

Reports from Faith-Traditions and Non-Faith Identified on Teachings and Practices on Economic and Environmental Justice

NON-FAITH IDENTIFIED

- Sense of responsibility & concern for others as internal driving forces
- Individual informing ideologies such as feminism, human rights, environmentalism
- Persistent action
- Making use of the existing “system”
- Informing others, promoting awareness
- Building social capita with people outside our usual circles so that we can benefit from social connections to facilitate awareness
- Communicating without “authority” and without “laying expectations”
- Promoting ideas of solidarity (as opposed to charity) surrounding issues of climate & social change

CHRISTIANITY

- Teachings from Deuteronomy 14 on forgiven loans and the entire Sabbath economics tradition
- Reclaiming the radical gift tradition from colonial readings of the bible.- the sharing of the loaves and fishes, the woman with the two coins, the woman with the jar of costly oil with Jesus; the sharing in common of the early disciples
- Reignite our imaginations about what could be possible
- Work with others to develop communal self-organizing structures
- Develop more held in common
- Move gift to a justice model, not charity

ISLAM

- Always a return to the idea of creation and the sacredness of creation
- Emphasis on giving away what we don't need. How do we determine what we need?
- Emphasis on compassion and care for our neighbour. Who is my neighbour in the ecological crisis?

JUDAISM

1. SABBATH - Limits to work (world – changing or economic acts).
Inclusion of neighbours
2. sabbatical years (rest of land)

3. 50th year – jubilee – freedom for all plus no cultivating & everybody gets their ancestral land back. Can only sell for ‘til the jubilee, & for the crop years.
4. no sale of the land in perpetuity, within the community
5. release of all debts/loans in the 7th year (happens each sabbatical year)
6. (don’t have to release debts to “foreigners” – but how do you decide who is “us” & “them”)
7. lend freely & sufficiently to community members in need, don’t harden your heart
8. no lending at interest
9. the good & evil inclinations – selfish drives. Acknowledge the bad inclinations & find ways to humanize & sweeten them.

Without the “gift” of the evil, inclination, we wouldn’t get anything done (procreate, eat & drink, make enterprises).

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State of Israel as a form of idolatry

BUDDHISM

David Loy et. Al. A Buddhist Perspective

- start with yourself; practices should address the illusion of a separate self
- let go “habitual formations” that reinforce/reproduce ill will, greed, a delusion
- replace with non-dualistic world view compassion, generosity, insight
- interrupt / replace “3 poisons” at social level
- spiritual practice creates the space to be open to the possibilities
- turn off T.V.
- knowing what is “right intention” requires discernment
- meditate! At work.
- Introduce space for silence.
- Encourage a culture of awakening
- Be willing to be interdependent

THE QUAKER WAY

“The religious society of friends”

S.P.I.C.E.

Testimonies (faith in action)

S: Simplicity

P: Peace

I: Integrity

C: Community

E: Equality

“There is that of God in Everyone” ~ George Fox

Redistribution of wealth:

Quakers historically concerned for impact of their lives on people in and outside of their community.

No – name Group (i.e did not say what group they were

Community involved with reverence

Respect – patience to understand not assuming – starting pts to build relationship

How do we give back more than we take?

Concrete – linked to expanding what has value in my life

Recognition of gifts we have in our lives

Decolonize & reclaim our space

Ability to respond (it is there in responsibility)