to influence politicians and decisions makers on treating the environment right in development planning. This also urges religious organizations and bodies to be advocate. Faith leaders need to start preparing and disseminating guides and handbooks and interpretative materials on creation care.
- **Partnership** – This highlights opportunities for religious organisations to create their own environment department, and funding the work, commit dedicated staff, and a dedicated funding source. Consider strongly the opportunities in Eco-twinning. There is also a need to look around and see who might partner with them because they share the same interest in organic farming, clean energy usage, recycling etc. This must be done

bearing in mind that there is no need always to reinvent the wheel.

- **Celebration** – Religious organisations must reignite old traditional festivals, create new festivals and introduce new traditions and create a platform that recognizes great achievement for the environment. Religious organizations should also spend time to celebrate beautiful places and new developments.

Faith leader's attentions were also drawn to the absence of religious body participation in celebration of God's creation. The following important global days come and go without any acknowledgement by religious organisations. They were encouraged to include these important days to their almanacs and yearly programmes.

World Wetlands Day – 2nd February
World Forest Day – 21st March
World Earth Day – 22nd April
World Migratory Birds Day – 2nd Weekend in every May
World Environment Day – June 5th
World Oceans Day – June 8th
World Rivers Day – Last Sunday of every September
International Mountain Day – December 11

The above list is inexhaustive and should be marked by religious organisations as the responsibility to care for creation lies more with Christians and Muslims and for all will give an accounting of their stewardship.

Participants were later encouraged to start new initiatives at their various localities through the sharing of information on creation care activities by a diversity of religious organisation across the world. Videos of both Christian and Muslim communities engaging in hands on activity for creation care were also shared with the environment. Please refer to Appendix 5 for details on case studies from around the world.



Figure 8 Participants at the STMA Workshop

Christian Group Output from STMA Workshop

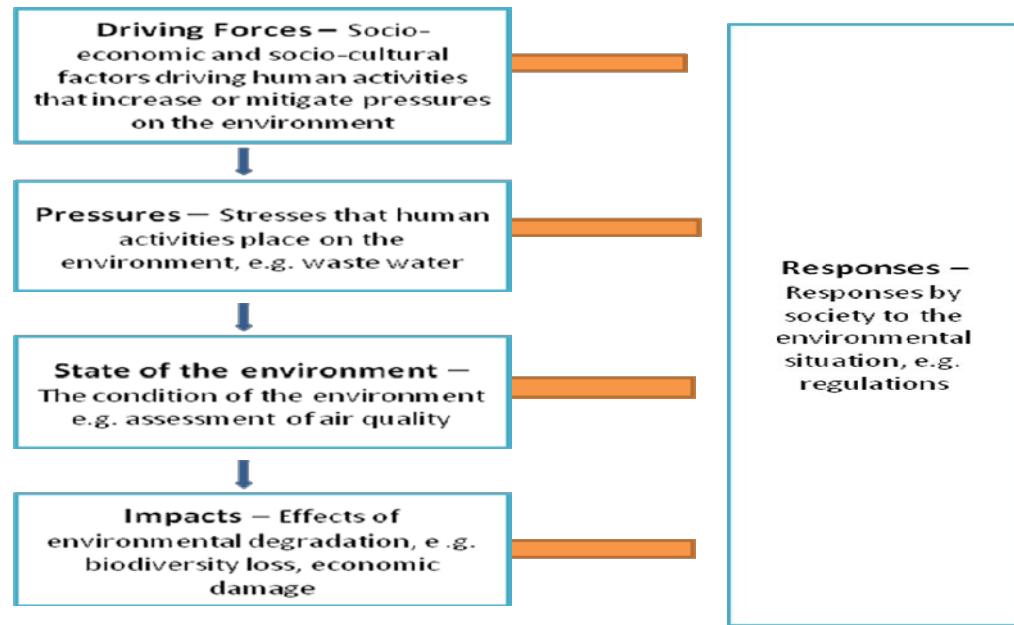
Christian Group
1. Faith Consistent use of Asset: Church buildings, planting of trees, grass, flowers, provision of dustbins Lands- Tree planting, grass, flowers Cementing- Tree planting Mission house School Hospitals
2 Education Curriculum- Topics and subjects Pupils/students- Encouragement
3.Wisdom Bible - Provide print around. Applying teaching from the Holy Bible, Teachings
4. Lifestyle: Role modelling, Change of mind set, Correct eating, dressing habits, Correct way of disposing waste
5.Media :Pulpits, placards, Radio/TV
6.Partnership- NGOs, Other religious bodies
7.Celebrations: World Environment Day, Easter Monday, Arbor day, Anniversaries/ Tree planting, Green varlets day (14-2-20)

Muslim Group Output from STMA Workshop

Muslim Group
1. Faith Consistent use of Asset: Church buildings, planting of trees, grass, flowers, provision of dustbins Lands- Tree planting, grass, flowers Cementing- Tree planting Mission house- assess lightening systems and make them more green. Provide natural serene environment not only good for people but also other animals. School Hospitals
2 Education Curriculum- Topics and subjects Pupils/students- Encouragement
3.Wisdom Bible - Provide print around. Applying teaching from the Holy Bible, Teachings
4. Lifestyle: Role modelling, Change of mind set, Correct eating, dressing habits, Correct way of disposing waste
5.Media :Pulpits, placards, Radio/TV
6.Partnership- NGOs, Other religious bodies
7.Celebrations: World Environment Day, Easter Monday, Arbor day, Anniversaries/ Tree planting, Green varlets day (14-2-20)

Planning For Community and District Wide Action

To further equip religious leaders to plan at community and district levels, participants were taken through the DPSIR MODEL. The DPSIR framework (Driving Forces-Pressures-State-Impacts-Responses) is used to assess and manage environmental problems. Driving forces are the socio-economic and socio-cultural forces driving human activities, which increase or mitigate pressures on the environment. Pressures are the stresses that human activities place on the environment. State, or state of the environment, is the condition of the environment. Impacts are the effects of environmental degradation. Responses refer to the responses by society to the environmental situation.



Source: Global International Waters Assessment (GIWA), 2001; European Environment Agency (EEA); Copenhagen.

Following this presentation, participants were encouraged to draw work plans for their various districts so they can use it as a working document even after the workshop is ended. Appendix 3 provides an insight to the tentative work plans developed by



Figure 9 A participant receiving a certificate from an Hen Mpoano staff at Jomoro District.

participants during the workshops.

Section Four: Conclusion and Recommendations

Conclusion

Generally, all the workshops were successfully and participation was good, although a few expected participants missed out on the invitations. This notwithstanding, both participants and facilitators benefitted tremendously from the experiences and exchanges that went on.

Obviously, the participants felt a strong urge to refocus their spirituality into actions that will benefit the communities they serve and above become good stewards of God's creation.

The constitution of the interfaith eco-networks has evolved in response to a question of 'What next?'. This initiative is good and given the right support, can contribute significantly to advocacy for creation care and mobilise the larger community for responsible actions towards the environment.

Recommendations

- Every new initiative requires technical support to empower them to be independent and perform the functions for which they were set up. The Eco-Networks at this stage will require all the support that they need to enable them become independent and perform well beyond the lifespan of Hen Mpoano.
- A mechanism to monitor the activities of all the religious leaders who participated in the workshops should be implemented. The same goes for the Eco-Networks that have been formed.
- A form of coaching system and exchange of experiences between different Eco-Networks can be supported to encourage the various networks. This coaching system should ensure that by the end of the period, the operational frameworks for all existing Eco-Networks are developed and networks able to source independent funding

Appendix 1: Executive Members of the Six Coastal District Interfaith Eco-Networks

<u>Members of Sekondi / Takoradi Interfaith Eco-Network (STIEN)</u>	<u>Members of Shama Interfaith Eco-Network (SHIEN)</u>
<ol style="list-style-type: none"> 1. Hajia Ayisha Masoua (Secretary) 2. Mrs. Elizabeth Backah 3. Rev. G. B. Addo 4. Rev. Canon Frederick Larm 5. Rev. Ekow Insandoo 6. Rev. Daniel Y. Akuoko 7. Imam Abdalla Bassa 8. Sharrif A. Nkrumah 9. Ibn Wassan Amb 	<ol style="list-style-type: none"> 1. Rose Cudjoe 2. Regina Cobbinah 3. Very Rev. Benjamin Donkor 4. Mr. Joseph Amoah 5. Alhaji Saeed 6. Ahmed Yussuf Forson 7. Musa Osei
<u>Members of Jomorro Interfaith Eco-Network (JIEN)</u>	<u>Members of Ellembelle Interfaith Eco-Network (ELLIEN)</u>
<ol style="list-style-type: none"> 1. Aisha Abdallah (Secretary) 2. Mrs Gifty Ezua-Bebodu 3. John Hayford 4. Simon Agbovi 5. Ekow Eshun 6. Ibrahim Boafo 7. Ibrahim Ekoboja Abdallah 	<ol style="list-style-type: none"> 1. Habibata Sophiano (Secretary) 2. Sulleyman Musah 3. Ussif Aidat 4. Sulleyman Amihere 5. Mohammed Abdul Aziz 6. John Blay 7. Lord Fynn 8. Rev. J. K. Ansong 9. Leiford Arthur
<u>Member of Nzema East Interfaith Eco-Network (NZIEN)</u>	<u>Members of Ahanta West Interfaith Eco-Network (AWIEN)</u>
<ol style="list-style-type: none"> 1. Alfred Bliss Queku (Secretary) 2. Grace Yankson 3. Ansah Ayuba Mustapha 4. Muhammed Arthur 5. Dauda Jawara 6. Ibrahim M. Yacoub 7. Emmanuel Osei 8. Rev George K. Kegya 9. Fredrick Eshun 	<ol style="list-style-type: none"> 1. Hannah Andoh (Secretary) 2. Rev. Amoah Mensah 3. Beatrice Eshun 4. Anthony Badwe 5. Isaac Asuo-Offin 6. Alhaji Hamidu Seidu 7. Imam Amadu Issah 8. Daniel Believer Eshun 9. Sani Mohammed

Appendix 2: List of Participants at Interfaith Alliance Workshops

DISTRICT: SEKONDI TAKORADI TEACHERS HALL			VENUE: SEKONDI TAKORADI		
Date: 12th – 13th December, 2011			Number of participants: 21		
First Name	Sur Name	Church/Muslim Community	Male	Female	
1. Pastor Ernest	Saforo	Haakom Family Church	M		
2. Reverend George	Addo	RBCC (W/R)	M		
3. Rev. Canon Frederick	Larmie	Orthodox Anglican Church	M		
4. Rev. Charles	Hammah	Christian Faith Church	M		
5. Abubakar	Mustapha	Muslim – New Takoradi	M		
6. Ammishaddai Ankomah	Ofori	Pentecost Church – New Takoradi	M		
7. Edwin	Osei Kwame	Martyrs of Uganda	M		
8. Mrs. Hajia Aisha	Masoud	Martyrs of Uganda		F	
9. El-Haamatu	K. Hassan	Young Women Muslim Association		F	
10. Rev. Gifty E.	Niboi	Transformation and Revival (Royal links) Ministries		F	
11. Kanal Ali	Hassan	Council of Muslim Council	M		
12. Abubakari	Nyarko	Council of Muslim Council	M		
13. Abubakar	Shariff Nkkumn	Research Foundation	M		
14. Bassaw	Alhaji Abdulah	Essanman/MAM	M		
15. Asheikh M.B.	Ibn Hassan	Young men's Muslim association	M		
16. Bashira	Ibrahim	Islamic P – Esikadu	M		
17. Sally	Deffor	CRC			
18. Elizabeth	Ackeh	Sheep Gate Triumphant Church		F	
19. Mohammed	Buah	Muslim Group	M		
20. Ekow	Insaidoo	Kingdom Witness Chapel – Sekondi	M		
21. Prosper	Antwi	A Rocha Ghana	M		
22. Samuel	Aikins	CRC			
23. Daryl	Bosu	A Rocha Ghana	M		
24. Samuel	Kose addison	Anglican Diocese – Secondi	M		
25. Samuel	Oppong-Acheampong	ICGC	M		

DISTRICT: SHAMA DISTRICT ASSEMBLY			VENUE: SHAMA YOUTH CENTRE		
Date: 14th – 15th December, 2011		Number of Participants: 19			
First Name	Surname	Church/Muslim Community	Male	Female	
1. Usman	Orman	Muslim Community – Abodze	M		
2. Hussein	Saeed	Muslim Community – Assorku-Ess	M		
3. Mohammed	Sannie Umar	District Chief Imam	M		
4. Peter	K. Essel	Catholic Church - Aboadze	M		
5. Isaac	Ofori-Attah	S.D.A	M		
6. Francis	Adawu	Pentecost Church - Inchaban	M		
7. Simon Peter	Bright	M.D.S Church	M		
8. Christopher	Hotorwori	Global Evangelical Church – Anlo –Beach	M		
9. George	Ntsiful	Methodist Church of Ghana	M		
10. Sally	Deffor	CRC		F	
11. Linda	Dsane	Sustainable Matrix		F	
12. Daryl	Bosu	A Rocha Ghana	M		
13. Seth	Appiah-Kubi	A Rocha Ghana	M		
14. Prosper	K. Antwi	A Rocha Ghana	M		
15. Lawrence	Bessah	Catholic Church - Shama	M		
16. Regina	Cobbinah	Catholic Church - Shama		F	
17. Emmanuel	Attah - Mensah	Methodist Church - Abuesi	M		
18. V. Rev. Benjamin	Donkoh	Methodist Church - Aboadze	M		
19. Joseph	Amoah	Methodist Church - Inchaban	M		
20. Musa	Osei	Muslim - Shama	M		
21. Ibrahim	Aakonu	Muslim - Shama	M		
22. Ernest	Dokoro	FON	M		
23. Rose	Cudjoe	Methodist Church -Inchaban		F	
24. Isaac	Tandoh	Muslim M. Al-Muntada	M		
25. Rev.	Donkor		M		

DISTRICT : JOMORO		VENUE: PENTECOST CHURCH – Half Assini			
Date: 6 th - 7 th February 2012		Number of participants: 18			
First Name	Surname	Church/Muslim Community	Male	Female	
1. Linda	Dsane	CRC – Sekondi		F	
2. John	E. Mozu	COC – Kabemasuazo	M		
3. Richmond	Erzoah	SAC – Enzimatianu	M		
4. Francis	Andwi	Baptist – B Junction	M		
5. Abdullai	Yakubu	Muslim – Ahobre	M		
6. Simon	Agovi Nweah	Word Have – Atwebanso	M		
7. Hamidu	Archer	Muslim – N. Temal			
8. Richard	Otoo	C. Church – Half Assini	M		
9. Adizatu	Abubakari	Muslim – Half Assini		F	
10. Aisha	Abdallah	Muslim – Jaway Wharf		F	
11. Abdallah	Sualih	Muslim – Jaway Wharf	M		
12. Ibrahim	Osuman	Muslim – Bonyere	M		
13. Ibrahim	Ekorbo Jnr.	Muslim – Bonyere	M		
14. Luro	Israel	MDCC- Jaway Wharf	M		
15. John	Hayford	Catholic Church – Mpeasem	M		
16. Ekow	Eshun	Credit Union (Methodist Church) – Grubo	M		
17. Korne	Francis Eduku	Church of Pentecost - Half Assini	M		
18. Ibrahim	Boafo	Muslim – Half Assini	M		
19. Richard	Adupona	Sekondi- Henpoano	M		
20. Gifty	Erzoa-Bebodu	Catholic Church – Bonyere		F	
21. Yussif	Mohammed	CRC	M		
22. Seth	Appiah-Kubi	A Rocha Ghana	M		
23. Prosper	Kwame Antwi	A Rocha Ghana	M		
24. Daryl	Bosu	A Rocha Ghana	M		
25.	Mohammed	Muslim – Half Assini	M		

DISTRICT: ELLEMBELLE DISTRICT			VENUE: ESSIAMA		
Date: 8 th – 9 th February, 2012		Number of Participants: 21			
First Name	Surname	Church/Muslim Community	Male	Female	
1. Yussif	Mohammed	Muslim	M		
2. Linda	Dsane	CRC - Sekondi		F	
3. Abdulai	Dauda	Islam Kang	M		
4. Rexford	Afful	SDA - Ampain	M		
5. Habibata	Sophiaw	Muslim - Kamgbuah		F	
6. Suleyman	Dlusa	Islam - Azulenloan	M		
7. Yussif	Osman Deeda	Ampaim	M		
8. Gideon	Somiah	Bobrama -DM	M		
9. Seidu	Dauda	Ampaim	M		
10. Leslie	Lucas	Eikwe - CRC	M		
11. Kwesi B. P	Johnson	Hen Mpoano	M		
12. Martin	Arthur	Essiama	M		
13. Mohammed	Abdul Aziz	Essiama	M		
14. Benjamin	Quarm	Methodist - Atuabo	M		
15. Amande	Issah	Muslim - Bakanta	M		
16. John K.	Ansong (Very Rev.)	Methodist Church- Atuabo	M		
17. Benneth	Mensah	Methodist Church - Baku	M		
18. Rev. Lord	FYNN	Methodist Church – Kikam	M		
19. Suleman	Amihere	Muslim – Atuabo	M		
20. Daryl	Bosu	A Rocha Ghana	M		
21. Seth	Appiah-Kubi	A Rocha Ghana	M		
22. John	Blay	Pentecost Church - Atuabo	M		
23. Anthony	Afful	Pentecost Church – Eikwe	M		
24. Rev Alex	Donkor	Fountain Life – Essiama	M		
25. Isaac M.	Codjoe	Methodist –Ankobra	M		
26. Prosper	K. Antwi	A Rocha Ghana	M		
27. Toillard	Arthur	Assemblies of God - Asanta	M		

DISTRICT: NZEMA EAST DISTRICT ASSEMBLY ASSEMBLY – AXIM			VENUE: NZEMA EAST DISTRICT		
Date: 30th - 31st January, 2012			Number of Participants: 21		
First Name	Surname	Church/Muslim Community	Male	Female	
1. Linda	Dsane	Sustainable Matrix - Sekondi		F	
2. Mohammed	Arthur	Muslim - Axim	M		
3. Musa	Yankey	Muslim - Awukyire	M		
4. Dawood	Jawara	Banyim Anim	M		
5. Ansah	A. Mustapha	Ewoku/ Muslim	M		
6. George	Kwofie	Anglican Church - Axim	M		
7. Dauda	Josha	Muslim - Aldetei	M		
8. Ibrahim	M. Yacoub	Muslim - Tediyesde	M		
9. Charles Kweku	Arthur	Presbyterian Church of Ghana – Axim	M		
10. Rev. Kegya	George	LCC	M		
11. Frederick	Eshun	S.D.A - Kegyina	M		
12. Amstrong	Cobinnah	J.W – Kegyina	M		
13. Gabriel	Oathman	Muslim – Nyamebekyire	M		
14. Aggrey	James K.	Deeper Life Bible Church - Nyamebekyire	M		
15. Andoh	Joseph	Pentecost Church	M		
16. Rev. Fr. Paul	Awuah	Local Council of churches Roman Catholic Church	M		
17. Kofi	Abakah	Pentecost Church	M		
18. Emmanuel	Osei	Pentecost Church	M		
19. Seth	Appiah-Kubi	A Rocha Ghana	M		
20. Daryl	Bosu	A Rocha Ghana	M		
21. Alfred	Bliss-quaicoe	Methodist church - Axim	M		
22. Umar	Musah Djoeah	Muslim - Axim	M		
23. Prosper	K. Antwi	A Rocha Ghana	M		
24. Musa	Ezoah	Muslim- Kegyina	M		
25. Yankson	Grace	C.O.P Ewoku		F	

DISTRICT: AHANTA WEST- DISTRICT ASSEMBLY (AGONA) VENUE: AHANTA WEST DISTRICT ASSEMBLY HALL - AGONA					
Date: 1 ST – 2 nd February 2012		Number of Participants: 23			
First Name	Surname	Church/Muslim Community	Male	Female	
1. Linda	Dsane	Sustainan Metrix - Secondi		F	
2. George	Abbuah	S.D.A Church - Busah	M		
3. Francis	Arthur	S.D.A Church Achonwa	M		
4. Believer	Eshun	Future Bridge Church - Dixcove	M		
5. Emmanuel	Otoo	Roman Catholic Church – Funkoe	M		
6. Kofi Ohene	Agyei-Baaku	New Amanful SDA Church	M		
7. Isaac	Asua-Offin	Agona –Nkwanta SDA Church			
8. Beatrice	Eshun	Pentecost – Adjuia		F	
9. Pious	Arthur	The Church of Christ – Agona Nkwanta	M		
10. Amadu	Issah	Chief Imam – Agona	M		
11. Sani	Mohammed	Muslim – Agona	M		
12. Prosper	Antwi	A Rocha Ghana	M		
13. Seth	Appiah-Kubi	A Rocha Ghana	M		
14. Daryl	Bosu	A Rocha Ghana	M		
15. Alhaji	Hamidu	Zongo Chief – Agona	M		
16. Fati	Adamu	Muslim – Agona		F	
17. Hawa	Abudu	Muslim – Agona		F	
18. Emmanuel	Nzafram	Pentecost – Dixcove	M		
19. Mamudu	Seidu	Muslim – Agona	M		
20. Zeibu	Adama	Muslim – Agona		F	
21. John Jackson	Arhin	Christian - Agona	M		
22. Hawa	Achiwa	12 Apostles - Achiwa		F	
23. Mary	Borlan	12 Apostles - Achiwa		F	
24. Kwame	Amoah Mensah	Methodist Church - Busua		F	
25. Theresa	Arthur	12 Apostles - Dixcove		F	
26. Hannah	Andoh	Catholic Church - Butre		F	
27. Anthony	Badwe	Catholic Church - Dixcove	M		

Appendix 3: Work Plans developed by Participants during the Workshops

Tentative Work plan for Sekondi /Takoradi Eco-Network (STIEN)					
Group 1					
Issue	Activity	Who	When	Resources	Remarks
1. Pollution Liquid-Butua, Abatua Air- Bauxite, Gas	Community action	Interfaith network and stakeholders	1st Jan- 31 st March	Human Resources Financial Resources	Chiefs, Assembly men Opinion Leaders, All
2. Filth - Indiscriminate littering- Takoradi Metro Choked drains- Market Circle	Public Education for a - Symposium - Workshop - Media etc.	Interfaith network and stakeholders	1st Jan- 31 st March	Human Resources Financial Resources Material	Media Chiefs Opinion leaders
Destruction of wetlands and water ways	Education Community action	Interfaith network and stakeholders	1st Jan- 31 st March	Human Resources Financial Resource	EPA STMA
4. Lack of public places of convenience - New Takoradi -West and East Tanokrom - Takoradi Amanful	Provide more places of convenience	1. STMA 2. community 3. Stakeholders 4. Interfaith network	1 st Aug. - 30 th Oct	H/R Finance Material Resources	Leads to the contraction of diseases like malaria fever
Group 2					
5. Wetland Essa Lagoon	Dredging Education Clean up Tree planting	STMA Muslim Christian Traditional rulers	Jan. Ending	Wheelbarrow, wellington boots, shovel, pick axes, hand gloves, nose masks	Wetland Essa Lagoon

Tentative Work plan for Shama Eco- Network (SHIEN)				
Group 1 – Aboadze and Aboasi				
Issue	Activity	Who	When	Resources
1. Sand winning Aboadze & Abuesi Coastlands/beaches	Education Sanctions/security A conserton	Chiefs Assemblyman/ unit committees The police	From Jan. 2012	Torches Safety outfit
2. Defecation at the beaches and the greens	Education Provision of toilet facility Sanctions	SDA NGO/Compan ies Religious bodies	Jan-March 2012	Raising fund by the religious bodies/ Commissions
3. Poor drainage	Education on proper waste disposal and building Communal labour for distilling	Communit y Zoomlion Assembly/ unit Chief	Monthly	Wheel barrow Shovel Rakes Head pans
4. Air pollution Thermal plant micro lead	Sensitization Action(meetings)	Community Assemblyman Chief Unit committees	10 th January	HR
1. Sand winning	1. Form watchdog- committee 2. Education talks 3. Fines/Penalty	1. Volunteers 2. Security agencies 3. Chiefs 4. Assembly members 5. Courts	6 months	Human resources Incentives Churches/Mosques support
2. Sea-Shore Defecation	1. Watch dog 2. Education-Talks 3. Provision of extra toilet 4. Communal labour 5. Greening around beaches	1. Volunteers 2. Nurses 3. Assembly members 4. Chiefs Youth groups	1 month	Human resources Incentives District assembly Cleaning gadgets Seedlings
3. Pollution of water bodies	1. Watch dogs 2. Talks 3. Seizure of materials	1. Volunteers 2. Security agencies 3. Chiefs	1 year	Human Resources Inventive Vehicle
4. Lack of public places of convenience - New Takoradi -West and East Tanokrom - Takoradi Amanful	Provide more places of convenience	1. STMA 2. community 3. Stakeholders 4. Interfaith network	1 st Aug. -30 th Oct	H/R Finance Material Resources
Group 2 – inchaban				
Poor waste disposal (river Anankor, other unauthorized places)	Lobby District Assembly Fund raise from corporate organisations Lobby corporate organisations Undertake clean up activities	Advocacy Assembly members Unit Comm., Religious Leaders and Residents District Assembly.	Two months	Wheel barrows, shovels, racks
Defecation at unauthorized places (road side, forest reserve, football parks etc.)	Education/ Task force to effect arrest. Preaching in churches and Mosques Radio announcements Provision of toilet facilities	Chiefs, Religious Leaders, Security Agencies, Assemblyman, Unit committee and youth leaders.	1-2 months	Resources : Torches, allowanc es for task force (to
Building at unauthorized places and water ways.	Lobby for enforcement of land use regulations Preaching in churches and Mosque	Chiefs, religious leaders, Assemblymen, unit committee, District assembly		

Tentative Work plan for Ellembelle Eco-Network (ELLIEN)					
Group 1					
Objectives	Activities	Resources	Timeframe	Responsibility	Indicators
1. To stop sand winning at Essiama	1. Education – Door to door. b. In the churches/mosque 2. Collaboration with chief to have a huge sum of money to be paid by sand winners so as to deter them from winning	1. Resource persons 2. T Shirts 3. Church and mosque platforms	1 st Feb. to 30 th April	Resource Persons	To cover at least 70% homes
2. To stop defecating along the beaches/roads and bushes Eikwe	1. Education a. in schools b. churches c. mosque	Church and Mosque platforms	1 st May to 30 July	Mr. Anthony Afful	At least 90% to be achieved
3. To stop the use of small net in fishing at Atuabo	Education – to fisherfolks along the beach. b. In churches/mosques	Sample of appropriate net	1 st March to 30 th August	Sulleman Dinihere	At least 70%
4. To limit teenage pregnancy at Kamgbunli	Education Video show Role models, poverty, prostitution due to school dropout 2. Church/Mosque	Church and Mosque platforms 2. TV, DVD	1 st February to May 30th	Habibata Sophiano	To cover at least 80%
Group 2					
1. To minimize illegal mining	Education Drama Durbars FM Spotting	Posters, PA Systems	2 years	Environmentalist	65%
2. To stop indiscriminate sand wining	Create public awareness at festivals, Christian and Islam NYEP	Finance Canopies, FM, PC	1 year	Priests and Imams	75%
3. To reduce to its minimum teenage pregnancy indicators	Education and awareness School, churches, mosques, social groups	GHS, Finance Posters, Pamphlets	1 year	CHN, Youth groups	90%

Tentative Work Plan of Jomoro Eco-Network (JIEN)					
Group 1					
Objectives	Task/Activity	Resources	Timeframe	Responsibility	Indicators
Chemical fishing eradication	Education of the communities in the coastal areas	Local FM Chiefs and Elders Religious leaders Assembly members PAC systems	From 2012 1 st Jan to 31 st Dec. 2012	The Chiefs Assembly members Religious leaders Members meeting at the area for discussion	Development of the fishing land 45%
Re-afforestation	Education, sensitization of the farming communities in Rampanting full of trees	P. A Systems, Gongon, Local F.M	From/Feb 2012 to Jan. -30 th 2012	The Chiefs assembly members, Religious leaders	Clean water bodies 50%
Defecating in the coastal areas	Creation of awareness	Durbars, Chief and elders, Assembly members Local F.M Gongon Religious leaders	From 20 th Jan 2012 to April 30 th 2012	Chiefs Assembly members	Clean environmental 80%
Sand winning to be stopped	Sensitization and education	P. A System Churches	From 31 st Jan. To 31 st May 2012	Chiefs Landing beach committee	Sieze flooding of the sea along its coast 90%
Group 2					
Stopping sand winning at Bonyere, Half Assini, Ezinlibo, Ahobre, Kengen and Allengenzule	Education and reorting	Beating gongo through Ahenfie Microphone Local F.Ms Media Door to door meetings	From 31 st March 2012 to 31 st March 2015	Chiefs Assembly members Unit committees Student body Religious bodies Henpoano	75% on records
Stopping illegal fishing practices at Ahobre, Bonyere, Jaway- wharf	Education (Effect on the consumer and the fisherman)	P. A Systems, Peddling for visitation and education	March 2012 - 2015	The Chiefs opinion leaders Student body Assembly members	55% on the records
Stopping sea turtle consumption completely	Education on profit to the community and the nation	PA system Motor bicycles Torchlights	3 years on season	Wildlife Officers Chiefs Henpoano volunteers	60% on records

Tentative Work Plan of Nzema East Eco – Network (NZIEN)				
Group 1				
Objective	Activities	Resource	Time Frame	Responsible Persons
1. Galamsay operation: Minimize its operation (North Djuwna	Education – House to house Campaigns/congregations Effect – Land degradation and pollution of water	Information services dept., Audio visuals, Pastors/Imams, Pulpits	3-6 months 1 st Jan - 30 th June	Imams/Pastors
2. Refuse dumping – Axim: To stop	Provide dust-bins Identify dumping sites Have penalty for defaulters	Church leaders, Imams, beating of gong-gong, local F.M	3-6 months 1 st Jan - 30 th June	Pastors, Church leaders
3. Water pollution (Ankobra North Gwira): Stop completely	Provide wells Set watch dog committee Penalty for defaulters	Church leaders Imams Chiefs Assemblymen Unit committee	8 months 1 st march – 30 th November	Imams, Pastors
Group 2				
4. Discouraging indiscriminate dumping of refuse at - Botokulest - Nsein - Police quarters	Using the pulpit for educating the congregation on the problem in the Churches and Mosques Embarking on educational programmes through the communities Clean up exercise by the various Churches and Mosques	From 18th Feb to May ending	Both Christian and Muslim members in the areas - Botokulest - Nsein - Police quarters Assemblymen, Nana and Elders	Shovels and rakes Wheel barrows Megaphone for announcement
5. Eradicating easing around water bodies at Dadwen, Ewuku, Ankyeryin	Using the pulpit for educating the congregation on the problem Embark on community education Using the youths in the various mosques/churches for advocacy	May 28th to July ending	Both Christians and Muslim members in the concern outfit Assemblymen, Nanamom and Elders	Cutlass Rakes Shovels Wheelbarrows Using Local FMs Megaphones
6. Discouraging deafforestation around water bodies at Awukyire, Ahunyame	Community education Educating both Christian and Islamic members Embarking on tree planting Seeking for seedlings from the Forest Services Division	August 1st 2012 to July 2013	Christian and Muslim members Forest Services Division Assemblymen	Seedlings Watering can Water Earth chisels Shovels Protective
7. Discouraging indiscriminate dumping of refuse at Botokulest Nsein Police quarters	Using the pulpit for educating the congregation on the problem in the Churches and Mosques Embarking on educational programmes through the communities Clean up exercise by the various Churches and Mosques	From 18th Feb to May ending	Both Christian and Muslim members in the areas Botokulest Nsein Police quarters Assemblymen, Nana and Elders	Shovels and rakes Wheel barrows Megaphone for announcement

Tentative Work Plan for Ahanta West Eco -Network (AWIEN)				
Group 1				
Objectives	Activities	Resources	Time Frame	Responsibility
To reduce sand winning along the Beach at N. Amanfo	House to house campaign Workshop for group Involves preaching	Literature F a c	15 April 25 May 10 June	Leaders from local Church/Mosque
Stop Defecating at Akwadæ Beach	Education on effects of menace Clean up campaigns Film shows Preaching	Health workers S h o v	1 st May 8pm 20 June community centre 15 August Churches	Health workers Church leaders Muslims leaders
Reduce cutting down of trees at Chauene and Akwidaa	Community meeting Local FM Preaching	Money	January to May	Chief Unit committee Community leaders
Planting of trees	Community meeting Local FM Preaching	Trees Money	May to December	Chief Unit committee Community leaders
Stop dumping refuse	Education Local FM			
Stop sand winning along coastal area Eg: New Amanful, Dixcove	Community meeting Local FM Preaching	Trees Money	December to May	Chief Fishermen Community leaders Chief
Stopping practices (unauthorized fishing) Eg: Dixcove, Butre, Akwadæ, Achaiou	Preaching in churches and Mosque and at landing points Education Local FM	AWIEN members	Within the year 2012 Jan. to Dec	Chief Fisherman Community leader Unit committee
Stop refuse dumping	Education Local FM	Monitoring team	Within the year 2012 Jan. to Dec	Chief Fisherman Community leader Unit committee
Group 2				
To reduce sand winning along the beach at New Amanfo	House to house campaign Workshop for groups involved Preaching	Literature Facilitators Money megaphones	1 st April 25 th May 10 th June	Leaders from local Churches/Mosque
Stop defecation at Akwadæ beach	Education on the effect of the menace Clean up campaigns Film shows Preaching	Health workers Shovels Brooms Projectors	1 st May 8 pm 20 June Community centre 15 August	Health Workers Ch
Reduce cutting down of trees at Chauene and Akwidaa	Community meeting Local FM Preaching	Money	January to May	Chief Unit committee Community leaders
Planting of trees	Community meeting Local FM Preaching	Trees Money	May to December	Chief Unit committee Community leaders
Stop sand winning along coastal area Eg: New Amanful, Dixcove	Community meeting Local FM Preaching	Trees Money	December to May	Chief Fishermen Community leaders Chief
Stopping practices (unauthorized fishing) Eg: Dixcove, ButreAkwadæ, Achaiou	Education Local FM	Monitoring team	Within the year 2012 Jan. to Dec	Chief Fisherman Community leader Unit committee

Appendix 4: Programme Outline

	Time	Details	Facilitator
DAY 1- CREATING AWARENESS & BUILDING UNDERSTANDING			
1	8:30	Participants Arrival & Registration	CRC
2	9:00	Welcome Address	CRC
3	9:15	Opening Prayers	Christian/Muslim
4	9:20	Introductions	All
5	9:30	Coastal Resources, Management and Challenges	CRC
6	9:45	Breakout Sessions to deliberate on District Issues	ARG
7	10:00 AM	Break	All
8	10:15	Breakout Sessions continued	ARG
8	10:45	Plenary Presentations by groups	ARG
	11:15	Faith Based Participation in Environmental Stewardship	Daryl (ARG)
9	11:30	Discussion, Q & A	All
10	11:45	Breakout session on Faith based reference theology on aspects of environmental stewardship	ARG
11	13:00	Lunch Break	All
12	14:00	Plenary Presentations by Faith groups (Christian, Islam and	ARG
13	15:00	Discussion, Q & A	ARG
14	15:30	Break	All
15	15:45	Presentation on Complementary Reference Theology -Islam	ARG
16	16:00	Presentation on Complementary Reference Theology-Christian	Seth (ARG)
17	16:30	Discussion, Q & A	All
18	17:00	Prayers and Closing	Muslim/Christian
DAY 2 - PLANNING FOR ACTION			
2		Opening Prayers	Islam/Christian
3	8:30	Recap of Day 1	All
4	9:00	Communicating Behaviour Change - The Role of Faith Based	Prosper (ARG)
5	9:15	Discussion, Q & A	All
6	9:30	Sharing Case Studies and Inspirations	Daryl (ARG)
7	9:45	Discussion, Q & A	All
8	10:15	Guide to Planning for Faith-based Action	Daryl (ARG)
9	10:30 AM	Break	All
10	11:00	Breakout Session, Action Planning at Congregational level	Daryl (ARG)
11	11:30	Plenary Presentations	ARG
12	12:00	Breakout Session, Action Planning at Community level (Joint)	Prosper (ARG)
13	12:30	Plenary Presentations	ARG
14	13:00	Lunch Break	All
15	14:00	Breakout Session, Action Planning at District level	All
16	14:30	Plenary Presentations	ARG
17	15:00	Break	All
18	15:30	Faith in Action Network	Prosper (ARG)
19	16:00	Wrapping up and Summaries	ARC
20	16:30	Prayers and Closing	Christian/Islam
21	17:00	Departure	All

APPENDIX 5: Some Materials Used During the Programme



Faith Based Participation in Environmental Stewardship

Workshop on Interfaith Alliance for Coastal Resources Management

1



• Faith-based institutions have the largest social organizations in Africa, representing a repository of opportunities to spread the cause for sustainability in the continent.

- Roughly, 7% of the habitable planet is owned by religious organizations. (According to Alliance of Religious and Conservation)
- 15 % of the world's forests are considered sacred.
- More than 90 percent of the population in Africa identifies itself as Christian or Muslim, and nearly all hold traditional indigenous beliefs as well

2

Appreciation of our heritage Values



The Holy Bible and Holy Quran include messages, teachings, and practices related to nature and stewardship of the earth in their teachings.



Traditional indigenous religions include belief systems and rituals that “cannot be separated from subsistence, kinship, language, governance, and landscape.”



3/27/2012

4

Faith Principles



1. Stewardship

Every major religion has an ethic of creation care. Caring for our natural environment shows respect and love for the creator as well as respect and love for our fellow creatures, both humans and otherwise.



2. Eco – Justice

Creation care is also a matter of love and justice. We are called to love our neighbours, and to seek justice for our brothers and sisters.



Climate change will continue to affect the earth for generations, and often, the communities least able to adapt will be the most affected. If we love our neighbours, we won't dirty our neighbours air.

3/27/2012

5

Our Call

Christian Mandate and Responsibility

Gen 2: 15

"Then the Lord God took man and put him in the garden of Eden to dress it and to keep it"

Muslim Mandate and Responsibility

Qu'ran 30:29

" And so set thy face steadfastly to the faith, turning away from all that is false, in accordance with the natural disposition that Allah has instilled into man: not to allow any change to corrupt what Allah has thus created – this is the ever-true faith: but most people know it not"

3/27/2012

7

The Call to be responsible stewards is more of a religious obligation, than a mere show of consideration for nature

3/27/2012

8

Role of Faith based Institutions



There are several roles faith based institutions can play in ensuring coastal resource sustainability.

- Preaching and practicing environmental sustainability in Churches, Mosques and traditional durbars.
- Facilitating the development of a 'Hen Mpoano Covenant' to be signed by Teaching children in Sunday school to love nature
- Creating new prayers and songs. 'Nursery rhyme...see see I can see a bird, standing on a tree. Ah, ah, ah!!, where is my gun. If I had a gun the bird will be mind'.
- Use the diverse and far reaching faith media to discuss and encourage sustainable practices
- By encouraging our members to preach what we practice and practice what we preach.
- Use the strong arm of faith institutions to persuade government to act on river pollution and unsustainable fishery exploitation practices.
- Using every faith based celebration to return something good to the environment. Eg. Weddings, Conventions,

3/27/2012

9

Conclusion



- **Faith based institutions have the largest followings ever, which when harnessed with religious commitment can contribute significantly to safe guarding, rehabilitating and restoring the land and our seascape.**
- **We have to do this bearing in mind that the world we create eventually, will reflect our deepest and innermost devotion to our respective faith.**
- **The good fact to know is that, we all have been doing something in our small way. On the contrary however, our faith requires us to more than just 'a little in our own small way'.**

3/27/2012

10

Conclusion



- Faith based institutions have the largest followings ever, which when harnessed with religious commitment can contribute significantly to safe guarding, rehabilitating and restoring the land and our seascape.
- We have to do this bearing in mind that the world we create eventually, will reflect our deepest and innermost devotion to our respective faith.
- The good fact to know is that, we all have been doing something in our small way. On the contrary however, our faith requires us to more than just 'a little in our own small way'.

3/27/2012

10

Christian Theology on Ecology

Animals and birds are dying because of the wickedness of our people, people who say 'God doesn't see what we are doing'

Jeremiah
12:4



3/28/2012

1

God created the Earth and all of Nature in it.

Psalms 104:25,30. In wisdom you made them all, the earth is full of your creatures. There is the sea, vast and spacious, teeming with creatures beyond number - living things both large and small... When you send your Spirit, they are created and you renew the earth.

John 1:3. Through Him all things were made: without Him nothing was made that has been made.

Colossians 1:16-17. All things were created by Him and for Him. He is before all things and in Him all things hold together.

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God has a Relationship with all of His Creation

Psalm 96:10-13. The Lord reigns... Let the heavens rejoice, let the earth be glad, let the seas resound and all that is in it; let the fields be jubilant, and everything in them. Then all the trees of the forest will sing for joy, they will sing before the Lord for He comes, He comes to judge the earth.

Isaiah 43:20-21. The wild animals honor me, the jackals and the owls, because I provide water in the desert and streams in the wasteland, to give drink to my people, my chosen.

Deut. 32:1-2. Listen, Oh heavens, and I will speak, hear, Oh earth, the words of my mouth. Let my teaching fall like rain and my words descend like dew, like showers on new grass, like abundant rain on tender plants.

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3

Psalms 104:25, 27. Animals, both small and great.. they all wait for Thee to give them their food in due season.

Matt 6:26. Look at the birds of the air, that they do not sow, neither do they reap, nor gather into barns and yet your heavenly Father feeds them. And are you not worth much more than they? God's Power is Seen in Nature



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God's Power is Seen in Nature

Job 37:14-18. Listen to this, Job. Stop and consider God's wonders. Do you know how God controls the clouds and makes his lightning flash? Do you know how the clouds hang poised, those wonders of Him who is perfect in knowledge?



Joshua 2:11. For the Lord your God is God in heaven above and on earth below.

Romans 1:20. For since the creation of the world God's invisible qualities - His eternal power and divine nature - have been clearly seen, being understood from what has been made, so that men are without excuse.

Psalms 104:24. How many are your works, O Lord! In wisdom have you made them all; the earth is full of your creatures. There is the sea, vast and spacious, teeming with creatures beyond number - living things both large and small.

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Ghana

5

God Calls All of His Creation to Worship

Psalm 19:1. The heavens are telling of the glory of God; and their expanse is declaring the work of His hands.

Isaiah 55:12-13. The mountains and hills will burst into song before you, and all the trees of the field will clap their hands. All this will be a memorial for the Lord, a sign that for all time will not be cut off.

Nehemiah 9:6. You made the heavens, even the highest heavens and all their starry host, the earth and all that is on it, the seas and all that is in them. You gave life to everything and the multitudes of heaven worship you.

Psalm 8:3-8. When I consider your heavens, the work of your fingers, the moon and the stars which you have set in place, what is man that you are mindful of him, the son of man.

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6

I Chron. 16:7,30-34. Tremble before Him, all the earth! The world is firmly established; it cannot be moved. Let the heavens rejoice. Let the earth be glad; let them say among the nations, "The Lord reigns!"

Rev 5:13. Then I heard every creature in heaven and on earth and under the earth and on the sea, and all that is in them, singing "To Him who sits on the throne and to the Lamb, be praise and honor and glory and power for ever and ever."

Job 9:5-10. But how can a mortal be righteous before God? Though no one wished to dispute with Him, he could not answer Him one time out of a thousand. His wisdom is profound, His power is vast. Who has resisted Him and come out unscathed? He moves mountains without their knowing it and overturns them in his anger. He shakes the earth from its place and makes it pillars tremble. He speaks to the sun and it does not shine.

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7

God Teaches Humans through Nature

Job 12:7-10. But ask the animals, and they will teach you; or birds of the air and they will tell you; or speak to the earth and it will teach you; or let the fish of the sea inform you. Which of all these does not know that the hand of the lord has done this. In His hand is the life of every creature and the breath of all mankind.

Romans 1:19-20. For what can be known about God is plain to them, because God has shown it to them. Ever since the creation of the world His eternal power and divine nature, invisible though they are, have been understood and seen through the things He has made. So they are without excuse.

Isaiah 11:9. They will neither arm nor destroy on all my holy mountain, for the earth will be full of the knowledge of the Lord as the waters cover the sea.



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8

God Expects Humans to be His Stewards with Nature

Genesis 1:26. Then God said, "Let us make man in our image, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth and over all the creatures that move along the ground."

Lev. 25:23-24. The land is mine and you are but aliens and my tenants. Throughout the country that you hold as a possession, you must provide for the redemption of the land.

Ezekiel 34:2-4. Woe to the shepherds of Israel who only take care of themselves! Should not the shepherds take care of the flock? You eat the curds, clothe yourselves with the wool and slaughter the choice animals, but you did not take care of the flock! You have not strengthened the weak or healed the sick or bound up the injured. You have not brought back the strays or searched for the lost. You have ruled them harshly and brutally.

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9

God Expects Humans to be His Stewards with Nature

Ezekiel 34:10. O shepherds, hear the word of the Lord. This is what the sovereign Lord says: I am against the shepherds and will hold them accountable for my flock.

Ezekiel 34:17-18. As for you, my flock... Is it not enough for you to feed on good pasture? Must you also trample the rest of your pasture with your feet? Is it not enough for you to drink clear water? Must you also muddy the rest with your feet?

Isaiah 24:4-6. The earth dries up and withers, the world languished and withers, the exalted of the earth languish. The earth lies under its inhabitants; for they have transgressed the laws, violated the statutes, and broken the everlasting covenant. Therefore a curse consumes the earth; its people must bear their guilt.

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10

God Expects Humans to be His Stewards with Nature

Jer. 2:7. I brought you into a fertile land to eat its fruit and rich produce. But you came and defiled my land and you made my inheritance detestable.

Luke 16:2,10,13. And He called him and said to him, "What is this I hear about you? Give an account of your stewardship, for you can no longer be steward. He who is faithful in a very little thing is faithful also in much; and he who is unrighteous in a very little thing is unrighteous in much. You cannot serve both God and mammon.

James 5:5. You have lived luxuriously on the earth and led a life of wanton pleasure; you have fattened your hearts in a day of slaughter.

Mark 4:19. ...and the worries of the world, and the deceitfulness of riches and the desires for other things enter in and choke the word and it becomes unfruitful.

Revelation 11:18. The nations were angry and your wrath has come. The time has come for rewarding your servants the prophets and your saints and those who reverence your name, both small and great, and for destroying those who destroy the earth.

11

God Expects Us to Obey Him in our Lifestyle

Luke 12:15,23,34. And He said to them, "Beware and be on your guard against every form of greed; for not even when one has an abundance does life consist of his possessions. For life is more than food, and the body more than clothing. For where your treasure is, there will your heart be also."

Leviticus 26:3-4,6. If you follow my decrees and are careful to obey my commands, I will send you rain in its season and the ground will yield its crops and the trees of the field their fruit... and I will grant peace in the land.



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12

God Expects Us to Obey His Commands

1 Peter 3:17. It is better, if God should will it so, that you suffer for doing what is right, rather than for doing what is wrong.

Psalm 37:34. Wait for the Lord and keep his way. Do not follow the crowd in doing wrong.

Hebrews 10:30-31. For we know Him who said, "Vengeance is mine, I will repay." And again, "The Lord will judge his people." It is a terrifying thing to fall into the hands of the living God.



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13

Scriptural Defense of Endangered Species

Fact #1 God Created the Different Species of Plants and Animals

Genesis 1:11-12. God created plants.

Then God said, "let the land produce vegetation: seed-bearing plants and trees on the land that bear fruit with seed in it, according to their various kinds." And it was so. The land produced vegetation: plants bearing seed according to their kinds and trees bearing fruit with seed in it according to their kinds. And God saw that it was good.

Genesis 1:20-21.

And God said, "let the water teem with living creatures, and let birds fly above the earth across the expanse of the sky." So God created the great creatures of the sea and every living and moving thing with which the water teems, according to their kinds, and every winged bird according to its kind. And God saw that it was good.

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Genesis 1:24-25. God created animals.
And God said, "let the land produce living creatures according to their kind: livestock, creatures that move along the ground, and wild animals, each according to its kind." And it was so. God made the wild animals according to their kinds, the livestock according to their kinds, and all the creatures that move along the ground according to their kinds. And God saw that it was good.

Fact #2 God Blessed the Different Species of Plants and Animals

Genesis 1:22. God blessed [the birds and sea animals], and said, "Be fruitful and increase in number."



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Fact #3 God Protected the Different Species

Genesis 6:19-21. God said, "You are to bring into the ark two of every kind of living creature, male and female, to keep them alive with you. Two of every kind of bird, of every kind of animal and of every kind of creature that moves along the ground will come to you to be kept alive. You are to take every kind of food that is to be eaten and store it away as food for you and them." Noah did everything just as God commanded him.

Genesis 7:8-10. Pairs of clean and unclean animals, of birds and of all creatures that move along the ground, male and female, came to Noah. And after the seven days the floodwaters came on the earth.

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Fact # 4 God Made an Eternal Covenant with the Different Species of Plants and Animals

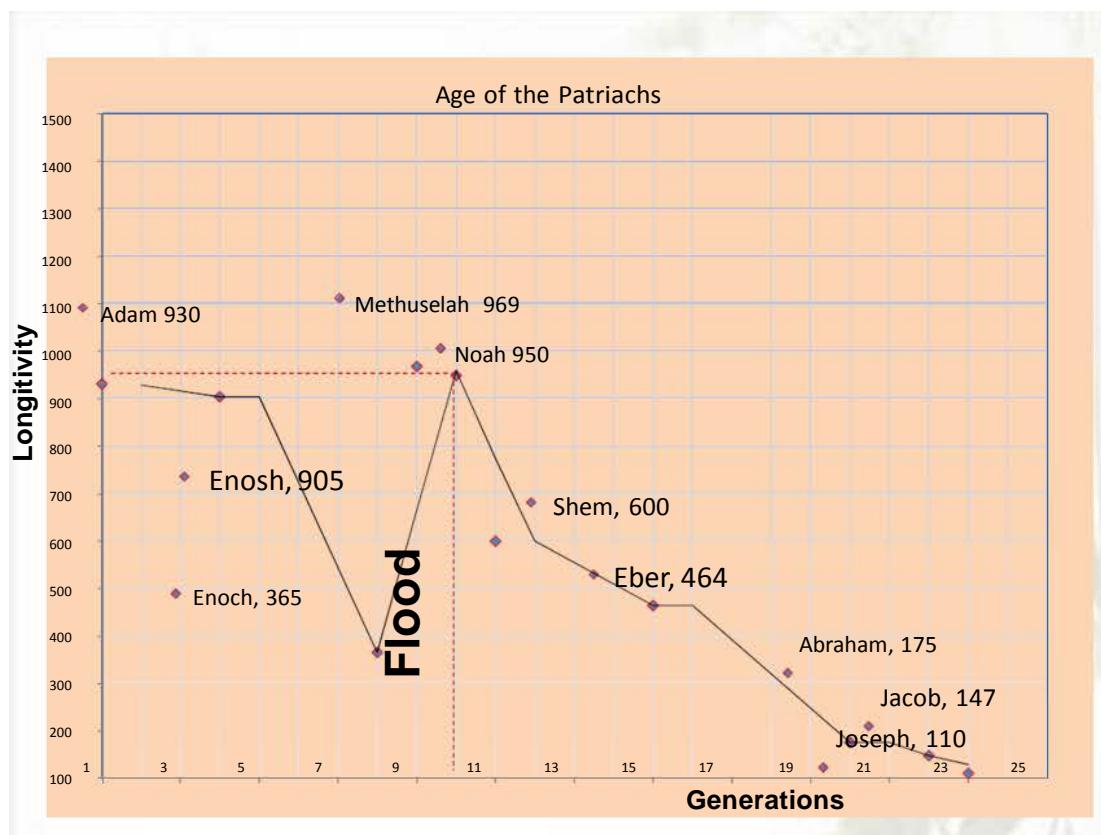
Genesis 9:8-9. Then God said to Noah and to his sons with him: "I now establish my covenant with you and your descendants after you and with every living creature that was with you - the birds, the livestock, and all the wild animals, all those that came out of the ark with you - every living Creature on the earth."

Genesis 9:12-13. And God said, "This is the sign of the covenant I am making between me and you and every living creature with you, a covenant for all generations to come: I have set my rainbow in the clouds, and it will be the sign of the covenant between me and the earth.

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17





**ENVIRONMENTAL STEWARDSHIP
AND BIODIVERSITY
CONSERVATION THEOLOGY EVIDENCES
FROM THE HOLY QU-RAN AND
THE "HADITH" (THE TRADITIONS OF
PROPHET
MOHAMMED) (S.A.W)**

NB: Man is distinguished from other beings basically because of the three (3) things:

- a. His possession of wisdom
- b. His possession of will-power
- c. His being a vicegerent



Quran 30:41

- Evil (Sins and disobedience to Allah) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds), that He (Allah) may make them taste a part of that which they have done, in order that they may return (by repenting to Allah, and begging His pardon).



A. Man as a care-taker

- **Holy Qur'an (2:30):** When your Lord said to the angels. "I am placing on the earth one that shall be My duty," they replied : 'Will you put these one that will do evil and shed blood, when we have for so long sung your praises and sanctified Your name.
- **Holy Qur'an (6:165):** He has made you successors in the world prove you with his gifts. Swift is your Lord in retribution; yet he is forgiving, merciful.



B. Ownership of the creatures

- **Holy Qur'an (1:2):** All the praises and thanks be to Allah, the Lord of the 'Alamin' – (Mankind, jinn and all that exists).
- **Holy Qur'an (20:6):** To Him belongs all that is in the heavens, all that is on the earth, and all that is between them, and all that is under the soil.



C. Man and responsibility

- **Holy Qur'an (7:10):** And surely, we gave you authority on the earth and appointed for you therein provisions (for your life). Little thanks do you give.
- **Holy Qur'an (17:70):** And indeed we have honoured the children of Adam, and we have carried them on land and sea, and have provided them with 'At-Tayyibat' (Lawful good things), and have preferred them above many of those whom we have created with a marked preferment.
- **Hadith:** All are custodians and are responsible for their charges

D. Responsibility brings accountability

NB

- i. Because Allah (s.w.t) has granted man free will, which allows him to choose his course in life, man is answerable to Allah for his actions. "Surely we have shown him the way; he may be thankful or unthankful." (Holy Qur'an 76:3)
- ii. The necessity to think through ones actions and accept responsibility for them are clearly specified by the prophetic tradition. "Should you set your mind on doing something think of its outcome. If it is dishonest, refrain from doing it. " (Hadith)

- The prophet (s.a.w) warned us not to be foolish imitators of others.
- He urged us to develop our independent characters nourished by Islamic teachings. The Holy Prophet said:
 - “Do not be a mere imitator with no firm determination. You say 'I am the people' .
 - Should people do good, so do I. And if they do evil, so do I. But school yourselves. If people do good so should you. But if they do evil shun their evil deeds.”

E. Man has two responsibilities on him

- a. Individual responsibility (Self-Responsibility)
- b. Collective responsibility (Reciprocal responsibility)

a. Individual Responsibility/ Accountability

- Man is responsible for his own self, thus Allah (s.w.t) addresses him. “Nay! Man will be a witness against himself (as his body parts-(skin, hands, legs, etc)-will speak about his deeds). Though he may put forth his excuses (to cover his evil deeds) Holy Qur-an (75: 14-15)
- “And had Allah willed, He could have made you (all) one nation, but He sends astray whom He wills. But you shall certainly be called to account for what you used to do.” Holy Qur'an (16:93)
- “Because of disobeying Allah in solitude, because the witness is also the judge” (Imam Ali (R.A))

B. Collective Responsibility

- “The example of him who sets the limits of Allah and then contradicts them is like a people who were travelling together on a ship.
- It happened that some of them took the upper part, while others took the lower part of it.
- Those who took the lower part, while seeking for water came near to those above them.

E. CONSEQUENCES OF NOT WARNING AGAINST EVIL DEEDS

□ a. Excerpts from Imam Ali's Sermons

- “O people, certainly, what gathers people together is contentment and discontentment, as only a single individual killed the camel of Thamud, but Allah held all of them accountable because all of them contended with him
- Thus Allah, the Glorified, said “Then they hamstrung her, then they were penitent.” Then their land sank into the earth as the spike of a plough pierces unploughed weak land.

G. OTHER COMPLEMENTARY QUOTATIONS

- Holy Qur'an (22:63) “See you not that Allah sends down water (rain) from the sky, and then the earth becomes green? Verily, Allah is the most kind and courteous, well acquainted with all things.”
- Holy Qur'an (25: 48-50)
- Holy Qur'an (26:7-8)
- A man once asked the messenger of Allah (s.a.w); “What people do Allah love most?” He said “They are the most useful ones to people.”
- The doer of good is better than good itself and the evil-doer is worse than evil itself.



FAITH BASED PLANNING FOR ENVIRONMENTAL PROTECTION

Workshop on Interfaith Alliance for Coastal Resources Management

Venue: St Kizito Retreat Centre, Apowa Takoradi

3/27/2012

1



Steps to planning for action

☞ Seven key areas that we can take action via our own resources, traditions and beliefs

- ☞ Faith
- ☞ Education
- ☞ Wisdom
- ☞ Lifestyles
- ☞ Media and advocacy
- ☞ Partnership
- ☞ celebration

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2

FAITH – CONSISTENT USE OF ASSETS

- A. Construction and Existing Buildings – building of religious houses should include an environmental impact assessment and consider using local sustainable materials. E.g., the church of England plans to reduce their carbon footprint by 42% by year 2020.
- B. Land and Forests – access to a theology of land use from your own faith tradition, which outlines your faith's traditional understanding of land, and its understanding of the land's role in your faith today can be useful in developing plans for land management in areas under your control.
- C. Water – it is important to incorporate your faith's teaching and wisdom on water resources into promoting environmentally responsible irrigation, desalination, showers, gardening, sewerage etc.
- D. Healthcare – make an environmentally sustainable management plan on the use of water, sanitation, cleanliness, supplies, buildings, transport, electricity, reducing waste, reusing materials, etc. It can help the planet and – through creating cleaner air – it can directly help your patients or members.
- E. Food, hospitality and retail outlets – develop policies for your hospitality and retail outlets to see if the sourcing of resources useable for operations and functions is ethically and ecologically sound, with green energy if workable.
- F. Financial Investments and Micro-Finance - examine your own financial assets and practice faith-consistent investment i.e. considering the positive ethical, social and environmental issues as well as the negative ones.

F

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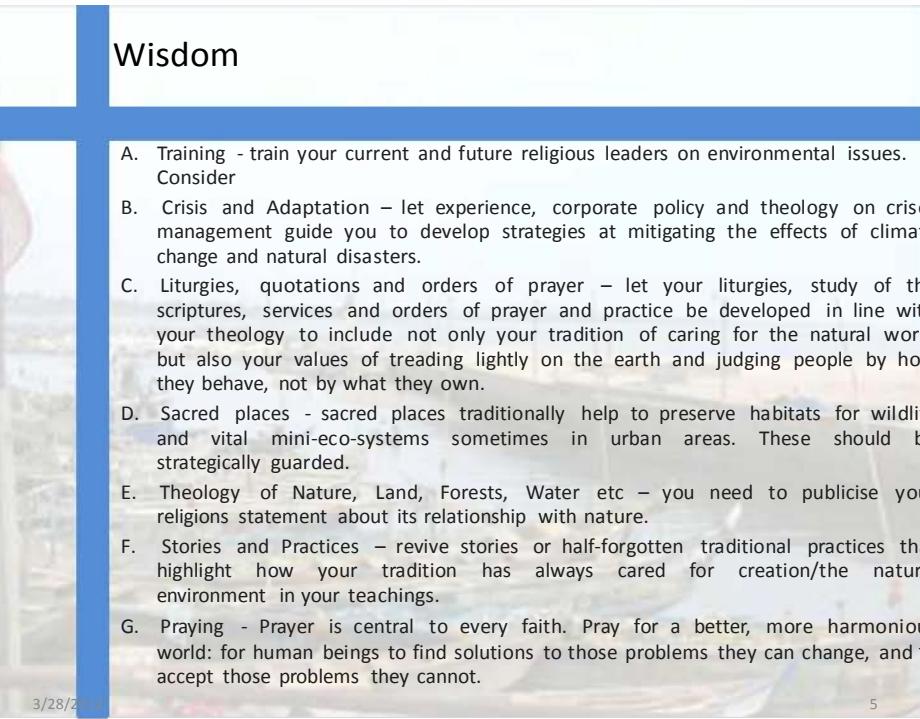
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Education and young people

- A. School Curricula – build the capacity of your students through in depth and faith-consistent teachings about the environment in the curriculum. Use practical experiences such as preparing food grown without pesticides and nature painting to help young people appreciate its beauty.
- B. Informal Education – extra curricular activity can be actively used in promulgation of values in children. They learn faster this way.
- C. School Buildings and Grounds – formulate policies on all new builds and extensions to ensure rigorous attention is given to environmental details. In this way any playing fields and gardens will pay attention to the needs of wild flora and fauna as well as children.
- D. Conservation and Recycling Policy – academic institutions and units can develop policies on water and energy conservation, paper, food, sewerage and other waste usage.
- E. Youth organizations and Camps – faith-associated youth organizations can integrate environmental ideas into their programs – for example, through running youth camps in nature, organizing street cleaning projects, and forest schools.
- F. School Eco-Twinning – consider eco-twinning youth groups and/or members of your Diaspora community where the effects of climate change are being felt first hand. This could be with projects of your own faith in another country, or in other regions of Ghana.
- G. Environmental Monitoring - As part of life's education, work with natural curiosity, expertise and grassroots outreach of your faithful to organize environmental monitoring of the world around them.

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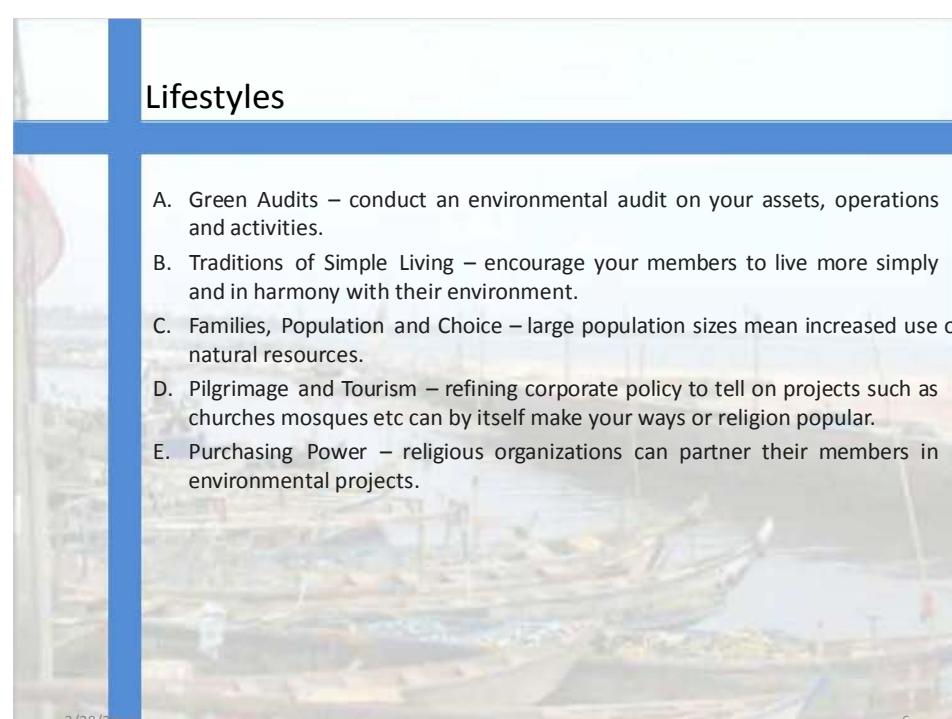


Wisdom

- A. Training - train your current and future religious leaders on environmental issues.
Consider
- B. Crisis and Adaptation – let experience, corporate policy and theology on crises management guide you to develop strategies at mitigating the effects of climate change and natural disasters.
- C. Liturgies, quotations and orders of prayer – let your liturgies, study of the scriptures, services and orders of prayer and practice be developed in line with your theology to include not only your tradition of caring for the natural world but also your values of treading lightly on the earth and judging people by how they behave, not by what they own.
- D. Sacred places - sacred places traditionally help to preserve habitats for wildlife and vital mini-eco-systems sometimes in urban areas. These should be strategically guarded.
- E. Theology of Nature, Land, Forests, Water etc – you need to publicise your religions statement about its relationship with nature.
- F. Stories and Practices – revive stories or half-forgotten traditional practices that highlight how your tradition has always cared for creation/the natural environment in your teachings.
- G. Praying - Prayer is central to every faith. Pray for a better, more harmonious world: for human beings to find solutions to those problems they can change, and to accept those problems they cannot.

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Lifestyles

- A. Green Audits – conduct an environmental audit on your assets, operations and activities.
- B. Traditions of Simple Living – encourage your members to live more simply and in harmony with their environment.
- C. Families, Population and Choice – large population sizes mean increased use of natural resources.
- D. Pilgrimage and Tourism – refining corporate policy to tell on projects such as churches mosques etc can by itself make your ways or religion popular.
- E. Purchasing Power – religious organizations can partner their members in environmental projects.

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6



Media and advocacy

- A. Subject Matter – sections of your media outreaches (e.g., newsletters, radio broadcast, websites) can have pieces on ecology.
- B. Influence – politicians, business owners, chiefs and land owners all relate with one religion on another. It is therefore possible to reach them through this platform.
- C. Advocacy – The ARC-UNDP program has been guided by a Confucian saying: ‘First practice what you want to preach; then preach about what you already practice.’ Now that you are active, you are in a position to ask others to be active as well and take these issues as seriously as you do.
- D. Guides and Handbooks – draw together, from your audits and educational materials, guides or handbooks (on paper, on the web, on mobile phones or on audio or video) for the faithful on how to live more simply and environmentally – with practical suggestions drawn from your experience.
- E. Materials - There are, for example, some 125 million New Testaments and 72 million full Bibles printed every year, so an environmental strategy in printing and distribution would have a powerful impact.

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7



Partnerships, Eco-twinning, creating your own environment department, and funding the work

- A. Dedicated staff, and a dedicated funding source – consider setting up a desk in your office or organization solely dedicated to developing environmental strategies.
- B. Lay people – involve lay people who are active in environmental fields to help you develop appropriate ecological responses to issues? Lay people often want to contribute but no-one asks them to do so. Try establishing an Advisory Group of members of your faith who are specialists in different fields related to the environment – law, water management, land management, education, waste management etc. The Advisory Group will not only offer you the most professional advice; it can also link your programs into the wider work of local, national or international agencies and governments, and mean that your own efforts are multiplied, or leveraged.
- C. Eco-twinning – linkup with other groups – churches, mosques, temples, dioceses, etc, to achieve your environmental goals.
- D. Other Partnerships - Look around and see who might partner with you because they share the same interest in organic farming, clean energy usage, recycling etc. There is no need always to reinvent the wheel.

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8

Celebration

- A. Traditional Festivals – communities have festivals that refer to one natural/environmental experience or another. You can use such platforms to highlight or harness resources and support for environmental action.
- B. New Festivals - If you have not got an existing festival of creation in your tradition, then consider taking an existing festival or custom and adapting its practices and rituals so that there is a deeper environmental message.
- C. Introduce new traditions and create a platform - Many religious leaders value tradition so much that they have no hesitation in introducing new ones. Perhaps you can introduce a new practice, which will be wonderful for Creation, as well as for people using the structures you already have at your disposal.
- D. Celebrate beautiful places and new developments - The world, despite all its problems, is still a beautiful place. Sometimes it is the role of faiths, within all the doom and gloom of ecological predictions, to remind people to celebrate the beautiful, good, heroic and brave things about the world and about life. Celebrate good new developments, the potential for better protection of habitats and eco-systems, and give thanks.

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9

PRESENTATION OUTLINE



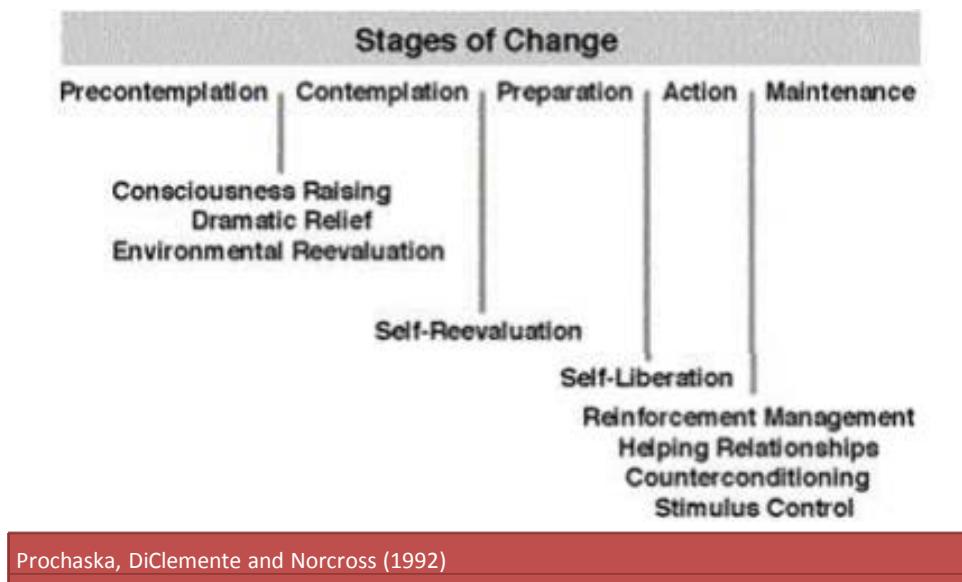
Behavior has been defined as an action or behavior that individuals carry out routine

Behavior change has been defined as modifying behavior by replacing it/them with a new, more acceptable norm.

- A key behavioral theory
- “The call”
- Our Actions in relation to the theories
- Lessons

**BEHAVIOR CHANGE
COMMUNICATION?**
This is a strategy, which refers to the systematic attempt to modify/influence behavior, or practices and environmental factors related to that behavior, which indirectly or directly promote good acceptable norms.

STAGES OF CHANGE THEORY



STAGE OF PRECONTEMPLATION



A Tip: Education about the problem in general (rather than a person's particular symptoms and circumstances) is a good basis for a helping relationship at this stage. : At this stage, be sure to heavily reinforce any expressions of the positive consequences of changing the problem behavior

- Individual has a problem (whether he/she recognizes it or not) and has no intention of changing

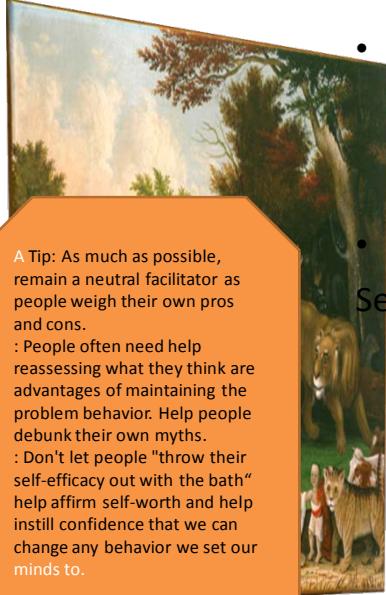
- Processes:

Consciousness raising (Information and knowledge)

Dramatic relief (role playing)

Environmental reevaluation (How problem affects physical environment)

STAGE OF CONTEMPLATION



A Tip: As much as possible, remain a neutral facilitator as people weigh their own pros and cons.
: People often need help reassessing what they think are advantages of maintaining the problem behavior. Help people debunk their own myths.
: Don't let people "throw their self-efficacy out with the bath" help affirm self-worth and help instill confidence that we can change any behavior we set our minds to.

- Individual recognizes the problem and is serious about changing
- Processes:
Self-reevaluation (assessing one's feelings regarding behavior)

STAGE OF PREPARATION FOR ACTION



A Tip: The critical role of a helping relationship is to facilitate people turning their desire to change into a specific plan.
: A commitment to significantly helps others solidify a plan, but never lets people lose sight that their #1 customer is themselves.

- Individual recognizes the problem and intends to change the behavior within the next months. Some behavior change efforts may be reported, however, defined behavior change criterion not reached.
- Processes:
Self-liberation (Commitment or belief in ability to change)

STAGE OF ACTION

- Individual has enacted consistent behavior change for less than six months.

- Processes:

Reinforcement management (overt and covert rewards)

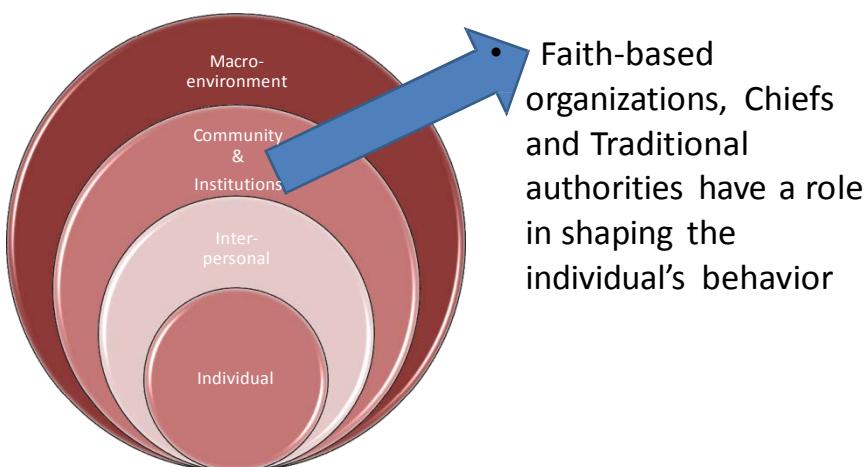
Helping relationships (social support, self-help groups)

Counter-conditioning (alternatives for behavior)

Stimulus control (avoid high risk cues)



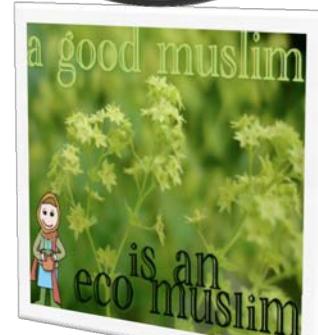
BEHAVIOR SHAPED AT MULTIPLE LEVELS



Adapted from ecological model: Urie Brofenbrenner (2000).

“THE CALL”- ISLAM

- “Eat and drink from the provision of Allaah, and do not commit abuse on the earth, spreading corruption.” [Quran 2:60]
- "Corruption has appeared throughout the land and sea by (reason of) what the hands of people have earned, so He (i.e. Allaah) may let them taste part of (the consequences of) what they have done that perhaps they will return (to righteousness).” [Quran 30:41]
- The Prophet (peace be upon him) said: “Whoever among you sees an evil action, let him change it with his hand (by taking action); if he cannot, then with his tongue (by speaking out); if he cannot, then with his heart (by hating it and feeling that it is wrong), and that is the weakest of faith.” (Narrated by Muslim).



“THE CALL”- CHRISTIANS

- Is it not enough for you to feed on the good pasture, but you must tread down with your feet the rest of your pasture? When you drink of clear water, must you foul the rest with your feet? And must my sheep eat what you have trodden with your feet, and drink what you have fouled with your feet? (Ezekiel 34:18-19)
- Many Shepherds have destroyed my vineyard, they have trampled down my portion, they have made my pleasant portion a desolate wilderness. They have made it a desolation; desolate, it mourns to me. The whole land is made desolate, but no one lays it to heart. (Jeremiah 12:10-11)
- We believe that we are called as Christians to care for the Earth just as we care for our neighbors. In fact to care for the Earth is to care for our neighbors, because the state of the environment has implications for every one of us who live on this planet.



“THE CALL”-TRADITIONAL CHIEFS

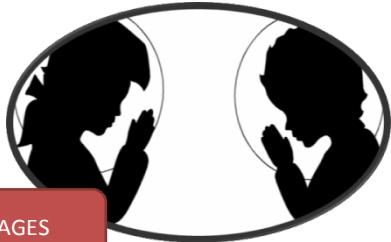


- “At the head of the native communities stands prominently the chief (king) who is the chief magistrate and the chief military leader of the community. He is first in the councils of the community, and the first executive officer

OUR ACTIONS

REFLECTION ONE: TRANSFORMATION THROUGH WORSHIP

- In order for us to be truly reoriented in our worship, we should incorporate love for, celebration of, concern for, prayer for, and a commitment to care for all creation into every dimension of our worshipping experience.
- By immersion and by osmosis, the weekly connection with nature through words and symbols and ritual actions and the presence of nature itself in and around the sanctuary will work a salutary effect on the worshipping community
- A transformation can occur that leads people to see our profound connection with all God’s creation and that enables people to come to a place of renewed gratitude for nature and a sense of responsibility to care for creation as part of our vocation as humans and as God’s people.



PRECONTEMPLATION AND CONTEMPLATION STAGES

REFLECTION TWO: TRANSFORMATION THROUGH EDUCATION

- It is absolutely crucial that education becomes an integral component in our efforts to become communities that care for creation.
- Learning as transformation
- Leaders as teachers of transformation
- Koran, Bible, Community statutes as Curriculum
- Teaching moments
- In a sense, the entire life and activities of a faith-based group can be a source of education for environmental responsibility



CONTEMPLATION AND PREPARATION
FOR ACTION STAGE

REFLECTION THREE: BUILDING AND GROUNDS AS MODELS

- It is not enough for us to talk the talk in our care for creation. We must also walk the walk.
- Encouraging and instituting acceptable environmental actions at building and grounds (where applicable)
- The church, mosque and others as alternative communities



ACTION STAGE

REFLECTION FOUR: DISCIPLESHIP AT HOME AND WORK

- In a sense, care for creation “begins at home.” Home is where we tend to be ourselves. We show our true colors there. Few others will observe what we do at home. For that reason, our homes present the greatest challenge to our commitment to care for creation.
- Small efforts add up- it does make a difference.
- Homes and Work as other alternative communities for action (Discipleship)
- Teach others in your family how to participate as earth-keepers. Together join the movement to participate in the great work of our generation—caring for all Earth community.

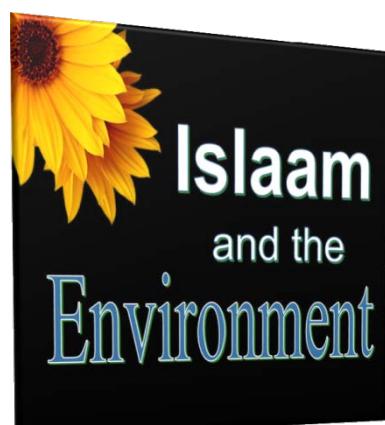


ACTION AND MAINTENANCE

LESSONS

- Faith-based groups out there are making efforts toward creation care in different ways
- That those affiliating with these particular traditions will be able to connect with movements, projects and efforts and people involved in caring for creation

WHAT ABOUT US?



LESSONS CONT.

- Networks that offers information and stories for eco-justice advocacy
- Resources: Worship and education materials that is creation oriented
- Advocacy: updates on current legislative action as well as resources for groups and individuals to get involved in public policy. Also provided is a theological rationale for public advocacy.



Case Studies and Inspiration

Sources: Alliance for Religions and Conservation From all over

Land and Forest

- The Muslim plan includes the ambitious proposal to develop 10 major Muslim cities as green city models – for example, Medina (Al Madinah), in Saudi Arabia.

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



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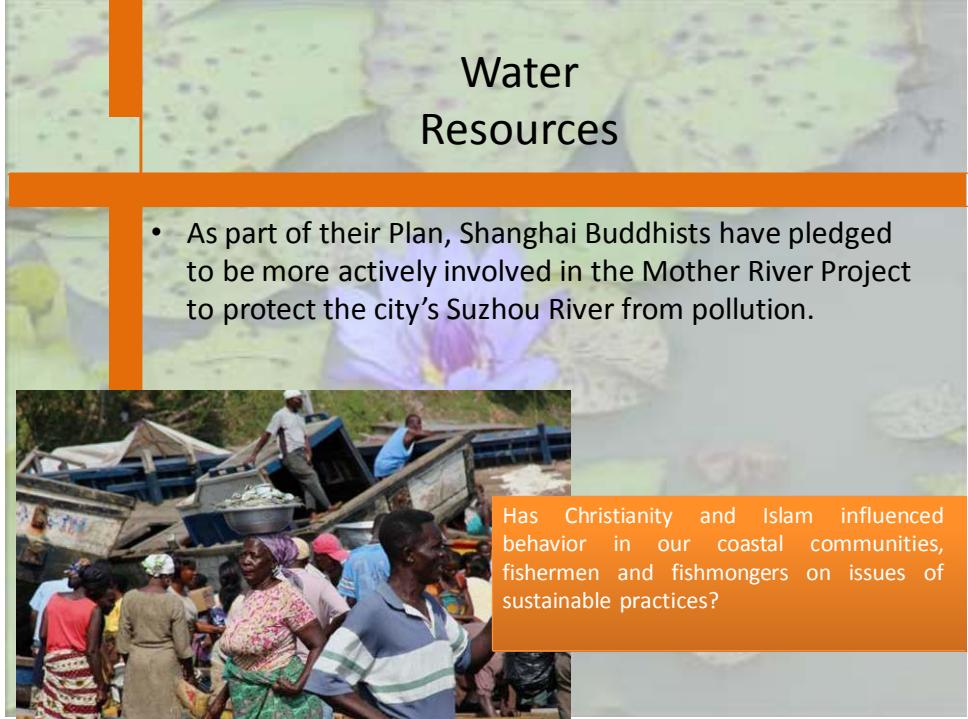
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- The Evangelical Presbyterian Church of Ghana will plant 200,000 trees in four areas and create community woodlands with 100,000 seedlings.
- The Presbyterian Church in Cameroon has already planted more than one million trees since the early 1960s; its seven year plan includes a further 100,000 seedlings and – critically – training people in looking after trees.



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Water Resources

- As part of their Plan, Shanghai Buddhists have pledged to be more actively involved in the Mother River Project to protect the city's Suzhou River from pollution.



Has Christianity and Islam influenced behavior in our coastal communities, fishermen and fishmongers on issues of sustainable practices?

4

Financial Investments and Microfinance

- More than US\$300 billion is invested worldwide in Shari'ah-compliant (Islamic) investment products. While the funds have a strong reliance on oil stocks for historical reasons, the funds have a strong ethical basis, of which environmental viability is a key component.



5

- The US Catholic Coalition on Climate Change is working with its 18,000 parishes, 8,500 schools, 244 colleges and universities and dozens of hospitals to link with the US government's Energy Star programme to buy green energy, and is initiating conversations with treasurers of Catholic institutions to discuss how Catholic investment portfolios can encourage green energy technology and support environmentally careful companies. Some 25 percent of the US population is Catholic.

The Catholic church in Ghana and several other churches have got Credit & Cooperatives Unions functioning well. Is it possible to explore investments that recognizes and sustains the environment?



6

Education and Young People

- In 2006 alone some quarter of a million Baha'is participated in study circles, devotional meetings and school classes on the environment. Such courses, and the acts of service associated with them, are seen to 'represent a significant transformative process for Baha'i communities worldwide.' The environment is the focus for the next five years of all such Baha'i education initiatives.
- Over the last few years, Conservation International has worked with Muslim schools across Indonesia to help develop educational and practical activity programmes. Such educational partnership is part of the long term plans of MACCA – the Muslim Associations for Climate Change – which lies at the heart of the Muslim 7 Year Plan.



7

What do we as faith based institutions do on the various global commemorative days on the environment? How have we planned to involve Faith based schools and Colleges in these globally important days?

World Wetlands Day – 2nd February

World Forest Day – 21st March

World Earth Day – 22nd April

World Migratory Birds Day – 2nd Weekend in every May

World Environment Day – June 5th

World Oceans Day – June 8th

World Rivers Day – Last Sunday of every September

International Mountain Day – December 11

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Conservation and Policy

•The Kagyu Buddhist tradition in India and Tibet, under the guidance of its spiritual leader the Karmapa, has encouraged all its schools, as well as its temples and one million followers, to recycle all materials. They have set up boxes for all recyclable items, even in those remote places where there is nowhere to send the items yet – in the hope and faith that it will encourage local government to act.

This is an example of where the faiths walk ahead, in the hope that governments will come and walk beside them.



The Baha'i Plan includes encouraging children to become aware of care of the earth through their actions – of conservation, of cleaning up streams, of planting gardens.

9

Youth Organizations and Camps

•The Polish Autocephalous Orthodox Church is introducing camps on environmental protection through leading academies and youth fellowship associations: it will increase the participation of Orthodox children in forest cleanup actions organized by schools.

In Ghana, several Christian and Muslim youth groups embark on socialisation trips to natural areas across the country. Is it possible for us to harness this interest to visit, to one of participating in the management of these resources. Can the churches and Muslim youth groups adopt some sites for activities like cleaning up and replanting and awareness creation?

In 2000 the Maronite Church in Lebanon made its portion of the fragile and precious Harissa forest into a Maronite-Protected Area. The town of Jounieh and three landowners all voluntarily joined the scheme, losing themselves the chance of considerable money being offered by developers. When asked why he had made that decision, one of the landowners said that he remembered back to when he was a boy, and had gone for a camping holiday in the forest, organised by the church. 'It was one of the happiest times of my life,' he said. 'That's why I want to protect the forest now.' Their long term commitment for the future is based in part around the Harissa forest, and the inspiration natural places can have in people's lives.

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Further Inspiration

God writes the gospel not in the Bible alone, but on trees and flowers and clouds and stars.

~ Martin Luther



Fairest Lord Jesus, Ruler of all nature; O Thou of God and Man the Son, Thee will I cherish, Thee will I honor; Thou my soul's joy glory and crown.

Fair are the meadows, Fairer still the woodlands; Robed in the blooming garb of spring; Jesus is fairer, Jesus is purer; Who makes the woeful heart to sing

Fair is the sunshine, Fairer still the moonlight; And all the twinkling starry host; Jesus shines purer, Jesus shines bright; Than all the angels heav'n can boast

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Conclusion

- We all have a collective ethical and religious obligation to act responsibly towards protecting our environment.
- A major contribution that religions can make is to develop programmes of environmental action that will change our footprints to handprints of actions



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