People of Faith and Sustainable Development Goals: Influencing towards a Just, Peaceful and Sustainable World

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Abstract

The current model of global development driven by Western neoliberal ideology has been considered indispensable to ensure economic growth, as well as national and individual wealth and wellbeing but at the same time, critics claim that people and the environment suffer wherever this form of development is present. This creates a paradox. Religious and spiritual communities express their concerns. They scrutinise this corporate-led form of global development that seems to further self-serving interests against the common good. It stands in stark contrast with the ideals and teachings that are at the heart of all the great religious and spiritual traditions of the world and the universal values that promote peace, justice, and harmony. Bauman and Donskis (2013) suggest keeping an eye on that which is disturbing, an "*ethical gaze*" (p.9) on the dominant forms of market-driven global development based on neoliberal capitalist ideology. Drawing on the work of Seo and Creed (2002), my research analysed the contradictions and paradoxes in the narrative of the western neoliberal model of global development. The 2015 United Nations (UN) Climate Change Conference endorsed a set of seventeen goals to end poverty, protect the planet, and ensure prosperity for all known as the Sustainable Development Goals (SDGs). In the light of these calls and to hold my *'ethical gaze',* I bring fresh insights from the voices the Parliament of the World's Religions (PoWR), as one of the voices that increasingly associate the prevailing form of globalisation with the observable degradation in human and planetary wellbeing, in support of the UN SDGs. The primary purpose of my research is to illuminate the ways that people of faith (as represented by PoWR), through their convictions and practices of faith, progress their intention to influence aspects of global justice and environmental responsibility as promoted by the SDGs. My research is based on a qualitative research approach in accordance with an interpretative paradigm. I analysed the speeches and talks by influential faith leaders, scholars and activists at the 2015 PoWR gathering who presented their concerns and aspirations for peace, justice, and environmental sustainability on the critical issues of climate change, income inequality, and war, hate, and violence. Using Braun and Clarke's (2006) thematic analysis and Aristotle's rhetorical analysis of persuasive appeals, my inquiry explores the range of views on the causes of and the remedies for human and

environmental degradation. Several themes were identified regarding the causes of such degradation. The remedies proposed are the collective commitments of all to take radical action and to act upon the values of religious and spiritual traditions as outlined in the Principles of Global Ethic derived from diverse religious and spiritual traditions. This research extends the understanding of both the theory of institutional logics and rhetorical discourse for change. It also holds an *ethical gaze* on neoliberal discourses. Most importantly, this research is relevant to and has implications for international organisations such as the United Nations, UN Global Compact, the Parliament of the World's Religions, and society. The insights generated open up possibilities for future research.

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Prologue…

I have lived most of my life in Malaysia. My country has a reputation for respecting cultural and religious diversity. I was born and raised as a Muslim. The teachings of Islam permeate my life. The principles and values of Islam guide me. I am informed by the revelations of the Islamic sacred texts – the *Holy Qur'an* and Sunnah – that invoke respect for the sanctity of all life, forbidding oppression and injustice, calling for greater love and unity regardless of sex, age, race, or religious belief. My faith guides my understanding that no one should be denied the enrichment of his or her wellbeing. My response is to galvanise my commitment to contribute to the wellbeing of people and planet Earth. While I am inspired to contribute to positive change in humanity and the Earth in many ways, my professional interest as a management educator draws me to the actions of corporations the world over. As a Muslim woman guided by my faith values, I have been assigned (along with all humans) by Allah as his vicegerent in this world to participate in his creation. I ask myself – am I meeting my responsibility? Am I among those contributing to this disheartening situation? What should I do to contribute towards a just, peaceful and sustainable world? How can I be a part of that change? How can I, in my professional capacity, bear witness to the degradation of all kinds and bring energy to their transformation?

Like any other religious and spiritual wisdom, that I am aware of, Islam promotes justice, peace, and harmony for the wellbeing of people and the planet. I am inspired and energised to bring life to the values of my deepest faith values of love, peace, and justice in the world. Even though Islamic teaching is at the centre of my life, my upbringing in a multi-religious and multi-cultural environment has taught me to respect, tolerate and empathise with the *'other.'* I have long believed that values of universal inclusiveness and integrity (and other religious and spiritual teachings) must be instilled as guiding principles in the activities of organisations through which we operationalise trade and exchange. Such activities are as ancient as humanity – activities that have claimed to bring opportunities for the enrichment of humanity, enhancement of culture and global engagement. Historical exposures of corporate betrayal of such principles drive my work. I want my faith values of love, peace, justice, and unity to influence my professional life as an academic. I seek to influence change – in part through this

research work – in my chosen subject, by my research paradigm and by my choice of methodology.

CHAPTER ONE: INTRODUCTION

1.1 INTRODUCTION

In all aspects of life, from the food we eat, the clothes we wear, the information we receive and the ideas we embrace, we are connected with people around the world. This phenomenon is a result of cultural exchanges, migration and tourism. It is driven by mass media, information technology and entertainment, and above all, by international financial flows and trade. This phenomenon is commonly known as globalisation (Scherer, 2012). Litonjua (2008) argues, *"globalisation is the global spread of the economic system of capitalism. Promoted by the ideology of neoliberalism, the goal is a wholly deregulated global market society"* (p.254). Klein (2014), Korten (2015), Maxton (2011) and Stiglitz (2017) agree globalisation is the intensification of market-driven capitalism with a neoliberal ideology that has dominated policy and practice in many parts of the world for over three decades. According to Harvey (2005), neoliberalism is

> *...a theory of political economic practices that proposes that human well-being can best be advanced by liberating individual entrepreneurial freedoms and skills within an institutional framework characterized by strong private property rights, free markets and free trade. (p.2)*

This path of global development has various advocates such as Friedman (1993), Bhagwati (2004) and Bowman (2017), and is supported by leaders such as former President Barack Obama (Rigueur, 2017) and former Prime Minister David Cameron (Hall, 2011). They argue that the results of economic growth (i.e. wealth) will go to those in need or need of it. Therefore, economic growth is considered indispensable to ensure national and individual wealth and wellbeing. On the other hand, a more critical view suggests that too many people and the environment suffer wherever this form of development is present. Stiglitz (2017) warns the current global development and economic system is exceptionally favourable to some (especially large multinational companies), at the expense of workers and ordinary citizens. Maxton (2011) draws attention to the destructive force of this global trajectory. The gap between the rich and poor has widened, the world's resources have not been allocated fairly, worldwide financial crises have occurred, and the natural environment has suffered. Klein (2014) argues that,

even if most people are conscious of the effect of climate change, they are in denial of this catastrophic reality - compromised and pacified by market consumerism, which is driven by western neoliberal ideology and powerful corporate elites. Meanwhile, Ostry, Loungani, and Furceri (2016) argue some neoliberal policies have created greater inequality and, in turn, have jeopardised growth and development in some countries. In an extreme claim, Metcalf (2017) states that neoliberal ideology is a 'rhetorical weapon' that strips away humanity and views society as a 'universal market' in which competition is the only legitimate principle for organising human activity.

Religious and spiritual communities also voice their concerns. They scrutinise the now corporate-led form of global development that seems maliciously harnessed to promote self-serving interests against the common good. Diverse expressions of faith have their ways and wisdom that guide and shape their believers' (whom I call 'people of faith') lives. Yet, the current western neoliberal form of global development contrasts with the very ideals and teachings at the heart of all great traditions in the world that is, the universal values that promote peace, justice and harmony. Religious leaders from many faiths, including Johnathan Sacks (2014), the Dalai Lama (Eigendorf, 2009) and Pope Francis (Saul, 2013) argue that this form of global development requires religious and spiritual attention. These religious leaders have a variety of views on the merits of globalisation but agree that we can not only be concerned by the question of how much income can be generated, how expenses can be constantly reduced or how we can protect our investment that favours global development. How we organise humanity and our relationship to the Earth should instead be the focus of our questions and concerns. This mandate can create an ingenious contribution to the generation of a universally just and restorative social order for the planet.

Hence, in 2015, the United Nations General Assembly implemented *'Transforming our World: The 2030 Agenda for Sustainable Development'* and the Sustainable Development Goals (SDGs) (United Nations, 2015). The Agenda and the seventeen SDGs are the United Nations' call for action to combat the rampantly increasing systemic degradation of people and the planet. The SDGs are seen as a hope for transformation and a possibility that '*no one is left behind'*. The concept brings about faith and hope to ensure people are free from poverty,

the planet is protected for future generations, and provides an opportunity to build a just, peaceful and sustainable world.

In this introductory chapter, I discuss my research orientation and its potential for generating insights into how the current trajectory of globalisation that is predominantly oriented towards western neoliberal capitalism is degrading people and the planet. I lay out my aims for this research and make explicit my interpretivist approach with a focus on social constructionist perspectives with the influence of critical theory. This approach underpins my position and visibility as a researcher in undertaking this study. I then discuss the significance and contribution of the insights generated from my research. I conclude with a short description of each chapter.

1.2 FRAMING MY RESEARCH

For over three decades, neoliberal capitalist ideology has dominated policies and practices in many parts of the world. However, it has come under increasing scrutiny due to its effects of persistent poverty, exacerbated income and material inequality, and environmental degradation. (Monbiot, 2016). The proponents' core institutions debate these increasing criticisms. For instance, the World Economic Forum (WEF) invited business, representatives from the financial sector, industry players and academic leaders to serve as panellists at its 2012 forum. The meeting recognised critical concerns, but declared that capitalism might still be the best system to achieve the expressed ideals of universal inclusivity and global sustainability, *"all other possible systems are far worse than capitalism"* (World Economic Forum, 2012). During the 2018 WEF gathering, world and market leaders once again recognised that the current global economic system fails to improve living standards for most of the population. However, advocates such as co-CEO of Salesforce, Marc Benioff, and the Dow Chemical CEO Andrew Liveris, still believe that capitalism is the way to go and recommend a more inclusive capitalism to further spread the benefits of growth (Milano, 2018). Despite the apparent drawbacks of the system, such as the economic crises and ecological costs, the advocates of capitalism tell the world they are on the right path and humanity, guided by leaders of this path, should move forward.

The prevailing trajectory of globalisation projected by advocates of neoliberal capitalist ideology and cautioned against by its critics reveals a profound paradox or contradiction. A paradox, according to Cambridge dictionary, is *"a situation or statement that seems impossible or is difficult to understand because it contains two opposite facts or characteristic"* ("Paradox", 2019). The advocates recognise social and environmental degradation while at the same time promoting sustainable justice and environmental responsibility as a mandate for managing and controlling the future of humanity. This creates a paradox. Critics claim that this mentality is the cause of so much harm to so many people's lives and the life of the planet. The pressure to express their global ethical development in western-oriented ways by privileging liberal market values is often placed on vulnerable people and the world. (Klein, 2014; Korten, 2015; Monbiot, 2016; Stiglitz, 2017).

An organising system, which excludes but can also be relied upon as an integrated system, is a proposition that requires scrutiny according to its opponents. Seo and Creed (2002) introduce paradox in embedded agency in institutional theory. They provide a framework of how individuals within the institutions may collectively become aware of institutional contradictions and may undertake an action that could lead to institutional change. Seo and Creed (2002) invite close examination of the contradictions and paradoxes that are bound to arise where such righteousness is contradicted. Such examinations are opportunities to recognise and deal with profoundly embedded differences, contradictions and paradoxes in the process of transforming injustice, restoring damaged environments and achieving global peace and sustainability.

There are also contradictions, paradoxes and inconsistencies when it comes to religious or spiritual traditions. The degradation of people and the planet goes against the theological principles of love, justice and righteousness that most widely-practised religions have in common. People tend to lose their morality, and greed becomes the norm (Sacks, 2009). According to Pope Francis (Brockhaus, 2017), people tend to idolise money and aggressively pursue material wealth. This unrestrained covetousness of modern societies causes people to ignore those in need and allows others to hunger and die. The Karmapa Lama also claims that greed is the main culprit of environmental degradation (Cohn, 2017). Living in this current global development system, people of faith have not resisted such greed. However, it may be argued that for people of faith, there is a universal

call to address such temptation in the service of love (Humphries, Jamil, & Jordan, 2016).

I believed one way to transform the dangerous and degrading aspects of the current trajectory of global development is to bring together people of faith. People of faith may not solve the degradation of people and the planet in its entirety, but people of Faith can take different ways in transforming the current trajectory of global development based on their religious and spiritual believes and help in reducing these problems. In his talk around the future of education at the World Economic Forum in 2018, Chinese billionaire Jack Ma talked about the need to revisit the teaching of values in the face of increasing automation. According to him, religious and spiritual teachings and institutions is essential to be sources of values that nourish ethics of multicultural citizenship, commanding both solidarity and equal respect amid the changes of globalisation, and reinforced ethical commitments embedded within religious and spiritual traditions (World Economic Forum, 2018a). He emphasises that religion can provide a strong foundation and security in the turbulent changes of the global era. Even though every religious and spiritual tradition unique, all religion and spiritual teachings have the essence of love, compassion, and peace at their core, as stated by Armstrong (2006). In the *Declaration of Global Ethic* by Huns Küng (1993)stated there is a *'set of core values'* at the heart of all religions, and the declaration announced: *"this truth is already known but yet to be lived in heart and action"* (p.1). Moreover, as stated in the *Principles of Global Ethic*, *"A change in the inner orientation, the whole mentality, the "hearts" of people, and conversion from the false path to a new orientation of life"* (Küng, 1993, p.6). The change of our inner being may not solve climate change, inequality or war, violence, and hate crime, but it can provide a moral foundation for a better individual and new global order, that cannot be achieved solely through economic policies, political programs or legal regulations. This change to our inner being is a step on the path to resolving climate change, inequality and war, violence, and hate crime issues.

People of faith and faith communities have always advocated and acted for the wellbeing of all people and the planet without *'leaving anyone behind'* in facing the exacerbating issues in the world. Religious and spiritual communities are among the groups that rose to the challenge to interact with these severe and ongoing global crises (Parliament of the World's Religions, 2014b; United

Nations Children's Fund, 2010). They are among the front-runners in articulating their concerns and taking actions. Thus, it is essential to bring people of faith together in combatting the exacerbating issues in the world and transforming the current trajectory of global development. Rabbi Jonathan Sacks (2003) posits that there is *'unity in diversity'* in which people can learn from each other and work together. When people of diverse faith stand up together and collaborate, I believe they can make a transformational impact. For example, the NZ mass shooting in Christchurch that killed 51 Muslims during Friday prayer, had seen people stand in solidarity with the Muslims people (Mezzofiore, 2019) and it prompted the NZ government to take drastic action in changing the legislation of gun control (Beckett, 2019).

People of faith alone may not solve the problem in its entirety, but radical collaborative, decisive efforts and action may solve the issues of global development as urged by Christiana Figueress in her 2018 Parliament of the Worlds Religion (PoWR) speech. Tveit (2018) asserts that the nature of religious commitment is it can help to build vital bridges between nation-states and people, motivating people not merely as individuals but as members of wider societies and in doing so contribute to transforming the life of nations and the global community. He implores that religious organisation is not to have all the solutions by themselves but instead to work with others such as intergovernmental bodies and secular NGOs. Many global institutions such as the World Bank (2015), the World Economic Forum (Mathuros, 2017; 2014, 2016), the United Nations (Karam, 2014; Natabara, 2010; United Nations Children's Fund, 2010; Weiner, 2010) and the G20 (G20 Interfaith Forum, 2019) as are stressing the importance of bringing religious and spiritual values and teachings as a moral guidance to address global systemic challenges and bringing people of faith perspectives in making policies.

This research was inspired by my faith but also by other religious and spiritual wisdom that share universal values of love, peace, and justice. All around me, I see justice, peace, and harmony as values expressed by those of many different religious and cultural persuasions. For this reason, I believe the Parliament of World Religions (PoWR) can be a platform from which to influence not only people of faith but also the rest of the world on the aspects of global justice and environmental responsibility as promoted by the United Nations Sustainable

Development Goals (SDGs). PoWR is the most substantial interfaith movement in the world. It represents the most extensive and prominent voices of people of faith and can contribute to global justice and environmental responsibility. It was established not only to cultivate harmony but also to promote a united, just, peaceful and sustainable world. PoWR has become the platform for people of faith to work together despite their differences. Each brings their unique and personal characteristics to address the critical issues in the world including transforming hatred, conflict and violence into harmony between religions, nations and cultures, ending poverty and providing for the basic needs of all people, and achieving sustainability with care for the Earth with all of its life forms and ecosystems. The constitution and work of PoWR are explained in detail in Chapter Three. This research entails an inquiry into PoWR's potential, and its alignment with the United Nations Sustainable Development Goals (SDGs) and Agenda 2030. The SDGs have shared development targets for ending poverty, protecting the planet and guaranteeing prosperity for all. Sustainable Development Goals (SDGs) and Agenda 2030 are discussed in detail in Chapter Two.

In my study, a just, peaceful and sustainable world is in line with the PoWR's vision to cultivate harmony among religious and spiritual communities into a common goal in pursuit of a more just, peaceful and sustainable world. It also stems from the United Nations' Agenda 2030 SDGs for peace and prosperity of people and the planet for now and in the future with the call of a global partnership for action with the notion that *"leaving no one behind."* It is to ensure everyone, especially the marginalised, are being included in every decision and policy-making for the positive wellbeing of all the people and the planet. Just, peaceful and sustainable world are interrelated with each other. The principle of the *Golden Rule – We must treat others, as we wish others to treat us* (Charter for Compassion, 2017) is common in many religious and spiritual teachings and became the basis of the *Principles of Global Ethic* by Hans Küng. The *Principle of Global Ethic* is the commitment is to the culture of non-violence and respect for life; commitment to the culture of solidarity and a just economic order; commitment to the culture of tolerance and a life of truthfulness; and commitment to the a culture of equal rights (Küng, 1993) and the commitment to culture of sustainability and care for the earth (Parliament of the World's Religions, 2018a). It encompasses living in a world of just, peaceful, and sustainable.

Tveit (2018) states that when speaking about justice and peace for humanity, it is about our relationships to one another as human beings and with future generations and to the whole of creation. He stresses this relationship is corresponding to the idea of accountability to Divine/God - responsibility to serve justice and peace for all since all are created and equally in need of justice and peace for their wellbeing, safety and happiness. The theological concept of peace not only refers to the absence of violence but the right relationship with the Divine/God, and the harmonious relationship with other beings and the planet (Jamil & Humphries-Kil, 2017). Pope Francis implores to have peace and justice in the world, people of faith must stand together to commit against the armed power, against money and greed, against rising of walls, against arming of borders, against suppressing of the poor. He reminds, "*God is with those who seek peace. From heaven, he blesses every step which, on this path, is accomplished on earth.*" (O'Connell, 2019, para. 13). A quote from Dalai Lama in his Noble prize speech, *"because we all share this planet earth, we have to learn to live in harmony and peace with each other and with nature. This is not just a dream, but a necessity"* (nobelprize.org, 1989, para.2). Peace is about righteousness, justice, and love. A peaceful world to emerge in which all people and all nations live in harmony and fulfil the rights of one another and the world we live in.

1.3 MY RESEARCH AIMS

I aim to illuminate the ways in which PoWR can influence aspects of global justice and environmental responsibility as promoted by SDGs. PoWR is chosen as the platform from which I examine the narratives of people of faith who are associated with PoWR as they story their influence into being through their shared efforts and support. Those associated with PoWR include distinguished religious leaders, influential people representing particular countries or specific communities, as well as scholars and activists. They are ordinary people with extraordinary hearts. Illumination is a form of inquiry generated from the transformational aspirations expressed by critical organisational theorists as exemplified in the work of Seo and Creed (2002) and is discussed more fully in Section 2.5.1. Illumination draws on the transformative potential of disruptions to a dominant or controlling discourse (Seo & Creed 2002), or what narrative theorists refer to as a *'master narrative'* or *'grand narrative'* (Lyotard, 1984,

p.37). My fieldwork entails examining the efforts of PoWR to manifest their ideas for global justice and environmental responsibility.

While criticism of neoliberal market-driven globalisation is intensifying across the political, scholarly and activist spectrums around the world, the legacy of neoliberal dominance is still evident in many of the remedies proffered for the now widely-recognised conditions of social injustice and planetary degradations associated with the current form of global development. The United Nations (UN), for some time among the promulgators of neoliberal directives for global development, has concentrated on the social and environmental consequences of this form of globalisation. As far back as 2002, Kofi Annan, the then General Secretary of the UN asserted that the current global development model that had prevailed for so long may have been beneficial for a few but was widely recognised as harmful for many. *"The world today"* he asserted, *"is facing the twin challenges of poverty and pollution, [and] needs to usher in a season of transformation and stewardship, a season in which we make a long overdue investment in a secure future"* (Annan, 2002, para. 8). During the subsequent decade and a half, in collaboration with the United Nations Development Programme (UNDP), civil society organisations, citizens, scholars, and the private sector have been engaged in a process to formulate the Sustainable Development Goals (SDGs) – assimilating the previous MDGs into a forward-looking platform of action engaging businesses, nation-states, and NGO leaders.

My aim is expressed in the work of my PhD is to illuminate the places where the narratives of the PoWR and the SDGs could strengthen a constructive rhetoric for the pursuit of the common good, a vision for the development of the world *'where no one is left behind'* and the planet on which all life depends. I am interested in examining the contradictions and paradoxes between the dominant neoliberal narratives and those ideals expressed by the SDGs and PoWR as two examples of forces to bring about changes for a just, peaceful and sustainable world. Hence, the primary purpose of my research is to illuminate the ways that PoWR intends to influence people of faith and the world on aspects of global justice and environmental responsibility as promoted by SDGs. The overarching research question for my study is:

"What are the influences of the religious and spiritual communities as represented in PoWR towards a peaceful, just and sustainable world as promoted by SDGs?"

The findings in my study inform how PoWR, as the most significant interfaith movement in the world, representing the most extensive and most prominent voices of people of faith, can contribute to global justice and environmental responsibility. The sub-questions below refine the main research question:

1) Why is the current trajectory of globalisation dominated by the western neoliberal model of global development that leads to systemic injustice and environmental degradation under scrutiny by critics?

2) What are the paradoxes and contradictions between the western neoliberal model of global development and religious and spiritual values and teaching?

3) How do people of faith manifest their spiritual and religious values and commitments into all aspects of global justice and environmental responsibility as promoted by SDGs?

1.4 MY RESEARCH BACKGROUND AND POSITIONING

As a researcher and as a person of faith with a deep concern for social injustice and environmental degradation that I associate with the dominant system of economic globalisation, I intend to illuminate the voices of people of faith through the PoWR platform as a contribution to strengthening their transformational influence. I posit the influence to be an interdependent process. Not only do I understand my identity to influence my interpretation of the work, but I am mindful also of how this work is changing my understanding of myself (my thoughts, emotions, desires and my intentions as a scholar and educator) in and through my relationships with others and the world.

Hence, the researcher has a 'position' in his/her research. Research positioning, according to Davies and Harré (1999), is *"discursive practice whereby people are located in conversations as observably and subjectively coherent participants in jointly produced storylines"* (p.37). This concept of 'position' has implications far beyond purely theoretical concepts. I believe the position a researcher takes (un)knowingly can impact what we choose to study, the research design and the

interpretations we bring to our work. Nevertheless, the researcher's 'position' also has an impact on the ethical nature of the process of research itself. According to Khawaja and Mørck (2009) in their research on marginalised groups such as Muslims in western societies, researchers must take an ethical stance,

...constant awareness of and reflection on the multiple ways in which one's positioning as a researcher influences the research process. Studying the other calls for close reflections on one's own position, theoretically, personally, and politically, taking into account one's complicity in either overcoming or reproducing processes of othering and marginalisation. (p.28)

In my form of research orientation, making explicit aspects of a researcher's identity and values are seen as pivotal to good practice. Thus, who I am as a Muslim woman, guided by my faith, guides me in my research. Nevertheless, I also have to be aware of the biases that I bring into my research.

My research interest has formed my inquiry into the contemporary form of globalisation that channels the so-called global development into systemic injustice and environmental degradation. My primary concern is with the intensification of market-driven capitalism (referred to as neoliberalism) that has dominated policy and practice in many parts of the world for over three decades. According to Kotz (2002), economic globalisation and neoliberalism are becoming the hegemonic trends. However, the pervasive hegemonic control of the selectively embedded ideas of neoliberalists come under increasing scrutiny by many critics. Monbiot (2016) sees neoliberal ideology as the root cause of many problems, including the financial crisis, environmental disasters and even Donald Trump's rise as the President of the United States. Branson (2011) and Maxton (2011) believe that social and environmental issues now facing humanity are directly linked to the form of neoliberal ideology that drives the institutions of global capitalism and that many of the social and environmental consequences are intolerable. Stiglitz (2012) using the supposedly most advanced capitalist/democratic jurisdiction as his focus, states that the top 1% of Americans control 40% of the national wealth, and enjoy the best healthcare, education, and benefits of that wealth. This is not the case for the other 99% of people. Hunger, lack of adequate healthcare and education systems, and unemployment are among the symptoms of growing inequality. The negative impact of this hegemonic influence is visible not only in the United States but in the rest of the world as

well. My research is restricted to the intensification of the western neoliberal model of global development and the contradictions and disruptions that it brings. The selection of narratives for consideration that I present are one means to expose the contradictions and tensions that globalisation causes.

Burrell and Morgan (1979) offer a quadrant of four paradigms for application to organisational studies. From these four options, I chose an interpretivist approach to my research as consistent with a social constructivist orientation. Denzin and Lincoln (2011) argue that for those researchers working in the interpretivist paradigm, there is no position of objective observation available. All observations and their assessment are necessarily filtered through the identity of the researcher. It is up to the researcher to make visible those personal characteristics that are likely to colour the given interpretations as an aspect of validity – a concept given a different set of criteria to those required in positivist paradigms and discussed more fully in Chapter Four.

Guba and Lincoln (1994) expand the epistemological significance of necessary subjectivity as pertinent to the interpretivist paradigm. They posit that we cannot separate ourselves from what we think we know. In this way of thinking, we (humans) are never mere observers. We are always actively or passively engaged in the interpretation of the past and the present and the generation of the future. This orientation to research is applied to work on personal and professional identity formation as it is on influencing the external world. I intend to contribute to change through my research, and I recognise that this work will also change me. I aim to be a part of the positive change towards a just world for the entire humanity and the planet. I consider my research to contribute to the transformation of the trajectory for globalisation for a just, a peaceful and sustainable world worth living as necessary condition the positive wellbeing of people and the planet Earth.

1.5 SIGNIFICANCE AND CONTRIBUTION OF MY RESEARCH

Drawing on the work of Seo and Creed (2002) my research offers a framework for bringing aspects of this hegemonic influence into view by a positive focus on contradictions and disruptions in the narrative of a western neoliberal model of

global development. Such contradictions and disruptions are offered as places to hold a sustained focus on what Bauman and Donskis (2013) call an *"ethical gaze"* (p.9) - to keep our eye on that which is disturbing. This gaze can enrich understanding of influential rhetoric used in the shaping of the future of globalisation to achieve peace, just and sustainable world. The United Nations (UN) during the 2015 COP21 endorsed a set of targets for ending poverty, protecting the planet and ensuring prosperity for everyone known as the Sustainable Development Goals (SDGs).

In the light of these calls, I am aware of the moral insensitivity Bauman and Donskis (2013) describe as

> *...the non-perception of early signals that something threatens to be or already wrong with human togetherness and the viability of humanity, and that if nothing is done things will still get worse. (p.11).*

I choose to hold my *'ethical gaze'* (Bauman & Donskis, 2013, p.9) focusing on the contradiction and disruptions in the world and assuming the stance of a morally sensitive and active person in society. I want to bring fresh insights from the voices of PoWR as one of the harbingers of change. The PoWR has been addressing and taking action on the critical issues facing the global communities in support of the SDGs. This explicit commitment makes it appropriate for me to explore the potential of the PoWR to effect the transformational change expressed in its mission as well as the SDGs.

Apart from that, I consider my research to contribute to the transformation of the trajectory of globalisation for a just, peaceful and sustainable world worth living in. Understanding the need to transform the contemporary form of globalisation is essential to restore, protect and enhance the wellbeing of the planet and people. How this change is to be conceived and enacted is occupying the minds of many, and my work will be a contribution to the existing knowledge through the development of my career, and the opportunity for shared learning and co-creation that this development entails.

1.6 THE LAYOUT OF THIS THESIS

My thesis consists of eight chapters. ***Chapter One*** introduces the overall arc of my research.

Chapter Two presents the literature review. I provide an overview of global development in the current form of market-driven capitalism with neoliberal ideology. I describe the United Nations Sustainable Development Goals (SDGs). Then, I provide a review of institutional theory and institutional logic in directing the contradictions and paradoxes as an impetus for institutional change. I believe one way to transform this current trajectory of the so-called 'global development' is to bring together people of faith. Thus, I discuss the importance of diverse religious and spiritual values and teachings in living and leading in this market-driven neoliberal capitalist world.

Chapter Three describes the context of my study, the Parliament of the World's Religion (PoWR). I describe the establishment and history of the PoWR, the functions and activities, the gatherings, and its roles in addressing and taking action on the critical issues facing global communities in support of the United Nations Sustainable Development Goals (SDGs).

Chapter Four discusses my research methodology and my methods in approaching this research. I explain my worldview and philosophical stance as a qualitative researcher with an interpretivist paradigm drawn from social constructionism that provides the opportunities and parameters for me to explore my research methodology and the way I interpret my work. I continue to discuss the strategy of my inquiry through discourse. I collect my data using the speeches, dialogues and talks from the gathering of the 2015 PoWR. Lastly, in this chapter, I present the way I analysed the sources that I obtained through thematic analysis and rhetorical analysis.

Chapter Five presents the first part of the findings and analysis that address my overreaching research question. I discuss my findings and analysis based on themes using Braun and Clarke's (2006) framework of thematic analysis. I classify my findings into themes to identify the arguments and courses of actions for the various issues discussed during the 2015 PoWR.

Chapter Six presents the second part of my findings and analysis using rhetorical analysis of persuasive arguments by the speakers of the 2015 PoWR gatherings. I focus on the use of classical rhetorical analysis. I examine the arguments and actions made by the 2015 PoWR speakers using Aristotle's notions of *ethos*

(credibility of the speaker), *pathos* (emotional appeal of the speaker) and *logos* (logic and reasoning).

Chapter Seven discusses how the arguments and proposed actions answer my overreaching research question. I divide my discussion according to the three issues of climate change, income inequality, and war, violence and hate crime to distinguish each issue separately. In the last part of the chapter, I discuss the overall proposed action from the 2015 PoWR with the 2015 Parliament Declaration and Commitment Book and the Sustainable Development Goals (SDGs).

Chapter Eight concludes my research. It reviews the objectives of the research and highlights its significant findings and implications. I provide my reflections and discuss some of the limitations of my study. I also offer some recommendation for future research.

CHAPTER TWO: LITERATURE REVIEW

2.1 INTRODUCTION

This chapter presents a review of the literature relevant to the research question of:

Why is the current trajectory of globalisation dominated by the western neoliberal model of global development that leads to systemic injustice and environmental degradation under scrutiny by critics?

The first part of this chapter provides an overview of global development in its current form of market-driven capitalism with neoliberal ideology. Opponents of this form of global development such as Bauman (1997, 2011, 2012), Klein (2008, 2014), Korten (1999, 2001, 2015), Shiva (1993, 2016), Stiglitz (2017, 2008, 2013) and political activists such as Noam Chomsky and George Monbiot have commented that people and the environment suffer wherever this form of development is present. This review reveals contradictions and paradoxes with the concept that global development improves the wellbeing of all people and the planet. The second part of this chapter describes the United Nations Sustainable Development Goals (SDGs). The United Nations introduced the SDGs in 2015 as a call to the world to eradicate the issues of human and environmental degradation. Next, the importance of diverse religious and spiritual values and teachings in living and leading in this market-driven neoliberal capitalist world are discussed. The purpose is to link the paradoxes and contradictions of religious and spiritual values and teachings with global development and human and environmental degradation. The values and teachings of diverse religious and spiritual wisdom can be integrated to change the way we organise the planet and ourselves. However, there are challenges. We need to change the way we organise the planet and ourselves. This chapter also provides a review of institutional theory and institutional logic in directing the contradictions and paradoxes as an impetus for institutional change. The chapter ends with a conclusion.

2.2 THE TRAJECTORY OF GLOBALISATION

The world is continuously changing. The world's current population is 7.6 billion, and the United Nations projections show that by 2050 it will rise to 9.8 billion and reach 11.2 billion by 2100 (United Nations Department of Economics and Social

Affairs, 2017). From the early days, by discovering what God gave us on this planet, people have organised ways to live and interact with each other – a concept we call 'society'. Maxton (2011) maintains that rapid technological progression allows people around the world to talk freely to each other, alter plants and animals to meet the needs and interests of human beings and to generate power through the fusion of atoms. More people have reached basic literacy levels, and more people have additional material wealth, better health and substantially more financial and social security. According to the UNDP Human Development Report Team (2016), countries around the world have reached higher levels of development in recent decades, as demonstrated by the Human Development Index (HDI). HDI is a combined measure of three indicators: life expectancy, educational achievement and control over the resources required for a decent life. All groups and regions have made significant improvements in all HDI components. Life seems to be improving and progressing. All this is due to *'globalisation'*.

Globalisation can mean many things, but it is closely related to the opening of national economies, including the increasing internationalisation of almost all trade and investment patterns. Globalisation is defined by Scherer (2012) as the process of strengthening cross-border social relations between people from very remote places and of increasing transnational interdependence between economic and social activities. It affects individuals, the environment, cultures, national governments and human well-being worldwide. According to Korten (2001), Globalisation is (perhaps ironically) aimed at reducing the strength of states while promoting greater democracy through a free global market. Undeniably, but with great concern, Saul (2006) says that globalisation has a positive and emancipating effect, such as increased foreign direct investment, helping people who are deficient in developing and industrialised countries, and empowering people to fight for democracy. Desmet, Nagy and Rossi-Hansberg (2018) argue that, with this form of liberalisation, the world can gain tremendously from trade and migration. They believe that one of the best ways to guarantee long-term wealth and wellbeing is to allow the free flow of goods and people across regions and nations.

Dani Rodrik, in his 1997 book *Has Globalisation Gone Too Far?* challenges the idea of free trade. He argues that the notion of producing goods in cheaper

countries to help grow the economies in poorer countries and to provide inexpensive goods to consumers in rich countries is not viable. He notes that since the 1970s, workers (especially the lower-level workers) in developed countries, such as the United States and countries in Europe, suffered a significant decline in the real value of their salaries, increased volatility in the hours they were expected to work and more unemployment. Other writers such as Soros (1997, 1998), Stiglitz (2004, 2012, 2017) and Maxton (2011) claim globalisation has given the extremely wealthy more opportunities to make money more quickly. They have used the latest technology to quickly and effectively speculate and move massive amounts of money worldwide. Regrettably, technology has no positive impact on poor people's lives. Stiglitz (2017) claims that globalisation is a paradox. It is very advantageous to a very few while excluding two-thirds of the world's population.

Even though there has been a backlash against globalisation, its proponents such as Bhagwati (2004, 2007), Krueger (2002, 2012), Panagariya (2011) and world financial leaders such as World Bank Group (WBG) President, Dr Jim Yong Kim, and the Managing Director of the International Monetary Fund (IMF), Christine Lagarde, argue that globalisation leads to growth and prosperity for people. During the Annual Meeting of WBG and IMF in 2017, in responding to anti-globalisation sentiments, Lagarde and Kim argued that blocking free trade would hinder economic growth rather than save jobs (Crutsinger & Wiseman, 2017). Bhagwati (2007) defended globalisation, stating that a more open and integrated economy is associated with higher growth and a reduction in poverty. Panagariya (2011) also agrees that a reduction in trade restrictions can help developing countries grow wealthier and combat poverty. He maintains that for countries such as South Korea, India, China and Singapore, free trade helped their rapid growth and reduced poverty.

Although there is much progress, the world we live in today is still in a dire situation. A 2001 documentary by John Pilger, *The New Rulers of the World*, revealed the poor living conditions of workers (mostly women and children) in Jakarta's great sweatshop factories. The workers lived in slums with open sewers and unsafe water. They were prone to diseases, and many of the children were malnourished. The documentary demonstrated how multinational corporations and governments, and institutions such as the IMF and the World Bank, profoundly influence the lives of millions of people. In 2009, Michael Moore's

film, *Capitalism: A Love Story* criticised the profit system in America and the disastrous impact of capitalist dominance on everyday lives. His film shows stories about a family of a railway company employee who lost his home of 20 years, airline pilots who earn so little income that they have to take another job, schemes by which banks and corporations have taken out life insurance policies for 'dead farmers' that pay the company instead of the surviving family member, and stories about young people unjustly incarcerated. The increasing transfer of wealth to the financial elite has reduced the salaries, pensions and health care of the working class. Moore states capitalism is a system of giving and taking, but mostly taking in countries that are run like a corporation and tolerate vast social inequality and slave labour.

In April 2014, a documentary, *Years of Living Dangerously*, presented the devastation and destruction of climate change. It showed how climate change helped fuel droughts that led to civil war in Syria. In Plainview, Texas, droughts have destabilised jobs. Uncontrolled deforestation in Indonesia has released tons of carbon into the atmosphere. The people in Plainview blamed the drought on God. In the documentary, Dr Katherine Hayhoe (an atmospheric scientist and associate professor of political science at Texas Tech University) claims that science and faith do not have to be at odds. She posits that God is in control but has given humanity free choice. Climate change, she argues, is the consequence of individual choices. The documentary demonstrates a connection between diverse and mutually supportive interests of politics and business but at other times shows their divergence.

Overall, many people worldwide are still living in poverty, without the necessities of life and suffering from hunger, wars and dictatorial regimes. The environment is worsening, social problems, including murder, sexual harassment, corruption, robbery and all types of violence are the result of exploitative measures that reduce people to lives of extreme poverty and humiliation. There are numerous reasons for this. However, in this research, I do not argue against globalisation as such, but that the focus is on a Western neoliberal market-driven doctrine of global development. As the world progresses, societies also evolve. The way in which we organise what we call *'society'* has its roots in history. History shaped human civilisation and created huge gaps in wealth and power. History, a story primarily told by conquerors, contributes to the world in which we live today. In

this next section, I explain the concept of globalisation in terms of the neoliberal ideology that has permeated trade and economic policies around the world.

2.2.1 The Western Neoliberal Capitalist Ideology

The concept of globalisation is not new. It dates back to the colonisation by and geographic expansion of the 15th-century nation-states. However, my focus is on globalisation in the modern age - in the 20th and 21st centuries, post-World War II. Nations re-constructed their economies after the war, and the globalisation process resumed. At this time, globalisation was seen as positive and liberating, free of national interests and constraining international economic balances, increasing foreign direct investment, helping the poor in developed and developing countries, and empowering people to fight for democracy. This is the age of global economic development in the form of western neoliberal capitalist ideology. As Norberg (2003) stated, globalisation is a borderless world in which we have the luxury to choose.

> *We do not have to shop with the big local company; we can turn to foreign competitor. We don't have to work for the village's one and only employer; we can seek out alternative opportunities. We don't have to make do with local cultural amenities; the world's culture is at our disposal. We don't have to spend our lives in one place; we can travel and relocate. Those factors lead to liberation of our thinking. We no longer settle for following the local routine; we want to choose actively and freely. Companies, politicians, and associations have to exert themselves to elicit interest or support from people who have a whole world of options to choose from. Our ability to control our own lives is growing, and prosperity is growing with it. (p.8)*

Bauman (2012) establishes the notion of globalisation as not only bringing easy accessibility for people to be in different places physically but also virtually. Hence, the world becomes *'borderless',* and distance no longer matters much. This narrative of globalisation comes from liberalising regulation and opening markets to global competition with a renewed emphasis on decreasing the role of the governments in economic affairs. It is integrated with the work of Adam Smith, the father of modern economics in the 18th century. In his most famous book, *The Wealth of Nations (1776)*, Smith considered that people who pursue their personal interests indirectly and ultimately increase the nations' wealth.

> *[Without trade restrictions] the obvious and simple system of natural liberty establishes itself of its own accord. Every man...is left perfectly*

free to pursue his own interest in his own way.... The sovereign is completely discharged from a duty [for which] no human wisdom or knowledge could ever be sufficient; the duty of superintending the industry of private people, and of directing it towards the employments most suitable to the interest of the society.

(Adam Smith, (1776) in *The Wealth of Nations*, Book IV, Chapter IX, para 51)

Smith theorises that an *'invisible hand'* moves people to act in their own interests. The demand for products and services by consumers leads others to offer these goods and services as efficiently as possible so that they can make a profit. The accumulation of profits leads to an improved quality of life, further investment opportunities and profitability, and thus, autonomy in making choices that will benefit the common good as a whole.

Every individual... neither intends to promote the public interest, nor knows how much he is promoting it... he intends only his own security; and by directing that industry in such a manner as its produce may be of the greatest value, he intends only his own gain, and he is in this, as in many other cases, led by an invisible hand to promote an end which was no part of his intention.

(Adam Smith, (1776) in *The Wealth of Nations*, Book IV, Chapter II, para. 9)

Although Smith did not use the term *'capitalism'* to discuss principles and practices of economics, he used the term *'capital'* as a prerequisite for economic development.

What is the species of domestic industry which his capital can employ, and of which the produce is likely to be of the greatest value, every individual, it is evident, can, in his local situation, judge much better than any statesman or lawgiver can do for him.

(Adam Smith, (1776) in *The Wealth of Nations*, Book IV, Chapter II, para. 10)

Smith's theories revolutionised the production system in Western Europe. At the end of the 19th century, industrial capitalism consolidated its base in England and became dominant in the world. Despite Weber's religious rationalism, Vladimir Lenin, a well-known revolutionary communist and political theorist, claimed the internationalisation of capitalism was an act of Imperialism. In his book *Imperialism, the Highest Stage of Capitalism (1917)*, imperialism was described as the highest stage of capitalist development in which monopolies were instrumental in economic life, forming international capitalistic monopolies that are shared by the greatest capitalist forces.

This transformation of competition into monopoly is one of the most important—if not the most important—phenomena of modern capitalist economy,…Thus, the twentieth century marks the turning-point from the old capitalism to the new, from the domination of capital in general to the domination of finance capital.

(Vladimir Lenin (1917) in *Imperialism, the Highest Stage of Capitalism, para.6*)

For example, the Massachusetts Bay Company, chartered by King Charles I in 1638, colonised and settled a new territory in the United States. Similar companies, such as the British East India Company (1600) and the Dutch East India Company (1602), were colonial powers, which effectively managed state monopolies and played a crucial part in economic policies. However, after the Industrial Revolution (the 1760s to 1840s), the scale of production increased, and new organisational structures were created. Large corporations began to emerge, and they are now an essential part of the modern capitalist system and neoliberal practices. Mueller (2012) states that companies represent an economy with their own internal capital market, internal labour market and incentives to promote excellent performance. According to Drucker (2009), companies produce valuable goods and services and create a complex and highly technological social system that extends lifespans, enables global communication and travel and provides many people around the world with cheap, abundant and diverse goods. Corporations have become the dominant form of business organisation. They use enormous resources to exert an extraordinary influence on the civic, economic and cultural life of the societies in which they operate. They sought cheap materials and labour, so relocated abroad. Most upsettingly, corporations began influencing governments and courts, securing constitutional rights which were intended to protect individuals and their freedoms (Falkner, 2005).

Nevertheless, after World War I and the Great Depression, capitalism has been in a spiral. The collapse of the world economy in 1929 and the resulting high unemployment rate prompted the adoption of protectionism by many countries, and many rejected the laisser-faire doctrine. The advocates of capitalism did not lose hope. They revived Adam Smith's theory of liberalisation, known as *'neoliberalism'*. Harvey (2005) defines neoliberalism as the strengthening power and domination of capital as a political and economic necessity and cultural rationality and elevates capitalism from a mode of production into a form of ethics.

The pervasiveness of neoliberalism as an ideology began with French right-wing philosopher, Louis Rougier. In 1938, he organised the *Walter Lippmann Colloquium (WLC)* based on the ideas of American journalist Walter Lippmann as presented in his book *The Good Society*. The conference was organised to promote neoliberal ideals that were being threatened by the increasing influence of fascists and communists in Europe. The twenty-six colloquium attendees included businesspersons, top civil servants, and economists from several countries. Among them: Friedrich Hayek, later awarded a Nobel Laureate in Economics in 1974; Robert Marjolin, who became the first general secretary of the Organisation for European Economic Cooperation (OECD) in 1958; Jacques Rueff, President Charles De Gaulle's financial adviser from 1958; Roger Auboin, the General Manager of the Bank of International Settlements from 1937 to 1958 (and its manager, Marcel van Zeeland); Stephan T. Possony, who was later Ronald Reagan's adviser on the Star Wars project in 1983; and Raymond Aron, a prominent French philosopher and sociologist widely recognised as France's most celebrated twentieth-century liberalist and anti-totalitarian scholar. The purpose of the WLC was to agree on an agenda to provide a basis for the reconstruction of the world after the war. Among the fundamental tenets of this agenda that found their way through the various discussions of the participants was the proposition that:

> *...the use of price mechanism as the best way to obtain maximal satisfaction of human expectation; the responsibility of the state for instituting a juridical framework adjusted to the order defined by the market.*

(Denord, 2009, p.49)

Efforts to counter these attempts to reform capitalism were strongly resisted by Friedrich Hayek, one of the conference participants and a leading advocate for classical liberal reform. He wanted to construct a society that promoted the colloquium's neoliberal goals. Hayek, along with several attendees of the WLC including Wilhelm Röpke, Albert Hunold, Michael Polanyi and Jacques Rueff, established the Mont Pèlerin Society (MPS) in 1947. In 1946, the Chicago School of Economics was established that included Frank Knight, Jacob Viner, and Henry Simons. Since then, the MPS and the Chicago School of Economics have become a breeding ground for the dissemination of the neoliberal agenda (Jamil & Humphries-Kil, 2017). The MPS is considered the intellectual impetus in

developing the neoliberal doctrine, while the Chicago School gives its agenda intellectual credibility.

> *The ultimate purpose of institutions such as the MPS and the Chicago School was not so much to revive the dormant classical liberalism as it was to forge a neoliberalism better suited to modern conditions.*

(Van Horn & Mirowski, 2009, p.160)

Hayek thought the opinions of scholars were more important than businesspeople, bankers and politicians. He believed that ideas were more influential in the long run. MPS members such as Chancellor Ludwig Erhard (West Germany), President Luigi Einaudi (Italy), Chairman of the U.S. Federal Reserve Arthur Burns, Prime Minister Vaclav Klaus (Czech Republic) had influential positions in their countries. The ideas expressed behind closed doors at MPS meetings were eventually disseminated to a broader public, and some decades later became official policies.

Milton Friedman, an economist from the Chicago School and among the first MPS members, ensured the society became part of an international network, a network also facilitating the dissemination of his own increasingly influential work on monetarism and freedom. His book, *Capitalism and Freedom*, Friedman and Friedman (2002) argued that a corporation's social responsibility is to create profits for its shareholders. If companies concern themselves with the community rather than focusing on making profits, they become totalitarians instead of liberals, and that defies the doctrine of neoliberalism. It was Adam Smith's concept of the *'invisible hand'* that Friedman misused without considering Smith's work in *Moral Sentiment* in which he maintained that capitalism is the precondition for freedom. Capitalism is a conflation of ideas about the human enterprise of trade and exchange framed in a specific system of beliefs - its advocates portray it as emancipating. The demand of consumers for goods and services leads others to provide these goods and services as efficiently as possible so that they can make a profit. The accumulation of profits offers purchasing power, opportunities to reinvest and further increase profits that emancipate the person for the benefit of the common good. Not all MPS members shared these ideas. Its critics concern themselves with an embedded imbalance of power serving investor interests, concentrating labour control, and exploiting natural resources and privileged opportunities. Regardless of some diversity of opinion

within the society, there was an attractive element to this liberal market system narrative as Friedman (1993) claimed that a free market system focusing only on the production of products and services could unite people together regardless of who they are. The neoliberal ideology of Hayek and Friedman has spread worldwide and has become a strategy to develop and enhance economies in several nation-states. Economic globalisation and neoliberalism are becoming the hegemonic trends (Kotz, 2015).

Much had to be reformed and remedied after World War II. The economy was not working well, and ordinary people could not get sufficient economic welfare. Many European welfare states – where the government plays an essential role in promoting and protecting the economic wellbeing of people – nationalised several essential industries. When governmental officials run much of the economy, many regulations and rules exist, and labour unions have much power. Problems became evident over time. The welfare state model needs to be reversed. It must be entirely free from market rules, labour unions, social welfare, environmental and ethical constraints to best ensure human prosperity, health and happiness. Backed up by wealthy elites, research centres and publisher networks such as the Mont Pèlerin Society and the Chicago School, Hayek and the doctrine of neoliberalism of his fellow neoliberals thus arose as the prevailing ideological paradigm of the global economy. Many national leaders such as Margaret Thatcher in Britain, Ronald Reagan in the USA and President Augusto Pinochet in Chile adopted neoliberalism as their core economic policy. Many big businesses, banks and other international financial institutions such as the World Trade Organisation (WTO), World Bank Group (WBG) and the International Monetary Fund (IMF) also favoured the concept.

2.2.2 Neoliberal ideology for the development of the world

The road from Mont Pèlerin to the influence of world leaders and their administrators was not entirely smooth. During the 1940s to the end of the 1960s and early 1970s, the strategic aspirations of the neoliberals *"to forge a neoliberalism better suited to modern conditions"* (Van Horn & Mirowski, 2009, p.160) were unlikely to find favourable reception in a community broader than the free-marketeers within the MPS and like-minded groups. Indeed, the intellectual climate of the first two post-war decades was not in their favour. Keynesian-

influenced governments and the formalised governance bodies of growing international credibility, such as the IMF and the WBG, had a significant influence on commitments to form strong nation-states, the promulgation of egalitarian values, and the attribution of collective responsibility for the common good. A strong hand of government goes against the ideas of free-marketeers in the MPS and beyond.

While there was much else going in the geo-politics of post-World War II, there were significant disruptions in the control over the direction of global development between those who sought to embed a form of 'managed capitalism' and those who advocated for 'the market' as the most viable means to achieve a just distribution of opportunity, wealth, and the common good. Managed capitalism relied on the hand of the government through a higher degree of collective functioning of the market, attempts to empower faith in democracy, egalitarian values, and human rights for all (Lütz, 2000). The late 1970s provided an opportunity to transition to 'market capitalism' since nation-states seemed to fail during the oil-pricing crisis. Market freedom and personal emancipation were to be endorsed, morphed, and amplified. In this context, Milton Friedman became a significant figure of influence. Friedman and like-minded leaders stressed Adam Smith's proposition that without trade restrictions "*the obvious and simple system of natural liberty establishes itself of its own accord. Every man [sic]...is left perfectly free to pursue his own interest in his own way....*" (Book IV, Chapter IX, para. 51).

The annual meeting of the European Management Forum (EMF), an organisation initially established by Professor Klaus Schwab in the early 1970s, expanded its focus from management to economic and social issues and invited political leaders to its meetings from 1974. Despite its proclamation of a stakeholder orientation to business, in 1987 the EMF changed its name to the World Economic Forum (WEF). While stakeholder values promoted by Schwab were intended to be deeply embedded in the influence of this organisation, the change in the name indicates the further prioritisation of the economic over social and political influence. The so-called Washington Consensus marks a significant change in the direction of world development. A British economist, John Williamson in 1989, coined the title of the agreement. It is a set of ten policy

prescriptions agreed to by the IMF, the WB, and the U.S. Treasury. The ten policies are (Williamson, 2004, p.196):

1) Budget deficits ... should be small enough to be financed without recourse to the inflation tax.

2) Public expenditure should be redirected from politically sensitive areas that receive more resources than their economic return can justify... toward neglected fields with high economic returns and the potential to improve income distribution, such as primary education and health, and infrastructure.

3) Tax reform ... to broaden the tax base and cut marginal tax rates.

4) Financial liberalisation, involving an ultimate objective of market-determined interest rates.

5) A unified exchange rate at a level sufficiently competitive to induce rapid growth in non-traditional exports.

6) Quantitative trade restrictions to be rapidly replaced by tariffs, which would be progressively reduced until a uniform low rate in the range of 10 to 20 per cent was achieved.

7) Abolition of barriers impeding the entry of FDI (foreign direct investment).

8) Privatisation of state enterprises.

9) Abolition of regulations that impede the entry of new firms or restrict competition.

10) The provision of secure property rights, especially to the informal sector.

These prescriptions entailed the opening of developing countries to global market forces and the strengthening of market forces, with a parallel reduction of state functions within all nations. Large corporations take advantage of these free trade policies by moving operations to developing countries where wages, costs and taxes are significantly lower, and there is little regulation. According to Peet (2003), even the WBG and IMF take advantage of these policies. He asserts the World Bank has proved profitable for large western-based companies, initiating broad development programmes, which attract private investment in developing countries. Whereas the WBG pump up borrowing from the Third World for development projects, the International Monetary Fund (IMF) acts as a lender to finance the balance of payment deficits that developing countries frequently

experience. The combined result is a massive debt to poor countries. In order to ensure returns, the IMF imposes structural adjustment programs on borrowing countries to prioritise the repayment of debt. That was beneficial to western financial companies, which were openly advocated by the IMF. The IMF provided several billion dollars in bailouts when company loans to developing countries went terrible. For instance, in 1998 the IMF bailed out foreign investors in Russia with a $17.1 billion package (Gordon & Sanger, 1998) and in 1995, the IMF gave almost $18 billion to investors in Wall Street who were losing billions after the devaluation of the peso (Peet, 2003).

In 1995, the General Agreement on Tariffs and Trade (GATT) was changed to the World Trade Organisation (WTO), which collaborated closely with corporations in global trade negotiations. Membership of the WTO requires absolute compliance with its rules and agreements. According to the agreements, WTO trade rules replace domestic legislation and regulations, which probably limit trade. Environmental, safety and labour laws are thus evaded regularly because potentially they can reduce business activity. Consequently, the WTO is the world's top legislative body. The overall effect is that international rules and standards are harmonised with their lowest denominator, which is welcomed by multinationals (Peet, 2003).

Through dominating the WTO, the US and other economies have secured the ultimate competitive advantage. As of 29 July 2016, the WTO had 164 member countries (World Trade Organisation, 2016) and is technically concerned with the promotion of free trade and the regularisation of trade rules between countries. However, Peet (2003) argues that in its operation, it is incredibly biased. During a round of negotiations, the dominant economic powers, including the US, Canada, the EU and Japan establish the trade agenda that large profit companies instead of nation-states. Lobbyists provide businesses with privileged access to political leaders who participate in trade talks (Peet, 2003). The vast majority of lobby groups represent corporate interests, who spend millions of dollars annually to advance their main cause of market access in emerging economies.

In contrast, many developing countries have no adequate resources to send representatives to promote equitable business practices to their economic development advantage. Moreover, WTO negotiations are inequitable, and public

access to information regarding the discussions is denied. Broehl Jr. (1996) states that the interests of rich nations and businesses form the basis of WTO agreements and have a direct impact on global politics and economics. The bottom line for corporations, supported by the WTO, is to create an endless drive for more profit by opening market access for all countries to resources, services and intellectual property. Stiglitz (2017) argues that the World Bank, WTO and the IMF have failed miserably to fulfil their original missions. They aimed to rebuild global economies in the post-WWII era, ensuring economic stability and developing the Third World. However, these institutions have brought countries such as Morocco, Russia, Argentina and Brazil into economic severe recessions and depressions. For example, Russia may take decades to recover from the carousel of asset stripping by 'Mafia-like' oligarchs and political cronies of Boris Yeltsin, all carried out under Washington's watchful eye. In an era dominated by neoliberalism and free-market fundamentalism, international financial institutions have tragically spun off course (Stiglitz, 2017). As Korten (2001) argues, the biggest success of corporations was to standardise a world neoliberal ideology that supports their capitalist necessities, making them the most powerful modern institutions.

Hence, decades into the structural adjustments intended to address the economic crisis of the 1980s through the prescriptions of the Washington Consensus model, poverty persisted, inequality was exacerbated, and the environment on which all life depends continued to be exploited within and across nations (Stiglitz, 2017).

2.2.3 The Paradoxes of Global Development with Human and Environmental Degradation

The western neoliberal ideology is often misrepresented as a necessary or desirable form of 'development'. It is a form of human organising intensified the world over, generated from an instrumental institutional logic that serves to conserve the privilege of some at the expense of the many (Bauman, 2012; Stiglitz, 2017). This constitutes a paradox. A paradox, according to the Cambridge dictionary, is *"a situation or statement that seems impossible or is difficult to understand because it contains two opposite facts or characteristics"* ("Paradox", 2019). Lewis (1998) states that the paradox of development is that modern industrialised civilisation can both create successful global development as well

as becoming the ruin of global development. For instance, According to Bauman (2012), the current form of globalisation *"divides as much as it unites: it divides as it unites – the causes of division being identical with those which promote the uniformity of the globe"* (p.2). Kumar (2013) draws the re-conceptualisation of the post-WWII world by dividing it into two halves (p.138):

1) the 'developed' - a world which raises standards of all people through the industry, technology, free trade and consumerism
2) the 'undeveloped world' - a world of rural agriculture, local economy and low consumption that still *"keeps people in poverty"*

The mission of most economists and politicians as Kumar (2013) claims, *"is to industrialise the world, create economic globalisation, and allow the free market to solve the problem of underdevelopment"* (p.138). This way of human organising is evident throughout the world. Critics of this form of global development may attribute this to the form of global corporate colonisation, as there is an increasing agreement that social disparities and environmental degradation are being exacerbated.

Despite the influence of neoliberals in the development of the world, the vulnerabilities of many people continue to be exacerbated (Stiglitz, 2017). Many people remain alienated, ignored, and exploited. According to Pimentel, Aymar and Lawson (2018) in their Oxfam International Report, *"82 per cent of all global wealth in the last year went to the top 1 per cent, while the bottom half of humanity saw no increase at all"* (p. 10). In Figure 1, the United Nations Development Programme (2018a) Human Development Index (HDI) shows the inequality in human development outcomes across countries in the world in 2017 based on life expectancy, education and gross national income per capita.

Life expectancy at birth (years)	Expected years of schooling (years)	Mean years of schooling (years)	Gross national income per capita (2011 PPP $)
84.1 Hong Kong, China (SAR)	22.9 Australia	14.1 Germany	116,818 Qatar
1.6x	4.7x	9.4x	176x
52.2 Sierra Leone	4.9 South Sudan	1.5 Burkina Faso	663 Central African Republic
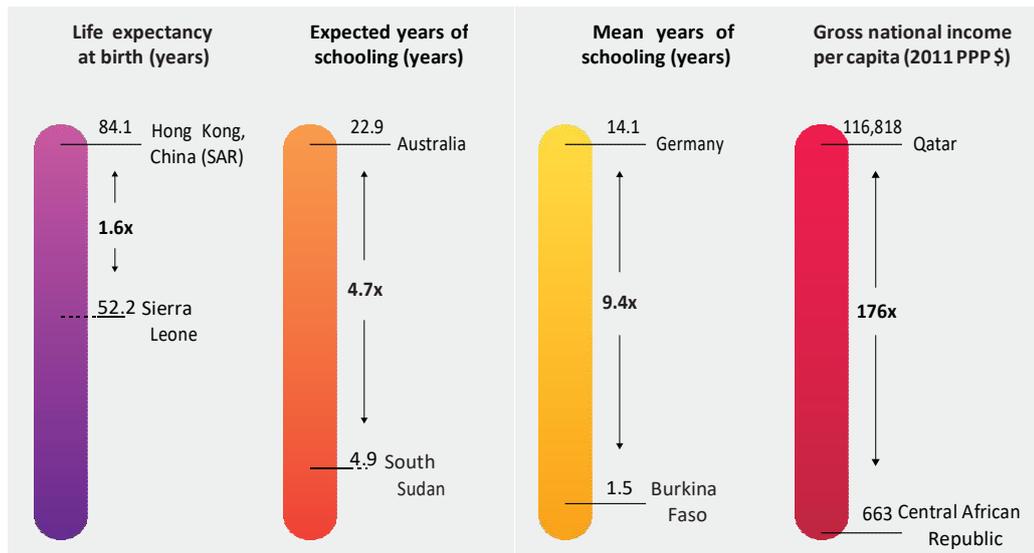
Source: United Nations Development Programme (2018a), Human Development Indices and Indicators 2018 Statistical Update, p.5

Figure 1 Inequalities in Human Development Outcomes around the World, 2017

The group of countries that are at the bottom of the inequality scale are mostly African countries which Kumar (2013) categorised as 'under-developed'. Even the HDI value for women is 5.9 per cent lower than for men (United Nations Development Programme, 2018a). These people are included in many of the categories that the United Nations Declarations of Human Rights (UDHR) sought to empower. These include indigenous peoples, women and children, refugees and minorities. For some of the population benefitting from this post-war model of global development, these categories, seemingly secure in their increasingly invigorated human and democratic rights, were mostly being undermined despite their improved quality of life.

Meanwhile, Maxton (2011) draws attention to a destructive force in this global trajectory in which the gap between rich and poor has widened, the world's resources have not been allocated fairly, and worldwide financial crises and environmental damage have occurred. Even though, Moss (2010), and Bordo and Meissner (2012) could not find any concrete evidence on the relationship between income inequality and financial crises, Perugini, Hölscher and Collie, (2015) found a significant positive relationship between the proportion of income distribution and systemic financial risk. In his book *The Price of Inequality,* Stiglitz (2012) warns the adverse effect inequality can have on growth. The wider the disparity gap, the weaker and more unstable the economy. Shockingly, a study conducted by the IMF supports this fact (Ostry, Berg, & Tsangarides, 2014).

Their study found that inequality is associated with income instability and debunked the myth that redistribution is bad for the economy.

In addressing the issue of climate change, Klein (2014) argues in her book *This Change Everything: Capitalism Vs. The Climate*, although most people are aware of the reality of climate change, they are in denial regarding the catastrophic reality that humanity faces. She says people are complacent and placated by the fundamentalist ideology of the free market driven by the world's political and corporate elites. The political and corporate elites understand the consequences behind the science of climate change, but they choose to ignore it in lieu of the political or economic projects they hope to advance in the name of global development. They frequently use crises such as wars, recessions and natural disasters as excuses for imposing their world of free-market (Klein, 2008). Moreover, Howe, Mildenberger, Marlon and Leiserowitz (2015) found from the data they collected in the United States that people are aware and understand the long-term threats of climate change, but they are not highly motivated to act even though the consequences are ultimately dire, unless the threat will harm them at a personal level. Klein (2014) argues that while capitalism is fundamentally incompatible with the protection of the planet, the climate change crisis gives its opponents a perfect opportunity to restructure the global economy.

Meanwhile, Ostry, Loungani, and Furceri (2016) argue that some neoliberal policies have increased inequality, in turn endangering growth and development in certain countries, rather than delivering them. Neoliberal policies push for economic deregulation around the world, forcing open domestic markets to trade and capital, and demand austerity or privatisation of governments. According to them, there is no *'one size fits all'* policies. Financial openness, some capital flows such as foreign direct investment; seem to give advantages to countries such as Germany, the United Kingdom and the United States. However, for Southern European countries, the benefits of growth are difficult to reap, and the risk of crises increases. In an extreme claim, Metcalf (2017) states that neoliberal ideology is a '*rhetorical weapon'* (para. 3) that strips away humanity and views society as a *'universal market'* (para. 4) in which the only legitimate organising principle for human activity is competition. In his view, this ideology has permeated human minds so that an ideal market is viewed as one that is in perfect competition, dominated by self-interested and scientific human behaviour. The

view has downgraded the importance of the individual's capacity for reasoning and the human ability to justify our actions and beliefs and to evaluate them. It has turned us into competitive beings who are only looking out for ourselves and ignore others. It has taken away the human heart. The domination of western neoliberal capitalist expression is far from being over, and according to Bauman (2011), it creates *"collateral damage"* (p.4) that is everywhere to be seen for those who know how to look.

Despite the apparent drawbacks of the system, such as the economic crises and ecological costs, capitalism's proponents tell the world that they are on the right path. For instance, the World Economic Forum (WEF) invited leaders from business, banking, labour unions and academic sectors to serve as panellists at the Forum in 2012. The meeting recognised the concerns of critics and proclaimed that while capitalism might not be the best means of achieving the expressed ideals of universal inclusion and global sustainable development, *"all other possible systems are far worse than capitalism"* (World Economic Forum, 2012). During the 2018 WEF gathering, world and market leaders once more acknowledged that the current global economic system fails to boost average worldwide living standards. However, they still believe that capitalism is the way to go by urging for a more inclusive capitalism to ensure a wider distribution of the benefits of growth (Milano, 2018). The perseverance of the proponents of the view that neoliberal market ideology is still best system and can be a force for inclusivity had led them to urge businesses, governments, civil servants, NGOs and others to support the United Nations (UN) broader goals such as the Sustainable Development Goals (SDGs).

2.3 SUSTAINABLE DEVELOPMENT GOALS (SDGs)

In 2002, Kofi Annan, the then General Secretary of the UN, asserted that the development model based on the Western neoliberal ideology that triumphed for so long was rewarding for the few but had been widely recognised as unreliable for many. *"The world today"* he asserted*, "is facing the twin challenges of poverty and pollution, [and] needs to usher in a season of transformation and stewardship, a season in which we make a long overdue investment in a secure future* (Annan, 2002, para. 8). The mandate of the IMF was reconfigured in 2012 to "*include all macroeconomic and financial sector issues that bear on global*

stability" (International Monetary Fund, n.d., para.3). On November 2014, while addressing the second United Nations Industrial Development Organisation (UNIDO) forum on *Partnerships to scale up investment for inclusive and sustainable industrial development*, Ban Ki-Moon, the then United Nations Secretary-General emphasised the importance of partnership-based business models in achieving sustainable development. He declared that the UN has "*a vision of a just world where resources are optimised for the good of people: a world where we do not exploit our environment for immediate gain – we protect it for generations to come"* (United Nations News, 2014, para. 3). The States are called on "*for instituting a juridical framework adjusted to the order defined by the market"* (Van Horn & Mirowski, 2009, p.49) to serve where markets have not performed.

Hence, on September 25th, 2015, the United Nations (UN) endorsed new goals for poverty alleviation, planet protection and prosperity for everyone, as part of a new agenda for sustainable development, known as the Sustainable Development Goals (SDGs). There are seventeen interconnected goals including (United Nations Sustainable Development Goals, n.d.-a)

1) No poverty,
2) Zero hunger,
3) Good health and wellbeing,
4) Quality education,
5) Gender equality,
6) Clean water and sanitation,
7) Affordable and clean energy,
8) Decent work and economic growth,
9) Industry, innovation and infrastructure,
10) Reduced inequalities,
11) Sustainable cities and communities,
12) Responsible consumption and productions,
13) Climate action,
14) Life below water,
15) Life on land,
16) Peace, justice and strong institutions,
17) Partnership for the goals.

Each goal has a set of specific targets outlining the details of what is to be achieved by 2030. Achieving one targeted goal will involve addressing commonly related issues. At the heart of SDGs and Goal 17 *Partnership for the Goals* is the spirit of working together and the ability to make the right decisions to improve life in a sustainable way for future generations.

2.3.1 Working Together to Achieve Sustainable Development Goals (SDGs)

Critics of the prevailing mode of western neoliberal capitalism agreed that corporates should be included more in the dialogue. As Korten in his talk with Egel and Pavlovich (2018) stated, poverty is not the problem of global development in many Third World countries, but the economic system and the way corporations rule the world is. In his book *When Corporations Rule the World,* Korten (2001) argued that with the unrestricted growth of global corporate power, corporate colonialism would emerge, leading to loss of national sovereignty, economic dependence and continuing environmental and social deterioration. Korten gives an example of modern slavery in South Africa, where black women who worked over knitting machines for fifty cents an hour in a Taiwanese-owned sweater factory revealed that with Nelson Mandela's election, they expected a labour union, better wages and more respect. Yet, Taiwanese proprietors responded by shutting down their factories in South Africa, eliminating 1,000 jobs (Keller, 1994). In her book *The Silence Takeover*, Hertz (2002) asserts that big corporations have seized far too much power from national governments and are a risk to democracy. She claims that 51 of the 100 largest economic entities in the world are companies and only 49 are nation-states. Nevertheless, corporations still rule the world. Khanna and Francis (2016) cite 25 companies that rule the world. The introduction of Industrial Revolution 4.0 and Big Data during the World Economic Forum 2018 with the ideal to (so-called) improving the state of the world (World Economic Forum, 2018b), technology companies such as Apple, Facebook, Amazon, Google and Microsoft collectively will be more powerful than any government. The scepticism of Industrial Revolution 4.0 (IR 4.0) as Klaus Schwab, the Executive Chairman of World Economic Forum, states in a press release for 2018 World Economic Forum Meeting on September 2017,

> *Our collective inability to secure inclusive growth and preserve our scarce resources puts multiple global systems at risk simultaneously.*

The World Inequality Report 2018 by Alvaredo, Chancel, Piketty, Saez, and Zucman (2018) demonstrates that countries are growing rich, but governments are getting poorer. This is an indication that private corporations are becoming more powerful, as seen in Figure 2.
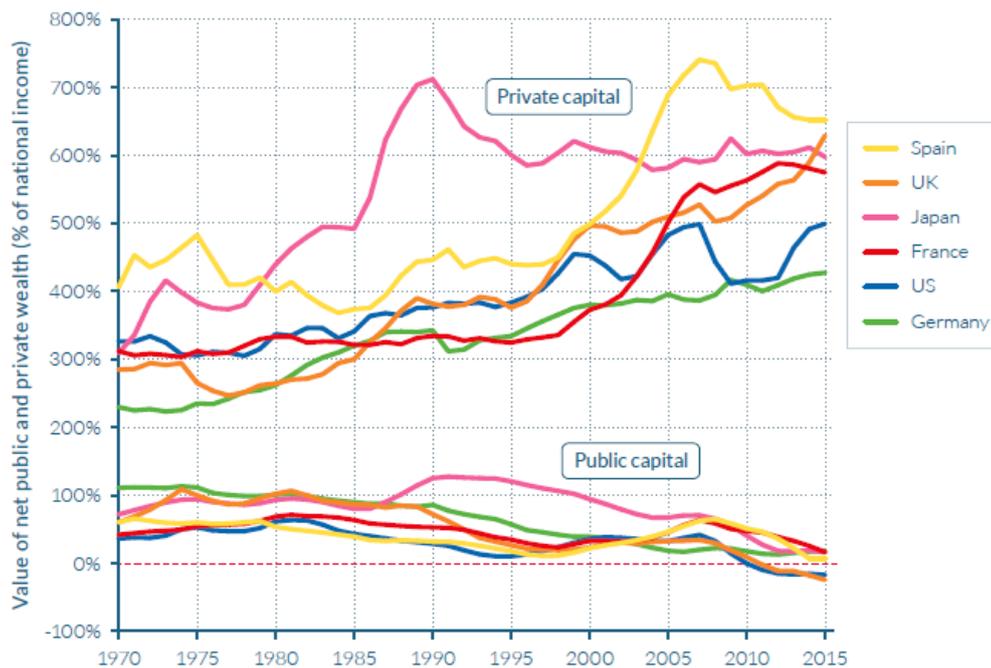
Source: Alvaredo et al. (2018). World Inequality Report 2018, p.6.

Figure 2 The Rise of Private Capital and the Fall of Public Capital in Rich Countries, 1970–2016

Given this reality, many are advocating a new model of world development. Scholars such as Korten (2015) call for transformation and stewardship of a new model for world development to include our understanding of the Universe and our relationship with it. It is a call to change the grand narrative of money and markets as the sources of prosperity and wellbeing towards a story of economic of inclusivity and co-operation by bringing our relationship with each other and the Earth to the forefront of prosperity and healthy wellbeing. He encourages looking into our deep spiritual values to explore who we are and our relationship with the Divine, with each other and the Universe to bring out this new story. Waddock (2016) also calls for a new narrative for the role of business in a society that includes the relationship of societies and businesses with nature for the wellbeing

and dignity of all. She proposes to include the values of wellbeing, dignity, inclusiveness, diversity and planetary stewardship in the new narrative.

At the meeting of the WEF in 1999, Kofi Annan, the then UN Secretary-General, announced the formation of the United Nations Global Compact (UNGC) to catalyse business actions to promote broader UN aims, such as the Millennium Development Goals (MDGs) and thereafter the Sustainable Development Goals (SDGs). The UNGC is a strategic policy initiative for companies committed to aligning their operations and strategies with ten universally accepted principles of human rights, labour, environmental and anti-corruption (United Nations Global Compact, n.d.). Through doing so, corporations as the main drivers of globalisation can help ensure that markets, trade, technology and finance progress to benefit economies and societies everywhere in line with the SDGs targets. According to Rasche, Waddock, and Malcolm (2013), the UNGC is under scrutiny. They argue that the UNGC is public and private, global and local, as well as a voluntary initiative (p.11). In pledging themselves to UNGC, businesses promise to adhere to the ten principles of UNGC and set up collaborations to achieve those principles as well as the UN SDGs.

2.3.2 Sustainable Development Goals (SDGs) – Can it live up to its ideal?

The SDGs are a bold and seemingly idealistic initiative from the United Nations to ratify the previous eight MDGs, which covered poverty, hunger, education, health and the environment. In the 15 years since their inception in 2000, MDGs initiatives created innovative new partnerships in developed and developing countries, galvanised public opinion, reformed decision-making and demonstrated the massive value of setting ambitious aims, by giving priority to people and their needs. According to the *Millennium Development Goals Report 2015* (United Nations, 2015), MDGs helped over a billion people living in extreme poverty, allowing more girls to attend school than ever before, improving sanitation and healthcare and protecting the planet. Yet, the goals seemingly fail to capture the whole essence of wellbeing for people and the planet. The equality gap persists. The poor remain devastatingly persistent in parts of the world; where women and marginalised people continue to be alienated, ignored and exploited due to age, disability or ethnicity. Many women still die during pregnancy or following the complications of childbirth.

Unlike MDGs, the SDGs reflect the world's community commitment to consider every single person's wellbeing (development) while being aware of the need to work within the ecological limits of the planet (sustainable) which is the essence of sustainable development (Wackernagel, Hanscom, & Lin, 2017). The SDGs extend the unfinished agenda of MDGs by continuing and sustaining the MDGs' momentum, addressing additional inclusion, justice and development challenges and enhancing global partnerships through the inclusion of public and private sector organisations and strengthening environmental objectives. Moreover, SDGs have evolved as a result of the outcome of the Rio+20 summit in 2012, which included consultation from 70 Open Working Groups, Civil Society Organisations, thematic consultations, country consultations, public participation by face-to-face meetings and online mechanisms and door-to-door surveys (Kumar, Kumar, & Vivekadhish, 2016).

In contrast, a closed-door, top-down process led to the creation of MDGs. As the number of goals increased from eight to seventeen more comprehensive goals, the SDGs allows the world to concentrate on once-unnoticed areas in development with a more specific focus on each goal. Since its manifestation in 2015, according to United Nations Secretary-General, António Guterres, in his foreword to the *Sustainable Development Report 2017* (United Nations, 2017, p. 2), *"...the rate of progress in many areas is far slower than needed to meet the targets by 2030."* Despite many advancements, many areas in the SDGs goals are still in a dire situation. For example, the number of children under five years of age who are malnourished is alarmingly high; bilateral aid to the least developed countries has fallen even though official development aid (ODA) has increased and women are still being paid less than men for the same work. Despite improved strategies to reduce the risk of disasters, the number of deaths attributed to natural hazards continues to increase. The future of SDGs looks unpromising. However, US economist, Jeffrey Sachs, argues,

> *The SDGs are a very broad and complex agenda. Whether it can work out is an open question. But there is now an amazing amount of discussion. There is a sense that this is a sensible framework. I'm not saying a new dawn has broken, but at least governments are saying we need to try.*

(Jack, 2015)

Yet, many remain sceptical.

2.3.3 Sustainable Development Goal and its Paradoxes with Global Development

Since 2015, SDGs have seen radical changes in thinking regarding the development in countries and policy changes in governance. Yet critics remain unconvinced of the value of the SDGs future impact. The SDGs are a statement of aspirations - a voluntary and not a binding treaty agreement. Pogge and Sengupta (2016) assert that this presents a dual-edge sword – an opportunity and a weakness. This is an opportunity for countries, since they may be eager to adopt a more ambitious agenda if the agenda does not impose any legally binding obligations. However, countries may be tempted to avoid their commitments. According to Pogge and Sengupta, (2016), the SGDs have failed to measure up in addressing human rights issues as stated in the *Transforming Our World: The 2030 Agenda for Sustainable Development* (United Nations General Assembly, 2015). The document expresses the commitment to human rights and is strengthened by various assurances that it is based on the *Universal Declaration of Human Rights*, international human rights treaties, and in *"other instruments such as the Declaration on the Right to Development"* (p. 8). The document proclaims that the SDGs represent a *"supremely ambitious and transformative vision"* (p. 7), *"balance the three dimensions of sustainable development: the economic, social and environmental"* (p. 7) and *"seek to realise the human rights of all"* (p. 5). However, following the incremental SDGs approach to the eradication of undernourishment and other severe deprivations over several long development cycles, Pogge and Sengupta (2016) argue that combating human rights issues cannot be delayed. In so doing, we deny a human right to life, a human right to adequate living standards and a human right to be free from hunger and other deprivations linked to poverty.

According to El-Zein et al. (2018), some of the most marginalised people in the world, such as refugees and international migrant workers, especially women, are at risk of being excluded. They claim that conflict, militarisation, labour migration and war-driven displacement effects in the Arab region are not sufficiently addressed through SDGs. The Arab world has among the highest average number of refugees and international migrant workers as well as the highest levels of militarisation and the lowest health to military spending ratio. They argue that nation-states play an essential role in shaping the paths of human development in

these matters. Yet, in contrast, commercial, economic and political practices, which are so often, propagated by the countries, go against human development needs in the Arab region. In order for SDGs to be successful, El-Zein et al. (2018) suggest a global partnership that does not prioritise the individual country's political and economic interests.

On the other hand, Reid et al. (2017) argue the SDGs are still neglecting the environmental issues in tackling all the interconnected goals. They say that *'healthy ecosystems'* (p. 179) are a prerequisite of social and economic welfare, and compromising the environment undermines the chances of progress towards the interdependent social and economic results of the SDGs. Their research found that the environmental health of children is hardly mentioned in the SDGs. The *Transforming Our World: The 2030 Agenda for Sustainable Development* (United Nations General Assembly, 2015) resolution states *"By 2030, substantially reduce the number of deaths and illnesses from hazardous chemicals and air, water and soil pollution and contamination"*(Target 3.9). Nonetheless, this statement does not link with the particularly vulnerable early childhood periods where enhancing the environment is a significant opportunity to improve the health and wellbeing of children. If this connection is not fully established, the promotion of healthy ecosystems will not improve early-life health worldwide.

The search for alternate *'fuel'* as well as forms of governance, ideas about justice, and commitments to environmental responsibility are significant in the promotion of the SDGs as a remedy for the crisis of globalisation. The SDGs may not be perfect, but it is necessary and valuable that these global goals exist. They make a significant difference in the way people around the world understand the challenges facing the world and recognise their own responsibility to address them, in particular for world and business leaders. In addition, it is those who claim devotion to their God/Divine overall human responsibilities, the diverse religious and spiritual communities of people of faith that I am focusing on next. For those who see themselves as people of faith, the call of SDGs is an affirmation of their work towards a just, peaceful and sustainable world worth living in, and recognising that human and environmental degradation is in conflict with the mandate of their religious and spiritual values and teachings.

2.4 RELIGION AND SPIRITUALITY

Envision a beautiful world in which people live in their human embodiment. For Muslims, it refers to *Jannah* (Paradise). For Christians, it represented as the *Garden of Eden*. For Buddhists, it is depicted as the state of *Nirvana* and for Hindus the state of *Moksha*. Many people of diverse faith believe Allah, God or the Forces of all lives, have created beautiful humans, flora and fauna and a magnificent environment in all their diversity with their own purpose and in proportion both qualitatively and quantitatively. *The Holy Qur'an* states;

> *It is Allah who has created the heavens and the earth, and all between them in six days.*
>
> (As-Sajdah, 32:4)

> *Behold, your Lord said to the angels: "I will create a vicegerent on earth." They said:" Will you place therein one who will make mischief and shed blood? While we do celebrate Your praises and glorify Your holy (name)?" He said: "I know what you know not.*
>
> (Al-Baqarah, 2:30)

The Bible declares;

> *In the beginning, God created the heavens and the earth.*
>
> (Genesis 1:1)

> *God bestowed humanity with the qualities necessary in which we can successfully fulfil the responsibilities of God's trustee and steward on earth. As God's trustee and steward, we are acting in God's place and at His instructions to carry out His Will, not our own, and to use the power He has given us to use, not by any power of our own. So God created man in his [own] image, in the image of God created him; male and female created he them God blessed them; and God said to them, "Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds or the sky and over every living thing that moves on the earth.*
>
> (Genesis 1:27-28)

All people are entrusted with the loving care and wise use of the earth and its creatures, to carry out God's task as trustee and steward on earth. The resources provided are not only intended for one person but for all people, and our use of them should reflect that unity. It is not only what we use it, but also how we use it. Stewardship does not mean philanthropically giving generous gifts from our

belongings but acknowledges that God owns everything. The goods of the earth have been entrusted to us, but we do not possess anything. The creation God bestowed on us, we cannot do injustice and corrupt them.

> *And so, set thy face steadfastly towards the (one ever-true) faith, turning away from all that is false, in accordance with the natural disposition (fitrah) which Allah has instilled into man: (for) not to allow any change to corrupt what Allah has thus created – this is (the purpose of the one) ever-true faith; but most people know it not.*

<div align="right">(Ar-Rum, 30:30)</div>

God's world is not created for human beings alone, but for all creatures. All aspects of creation are based on the traces of divine wisdom and purpose. The divine wisdom of all faiths is a clear guideline for every human being to live in justice, peace and harmony for the wellbeing of all humanity and the planet.

2.4.1 The Importance of Religion and Spirituality - A Moral and Ethical Guide

Religion and spirituality play an essential role in the direction of the world, affecting the way we govern, manage, lead and live, more than any other factor in the world. For example in her book *Field of Blood: Religion and the History of Violence*, Karen Armstrong (2014) states that the meaning of religion is vast and inclusive,

> *The Arabic word din signifies an entire way of life, and the Sanskrit dharma covers law, politics, and social institutions as well as piety. The Hebrew Bible has no abstract concept of "religion"; and the Talmudic rabbis would have found it impossible to define faith in a single word or formula, because the Talmud was expressly designed to bring the whole of human life into the ambit of the sacred. (p.2)*

According to Sacks (2005), it provides moral and ethical guidance, similarly to the *Declaration towards a Global Ethics* by Hans Küng (1993) which expressed the shared values of diverse religious and spiritual teachings (I further discuss the Declaration of Global Ethics in Chapter Three). Early sociologists such as Max Weber and Emile Durkheim suggested different views on religion and its significance to society. Durkheim (1964) described the importance of religion in general for society:

> *Religion is an essentially social phenomenon. Far from pursuing only personal ends, it exercises, at all times, a constraint upon the*

<div align="center">42</div>

individual … Offences against the gods are offences against society. (pp. 92-93)

Durkheim opted to view religion as a role that can strengthen social ties and integrate people into society. Religion, according to Durkheim, was a meaning for life, providing the authority and strengthening of moral and social standards held mutually by people in society. Religion provides people with social control, structure and tenacity, as well as communication and gathering as a means for people to interact and endorse their social standards. Thus, Durkheim and Fields (1995) defines religion as:

…a unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden beliefs and practices which unite into one single moral community called a Church, all those who adhere to them. (p. 44)

Weber and Kalberg (2002) see much of modern society rooted in religious processes. Weber first observed the interconnection between religion and the market. His main observations were that there was a relationship between some religious teachings and economic behaviour. He noted that the highest rates of business and capitalistic economic growth occurred in regions and countries that adhered to Protestant theology. Dana (2009) states that religion is a channel that can propagate values and culture, and hence play an important role in entrepreneurship. For instance, the ethical practice in Islam helps the entrepreneur to contribute to society through their business venture in creating a positive attitude toward economic development (Ratten, Ramadani, Dana, & Gerguri-Rashiti, 2017). This influence is mainly a transfer of an implicit or explicit system of values, which gives the economic players a framework through the meaning of their actions. In *Sociology of Religion*, Weber (1993) stated that while people pursue their interests, religious leaders and organisations help people to achieve those goals. Religion thus provides tools for stability and social change.

According to Weaver & Agle (2002), religion is essential in a person's life and has a significant effect on ethical standards. The moral teachings of religion on ethical attitudes restrict specific actions and behaviour, and people will establish a role of ethical behaviour that is expected of adherents to religion. Service and Carson (2009) describe the value systems of most cultures and societies linked to profound religious practices that have a tremendous impact on people's ideas

about what an organisation is or what it can or cannot be and to what extent it is a force for good or evil. Sacks (2005) describes the significance of religion as a part of people's lives in which people find meanings and values based on their moral and ethical thoughts. Throughout his book *To Heal a Fractured World*, he states two positions:

1) the globalisation of economic and political system have an unavoidable moral aspect
2) the world's religious communities have a great responsibility.

In the same vein, Dixon (2008) argues in an otherwise corrupt, greedy and immoral world; religious beliefs are needed to provide moral guidance and standards of virtuous conduct. Certainly, religions provide a framework for people to understand the difference between right and wrong. Similarly, Mohammed Adamu, Kedah, and Osman-Gani (2011) state that religion must be seen as the foundation and source of social values and standards that unite and regulate people's behaviour and activities. The belief in the relationship between values, religious beliefs and their importance allows corporations and governments to align themselves with social trends and needs, as well as to avoid narrow goals at the expense of people and the wellbeing.

2.4.2 Religion and Spirituality: A Source of Unity and Harmony

If religion is misused, it becomes a cause of division and injustice and betrays the very ideals and lessons at the heart of every great tradition of the world (Jamil & Humphries-Kil, 2017). Nonetheless, religious and spiritual traditions have marvellously shaped the lives of thousands of people with their wisdom and ideal teachings (Parliament of the World's Religions, 2019i). Different expressions of faith do not detract from its universal value and not every expression of faith is or needs to be the same. The respect for religious diversity is not reduced by such religious influence, argues Sacks (2003), and he suggests a change of paradigm by which we should be aware of differences. He warns of *"the danger of wishing that everyone should be the same – [of] the same faith on the one hand, the same McWorld on the other – [as a way to] prevent the clash of civilisations"* (p. 209). Believers must understand, respect and embrace other people's religious and spiritual beliefs and work towards synergies to restore peace, justice and the

environment with their differences. (F.E.Woods, personal communications, May 20, 2015).

Huston Smith (1991), a well renowned religious studies scholar, in a study of Christianity, Islam, Judaism, Buddhism, Confucianism, and Hinduism, suggests that while different religions differ in language, customs and traditions, each religion has the same purpose beyond its own differences. The goal and value shared by many people of faith write Smith (1991), is to reach God with wholehearted devotion. Armstrong (2006) explores in depth the places and commitments of religions in the modern world by evaluating the *'Axial Age'* thinkers. The wisdom of Buddha, Socrates, Plato, Confucius, Jeremiah, Ezekiel, the mystics of the Upanishads, Mencius, Euripides, and as well as Jesus and Muhammad are reviewed. Although every religion derived from this wisdom has their unique insights, she concludes that all share the same fundamental ideals of compassion, respect and universal concern for others – foundations that all call *'love'*. According to Ghazi (2010), Islam and Christianity have the same directives of loving God and loving one's neighbour. Built on this common ground, people of this faith are bound everywhere by a sharing of the command to love God and each other and are not only bound by mutual interest. Believers must respect and understand others' spiritual beliefs in the interests of peace, justice, love, and social harmony. In exploring the similarities and differences between Muslims and Christians, Knitter (2009) posits that Muslims and Christians shared an ancestor in Abraham and together have a common Creator and Sustainer in Allah/God, a God who calls for the promotion of greater peace and justice. Knitter concludes that although Christians and Muslims differ in the expression of their faith, these differences could balance one another in order to promote a more harmonious world. Thus, we can argue that those who have a high acceptance of religious diversity despite religious differences can unite the people of the world.

Knitter (2007) urges religious communities to disregard their traditional and diverse forms of the claim that *'My God is bigger than your God'* (p. 100). No religion can claim the superiority that most of them have made in the past. A transformational shift to form a *'community of communities'* (p.117) is increasingly needed. It is a community, in which every tradition preserves its identity while deepening and expanding this identity by learning from, attracting

and working together with other communities. According to Eck (2005), diversity and *'manyness'* is a necessity in every scope of human life. Sacks (2003) too is in favour of tolerance and the potential of respect for diversity on the transformation of injustice. He posits that God created a diverse world in which people should have faith by making great alliances with humanity. He encourages people to understand that *"unity is worshipped in diversity"* (p. 20) and through this people can feel enlarged by the differences among them. A focus on such necessary plurality can invite the overt recognition and respect for such diversity while offering the hope and the means of the blending of the unique features of diverse identity as an integral part of the mix rather than an inhibitor set in contrast or conflict a perceived or imposed notion of the common good. The need to give more appreciation to profound spiritual commonalities must not prevent respect for religious diversity. However, these commonalities can fulfil our aspirations for a just, peaceful and sustainable world.

The above discussion suggests that people of faith cannot offer all or the only way necessary to transform the trajectory of globalisation, but, people of faith can contribute creatively to creating a society that is universally just and healing to the planet. As Parker, Cheney, Fournier, and Land (2014) believe, there are ethically and politically essential alternatives to reorganise or transform market consumerism that allow this harmful type of globalisation. People with religious and spiritual beliefs can contribute to ethical and moral alternative responses to humanity's wellbeing and its relations with the planet (Jamil & Humphris-Kil, 2017). However, it is important to remain cautious of the amplification of diverse religiously-inspired values as they can be used maliciously to aggravate self-interest against the common good. Thus, now I turn my attention toward the potential apparent paradox and contradiction of the value of diversity in religious and spiritual values and teachings with market-driven global development.

2.4.3 Paradoxes of Values in Religious and Spiritual Teachings with Global Development

Bauman and Donskis (2013) suggest keeping an eye on what is disturbing, an *ethical gaze* (p.9) on the prevailing forms of market-driven global development based on neoliberal capitalist ideology. The growing critics of neoliberal capitalism are being heard in the central institutions of its supporters. For example,

from ignoring the critics of the advancement of liberal economic belief, the World Economic Forum (WEF) invited leaders in business, financial sectors, labour unions and scholars as panellists to their 2012 Forum. The meeting accepted the critics' concerns and acknowledged that while capitalism might not be the best system possible to accomplish the expressed ideals of universal inclusion and sustainable global development, *"all other possible systems are far worse than capitalism"* (World Economic Forum, 2012). During the WEF gathering in Davos in January 2018, the world and market leaders once again established that the current global economic system has not improved living standards for average people around the world. Rising global inequalities go beyond material standards of living, which include quality of life, access to healthcare and education as well as a sense of wellbeing (United Nations Development Programme, 2018a). The Palma ratio in the United Nations Human Development Index (HDI) takes into consideration income distribution among the richest and poorest in society. Norway, Switzerland and Australia were among the most equal countries; whereas Burundi, South Sudan and Chad had the starkest inequalities in income (United Nations Development Programme, 2018a). Furthermore, according to Alvaredo et al. (2018), compared to 25 years ago, humanity has achieved tremendous development. However, some people have been left out, especially among the poor, marginalised and vulnerable groups such as indigenous people, refugees, ethnic minorities and migrants. They have been denied their need to recognise their full potential due to deprivation and inequality, discrimination and exclusion, as well as prejudice and intolerance. Despite the apparent drawbacks of the system, such as the economic crises and ecological cost, capitalism's advocates tell the world that they are going in the right direction and people should move forward. During the World Economic Forum 2018, some business leaders such as Marc Benioff urged for more inclusive capitalism to ensure that the benefits of growth are more widely distributed and stated that the problems related to this form of development will be resolved in due course (Milano, 2018). According to Benioff, a wise investment in clean technology, new political alliances, agreements and treaties can provide access to the necessary water, minerals, and markets for workers and consumers that will unite humanity into an interdependent, self-regulating and global community. A community resourced by the wealth generated by corporate-led global development.

This mode of organising as cautioned against by critics exposes a profound paradox or contradiction. They recognise that social and environmental degradation is generated in the system while endorsing values of sustainable justice and environmental responsibility as a mandate to manage and control the future of humanity. The blame for this responsibility is the current global development model that critics claim to be the cause of so much damage to people and the planet. The pressure to express their ethical global development in western-orientated ways of being, favouring liberal market values, is often imposed on vulnerable people. When looking at organisational mandates generated from religious or spiritual paradigms, contradictions, paradoxes and inconsistencies are evident. The degradation of people and the planet is contrary to the theology of love, justice and peace that is most widely practised by diverse religious and spiritual traditions. The universal irresponsible pursuit of economic growth and material possessions is in significant contrast to the mandate of love and compassion. People tend to lose their morality and greed becomes the norm (Sacks, 2009). According to Pope Francis (Brockhaus, 2017), people tend to idolise money and pursue material wealth. This unrestrained covetousness of modern societies causes people to ignore those in need and allows others to hunger and die. The Karmapa Lama also claims that greed is the main culprit of environmental degradation (Cohn, 2017). Living in this current global development system, people of faith have not been immune to resist such greed. However, it may be argued that for people of faith, there is a universal call to address such temptation in the service of love (Humphries et al., 2016).

There can be channels of influence for people of faith that lead to the trajectory of globalisation with compassion and revolutionary thinking, imagination and political will. This influence might generate a call for a different ante-narrative (Boje, 2014), an altered origin of the story to the ideas about a sense of self and a world made ontologically meaningful by the existing interconnections and relationships with the concepts of justice, responsiveness and responsibility. The values of universal interdependence and wellbeing must be made manifest in action through 'storying', which brings us a different way to the future from the current trajectory of globalisation (Boje, 2014). Korten (2015) did the same call to change the grand narrative into a new story for a new future of inclusivity of people and the Universe. This influence can be exercised for people of faith by re-

storying the dominant form of economic rationality and its associated notion of efficiency. It would challenge systemic endorsement of the elite's financial gain to the detriment of others as a mortifying story. It would place human beings in a story of great moral courage more in origin and purpose than as expressed in characters drawn from the current path of global development. This force in the world is what some may call God/Divine, and most people of faith would call Love through compassion, generosity and forgiveness (Humphries et al., 2016). In all their various expressions, they never tolerate evil, degradation and injustice.

2.5 CHANNELLING PARADOX AND CONTRADICTIONS: INSTITUTIONAL THEORY AND LOGICS

An organising system that excludes and that can also be recognised as an integrated system is a *'red flag'* that requires further examination. This is a paradox. Smith and Lewis (2011) define paradox as *"contradictory yet interrelated elements (dualities) that exist simultaneously and persist over time; such elements seem logical when considered in isolation, but irrational, inconsistent, and absurd when juxtaposed"* (p.387). When there exist two or more contradictory elements in the same issue, it creates tension. Theory of paradox presumes, according to Smith and Lewis (2011) *"that tensions are integral to complex systems and that sustainability depends on attending to contradictory yet interwoven demands simultaneously"* (p.397). Theory of paradox is needed to help organisations respond to the tensions that are brewing. They find four paradoxical categories that characterise organisational activities and elements: learning (knowledge), belonging (identity/interpersonal relationships), organising (processes), and performing (goals) (p.383).

How can this apparent paradox be tackled? Seo and Creed (2002) offer the idea of institutional contradiction as a driving force for institutional transformation. This is in line with Smith and Lewis's (2011) 'learning paradox', *"learning paradoxes surface as dynamic systems change, renew, and innovate. These efforts involve building upon, as well as destroying, the past to create the future"*. (p.383). Seo and Creed (2002) provide a framework of how individuals within the institutions may collectively become aware of institutional contradictions and may undertake actions that could lead to institutional change. Institutional theorists attend to the *"process by which structures, schemes, rules, norms, and routines, become*

established as authoritative guidelines for social behaviour" (Scott, 2005, 460). Various elements of the institutional theory have been developed to explain the creation, dissemination, adoption, and adaptation of particular social elements over time. Oliver (1997) notes that institutionalised structure, agency and activities occur due to the stake of influences by individual, organisational, and inter-organisational actors. Managers are consciously and unconsciously following standards, habits, customs and traditions on an individual level. Their widely shared political, social, cultural and creed systems support the integrated institutionalised activities at the organisational level. At the inter-organisational level, pressure from the government, industry alliances and social expectations articulate the socially acceptable and expected organisational behaviour of individuals and their collective actions such as in companies, churches, non-governmental organisations or nation-states. Meyer and Rowan (1977) argue that organisations must conform to the requirements of more large institutional environments to maintain the legitimacy needed to ensure survival. Extending the work of Meyer and Rowan (1977), DiMaggio and Powell (1983) indicate organisations have to conform to the existing rules and systems of belief which force them to look and act the same to survive. This is the logic.

In the organisational field, logics exist in a broader institutional and societal order such as the market, state, family, and religion. Each of the logic is characterised by a specific logic that is associated with *"a set of material practices and symbolic constructions,"* that is *"available to organisations and individuals to elaborate"* (Friedland & Alford, 1991, p. 248). Friedland and Alford (1991) stress that institutional logic can be considered as essential values and beliefs that help to explain the influence of institutions on the individual's behavioural possibilities and guide their actions and practices within an organisation. Building on the work of Friedland and Alford (1991), Thornton & Ocasio (2008) define institutional logics as:

> *...the socially constructed, historical patterns of material practices, assumptions, values, beliefs, and rules by which individuals produce and reproduce their material subsistence, organise time and space, and provide meaning to their social reality. (p.128)*

Earlier researchers assumed there was a dominant logic, but recently many institutional theorists such as Scott (2008) and Thornton and Ocasio (2008) have argued that multiple logics exist in an organisational field. *"Multiple frameworks*

are available within developed societies, which are differentiated around numerous specialised arenas – political, economic, religious, kinship, and so on – and each of which is governed by a different logic" (Scott, 2008, p. 186). There are many ways to conceptualise this. Individuals can take a sense-making approach and adjust their organisational actions according to the existence of the institutional logics associated with the inter-institutional system. In and across organisational fields, different institutional logics co-exist, challenge one another and push for radical or gradual changes. According to Thornton and Ocasio (2008) and Lounsbury (2002), logics are presented as competing, and secondary logic is used to explain shifts between logics as a driver of change. However, Reay and Hinings (2009) findings suggest that competing multiple logics can co-exist together to influence individuals and organisational practices through collaborative activities within processes of change.

Thornton, Ocasio, and Lounsbury (2012) shed further light on the possibility of shaping and propelling individual social behaviour not only through the reproduction of existing institutional logics but also through different mechanisms such as theorisation and transposition.

> *Individuals and organisations, if only subliminally, are aware of the differences in the cultural norms, symbols, and practices of different institutional orders and incorporate this diversity into their thoughts, beliefs, and decision making. That is, agency, and the knowledge that makes agency possible, will vary by institutional order.*
>
> *…What is important from an institutional logics perspective is that more micro processes of change are built from translations, analogies, combinations, and adaptations of more macro institutional logics.*
>
> (Thornton et al., 2012, p. 4)

They suggest a subtler difference in identities of individuals and demonstrate heterogeneity rather than uniformity within and/or across institutional structures in a wide variety of commercial and public domains.

2.5.1 The Seed for Change

Building on these assumptions, religious and spiritual communities can integrate their values and teachings with the SDGs ideals that might nurture and become forces of transformation for the 'destructive' and life-threatening elements of

globalisation, and bring justice, peace and sustainability to the world. This leads me to the central paradox of institutional theory and the dominant institutional logic. The contradictions and paradoxes lie in the way in which actors act rationally against institutionalised beliefs when they imply the limitation of rational choice in favour of institutionalised logics (Powell & DiMaggio, 1991; Seo & Creed, 2002). Holm (1995) raises a similar question *"How can social actors change institutions if their actions, intentions, and rationality are conditioned by the very institution they wish to transform?"* (p.398). Institutional change is possible if the intentions, actions and rationality of the actors are not entirely dependent on the institutions they want to change. In every organisation, ongoing social interactions could generate contradictions, conflicts, and tensions. Actors are motivated to strategise and/or sense-make when faced with the conflicts and challenges of social life (Seo & Creed, 2002). Similarly, among the mechanisms for change, according to Thornton and Ocasio (2008), are structural overlap, event sequencing, and competing logic as antecedents of change. Even though individuals are behaving compatibly with the existing institutional logics, Thornton et al. (2012) assert they also have the ability to innovate, transform and challenge current institutional logics.

Seo and Creed (2002) provide the idea of institutional contradiction as a driving force for institutional change. They offer a framework of how individuals within an institution may collectively become aware of institutional contradictions and may undertake an action that could lead to institutional change. In order to create energies and strategy for institutional change, the contradictions that social actors accumulate and perceive can be utilised. Over time, the contradictions between theory and practice increase, which will lead to new ways of challenging the prevailing system. Attempts to remedy the contradictions generate new social practices. As noted by Berger and Luckmann (1991), change is caused by human activities and is defined by individuals and groups of people.

The Seo and Creed framework is based on the view that any social arrangement is socially constructed and any changes in these arrangements require a social reconstruction and institutionalisation process by the actors in the social structure. Social reconstruction requires they add; those social actors use an alternative theory or framework to justify their goals and actions to mobilise political action and resources. This creative confluence of theory and practice in transformations

they called praxis. Praxis occurs with different levels of collective action organised by social actors whose task is to redefine a situation according to their values or interests using the existing gaps in the system (contradictions and paradoxes). Opposing or different perceptions may create defensive responses and frustrations that can lead to organised collective action to change and transform the system in question. The accumulation of institutional contradictions that enables human praxis to introduce change makes this process of change possible (Seo & Creed, 2002).

I have argued earlier in Section 2.2 that the current forms of corporate-led globalisation are an expression of neoliberal or free-market ideology that supports capitalist manifestation even at the cost of human and planetary wellbeing. The concurrent exacerbations of inequalities, disruption of global peace and environmental degradation reviewed in that chapter are argued to be systemically generated. Such systemic outcomes stand in stark contrast to the simultaneously expressed commitments to justice, peace, freedom and environmental sustainability by both neoliberals and democratically-inspired people. This trajectory of systemically generated degradation of people and planet also contradicts with the values of love, peace, justice and righteousness expressed in the faith-based traditions of most widely-practised religions. Critical organisational theorists, many global thought-leaders, and various social and environmental activists argue that the prevailing institutional logic that sustains the degradations associated with global capitalist ideology should be challenged and transformed. Seo and Creed (2002) invite close examination of the contradictions and paradoxes that are bound to arise where such righteousness is contradicted. Such considerations provide an opportunity, not to disrupt these differences, but to work from that point to acknowledge and address the deeply embedded differences, contradictions and paradoxes to transform injustice, restore the damage done to the environment and achieve global peace and sustainability.

I argue that using the framework of Seo and Creed, religious communities can constructively work with the contradictions they face to influence institutional change. Attention to contradictions can provide a context in which to deal systemically with ambiguity and paradox, to not collapse differences into an idealistic and false universal order, but to work from ambiguities, contradictions or paradoxes to desirable changes. By examining these contradictions, people of

faith will be able to understand each other better, learn from one another, improve and help resolve aspects of global catastrophes that they have in common. I work with their ideas cautiously. Experience tells me that the call for transformation and the power to transform can be used to keep the system adaptable and resistant to change.

2.6 CONCLUSION

The extant literature mostly examines the need for a new way of organising in the context of integrating the values from the teaching of diverse religious and spiritual wisdom. Advocates of the current model of development based on Western neoliberal ideology state that economic growth will generate wealth, which will be re-invested to increase growth. The benefits of this growth will be distributed to those who deserve it or need it. Therefore, economic growth is considered indispensable to guarantee national and individual wellbeing. However, critics argue that wherever this form of development is present, people and the environment suffer. This reveals contradictions and paradoxes with the concept of global development, providing for the wellbeing of all people and the planet. The sub-question has been developed in order to address this issue, is:

What are the paradoxes and contradictions between the western neoliberal model of global development and religious and spiritual values and teaching?

The apparent paradoxes of the current model of global development suggest that change is needed. The broadened concerns about the problems facing humanity and the planet is an essential and essential step towards universal change for a just, peaceful and sustainable world. The United Nations Sustainable Development Goals (SDGs) were developed to address the problem of eliminating hunger and reducing inequality in order to build sustainable communities worldwide. It is a call for all people to collaborate in achieving these goals by 2030. I believe that religious and spiritual communities can integrate their values and teachings with SDGs ideals. The ideas might be nurtured and become forces of the transformation of the destructive and life-threatening elements of globalisation and bring justice, peace and sustainability to the world. Echoing Seo and Creed (2002), that institutional paradox as an impetus for change, I developed another sub-question:

How do people of faith manifest their spiritual and religious values and commitments into all aspects of global justice and environmental responsibility as promoted by SDGs?

Hence, the purpose of my study is to illuminate the places where the narratives of the PoWR and the SDGs could strengthen a constructive rhetoric for the pursuit of '*the common good*', provide a vision for the development of the world '*where no one is left behind*' and ensure the wellbeing of our planet on which all life depends.

CHAPTER THREE: PARLIAMENT OF THE WORLD'S RELIGIONS (PoWR)

3.1 INTRODUCTION

In this chapter, I set the scene for my research and explain the context. My study focuses on the voices of people of faith represented by the Parliament of the World's Religions (PoWR). I believe that PoWR can be a platform from which to influence not only people of faith but also the rest of the world on aspects of global justice and environmental responsibility as promoted by the United Nations Sustainable Development Goals (SDGs). PoWR is the most substantial interfaith movement in the world, representing the most extensive and most prominent voices of people of faith. It can influence contributions to aspects of global justice and environmental responsibility. In the subsequent sections, I describe PoWR's establishment and history, its functions and activities, gatherings, and its roles in addressing and taking action on the critical issues facing global communities in support of the United Nations Sustainable Development Goals (SDGs). My focus is to promote the voice of PoWR as a harbinger of change for a peaceful, just and sustainable world.

3.2 PARLIAMENT OF THE WORLD'S RELIGIONS – WHO ARE THEY?

The context of my study focuses on the Parliament of the World's Religions (PoWR). PoWR is the world's largest, oldest and most inclusive assembly of people of various religions and spiritual traditions. It was established to promote harmony rather than unity between the worlds' religious and spiritual communities, as well as to encourage their commitment to the world and its guiding institutions for a just, peaceful and sustainable world. (Parliament of the World's Religions, 2019i). Harmony, rather than unity, has been the focus of PoWR. If the focus was on unity, there is a danger that the unique characteristics and preciousness of each religion, faith and spiritual tradition could be lost. However, with harmony, understanding and respect can be enriched by the distinctiveness of each tradition. The teachings of various traditions enable an appreciative and cooperative relationship with '*others*'.

The PoWR was initiated as a platform for people from diverse religious and spiritual traditions to express their vision of a just, peaceful and sustainable world. Karen Armstrong's (1993, 2006) exploration on comparative religion and religion in the contemporary world revealed that, although each religion and each spiritual tradition has a unique perspective, all share similar ideals of compassion, respect and universal care for others. According to PoWR, a just, peaceful and sustainable world should consist of (Parliament of the World's Religions, 2019i, para. 3):

- Religious and spiritual communities live in harmony and contribute to a better world from their riches of wisdom and compassion.
- Religious and cultural fears and hatreds are replaced with understanding and respect.
- People everywhere come to know and care for their neighbours.
- The richness of human and religious diversity is woven into the fabric of communal, civil, societal and global life.
- The world's most powerful and influential institutions move beyond narrow self-interest to realise common good.
- The Earth and all life are cherished, protected, healed and restored.
- All people commit to living out their highest values and aspirations.

PoWR initiates dialogue, nurtures relationships among people of differences, and develops a practical and constructive framework for cultivating religious harmony. PoWR's approach seeks to promote interfaith harmony rather than unity, foster convergence rather than consensus and work based on facilitation rather than formal organisational structure.

3.2.1 Behind the Scenes – The History of Parliament of the World's Religions' Gatherings

The first formal Eastern and Western spiritual traditions representatives gathering, the World Congress of Religions, was held at the Art Institute building alongside the World's Columbian Exhibition in Chicago in 1893 (Parliament of the World's Religions, 2019a). Many religious and spiritual leaders representing Christians, Muslims, Hindus, Buddhists, Jains and many more from around the world attended. The gathering not only represented religious diversity but also elevated women's voices as 19 women from various spiritual backgrounds spoke at the

gathering. It was a bold move as in 1893 the voices of women were being ignored and stigmatised. The 1893 interfaith gathering was recognised as the first worldwide formal interreligious dialogue.

In 1988, the Parliament of the World's Religions (PoWR) was established to celebrate the 100th anniversary of that first interfaith gathering. It was established to bring together people of diverse religious, faith and spiritual traditions, and to promote common understanding and cooperation between religious and spiritual communities and institutions. It was also created to evaluate and renew the role of religious, faith and spiritual values and teachings in addressing the critical problems facing the world and the global community. The establishment of the PoWR led to the second interfaith gathering in 1993, again in Chicago. The 1993 PoWR (Parliament of the World's Religions, 2019b) was an extraordinary interfaith event in which almost 3000 people of faith gathered to celebrate the commonalities and differences of the world's diverse religious and spiritual traditions and to explore answers to critical problems facing the world community. Attended by His Holiness, the Dalai Lama, among others, during this gathering the *Declaration towards a Global Ethic* was issued (please refer to Appendix B). The *Declaration* was adopted from Hans Küng (1993), a Swiss Roman Catholic priest and theologian, *Towards a Global Ethic: An Initial Declaration*. He argues that unless there is peace among world religions, there will be no peace in the world. The *Declaration* is the crucial document not only for the PoWR framework for interreligious dialogue but also as the foundation for the United Nation's *Dialogue among Civilisations*.

After the 1993 gathering, the PoWR assembled every five years in cities around the world. The third POWR gathering in 1999 (Parliament of the World's Religions, 2019c) was held in Cape Town, South Africa. Seven thousand people of faith attended, and Nelson Mandela spoke about religion and spirituality's transforming role in creating a new South Africa. Archbishop Desmond Tutu was also present. During this PoWR gathering another document *A Call to our Guiding Institution* was issued (please refer to Appendix C). This document provides wisdom, direction and inspiration derived from various religious traditions in engaging with people and the issues, challenges, and opportunities of the world in which we live in.

The fourth POWR gathering was held in Barcelona in 2004 (Parliament of the World's Religions, 2019d) in collaboration with UNESCO Centre of Catalonia. The theme *Pathway to Peace: The Wisdom of Listening, the Power of Commitment* reminded participants of the development of global solidarity in the face of rising fear and violence. The attendees were invited to commit "*a simple and profound act*" (para. 3) to take home and improve their communities. His Holiness Dalai Lama, Dr Jane Goodall and Dr Karen Armstrong were among the main speakers. In 2009, the fifth POWR was held in Melbourne, Australia (Parliament of the World's Religions, 2019e) with 6500 attendees. The gathering focused on environmental issues and the goal of a sustainable and healthy world. Prominent speakers included His Holiness Dalai Lama, former US President Jimmy Carter and Rabbi David Saperstein. Elders of indigenous people worldwide attended and the Australian Government offered the Aboriginal people a national apology during this gathering.

In 2015, the sixth PoWR was held at Salt Lake City, Utah (Parliament of the World's Religions, 2019f). It was the largest gathering with about 10,000 attendees. The theme was *Reclaiming the Heart of our Humanity: Working together for a World of Compassion, Peace, Justice, and Sustainability*. The theme expressed something bigger in which people of faith came together with compassion and forgiveness, curiosity and conviction, towards a call to action in response to our common issues and challenges in the world including; dignity and human rights for women, climate change, the wealth gap, violence, war and hate, and indigenous communities. The PoWR launched a declarations and commitments book for action in response to the three constituents – women and girls, next generations and indigenous people, and three critical issues and challenges – climate change, income inequality, and war, hate and violence (please refer to Appendix D). It was announced that gatherings be held every three years instead of five years in response to the urgency of issues and challenges in these times and the importance of religious, faith and spiritual communities' roles in addressing these issues and challenges.

The seventh and most recent PoWR gathering was held at the Metro Toronto Convention Centre for seven days in Canada in 2018 (Parliament of the World's Religions, 2019g) with nearly 10,000 attendees. The theme *The Promise of Inclusion, the Power of Love: Pursuing Global Understanding, Reconciliation,*

and Change was chosen to reflect Toronto as one of the most diverse cities in the world. The theme also encapsulates the collaboration among faith communities to solve the issue of climate change, economic injustice, violence and hate crime and focus on the growing role of the next generations, women and girls, indigenous communities and minority communities in the world, including immigrants and refugees. As Dr Larry Greenfield, Parliament Executive Director explained, the theme was chosen *"...because inclusion and love are what, in fact, we deeply believe are essential for realising a more just, peaceful, and sustainable world."*(Parliament of the World's Religions, 2019h, para. 4). As the 1993 PoWR *Declaration towards a Global Ethic* celebrated its twenty-fifth anniversary in 2018, a fifth Global Ethics directive was endorsed to include *'Commitment to a Culture of Sustainability and Care for the Earth'* (please refer to Appendix E). I summarise the PoWR gatherings below:

Table 1 Summary of the Parliament of the World's Religion Gatherings

PARLIAMENT	THEME	MAIN SPEAKERS	ATTENDEES	FOCUS
Chicago, Illinois, USA September 11 – September 16, 1893	The first formal worldwide interreligious dialogue	Rabbi Joseph Silverman, Swami Vivekananda, Venerable Shaku Soyen, Mr Mohammed Alexander Russell Webb, Rev. George Washburn, Dr Eliza R Sunderland, His Eminence Bishop B.W. Arnett	Approximately 6500	The beginning of the global interfaith movement
Chicago, Illinois, USA August 28 – September 5, 1993	The centennial celebration of the first gathering of The Parliament of the Worlds Religions	The 14th Dalai Lama Tenzin Gyatso, Cardinal Joseph Bernardin, Sri Chinmoy, Robert Müller, Hans Küng	Approximately 8000	Discussed hopes and visions for the future of the interreligious movement and the vision of dialogue and cooperation between religious leaders was promoted. The endorsement of "*The Declaration of a Global Ethics and its supporting Principles*".
Cape Town, South Africa December 1 – December 8, 1999	A New Day is Dawning	The 14th Dalai Lama Tenzin Gyatso, Archbishop Desmond Tutu, Nelson Mandela, Rabbi David Hoffman, Professor Huston Smith	Approximately 7000	The endorsement of the "*A Call to Our Guiding Institution.*" Focused on the next generation and stressed the role that religious and spiritual traditions play in facing critical issues such as poverty, the environment, interfaith cooperation, and apartheid in South Africa. Nelson Mandela spoke about religion and spirituality's transformative role in building a new South Africa.

PARLIAMENT	THEME	MAIN SPEAKERS	ATTENDEES	FOCUS
Barcelona, Spain July 7 – July 13, 2004	Pathway to Peace: The Wisdom of Listening, the Power of Commitment	The 14th Dalai Lama Gyatso Tenzin, Dr Karen Armstrong, Dr Jane Goodall, Sri Mata, Shirin Ebadi, Wande Abimbola	Approximately 9000	Tackled the challenges of the growing fear and violence, access to safe water, the fate of refugees throughout the world, and debt elimination. Invited attendees to commit *"simple and profound acts"* to improve their communities.
Melbourne, Australia December 3 – December 9, 2009	Protect the Only Earth We Have	Former US President Jimmy Carter, The 14th Dalai Lama Gyatso Tenzin, Rabbi David Saperstein, Dr Sakeena Yacoobi, His Holiness Sri Ravi Shankar	Approximately 6500	Discussed peace and justice issues; indigenous reconciliation; global poverty and global warming; environmental care and degradation; and focus on migration and the next generation. The Australian Government issued a national apology to the aboriginal people.
Salt Lake City, Utah, USA October 15 – October 19, 2015	Reclaiming the Heart of our Humanity: Working together for a World of Compassion, Peace, Justice, and Sustainability	Sheikh Abdullah Humaid, Dr Karen Armstrong, Dr Jane Goodall, Dr Tariq Ramadan, Dr Vandana Shiva, Rabbi David Saperstein, Jim Wallis, Mairead Maguire	10359	The endorsement of the *"Parliament Declarations and The Commitment Book"*. Addressed the issues of war, hate and violence; climate change; income inequality; with the focused on women and girls, the next generations and indigenous communities.
Toronto, Canada November 1 – November 7, 2018	The Promise of Inclusion, the Power of Love: Pursuing Global Understanding, Reconciliation, and Change	Cardinal Thomas Collins, Rabbi David Rosen, Right Honorable Kim Campbell, Dr Karen Armstrong, Dr Vandana Shiva, Dharma Master Hsin Tao, David Korten, Dr Ingrid Mattson	8324	Discussed the issues of the dignity of women, indigenous communities, climate action, justice, countering war, hate and violence, and changes towards a more peaceful, just and sustainable world. Highlighting and creating awareness of the struggles of indigenous communities The endorsement of the fifth Global Ethics directive *'Commitment to a Culture of Sustainability and Care for the Earth'*.

3.2.2 Parliament of the World's Religions - A Just, Peaceful and Sustainable World

The Parliament of the World's Religions envisions a just, peaceful and sustainable world. In order to bring that world into existence, PoWR fosters peace among religious and spiritual communities in the world through understanding, respecting and embracing the differences and commonalities between diverse communities. PoWR has become the platform for people of faith to connect, despite their differences, by bringing their unique and personal characteristics to address the critical issues facing the world. The issues include: transforming hatred, conflict and violence into harmony between religions, nations and cultures, ending poverty and providing for all people's basic needs, and achieving sustainability with care for the Earth with all of its life forms and ecosystems.

There are many programs and initiatives established under the PoWR such as Interfaith Climate Action, Women Task Force, Faith against Hate, and Educating Religious Leaders for a Multi-Religious World. The mandate for these programs and initiatives is based on two historical documents, the *Declaration towards a Global Ethic (1993)* that was introduced in the PoWR gathering in Chicago, and *A Call to Our Guiding Institutions (1999)* disseminated during the PoWR gathering in Cape Town.

Hans Küng, a Swiss Roman Catholic priest and theologian, in cooperation by the Council for a Parliament of the World's Religions, drafted the *Declaration towards a Global Ethic (1993)*. The *Declaration* was articulated in common moral and ethical guidelines by various religious, spiritual, and cultural traditions. Escalating war and violence in the world inspired Hans Küng to draft the *Declaration*. War and violence not only destroy people's lives, but they also disrupt the Earth ecosystems. Hans Küng claims that without peace between religions, there will be no peace in the world. Peace is a difficult concept to define. Peace is not only the absence of violence and war. Notions of peace must incorporate social justice, human rights, social, political and economic stability, and sustainable development accessible to all. Each religious, faith and spiritual tradition has its own perspectives and understanding of the desirability and the path of peace (Dietrich, 2012). The word *Islam* in the Muslim faith is connected with the word *Salaam* that is related to the concepts of wholeness, safeness and

peace. One of the names of the Allah Almighty in Arabic is *Al-Salam*. In Hebrew, the word *Shalom* means not only peace but also wellbeing and prosperity. The words *Salaam* and *Shalom* are used to greeting people when meeting or departing. They are meant to act as a blessing on the one to whom it was spoken. The theological concept of peace not only refers to the absence of violence but the right relationship with the Divine/God, and the harmonious relationship with other beings and the planet. Peace is about righteousness, justice and love.

The *Declaration towards a Global Ethic* identifies the principle of the *Golden Rule – We must treat others, as we wish others to treat us*. The *Declaration* is the commitment is to the culture of non-violence and respect for life, to a culture of solidarity and a just economic order; to a culture of tolerance and a life of truthfulness; and to a culture of equal rights (Küng, 1993). However, it is not only about commitments but also a transformation of consciousness. The increased awareness of concerns about the deterioration of people and the world is a significant and necessary step to change for a just, peaceful and sustainable world.

Drawing from the principle inspiration of the *Declaration Towards a Global Ethic (1993), A Call to Our Guiding Institutions (1999)* brings the moral and ethical directives in the *Declaration* to eight of the world's most powerful and most influential institutions - Religion; Government; Agriculture, Labour, Industry and Commerce; Education, Arts and Communications Media; Science and Medicine; International Intergovernmental Organisations; and Organisations of Civil Society. These guiding institutions must reflect and redefine roles and responsibilities for a just, peaceful and sustainable world. The main focus in the *Call* is the request for a process of *'creative engagement'* (p.22), in which religious, faith and spiritual groups, and individuals seek new ways to interact, dialogue and collaborate with influential institutions.

As human beings, we dream about a joyful world with peace and prosperity for all humanity and the planet – a world in which we respect and love each other, treat each other with fairness and kindness, despite the differences in our culture, religion and way of life, and care for the planet Earth. For a person of faith, our faith has become our life guidance from which we draw our values, trust and strength. *A Call to Our Guiding Institutions* was crafted by the collective wisdom of leaders, scholars, workers, teachers, executives, activists, and others. Everyone

has a responsibility in creating the world that we envision. Thus, together, we can find imaginative and creative ways to address the critical issues facing humanity and the planet Earth.

> *No government or social agency can on its own meet the enormous challenges of development of our age. Partnerships are required across the broad range of society. In drawing upon its spiritual and communal resources, religion can be a powerful partner in such causes as meeting the challenges of poverty, alienation, the abuse of women and children, and the destructive disregard for our natural environment.*
>
> (Parliament of the World's Religions (2019) Nelson Mandela's Speech to the 1999 Parliament of the World's Religion, para. 25)

During the 2015 PoWR gathering, a call for action on the disheartening issue of war, violence and hate, climate change, waste, and the disparity of rich and poor became the central theme. The *Parliament Declarations and Commitment Book* was launched during this gathering. The *Book* addresses three constituents – women and girls, next generations, and indigenous people, and three critical issues – climate change, income inequality, and war, hate and violence. The *Declaration towards a Global Ethic* serves as a moral and ethical guide, and *A Call to Our Guiding Institutions* is a call for those institutions to engage in a collaborative effort, based on the moral and ethical directive of the *Declaration,* in reassessing and redefining their roles and responsibilities in the world. The *Parliament Declarations and Commitment Book* is a call for action and taking responsibility for our actions that address the issues of climate change, women's dignity and human rights, the voices of emerging leaders, war, violence and hate, income inequality, and indigenous communities. The *Book* was crafted by drawing on previously published statements by interfaith and religious groups and religious leaders such as the Dalai Lama, Desmond Tutu and Pope Francis. It is rooted in the values expressed in the historical documents – the *Declaration towards a Global Ethic (1993)* and *A Call to Our Guiding Institutions (1999)* endorsed by the Parliament of the World's Religions. Each of these issues has taken a central stage and was discussed in length by many religious leaders and speakers at the 2015 PoWR. All of the leaders and speakers urged every one of us to take action instead of just engaging in dialogue.

I believe the interfaith movement can contribute in helping to save the world. But not just though the nice words of dialogue but with our actions. It is the responsibility of human beings to fix the problems which we create – of climate change, of the widening income gap, of hate and war, God will not do this for us, we must take responsibility for our actions. For this reason, I congratulate the Parliament of the World's Religions for adopting declarations on these critical issues. It is now time for us to commit to action which you, your community or your organisation can take to bring to fruition.

(The 14th Dalai Lama, Gyatso Tenzin – 2015 Parliament of the World's Religion, October 17, 2015)

Since the *Declaration towards a Global Ethic (1993)* celebrated its twenty-fifth anniversary in 2018, the 2018 PoWR in Toronto endorsed an expanded Global Ethic to include a fifth directive *'Commitment to a Culture of Sustainability and Care for the Earth'*. Climate change issues have become a central focus since 1999. The Intergovernmental Panel on Climate Change (IPCC) report released in October 2018 states the impacts and costs of global warming of 1.5 degrees Celsius will be much higher than anticipated, and the world will face problems sooner than expected (Masson-Delmotte et al., 2018). The impact of extreme storms, forest fires, droughts, bleaching of corals, heatwaves and floods will cause harm to human communities, economies and ecosystems. As the Earth is damaged day by day, believers and non-believers alike are pushing for action on climate change and environmental issues. This is also in line with the United Nations Sustainable Development Goals (SDGs) goal number thirteen in taking urgent action in combatting climate change and its impact.

Below I summarise the documents endorsed throughout the Parliament of the World's Religions gatherings - Declaration towards a Global Ethic, A Call to Our Guiding Institutions, Parliament Declarations and Commitment Book and the Fifth Directive of Global Ethic.

Table 2 Summary of Documents Endorsed at the Parliament of the World's Religion

	ENDORSEMENT	PURPOSE	SUMMARY
A Declaration towards a Global Ethic	1993	A commitment to a culture of non-violence and respect for life, commitment to a culture of solidarity and a just economic order, a commitment to a culture of tolerance and a life of truthfulness, and a commitment to a culture of equal rights and partnership between men and women	Based on the principle of *Golden Rule – We must treat others, as we wish others to treat us* Proposed four vital commitments • Commitment to a Culture of Non-Violence and Respect for Life • Commitment to a Culture of Solidarity and a Just Economic Order • Commitment to a Culture of Tolerance and a Life of Truthfulness • Commitment to a Culture of Equal Rights and Partnership between Men and Women.
A Call to Our Guiding Institutions	1999	Addressed to eight of the world's most powerful and most influential institutions, inviting each to reflect on and redefine its role for a new century • Religion; • Government; • Agriculture, Labour, Industry and Commerce; • Education, Arts and Communications Media; • Science and Medicine; • International Intergovernmental Organisations; • Organisations of Civil Society	Draws its principal inspiration from *A Declaration Towards a Global Ethic* Brings the directives of the Declaration to bear on the roles and responsibilities of the guiding institutions. The heart of the Call is the invitation to a process of 'creative engagement,' in which religious and spiritual communities, groups, and individuals find new modes of interaction, dialogue, and collaboration with the other guiding institutions.

	ENDORSEMENT	PURPOSE	SUMMARY
Parliament Declarations and Commitment Book	2015	A call for action and taking responsibilities for our action that addresses the issues of climate change, women's dignity and human rights, the voices of emerging leaders, war, violence and hate, income inequality, and indigenous communities	Drawing from the previously existing and published statement by interfaith and religious groups and leaders Rooted in the values expressed in *the Declaration Towards a Global Ethic* and *A Call to Our Guiding Institutions* Highlighted the commitment for every one of us to take action instead of just dialogue through our commitments, organisational commitments, work and policy change and the media
Extended Global Ethics – Fifth Directive	2018	It is a commitment to be responsible and reconnecting our relationship with the Earth for future generations. It is essential to include this fifth commitment to the initial four commitment of Global Ethic since the issue of climate change, and the environmental issues are flourishing and becoming the source of many other social, political and economic issues.	An extended directive of the Global Ethic that includes the '*Commitment to a Culture of Sustainability and Care for the Earth*'.

3.3 PARLIAMENT OF THE WORLD'S RELIGION AND SUSTAINABLE DEVELOPMENT GOALS (SDGs)

The seventeen goals of the United Nations Sustainable Development Goals (SDGs) have been part of the Parliament of the World's Religions' programmes and initiatives. The faith community has dealt with many critical issues such as poverty, the environment, increasing fear and violence, access to safe water, refugees and debt elimination in developing countries, and issues related to women, girls, indigenous communities and younger generations, regardless of whether the SDGs exist or not. However, the establishment of SDGs offers support and affirmation for the faith community in dealing with these issues and provides a pathway to work collaboratively with others.

There are many critical issues consistently being discussed throughout the PoWR gatherings, as shown in Table 1 in Section 3.2.1. However, the issue of climate change, injustice, and war and violence have been central themes for all PoWR gatherings, particularly those of 2015 and 2018. These issues are universal and affect all people, especially the marginalised, including women and indigenous communities. These three issues are related to the current global development model based on the western neoliberal ideology that is destructive for people and the planet as discussed in Chapter 2, and reported by Alvaredo et al. (2018), Armstrong (2014), Cameron et al. (2014), Klein (2014) and Stiglitz (2017). Moreover, the SDGs goals also give attention to these issues such as Goal 13 on climate action, Goal 10 on reducing inequalities, Goal 16 on peace, justice and strong institutions as well as many other interrelated goals. Hence, with this reasoning, my research will focus on these three critical issues.

3.3.1 Parliament of the World's Religions and the Issue of Climate Change

There are paradoxes and contradictions between the current model of global development (which portrays the negative impact of human choices and actions that leads to damage to people and the environment) and religious and spiritual values and teachings. The current model global of development also conflicts with the ideal expressed by the PoWR towards a commitment of culture of sustainability and care

for the Earth and the SDGs goal of taking urgent action to fight climate change and its effect. The pressing issue of climate change has been part of the PoWR main agenda since the 1999 gathering in Cape Town.

Since then, Dr Katherine Hayhoe in her 2015 PoWR plenary speech on climate change warned that instead of waning, the issue of climate change has been escalating at an alarming rate, and its destructive effects are extensive. In the introduction to the 1993 Declaration towards a Global Ethic, the PoWR *"condemn the abuses of Earth ecosystem"* (Introduction, p.6) and declare *"we take individual responsibility for all we do"* and *"we must treat others as we wish others to treat us"* (Introduction, pp 6-7). This was reiterated in 2015 Embracing our common future: An interfaith call to action on climate change; *"The damaging impacts of climate change are already extensive. Many of them appear irreversible. If human behaviour does not change, these impacts will become far more extreme"* (Parliament of the World's Religions, 2015, p.4) and pledge to *"commit ourselves to take action and to act together, as one human community"* (Parliament of the World's Religions, 2015, p.5) and *"as members of religious and spiritual communities, we affirm these values and principles, which are taught by all our traditions and will guide our action"* (Parliament of the World's Religions, 2015, p.5). The PoWR indicates that climate change is a global issue that is interrelated with other critical issues that affect humanity and the Earth. To combat this issue, great collaborative and cooperative actions are needed. The PoWR pledges are in tandem with the Sustainable Development Goals (SDGs) initiative, *Goal 13 – take urgent action to combat climate change and its impact*, to make climate action a prime focus. In addition, there call for action to end poverty, safeguard the planet, and ensure peace and prosperity for everyone.

3.3.2 Parliament of the World's Religion and the Issue of Income Inequality

The global issue of widening income and wealth disparities is acute. These problems are apparent and most severe for those who live in the poorest nations. In January 2018, Oxfam International issued a report asserting that 82% of the wealth generated in 2017 went to the wealthiest 1% in the world, while there was no increase in wealth for the 3.7 billion poorest people of the world (Pimentel et al., 2018). The 2018

World Inequality Report states that despite global income growth since 1980, global inequality has increased in almost every country, but at various speeds. (Alvaredo et al., 2018). Although a period of strong economic growth has helped to bring millions out of absolute poverty, in emerging economies such as China and India, the levels of income inequality have risen due to the unevenly distributed benefits of growth. The same happens in developed countries such as the United States and Canada. The World Economic Forum's Global Risk Report (2018) predicts that the continuing increase of income and wealth disparity, with the addition of technological advances, which will most likely have a disruptive impact on the labour force, would fuel further inequality. In the 1993 Declaration towards a Global Ethic, the Parliament of the World's Religions (PoWR) claims religious and spiritual values, as well as ethical values, are being ignored by the mass of people chasing Capitalism.

> *We live in a world in which totalitarian state socialism as well as unbridled capitalism have hollowed out and destroyed many ethical and spiritual values.*

(Hans Küng (1993). A Declaration towards a Global Ethic - The Principles of a Global Ethic, para. 5)

Furthermore, in the 2015 Parliament Declarations and Commitment Book, PoWR states that the current global development model of western neoliberal capitalist ideology is one of the causes of the widening disparities between the rich and poor.

> *Among the many causes for such wide disparities are the economic policies adopted in the United States and the United Kingdom in the 1970s that have also influenced other economies. These policies removed centuries-long religious and legal prohibitions on usury and unleashed greed as a positive value. The continuing processes of deregulation in the name of economic freedom have led to expanding exploitations of people and the environment and the rapid deterioration of the sense of shared responsibility for the common good. The deepening addiction to unbridled greed led to the creation of even riskier and less sustainable economic products and ventures, which culminated in the crash of the financial markets in 2008.*

(Parliament of the World's Religions, (2015) Parliament Declarations & the Commitment Book - Declaration on Income Inequality and the Widening Wealth Gap, p.14-15)

The PoWR addresses the issue of income inequality:

The exponential widening of income and wealth disparities in recent years, globally and within specific countries, is a great concern to people and communities of faith. We see a world of deep and damaging inequality which we cannot reconcile with what our religious traditions teach us.

The PoWR abhors poverty and economic disparities as evident in the introduction of the 1993 Declaration towards a Global Ethic, *"condemn the poverty that stifles life's potential; the hunger that weakens the human body, the economic disparities that threaten so many families with ruin."* (Introduction, p.6). The PoWR stresses in the 2015 Declaration on Income Inequality and the Widening Wealth Gap that wealth does not equate with happiness and inequalities can bring many social ills, *"As most religious and spiritual tradition affirms accumulating wealth does not bring to happiness; rather, increasing inequalities erodes the moral fabric of our societies"* (Parliament of the World's Religions, 2015, p.14). Human greed for wealth, power, money and consumption is inconsistent with religious and spiritual teachings of love and compassion. Despite the differences in religious and spiritual values and teachings, people of faith recognise *"unbridled greed as a crisis of the human spirit – a spiritual problem that only religions are competent to address."* (Parliament of the World's Religions, 2015, p.15). Religious and spiritual values and teachings can offer moral and ethical guidance as stated in the Declaration towards a Global Ethic, *"An ethic already exists within the religious teachings of the world which can counter global distress."* (Küng, 1993). Moreover, the 2015 PoWR Declaration on Income Inequality and the Widening Wealth Gap calls religious and spiritual communities to act with *"moral authorities, courageous voices, and organised people power"*(Parliament of the World's Religions, 2015, p.15).

Eliminating poverty has become the number one goal of the Sustainable Development Goals (SDGs) with zero hunger as the second goal and reduced inequalities as the tenth goal. All of the seventeen goals of SDGs are interrelated and should be achieved by 2030. The faith communities have been at the forefront of fighting poverty and inequality. Even the World Bank is lending its support towards ending extreme poverty. According to the President of World Bank, Jim Yong Kim,

in his video at the 2015 PoWR plenary of income inequality that *"...most of the important leaders in the fight against poverty are people of faith. We share the same moral vision".*

3.3.3 Parliament of the World's Religions and the Issue of War, Violence and Hate

Religion has been implicated behind most of the world's wars, violence and hate crime since the dawn of history (Armstrong, 2014). Religion has been taken for granted and blamed as inherently violent even though according to Karen Armstrong, in her 2015 PoWR plenary speech on war, violence, and hate crime, the two world wars were not fought because of religion. The 2015 Declarations on Hate and Hate Speech, Violence, and War expresses that religion has been blamed throughout time:

> *...whatever the era, hate and violence, terrorism and war are woven into humanity's garments and that religion, as essential dimension of humanness, is a significant part of the warp and woof of those bloodstained garments*

> (Parliament of the World's Religions (2015) Parliament Declarations & the Commitment Book - Declarations on Hate and Hate Speech, Violence, and War, p.19)

The PoWR and the faith communities have been fighting to clear up these misconceptions. The universal values in human and the Declaration of Global Ethics are shaped by religious and spiritual values. The 2015 Declarations on Hate and Hate Speech, Violence, and War affirms:

> *...the side of human species and its religions that express compassion and care not only for one's own but for those who are the other, the alien, the stranger*

> (Parliament of the World's Religions (2015) Parliament Declarations & the Commitment Book - Declarations on Hate and Hate Speech, Violence, and War, p.19)

Nonetheless, the magnitude of the issue of war, violence, and hate crime has been exacerbated in recent times. In the United States almost every day there is news of policemen killing black people unjustly, the war between Palestine and Israel is becoming more intense, and remarks about women's clothes (for example Boris Johnson's comment on burqas) sparks violent crimes against Muslims (Babu, 2018).

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Or, Serena Williams's catsuit ban triggers the issue of sexism and misogynism (McLaughlin, 2018). Article 1 of the Universal Declaration of Human Rights (UDHR) (please refer to Appendix F) adopted by the United Nations states that every human being has equal rights.

> *All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.*

> (United Nations (1948) Universal Declaration of Human Rights, Article 1)

This statement has been translated into the interrelated seventeen Sustainable Development Goals (SDGs) endorse by the United Nations; *Goal 5 - Achieve gender equality and empower all women and girls, Goal 10 - Reduce inequality within and among countries*, and *Goal 16 - Promote just, peaceful and inclusive societies*. The goals highlight the importance of equality and peace in the world. Nevertheless, the PoWR also has been fighting for these goals in adherence to religious and spiritual values and teachings, "*All people have a right to life, safety, and the free development of personality insofar as they do not injure the rights of others.*" (Küng, 1993, p.8).In the introduction of the 1993 Declaration towards a Global Ethic, the PoWR denounces social injustice and violence in the world.

> *We condemn the social disarray of the nations; the disregard for justice which pushes citizens to the margin; the anarchy overtaking our communities; the insane death of children from violence. In particular, we condemn aggression and hatred in the name of religion.*

> (Hans Küng (1993) A Declaration towards a Global Ethic, p. 1)

The PoWR declares, *"We must treat others as we wish others to treat us"* and pledges to *"commit ourselves to a culture of non-violence, respect, justice, and peace."* (Introduction, pp. 6-7). This has been reiterated in 2015 Declaration;

> *We further call on participants to encourage and support the practices of justice-seeking and peacemaking, the disciplines of non-violent protest against injustice and war, and the active engagement in bot religious and civic organisations and movements that will be transformative in cause of justice and peace.*

(Parliament of the World's Religions (2015) Parliament Declarations & the Commitment Book - Declarations on Hate and Hate Speech, Violence, and War, p.20)

3.4 PARLIAMENT OF THE WORLD'S RELIGIONS - WORKING WITH AND INFLUENCING INTERNATIONAL ORGANISATIONS

The SDGs have been an affirmation and support as the faith community works towards a world of peace, justice and sustainability. In the 2015 and 2018 PoWR gatherings, calls to action (in response to issues and challenges in the world including women's dignity and human rights, climate change, income inequality, war violence and hate, and indigenous communities) and SDGs have been linked directly and indirectly with most of the faith communities' works. There was a programme during the 2015 PoWR explicitly examining this issue - *Faith in the United Nations: Sustainable Development Goals, Peace and Interfaith Understanding*. It discussed the faith-based effort in the United Nations on environmental sustainability, human rights and global peace culture. Even though the United Nations does not have any special affiliated programmes, funds, or religious and spiritual agencies, efforts to advance interfaith understanding and peace are part of the work of the UN. In the 2018 PoWR gathering, there were many discussions centred around the collaboration between United Nations and faith communities, especially under the PoWR United Nation Task Force The United Nations is seeking help from people of faith in addressing many of the pressing issues of the world. A session on *Sustainable Development Goals – Love in Action* discussed the role the faith community plays in SDGs and a session on *Religion and the Work of the United Nations* discussed the world's religions in relation to the UN system, especially in conversing on religion and development, and the SDGs.

Before the endorsement of SDGs, in late 2013, the United Nations Task Force of the PoWR as a Non-Governmental Organisation (NGO) was associated with the United Nations Department of Public Information (UNDPI). The Parliament's Task Force explored ways in which it could collaborate with other NGOs to accomplish its mission and integrate the Millennium Development Goals (MDGs) more fully into its overall work. However, now, they are incorporating SDGs in their overall work. As stated by Imam Abdul Malik Mujahid, the former Chair of the Board of Trustees of the Parliament:

The Parliament has high expectation in developing a deeper relationship with the United Nations since it is one of the essential guiding institutions for humanity. The Parliament's UN Task Force is just a first step in the right direction. We are also looking forward to working with other interfaith organisations at the UN to enhance our desire to have better Intra-Interfaith cooperation.

(Parliament of the World's Religions (2014). Parliament United Nations Task Force Forms to Enhance Relations, MDGs, para. 4)

In February 2015, before the endorsement of the SDGs, The World Bank reached out to the faith community to cooperate in the fight against extreme poverty. World Bank President, Jim Yong Kim, said even if the World Bank is secular and not obligated to any religious denomination, it is crucial to develop religious partnerships, as they share a commitment to the most vulnerable and poorest of the world (World Bank, 2015). During the 2015 PoWR, the fight against inequality and the end of extreme poverty was discussed from the perspectives of the Parliament and the World Bank Group initiative. The *Declaration on Income Inequality, the Widening Wealth Gap,* called upon religious communities to act with morality in addressing the question of unbridled greed. During his speech, Kim recalled the incredible revolutionaries' achievements in addressing world crises inspired by faith leadership. In just over two decades, the number of people living in extreme poverty has been reduced. Even though the world achieved the goal of cutting extreme poverty in half, there are over a billion people still live in dehumanising conditions and inequality continues to grow in many parts of the world.

Mobilising for the poorest is a powerful way to pursue the Parliament's theme of reclaiming the heart of our humanity. Faith leaders have so often fuelled social movements with righteous results. You have turned seemingly impossible goals like ending Apartheid and Jim Crow segregation into inevitable outcomes...We are committed to working with you to do this once again. Together we can accomplish what I believe will be one of humanity's greatest achievements: "Ending Extreme Poverty in a Generation.

(Jim Yong Kim, World Bank President – 2015 Parliament of the World's Religion, October 17, 2015)

Sustainability and concern for the environment, including climate change, have been an integral part of the mission of the Parliament since its founding. At the 1993 PoWR gathering, a proclamation of global warming called for the attention of the

world's religions at the inaugural plenary, and the principle of care for the Earth and all life was an essential theme (Parliament of the World's Religions, 2019b). In 1999 the PoWR, 300 *Gifts of Service to the World* project included the creative, constructive, and transformative power of groups, organisations, and communities from the PoWR to make a difference in the world and was committed to sustainable practices and policies (Parliament of the World's Religions, 2019c). The major theme of the 2009 PoWR was a sustainable and healthy world and to address environmental issues with a shift from faith-focused interpretations of *'Earth care'* to forward-thinking interfaith-based advocacy at grassroots and international levels. During the *Religion's for the Earth Summit* in September 2014, Imam Malik Mujahid publicly committed to emphasising climate issues and sustainable living as the main focus of the 2015 Parliament (Parliament of the World's Religions, 2014b). Thus, the *Declaration on Embracing our Common Future: An Interfaith Call to Action on Climate Change* was issued. It emphasised the urgent need for cooperation and recognised that human-caused climate change poses risks to every aspiration of sustainable development.

> *2015 is a critical year for climate action. Later this year, the leaders of governments from every nation from the world will meet in Paris to try to finally to secure global agreement to solve the climate crisis. We need support from everyone, including grassroots activism to encourage and to ensure that the necessary actions are taken by the leaders attending these talks.*

(Al Gore, former the United States Vice President & Founder of the Climate Project – 2015 Parliament of the World's Religion, October 18, 2015)

The climate campaign that was launched upon the closure of the 2015 PoWR mobilised 10,000 participants to rally on the pathway to the United Nations Framework Convention on Climate Change (UNFCCC) in Paris (known as COP21) where the Paris Climate Agreement was adopted. This is the first time an interfaith movement has reached critical mass around the world and grabbed the attention of global leaders. In April 2016, The Parliament endorsed the Interfaith Climate Change Statement presented to Secretary-General Ban Ki-moon at the adoption of the Paris Agreement ceremonies. Through this, the Parliament has gained The Entry into Force of the Paris Climate Agreement in November 2016 and the launching of a new

Parliament of the World's Religions Climate Change Task Force. The Parliament Climate Action Task Force was established to encourage and enable collective and individual action to reduce and counter the adverse impacts of human-caused climate change. The Task Force bases its mandate in the *Declaration on Embracing our Common Future: An Interfaith Call to Action on Climate Change.*

In 2017 the #MeToo Movement and in 2018 the Time's Up Movement was introduced to the world to elevate global consciousness regarding sexual assault and women's empowerment. Women are often silent and afraid to speak out as sexual assault victims. Some of them have even being paid by their predator to keep silent. These women will live in isolation and feel ashamed. The more painful situation is when women are being abused and sexually assaulted by their own family and friends. The PoWR has been an advocate in addressing the obstacles women faces and uplifting women's rights and dignity. The PoWR introduced the inaugural Women's Assembly in 2015 gathering bringing 3500 participants that included *the Declaration or the Dignity and Human Rights of Women*. In 2018 PoWR, the Women's' Assembly developed an *International Declaration by Religious and Spiritual Leaders and Advocates to End Sexual Violence* that all religious dignitaries at the 2018 PoWR were encouraged to sign. It is a proclamation that violence exists, it is morally, spiritually and universally inexcusable, and too often, religious and spiritual values and teachings are tainted to propagate and condone violence. The declaration pledges:

> *Our religious and spiritual traditions compel us to work for justice and the eradication of violence against all people, especially the most vulnerable.*

(Parliament of the World's Religions (2018b), International Declaration by Religious and Spiritual Leaders and Advocates to End Sexual Violence, para. 6)

3.5 CONCLUSION - BRINGING THE PARLIAMENT OF THE WORLD'S RELIGIONS INTO MY RESEARCH

The widespread concerns about humanity and the planet are an essential and necessary step towards universal transformation to a world that is just, peaceful and sustainable. Nevertheless, it is hard to know where we should prioritise our energies with these enormous challenges. Bauman and Donskis (2013) urge each of us not to

distract our attention from the problems that disturb us, but where we do not (yet) have a remedy. They urge each one of us to maintain what they call an *'ethical gaze'* (Bauman & Donskis, 2013). Through my research, I support the call of the Parliament of the World's Religions to translate our obligation to our religion and spirituality values and teachings into our daily lives and to work together despite our differences for the better world that we envision.

Parliament of The World's Religions (PoWR) is among the prominent voices that increasingly associate the prevailing form of globalisation with the observable degradation of human and planetary wellbeing. This trajectory of degradation contradicts with the values of love, justice and righteousness expressed in the faith-based traditions of most widely practised religions. The United Nations has been promoting its Sustainable Development Goals (SDGs) since 2015. The 2015 and 2018 PoWR gatherings specifically discussed the SDGs in their call to action in response to issues and challenges in the world; including women's dignity and human rights, climate change, income inequality, war violence and hate, and indigenous communities. Thus, by bringing voice and action by people of faith, and by telling a different story from the grand-narrative of globalisation, the road towards the transformation of the trajectory of globalisation for a peaceful, just and sustainable world is open.

CHAPTER FOUR: METHODOLOGY & METHODS

4.1 INTRODUCTION

Before embarking on finding answers (or not) to my research inquiries, I need to clarify my worldview and philosophical stance. Whom I am influencing the direction and methods of study I employ, as well as the interpretation that I bring to my work. One's worldview is pervasive in all we think and do. The more critically my worldview (and that of others') is assessed, the more opportunity there is to understand why I believe certain things, and how I see, understand, and value specific phenomena. In this chapter, I explain my worldview and the philosophical stance that provides the opportunities and parameters for me to explore my research methodology and the way I interpret my work. I continue to discuss my methodological orientation towards my research and the ways I collected my data to find answers to my inquiries. Lastly, in this chapter, I present the way I analysed the data I obtained and demonstrate the trustworthiness and authenticity of my research.

4.2 MY RESEARCH PARADIGM

Research paradigms are central in any inquiry, serving to guide the researcher's approach. Guba and Lincoln (1994) state that

> *...paradigm issues are crucial; no inquirer ought to go about the business of inquiry without being clear about just what paradigm informs and guides his or her approach"* (p.115)

Kuhn (1962) presented his idea of a paradigm through a scientific lens as *"the set of common beliefs and agreements shared between scientists about how problems should be understood and addressed"* (p.45). Yet, Guba and Lincoln (1994) explain that a paradigm is a set of beliefs or worldview a person or groups of people have on the nature of the 'world'. They hold that one worldview or belief is not superior to another, as all are constructed by human minds and subject to human error. The assumptions which underpin each paradigm are informed and viewed by their believers, on the basis of *"persuasiveness and utility rather than proof"* (p.108) in responding to ontological, epistemological and methodological inquiries.

Guba and Lincoln (1994) go on to posit three fundamental and interconnected aspects of a research paradigm:

1) *Ontology* – the study of being and concerns with *'what is'* with regard to the nature of existence (Crotty, 1998, p.10). Researchers necessarily hold a position regarding their perception of *'how things really are'* and *'how things really work'* (Guba & Lincoln, 1994, p.108).

2) *Epistemology* – concern about the nature and form of knowledge (Guba & Lincoln, 1994). Epistemology involves knowledge and understanding of what is entailed in knowing, *'how we know what we know'* (Crotty, 1998, p.8).

3) *Methodology* – the strategy or plan of action that lies behind the choice and use of particular methods (Crotty, 1998, p. 3). Methodology asks the question '*how can the inquirer go about finding out whatever they believe can be known?'* (Guba & Lincoln, 1994, p.108).

Crotty (1998) adds two more components to the foregrounding of a research inquiry.

4) *Theoretical perspectives* – the philosophical stance is informing the methodology and thus providing a context for the process and grounding its logic and criteria (Crotty, 1998, p.3). It is an approach to the knowledge that is embedded in our epistemological assumptions.

5) *Methods* – the specific techniques and procedures used to collect and analyse data (Crotty, 1998, p.3).

The diagram below explains the summary of the relationship of each component in a research paradigm.
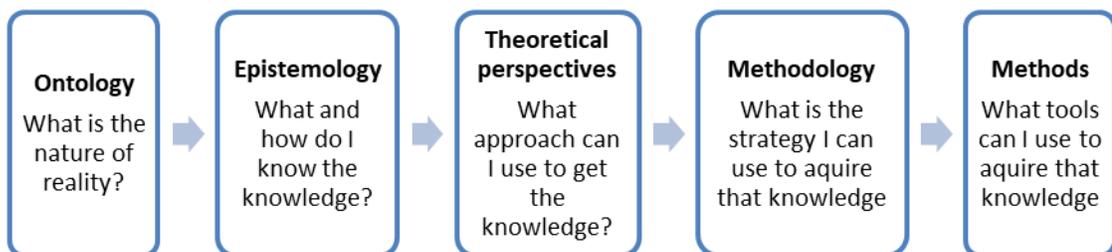
Figure 3 Components of Research Paradigm and its Relationship

4.2.1 What are the Research Paradigm Clusters?

Until the 1970s, most of the organisational studies were dominated by a positivist approach (Redding & Tompkins, 1988). In 1979, Burrell and Morgan published an influential work that proposed a new paradigm for organisational studies. They designed a 2x2 matrix scheme for classifying and understanding current sociological theories based on four paradigms. The matrix is based on four main sociological discussions:

1) Do social realities exist on their own or are they a product of people's minds?
2) Can one understand social realities by directly experiencing something or through observations?
3) Do people have a choice, or does the environment determine their choices?
4) Is it better to use scientific methods or direct experience to understand phenomena?

The Sociology of Radical Change

S U B J E C T I V E	Radical Humanist	Radical Structuralist	O B J E C T I V E
	Interpretive	Functionalist	

The Sociology of Regulation
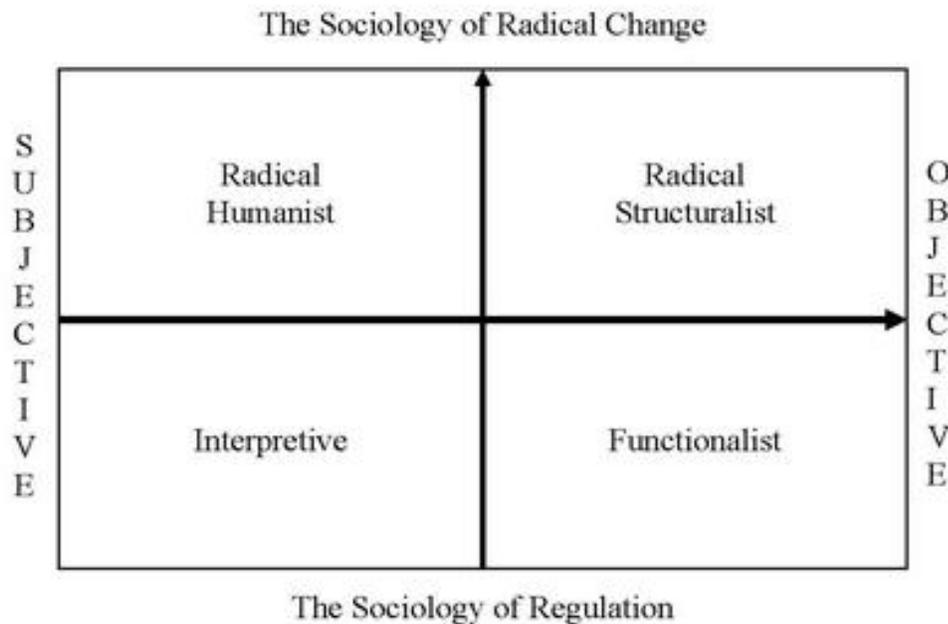
Source: Burrell and Morgan (1979). Four Paradigm for the Analysis of Social Theory, p.22

Figure 4 Burrell and Morgan's Four Paradigm for the Analysis of Social Theory

Since its introduction, many scholars have used Burrell and Morgan's matrix. Subsequently, various changes and issues have developed in organisational studies. There is a broad cluster of organisational research paradigms being discussed and

developed. Below is a summary of the most common organisational research paradigms, drawn from multiple sources.

Table 3 Summary of Organisational Research Paradigm

PARADIGM	ONTOLOGY	EPISTEMOLOGY	METHODOLOGY	METHODS
POSITIVISM	• 'Realism' • Belief in tangible, social reality. • There is a single reality or truth • The reality exists independently of its knower	• 'Objectivism' • The researcher and the researched are independent of each other • Knowledge arises from the object being studied • Meaning resides in the object being studied, and it is the purpose of the researcher to obtain the meaning • The reality can be measured	• Predominantly quantitative. • Experimental research • Survey research • Verification of the hypothesis	• Sampling • Measurement and scaling • Questionnaire • Statistical analysis • Quantitative interviews and focus group
INTERPRETIVIST/ CONSTRUCTIVIST	• 'Relativism' • Belief in many constructed realities that cannot exist outside the social contexts that create them. • Realities may change and vary in nature as the constructors become more informed and sophisticated.	• 'Subjectivism' • Knowledge of social reality emerges through human the interaction between the subject being studied and the researcher. • Even though different people may construct meaning in different ways, but there is agreement truth among the constructors. • Knowledge can be either culturally or historically bound.	• Qualitative • Ethnography • Grounded theory • Phenomenology • Discourse analysis • Feminist research • Heuristic inquiry • Action research • Understanding behaviour, explain actions	• Qualitative interview • Observation of participants and non-participants • Case study • Life history • Narrative • Document analysis • Content analysis • Conversation analysis • Theme identification and so forth
POST-POSITIVISM	• 'Critical realism.' • Belief in a tangible social reality but the acceptance	• 'Dualist' • It is possible to acceptance there is a tangible social reality, but it may never fully prove the absolute truth	• Both qualitative and quantitative • Design-based research • Action research • Explaining and understanding the	• Mixed methods • Combination of positivism and interpretiv

PARADIGM	ONTOLOGY	EPISTEMOLOGY	METHODOLOGY	METHODS
	that there is one actual reality is debatable. • There will always be imperfections in detecting its nature. The flaws are due to the complex, multiple, partial and inexact of human beliefs	• Even so, the discovery of falsifying instances for claims and reduction of bias is attainable and desirable	causal relationship	ist methods • Data mining expert review, usability testing, a physical prototype
CRITICAL	• 'Historical realism.' • Realities are socially and historically constructed mediated by constant internal influence (power relations)	• 'Transactionalist' • Reality and knowledge are both socially constructed and influenced by power relations from within society	• Critical discourse analysis • Critical ethnography • Action research • Ideology critique • Reconstruction of previously held construction of reality • Interrogating values and assumptions, exposing hegemony and injustice, challenging conventional structures and engaging in social action	• Open-ended interviews • Focus group • Open-ended questionnaires • Open-ended observations • Journals • Ideological reviews

Adapted from Crotty (1998) *The foundation of social research*, Guba and Lincoln (1994) *Competing paradigms in qualitative research*, and Lindlof and Taylor (2011)*Qualitative communication research methods*.

4.2.2 Interpretivist Research Paradigm and My Philosophical Commitment

My research intention is to focus on exploring and understanding the voice of people who openly express a commitment to explicit religious, faith and spiritual traditions. I am concerned with their intent to bring such faith to all aspects of their lives, and the expression of their commitment to change the landscape of corporate capitalism and the trajectory of globalisation towards a more peaceful, just and sustainable world. In this thesis, I examine the publicly available discourses of people of faith, particularly

faith leaders, epitomised by the Parliament of the World's Religions (PoWR). My interests lie in understanding and illuminating the ways people of the Parliament of the World's Religions (PoWR) progress their intention to influence aspects of global justice and environmental responsibility as promoted by SDGs. Illumination is a form of inquiry generated from the transformational aspirations expressed by critical organisational theorists as exemplified in the work of Seo and Creed (2002). Drawing on the transformative potential of disruptions to a dominant or controlling discourse (Seo & Creed 2002) or what narrative theorists refer to as a *'grand narrative'* (Lyotard, 1984), I seek to illuminate the places where the narratives of the PoWR and the SDGs could take place. In particular, I am interested in identifying the contradictions and paradoxes between the dominant neoliberal narratives and those ideals. My fieldwork entails examining the efforts of PoWR to manifest their ideas for global justice and environmental responsibility.

Hence, my research inquiry builds upon a qualitative research approach consistent with the interpretivist paradigm consistent with a social constructionist orientation with the influence of critical theory in positing responsibility for humans in the conscious creation of the future. I underpinned my research with Berger and Luckmann's (1991) work on the social construction of reality and the extension works of Vivien Burr (2003) and Kenneth Gergen (2015) on social constructionism from Berger and Luckmann. I also draw on the transformative potential of disruptions to a dominant or controlling discourse by Seo and Creed (2002), who take a social constructionist approach drawn from their understanding of Berger and Luckman's work in the creation of social order.

Attempts to influence the social construction of reality can be observed in the various forms of discourse associated with the human formulation of issues, aspirations, and visions of the future. *'Making-meaning'* of such expression invites and interpretive form of inquiry. Interpretivist paradigm involves a study and interpretation of processes of *'meaning-making'* (Guba & Lincoln, 1994). Guba and Lincoln (1994) expand the epistemological significance of necessary subjectivity as pertinent to the interpretivist paradigm. They posit that we cannot separate ourselves from what we think we know. In this orientation, the researcher is not and cannot be considered an

objective observer. The researcher's values, positioning, and self-disclosure are a necessary aspect of an interpretivist paradigm. They are always actively or passively engaged in the interpretation of the past and the present and the generation of the future. Social theorists working in the interpretivist paradigm argue that there is no position of objective observation available to any social researcher (Denzin & Lincoln, 2011). Interpretivist inquiries aim to study reality as a complex mix of various contributing factors, which in all its complexity, should be understood:

> *Interpretive studies assume that people create and associate their own subjective and intersubjective meanings as they interact with the world around them.*

<div align="right">(Orlikowski & Baroudi, 1991, p.5)</div>

The relativistic nature of the ontological assumption of the interpretivist paradigm assumes that reality, as we know, is intersubjectively constructed through meanings and comprehensions developed socially and experientially (Berger & Luckmann, 1991; Guba & Lincoln, 1994). Reality is fluid and always negotiated between cultures, social environments and relations with others. The subjectivist epistemological nature of the interpretivist paradigm assumes that we cannot be detached from what we know (Guba & Lincoln, 1994). As a researcher and as a person of faith, I am concerned about social injustice and environmental degradation that I associate with the dominant system of economic globalisation. My intention to illuminate the voices of people of faith through the PoWR platform, as a contribution to strengthening their transformational influence is intrinsic to who I am. Not only do I understand my identity to influence my interpretation of the work, but I am mindful also of how this work is changing my understanding of myself (my thoughts, emotions, desires and my intentions as a scholar and educator) in and through my relationships with others and the world.

As each person attempts to make sense of what they have observed or experienced and subsequently thinks about what should have happened in a particular situation, they tell a story not only to others but also to themselves. Each person's story – even of seemingly the same phenomena – varies somewhat according to a complex array of individual characteristics and circumstances and the social context of their version

of a story-to-be-told. Subjectivity is unavoidable in any interpretation of phenomena. Marshall (2001) explains that the effectual dynamics of interpretation and knowledge creation is not a one-way process. She states that observation, experience, and explanations of phenomena can also influence the identity formation and development of researchers. The implications of this perspective on human perception firmly place me in what is commonly referred to as the social constructionism camp.

4.2.3 The Social Construction of Reality

The theory that resides within my research domain is underpinned by a social constructionist approach that stems from the work by Berger and Luckmann. In their book, *The Social Construction of Reality*, Berger and Luckmann (1991) discuss two underlying themes related to the construction of reality: on one side, that reality is constructed socially; on the other hand, the knowledge about the nature of reality is also socially constructed. Berger and Luckmann (1991) are concerned with the nature and construction of 'reality': How do people 'make sense' of their daily experiences into a schematic representation of their world? They define reality as *"quality appertaining to phenomena that we recognise as having a being independent of our own volition"* (p. 13). In Berger and Luckmann's view, there is such a subjective reality that is achieved through social interactions. They believe that the reality of everyday lives cannot be achieved without constant communication in the social world and communication with others. They admit that while it is vital to interact and communicate in everyday life, not all people will interpret this interaction or communication similarly. Two people can not have the same perspective on these common experiences, so it is essential to understand that the reality of daily life is both subjective and intersubjective. By intersubjective, Berger and Luckmann (1991) mean that there is a correspondence between the sense that one person makes of the world and the sense that another person makes of the world. This enables a common sense of reality to be created. In the same vein, Gergen (2015) provides a simple idea of social construction, *"what we take to be the truth about the world importantly depends on the social relationship of which we are a part"* (p.3). He believes even though there will be disagreements, we might be tolerant and curious about others

who have different views from us if we claim what we believe is real, true, or moral as a part of human interactions born within culture and history.

Meanwhile, knowledge, as defined by Berger and Luckmann (1991, p. 13), is based on "the *certainty that phenomena are real and that they possess specific characteristics."* They argue that knowledge of everyday reality is derived and maintained by social interactions, including the most basic, accepted common-sense knowledge. The interactions, to some extent, become the degree of subjective confidence that encourages or discourages the holding of certain kinds of beliefs. In this sense, Gergen (2015) said that even though we are presented with the same thing, we could interpret and make sense of it differently. These differences arise from the social relationship that is embedded in our culture, tradition or history. Within this relationship, we communicate with each other; we construct reality in this way or that way. According to Berger and Luckmann (1991), when people interact, they understand that their respective perceptions of reality are related and that their shared knowledge of reality is strengthened as they act on that understanding. Frequently repeated actions become 'habitualised', and in time, the habitualised actions become *"embedded as routines"* (p.71) forming a general store of what comes to be accepted as 'knowledge.'

> *Institutionalisation occurs whenever there is a reciprocal typification of habitualized actions by different types of actors in social interactions. Put differently; any such typification is an institution.*

<div align="right">(Berger & Luckmann, 1991, p. 72).</div>

'*Social reality is a construction'* as Berger and Luckmann mean that institutions are created socially by a group of people. Institutions exist because a group of people knows them to exist and act accordingly. This is in parallel with Scott's (2005) depiction of institutional theory in which various elements have been developed to explain how specific social elements are created, disseminated, adopted and adapted over time and space. DiMaggio and Powell (1983) argue that organisations must comply with environmental rules and belief systems that urge organisations to look at and act the same to survive. Hence, referring to my discussion in Section 2.5 on institutional logics and change, Friedland and Alford (1991) consider institutional

logic as essential values and beliefs that help to explain the influence of institutions on individual behavioural possibilities and guide their actions and practices within an organisation. Yet, Thornton et al. (2012) argue even though people comply with the existing institutional logics there is a possibility that they also can innovate, transform and challenge the prevailing institutional logics because of the different cultural norms, beliefs, symbols and practices. Institutional change is possible if people's intentions, actions and rationality are not fully conditioned by the institutions they want to change. According to Seo and Creed (2002), the continuous social interaction inside any organisation can create contradictions and conflicts and tensions motivating individuals to strategise and/or make sense in the face of social conflicts and challenges as an impetus for change. Therefore, all social arrangements are constructed socially, and any changes to these arrangements require a social reconstruction and institutionalisation process on the part of the actors of the social framework (Seo & Creed, 2002).

4.2.3.1 Social Constructionism vs Social Constructivism

Two main branches of the constructive theory are constructionism and constructivism. Guterman (2006) describes these two viewpoints:

> *Although both constructivism and social constructionism endorse a subjectivist view of knowledge, the former emphasises individuals' biological and cognitive processes, whereas the latter places knowledge in the domain of social interchange. (p. 13)*

These two branches are similar because both points of view firmly support the idea that knowledge and reality are subjective. Constructivists, with long-standing roots in Plato, Descartes, and Kant, believe that knowledge and reality are constructed within people (Gergen, 2015). Constructivists construct the world within themselves without the impact of outside forces. On the other hand, constructionists believe that knowledge and reality are developed through interactions or conversation (Guterman, 2006). Constructivists emphasise what is occurring inside the people's minds, while constructionists emphasise what is going on between individuals as they interact to create realities.

My research draws on the works of Vivien Burr (2003) and Kenneth Gergen (2015) on social constructionism. I seek to understand the stories of people of faith from various religious and spiritual traditions. It is by interacting with and relating to each other that we can create a new way of storying the future, a future in which the world is at peace, is just and sustainable. In his latest book, *Change the Story, Change the Future: A Living Economy for a Living Earth,* David Korten (2015) explains that as people, we live by stories. Some of the stories told have been institutionalised and now govern the society we live in and lead us on a path to inevitable self-destruction. Korten (2015) urges us to find a new story and hopes this new story can have a transformative impact on the positive wellbeing of people and the planet Earth. Even though Berger and Luckmann (1991) maintain that changes are being brought by human activity and Burr (2003) agrees that reality is constructed socially through the interaction of the human being, Burr goes further to warn of the implication of power relations on the construction of the world. Burr makes explicit the link to power, holding that those who 'know' and have the power to interpret and decide, tend to be those who are powerful and who succeed in having their version of events prevail. Burr (2003) agrees that social constructionism supports the notion that people can be agents of change; nonetheless she argues this is one of the less developed fields of constructionism.

Hence, Gergen (2015) suggests that we can develop an alternative vision for a social life characterised by joint action, performance, relational nature of constructed realities, and cultural inclusiveness. He argues that a social constructionist orientation can be considered as *"reflective pragmatism"* (p.29). He says, *"constructionist ideas are not candidates for the "new truth." Nor…a belief system that one must embrace or not depending on possible truth."* (p.28). It is an invitation to be curious and critical in all ways of life. It is a way of understanding, and when we interact together, there is a possibility of creating new ways of being. Taking into consideration Gergen's (2015) suggestion, social constructionism orientation is very pertinent to my research because it respects our social world plurality and diversity. I am not only someone who is trying to understand the stories of people from various faiths through the Parliament of the World's Religions (PoWR) platform but in a way, I, as a Muslim woman, am embracing and respecting the differences and uniqueness

in each one of us. According to Gergen (2015), instead of a hegemonic view of reality, constructionism entertains many emerging realities and thus offers innovative ways to appreciate and shape reality. All stories matter. In recognising *'others',* we can build trust, encourage dialogue and action, and create a peaceful, just and sustainable world.

4.3 RESEARCH DESIGN

The research design relates to the overall strategy used to integrate the various components of my study coherently and logically to effectively address the research problem. It provides a framework for the collection and analysis of data (Bryman & Bell, 2011). As stated, this research intended to make sense of and illuminate the ways of people in the Parliament of the World's Religions (PoWR) progress in their intention to influence aspects of global justice and environmental responsibility as promoted by SDGs. I describe my research design as below:

MY RESEARCH DESIGN

Philosophical Stance
Interpretivist,
Social Constructionists
with the influence of
critical theory

Strategy of Inquiry
Discourse

Research Method
Selection of my sources for my research inquiries – my sources come specifically from the Parliament of the World's Religions gathering at Salt Lake City from 15 - 19 October 2015.
Collection of my data – I utilised the speeches, dialogues, and talks (in video and audio recording) that had been disseminated during the PoWR.
Method of data analysis – Thematic Analysis and Rhetorical Analysis
Findings and interpretations – I provide rich descriptions to illuminate the influence of people of faith by classifying my findings into themes to establish the arguments and courses of actions and connect each element from Aristotle's rhetorical appeals for the three issues discussed during PoWR.

Adapted from Creswell (2009), Research Design: Qualitative, Quantitative & Mixed Method Approaches (p.5)

Figure 5 My Research Design

4.3.1 Representing reality: Linking social construction, discourse, and rhetorical analysis

As discussed earlier in this chapter, the social construction of reality rests on the philosophical assumptions that multiple versions of the world exist; phenomena are open to various interpretations, and language is essential in the construction of the world. The social interactions that lead to the construction of reality are conducted through the medium of language (Bazerman, 1990; Burr, 2003). Gergen (2015) suggests that the idea of social construction emerges from an ongoing process of conversation among people. Everyone has their views, and they may agree or disagree which each other. Nevertheless, no one individual has an authoritative voice in social construction. Burr (2003) emphasises that within social constructionism, language makes thoughts, feelings, and concepts possible. Language is a 'sensemaking' tool that provides people with a means of structuring the way the world is experienced. Bazerman (1990) describes language as a medium in which social activities such as politics, economics, laws, and religion are socially constructed. *"...the construction of legal language is part and parcel of the construction of legal institutions that order our lives."* (p. 77).

In order to construct this reality, many approaches across disciplines can be considered constructionist. Even though there are many debates regarding what can be viewed as an approach and what are the defining references for each approach, Potter (1996) compiled a list of approaches that can be regarded as constructionist.

Table 4 Varied Constructionist Approach

APPROACH	EXAMPLE
Conversation analysis	Atkinson and Heritage (1984a)
Discourse analysis	Potter and Wetherell (1987)
Ethnomethodology	Button (1991)
Ethogenics	Harré (1992)
Feminist studies	Radke and Stam (1994)
Post-structuralism	Culler (1983), Hollway (1989)
Postmodern political science	Der Derian and Shapiro (1989)
Rhetoric	Billig (1987)
Reflective ethnography	Clifford and Marcus (1986)
Sociology of scientific knowledge	Latour and Woolgar (1986)
Socio-cultural psychology	Wertsch (1991)
Symbolic interactionism	Hewitt (1994)

Source: Potter (1996), *Representing reality discourse, rhetoric and social construction*. (p.4)

Potter (1996) suggests three underlying characteristics of these approaches that can be considered as constructionist. Firstly, the nature of their ontological assumptions is moving from the realist assumptions to relativism. Secondly, they emphasise how people's minds and actions depend on specific cultural forms, the stories people tell and the practices of dealing with people. Thirdly, all the approaches tend to treat discourse as a central organising principle of construction (p.5).

4.3.1.1 Discourse as My Strategy of Inquiry

According to the Cambridge dictionary, discourse is any written or spoken communication. I employ discourse as my strategy of inquiry as I want to make sense and construct the meaning found in the speeches of various influential people of faith from leaders, scholars and activists during the PoWR gatherings. I intend to study how these influential leaders, scholars and activists attempt to persuade people in the community and strive to offer a new discourse to reshape the current systemic injustice and environmental degradation.

Wetherell, Yates, and Taylor (2001) state that discourse is a broad and diverse field to study language using different approaches from different scientific fields and different analytical practices. Discourse, according to Foucault (1972) is the use of symbols, words and actions to explain a universe of sense-making, to order and

organise human activity. Fairclough (1995) agrees that the general idea of discourse is the use of language (in multiple forms including face-to-face talk, non-verbal interaction, images, symbols, and documents) as one form of social practice that constructs meaning by creating and changing the socio-cultural context through the interaction of people. He distinguishes discourse as a social construction of reality in which knowledge and meaning are produced through social action and interaction of people. Fairclough (1995) examines how reality and experience are contracted through social and interpersonal processes. Discourse not only represents how things are and have been but also represents how things might, could, or should be.

Discourse studies consider peoples' identity and knowledge about the world to be constituted and constructed in discourse. Potter and Wetherell (1987) argue that discourses do not only construct knowledge and meaning but also explore the function of discourse within the framework of continuous interaction. They regard speech in all forms, including spoken formally or informally, and written texts of all kinds are activities analysed as social interaction. Discourse analysis examines how discourses permeate talk and other kinds of interactions. It involves examining the effects of discourses on how we experience each other and how we relate to each other. Therefore, discourse analysis looks at how specific problems are constructed in the accounts of people and their variability and explores the rhetorical aspects and functions of speech for the continuing interaction. (Potter & Wetherell, 1987). Burr (1995, pp 2-3) states that discourse analysis builds on the premise of social constructionism assumptions that include:

- A critical stance towards taken-for-granted knowledge – we need to be cautious of our knowledge about the world, and as human beings, we need to comprehend that the world does not necessarily appear as it should be. There is no objective truth. The knowledge and representation of the world are the products of our discourse.

- Historical and cultural specificity - the ways in which we understand the world, are dependent on when or where we live; that is, dependent upon our culture, history, social and economic arrangements that prevailed in that culture during that time. Therefore, our views of the world are contingent and

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can be changed over time. We cannot assume that our ways of understanding are better than others.

- Social processes sustain knowledge – the daily interactions of people are seen as the practice in which our shared knowledge is constructed. The way we understand the world is not from our objective of observation of the world, but through the social process and constant engagement of people.

- Knowledge and social action go together – a different understanding of the world leads to different kind of actions from human beings. Whatever social construction of knowledge and 'reality' we understood may sustain similar patterns of social actions and excludes others.

Moreover, as noted by Van Dijk (1993), discourse is a political activity in which power is exercised.

> *Discourses are not once and for all subservient to power or raised up against it... We must make allowances for the complex and unstable process whereby a discourse can be both an instrument and an effect of power, but also a hindrance, a stumbling point of resistance and a starting point for an opposing strategy. Discourse transmits and produces power; it reinforces it, but also undermines and exposes it, renders it fragile and makes it possible to thwart (pp.100-101).*

Discourses are wrapped with power when specific versions of realities are made visible while marginalising alternative knowledge and associated practices. Thus, discourse entails subject position when people use language to negotiate the actions they are entitled and expected to perform. As Burr (1995) explains

> *Discourses provide us with conceptual repertoires with which we can represent ourselves and others. They provide us with ways of describing a person... Each discourse provides a limited number of 'slots' for people...These are the subject positions that are available for people to occupy then they draw on this discourse. Every discourse has within it a number of subject positions... (p. 141).*

Furthermore, discourses and institutions have a mutual relationship in which discourses are produced and disseminated through institutional practices - they legitimise and uphold these practices (Berger & Luckmann, 1991).

Yet, Fairclough (1995) argues that discourses can be reproduced or dominant institutions and specific types of social order can be challenged in order to understand the world. Jørgensen and Phillips (2002) define discourse as *"a particular way of talking about and understanding the world (or an aspect of the world)"* (p. 1). Talking about and understanding the world reflects not only the world, identities and social relationships, but also plays an active role in their creation and transformation. I analyse the speeches of various people of faith from the PoWR (a form of public discourse) using rhetoric (method) in order to illuminate their persuasiveness in influencing social change. I am using tools of rhetoric to contribute to the tasks and strategies of analysing discourses.

4.3.1.2 Rhetoric in the construction of social reality

The term 'Rhetoric' originated from early Greece with the writings of Aristotle. Aristotle referred to rhetoric as the study and use of written, spoken and visual language as a mean of persuasion. He defined rhetoric as *"the faculty of observing in any given case the available means of persuasion"* (Herrick, 2016, p.77). Simon (1989) explains that rhetoric focuses explicitly on the way in which discourse is a persuasive activity.

> *Most centrally, perhaps, rhetoric is about persuasion. Thus, for example, we might wish to examine the discourse of economists, philosophers, or historians as persuasion; in other words, as discourse that is in some sense akin to what such prototypical persuaders as editorialists, advertisers, and politicians do…Fleshing out the ties between rhetoric and persuasion a bit more, we can say that rhetoric is the form that discourse takes when it goes public…that is, when it has been geared to an audience, readied for an occasion, adapted to its end…Rhetoric is this a pragmatic art; its functions those of symbolic inducement (pp.2-3).*

Simon (1989) and Aristotle emphasise the significance of establishing the routine use of discourse in the practice of our daily life. Not all discourse is rhetoric, and persuasion does not only belong to rhetoric. It can include transmission of theories, ideas, or beliefs into common sense to solidify as reality when greatly enhanced by words to be used in a specific way. Foucault's (1972) idea of rhetoric is to study the discourse through rhetoric, as ways to conquer, produce events, make decisions, create battles, and produce victories. On the other hand, Foss (2009) argues that

seeing rhetoric only as a means of persuasion limits its ability to interaction and understanding. She chooses to define it more generally as the *"human use of symbols to communicate"* (Foss, 2009, p.3). She expands the notion of rhetoric beyond persuasion as an offering, an opening, or availability but not an insistence on changing the behaviour or beliefs of others. However, in my application of the idea of rhetoric, I agree with Paul van den Hoven (2016) in using rhetoric as a way to influence people's perception of reality. According to him, rhetorical discourse is *"a discourse that is meant to bring about changes in the way the audience perceived reality"* (p. 4).

Traditionally, the study of classical rhetoric had five different parts called the *Five Canons of Rhetoric* by Cicero. The Five Canons creates a system and guides the building of persuasive speeches and writing. Burke (2016) discussed the Five Canons of Rhetoric by Cicero:

- *Inventio* (invention): The process of developing arguments and finding ways to persuade.
- *Dispositio* (arrangement): The process of putting together the structure of coherent arguments for maximum impact.
- *Elocutio* (style): The process of presenting arguments using speech figures and other rhetorical techniques to stimulate emotions.
- *Memoria* (memory): The speaking process without preparing or memorising a speech using notes.
- *Actio* (delivery): The process of making effective use of gestures, pronunciation, and tone of voice in the delivery of speech using.

In my research, I focus my attention on *inventio* (invention). Cicero described *inventio* as generating as many plausible relevant arguments and examples (Burke, 2016). Billig (1993) identifies rhetoric as *"the traditional study and practice of argumentation..."* (p.121). As Van den Hoven (2015) describes argumentation as the acceptability of the audience with the speaker *"standpoint"* (p.223) since he or she claims to follow 'logically' from general principles, rules or regularity. In *Aristotle on rhetoric: A theory of civic discourse* translated by Kennedy (2007), Aristotle

reflects on arguments that persuade a particular group of audiences in the given circumstances and aim at persuasive rather than general acceptability. Argumentation is used to convince others of an opinion, belief, or the merits of a course of action through logic and reasoning.

Thus, the integral element of *inventio* is that arguments are used for relevant purposes. There are two types of argument (Burke, 2016, p. 4):

1) *Heuristics:* arguments that require learning such as common topics and statis theory.
2) *Proofs:* arguments that include *intrinsic* proofs: rational appeal (*logos*), emotional appeal (*pathos*), and ethical appeal (*ethos*), and *extrinsic* proofs: data, statistics, facts, testimony.

According to Corbett (1990), the importance of the topics lies in the persuasive mode of an appeal *"whether it be logical, emotional or ethical one must have something to say or find something to say,"* (p. 94). As Vickers (1988) states, Aristotle distinguished three modes of persuasion:

> *the first depends on the personal character of the speaker (ethos); the second on putting the audience into a fit state of mind (pathos); the third on the proof, or apparent proof, provided by the words of the speech itself (logos). (p.22)*

The most effective tool in convincing people to accept the argumentation is substantial support for each aspect of the argument. Hence, Aristotle's means of persuasion are the proper use of a combination either (a) in the credibility of the speaker *(ethos)*, or (b) in the emotional appeal of the speaker *(pathos)*, or (c) in the logic and reasoning *(logos)* itself. Each aspect of the argumentation does not need to carry the equal weight of means of persuasion. As translated by Kennedy (2007), Aristotle did not put much emphasis on *pathos* (emotional appeal) and *ethos* (ethical appeal). Instead, he thought *logos* (logical appeal) was the most important since he conceived of rhetoric as related to dialectic. However, Vickers (1988) dissented. It is not necessary that each aspect of the argumentation carry the equal weight of means of persuasion, but according to Vickers (1988), all three must exist and form a combination of proof, although *ethos* will prevail. I focused on *inventio* and

Aristotle's means of persuasion when analysing the Parliament of the World's Religions (PoWR) speeches on the critical issues of climate change, income inequality, and war, hate, and violence in influencing activities of individual human beings. They are discussed in detail in Chapter Six.

4.3.2 Research Instrument

As I stated earlier in the chapter, my study is a qualitative approach based on the interpretivist paradigm. Thus, the main research instrument is me, the researcher. Bogdan and Biklen (2007) stated in qualitative research human investigator is the primary instrument in gathering and analysing data. Even, Lincoln and Guba (1985), in their book *Naturalistic Inquiry,* asserted that the best instrument for qualitative naturalistic inquiry is the human self. Thus, the main instrument is myself who acts as an interpreter, collector, listener, analyst and reporter of gathering, analysing, findings and discussion of my sources of inquiry (my data). In Chapter One, as discussed in my research positioning, based on the interpretivist paradigm, the researcher is *'position'* in his/her research. The position I take in my research influence what I choose to study, the research design and the interpretations I bring to my work.

Since my sources of inquiry is from the discourses of people of faith (in my study are the speeches and talks from people of faith that I gathered from the 2015 PoWR gathering), I am analysing these speeches and talks. When conducting data analysis, the researcher becomes the instrument for analysis, making judgments about coding, theming, decontextualising, and recontextualising the data (Starks & Trinidad, 2007). In interpreting the findings, there are an infinite number of interpretations of any given analysis and each interpretation is equally valid that it reflects the meanings attributed to the findings by the interpreter (Bogdan & Biklen, 2007). Therefore, my interpretations are one of many possible valid interpretations of the speeches and talks.

4.4 DATA COLLECTION

In this section, I discuss the data selection and collection processes from the documents relating to the 2015 PoWR gathering.

4.4.1 The Selection of My Sources of Inquiries

At the outset of my research, I considered engaging in in-depth interviews with leaders of diverse religious and spiritual traditions locally from New Zealand and around the world. In line with the interpretivist approach to my research with social constructionist orientation, I employ discourse as my strategy of inquiry as I want to make sense and construct the meaning found in my interviews with various leaders of diverse religious and spiritual traditions. I intend to study how these leaders attempt to persuade people in the community and strive to offer a new discourse to reshape the current systemic injustice and environmental degradation. The interviews will revolve but not limited to my research questions as more topics will emerge and sometimes unique topics related to the person through the conversation:

1) *What are the paradoxes and contradictions between the western neoliberal model of global development with religious and spiritual values and teaching?*
2) *How do people of faith manifest their spiritual and religious values and commitments into all aspects of global justice and environmental responsibility as promoted by SDGs?*

Due to the rapid development of internet communication technologies, I intended to conduct my fieldwork face-to-face with local leaders and through SKYPING or other methods of electronic communication for leaders of faith out of the country. The use of electronic methods to participate in an in-depth conversation and to share resources for such conversations, information and sources in a research project allows people in different geographical areas to communicate and exchange their experiences and opinions without involving long-distance travel (Onwuegbuzie, Leech, & Collins, 2010). Studies that have used electronic methods have supported the feasibility of this approach, the richness of information and sources gathered, the informative and prompt responses of research participants, and the decrease in human errors (Khodyakov et al., 2011; Onwuegbuzie et al., 2010).   They are alternatives to the traditional in-depth face-to-face interview which have been closely associated with qualitative research and the production of rich, textual data relating to the participants' lives and experiences (Giatsi, Nicol, & Gill, 2006). Nevertheless, my

initial plan to have in-depth interviews as my source of inquiry were unsuccessful. Many of the leaders of faith locally and internationally do not have time to have a conversation with me, and some of them are not used to an electronic type of communication except for emails. Thus, I revised the way I seek to gather for my sources of inquiry.

I specifically chose the Parliament of the World's Religions (PoWR) gathering as my platform of inquiry regarding people of faith, as it is the largest and oldest gathering of people of faith in the world. PoWR gathering is held every five years in a different city around the world. The Sixth Parliament of the World's Religions gathering was held in 2015, enabling me to incorporate it into my fieldwork.

My journey to being a part of the interfaith community began in November 2013. I joined the Waikato Interfaith Group to learn more about interfaith movements and be part of the interfaith community. I attended many activities, meetings, talks and interfaith prayer sessions. It was a horizon-broadening experience, enabling me to understand, embrace and respect the diversity of *'others'*, and the uniqueness of each religious, spiritual and faith tradition. This does not undermine or diminish my own faith; rather, involvement enhances my understanding of my own faith, and makes me appreciative and proud to be a Muslim. Even though we have so many differences, I find we are also similar in many ways.

I became aware of the 2015 PoWR gathering during my participation in the New Zealand National Interfaith Forum, 27-29 June 2014 in Dunedin, New Zealand. I had never heard of the Parliament of the World's Religions. I decided to explore more about the organisation through their website. It was an eye-opener, and I wanted to be a part of this community. I was thrilled to find out about the gathering, as attending the National Interfaith Forum was exciting, memorable and a spiritually awakening experience. Members of the Waikato Interfaith Group interact with people of faith around the Waikato region, Hamilton in particular. Participation in the National Interfaith Forum offered me the opportunity to interact with people of faith from around New Zealand, to share our stories and build friendship and camaraderie. The PoWR gathering is on a larger scale, allowing people of faith and others around the world to gather and build relationships on a spiritual level. This became the

community with which I identified, and it led to my decision to make this a platform for my research. I felt strongly that 'it could not get better than this' to be in a place to listen, observe, and interact with people and leaders of faith from all over the world. I registered to join the PoWR gathering in December 2014.

4.4.2 The Collection of my Sources of Inquiries

The PoWR was held in Salt Lake City Convention Centre, Salt Lake City, Utah, for five days from 15 - 19 October 2015. The Parliament of the World's Religions gathering began with the inauguration of Women's Assembly. Approximately 10,000 people from 50 different faiths, including Christians, Buddhists, Jews, Hindus, Muslims, Sikhs, Pagans, and indigenous faiths from 80 nations around the world got together. Many religious and spiritual leaders, activists and renowned speakers including Dr Karen Armstrong, Dr Vandana Shiva, Dr Jane Goodall, Dr Tariq Ramadhan, Rabbi David Saperstein and the Grand Imam of the Holy Mosque were present. There were 855 programs and eight plenary sessions throughout the five-day gathering, with 1,977 presenters. The program included plenary keynote addresses, talks, forums, workshops, concerts and performances, films festivals, exhibitions, walkabout visits to sacred places, and meditation events. Each addressed in some way, the systemic and human-caused challenges in the world. Several critical and intensifying issues were highlighted; these were climate change, bigotry and hatred, widespread violence, preventable wars, violations of human rights and unchecked income inequality. I used these forums as sources of inquiries. These issues are universal and affect all people, especially the marginalised, including women and indigenous communities. These three issues are related to the current global development model based on the western neoliberal ideology that is claimed to be destructive to people and the planet, as I discussed in Chapter 2. Many scholars such as Alvaredo et al. (2018), Armstrong (2014), Cameron et al. (2014), Klein (2014) and Stiglitz (2017) have been researching this issue. Moreover, the SDGs goals also give attention to these issues such as Goal 13 on climate action, Goal 10 regarding reduced inequalities, Goal 16 on peace, justice and strong institutions, as well as many other interrelated goals. Hence, with this reasoning, my research will focus on these critical issues.

Many of the programmes interested me, but often they ran concurrently. Organisers managed to record some of the events for participants to watch later. Besides, PoWR added some of the presentations to their YouTube channel. These were to become sources of the collection of data for this study, in addition to the audio recordings of the speeches I attended where I had permission to record.

I managed to record some material and took pictures whenever possible during the gathering. Some of the speakers distributed handouts. I observed, listened, watched, conversed and took notes on my experiences throughout the gathering. I engaged in many stimulating conversations with other attendees regarding our experiences and contributions to our respective faith communities. As many of these were informal, and I did not seek permission to use these conversations as collected data, these conversations remain in my journal and are a source of reflection. Thus, my primary sources are the formal texts and speeches from the programmes that I attended, the documents and handouts that were provided throughout the gathering, videos recorded by the PoWR committee, and small excerpts from the audio I recorded.

The primary documents that I used in my research are the *Parliament Declarations and the Commitment Book (2015)* and the *Declaration of a Global Ethics (1993)* and *A Call to Our Guiding Institutions (1999)*. I used videos, audio and notes as well as texts from the talks and speeches from various people of faith and influential people of faith during the plenary sessions and programmes I attended. Many of the programmes that I attended did not directly discuss the three main issues that I am focusing on.

4.5 ETHICAL CONSIDERATIONS

Ethics has many degrees. Taylor (1975) defines ethics as *"inquiry into the nature and grounds of morality where the term morality is taken to mean moral judgements, standards and rules of conduct"* (p.1). Discussions of ethics typically concerns ideas regarding 'right and wrong' such as the *'Golden Rule'* ("Do unto others as you would have them do unto you"), or the '*Ten Commandments'* ("Thou Shalt not kill...") or the Buddhist *'Five Precepts'* ("refrain from taking what is not given…"). The Oxford Dictionary offers this definition of ethics, *"Moral principles that govern a person's*

behaviour or the conducting of an activity" ("Ethics", 2019). This concerns the actions or behaviours that distinguish the acceptable from the unacceptable. In research practice, Best and Khan (2006) flag researchers' ethical behaviour is always under scrutiny. Institutional requirements for ethical practice go some way to governing research; however, deep and complex issues, activities or situations in specific projects commonly go far beyond the black and white policies adopted by institutions.

Ethical consent is needed in any research involving human research subjects, including medically related and/or teaching research, animals and genetically modified organisms (GMOs) or sensitive official and archival documents, according to the University of Waikato's Ethical Approval Committee website (the University of Waikato, n.d.). However, research-based solely on publicly available information does not require ethical approval if the information is legally publicly available and adequately protected by law; or if the information is accessible to the public and there is no reasonable expectation of privacy. In my research, I analysed YouTube videos of the PoWR speakers. Thus, I was not required to submit applications for ethical approval before conducting my research. The nature of my data precluded the requirement. My data included publicly available talks and speeches, including YouTube content, conference documents disseminated during the Parliament of the World Religions gathering, and pre-existing documents available for public use, which did not warrant ethical approval. However, I seek did verbal permission from the speakers to audio record their talks and speeches. I only used audio recordings, which were similar to the videos that were recorded and uploaded by the PoWR to their YouTube channel. I did get permission via email from the PoWR Director of Communications, Molly Horan, to use their YouTube videos as a data source (please refer to Appendix G).

While such data is intended for public use and viewing, as an individual researcher, I remained responsible for my ethical conduct in dealing with the documents, talks, speeches and videos recordings that I used. Muff, Dyllick, and Drewell (2013) argue that *"ethical sensitivity in action goes well beyond ethical awareness of issues"* (p.77). As a researcher, I am obligated to develop and disseminate new knowledge;

yet a degree of uncertainty about the benefits and harm that comes with the proposed research exists, and the effects of the research must be carefully considered. In the context of my research, I may not do any harm to research participants; yet I needed to manage the data in ethically justifiable ways so as not to exploit those who provide or engage with the data. I need to keep in mind the context of the data. For example, I viewed the material from the PoWR 2015 gathering on YouTube. As I attended the 2015 PoWR, while watching the video, I need to put myself in the audience again and recall the context, being mindful and reflexive in making meaning from the videos and my journal notes. I also had a buddy when watching the videos to discuss and reflect on what I was watching. In doing so, I tried to avoid straying from the context of the PoWR, so that message the speakers were trying to disseminate was not distorted, even though the interpretation of the material by each individual is different (Berger & Luckmann, 1991). Another part of my ethical practice was to analyse the data in thoughtful, open, reflexive ways, which I share with another buddy as we learn together.

4.6 MY DATA ANALYSIS

Wolcott (1990) states that *"the real mystique of qualitative inquiry lies in the process of using data rather than in the processes of gathering data"* (p.1). Unlike quantitative research in which the process of analysis is more structured, and each step can be explained, the challenge of qualitative research is in transforming the *'messiness'* of the data into a rounded understanding without any standard guidelines. The messiness of the interconnections, inconsistencies, and seemingly illogical input gained in qualitative inquiry demands that the researcher embrace the disorder by conducting analyses flexibly and rigorously. Thus, according to Denzin and Lincoln (2011), qualitative researchers use a wide range of interrelated methods and analyses to gain a deeper understanding of how people see their social realities and act in the social world.

My research attempts to make sense and illuminate the intention of the PoWR to contribute and influence aspects of global justice and environmental responsibility. Principally, the material analysed was the speeches and talks by influential leaders, scholars and activists presenting their concerns and aspirations for peace, justice, and

environmental sustainability at the PoWR gathering in 2015. My inquiry explores the way in which systematic attention to influences on the shaping of personal and public understanding of what is to pass as normal, acceptable, sound, or accurate at any given time and place may be employed to serve and obscure abuse of power or to serve the common good. Although I stated earlier, the qualitative research analysis is not bound by any rigid rules or standard guidelines. I organised my analysis in two phases in seeking to explore these issues.

4.6.1 Phase 1 – Identifying themes

In this phase, I adopted Braun and Clarke's (2006) framework of thematic analysis. They define thematic analysis as a way to explore and group themes. The objective of thematic analysis is to define themes like patterns in the data that are essential or interesting and use them to address the research or speak about a problem. The thematic analysis does not confine to any pre-existing theoretical framework, and so it can be used within different theoretical frameworks (Braun & Clarke, 2006). Thematic analysis can be an essentialist or realist method, which reports experiences, meanings and the reality of participants, or it can be a constructionist method, which examines how events, realities, meanings, experiences, and others are the effects of a range of discourses operating within society. According to Clarke (2005), the term thematic discourse analysis is used to refer to a broad spectrum of pattern-type data analysis, ranging from thematic analysis within a social constructionist epistemology in which patterns are recognised as socially generated to types of analysis that is very similar to the interpretative type of discourse analysis. According to Braun and Clarke (2006), there are several advantages of using thematic analysis. Firstly, it offers an extremely flexible approach to the requirements of numerous research that offers wealthy and comprehensive but complicated data. Secondly, it is easy to understand and comparatively fast to learn as few requirements and processes exist. Lastly, it is a useful method to examine different research participants' perspectives, highlight similarities and differences, and generate surprising insights from the participants.

The purpose of using thematic analysis in my study is to determine the paradoxes and contradictions between the current global model of development with religious and

spiritual values and teachings that portray the negative impact of human choices and actions that lead to the detriment of people and the environment. This contradicts the ideal expressed by the PoWR and the SDGs. These arguments become a focal point of speakers to construct their own course of action of what people should do to address these issues. I identified themes to establish the arguments and courses of action for the three issues discussed during PoWR. In classifying my findings into themes, I can distinguish the arguments made by the speakers and the courses of action taken and proposed during PoWR.

4.6.1.1 Getting Started

The sources: The sources for my inquiries are gathered from plenaries, talks and speeches, workshop and activities that I attended at the 2015 PoWR. The PoWR also uploaded some videos to their YouTube channel for public viewing. I used the videos to re-live some of the talks that I attended. I only used plenaries and speeches and talks for my research as the other programmes that I attended required hands-on activities and sharing of experiences. Firstly, these sources were transcribed verbatim with the help of freely available and downloadable Google Speech-to-Text and Voicemeeter Banana. I used the combination of both, as the Voicemeeter Banana allowed me to play all the videos while the Google Speech-to-Text transcribed the text into a Google document. I proof-read the transcription by watching and listening to the video recording and eliminated any laughter, pauses, clapping and transitions between speakers. I also checked for any words and phrases that were inaudible or errors in transcription. I had to listen to and observe the video to find the errors. Below are the lists of plenaries, and speeches and talks that I used for this research.

Climate Change
- Plenary session on climate change
    - Speakers: Albert Arnold "Al" Gore Jr.; Dar Maung Zarni; Dr Katherine Hayhoe; Archbishop Bernardito Auza; Chief Avrol Looking Horse; Brian McLaren; Dr Salleh bin Abdullah bin Humaid

- Climate Change and You
  - Speakers: Sadhvi Bhagawati Saraswati; Reverend Micheal Bernard Beckwith; Rabbi Yonatan Neril; Dr Rajendra K. Pachuari; H.H. Pujya Swami Chidanand Saraswatiji
- Community Resilience- Peace, Justice, Food, and Water
  - Speakers: Dr Vandana Shiva; Grove Harris; Starhawk
- Let's Talk Global Warming
  - Speaker: Dr Katherine Hayhoe

Income Inequality

- Plenary session on income inequality
  - Speakers: Dr Jim Yong Kim; Dalai Lama Tenzin Gyatso; Kathy Kelly; Jim Wallis; Dr Rami Nashashibi; Reverend Micheal Bernard Beckwith; Reverend Chloe Breyer
- Poverty Making a Difference: Community of Christ
  - Speakers: Stephen Veazey; Barbara Carter
- Transcending Greed through Spiritual Practice
  - Speaker: Pamela Ayo Yetunde
- "From Worship to WASH" Religious Leaders come together in the name of Water, Sanitation, and Hygiene
  - Speakers: H.H. Pujya Swami Chidanand Saraswatiji; Venerable Bhikku Sanghasena; Sadhvi Bhagawati Saraswati; Imam Umer Ahmed Ilyasi; Sanjay Wijesekera; Shree Rakeshbhai Jhaveri

War, Hate, and Violence

- Plenary session on war, hate, and violence
  - Speakers: Allan Boesak; Mairead Maguire; Dr Tariq Ramadan; Medea Benjamin; John L. Esposito; Karen Armstrong; Dr Vishwanath D. Karad; Dr Jane Goodall
- Nuclear weapon and the moral and spiritual compass
  - Speakers: The Right Rev. William E. Swing; Jonathan Granoff; Dr Jane Goodall
- Confronting Ideological Violence and Hate Speech
  - Speakers: Darrell Ezell; Ejaz Naqvi; Keith Burton

- Hating Hatred – Should We Give Up on Ending Wars
  - Speakers: Kathy Kelly; Medea Benjamin

4.6.1.2 Doing the Analysis

Braun and Clarke (2006) provide a six-phase framework as a guide for conducting thematic analysis that I adopted - see Table 5.

Table 5 Phases of Thematic Analysis

Phase	Description of the process
1. Familiarising yourself with your data:	Transcribing data (if necessary), reading and re-reading the data, noting down initial ideas.
2. Generating initial codes:	Coding interesting features of the data in a systematic fashion across the entire data set, collating data relevant to each code.
3. Searching for themes:	Collating codes into potential themes, gathering all data relevant to each potential theme.
4. Reviewing themes:	Checking in the themes work in relation to the coded extracts (Level 1) and the entire data set (Level 2), generating a thematic „map" of the analysis.
5. Defining and naming themes:	Ongoing analysis to refine the specifics of each theme, and the overall story the analysis tells; generating clear definitions and names for each theme.
6. Producing the report:	The final opportunity for analysis. Selection of vivid, compelling extract examples, final analysis of selected extracts, relating back of the analysis to the research question and literature, producing a scholarly report of the analysis.

Adopted from Braun & Clarke, (2006). Using thematic analysis in psychology, p.87

I completed my thematic analysis manually. I did use Excel to record information, but not for coding and identifying themes. I realise computer-assisted qualitative data analysis software (CAQDAS) such as ATLAS.ti and Nvivo is very useful and effective in saving time and effort by increasing the ability of the researcher to organise, track and manage data (Catterall & Maclaran, 1998; Morison & Moir,

1998). However, Catterall and Maclaran (1998) advise that researchers should not allow the data analysis process to be controlled by the software. Atherton and Elsmore (2007) caution that no tool should replace the researcher's ability to reflect on the data and draw conclusions. That being said, I did not use any software as manual coding and analysis enabled me to connect with the data to help understand emerging phenomena (Basit, 2003) and avoid coding being controlled by the CAQDAS (Catterall & Maclaran, 1998). Moreover, I feel close to the sources of my inquiries as I attended the PoWR as a part of the audience. Below are the steps that are taken in the data analysis process:

Step 1: Become familiar with the data

The first step was reading and re-reading the transcripts. I made notes and jotted down my thoughts, reflections and initial impression of the transcriptions.

Step 2: Generate initial codes

This stage involves the initial production of codes from the data. In this stage, I already listen to the speeches and talks, read the transcription and familiarise myself with the data; I have ideas about what is in the data and what is interesting about them. My thematic analysis is guided by my research questions:

1) What are the paradoxes and contradictions between the western neoliberal model of global development with religious and spiritual values and teaching?
2) How do people of faith manifest their spiritual and religious values and commitments into all aspects the aspect of global justice and environmental responsibility as promoted by SDGs?

I analysed the data with these questions in mind. It is more deductive than inductive thematic analysis. In view of this, I coded every segment of data that was relevant or captured something relevant to my research questions. I did not code every piece of text. A systematic data coding process analyses and categorises specific statements into themes representing the phenomenon of interest (Creswell, 2009). I organised my data according to the three significant issues of climate change, income inequality, and war, violence and hate crime. I used both closed coding and open coding. I used

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close coding, which means I had pre-set codes that I set as arguments and actions. This is more like a theme rather than a code. I pre-set this as an over-reaching theme as I am looking for specific data that were derived from my research questions:

1) The paradoxes and contradictions – arguments
2) The way people of faith manifest their religious and spiritual values and teachings - actions

Table 6 Examples of Open Coding and Closed Coding

Excerpt	Raw data code	Pre-set Code
...almost every factory is spewing noxious gases into the air and has chemical waste that is polluting our soil, polluting our groundwater, going into our water and turning what should be drinkable freshwater into poison those killing our brothers and sisters across the world…	Polluting the earth	Arguments
The Amazon rainforest which produces 20% of the oxygen on earth which absorbs 20% of the carbon dioxide which provides us with 20% of the fresh drinking water on our planet is being cut at a rate of a football field	Cutting down trees excessively	
Pope Francis came to the United States and spoke to the US Congress, and he asked the question: Why? Why would anyone give weapons to anyone who used it so cruelly and he answered softly but truly. His answer is money. And the money that drenched in blood	Making money through war	
They are making money out of our fear. They are making money out of weapons	Making money war/hatred	
One element of poverty trap throughout the world. Predatory lending. Making money available and then entrapping people in a system of repayment at the highest interest rates that ensure they can never get out of debt	Making money through usury	
This man has the biggest biofuel industry in the Midwest. He was engaged in land grab his firm personally but linking the University of Iowa to give it respectability in the state in the country of Tanzania	Corruptions	

Excerpt	Raw data code	Pre-set Code
Epistemically because the predation of the Earth led us to the crises and the deep solution is changing our mindset from being extractors and owners to those who give back and take care. But the biggest taking care is by returning to the Earth	Care for the Earth	Actions
Less now we implement the Golden Rule globally, so we treat all people whoever they are as we wished to be treated ourselves.	Practice the Golden Rule	
...that is the purpose of religion to bring that compassion to bring that love to bring that life real life of our connectedness into action and stayed awake	Be compassionate and loving	
Faith leaders and members of faith, you touch people's everyday lives and impact on their behaviours and practices. Things that can be lifesaving and life reaching in ways that other or no other institutions can do.	Faith leaders infleuncing people	
Leaders shape the interpretation events and lead people. Political candidates elected officials have major roles to play in this attitude and behaviour.	Leadership drives behaviour	

For open coding (where I had no pre-set codes), I identified all expression that might contain kinds of arguments and actions. Since I have three significant issues under the PoWR, I group the data based on the PoWR issues, and I code the data in order to make easy classifying and easy to read the data. I developed and amended the codes as I was coding. However, I had initial ideas about the codes after Step 1. For example, *"money"* kept coming up in almost all the speeches and talks across the three issues and was very relevant pertaining to the aspect of the argument of my research questions (as seen in Table 6). Thus, I developed the raw preliminary codes *"making money"*. I transcribed and coded each section of the text that appeared to be relevant or specifically addressed my research questions. After finishing the initial coding, I worked through the transcripts again, as I had created new codes and sometimes needed to change existing codes. I did this manually, working through hard copies of the transcripts with pens and highlighters.

Step 3: Search for themes

I had pre-set code under the umbrella of arguments and actions. After examining and developing the raw data codes, I found that some of the raw data fitted together into what I called first order code. This first-order code I identified as my initial theme and can be classified in the two main pre-set code in which I identified as my main themes. For example, in the arguments, I had several codes relating to *"making money through the war"* and *"making money through usury"*. I put these together in an initial theme called *"making money at the expense of others"*. My themes are predominantly descriptive and describe the data relevant to the research question. I found that this theme was well suited to illustrating the paradoxes of the western model of global development and the ideals of PoWR and the vision of SDGs. There were twelve themes for arguments and ten themes for actions. My themes were mainly descriptive, explaining the data patterns relevant to the research questions. Below are several examples of the descriptive themes that emerged from my coding.

Table 7 Examples of Initial Themes

Raw data code	First order code	Pre-set Code
Polluting the earth	Human actions	Arguments
Cutting down trees excessively		
Making money through war	Making money at the expense of others	
Making money war/hatred		
Making money through usury		
Corruptions	Self-interest	
Misintrpretation of Bible	Twisted theology	
Making violence a necessity	Twisted ideology	

Raw data code	First order code	Pre-set Code
Care for the Earth	Compassion	Actions
Practice the Golden Rule		
Be compassionate and loving		
Faith leaders infleuncing people	Leadership Influence	
Leadership drives behaviour		
Connecting to values	Connecting to spiritual values	
Practice Self-reflection		

Step 4: Review themes

During this phase, I reviewed, modified and developed the preliminary themes that were identified in Step 3. At this point, I gathered all the data that was relevant to each theme. I coloured-coded the data that related to each theme. I reviewed each theme and examined whether it was supported by the data. There are several questions that I asked myself to ensure that the themes were consistent and distinct from one another.

- Do the themes make sense?
- Does the data support the themes?
- Am I trying to fit too much into a theme?
- Are there other themes within the data?

Step 5: Define themes

In this final refining of the themes, as Braun and Clarke (2006) explain, the aim is to *"...identify the 'essence' of what each theme is about"* (p.92). I identified my themes according to each of the issues of climate change, income inequality, and war, violence and hate crime. Then I combined them into issues discussed in the PoWR to illustrate the relationship between the themes, the research questions and the three significant issues. The final themes that I identified are shown in Table 8.

Table 8 Themes Identified according to Issues

Issue	Arguments	Actions
Climate Change	Human actions Lack of inclusivity Twisted theology Power and greed	Community connectedness Love and Compassion Reconnect to religious and spiritual teachings Leadership influences
Income Inequality	Unequal distribution of wealth Lack of inclusivity Religious and spiritual disconnections Power and greed	Collective actions Leadership influence Reconnect to religious and spiritual teachings Love and compassion
War, Violence and Hate Crime	Twisted ideology Religious scapegoating Power and greed Religious and spiritual disconnection	Education Love and compassion Community commitment Leadership influence Reconnect to religious and spiritual teachings

Step 6: Write up

At this stage, I explained and discussed my analysis. I discuss my findings in-depth in Chapter Five.

4.6.2 Phase 2 – Applying rhetorical analysis of persuasive appeals

In Phase One, I identified the arguments and proposed actions by the PoWR speakers. There is a need to access the effectiveness of the PoWR speakers in influencing social change. In this phase, I applied a set of rules of rhetoric drawn from the ancient art of persuasion from the works of Aristotle. Varpio (2018) states while data is at the heart of our research and there is the need for the data to be explained to the readers, there are rhetorical techniques that can help convince readers to accept our propositions. However, the common goal in persuasive speeches according to Aristotle as translated by Kennedy (2007), is to influence the audience's view on a specific issue, make the listeners form a particular judgement, identify with the speaker and then take action. As discussed in Section 4.3.1, Vickers (1988) states that Aristotle distinguished three modes of persuasion:

> *...the first depends on the personal character of the speaker (ethos); the second on putting the audience into a fit state of mind (pathos); the third on the proof, or apparent proof, provided by the words of the speech itself (logos). (p.22)*

Aristotle reflects on points of view that will convince by appeal in the given circumstances to the set of beliefs of a particular audience. The aim is not general acceptance, but to persuade the audience. Winton (2013) researched the persuasiveness of policy on character education in schools. Instilling a values system to students lies in the appeals to *logos*, *ethos* and *pathos*. Similarly, Mccormack (2014) studied the effectiveness and applicability of *ethos*, *pathos* and *logos* arising from Aristotle's Rhetoric in the courtroom. Arguments presented in court take into account the human element as well as the rational and logical requirements of the law in its quest for justice.

Hence, my focus is on the types of appeals made by the PoWR speakers to express their position through rational *(logos)*, ethical *(ethos)* and emotional *(pathos)*

argumentative appeals and actions from the themes identified in Phase One. The effectiveness of the whole relies on the efficacy of the three dimensions of *ethos, pathos,* and *logos*, which depend on the perceived character of the speaker and the receptivity of the audience, in influencing change. There were several steps in my rhetorical analysis.

Step 1: Critical reading

While reading and re-reading my transcriptions, there were several questions I pondered as I jotted down my thoughts, reflections and initial impression of the transcriptions. As in my thematic analysis is guided by my research questions, I did my critical reading with this in mind as well. Apart from my research questions, several questions that guided my critical readings were:

- Who is the speaker?
- What is the subject?
- What is the overall main point?
- Are there examples such as facts, statistics, cases in point, personal experiences added by the speakers?
- Do the speakers look at past events or their outcome? Does he or she explain why something happened?

Step 2: Determining the ethos, pathos and logos.

In determining ethos, pathos and logos, there are several questions that I must ask. *Ethos* is the appeal to ethics (speaker's credibility and authority). Hence, the questions that I need to ask to determine ethos are:

- Is the author someone who knows his/her stuff?
- Does she/he associate herself/himself in some way with other authorities on the subject?
- Does the author have some authority in her/his own right?

Pathos is the appeal to emotion. The questions that I need to ask to determine pathos are:

- What appeals to emotions does the speaker use?
- Does the speaker use examples or language that incite feelings of compassion, fear, anger, and so forth in the audience?

Logos is the appeal to logic and rational. The questions I need to ask to determine logos are:

- Does the speaker make use of facts and figures, the testimony of experts, or some other logic-based argument?

Table 9 Examples of Ethos, Pathos and Logos

THEMES	SUBJECT	SPEAKERS (ETHOS)	PATHOS (EMOTIONAL APPEAL)	LOGOS (RATIONAL APPEAL)
Human Action	Climate Change	Katherine Heyho, Atmospheric scientist, Director of Climate Science Center at Texas Tech University, Researcher for US National Academy of Science and US Global Change Research, Evangelical Christian devotee		Guy Callender was a British engginer in the 1930s publish the fist paper saying that he detected a rise in Earth temperature from carbon emission from human activities **(anecdots)** Over 97% of climate scientist (all around the world) not only agree that climate changes but human is the primary cause of climate change **(statistics)** We are learning about how climate change is altering rainfall patterns and politically unstable parts of the world contributing to events like the drought in Syria that drove people out of the cities contributed to a 50% unemployment rate and was part of the reason behind the current situation. **(logical reasoning)** We know in Australia a couple years ago they had to add a new colour to the temperature map. You see that purple is 54℃." **(figures)**
	Climate Change	Dr Salleh bin Abdullah bin Humaid, The Imam of the Holy Mosque		...the emission of greenhouses has led to global warming and pollution that continue to threaten human life as a result of not adhering to environmental standards to protect the environment **(logical reasoning)**
	Climate Change	Sadhi Bhagwati Saraswati, Secretary General of the Global Interfaith WASH Alliance, President of Divine Shakti Foundation	...almost every factory is spewing noxious gases into the air and has chemical waste that is polluting our soil, polluting our groundwater, going into our water and turning what should be drinkable freshwater into poison those killing our brothers and sisters across the world...indoctrinated by the culture that says shopping therapy **(fear and disgust)**	The Amazon rainforest which produces 20% of the oxygen on earth which absorbs 20% of the carbon dioxide which provides us with 20% of the fresh drinking water on our planet is being clear cut at a rate of a football field… today 90% of the 1.2 billion people on this planet who live in extreme poverty 90% of them depend upon the rainforest for their lives and their livelihoods **(facts & figures)**

Step 3: Write up

After determining *ethos, logos* and *pathos*, the last step was writing up my analysis. I discuss the findings of rhetorical analysis in-depth in Chapter Six.

4.7 CONCLUSION

This chapter described my research paradigm and the philosophical stance that I adopted to inform the methodology for my research. My research aims to illuminate the ways the Parliament of the World's Religions (PoWR) attempts to influence people of faith and the world to work for global justice and environmental responsibility as promoted by the SDGs. Thus, I explain my worldview and philosophical stance as a qualitative researcher with an interpretivist paradigm, drawn from social constructionism that provides the opportunities and parameters for me to explore my research methodology and the way I interpret my work. The design of this research following the strategy of my inquiry through discourse and the ways I collect my data to find answers to my questions is through speeches, dialogue and talks from the 2015 PoWR the gathering. I analysed the sources in two phases. The first phase is through Braun and Clarke's (2006) thematic analysis, and the second phase is employing the Aristotelian rhetorical analysis of persuasion using *ethos*, *pathos* and *logos*.

Thematic analysis is needed in my research as I identified the arguments from the 2015 PoWR speakers on the paradoxes and contradiction between the current global model of development with religious and spiritual values and teachings that portray the impact of human choices and actions that lead to adverse outcomes for people and the environment. This contradicts the ideal expressed by the PoWR and the SDGs. Through this analysis, I also identified the proposed action from the speakers on how people of faith can manifest their spiritual and religious values and commitments towards aspects of global justice and environmental responsibility as promoted by SDGs. These arguments become a focal point for the speakers to construct their own course of action of what people should do to address these issues. The Aristotelian rhetorical analysis of persuasive appeals is used to determine the persuasiveness of the speakers in making their arguments for proposed courses of action needed to

change the mentality and behaviour of the audience towards the issues of global justice and environmental responsibility.

CHAPTER FIVE: THE PARLIAMENT OF THE WORLD'S RELIGIONS SPEAKERS' ARGUMENTS AND COURSES OF ACTION TOWARDS A JUST, PEACEFUL AND SUSTAINABLE WORLD

5.1 INTRODUCTION

This and the following chapter present the findings and analyses that address my research questions:

1) *What are the paradoxes and contradictions between the western neoliberal model of global development with religious and spiritual values and teaching?*

2) *How do people of faith manifest their spiritual and religious values and commitments into all aspects of global justice and environmental responsibility as promoted by SDGs?*

The questions help guide the findings of my thesis regarding three significant issues that have been widely discussed in the Parliament of the World's Religions (PoWR) - climate change, income inequality, and war, violence and hate crime.

In this chapter, I discuss my findings and analyses based on themes using Braun and Clarke's (2006) framework of thematic analysis. I have organised my discussion with the issues presented. I classified my findings into themes to establish the arguments and courses of action for the three major issues. The purpose of this analysis is to determine the paradoxes and contradictions between the current global model of development with religious and spiritual values and teachings that describe the negative impact of human choices and actions on people and the environment. This contradicts the ideals expressed by PoWR and the Sustainable Development Goals (SDGs). These arguments have become a focal point for the PoWR speakers to build their arguments regarding the courses of action that need to be taken to address these issues. By classifying my findings into themes, I can distinguish the arguments made by the speakers and the courses of action taken and proposed by the speakers during PoWR and link those to the aspirations of the SDGs.

5.2 ESTABLISHING ARGUMENTS AND WAYS OF ACTION FOR CLIMATE CHANGE

Several themes were identified in establishing the arguments between the paradoxes of the western model of global development with religious and spiritual values and teachings relating to the issue of climate change. Human actions, power and greed, lack of inclusivity and twisted theology are the points made by the speakers on climate change. According to the speakers, the courses of action to combat the issue of climate change include; acts of love and compassion, leaders' influence, the promotion of religious and spiritual teachings, and community connectedness. Figure 6 shows the thematic map related to the issue of climate change.
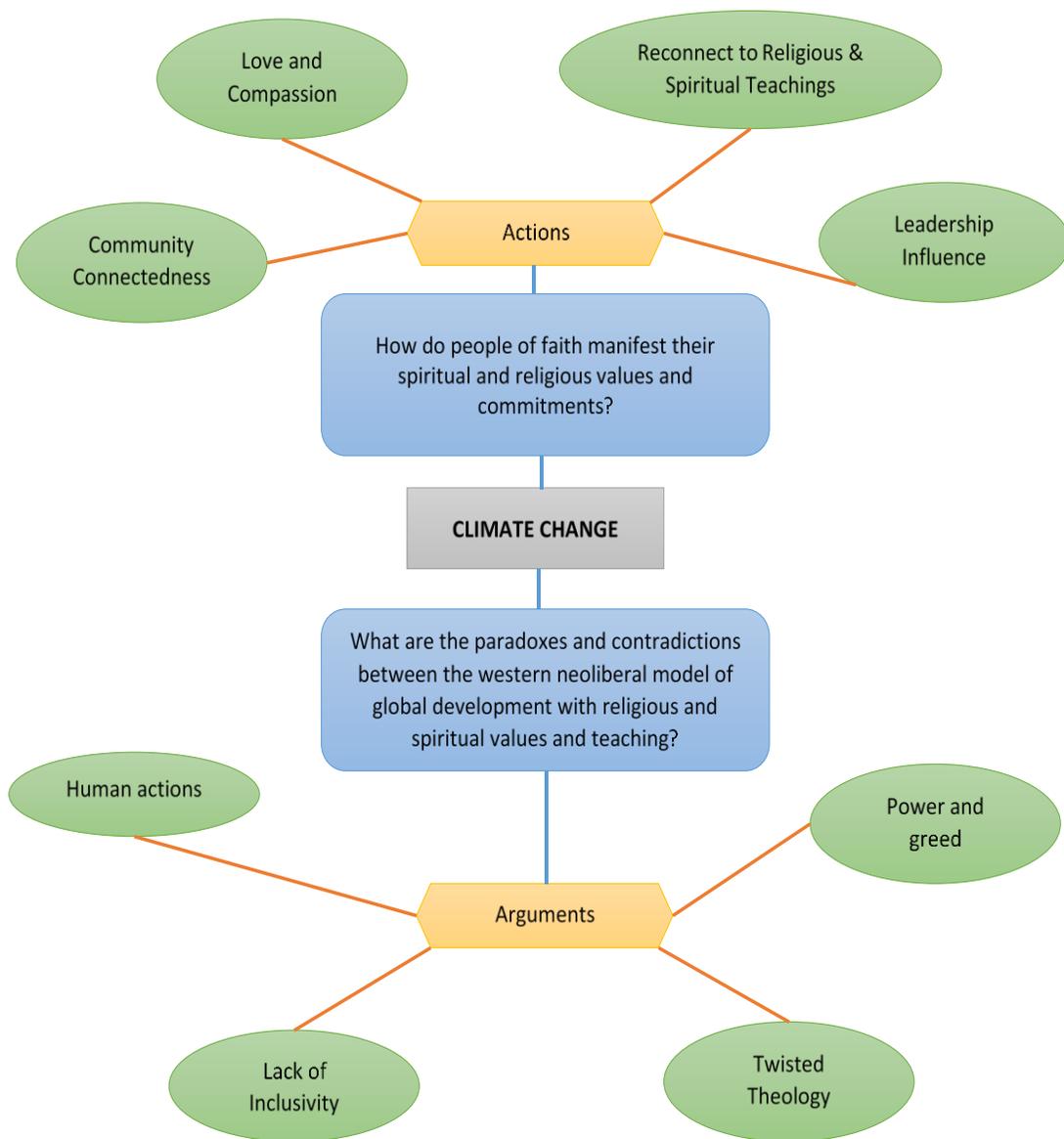
Figure 6 Thematic Map of the Arguments and Ways for Action on the Issue of Climate Change

5.2.1 Why is climate change happening?

Based on Figure 7, there are several arguments made by the speakers on the causes of climate change, which affects people and the planet, which are inconsistent with religious and spiritual values and teachings.

5.2.1.1 Human Actions Exploiting the World

Human choices and human activities are indicated as the primary contributors to the issue of climate change. Humans are supposed to be caretakers of the world as destined by God/Divine, but instead, are becoming the threat to the world. Dr Katherine Hayhoe, a renowned atmospheric scientist and climate change expert as well as an Evangelical Christian, argues that global warming is a result of human activity.

> *… climate change has been caused by human choices…today if climate been controlled by natural factors, we would be cooling. Instead, we are warming faster and faster because of the choices we made and how we get our energy*

<div align="right">(Katherine Hayhoe, Plenary Focus on Climate Change, October 18, 2015)</div>

She refers to the research by Guy Callender in 1930s to show that we have known about the impact of human activities on the planet for a long time.

> *Guy Callendar was a British engineer in the 1930s published the first paper saying that he detected a rise in Earth temperature from carbon emissions from human activities…we are approaching the 100th anniversary of when somebody measured the impact of human activities on the planet and published it. We have known this for that long. We have also known that our choices matter.*

<div align="right">(Katherine Hayhoe, Let's Talk about Global Warming, October 18, 2015)</div>

Even in the 2018 Intergovernmental Panel on Climate Change Report (Masson-Delmotte et al., 2018), they observed human influence on the climate system is very much valid as the recent anthropogenic emissions of greenhouse gases are on the rise and the highest in history. Hence, it is not a surprise that most climate scientists believe that humans are the primary cause of climate change.

> *...when you survey climate scientists, over 97% of climate scientists (all around the world) not only agree that climate changes but humans are the primary cause of climate change.*

<div align="right">(Katherine Hayhoe, Let's Talk about Global Warming, October 18, 2015)</div>

Swim et al. (2010) assert that human actions that influence climate change include pressures due to population growth, region-specific types and patterns of

consumption. However, according to them, individual behaviours towards consumptions contributed the most to climate changes. It is not surprising as the market-driven capitalist economy driven by the western neoliberal ideology has become the driving force of excessive consumption (Ripple et al., 2017). In a rare appearance, the Imam of the Holy Mosque, Dr Salleh Abdullah Humaid warns that horrendous human acts cause harm to the planet. Human self-interest and greed in exploiting the planet causes the ecosystem to become chaotic and increases the effects of global warming.

> *Climate change has threatened human existence by causing ecological imbalances. Flooding and melting of glaciers ice because of the brutal assault on nature through deforestation, the raising of agricultural land. Generally, the irresponsible attitude and practices that have harmed the environment… the emission of greenhouses has led to global warming and pollution that continue to threaten human life because of not adhering to environmental standards to protect the environment.*

<div align="center">(Dr. Salleh bin Abdullah bin Humaid, Plenary Focus on Climate Change, October 18, 2015)</div>

Sadhi Baghwati Saraswati, the Secretary-General of the Global Interfaith WASH Alliance and the President of Divine Shakti Foundation, links the issue of preservation of water with climate change.

> *What is happening with our water, a repercussion of climate change? Nevertheless, the way that we are wasting our water is also directly linked to exacerbating climate change.*

<div align="center">(Sadhi Bhagawati Saraswati, Climate Change and You, October 19, 2015)</div>

Human activities and actions have consequences not only to themselves but also to other people and the environment. The overwhelming evidence is that the catastrophic impact of global warming is created by human activities, which result in an increasing rate of climate change, and stems from human greed and self-interest, rather than need as stated by Klein (2014). The catastrophic reality that humanity faces due to climate change curtails by the fundamentalist ideology of the free market driven by the world's political and corporate elites. The political and corporate elites understand the consequences behind the science of climate change, but they choose to ignore it in lieu of the political or economic projects they hope to advance in the name of global development (Klein, 2014).

5.2.1.2 Power and Greed

The current market-driven model of global development has permeated our minds with Adam Smith's notion that pursuing personal interests will indirectly and unintentionally expand the wealth of nations. Yet, according to Cox and Ikeda (2009), people tend to pursue material wealth with increasing greed that compromises social justice and exploits the environment. Competition and individualism have transformed a person's heart towards power and greed. Greed, according to Robertson (2001), is the selfish desire to possess wealth, physical materials, objects, power, status, appreciation or attention far beyond what is required for necessary human comfort. In his video plenary speech on climate change, Albert Arnold "Al" Gore Jr. or known as Al Gore, the former Vice President of the United States from 1993 to 2001, maintains that religious and spiritual teachings prohibit exploiting God's creation.

> *In every tradition, we are instructed to be good stewards. We are taught that being given dominion does not mean a license for domination. It does not mean a license to destructively exploit the Earth for satisfying our own greed or passion without having any integrity to respect God's creation.*

> (Albert Arnold "Al" Gore Jr., Plenary Focus on Climate Change, October 18, 2015)

This was also stated by Imam Salleh bin Abdullah Bin Humaid in his plenary speech on climate change. As in the Holy Qur'an, he states that greed clouded human judgement and actions which lead to the chaos and destruction in the world.

> *Today's material greed has meant that the environment, which God created in perfect balance to provide humanity with all the natural resources he needs, has become of little importance. It has created greater windows for disorder and created negative impacts on the life of human being and animals alike.*

> (Dr Salleh bin Abdullah bin Humaid, Plenary Focus on Climate Change, October 18, 2015)

Dr Vandana Shiva, an esteemed Hindu scholar and environmental justice activist, explains greed in terms of colonisation of land and colonisation of the mind.

The part of disease we face what I have called monoculture of the mind in one of my books. And had witnessed where the first colonialism was a strange monoculture of the mind when Columbus was giving a piece of paper by the King and Queen of Spain to go out and find places not ruled by white Christians and take them over on our behalf. Most of the world was not white Christian outside Europe at that time. That meant the whole world was available to be taken over and conquered. And I called the current situation, the second coming of Columbus because monoculture system is vulnerable to break down whether be in the natural world or it is in the social world…No matter where you look it is this new human vulnerabilities and securities. Link to ecological securities link to economic securities….

(Vandana Shiva, Community Resilience: Peace, Justice, Food and Water, October 16, 2015)

Her book, *Monocultures of the Mind,* explains this in detail. Monoculture of the mind as described by Shiva (1993) is where colonisers establish empires all over the world, where nature is dead and in which land can be owned, patented, injected with hormones, packaged, and sold for profit. Similarly, in the corporate world where commodities become tradable, and money becomes the only source of economic development. The current global development model that is fuelled by self-interest, competition and the pursuit of maximising profit, breeds excessive greed and power (Sievers, 2012). Shiva gives an example in her talk of the post-2008 financial crises in which many investors are taking over fertile soil, especially in the African continent.

…the speculation on food as a commodity in post-2008 and that then is what unleashed many investment firms running to Africa and other places to get hold of the fertile land of this planet and the water… it is criminal it is unjust. Africa is a very fragile continent. I mean the British and others took away the most fertile lands, and people were pushed to non-fertile land. Now what remains is being grabbed. All with illusions that money making money is an economy that will sustain life.

(Vandana Shiva, Community Resilience: Peace, Justice, Food and Water, October 16, 2015)

Katherine Hayhoe's examples of greed and power involve large corporations such as Shell and Exxon. Shell and Exxon have been covering up their adverse activities by doing good deeds under the guise of so-called Corporate Social Responsibility (CSR) and their pledge to the United Nations Global Compact (UNGC). She uncovered this when she worked at Exxon, the company that paid her Master's degree.

...for decades, huge energy companies have been doing proper scientific research, and they have been publishing it in peer review journals which are publicly accessible. Anybody cannot see it, but they have also been producing behind the scenes reports...Shell has a version where the global temperature goes up by 1, 2, 3 and 4 degrees, how many more oil and gas resources will be able to be accessed? Back in the 80s, Exxon was doing its own preliminary climate modelling to show how much the Arctic could warm, and fitting that to the business plan. I know this because I was working with Exxon at the time that they pay for my master's degree. In the 90s, Exxon was researching to support reducing methane emissions because that is the most cost-effective short-term way to slow down global warming. That work was published in the peer-reviewed literature. It was publicly accessible. However, at the same time, they were handing money over to organisations to muddy the waters on the science of climate change. The policy people make the decision to muddy the waters while the researchers were doing the research and publishing it.

<div align="right">(Katherine Hayhoe, Let's Talk about Global Warming, October 18, 2015)</div>

As Stiglitz (2019) argues, corporate greed is accelerating climate change. According to him, corporations have converted their economic power into political power, lobbying for policies that allow them to damage the environment.

5.2.1.3 Twisted Theology

Often, non-believers, or even persons of faith, take religious teachings literally without looking at the big picture or questioning each aspect. When holy scriptures are misunderstood, they can cause much danger (Armstrong, 2014). According to Brian McLaren, a Christian pastor and activist, in a twisted idea of faith, people taught to believe that God's creations on this Earth are given to humans to do with as they please.

Our old stories often said that God gave the Earth to human so that they can use it in whichever way they want for their profits. Those stories said that God would soon destroy the Earth and that gave powerful people a license to plunder it as it were store going out of business.

<div align="right">(Brian McLaren, Plenary Focus on Climate Change, October 18, 2015)</div>

This idea is destructive, harmful and dangerous. It is not a license for people to make decisions that harm other people and the planet. We have to refer back to the values and teachings of our religious and spiritual traditions that encourage us to heal the

world and protect all living things. Katherine Hayhoe also talks about the legitimacy of the word *'Dominion'* in the Bible. She refers to the real picture of God's creation in the world and establishes that humans are responsible for every living thing on this earth.

> *...in twisted theology, depending on what translation of the Bible you use, there is a word Dominion in it which people have used to say we can do whatever the heck we want to this Earth...However, here is what the Bible says. It says that we see God in the creation of many people, including what Martin Luther referred to nature, or creation of God because of the way God is revealed in creation. And so, not only do we see God in creation, how we treat creation reflect how we think of the image of God and attributes of God in creation. However, in different translations says that we have been given responsibility, the idea of Dominion, the responsibility of every living thing on the earth.*

(Katherine Hayhoe, Let's Talk about Global Warming, October 18, 2015)

The most depressing notion is where religious and spiritual practices are misused to cause division and injustice, betraying the very ideals and teachings that lie at the heart of each of the world's great traditions. However, religious and spiritual traditions should not be portrayed as such, as Katherine Hayhoe states:

> *Evangelical scientist in the United States talking about how love does no harm yet the way we live now harms our neighbours. The negative consequences of a change in climate will fall on the poor, in the vulnerable and the oppressed. Painting this as religion does not work.*

(Katherine Hayhoe, Let's Talk about Global Warming, October 18, 2015)

5.2.1.4 Lack of Inclusivity

Another paradox between the global model of development and religious and spiritual teachings is lack of inclusivity. Even though each religious and spiritual faith is different, they all preach in favour of inclusivity of *'others'*. The SDGs also reflect the world's community commitment to include every single person's wellbeing (development) while being aware of the need to operate within the planet's ecological limits (sustainable) which is the essence of sustainable development (Wackernagel et al., 2017). However, the model of global development today has made the world more divided. Vandana Shiva emphasises that a society that only cares for self-interest will divide people.

Margaret Thatcher said there is no society. There are only individuals. Thus, people become fragmented, and this destroys a community in order to own nature. Because only when you destroy the web of life, you can then parcel it off as resources to be exploited, conquered, owned, sold, traded. It is only when you have destroyed the human community that you can reduce them from being a citizen of a human species, and turning them into pathetic consumers. Also, by reducing people to individuals, making them forget they are a part of the community, and you also can play on their vulnerabilities.

(Vandana Shiva, Community Resilience: Peace, Justice, Food and Water, October 16, 2015)

In a different vein, Archbishop Bernardito Auza, a representative of Pope Francis to the United Nations, emphasises the relationship between people and the environment. People cannot be separated from the environment since we are in one eco-system and depend on each other. If one chain in an eco-system is broken, the entire eco-system will fail.

...true right of the environment cannot be separated from the question of social justice. Because the Pope said both the environment and the poor, are victims of the wrong exercises of power.

(Archbishop Bernardito Auza, Plenary Focus on Climate Change, October 18, 2015)

The issue of climate change is thus not only an environmental issue but also a social issue as it creates many other crises such as poverty, war, and injustice (Barnett, 2014; Levy & Patz, 2015).

5.2.2 How do people of faith propose to take action against climate change?

The speakers discussed the proposed actions that need to be taken to combat climate change. The essential way is to go back to the basis of all religious values and teachings that show and practise love and compassion.

5.2.2.1 Love and Compassion

There is a common call to address the degradation of people and the planet in the service of love and compassion. Many philosophers and theologians agree that compassion is at the heart of the behaviour that keeps individuals, families, institutions, and societies alive, namely; caring, altruism, justice, morality, and love. As theologian Karen Armstrong (2006) states, all major religious traditions including

Islam, Christianity, Judaism, Hinduism, Buddhism, Confucianism as well as Greek philosophical rationalism; share the same core ideal of compassion, respect, and universal concern – elements of what we would call *'love'*. During the climate change discussion at the PoWR, the concepts of love and compassion were brought up many times by the speakers as a way to address this issue. Katherine Hayhoe invokes the audience's emotion of compassion through the values and teachings of Christianity for the care of people and the planet.

> *If we are human, if we live on this planet, if we care about our family, if we care about our community, if we care about others, even more so in the tenets of our faith like the Christians faith where we believe that God created this world, gives us responsibility to care for every living thing in this planet, and that we are to be known of our love for others, our sacrificial love for others, in the same way, that Christ loves us. If that what we believe we are, then we have all the values we need to care about climate change…By connecting our values, we can work to fix these problems in our broken and fractured system.*

(Katherine Hayhoe, Plenary Focus on Climate Change, October 18, 2015)

Brian McLaren also maintains that the love that people of faith have for God helps to spread the love to God's entire creation, which will help to minimise the issue of climate change.

> *If we love God, we will love creation. If we love our children, our grandchildren and our neighbours, we will love creation. What we love, we will honour. What we love and honour we will protect. May our religion become what it is meant to be… love teaches us to heal and save the world.*

(Brian McLaren, Plenary Focus on Climate Change, October 18, 2015)

Dr Vandana Shiva invokes compassion for the care of the planet as a solution to climate change. Instead, simply reap the abundance that God or the Divine gives us, we can contribute back to the planet by caring for the world we live in.

> *The real solution to climate change is caring for the Earth. Epistemically because the predation of the Earth led us to the crises and the deep solution is changing our mindset from being extractors and owners to those who give back and take care. However, the biggest taking care is by returning to Earth.*

(Vandana Shiva, Community Resilience: Peace, Justice, Food and Water, October 16, 2015)

The most important lesson comes from Katherine Hayhoe when she evokes the audience's inner values. The universal value of love and compassion is innately in our mind and heart. We need to connect them to take action on climate change.

> *We are connecting what is here (brain) to what is here (heart). We already shared many values. We already have values in our heart that we can connect directly to climate change. We do not have to install new values that we have never had before. We have all the values. We need to connect them to the issue of climate change…Christians in the people of faith have the most reasons in the world because what is in our heart is already tuned to caring about people and caring about this planet we live on. By connecting the issue of loving our neighbour to the issue of climate vulnerability, we are connecting our head to our heart.*

> (Katherine Hayhoe, Let's Talk about Global Warming, October 18, 2015)

Hence, Dr Katherine Hayhoe's suggestion to connect back to our values refers us back to our religious and spiritual teachings.

5.2.2.2 Reconnect to Religious and Spiritual Teachings

The mindset of some people of faith has been caught up with the current form of global development ideology of neoliberalism and is detached from religious and spiritual values and teachings (Monbiot, 2016). Morrison, Duncan, and Parton (2015) and Sachdeva (2016) stress the importance of religious and spiritual values and teachings on individual behaviour and attitude towards climate change. Dr Katherine Hayhoe urges the need to reconnect with the religious and spiritual values that guide our life, not only to solve the issue of climate change but also to fix the current system of global development.

> *By connecting our values, we can work to fix these problems in our broken and fracture system.*

> (Katherine Hayhoe, Let's Talk about Global Warming, October 18, 2015)

5.2.2.3 Community Connectedness

Community connectedness is a much-needed aspect of combatting climate change. Community connectedness can be described as strength and ties between the members in a community. According to Stavrova and Luhmann (2016), community

connectedness is a general sense of being part of or belonging to a community. Community connectedness often relates to health and wellbeing. However, to the PoWR, it brings a transformative power for change. Dr Vandana Shiva stresses the importance of building a community of the Earth regardless of differences. If people disengage with each other and the Earth, conflicts will arise and create the chaos we see today.

> *As long as cultures know they are of the Earth, they can be diverse in their faith, and there is no conflict. Moreover, the minute they separated from the Earth, their mind and imagination can be played with. So the Earth as a community. Therefore, the Earth is in common.*

(Vandana Shiva, Community Resilience: Peace, Justice, Food and Water, October 16, 2015)

Archbishop Bernardito Auza also appeals to the audience with Pope Francis' principle of the relationship between human and nature. As discussed earlier, they cannot be separated; if we disrupt one chain in the eco-system, it will bring chaos to the world.

> *Pope Francis puts the concept of integral ecology. He said; when we speak of the environment, what we mean is the relationship existing between nature and the society, which lives in it. Nature cannot be regarded as something separate from ourselves or as a mirror setting in which we live.*

(Archbishop Bernardito Auza, Plenary Focus on Climate Change, October 18, 2015)

The beautiful thing about our relationship with each other and the environment is that it reflects our relationship with God or the Divine, as said by Reverend Michael Bernard Beckwith, New Thought minister and founder of the Agape International Spiritual Center,

> *...and the things that particular in nature, does walk hand in hand with our spirituality. When we eat high vibrational foods, it becomes much easier for us to pray, to meditate, and to connect with the divine presence. The low-density food that is often full of pesticides and full of that the deadly poison and that are spread upon the Earth when we are not eating organic; we were not eating foods that carry the life force of the Earth.*

(Reverend Michael Bernard Beckwith, Climate Change and You, October 19, 2015)

If people come together and connect to find solutions and take action on the issue of climate change, all other issues can also be solved. Dr Vandana Shiva suggests the solution to combat not only climate change but also other destructive issues, is through building up the community:

> *Because everything is interconnected. All the issue that has been seen as separate and fragmented have common roots. Also, the solutions to these problems have common solutions…Community is the alternative that gives you meaningful wellbeing...So anyone who panics with climate change should stop the panic and say I am going to save seed. Soil, start a garden, eat organic. That is the right solution. That is the actual building of community because the minute you save seed and plant it, you build community. The minute you work with the soil, you are part of the soil community. The minute you share food, you are part of the food community.*

<div align="center">(Vandana Shiva, Community Resilience: Peace, Justice, Food and Water, October 16, 2015)</div>

Reflecting on the suggestions of Dr Vandana Shiva, that the solution lies in building up community and that everything is interconnected, Archbishop Bernardito Auza proposes that the strategy should be an integrated approach.

> *Strategies, therefore, for solutions to our problems, demand an integrated approach to combating poverty, restoring the dignity of under-privileged (people), and protecting the environment.*

<div align="center">(Archbishop Bernardito Auza, Plenary Focus on Climate Change, October 18, 2015)</div>

5.2.2.3 Leadership Influence

Even though with an act of love and compassion and communities coming together to combat climate change, the influence of leaders can drive the need for action and refer back to religious and spiritual values and teachings. In his message at the 10th Assembly of the World Council of Churches held in South Korea in October 2013, the former UN Secretary-General Ban Ki-Moon states that religious and spiritual leaders have an *'enormous influence'* (United Nations, 2013) to create change. Religious and spiritual leaders are often the most respected figures in their faith communities. They have the power to raise awareness and influence attitudes, behaviours and practices in line with faith-based teachings (Krygsman & Speiser, 2016; Natabara, 2010; World Economic Forum, 2014). Dr Katherine Hayhoe

presented a survey by the American Academic of Religion on climate change that shows that Hispanic people trust and respect the Church leadership.

> *They asked people does your pastor/minister or priest talk about climate change. Hispanic Catholics did come up with higher numbers, but there are many cultures. Whom do you trust and whom do you respect? There are a lot more trust and respect for church leadership in Hispanic culture, and then there is in white culture.*

<div align="right">(Katherine Hayhoe, Let's Talk about Global Warming, October 18, 2015)</div>

As encouraged by Krygsman and Speiser (2016), religious and spiritual leaders need to speak up and encourage their faith communities to talk about the issues of climate change as they can influence changes within the community. The people of faith in the community are also urged to talk about this issue as the founder and director of The Interfaith Center for Sustainable Development, Rabbi Yonathan Neril stresses:

> *A local way of affecting change is we also need to demand from a religious clergy that they speak about these issues. There is a poll that the Pew Research Centre did of how often in the United States clergy speak about environmental issues, and it shows that it happens very rarely, and even less often about climate change. There is a correlation between how often your member speaks on ecology and what people think about issues of climate change... So in order to filter down the behaviour changes as often, the people sitting in the mosque and the temples and synagogues and churches that they say to their religious figure in their lives, I want to hear about this.*

<div align="right">(Rabbi Yonatan Neril, Climate Change and You, October 19, 2015)</div>

5.3 ESTABLISHING ARGUMENTS AND WAYS OF ACTION TO REDUCE INCOME INEQUALITY

Reports from various international institutions have shown the staggering disparity between rich and poor. Because excessive wealth is concentrated in the hands of a few while others are forced to live restricted and marginalised lives, deepens this inequality gap. Reverend Michael Bernard Beckwith, New Thought minister and founder of the Agape International Spiritual Center, attracts the audience's sympathy by referring to the astounding number of people who live in dire situations around the world.

It is clear, of course, that are staggering statistics as to those who are dying daily of lack of food or water, and shelter. The statistic is staggering regarding individuals who live in extreme poverty not only in the US but also throughout the entire globe.

(Rev. Michael Bernard Beckwith, Plenary Focus on Income Inequality, October 17, 2015)

The current system of global development is based on the western neoliberal capitalist ideology of individualism and competition. The concept is that individuals should be free to create wealth to improve their lives and be free from government intervention (Metcalf, 2017). However, the capitalistic economy and the globalised world have developed the ideology to encourage individuals to freely make huge profits. We can see the effects of this ideology are *'the rich grow richer, and the poor grow poorer'*. The Imam of the Two Holy Mosques, Dr Salleh Abdullah Humaid, alleges this western neoliberal capitalist ideology is the culprit.

The problem of poverty manifests itself in many ways. The most serious being globalising economic policies and their impact on human life through a high level of deprivation and injustice.

(Imam Salleh Bin Abdullah Bin Humaid, Plenary Focus on Climate Change, October 18, 2015)

In Figure 7, the themes that were identified to establish the argument for the issue of income inequality as discussed by the speakers were unequal distribution of wealth, religious and spiritual disconnection, and people's obsession with power and greed. The speakers proposed the act of love and compassion, collective actions and the encouragement of religious and spiritual teachings as actions needed to combat the issue of inequality.
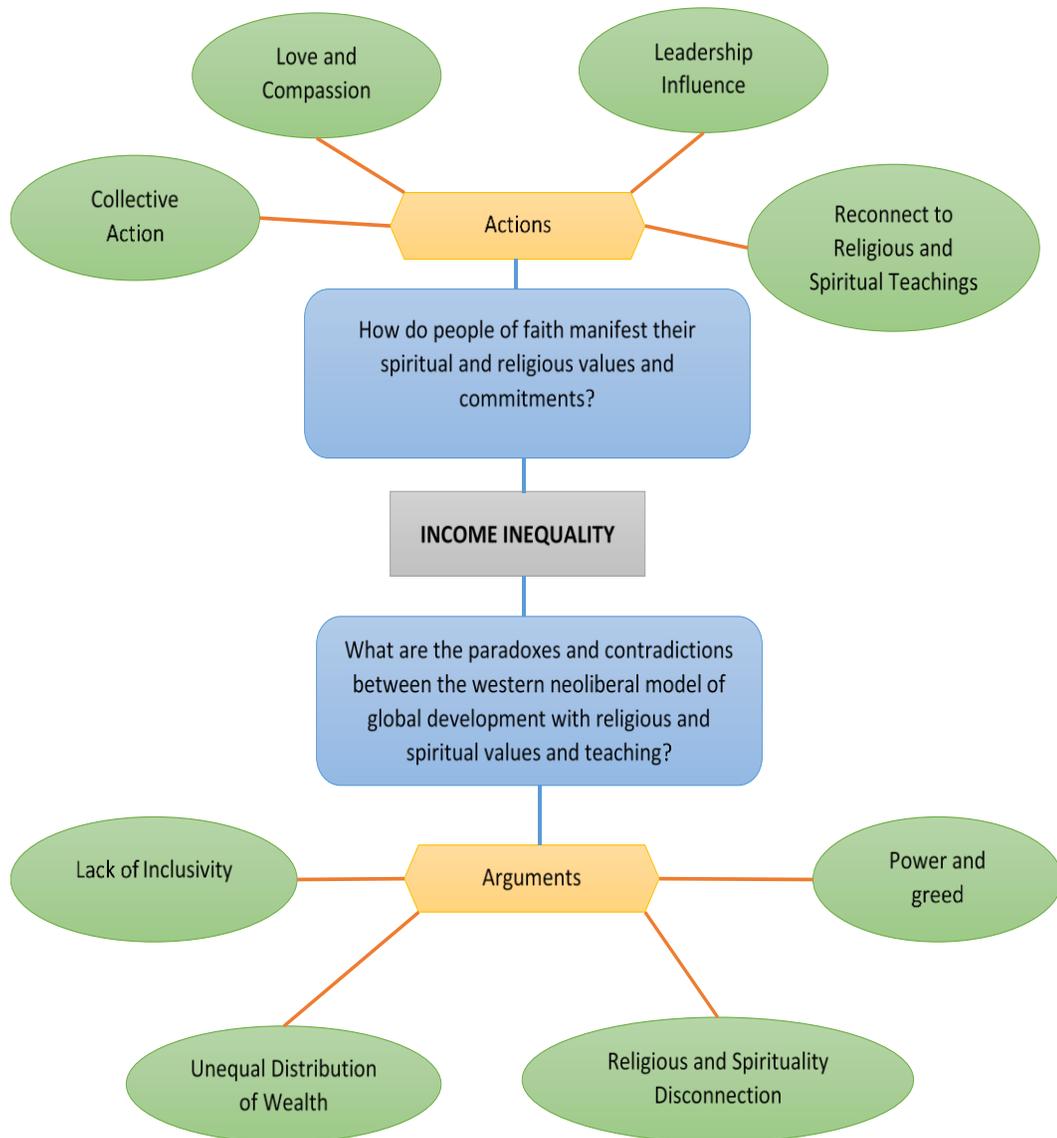
Figure 7 Thematic Map of the Arguments and Ways for Action on the Issue of Income Inequality

5.3.1 Why income inequality happening?

As can be seen in Figure 7, there were several arguments made by the speakers regarding income inequality. When it comes to income inequality, the main reason is the unequal distribution of wealth, which stems from greed and the thirst of power.

5.3.1.1 Unequal Distribution of Wealth

The statement *'the rich grow richer, and the poor grow poorer'* is caused by the wealthy 1% with money and power reaping more wealth and the remaining 99% of

people who are middle-class or poor people being squeezed into poverty (Stiglitz, 2014, 2015). Reverend Jim Wallis, President and founder of Sojourners, reminds people that poverty is not only an issue in developing countries or underdeveloped countries but also an issue in the wealthiest and developed countries in the world. In wealthy countries, poverty rarely takes the form of famine or starvation, but homelessness and other multifaceted phenomena can cause a widening gap between rich and poor (Alvaredo et al., 2018, 2015). These situations are more disheartening as they reflect failures in the current systems for redistributing resources and opportunities fairly and equitably.

> *So now the MDGs or the new SDGs say this, by 2030 we going to eliminate extreme poverty from the world and we also should add shameful poverty in the wealthiest countries in the world - that is a goal worthy of the Parliament of world's religions.*

(Re. Jim Wallis, Plenary Focus on Income Inequality, October 17, 2015)

Kathy Kelly, a peace activist and founder of Voices of the Wilderness, gives her perspectives on inequality between the rich and poor through the lens of war.

> *...when we see the terrible divide between the haves and have nots, those who have their needs might want to surround themselves, but sometimes the fiercest seek some bearable means of gaining supposed security. So, we have weapon makers and war profiteers protecting those who already have so much. Refugees all over the world, millions of people do not want to leave their homes. They would instead remain where they live. However, wars force them to give up what they have and start all over.*

(Kathy Kelly, Plenary Focus on Income Inequality, October 17, 2015)

Income inequality that comprises the widening wealth gap, greed, extreme poverty, and hunger that are endangering most human beings on the planet, is not only a global social, economic and political issue but stems from moral and spiritual matters, as Rev. Jim Wallis states:

> *Why is income inequality a plenary session at the PoWR? Surely, it is an economic issue as our system structures wealth toward those at the top. It is a political issue as wealth, and the wealthy then shapes and controls our politics... then income inequality is a spiritual issue, a moral issue and religious test of our beliefs.*

(Rev. Jim Wallis, Plenary Focus on Income Inequality, October 17, 2015)

5.3.1.2 Power and Greed

The increasing gap between the rich and the poor in a society is not a symptom of a disease, but a moral disease that comes through greed as discussed earlier in the section on climate change. Greed in the acquisition of material goods and power permeates in our current economic and political system (D'Souza, 2015). It makes it hard for human beings to reconcile with themselves and each other. In her speech during the plenary of income inequality, Kathy Kelly recounts Pope Francis' speech to the US Congress on 24th September 2015. Pope Francis denunciates the pursuit of money is an inclination towards greed of power and wealth at the expense of others.

> *Pope Francis came to the United States and spoke to the US Congress, and he asked the question: Why? Why would anyone give weapons to anyone who used it so cruelly? He answered softly, but truly. His answer is money. And that money is drenched in blood.*

<div align="right">(Kathy Kelly, Plenary Focus on Income Inequality, October 17, 2015)</div>

In his talk *Poverty: Making a Difference* on the issue of income inequality, Stephen Veazey, spiritual and organisational leader of Community of Christ, explains that poverty is very complicated. He depicts that it is not just a lack of means. It is structural and systemic, and built by multiple poverty traps that undermine the efforts of those people living in poverty to become self-sufficient and contribute to the communities. The poverty trap stems from the notion of greed, which makes the '*rich get richer, and the poor get poorer'*. One of the poverty traps expressed by him is predatory lending.

> *One element of poverty trap throughout the world (is) predatory lending. Making money available and then entrapping people in a system of repayment at the highest interest rates that ensure they can never get out of debt.*

<div align="right">(Stephen Veazey, Poverty: Making a Difference, October 17, 2015)</div>

Reverend Michael Bernard Beckwith characterises greed in terms of people portraying success in life by their wealth while ignoring others and the environment.

Success 1.0; I get rich. And that carries of course mass consumption, consumerism, a sense of elitism, a sense of separation. That mind-set that tears down a rainforest, which pollutes the environment, which strips mines the world, creates nuclear weapons, and weapons sold on the black market…The next narrative is a bit much higher: is that I get rich and become a philanthropist. That success 2.0. It is a little bit better than success 1.0 but still carries the stigma of elitism, still carries the stigma of separation. The looking down upon brother and sisters who have less. I am going to get rich and then I am going to give one day when I think I have enough to give. That success 2.0 still carries consumption, still carries consumerism, and still carries separation.

<div align="center">(Rev. Michael Bernard Beckwith, Plenary Focus on Income Inequality, October 17, 2015)</div>

Dr Pamela Ayo Yutende, an Assistant Professor of Pastoral and Spiritual Care and Counseling at United Theological Seminary of the Twin Cities, shares her experience as a former financial advisor at a Wall Street firm and explains that greed permeates the way people think and has become the top priority in life.

What is the problem with greed? I come from the Wall Street culture; greed is good. Greed is what motivates you. Greed is what makes you. Greed is what gets you, admirers. Often when we think about greed, we think about the acquisition. We do not think about who is on the other side, who is not able to have. Sometimes our desires are getting in the way of what other people need… I believe that many of the major spiritual and religious traditions preach against greed or have some teachings around greed. However, greed still exists.

<div align="center">(Pamela Yutende, Transcending Greed through Spiritual Practice, October 17, 2015)</div>

She implies there are disconnections between the various religious and spiritual values and teachings with the way we live our lives.

5.3.1.3 Religious and Spiritual Disconnections

Religious and spiritual traditions, as stated by Durkheim and Fields (1995) provided meaning for life, provide authority figures, and reinforce the morals and social norms held collectively by all people within a society. The religious and spiritual values and teachings described by Sacks (2005) are a part of human life where people find meaning and values that ground their moral and ethical ideals. Yet, social injustices and environmental degradation are exacerbating, and the crises of the heart, such as greed, hate, and corruption are becoming more visible. There is a disconnection

between religious and spiritual teachings and the way we live our lives (Armstrong, 2014). Even though religious and spiritual communities are being looked upon in addressing these issues, there are people even within the faith communities are who are perceived as more powerful than the *'others'* as Kathy Kelly exemplifies:

> *However, we have to acknowledge that sometimes Lockhead Martin and Boeing and British Aerospace and Westinghouse and General Electric are also in control of aspects in our universities, in our governance and sometimes even within our faith-based groups.*

> (Kathy Kelly, Plenary Focus on Income Inequality, October 17, 2015)

Rev. Jim Wallis emphasises the need to practice the preachings of religious and spiritual teachings to combat inequality. He urges the audience to take this as a test from God or the Divine to practice religious and spiritual teachings. If people tend to perceive themselves as superior to others, it will create segregation and further the inequality gap (Knitter, 2007).

> *We must address the core inequality of American life…Demonstrating that in America still if you are a black man, women or child, there is no safe place for you. Until we address as white Americans, that ultimately, we would fail our religious test. Until white parents are as concerned about the thought black parents have with every one of their sons and daughter, about how to behave in the presence of police with a gun, we would have failed our obligations as a neighbour. To my Christian friends, let me say this clearly: if white Christians were more Christian that way, black Christians would fear less for their children.*

> (Rev. Jim Wallis, Plenary Focus on Income Inequality, October 17, 2015)

Dr Rami Nashashibi, the Executive Director of the Inner-City Muslim Action Network (IMAN), asserts that the detachment of religious and spiritual teachings with the way we live our lives, especially for people living in poverty, can lead to many other problems. Without guidance from religious and spiritual teachings, people are consumed by greed and a lust for money that drives them towards more immoral and unethical acts.

> *The idea that dark forces are associated with notions of poverty and threaten people with poverty from obtaining much of many of us are having extraordinarily privileged that we appreciate here. The edification of spiritual conversation and meditation are often deprived of those who are suffering from debilitating poverty. Not only that, that poverty often*

goes on to drive them to perform acts to subside of that further marginalised, stigmatised and criminalised entire sector of our population.

<div align="right">(Rami Nashashibi, Plenary Focus on Income Inequality, October 17, 2015)</div>

5.3.1.4 Lack of Inclusivity

As discussed in the previous section on climate change, every religious and spiritual teaching urges us to understand, respect and embrace *'others'* despite our differences in terms of race, religion, social status, gender and age. It is the power of inclusivity as the Sustainable Development goals (SDGs) envision that *'no one is left behind'*. However, the world is more divided, and more often, the marginalised are excluded (United Nations Development Programme, 2010). As an example, Sanjay Wijesekera, Associate Director of WASH UNICEF New York, states that many people still lack the necessary rights to water, food, sanitation and healthcare.

> *...large numbers of people who have been left behind still without access to these basic rights and the inequalities that assist within countries and between countries.*

<div align="right">(Sanjay Wijesekera, From Worship to WASH: Religious Leaders Come Together, October 17, 2015)</div>

Sadhi Bhagwati Saraswati talks about the lack of sanitation facilities for women and girls in India. These women and girls do not have the luxury of safely enclosed toilets, as there is no privacy and no place to conceal their dignity. These women and girls would rather not eat or drink (which leads to malnourishment) in order to avoid going to the toilet. This possesses huge health complications and other social issues. According to Saleem, Burdett, and Heaslip (2019), women and girls' health and social needs stay mainly unmet and often side-line when home toilets are not accessible.

> *In India, about 300 million women are defecating in the open without access to safely enclosed toilet facilities and what that means is there waiting until night in order to preserve their dignity.*

(Sadhi Bhagawati Saraswati, From Worship to WASH: Religious Leaders Come Together, October 17, 2015)

5.3.2 How do people of faith propose to take action against income inequality?

PoWR speakers discussed the actions to be taken to reduce inequality and eradicate poverty. Similar to climate change, the practice of love and compassion is one of the essential values needed to eradicate extreme poverty and inequality

5.3.2.1 Love and Compassion

Compassion, and by extension, love, has been a consistent discussion point and mentioned throughout the PoWR sessions. Compassion and love, as the Dalai Lama explains, is seen as the same thing in the Buddhist tradition. He describes compassion and love as positive thoughts and feelings that give rise to things such as hope, courage, determination and inner strength in life (Dalai Lama, 2017). Rev. Michael Bernard Beckwith promotes practising love and compassion as one of the innovative solutions to reduce wealth gaps, greed, and injustice.

> *There must come a moment of spiritual encounter in which in the burst of our heart and soul, lies the dimension of compassion. Compassion is beyond mere sympathy. Sympathy says, I know how you feel. It goes beyond mere empathy. Empathy says I feel for you. However, compassion is a high form of love. Compassion says, how I can serve you. This is where compassion embraces our heart, if we ask the question sincerely regularly, how can I serve? We will get an answer that will speak to us in a language, in a way that we can understand. Then we will be compelled into the right action.*

(Rev. Michael Bernard Beckwith, Plenary Focus on Income Inequality, October 17, 2015)

Dr Pamela Yutende suggests action with prayer and Tonglen meditation from the Buddhist traditions that comprise the elements of compassion and generosity as a part of a way to eliminate poverty.

> *One of the ways we can get ourselves ready through spiritual practice (is) through Tonglen meditation. I think this is the way. This comes out from the Tibetan Buddhist traditions, and some of the elements of Tonglen meditation include compassionate intention, cultivating generosity, breathwork, visualisation and I include optimism and sacrifice... This work on poverty requires a commitment and vigilance.*

(Pamela Yutende, Transcending Greed through Spiritual Practice, October 17, 2015)

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5.3.2.2 Reconnect to Religious and Spiritual Teaching

The need to practise compassion and love stems from many religious and spiritual teachings (Armstrong, 2011; L. Oliver, 2011; Reza, 2011). Rev. Jim Wallis evokes the connection between religious and spiritual values and teachings in our lives as a way to resolve the crises of poverty and inequality.

> *When we reduce poverty, inequality is reduced as well. So, it is time for us to talk about equity of justice and fairness that our faith requires of us. Pope Francis does address not only the Congress but also the World's Economic Forum in Davos…To all the CEOs. He said wealth should serve humanity and not rule it. I believe we can address inequality by focusing on three core issues in our traditions. One, human dignity; two, the common good, and three, stewardships.*

> (Rev. Jim Wallis, Plenary Focus on Income Inequality, October 17, 2015)

Dr Pamela Ayo Yutende calls for people to reflect on greed and urges people not to divert their attention from this issue but to act by looking at the practice of spirituality:

> *Who am I if I want to profit from other losses? This is part of the American way. Who am I as I profit from others' losses? These are the questions we do not want to reflect too much because it brings up stuff. Sometimes I feel trapped in this capitalistic society. However, the questions do not end here. It is an invitation to go deep. We listen to our hearts, and I am asking you again, listen to your heart. Do we want this culture to change us in such a way we become blind and deaf, insensitive to the needs of others? Are we going to let commercial culture delude us into thinking that everybody can get everything they need in this culture if they try hard? Listen to your heart.*

> (Pamela Yutende, Transcending Greed through Spiritual Practice, October 17, 2015)

In his speech during the Plenary of Climate Change, Dr Salleh Abdullah Humaid took the opportunity to address the issue of poverty. In the divine scripture of Islam, the *Holy Qur'an*, there is legislation to eradicate poverty through paying alms and giving *Sadaqah* (charity).

> *Islam has laid a theoretical framework to address the problem of poverty, the legislation of giving charity, which is an obligation upon Muslim, spending legislation, and an endowment system that fits very well with the modern system that in place to reduce poverty.*

> (Dr. Salleh Abdullah Humaid, Plenary Focus on Climate Change, October 18, 2015)

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5.3.2.3 Collective Actions

A collaborative effort was stated as essential in eradicating poverty and inequalities. Individually it is quite hard to achieve the desired outcome, but together a considerable impact can be made. H.H. Pujya Swami Chidanand Saraswatiji, the co-founder of Global Interfaith WASH Alliance, requests the audience to take action collectively, especially on the issue of water, sanitation and hygiene.

> *The time has come to put our prayers into action. Individually people are doing great things, but it is time to come together, to have a collective effort on such an important issue of water, sanitation and hygiene.*

(Swami Chidanand Saraswatiji, From Worship to WASH: Religious Leaders Come Together, October 17, 2015)

Many religious and spiritual communities are working with other secular institutions and international organisations to bring about change. One of them is the Word Bank Group (WBG). Lead by Reverend Adam Taylor, director of the World Bank Group's Faith-Based Initiatives, WBG and faith-based communities are working together to eliminate extreme poverty by the year 2030 in line with the SDGs Agenda 2030 (World Bank, 2015). The WBG shares the same sentiments as leaders of faith to end extreme poverty and income inequality, with people of faith at the forefront. The WBG is looking to expand its collaborations with faith communities in solving and eliminating extreme poverty.

> *Though the bank is a secular organisation, I know that some of the most important leaders in the fight against poverty are people of faith. We share the same moral vision. As the words of our headquarters declare, our dream is the world free from poverty. To make this vision real, we have set a goal ending extreme poverty by 2030.*

(Dr. Jim Yong Kim, Plenary Focus on Income Inequality, October 17, 2015)

Dr Jim Young Kim recognises that diverse religious and spiritual communities can play a distinctive role in eliminating poverty. Religious and spiritual leaders enjoy a high level of trust in the community and can build a moral authority, which can make a significant impact on the degree of awareness of critical issues that impact society and the planet (World Bank, 2015; World Economic Forum, 2014). Regardless of the

differences, religious and spiritual traditions share common beliefs and share the same vision as the WBG to eliminate extreme poverty.

> *This past year we supported a diverse group of religious leaders who came together to discuss the critical role of faith-inspired organisations in combating poverty. They talked passionately about core beliefs and convictions that unite them. Their dialogue is a source statement entitled "Ending extreme poverty: A moral and spiritual imperative". The document emphasises that the world's religions share common beliefs. That the moral test of our society is the wellbeing of the weakest and most vulnerable… As part of this movement, we also want to work with you to reduce extreme poverty. We committed to forming national and global alliances with faith-inspired institutions to translate the words into greater actions and greater impact.*

<div align="right">(Dr. Jim Yong Kim, Plenary Focus on Income Inequality, October 17, 2015)</div>

The efforts of the WBG and other organisations to collaborate with faith-based communities are applauded, and as a part of collaborative action, Stephen Veazey emphasises a strategic partnership between faith-based communities and other organisations for a long-term strategic solution.

> *Many share the challenge of abolishing poverty, as it should be. It must be achieved through strategic partnership, a high level of cooperation between churches and other organisations, and various faith traditions. Primarily through the applications of long-range poverty transformation strategies that are sustainable.*

<div align="right">(Stephen Veazey, Poverty: Making a Difference, October 17, 2015)</div>

He illustrates his work with Community of Christ to eliminate poverty through a Participatory Human Development Program (PHD) in rural villages to uplift the life of the people in the village.

> *The community of Christ in our effort to alleviate poverty birthed an affiliate organisation called Outreach International. Outreach International works with communities throughout the world to create everlasting solutions to poverty using a process called participatory human development. Outreach International and the process of PHD, train indigenous human development specialists to live with the people and work with the people in certain village areas to support the people as they identify their challenges and their problems, and how they can organise to address their problems.*

<div align="right">(Stephen Veazey, Poverty: Making a Difference, October 17, 2015)</div>

In keeping with Stephen Veazey's PHD program, Barbara Carter, a member of Community of Christ, presents another effort of the Community of Christ - a collaborative engagement with Open Table. Open Table is an organisation that helps to eliminate poverty with community engagement.

> *The community of Christ collaborates with Open Table. Open Table is a program that helps individuals regain the ability to have a sustainable life. Community is no one individual; individuals are second to the community. Open table is an organisation that invites congregation, synagogue, businesses, people who want to engage in their community helping to bring individuals who are not sustaining or do not have the ability or knowledge to sustain their lives into a family unit.*

<div align="right">(Barbara Carter, Poverty: Making a Difference, October 17, 2015)</div>

Dr Rami Nashashibi makes an appeal to the audience as a collaborative community striving to help not only to eliminate poverty but also to assist with other crises facing humanity and the planet.

> *We must assert our voices. ...to commit three things to go home and mobilise and organise our faith community to do. Number one, we believe in the fundamental one to one relational meeting. We believe in the transformative power, not just getting to know one another but getting to understand our stories. Number two, we invoke the spirit of other faiths communities that demonstrate extraordinary leadership. My last and third ask you to go home and get in involved in the initiative being done in the state.*

<div align="right">(Rami Nashashibi, Plenary Focus on Income Inequality, October 17, 2015)</div>

5.3.2.4 Leadership Influence

Albeit, leadership influence is the least proposed action mentioned by the speakers, however similar to the issue of climate change, leadership influence can play a role in motivating people in the community to take action and change their behaviour (World Economic Forum, 2014). One speaker, Sanjay Wijesekera, the Associate Director WASH UNICEF New York, urges faith leaders and members of the community to stand up and take action.

> *Faith leaders and members of the faith, you touch people's everyday lives and impact on their behaviours and practices. Things that can be*

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lifesaving and life is reaching in ways that other or no other institutions can do.

(Sanjay Wijesekera, From Worship to WASH: Religious Leaders Come Together, October 17, 2015)

5.4 ESTABLISHING ARGUMENTS AND WAYS OF ACTION AGAINST WAR, VIOLENCE AND HATE CRIME

The themes under the issue of war, violence, and hate crime are twisted ideology, religious scapegoating, religious and spiritual disconnection as well as power and greed, as shown in Figure 8. The actions proposed by the speakers to fight war, violence, and hate crime are through the act of love and compassion, reconnecting to religious and spiritual teaching, educating people, community commitment and leadership influence.
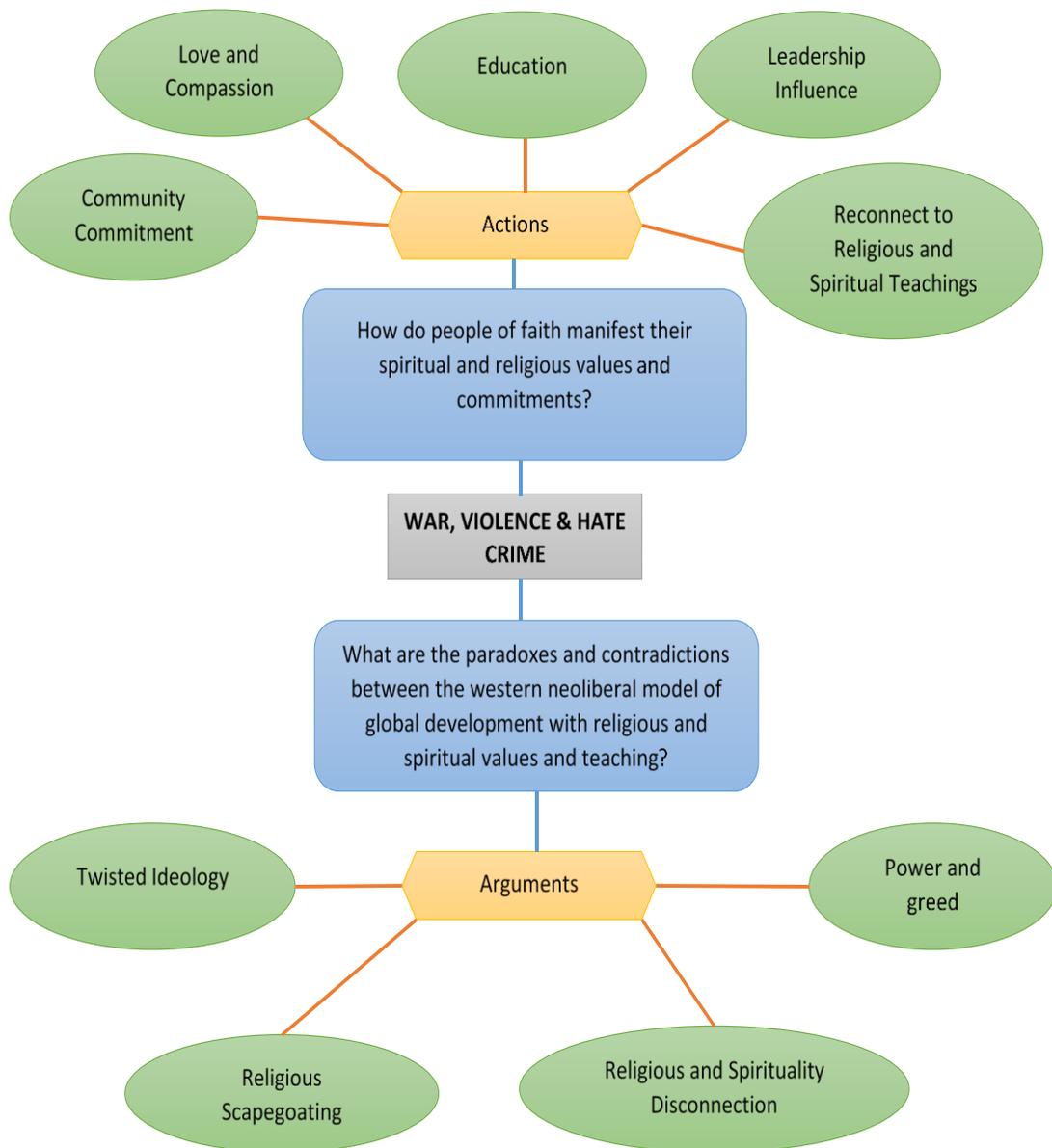
Figure 8 Thematic Map of the Arguments and Ways for Action on the Issue of War, Violence, and Hate Crime

5.4.1 Why is war, violence, and hate crime happening?

War, violence and hate crime has been an ongoing issue since ancient times. The war between Palestine and Israel is never-ending (Shlaim, 2019); violence and hate crime, especially involving racial discrimination, are on the rise in the United States (Simon & Sidner, 2018), and there is a risk of nuclear war between Russia, Iran and the

United States (Mackie, 2018). The speakers discussed the reasons why war, violence and hate crimes are increasing around the world.

5.4.1.1 Power and Greed

As discussed in the earlier section on climate change and income inequality issues, power and greed are the main culprits. In many religious and spiritual teachings, greed is regarded as a sin (Mangis, 2016; Seuntjens, Zeelenberg, Breugelmans, & Van De Ven, 2015). Pope Francis contends that *"unfettered pursuit of money the dung of the devil"* (Burke, 2015, para. 1) during his mass sermon in Bolivia. Power and greed have been at the root of the not only the issue of war, violence and hate crime but also the issue of climate change and inequality as discussed in previous sections. Dr Tariq Ramadan, Professor of Contemporary Islamic Studies at Oxford University and the President of the European Muslim Network, articulates in his plenary speech that people are making money from other people's fears and insecurity. This is all because of greed and self-interest.

> *Today when you are nurturing controversies, it makes money. They are making money out of fear that we have. We have to know the people who are nurturing this sense of alienation. They are making money out of our fear. They are making money out of weapons.*

> (Tariq Ramadan, Plenary Focus on War, Violence and Hate Speech, October 17, 2015)

Rev. William E. Swing, President and Founder of United Religious Initiative (URI), explains how influential people in countries that have nuclear weapons, glorify power and greed:

> *...undoubtedly nuclear weapons are about power, status, control, or as Putin said last week becoming a force to be reckoned with, pride, a desire to overcome vulnerability, as Japan opens a plant next spring that could process enough reactor fuel to make a thousand nuclear bombs a year.*

> (Rev. William E. Swing, Nuclear Weapon and the Moral and Spiritual Compass, October 17, 2015)

5.4.1.2 Religious and Spirituality Disconnection

Religious and spiritual traditions, as stated by Durkheim and Fields (1995) provide meaning for life, provide authority figures, and reinforce the morals and social norms

held collectively by all people within a society. The religious and spiritual values and teachings described by Sacks (2005) is a part of human life where people find meaning and values that ground their moral and ethical ideals. Yet, social injustices and environmental degradation are exacerbating, and the crises of the heart such as greed, hate, and corruption are becoming more visible (Cohn, 2017; D'Souza, 2015; Gallo, 2017). There is a disconnection between religious and spiritual teachings with the way we live our lives. Dr Karen Armstrong, the author of the *History of Gods and Fields of Blood*, talks about the separation of politics and religion in our life.

> *One of our problems with religion and politics is that our notion of religions in the modern world is very peculiar. No other culture has anything like it. Activity that is separate from all other activities. That has nothing to do with public life that is centred on supernatural God, and a set of clearly defined beliefs and practices. Words in other languages that we translated as religion variably have a long, much wider framework of reference. 'Deen' in Arabic means a whole way of life, the rabbi who composed the Talmud has not known about religion as something separate because they aimed to bring the whole of life into the arm of the sacred. Religion in the pre-modern world permeated all activities thoroughly, that religions and politics co-inhere. Trying to take religion out of politics will be like taking gin out of the cocktail. The two are extremely combined.*

(Karen Armstrong, Plenary Focus on War, Violence and Hate Speech, October 17, 2015)

5.4.1.3 Twisted Ideology

As discussed under the issue of climate change, twisted ideology is the misunderstanding of certain divine scriptures as well as the notions of specific terms in a particular context. For example, Al-Saidat and Al-Khawalda (2012) state that the use of the word *Jihad* in the Holy Quran has been misused both by Muslims and non-Muslims. The word *Jihad* has been associated with terrorism and killing has brought fear and misconception of its peaceful meaning. Dr Ejaz Naqvi made clear the misconception of *Jihad* as many people have equated the word *Jihad* with terrorism.

> *Jihad does not mean to kill the infidel. Jihad means to strive. The greater jihad is the one that you do internally. It refers to a personal struggle with oneself. Educating the other, that is jihad. The lesser jihad refers to group struggle and includes armed conflict. Speak against oppression is jihad. We only look at jihad when violence is involved or when the military is*

involved. The word jihad in the Qur'an is not used for that. A separate word used for this kind of jihad. It is called Qital. People forget this thing.

(Ejaz Naqvi, Confronting Ideological Violence and Hate Speech, October 16, 2015)

In a different view of twisted ideology, Allen Boesk, an anti-apartheid activist and South African Dutch Reform Church cleric, discusses twisted ideology from political perspectives. War and violence are seen as necessary to bring peace and to free nation-states from oppression.

Empires want to remind us… create not only the mist of domination but also create the mist of redemption of violence. Instead of acknowledging the violence that is used and needed for continued domination and subjugation, the empire tries to believe that violence is safe and war bring peace and (that) it might be right. Consequently, violence is not only necessary. They make us believe that it is the only thing that works. Not any of the religious we proclaim is the dominant religion of our society today. However, we also know the deadly logic of endless war inflicted upon millions of people, and this is the logic – a perpetual war that breeds perpetual suffering and perpetual death, perpetual punishment, perpetual profits, perpetual individual enrichment.

(Allen Boesk, Plenary Focus on War, Violence and Hate Speech, October 17, 2015)

5.4.1.4 Religious Scapegoating

Religion has been blamed as the cause of most violence in the world (Armstrong, 2014; Juergensmeyer, 2004; Küng, 2005). However, according to Dr Keith Augustus Burton, the Director for the Center for Adventist-Muslim, religions are the victim of political agendas by power-hungry politicians to exercise their dominion in the world, especially in the Middle East.

Religion is too often hijacked by politicians to serves their own ideological purposes.

(Keith Augustus Burton, Confronting Ideological Violence and Hate Speech, October 16, 2015)

Albeit speaking during the plenary of climate change, Imam Salleh bin Abdullah Bin Humaid also addressed religious scapegoating. He explains that the sources of violent conflict are complicated and convoluted.

Those who believe that labelling Islam or any other religions with extremism is going to save them from the consequences of this

accusation… are deluded. We all have to understand and try to resolve the factors that contributed to creating an environment conducive to this extremism such as oppressive economic policies, being denied an education and decent lives, violence and repression and unjust policies.

(Imam Salleh bin Abdullah Bin Humaid, Plenary Focus on Climate Change, October 18, 2015)

5.4.2 How do people of faith propose to take action against war, violence, and hate crime?

The speakers on the issues of war, violence and hate crime discussed the actions that can be taken to combat this crucial and widespread issue.

5.4.2.1 Love and Compassion

Corresponding to the previous two issues, spreading love and compassion is seen as being the ultimate action needed to combat this issue. Dr Karen Armstrong invokes love and compassion through practising the Golden Rule to end war and violence in the world. The Golden Rule is the philosophy to hold the same standard as we hold to ourselves upon others (Charter for Compassion, 2017). It is common in many religious and spiritual teachings and became the basis of the *Principles of Global Ethic* by Hans Küng (1993).

> *Unless now we implement the Golden Rule globally, so we treat all people whomever they are as we wish to be treated ourselves, the world is not going to be a viable place.*

(Karen Armstrong, Plenary Focus on War, Violence and Hate Speech, October 17, 2015)

In the same vein as Karen Armstrong in putting forward the notion of the *Golden Rule*, Mairead Maguire, a Nobel Peace Prize recipient, also entreats us to love each other instead of hating, and rejecting the theology of a just war as described by many religious traditions and which has been used wrongly in the modern world.

> *Reject just war theology. We want a theology more in keeping the spirit of love, forgiveness, reconciliation, Muhammad, Jesus, the great prophets who taught love. Love one another as I love you and do not kill.*

(Mairead Maguire, Plenary Focus on War, Violence and Hate Speech, October 17, 2015)

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Dr Ejaz Naqvi recites passages from *Matthew* and the *Hadith of Prophet Muhammad* in discussing the importance of the Golden Rule in spreading love and compassion among people and the planet Earth.

> *...in everything, therefore, treats people the same way you want them to treat you for this is the Law and the Prophets (Mathew 7:12)*
>
> *Not one of you truly believes until you wish for your brother (others) what you wish for yourself. (Sahih Muslim, Book 1, Number 72)*

<div align="center">(Ejaz Naqvi, Confronting Ideological Violence and Hate Speech, October 16, 2015)</div>

One of the most significant purposes of religious and spiritual wisdom is to bring love and compassion into our way of life (Oliver, 2011; Smith, 1991). Jonathan Granoff, a lawyer and the President of Global Security Institute, states we need to bring love and compassion into our lives in order to take action and stay connected.

> *...that is the purpose of religion. To bring that compassion, to bring that love, to bring that life - real life - of our connectedness into action and stayed awake.*

<div align="center">(Jonathan Granoff, Nuclear Weapon and the Moral and Spiritual Compass, October 17, 2015)</div>

5.4.2.2 Community Commitment and Action

Community commitment and action can be described as strength and ties between the members in a community (Born, 2012). John L. Esposito, Professor of Religion & International Affairs and Islamic Studies at Georgetown University and the founding Director of the Prince Alwaleed Center for Muslim–Christian Understanding, reminds us of the necessary commitment of all people who believe in human rights to combat the issues of racism, xenophobia and Islamophobia.

> *...Requires the support of all who believes in fundamental rights, freedom and equal treatment under the law.*

<div align="center">(John L. Esposito, Plenary Focus on War, Violence and Hate Speech, October 17, 2015)</div>

Dr Tariq Ramadan shares the same sentiment. He states that to combat war, violence and hate crime; all people, regardless of faith and culture, need to communicate and work together.

<div align="center">154</div>

Finding a solution requires that concrete effort of people from all world faiths and cultures. We live in a world where revolutions and communications have transformed our world into a global village where reactions of events can be felt instantaneously.

(Tariq Ramadan, Plenary Focus on War, Violence and Hate Speech, October 17, 2015)

Even though each religious and spiritual tradition has their own unique characteristics and teachings, Dr Keith Augustus Burton, urges people to change their mindset and take action bearing in mind the similarities between and within religious and spirituality teachings.

Even though we may have professed the same religion, it behoves us to look for those common denominators within and between faith systems to enhance our shared humanity. By doing this, we can find creative ways to confront ideological violence and hate speech truly.

(Keith Augustus Burton, Confronting Ideological Violence and Hate Speech, October 16, 2015)

5.4.2.3 Leadership Influence

Religious and spiritual leaders are often the most respected figures in their faith communities. They have the power to raise awareness and influence attitudes, behaviours and practices in line with faith-based teachings. Religious and spiritual leaders need to speak out and encourage their faith communities to talk about the issues of violence and hate crime as they can influence changes within the community (Muggah & Velshi, 2019; Sacks, 2017; United Nations Children's Fund, 2010). John L. Esposito states that leaders can shape people's behaviour and actions.

Leaders shape the interpretation of events and lead people. Political candidates, elected officials, have significant roles to play in this attitude and behaviour.

(John L. Esposito, Plenary Focus on War, Violence and Hate Speech, October 17, 2015)

Jonathan Granoff gives the address by Pope Francis as an example of moral leadership for people of faith to influence changes.

...that Pope Francis and the Holy See has an address that I think is moral leadership for us all right now and creates political space for people of faith traditions to walkthrough with pride and righteousness and passion.

There was pride, righteousness, and passion that tore down the wall of apartheid.

(Jonathan Granoff, Nuclear Weapon and the Moral and Spiritual Compass, October 17, 2015)

5.4.2.4 Reconnect to Religious and Spiritual Teaching

Religious, spiritual and faith communities have the power to promote change. The religious and spiritual values and teachings of diverse faiths are a guidance for a way of life (Sacks, 2005; Service & Carson, 2009; Weaver & Agle, 2002). They should not be detached from a person but should guide a person. The founder of Alibaba and Chinse billionaire, Jack Ma in his 2018 World Economic Forum (WEF) urges to revisit the teachings of values as religious and spiritual teachings can provide solid ground and protection to anchor people in the turbulent changes of the global era (World Economic Forum, 2018a). Every religious and spiritual teaching is beautiful and advocates for a just, peaceful and sustainable world without discriminating against *'others'* (Ghazi, 2010; Knitter, 2009; Sacks, 2003). As Mairead Maguire advocates:

> *We have to refine our humanity, we have to resurrect our values, we have to talk about morality, and we have to bring ethics into our personal and political lives.*

(Mairead Maguire, Plenary Focus on War, Violence and Hate Speech, October 17, 2015)

Dr Darrell Ezell, founder of the Center for the Study of Religion, Culture and Foreign Affairs at Claremont Lincoln University and the author of Beyond Cairo: U.S. Engagement with the Muslim World emphasises the critical need to explore values in practising interfaith relations in combatting the issues of war, violence and hate crime. He advocates for the Golden Rule. The Golden Rule is at the heart of most religious and spiritual teachings (Charter for Compassion, 2017).

> *First, we should consider interfaith as a global solution because of the Golden Rule. The Golden Rule teaches us that all necessarily lead to the same and ultimate being.*

(Darrell Ezell, Confronting Ideological Violence and Hate Speech, October 16, 2015)

5.4.2.5 Education

When people are educated on the importance of resolving conflicts peacefully without resorting to violence, then there will be peace and harmony in the world (Küng, 2005; Maguire, 2014; Waghid, 2014). Education and critical awareness is an essential part of solving any world issues. Dr Tariq Ramadan talks about the importance of education and states the most crucial education start from within.

> *One of the essential things in his or her personal life, within our family, within our communities within our society within our countries, we need to deal with education. Education is the starting point. It starts with self-education in which we self-discipline ourselves...it has to do with empathy, compassion, forgiveness and we should never start talking about peace without connecting peace with justice, dignity and freedom.*

(Tariq Ramadan, Plenary Focus on War, Violence and Hate Speech, October 17, 2015)

Dr Vishwanath D Karad, UNESCO Chair for Human Rights, Democracy and Peace, urges the need for a value-based universal education system that encapsulates scientific components as well as religious and spiritual components.

> *There is a need to have a value-based universal education system. Even though each nation has their own geography, its history, its culture, its tradition, human values are common. There are some deficiencies in the education system that has been observed all over the world because there are no spiritual components or religious components. We have to think seriously about this issue. We must have an appropriate component of science and an appropriate component of spirituality too. Not to understate the spiritual components, it helps to create a positive mindset. We should have a component of meditation in whatever faith you believe in. We have to think again and finally settle a new education system which I call value based universal education system which may be some solution to minimise the chaos, confusion, bloodshed, massacre, terrorism, and violence.*

(Vishwanath D. Karad, Plenary Focus on War, Violence and Hate Speech, October 17, 2015)

5.5 COURSES OF ACTION AS PROPOSED BY THE PARLIAMENT OF THE WORLD'S RELIGIONS (PoWR) LINK TO THE SUSTAINABLE DEVELOPMENT GOALS (SDGs)

The degradation of people and the planet runs counter to the theology of love, justice and righteousness held in common by most widely practised religions and spiritual traditions. It also contradicts with PoWR and SDGs ideals in pursuit of a just, peaceful and sustainable world where there are *'no people left behind'*. The western neoliberal capitalist ideology has become embedded in people's minds and shaping the way people live. Competition and individualism have become the defining characteristics of the relationship between humans and the environment - becoming an evolution of a utopian faith, as described by Monbiot (2016). This is utterly inconsistent with religious and spiritual teachings, as Dr Salleh Abdullah Humaid explains:

> *The real impact of materialistic trends of accumulating wealth can be seen today in the form of social imbalance and materialistic tyranny.*

> (Imam Salleh Abdullah Humaid, Plenary Focus on Climate Change, October 18, 2015)

The 2015 PoWR theme *Reclaiming the heart of our humanity* is about changing back our inner orientation, the 'heart' that has been converted into a new way of life far from religious and spiritual values and teachings. Religious and spiritual communities have been under scrutiny, and subject to prejudices, and biases but they have a tremendous capacity for doing good (Fahy & Haynes, 2018) and have the power to promote change and create a new narrative (Korten, 2015). Religious and spiritual communities are among the groups that rose to the challenge to interact with these severe and ongoing global crises (Parliament of the World's Religions, 2014b; United Nations Children's Fund, 2010) as well as have long played a critical role in addressing the needs of those left behind (United Nations, 2018). They are among the front-runners in articulating their concerns and taking actions.
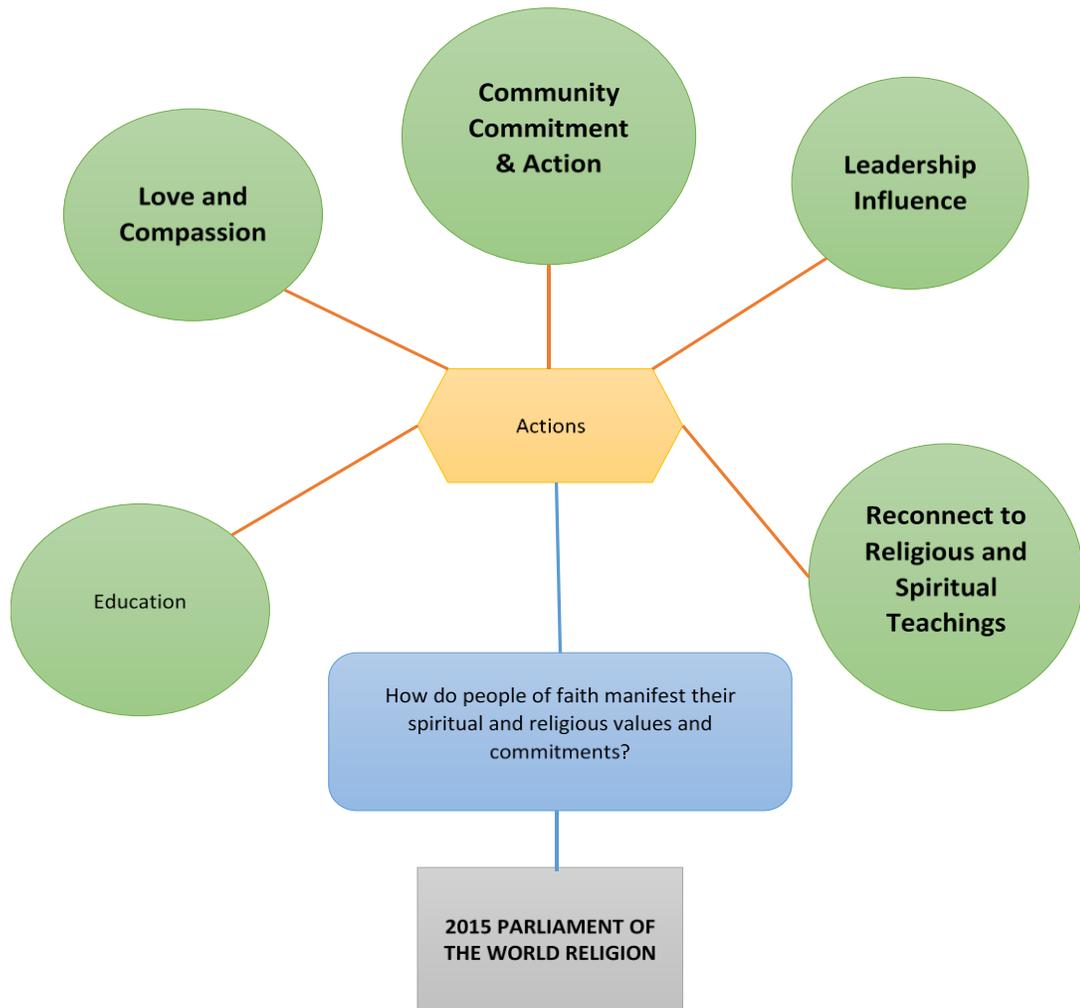
Figure 9 Overall Proposed Course of Actions during the 2015 PoWR

Figure 9 shows the overall themes, linked to my research question, that were identified to establish proposed actions relating to the issues discussed during the 2015 PoWR. The act of love and compassion is a consistent theme throughout all issues discussed as an action proposed by the speakers. Community connectedness, collective action and community commitment are three similar themes under each of the issues discussed, but I categorised them under one major theme of community commitment and action. Leadership influence, reconnecting to religious and spiritual teachings, and education is other significant themes.

The need to **commit ourselves to our religious and spiritual teachings** and the virtue of **love and compassion** is the drive and commitment towards our decisive actions to address the issues of climate change, inequality, and war, violence and hate crime. The 2015 Declaration on Climate Change states,

> *As members of religious and spiritual communities, we affirm these values and principles, which are taught by all our traditions and will guide our actions. (p.5)*

The 2015 Declaration on Hate Speech War and Violence states,

> *These exemplary persons of faith and conscience have chosen to align themselves with those elements of their religious tradition that affirm all-embracing love, compassion, and care, that affirm the priority of reconciliation, mutuality, and peacemaking, that affirm the disciplines of non-violence to achieve justice and vital, creative, and inclusive communities of human flourishing across the globe. (p. 20)*

The 2015 Declaration on Income Inequality states,

> *Religions instruct their followers to respect others and to treat them with justice and fairness. Most enjoin their followers to be compassionate toward our fellow human beings and have a particular concern for those who are poor, ensuring that all people have enough to live decently. (p. 15)*

In achieving the vision towards a just, peaceful and sustainable world, worth living and working in, **community commitment and action are essential**. According to Bowen et al. (2017), one of the critical challenges that are central in implementing successful SDGs is cultivating collective action by establishing inclusive decision spaces for multi-sector and scale of interactions between stakeholders. The urges from PoWR speakers to take collective action in combatting all these issues are stated in the Declaration and Commitment Book. The 2015 Declaration on Climate Change states,

> *We will act as individuals and as communities, knowing that each action makes a difference. Our oneness in the interfaith movement will give us strength and effectiveness…We will build this future as one human family within the greater Earth community. (p. 6)*

The 2015 Declaration on Hate Speech War and Violence states,

This finds expression also in the modern interfaith movement, particularly in the declarations of Toward a Global Ethnic from the 1993 Parliament of the World's Religions, and in the actions of religious groups joining together in regional, national, and global efforts to end particular conflicts and wars. These collective endeavours have been even more effective when they have engaged in guiding institutions of societies and nations. (p. 20)

The 2015 Declaration on Income Inequality states,

A different world is possible. However, it requires all people of faith and goodwill to work together to address the pernicious effects of greed and the exploitative economic policies that they yield. (p. 15)

These affirmations of people of faith and faith communities are in parallel with the SDG Goal 17 to strengthen the means of implementation and revitalise the global partnership for sustainable development. These are reflected both in the SDGs goals and in targets.

- Goal 1 - End poverty in all its forms everywhere
- Goal 2 - End hunger, achieve food security and improved nutrition, and promote sustainable agriculture
- Goal 3 - Ensure healthy lives and promote well-being for all at all ages.
- Goal 4 - Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all.
- Goal 5 - Achieve gender equality and empower all women and girls
- Goal 6 - Ensure availability and sustainable management of water and sanitation for all.
- Goal 7 - Ensure access to affordable, reliable, sustainable and modern energy for all
- Goal 8 - Promote sustained, inclusive and sustainable economic growth, full and productive employment and decent work for all.
- Goal 9 - Build resilient infrastructure, promote inclusive and sustainable industrialisation, and foster innovation
- Goal 10 - Reduce income inequality within and among countries.
- Goal 11 - Make cities and human settlements inclusive, safe, resilient, and sustainable.

- Goal 12 - Ensure sustainable consumption and production patterns
- Goal 13 - Take urgent action to combat climate change and its impacts by regulating emissions and promoting developments in renewable energy.
- Goal 14 - Conserve and sustainably use the oceans, seas and marine resources for sustainable development.
- Goal 15 - Protect, restore and promote sustainable use of terrestrial ecosystems, sustainably manage forests, combat desertification, and halt and reverse land degradation and halt biodiversity loss

The commitment and action refer to the need to include everyone in societal processes and conveys the notion that people should not only be allowed to thrive, but should have a voice and active opportunities to shape the course of development. Thus, the PoWR declaration and commitment and the SDGs goals and targets are relevant to all countries and all people. For example, Kolk, Rivera-Santos, and Rufín (2018) argue there is a lack of clear mechanism and specific determinants on the impact of multinationals and international business on poverty alleviation. These mechanism and determinants are crucial as businesses are becoming more involved and engaged in SDGs. The success of these will depend on the active implication and engagement of all actors, with an emphasis on reaching the furthest marginalised first towards a just, peaceful and sustainable world as outline by SDG Goal 16.

These commitments and actions cannot be achieved without **educating oneself**. We need to reconnect with our religious and spiritual teachings, create awareness and learn about these pressing global issues, the SDGs goals and targets, and most importantly learn to understand, embrace and respect others. The community and guiding institutions also have to be aware and participate in educating themselves and others. Yet, **leadership influence** is the motivating factor to attract people to take decisive action - particularly faith leaders. Faith leaders have an influential role in shaping attitudes, opinions and behaviours, as the community members trust them. As stated in the Declaration on Income Inequality, *"Religious communities and leaders have significant moral authority, courageous voices, and organised people power" (p. 15).* His Holiness Dalai Lama (Dalai Lama, 2017; Hueman, 2019; nobelprize.org, 1989), Pope Francis (Bosotti, 2019; O'Connell, 2019) and other faith leaders have

publicly voiced their concerns on the issue of climate change, rejected acts of violence and promoted peace as well as condemning the pursuit of accumulating individual wealth and power. Moreover, leaders not only bring individuals together and promote creative participation, but they also assist individuals to embrace a relationship with uncertainty and chaos, particularly in achieving the SDGs (Ifthakar & Khalid, 2018). Hence, with the like of Gandhi, The Pope, The Dalai Lama and many other patriots of justice and peace, I believe that through our own personal conversion, our own inner peace, we are sensitised to care for God, for ourselves, for each other, and for the Earth. We can become the catalyst of justice, peace and sustainability in the world.

5.6 CONCLUSION

This chapter discussed the arguments and actions proposed by the 2015 PoWR speakers. I classified them into themes using Braun and Clark's (2006) thematic analysis framework. I organised my findings and analyses by three of the issues discussed during the PoWR – climate change, income inequality and war, violence and hate crime. The argument of power and greed has been a consistent theme in all the issues discussed, whereas the religious and spiritual disconnection is also one of the major themes regarding the incompatibility of the western model of global development with PoWR and SDGs ideals. The argument regarding twisted ideology and twisted theology deals with the misconception of religious and political ideology. Religious scapegoating, human action, lack of inclusivity, and unequal distribution of wealth are other themes under the arguments discussed during the PoWR.

The proposed courses of action by the speakers highlighted the practice of love and compassion and leadership influence consistently within the three issues. Community connectedness, collective action and community commitment are also critical themes throughout the issues discussed. This aspect of a community can be directly linked with SDG Goal 17 to strengthen the means of implementation and revitalize the global partnership for sustainable development, which is at the heart of SDGs. Reconnecting to religious, and spiritual teachings and education are other significant themes of action proposed by the PoWR speakers. All these actions and issues are

indirectly related to the entire 17 SDGs targets and the commitments to achieve these goals. I discuss these in more depth in Chapter Seven.

In order to influence the mindset, behaviours, and attitudes of people of faith and non-believers as well as explaining aspects of global justice and environmental responsibilities, PoWR speakers needed to be persuasive in delivering their speeches. Hence, my next chapter, Chapter Six, determined if they were successful, using Aristotle's mode of persuasive appeals of *logos* (logic and reasoning) and/or *pathos* (emotional appeal) and *ethos* (credibility of the speaker).

CHAPTER SIX: RHETORICAL ANALYSIS OF PERSUASIVE ARGUMENTS

6.1 INTRODUCTION

In Chapter Five, I discussed the themes that emerged from the speeches of the influential faith leaders, scholars and activists at the 2015 Parliament of the World's Religions (PoWR). Human actions, power and greed, religious and spirituality disconnections, twisted ideology, religious scapegoating, lack of inclusivity and unequal distribution of wealth, among others are several arguments made by the speakers on the pressing and ongoing issues of climate change, inequality, and war, violence and hate crime. The arguments they made highlighted the negative consequences that are affecting the world. However, in this chapter, I examine if they made these arguments to motivate a person to take action or to change an opinion or belief through logic and emotions. The speakers also proposed several actions needed to combat these issues through education, love and compassion, community commitment and action, leadership influence, and reconnect to religious and spiritual teaching. In *On Rhetoric A Theory of Civic Discourse*, Aristotle, as translated by Kennedy (2007), reflected on arguments that will persuade in the given circumstances, by appealing to one particular audience's set of beliefs, and whose aim is to persuade that particular audience rather than achieve general acceptability of the ideas put forward. In my effort to illuminate the ways PoWR attempts to contribute and influence global justice and environmental responsibility as promoted by SDGs, this chapter focuses on the usage of classical rhetorical analysis. I examine the arguments and actions of the 2015 PoWR speakers using Aristotle's notions of *ethos* (credibility of the speaker), *pathos* (emotional appeal of the speaker) and *logos* (logic and reasoning).

Aristotle, as translated by Kennedy (2007), mentioned the common goal in persuasive speech is to influence the audience's view on a specific issue, make them form a certain judgement, identify with the speaker and then take action. He recognised the need for the speakers to adapt to their audiences by using the most convincing arguments in the speeches delivered. Similarly, Burke (1969) believed it necessary

for the speaker to build common ground with the audience, such as a shared or similar experience, to convince the audience. The speakers used a combination of ethical, emotional and rational appeals to persuade their audiences. *Ethos* is the moral characteristics and personal charisma of the speaker, which means that the speaker should have qualities such as good character, be trustworthy and have a good knowledge of the subject (Keraf, 2004). Convincing the audience will work well if they recognise that the speaker is of good character and has high credibility. According to Aristotle, *pathos* relates to the emotion of the audience and the speaker should be able to appeal to the audience's emotion. *Pathos* relies on reading the emotional state of the audience; the audience will be influenced by the speech. Keraf (2004) adds *pathos* not necessarily appeal to the audiences' positive emotion but also on the negative emotion. Albeit, the speakers, can control the audience's emotion through their speeches, but the members of the audience have the opportunity to make their own judgements. Aristotle's *logos* is proof, which supports the arguments. According to Keraf (2004), people will believe in what the speakers say when the speakers can provide proof or evidence and logical reasoning.

According to Aristotle, *ethos* is the most effective way of convincing people and is the dominant factor. Vickers (1988) also states that even though all persuasive appeals are needed in making arguments, they do not necessarily all carry the same weight, and most often, *ethos* will prevail. I analysed the speeches and classified them into themes of arguments and proposed actions, and examined the *pathos* and *logos* based on the speakers' statements instead of the whole speech. This was to determine the nature of the persuasive appeal of the statements used and how they related to the arguments and proposed actions. However, I examined the *ethos* based on who the speaker was in the community, his or her expertise on the issues and whether he or she associated himself or herself with the issues discussed during their speeches.

6.2 EXAMINING ETHOS, PATHOS AND LOGOS ON THE ISSUE OF CLIMATE CHANGE

Table 10 summarises my analysis of *ethos*, *pathos* and *logos* of the arguments made by the 2015 PoWR speakers on the issue of climate change.

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Table 10 Summary of the Analysis of Ethos, Pathos and Logos of the Arguments and Proposed Actions on the issue of Climate Change

THEMES	SPEAKERS (ETHOS)	PATHOS (EMOTIONAL APPEAL)	LOGOS (RATIONAL APPEAL)
Human Action	Katherine Hayhoe, Atmospheric scientist, Director of Climate Science Center at Texas Tech University, Researcher for US National Academy of Science and US Global Change Research, Evangelical Christian devotee		Guy Callender was a British engineer in the 1930s published the first paper saying that he detected a rise in Earth's temperature from carbon emission from human activities (anecdotes). Over 97% of climate scientist (all around the world) not only agree that climate changes but humans is the primary cause of climate change (statistics). We are learning about how climate change is altering rainfall patterns, and politically unstable parts of the world contributing to events like the drought in Syria that drove people out of the cities contributed to a 50% unemployment rate and was part of the reason behind the current situation. (deductive reasoning).
	Dr Salleh bin Abdullah bin Humaid, The Imam of the Holy Mosque		…the emission of greenhouses has led to global warming and pollution that continue to threaten human life as a result of not adhering to environmental standards to protect the environment (deductive reasoning)
	Sadhi Bhagwati Saraswati, Secretary-General of the Global Interfaith WASH Alliance, President of Divine Shakti Foundation	...almost every factory is spewing noxious gases into the air and has chemical waste that is polluting our soil, polluting our groundwater, going into our water and turning what should be drinkable fresh water into poison those killing our brothers and sisters across the world…indoctrinated by the culture that says shopping therapy (fear and disgust)	The Amazon rainforest which produces 20% of the oxygen on earth which absorbs 20% of the carbon dioxide which provides us with 20% of the fresh drinking water on our planet is being clear cut at a rate of a football field… today 90% of the 1.2 billion people on this planet who live in extreme poverty 90% of them depend upon the rainforest for their lives and their livelihoods (facts & figures)

THEMES	SPEAKERS (ETHOS)	PATHOS (EMOTIONAL APPEAL)	LOGOS (RATIONAL APPEAL)
Power and Greed	Dr Salleh bin Abdullah bin Humaid, The Imam of the Holy Mosque		Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned. (The Holy Qur'an, 30:41). (analogy)
	Vandana Shiva, Hindu Scholar, Scientist and environmental activist on sustainable agriculture, Founder of Research Foundation for Science, Technology, and Natural Resource Policy in India, Author of several books on GMOs and agriculture, and alter-globalisation	The roots of the violence we face in society today whether the shooting in a school or what happened in Philadelphia or St Louis or what we witness in Syria or Nigeria. No matter where you look it is these new human vulnerabilities, and securities linked to ecological securities link to economic securities..." (fear)	I can tell you for the University of Iowa because their students were fighting the humans' trial on bananas. Their Chancellor was the one who financed the election of the governor who then appointed him Chancellor. This man has the biggest biofuel industry in the Midwest. He was engaged in a land grab his firm personally but linking the University of Iowa to give it respectability in the state in the country of Tanzania (testimony and anecdote)
Twisted Ideology	Katherine Hayhoe, Atmospheric scientist, Director of Climate Science Center at Texas Tech University, Researcher for US National Academy of Science and US Global Change Research, Evangelical Christian devotee	...the Pope talking about climate change, Evangelical scientist in the United States talking about how love does not harm yet the way we live now harms our neighbours. The negative consequences of a change in climate will fall on the poor, in the vulnerable and the oppressed. Painting this as religion does not work (disgust and shame)	...in twisted theology going on depending on what translation of the bible you used there is a word Dominion in it which people have used to say we can do whatever the heck we want to this Earth... However, here is what the Bible says. It says number one that we see God in creation many people including what Martin Luther refer to nature or creation of God because of the way God is revealed in creation and so not only do we see God in creation so how we treat creation reflex how we think of the image of God and attributes of God in creation. However, also in different translations says that we have been given responsibility, the idea of Dominion, the responsibility of every living thing on the earth. (analogy)

THEMES	SPEAKERS (ETHOS)	PATHOS (EMOTIONAL APPEAL)	LOGOS (RATIONAL APPEAL)
Lack of Inclusivity	Vandana Shiva,Hindu Scholar,Scientist and environmental activist on sustainable agriculture,Founder of Research Foundation for Science, Technology, and Natural Resource Policy in India,Author of several books on GMOs and agriculture, and alter-globalisation	...only when you destroy the web of life you can then parcel it off as resources to be exploited conquer owned sold traded and it's only when you've destroyed human community that you can reduce them from being a citizen's a human species holding a community in common and turn them into pathetic consumers also by reducing people to individuals making them forget they're a part of community you also can play on their vulnerabilities (fear and disgust)	
	Archbishop Bernardito Auza, Filipino Roman Catholic Archbishop, Permanent Observer of the Holy See to the United Nations		Pope Francis has warned forcefully and repeatedly against what he calls the globalisation of indifference that could result in our interrelationship are not inspired by the globalisation of solidarity. Economic and social exclusion results in globalisation are detached from fair and inclusive national and international policies and market forces that are not regulated by policies that contain greater inequalities. (deductive reasoning)

Ethos

Dr Katherine Hayhoe, an atmospheric scientist and the Director of Climate Science Center as Texas Tech University, has conducted research for the US National Academy of Science on climate change. During her speech on *Let's Talk about Global Warming*! she displays her connectedness with and enthusiasm for the issue of climate change, *"Climate change is urgent, so I will study that, and I will work on that until we fix it…"* She even talks about Exxon failing to disclose information regarding climate change from early (40 years ago) research. She had the first-hand experience during her time working with Exxon, *"I know this because I was working with Exxon at the time that they pay my master's degree".*

Grand Imam of the Holy Mosque and the President of Saudi Majlis of Shura, *Dr Salleh bin Abdullah bin Humaid,* exuded religious authority and leadership and gained respect from the audience. He also showed his spirit of hope that resonated with the audience during his talk in the Plenary of Climate Change, *"we all share the same hope that God will grace us with a common understanding and positive outcome over the many issues that unite us and brought us here".*

Sadhi Bhagwati Saraswati is the Secretary-General of the Global Interfaith WASH Alliance and the President of Divine Shakti Foundation. She showed her knowledge on the effect of climate change when she provided many statistical examples, "*statistics are vital the livestock industry is responsible for more carbon dioxide in the atmosphere than the transportation industry".* She also shows her ethical stance to support vegetarianism in order to save the planet, *"I share this with you not to make you feel guilty. Not to be the moral police but simply so that every one of us understands the power we have even if we do not go fully vegetarian. Every single time that's sitting in a restaurant, we choose vegetarian option over meat we are freeing up crucial water resources for the planet*."

The former Vice President of the United States and an environmental activist*, Albert Arnold "Al" Gore Jr.,* projects his enthusiasm as an environmental activist by relating to the audience, *"Towards the end of 2014, I and many other marches with almost half a million climate activists, I knew many of you were there, down to the*

street of Manhattan and similar events were held in cities all around the world demanding that we change". He also exudes political credibility and gives the audience motivation to take action, *"It has been a long hard journey to reach that stage in the fight to solve the climate crises. However, we are winning because of the commitment of people like you with the diverse array of different backgrounds and beliefs from all over the world. I am extremely grateful, and I speak for many more who would like to say to you what you are doing and what you are about to do."*

As the Permanent Observer of the Holy See to the United Nations, **Archbishop Bernardito Auza**, Filipino Roman Catholic Archbishop, also exudes religious authority, especially when he was sent to relay the Pope's messages, *"I bring you warm greetings from Pope Francis who has sent me here and wishes much something very good could come out from these meetings."* He also showed his spirit of hope that motivates the audience, *"We are always hopeful that we can right what was wrong, we can right what was wrong, and there are always ways that we can redirect our steps. The time to redirect our steps has passed, but it is never too late to take it now."*

Dr Vandana Shiva is a world-renowned environmental activist focusing on sustainable agriculture practices and a vocal voice against Genetically Modified Organisms (GMO). In her speech on *Community Resilience: Peace, Justice, Food and Water,* she shows her passion for fighting against GMO and saving seeds to defend life's evolution, *"...I mean I did my PhD in Quantum Theory, but the last 30 years I have done detailed research on agriculture system on biodiversity. And my big laughter is to see stupidity paraded in science. You know inferior methods of dealing with pests, which create more pests"*. She said her true calling to save seeds and sustainable agriculture practices occurred in 1987, *"I first heard the corporation in a meeting where I was, a small meeting talking about owning seed they genetically engineered and having patents. That is when I decide I will save seed. However, I would not just save seed but defend seed as our common"*. Then she started a movement called *Navdanya* in 1991, which mean 'nine seeds', a movement to fight against the growing tendency toward monoculture promoted by large corporations.

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As a Christian pastor and the founder of Cedar Ridge Community Church, **Brian McLaren** connected with the audiences by showing his credibility as a preacher and related to the audience by stating with confidence, "*And we who are people of faith must acknowledge*", "*We people of faith need to learn*", and *"We must realise"*. He also displayed his knowledge of the destructive effect of fossil fuels, "*We must realise that the burning of fossil fuel is closely related to the combustion of human being, to fuel a destructive economy*."

Rabbi Yonathan Neril, the founder and director of the Interfaith Center for Sustainable Development in Jerusalem, showing his ethical stance in promoting behavioural change through environmental choices that an individual can make that cuts across all religions. For example, combatting the issues of cyanide leaching mining, "*I think it's important for religious leaders and clergy and people of faith to consider in a ceremony that is about holiness and about the holy coming together of holy partners that it can be involved in cyanide leach mining that damages people and causes cancer.*"

6.2.1 The Arguments

6.2.1.1 Human Action

In this argument, the speakers discuss human choices and human activities that are indicated as the primary contributors to climate change.

Logos

Dr Katherine Hayhoe,

> *Over 97% of climate scientist (all around the world) not only agree that climate changes but humans are the primary cause of climate change.*

> *We are learning about how climate change is altering rainfall patterns, and politically unstable parts of the world contributing to events like the drought in Syria that drove people out of the cities contributed to a 50% unemployment rate and was part of the reason behind the current situation.*

Analysis:

Through stating that humans are the main contributor to climate change, she quotes *statistics* to support her claims that 97% of climate scientists agree that human activity is the cause of climate change. She also provides **deductive reasoning** by showing her credibility that she has a comprehensive understanding of the effects of climate change on people proven by previous research, for example, the drought in Syria.

Dr Salleh bin Abdullah bin Humaid,

> *...the emission of greenhouse gases has led to global warming and pollution that continue to threaten human life as a result of not adhering to environmental standards to protect the environment.*

Analysis:

He is relating the effect of climate change through his **deductive reasoning** from *the premise* of people not adhering to environmental standards. *The conclusion* is the emission of greenhouse gasses led to global warming and pollution, which continues to threaten human life.

Sadhi Bhagwati Saraswati,

> *The Amazon rainforest which produces 20% of the oxygen on earth which absorbs 20% of the carbon dioxide which provides us with 20% of the fresh drinking water on our planet is being clear cut at a rate of a football field... today 90% of the 1.2 billion people on this planet who live in extreme poverty 90% of them depend upon the rainforest for their lives and their livelihoods.*

Analysis:

She cites **figures** to support her reasoning on the importance of rainforest to people's lives. She states facts that the excessive cutting of forest can lead to deforestation, and people who depend on the rainforest for a living will be disadvantaged.

Pathos

Sadhi Bhagwati Saraswati,

...almost every factory is spewing noxious gases into the air and has chemical waste that is polluting our soil, polluting our groundwater, going into our water and turning what should be drinkable freshwater into poison those killing our brothers and sisters across the world.

Analysis:

The sentence *spewing noxious gases into the air* and *turning what should be drinkable freshwater into poison* evokes the emotion of **fear and disgust**. It is a negative feeling of loathing the act of the factories that pollute the environment that leads to poisonous water that killed people.

6.2.1.2 Power and greed

This argument discussed the voracious thirst for power and insatiable greed that has a negative influence on people and the planet.

Logos

Dr Vandana Shiva,

I can tell you for the University of Iowa because their students were fighting the humans' trial on bananas. Their Chancellor was the one who financed the election of the governor who then appointed him Chancellor. This man has the biggest biofuel industry in the Midwest. He was engaged in a land grab his firm personally but linking the University of Iowa to give it respectability in the state in the country of Tanzania

Analysis:

This is a **self-testimony** by Shiva through her involvement with the University of Iowa, which can be considered as ethos as well. She is also using the **anecdote** of her reasoning as she is fighting alongside the students protesting the trial of GMO banana on humans and indirectly, she discloses the Chancellor land grab deals in Tanzania.

Dr Salleh bin Abdullah bin Humaid,

corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned. (The Holy Qur'an, 30:41).

Analysis,

He is justifying his arguments using religious and spiritual scriptures as an ***analogy***. The Holy Qur'an mentions greed clouded human judgement and actions, which lead to chaos and destruction in the world.

Pathos

Dr Vandana Shiva,

> *The roots of the violence we face in society today whether the shooting in schools or what happened in Philadelphia or St Louis or what we witness in Syria or Nigeria. No matter where you look, it is these new human vulnerabilities and securities link to ecological securities link to economic securities..."*

Analysis:

The sentence *shooting in school* invokes the feeling of ***fear***. It invokes a lousy feeling that greed and power can lead to many harmful incidents that make humans feel vulnerable and insecure.

6.2.1.3 Twisted theology

This argument discussed the misconceptions of the understanding of divine scripture.

Logos

Dr Katherine Hayhoe,

> *...in twisted theology going on depending on what translation of the bible you used there is a word Dominion in it which people have used to say we can do whatever the heck we want to this Earth... However, here is what the Bible says. It says number one that we see God in creation many people including what Martin Luther refer to nature or creation of God because of the way God is revealed in creation and so not only do we see God in creation so how we treat creation reflex how we think of the image of God and attributes of God in creation. However, also in different translations says that we have been given responsibility, the idea of Dominion, the responsibility of every living thing on the earth.*

Analysis:

She is using an *analogy* from the Bible on the word Dominion. She explains the actual meaning of the word Dominion in the Bible is the responsibility of humans on this Earth is to protect it as a tribute to God's creation, and not to exploit it by using whatever means necessary to satisfy human self-interest.

Pathos

Dr Katherine Hayhoe,

> *...the Pope talking about climate change, Evangelical scientist in the United States talking about how love does not harm yet the way we live now harms our neighbours. The negative consequences of a change in climate will fall on the poor, in the vulnerable and the oppressed. Painting this as religion does not work*

Analysis:

The sentence *painting this as religion does not work* the emotion of *shame and disgust*. The feeling of shame and disgust that people are blaming religion to the deterioration of the environment and thus contributing to climate change. However, the fact that people's actions are hurting other people contradicts religious and spiritual teachings.

6.2.1.4 Lack of Inclusivity

This argument relates to excluding a specific group of people, especially the marginalised, in any structure, practices or policies.

Logos

Archbishop Bernardito Auza,

> *Pope Francis has warned forcefully and repeatedly against what he calls the globalisation of indifference that could result in our interrelationship are not inspired by the globalisation of solidarity. Economic and social exclusion results in globalisation are detached from fair and inclusive national and international policies and market forces that are not regulated by policies that contain greater inequalities.*

Analysis:

He is using **deductive reasoning** based on the premise *against what he calls the globalisation of indifference* and *economic and social exclusion* as the conclusion of *detaching from fair and inclusive national and international policies*.

Pathos

Dr Vandana Shiva,

> *...only when you destroy the web of life you can then parcel it off as resources to be exploited conquer owned sold traded and it's only when you've destroyed human community that you can reduce them from being a citizen's a human species holding a community in common and turn them into pathetic consumers also by reducing people to individuals making them forget they're a part of community you also can play on their vulnerabilities*

Analysis:

The emotions of **fear and disgust** are evoked through the sentence *when you destroy the web of life you can then parcel it off as resources to be exploited conquer owned sold traded*. This shows that if people detach themselves from each other, they become individuals who only care for their own self-interest, and this can create many human vulnerabilities and insecurities.

6.2.2 The Proposed Action

Table 11 summarises my analysis of ethos, pathos and logos of the proposed actions suggested by the 2015 PoWR speakers on the issue of climate change.

Table 11 Summary of the Analysis of Ethos, Pathos and Logos of the Arguments and Proposed Actions on the issue of Climate Change

THEMES	SPEAKERS (ETHOS)	PATHOS (EMOTIONAL APPEAL)	LOGOS (RATIONAL APPEAL)
Love and Compassion	Katherine Hayhoe, Atmospheric scientist, Director of Climate Science Center at Texas Tech University, Researcher for US National Academy of Science and US Global Change Research, Evangelical Christian devotee	"If we are human, if we live on this planet, if we care about our family, if we care about our community, if we care about others, even more so if the tenets of our faith like the Christians faith where we believe that God created this world, gives us responsibility to care for every living thing in this planet, and that we are to be known of our love for others, our sacrificial love for others, in the same way, that Christ loves us. If we believe we are, then we have all the values we need to care about climate change. (love and compassion)	
	Brian McLaren, Christian pastor and activist, Founder of Cedar Ridge Community Church, Among the 25 Most Influential Evangelicals in America	If we love God, we will love creation. If we love our children, our grandchildren and our neighbours, we will love creations. What we love, we will honour. What we love and honour we will protect. (love)	
	Albert Arnold "Al" Gore, Jr, Former Vice President of United States, Environmental activist, Producer of the documentary "Inconvenient Truth."	In every tradition, we are instructed to be a good steward, and we are taught being given dominion does not being a license for domination. (love & compassion)	

THEMES	SPEAKERS (ETHOS)	PATHOS (EMOTIONAL APPEAL)	LOGOS (RATIONAL APPEAL)
	Vandana Shiva, Hindu Scholar, Scientist and environmental activist on sustainable agriculture, Founder of Research Foundation for Science, Technology, and Natural Resource Policy in India, Author of several books on GMOs and agriculture, and alter-globalisation	Epistemically because the predation of the Earth led us to the crises and the deep solution is changing our mindset from being extractors and owners to those who give back and take care. However, the biggest taking care is by returning to Earth. (compassion & love)	
Community Connectedness	Vandana Shiva,Hindu Scholar,Scientist and environmental activist on sustainable agriculture,Founder of Research Foundation for Science, Technology, and Natural Resource Policy in India,Author of several books on GMOs and agriculture, and alter-globalisation	Because everything is interconnected all the issue that has been seen as separate and fragmented have common roots. And the solutions to these problems have common solutions… Community is the alternative that gives you meaningful wellbeing" (trust, friendship, respect & anticipation)	
	Archbishop Bernardito Auza, Filipino Roman Catholic Archbishop, Permanent Observer of the Holy See to the United Nations		Pope Francis puts the concept of integral ecology. He said; when we speak of the environment, what we mean is the relationship existing between nature and the society, which lives in it. Nature cannot be regarded as something separate from ourselves or as a mirror setting in which we live (anecdote)

THEMES	SPEAKERS (ETHOS)	PATHOS (EMOTIONAL APPEAL)	LOGOS (RATIONAL APPEAL)
Leadership Influence	Rabbi Yonathan Neril, Founder and Director of the Interfaith Center for Sustainable Development in Jerusalem		There is a poll that the Pew Research Centre did of how often in the United States clergy speak about environmental issues, and it shows that it happens very rarely and an even less often about climate change. And there is a correlation between how often your member speaks on ecology and what people think about issues of climate change on one another. So in order to filter down the behaviour changes as often, the people sitting in the mosque and the temples and synagogues and churches that they say to their religious figure in their lives, I want to hear about this. This is the issue of our time because I want my children to inherit a liveable planet. (Statistics)
	Albert Arnold "Al" Gore, Jr, Former Vice President of United States, Environmental activist, Producer of the documentary "Inconvenient Truth."	Leaders in the faith communities of this nations and nations all around the world should continue to actively engage in helping people empowered themselves to defend their communities and families, to defend God's green Earth and to defend our human community. (anticipation)	
	Katherine Hayhoe,Atmospheric scientist,Director of Climate Science Center at Texas Tech University,Researcher for US National Academy of Science and US Global Change Research,Evangelical Christian devotee		They asked people does your pastor/minister or priest talk about climate change? And in Hispanic Catholic did come up with higher numbers but there are many cultures. Whom do you trust and whom do you respect? There is a lot more trust and respect for church leadership in Hispanic culture; then there is in white culture. (statistics)

THEMES	SPEAKERS (ETHOS)	PATHOS (EMOTIONAL APPEAL)	LOGOS (RATIONAL APPEAL)
Reconnect to Religious and Spiritual Teachings	Katherine Hayhoe, Atmospheric scientist, Director of Climate Science Center at Texas Tech University, Researcher for US National Academy of Science	By connecting our values, we can work to fix these problems in our broken and fracture system. (anticipation)	

6.2.2.1 Love and compassion

This is the proposed action in practising the act of love and compassion.

Pathos

Albert Arnold "Al" Gore Jr.,

> *In every tradition, we are instructed to be a good steward, and we are taught being given dominion does not being a license for domination*

Analysis:

The sentence *we are instructed to be good steward* invokes the feeling of ***love and compassion***. He is luring people back to the religious and spiritual teachings that preach being kind to people and other creatures on the planet.

Brian McLaren,

> *If we love God, we will love creation. If we love our children, our grandchildren and our neighbours, we will love creations. What we love, we will honour. What we love and honour we will protect.*

Analysis:

He taps the audiences feeling of ***love*** in relating it to our love for God, our family and neighbours. He stresses the word love many times as to remind the audiences that if we have that love, we protect anything and everything, including all creation on the planet.

6.2.2.2 Community connectedness

This is a proposed action that community members need to relate to each other to collectively take action.

Logos

Archbishop Bernardito Auza,

> *Pope Francis puts the concept of integral ecology. He said; when we speak of the environment, what we mean is the relationship existing*

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between nature and the society which lives in it. Nature cannot be regarded as something separate from ourselves or as a mirror setting in which we live

Analysis:

He is using an ***anecdote*** from Pope Francis on the concept of integral ecology. Pope Francis stresses that the relationship between the environment and people are interdependent.

Pathos

Dr Vandana Shiva,

> *Because everything is interconnected all the issue that has been seen as separate and fragmented have common roots. And the solutions to these problems have common solutions… Community is the alternative that gives you meaningful wellbeing*

Analysis:

The sentence *community is the alternative that gives you meaningful wellbeing* brings much emotion - ***trust, friendship, respect & anticipation***. If we are connected within a community, we can create the emotion of trusting and respecting each other, and we build a friendship. However, this sentence itself taps into the audience's sense of anticipation and hope for the wellbeing of people and the planet Earth.

6.2.2.3 Leadership influence

This is a proposed action on the importance of the influence of faith leaders in guiding the members of a community towards a particular behaviour and attitudes.

Logos

Rabbi Yonathan Neril,

> *There is a pool that the Pew Research Centre did of how often in the United States clergy speak about environmental issues, and it shows that it happens very rarely and an even less often about climate change. And there is a correlation between how often your member speaks on ecology and what people think about issues of climate change on one another. So in order to filter down the behaviour changes as often, the people sitting*

in the mosque and the temples and synagogues and churches that they say to their religious figure in their lives, I want to hear about this. This is the issue of our time because I want my children to inherit a livable planet

Dr Katherine Hayhoe,

They asked people does your pastor/minister or priest talk about climate change? And in Hispanic Catholic did come up with higher numbers but there are many cultures. Whom do you trust and whom do you respect? There is a lot more trust and respect for church leadership in Hispanic culture; then there is in white culture.

Analysis:

Both of them use *statistics* to support and justify the need for leadership influence in taking action on climate change.

6.2.2.4 Reconnect to religious and spiritual teachings

This is the proposed action that people need to reconnect to the teaching of religious and spiritual traditions.

Pathos

Dr Katherine Hayhoe,

By connecting our values, we can work to fix these problems in our broken and fracture system

Analysis:

She invokes the feelings of **anticipation** by the sentence *by connecting our values; we can work to fix these problems*. She reminds the audience and herself by taking action together there is hope that the problem of climate change can be fixed if we reconnect to our values based on our religious and spiritual traditions.

6.3 EXAMINING ETHOS, PATHOS AND LOGOS ON THE ISSUE OF INCOME INEQUALITY

Table 12 summarises my analysis of *ethos*, *pathos* and *logos* of the arguments made by the 2015 PoWR speakers on the issue of income inequality.

Table 12 Summary of the Analysis of Ethos, Pathos and Logos of the Arguments on the issue of Income Inequality

THEMES	SPEAKERS (ETHOS)	PATHOS (EMOTIONAL APPEAL)	LOGOS (RATIONAL APPEAL)
Unequal Distribution of Wealth	Rev. Jim Wallis, President and Founder of Sojourners, Former spiritual advisor of President Barack Obama	So now the MDGs or the new SDGs say this, by 2030 we going to eliminate extreme poverty from the world and we also should add shameful poverty in the riches countries in the world that's a goal worthy of the Parliament of world's religions (shame and disgust)	
	Kathy Kelly, Peace activist, Founder of Voices of the Wilderness	…when we see the terrible divide between the have and have not, those who have their needs might want to surround themselves, but sometimes the fiercest some and bearable means of gaining a suppose security. So we have weapon makers and war profiteers protecting those who already have so much. Refugees all over the world, millions of people do not want to leave their homes. They instead are where they live. However, wars force them to give up what they have and start all over (anger, disgust and pity)	
Power and Greed	Stephen Veazey, Spiritual and organisational leader of Community of Christ		One element of poverty trap throughout the world. Predatory lending. Making money available and then entrapping people in a system of repayment at the highest interest rates that ensure they can never get out of debt (deductive reasoning)

THEMES	SPEAKERS (ETHOS)	PATHOS (EMOTIONAL APPEAL)	LOGOS (RATIONAL APPEAL)
	Kathy Kelly, Peace activist, Founder of Voices of the Wilderness		Pope Francis came to the United States and spoke to the US Congress, and he asked the question: Why? Why would anyone give weapons to anyone who used it so cruelly and he answered softly but sincerely. His answer is money. And the money that drenched in blood (anecdote)
Religious and Spirituality Disconnections	Rev.Jim Wallis, President and Founder of Sojourners,Former spiritual advisor of President Barack Obama	We must address the core inequality of American life showed to us by 9 African American. Demonstrating that in America still if you are a black man, women or child, there is no safe place for you. And until we address as white Americans, that inequality we would fail our religious test. (sad, shame and disgust)	
Lack of Inclusivity	Sanjay Wijesekera, Associate Director WASH UNICEF New York		…over the last 25 years we have almost half the number of children die before the age of 5 from about 12 million a year to about 6 million a year, and as part of this story an impressive 2.6 billion people have gained access to what we call a necessary drinking water source, and about 2.1 billion people have gained access to basic sanitation so please achievements are impressive but they do not tell the whole story the story of large numbers of people who have been left behind still without access to these fundamental rights and the inequalities that assist within countries and between a countries...(figures)

THEMES	SPEAKERS (ETHOS)	PATHOS (EMOTIONAL APPEAL)	LOGOS (RATIONAL APPEAL)
	Sadhi Bhagwati Saraswati,Secretary-General of the Global Interfaith WASH Alliance,President of Divine Shakti Foundation	...unless there is an equal emphasis on the provision of sanitary facilities it does not matter how beautiful our computer centres are how beautiful our vocational training centres are if there are not safe enclosed dignified toilet facilities these girls are not going to use them (anger and disgust)	In India, about 300 million women are defecating in the open in the field without access to safely enclosed toilet facilities. And what that means is there waiting until night because, in order to preserve their dignity, they are not going in the light of day. And when they have to wait until late with that means is doing the day they are not drinking water they are not eating food left they should have to use the toilet, so they are dehydrated. They are malnourished when they are pregnant the foetus is malnourished. In the theme of global women's empowerment, global women's upliftment, we cannot have any upliftment when in one country alone 300 million women have to wait until night to heed the call of nature. 25% on most of our girls are dropping out of school the minute they hit puberty because there is no place for them to take care of themselves in privacy and indignity when they are on their menstruation (statistics)

Ethos

Reverend Jim Wallis, the President and founder of Sojourners and the former spiritual advisor of President Barack Obama, looks confident in showing his moral support of diversity, "*let me say this clearly if white Christians were more Christian than white, black parents will fear less for their children.*" He also displayed his support in the Sustainable Development Goals to end poverty, "*Because we have this Millennium Development Goals, to cut poverty in half in 15 years. And now the United Nations just a few weeks ago, we agreed that many nations are not sustainable. Sustainable Development Goals to finish the jobs. And now to end extreme poverty by 2030 and the people who know say for the first time in history that is possible.*"

Kathy Kelly is a peace activist and the founder of Voices of the Wilderness. She talked from her experience "*I know from experience from Afghanistan; I know from experience in Iraq…*" as she said in her talk on *Should, We Give Up on Ending Wars*. She been going to warzones like in Afghanistan, Iraq and Lebanon to do solidarity work, protest against weapons and drones, negotiate for peace treaties, and create awareness of the implications of war from the voices of war victims, "*I belong to voices to creative non-violence has tried to live alongside people who trap in warzone*". She has even been arrested countless times for her peace activism, and she feels the need to expose her character and benevolence on the work that she does, "*I went to prison because I tried to deliver a loaf of bread and a message about drone warfare to the Commander of the US Military base...*"

Stephen Veazey, a spiritual and organisational leader of Community of Christ, talked from his experience in his involvement with community in villages to combat poverty, "*Community of Christ in our effort to alleviate poverty, birth an affiliate organisation Outreach International*", "*...create everlasting solutions to poverty using participatory human development…*" and "*...took place in a village called Ethenel in Messiah, Nicaragua*". He immersed himself as a part of the community that supports the elimination of poverty, especially in rural areas.

Sanjay Wijesekera is the Associate Director WASH UNICEF New York, *"I am working with UNICEF, and I am an official site work mainly with governments and government officials*". He is talking about his experience as one of the people who were in attendance during the endorsement of Sustainable Development Goals, *"I was privileged to be in New York at that time, 193 countries representing the people of the world agreed to the Sustainable Development Goals"*. He shows his support of programmes involving people who are vulnerable especially concerning water, sanitation and hygiene, *"helps us honour social movements that support and enable those who are vulnerable"*, and "*with faith-based organisations, UNICEF has been so committed and so dedicated to this program"*.

Reverend Michael Bernard Beckwith is the New Thought Minister and the founder of Agape International Spiritual Center. He spoke confidently as a preacher. He shows his commitment as a person of faith to create a new story for a new future that is inclusive, *"who is us as individuals of faith, individuals who are doing deep in a spiritual work and individuals who are out in the winches making a mighty difference for the so-called disenfranchised, to create a new narrative it by which we do our work for these the narrative by which we live..."*

H.H. Pujya Swami Chidanand Saraswatiji, the Co-founder/co-chairman of Global Interfaith WASH Alliance, is a respected Hindu leader, as Sadhi Baghwati called him to bless the talk, *"I will ask the Swami Chidanand Saraswatiji, the co-founder and co-chairman of the Global Wash Interfaith Alliance and the President of Parmarth Niketan Ashram to share with us his blessing"*. He gives his promise that no one will be left behind from getting clean water, sanitation, hygiene, education and proper medical care, *"...together to make sure that no one on this earth will be deprived of water, sanitation, hygiene, education and proper medical care"*.

Dr Rami Nashashibi, Executive Director of the Inner-City Muslim Action Network (IMAN), is very knowledgeable about the issues of unjust treatment of people who have been imprisoned, *"But the stigma not only being formally incarcerated but challenge by absolutely unjust unfair and criminal set of probationary parole, technicality and policies that lead to some of the highest recidivism rates."* He shows his ethic in supporting the elimination of injustice in the United States criminal

justice system, *"No more profoundly illustrative is this dynamic than here in our own country with our criminal justice system, amassing incarceration, a known place in need our collective spiritual voices than that issue."*

Dr Jim Yong Kim, President of World Bank, talked confidently in giving support to the faith communities with their cooperation in alleviating poverty, *"Together we can accomplish what I believe will be one of humanity greatest achievement in ending extreme poverty in generations."*. He also stated the previous achievement of faith communities and World Bank had achieved, and this gives the audiences renewed hope, *"Our combined efforts help lift over a billion people out of poverty during that time."*

Talking from her experience involving in the Open Table program that helps people to have a sustainable life, ***Barbara Carter***, a member of Community of Christ, immersed herself in helping other people to live comfortably, *"we have many people who walk by daily who do not have a support system. Open table introduces a loving, caring, supporting, presence in the lives of people who do not have that."*

Dr Pamela Ayo Yutende an assistant professor of Pastoral, Spiritual Care, and Counselling at United Theological Seminary of the Twin Cities as well as a former financial advisor at Wall Street talks about greed from her experience *"I came from the Wall Street culture…"* As a former financial advisor, during her talks on *Transcending Greed through Spiritual Practice* she exposes herself and the people in Wall Street dealing with self-interest, *"…we do not think about who on the other side who is not able to have"*. Pamela connects with the audience through her life experiences.

6.3.1 The Arguments

6.3.1.1 Unequal distribution of wealth

This argument discussed that the unequal distribution of wealth in a country lead to greater inequality of people in a nation.

Pathos

Reverend Jim Wallis,

> *So now the MDGs or the new SDGs say this, by 2030 we going to eliminate extreme poverty from the world and we also should add shameful poverty in the wealthiest countries in the world that are a goal worthy of the Parliament of world's religions*

Analysis:

The sentence *shameful poverty in the wealthiest countries in the world* evoked the negative emotion of ***shame and disgust***. Even though countries are developed and prosperous, there are still many people living in poverty in those countries. This is one indication that the wealth of the country does not reach everyone and people, especially the marginalised, are left behind.

Kathy Kelly,

> *...when we see the terrible divide between the have and have not, those who have their needs might want to surround themselves, but sometimes the fiercest some and bearable means of gaining a suppose security. So, we have weapon makers and war profiteers protecting those who already have so much. Refugees all over the world, millions of people do not want to leave their homes. They rather stay where they live. However, wars force them to give up what they have and start all over*

Analysis:

The emotion of ***anger and disgust*** are evoked from the sentence, *so we have weapon makers and war profiteers protecting those who already have so much* and the emotion of ***pity*** with the statement, *but wars force them to give up what they have and start all over*. The emotions of anger and disgust taps into the audience's sense of the people who are already rich becoming richer, with people who make money from the war that destroyed many lives, and the feeling of pity for people who are affected by war need to flee their country to look for a better future.

6.3.1.2 Power and greed

This argument discussed the thirst of power and greed, becoming a corrupting influence of people and the planet.

Logos

Stephen Veazey

> *One element of poverty trap throughout the world. Predatory lending. Making money available and then entrapping people in a system of repayment at the highest interest rates that ensure they can never get out of debt*

Analysis:

He used ***deductive reasoning*** to justify his argument on the premise of *entrapping people in a system of repayment with the highest interest rate* and *never get out of debt*. The conclusion is that people are trapped in poverty.

Kathy Kelly,

> *Pope Francis came to the United States and spoke to the US Congress, and he asked the question: Why? Why would anyone give weapons to anyone who used it so cruelly and he answered softly but honestly, His answer is money. And the money that drenched in blood*

Analysis:

She used the logos strategy of ***anecdote*** in recounting Pope Francis' talk on the blood money that has been financing weapons for wars.

6.3.1.3 Religious and spirituality disconnection

This argument discusses the disconnection of people with their religious and spiritual teachings. People do not practice what they believe from the teachings.

Pathos

Reverend Jim Wallis,

> *We must address the core inequality of American life showed to us by African American. Demonstrating that in America still if you are a black man, women or child, there is no safe place for you. And until we address as white Americans, that inequality we would fail our religious test.*

Analysis:

The declaration of *in America still if you are a black man, women or child, there is no safe place for you in America* taps into the audience's feeling of **shame and disgust** because that non-white people do not feel safe living in America. The feeling of **sadness** is provoked because people do not live up to the standard of their religious teachings. They believe in respecting and embracing diversity and others with the sentence; *we would fail our religious test.*

6.3.1.4 Lack of inclusivity

This argument discussed leaving out certain groups of people, especially the marginalised, which leads to inequality.

Logos

Sanjay Wijesekera,

> *...over the last 25 years we have almost half the number of children die before the age of 5 from about 12 million a year to about 6 million a year, and as part of this story an impressive 2.6 billion people have gained access to what we call a necessary drinking water source, and about 2.1 billion people have gained access to basic sanitation so please achievements are impressive but they do not tell the whole story. The story of large numbers of people who have been left behind still without access to these fundamental rights and the inequalities that assist within countries and between a country.*

Analysis:

He used **statistics** from previous research to justify his counter-argument. Even though many people have their basic needs fulfilled, there are still many people left out, achievements *are impressive, but they do not tell the whole story. The story of large numbers of people who have been left behind.*

Pathos

Sadhi Bhagwati Saraswati,

> *...unless there is an equal emphasis on the provision of sanitary facilities it does not matter how beautiful our computer centres are how beautiful our vocational training centres are if there are not safe enclosed dignified toilet facilities these girls are not going to use them.*

Analysis:

The sentence *if there are not safe enclosed dignified toilet facilities* provoked feelings of **anger and disgust** among the audience due to the lack of proper toilet facilities for women and girls. Even though there is evidence that women and girls have an equal opportunity for education, lack of proper sanitation and hygiene facilities for them is utterly disgusting. This can cause other issues such as disease, infection and sexual harassment.

6.3.2 The Proposed Action

Table 13 summarises my analysis of ethos, pathos and logos of the proposed actions made by the 2015 PoWR speakers on the issue of income inequality.

Table 13 Summary of the Analysis of Ethos, Pathos and Logos of the Proposed Actions on the issue of Income Inequality

THEMES	SPEAKERS (ETHOS)	PATHOS (EMOTIONAL APPEAL)	LOGOS (RATIONAL APPEAL)
Love and Compassion	Rev. Michael Bernard Beckwith, Founder and spiritual director of the Agape International Spiritual Center, Co-founder and president of the Association for Global New Thought, Author of Life Visioning, Spiritual Liberation, and TranscenDance Expanded	There must come a moment of spiritual encounter in which in the burst of our heart and soul the dimension of compassion. And compassion is beyond mere sympathy. Sympathy said I know how you feel. It goes beyond mere empathy. Empathy said I feel for you. However, compassion is a high form of love. (compassion & love)	
Collective Action	H.H. Pujya Swami Chidanand Saraswatiji, President of Parmarth Niketan Rishikesh, Co-founder/co-chairman of Global Interfaith WASH Alliance	Time has come to put our prayers into action. Individually people are doing great things, but time has come together have a collective effort on such an important issue of water, sanitation and hygiene. (trust, respect & friendship)	

THEMES	SPEAKERS (ETHOS)	PATHOS (EMOTIONAL APPEAL)	LOGOS (RATIONAL APPEAL)
	Dr Rami Nashashibi, Executive Director of the Inner-City Muslim Action Network (IMAN),	We must assert our voices. …to commit three things to go home and mobilise and organise our faith community to do; Number one, we believe in the fundamental one to one relational meeting. We believe in the transformative power, not just getting to know one another but getting to understand our stories. Number two...we invoke the spirit of other faiths communities that demonstrated extraordinary leadership. My last and third ask you to go home and get in involved in the initiative that is done in the state. (trust, friendship, anticipation & respect)	
	Dr Jim Yong Kim, President of World Bank, 50th most powerful person by Forbes Magazine's List of The World's Most Powerful People in 2013	As part of this movement, we also want to work with you to reduce extreme poverty. We committed to forming national and global alliances with faith-inspired institutions to translate the words into greater actions and greater impact. (friendship, trust & respect)	This past year we support a diverse group of religious leaders who came together to discuss the critical role of faith inspire organisations in combating poverty. They talked passionately about core beliefs and convictions that unite them. Their dialogue is a source of the statement entitled "ending extreme poverty: a moral and spiritual imperative". The document emphasises that the world's religions share common beliefs. That the moral test of our society is the wellbeing of the weakest and most vulnerable… (testimony and anecdote)

THEMES	SPEAKERS (ETHOS)	PATHOS (EMOTIONAL APPEAL)	LOGOS (RATIONAL APPEAL)
	Stephen Veazey, Spiritual and organisational leader of Community of Christ	The challenge of abolishing poverty is shared by many as it should be, and it must be achieved through strategic partnership, a high level of cooperation between churches and other organisations, and various faith traditions. (friendship, trust & respect)	The community of Christ in our effort to alleviate poverty, birth an affiliate organisation called outreach international. Outreach international works with communities throughout the world to create everlasting solutions to poverty using a process called participatory human development (PHD). Outreach international and the process of PHD, train indigenous human development specialist to live with the people and work with the people in certain village areas to support the people as they identified their challenges and their problems, and how they can organise to address their problems. (testimony and anecdotes)
	Barbara Carter, A member of Community of Christ		The community of Christ partner with Open Table. One of the ways of Community of Christ working in abolishing poverty. Open table is a program that helps individuals regain the ability to have a sustainable life. Community is no one and individual is second to the community. Open table is an organisation that invites congregation, synagogue, businesses, people who want to engage in their community helping to bring individuals who are not sustaining or do not have the ability or knowledge to sustain their lives into a family unit. (testimony)
Leadership Influence	Sanjay Wijesekera, Associate Director WASH UNICEF New York	Faith leaders and members of faiths, you touch people's everyday lives and impact on their behaviours and practices. Things that can be lifesaving and life is reaching in ways that other or no other institutions can do. (friendship, trust & respect)	

THEMES	SPEAKERS (ETHOS)	PATHOS (EMOTIONAL APPEAL)	LOGOS (RATIONAL APPEAL)
Reconnect to Religious and Spiritual Teachings	Rev.Jim Wallis, President and Founder of Sojourners, Former spiritual advisor of President Barack Obama	I believe we can address inequality by focusing on three core issues in our traditions. One, human dignity, two the common good, and three stewardships. (anticipation)	
	Dr Salleh bin Abdullah bin Humaid,The Imam of the Holy Mosque		Islam has laid a theoretical framework to address the problem of poverty, the legislation of giving charity, which is an obligation upon Muslim, spending legislation, and an endowment system that fits very well with the modern system that in place to reduce poverty. (analogy)
	Dr Pamela Ayo Yutende, Assistant Professor of Pastoral and Spiritual Care and Counseling at United Theological Seminary of the Twin Cities, Former financial advisor at Wall Street	Who am I if I want to profit from other losses? This is part of the American way. Who am I as I profit from other losses? These are the questions we do not want to reflect too much because it brings up stuff even as I said it now and I ask this questions many times. It brings up stuff. Sometimes I feel trap in this capitalistic society. However, the questions do not end here. It is an invitation to go deep. And we listen to our hearts, and I am asking you again, listen to your heart. Do we want this culture to change us in such a way we become blind and deaf, insensitive to the needs of others? Are we going to let commercial culture delude us into thinking that everybody can get everything they need in this culture if they just tried hard? Listen to your heart. (reflection)	

6.3.2.1 Love and compassion

Practising the act of love and compassion to relieve the suffering of others is proposed.

<u>Pathos</u>

Reverend Michael Bernard Beckwith,

> *There must come a moment of spiritual encounter in which in the burst of our heart and soul the dimension of compassion. And compassion is beyond mere sympathy. Sympathy said I know how you feel. It goes beyond mere empathy. Empathy said I feel for you. However, compassion is a high form of love.*

<u>Analysis:</u>

He evoked a sense of ***love and compassion*** among the audience with the phrase *a moment of spiritual encounter in which in the burst of our heart and soul the dimension of compassion*. He suggests that when people are in a moment of spiritual reflection, they will be able to feel compassion.

6.3.2.2 Collective action

This proposed action is to discuss the need to act together to solve the problems of social injustice.

<u>Logos</u>

Stephen Veazey,

> *The community of Christ in our effort to alleviate poverty, birth an affiliate organisation called outreach international. Outreach international works with communities throughout the world to create everlasting solutions to poverty using a process called participatory human development (PHD). Outreach international and the process of PHD, train indigenous human development specialist to live with the people and work with the people in certain village areas to support the people as they identified their challenges and their problems, and how they can organise to address their problems.*

Analysis:

He used **testimony and anecdote** to justify his argument for working together to make a difference. He used the example of the Community of Christ participatory human development program, which improved the living standards of people in rural areas.

Pathos

Dr Jim Yong Kim,

> *As part of this movement, we also want to work with you to reduce extreme poverty. We committed to forming national and global alliances with faith-inspired institutions to translate the words into greater actions and greater impact.*

Analysis:

He evoked the feeling of **friendship, trust and respect** with the phrase *we also want to work with you to reduce extreme poverty*. This shows that the World Bank is offering respect, trust and friendship to work together with people of faith in eliminating poverty. He taps into the audience's trust in an institution even though the World Bank is a secular organisation. Nevertheless, in a collaborative effort with people of faith, they can make a difference.

6.3.2.3 Leadership Influence

Pathos

Sanjay Wijesekera,

> *Faith leaders and members of faith, you touch people's everyday lives and impact on their behaviours and practices. Things that can be lifesaving and life is reaching in ways that other or no other institutions can do.*

Analysis:

The sentence *Faith leaders and members of faith, you touch people's everyday lives and impact on their behaviours and practices* evoked the feelings of **friendship, trust and respect** in declaring that faith leaders and people of faith have the influence to

guide people's behaviour and actions. The trust that people have in faith leaders and the faith community can motivate them to change and take action.

6.3.2.4 Reconnect to religious and spiritual teachings

This proposed action encourages people to act on the teachings of religious and spiritual traditions, not just believe in them.

<u>Logos</u>

Dr Salleh bin Abdullah bin Humaid,

> *Islam has laid a theoretical framework to address the problem of poverty, the legislation of giving charity which is an obligation upon Muslim, spending legislation and an endowment system which fits very well with the modern system that in place to reduce poverty.*

<u>Analysis:</u>

He used an ***analogy*** from Islamic jurisprudence to justify his arguments for action to be taken to alleviate poverty.

<u>Pathos</u>

Dr Pamela Ayo Yutende,

> *Who am I if I want to profit from other losses? This is part of the American way. Who am I as I profit from other losses? These are the questions we do not want to reflect too much because it brings up stuff even as I said it now and I ask these questions many times. It brings up stuff. Sometimes I feel trap in this capitalistic society. However, the questions do not end here. It is an invitation to go deep. And we listen to our hearts, and I am asking you again, listen to your heart. Do we want this culture to change us in such a way we become blind and deaf, insensitive to the needs of others? Are we going to let commercial culture delude us into thinking that everybody can get everything they need in this culture if they just tried hard? Listen to your heart.*

<u>Analysis:</u>

She taps into the audience's sense of ***reflection*** by asking the audience to *listen to our hearts, and I am asking you again, listen to your heart*. This can evoke people's own

spiritual and religious values and teachings and encourage them to question their actions.

6.4 EXAMINING ETHOS, PATHOS AND LOGOS ON THE ISSUE OF WAR, VIOLENCE AND HATE CRIME

Table 14 summarises my analysis of *ethos*, *pathos* and *logos* of the arguments made by the 2015 PoWR speakers on the issue of war, violence and hate crime.

Table 14 Summary of the Analysis of Ethos, Pathos and Logos of the Arguments on the issue of War, Violence and Hate Crime

THEMES	SPEAKERS (ETHOS)	PATHOS (EMOTIONAL APPEAL)	LOGOS (RATIONAL APPEAL)
Religious Scapegoating	Dr Keith Augustus Burton, Director for the Center for Adventist-Muslim Relations, President of Life Heritage Ministries, Author of Rhetoric, Law and the Mystery of Salvation in Romans 7:1-6, and The Compassion of the Christ, and Faith Factor.	Religion is too often hijacked by politicians to serves their own ideological purposes (indignation)	Unfortunately, religion is at the core of this violent conflict...One that so-called pit the West against political Islam. Of course, this shallow perspective ignores the thousands of Muslims killed by the so-called ISIS, al-Qaeda, Boko Haram, Al-Shabab and other terrorists' groups. It is also in denial of the ethnically motivated warfare as Sunni and Shia and other sects by centuries-old grudges. Nonetheless, it is these narrow views have dominated the conversations (deductive reasoning)
	Dr Salleh bin Abdullah bin Humaid, The Imam of the Holy Mosque	Those who believe that labelling Islam or any other religions with extremism is going to save them from the consequences of these accusations then they are deluded (anger)	We all have to understand and try to resolve the factors that contributed to creating an environment conducive to this extremism such as oppressive economic policies, being denied an education and decent lives, violence and repression and unjust policies (deductive reasoning)
Power and Greed	Dr Tariq Ramadan, Muslim Scholar, Professor of Contemporary Islamic Studies at Oxford University, President of European Muslim Network	They are making money out of our fear. They are making money out of weapons. (disgust)	
	Rev. William E. Swing, President and Founder of United Religion Initiative (URI)		...undoubtedly nuclear weapons are about power, status, control, or as Putin said last week becoming a force to be reckoned with pride a desire to overcome vulnerability (analogy)

THEMES	SPEAKERS (ETHOS)	PATHOS (EMOTIONAL APPEAL)	LOGOS (RATIONAL APPEAL)
Religious and Spirituality Disconnections	Dr Karen Armstrong, former Roman Catholic nun, Founder of Charter of Compassion, Author of many religious affairs such as The Great Transformation: The Beginning of Our Religious Traditions, and Fields of Blood: Religion and the History of Violence		One of our problem with religions and politics is that our notion of religions in the modern world is very peculiar... Words in other languages that we translated as religion variably have an extended much wider framework of reference. Deen in Arabic means a whole way of life, the rabbi who composed the Talmud which has not known about religion as something separate because they aimed to bring the whole of life into the arm of the sacred. Religion in the pre-modern world permeated all activities. Thoroughly that religions and politics co-inhere. Trying to take religion out of politics will be like taking out the gin with the cocktail (analogy)
Twisted Ideology	Dr Ejaz Naqvi, Practicing physician, Author of The Three Abrahamic Testaments: How the Torah, Gospels, and Qur'an Hold the Keys for Healing Our Fears & The Quran: With or Against the Bible? A Topic-By-Topic Review for the Investigative Mind		Jihad does not mean to kill the infidel. Jihad means to strive. And the greater jihad is the one that you do internally. It refers to a personal struggle with oneself. Educating others, that is jihad. The lesser jihad refers to group struggle and includes armed conflict. Speak against oppression is jihad. We only look at jihad when violence involves or when military involved. The word jihad in the Qur'an is not used for that. There is a separate word that used for kind of jihad. It is called *Qital*. (analogy)
	Rev. Allen Boesk, Anti-apartheid activist, Leader of the World Alliance of Churches, Patron of the United Democratic Front (UDF)	...Instead of acknowledging the violence that used and needed to continue domination and subjugation, the empire tries to believe that violence is safe, war brings peace, and it might be right. Consequently, violence is not only necessary; they make us believe that it is the only thing that works. (anger and disgust)	...we also know the deadly logic of endless war inflicted to millions of people and this is the logic – a perpetual war that breeds perpetual suffering and perpetual death, perpetual punishment, perpetual profits, perpetual individual enrichment. (deductive reasoning)

Ethos

Dr Keith Augustus Burton, the Director for the Center for Adventist-Muslim Relations, talked about hate speech. He stated his viewpoint, but at the same time respected others' perspectives, *"Of course leaders on either side of ideological divide might disagree with my assertion, but I stand by them all the same"*. He also tried to bring the audience together with his opinion of diversity by using the noun us, *"Since none of us can share the others religious experiences, even though we may profess the same religion it behoves us to look for those common denominators…"*

Dr Tariq Ramadan, a professor of Contemporary Islamic Studies at Oxford University and the President of European Muslim Network, urged people to take peace seriously*, "We have to take peace seriously, and when we speak about peace, it takes effort. It is not a given".* He talked from his experience regarding diligence in achieving peace, *"When I spend weeks in Dar El Salaam with Dalai Lama when I went to meet with the priest in South America when I went to India when I met with the people of traditional African countries…what I saw is people serious with peace".*

Reverend William E. Swing, the President and Founder of United Religion Initiative (URI), bring the audience with him as he talks conversationally by asking questions, *"do you love God more than your family?"* He relayed his hope and belief that we should not harm anyone, *"do not put your hand on any boy, do not put your hand on any girl of any religion, of any culture, of any nation. Do not put your hand on any religion. I think about all this in my daydream and my deepest thoughts, I do believe that I heard an angel and I hope you did too".*

In talking about her book on religious scapegoating and misconceptions about religious violence, *Dr Karen Armstrong*, a former Roman Catholic nun, and the founder of the Charter of Compassion, used the pronoun *we* to bring the audience together in her book, *"we separate religion and politics"*. She promoted the idea of compassion, *"We should nurture in ourselves the feeling of discomfort by looking at the suffering of others, and that is compassion".*

Dr Ejaz Naqvi is a member of the board of Interfaith Council of Contra Costa County and has authored many books including, The Qur'an: With or against the Bible. He

talked about how religion is misused. He used the pronoun *I, "there are two lessons that I learn here…"* and tried to relate to the audience with the pronoun *we, "when we come into dialogue…"* He also encourages the audience to take action with love, not hate by using the pronoun *you, "…if they are taunting you, this is how you should greet them with salaam, not by burning buses…".*

Reverend Allen Boesk is an anti-apartheid activist and South African Dutch Reformed Church cleric. He talked about his experiences, *"Over the years I have been to too many meetings with religious leaders, have far too many discussions, taken too many resolutions, I have a sign too many petitions not to know that we as we gather here tonight that we do know very well that something is wrong"*. He urged people, together with him, to speak out against the violence that is around us, *"we must not be afraid to say it"*.

Dr Vishwanath D Karad is the founder, President, and Director-General of the World Peace Center. He encouraged the audience to change the education system, *"we have to think about the development of human life"* and *"…we need to have a scientific component, a proper component of science and appropriate components of spirituality or the religion"*.

A Noble Peace Laureate, **Mairead Maguire**, promised that religious and spiritual traditions could a force for change, *"The churches and faith traditions can do great things because of it will be a spiritual and political movement that will change the world. The heart and head that will change the world"*. She also talked about her experience in Iraq and Syria, *"I was in Iraq before the War, and we spoke to the Iraqi administration,"* and *"I was in Syria, twice in the last couple of years"*. She demanded that the media tell the truth, *"…we demand of the media, the western corporate media, to tell us the truth"*.

Jonathan Granoff is a lawyer and the President of the Global Security Institute. He talked about nuclear weapons and the moral and spiritual compass. He stresses his view the immorality of nuclear war through the pronoun *I, "I think the idea of exterminating humanity and ending civilisation with nuclear weapons is similarly*

immoral". He related to the audience by using the pronoun *you*, "*…if you believe in atomic bombs you do not believe in God".*

Darrell Ezell, the founder of Claremont Lincoln University Interfaith Center, brought the audience together in his talk on putting interfaith into action using the pronoun *we*, "*we are realised today*", "*we learned to*" and urged the audience to take action *"we have to move beyond feeling good in the interfaith sphere to putting our interfaith work and knowledge into action".*

Professor of Religion & International Affairs and Islamic Studies at Georgetown University, ***John L. Esposito***, talked about Islamophobia in America and promised to defend America pluralism. He uses the pronoun *we* to connect with the audience, *"we need Muslim and non-Muslim alike…"*

6.4.1 The Arguments

6.4.1.1 Religious scapegoating

This argument relates to blaming religion for the war, violence and hate crimes that are happening in the world.

Logos

Dr Keith Augustus Burton,

> *Unfortunately, religion is at the core of this violent conflict...One that so-called pit the West against political Islam. Of course, this shallow perspective ignores the thousands of Muslims killed by the so-called ISIS, al-Qaeda, Boko Haram, Al-Shabab and other terrorists' groups. It is also in denial of the ethnically motivated warfare as Sunni and Shia and other sects by centuries-old grudges. Nonetheless, it is this narrow view that has dominated the conversations*

Analysis:

He is using ***deductive reasoning*** to show that the narrow view of religion at the core of violent conflict is a, *shallow perspective totally ignores the thousands of Muslims killed by the so-called ISIS, al-Qaeda, Boko Haram, Al-Shabab and other terrorists'*

groups and *in denial of the ethnically motivated warfare as Sunni and Shia and other sects by centuries-old grudges*.

Pathos

Dr Keith Augustus Burton,

> *Religion is too often hijacked by politicians to serves their own ideological purposes*

Analysis:

He taps into the feelings of **anger** in the audience with the phrase, *hijacked by politicians*. This highlights those officials who used religion as a blind to serve their own self-interest and usually twisted religious values and teachings. This self-serving interest is wrong and is at the expense of religions.

6.4.1.2 Power and greed

This argument refers to people's obsession with power and the greed that drives people to commit war, violence and hate crimes.

Logos

Reverend William E. Swing,

> *...undoubtedly nuclear weapons are about power, status, control, or as Putin said last week becoming a force to be reckoned with pride a desire to overcome vulnerability.*

Analysis:

He is using the **analogy** of Putin in justifying his argument about nuclear weapons as a symbol of power and greed.

Pathos

Dr Tariq Ramadan,

> *They are making money out of our fear. They are making money out of weapons*

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Analysis:

He provoked the feeling of *disgust* in his whole sentence about people making money out of other people's misery.

6.4.1.3 Religious and spirituality disconnection

This argument is about the inconsistency of people's behaviour compared to their religious and spiritual teachings.

Logos

Dr Karen Armstrong

> *One of our problem with religions and politics is that our notion of religions in the modern world is very peculiar... Words in other languages that we translated as religion variably have an extended much wider framework of reference. Deen in Arabic means a whole way of life, the rabbi who composed the Talmud which has not known about religion as something separate because they aimed to bring the whole of life into the arm of the sacred. Religion in the pre-modern world permeated all activities. Thoroughly that religions and politics co-inhere. Trying to take religion out of politics will be like taking out the gin with the cocktail*

Analysis:

She used an *analogy* from Islamic and Judaism traditions to justify her argument that religion is a way of life and that there should not be any disconnection between religious teachings and the practice of religion in people daily lives.

6.4.1.4 Twisted ideology

This argument discussed the misunderstanding of ideology concerning specific terms had been misinterpreted.

Logos

Dr Ejaz Naqvi

> *Jihad does not mean to kill the infidel. Jihad means to strive. And the greater jihad is the one that you do internally. It refers to a personal struggle with oneself. Educating others, that is jihad. The lesser jihad*

refers to group struggle and includes armed conflict. Speak against oppression is jihad. We only look at jihad when violence involves or when military involved. The word jihad in the Qur'an is not used for that. There is a separate word that used for kind of jihad. It is called Qital.

Analysis:

He used an ***analogy*** from the Holy Quran to justify the true meaning of *jihad* with the sentence *Jihad does not mean to kill the infidel. Jihad means to strive.*

Pathos

Reverend Allen Boesk,

> *...Instead of acknowledging the violence that used and needed to continue domination and subjugation, the empire tries to believe that violence is safe, war brings peace, and it might be right. Consequently, violence is not only necessary, but they also make us believe that it is the only thing that works*

Analysis:

He taps into the audience's sense of ***anger and disgust***. The sentence, *violence is not only necessary; they make us believe that it is the only thing that works* showcasing people with power making people accepting that violence is the only way to go to bring peace in a nation.

6.4.2 The Proposed Action

Table 15 summarises my analysis of ethos, pathos and logos of the proposed actions made by the 2015 PoWR speakers on the issues of war, violence and hate crime.

Table 15 Summary of the Analysis of Ethos, Pathos and Logos of the Proposed Actions on the issue of War, Violence and Hate Crime

THEMES	SPEAKERS (ETHOS)	PATHOS (EMOTIONAL APPEAL)	LOGOS (RATIONAL APPEAL)
Education	Dr Tariq Ramadan, Muslim Scholar, Professor of Contemporary Islamic Studies at Oxford University, President of European Muslim Network	Education is the starting point. It starts with self-education in which we self-discipline ourselves…it has to do with empathy, compassion, forgiveness and we should never start talking about peace without connecting peace with justice, dignity and freedom." (love & compassion)	
	Dr Vishwanath D Karad, UNESCO Chair for Human Rights, Democracy and Peace		There is a need to have a value based universal education system. Even though each nation has its own geography, its history, its culture, its tradition, but human values are universal. There are some deficiencies in the education system that has been observed all over the world because there are no spiritual components or religious components... We must have appropriate components of science and appropriate components of spirituality too. Not to understand the spiritual components it helps to create a positive mindset. We should have components of meditation in whatever faith your belief in. (deductive reasoning)

THEMES	SPEAKERS (ETHOS)	PATHOS (EMOTIONAL APPEAL)	LOGOS (RATIONAL APPEAL)
	Dr Keith Augustus Burton, Director for the Center for Adventist-Muslim Relations,President of Life Heritage Ministries,Author of Rhetoric, Law and the Mystery of Salvation in Romans 7:1-6, and The Compassion of the Christ, and Faith Factor.		...if they are to be any hope for healing, both parties must be willing to be educated with the facts. For about five centuries, western powers have engaged in global empire-building, and the current geopolitical map stands in constant reminder of their dominance and violence history. While acknowledge of the past is not an excuse for the so-called Islamic States for their vandalistic crimes against civilisation, it does provide a context of an understanding of their zeal. It is also necessary to educate the so-called Islamic States about the nature of the Ottoman empire they hope to recreate. This was an empire where Muslims welcomes and protected Jews, Christians and others. The very book upon which their faith is supposedly derives the most tolerance and respectful people of other faiths (facts)
Love and Compassion	Dr Karen Armstrong, former Roman Catholic nun, Founder of Charter of Compassion, Author of many religious affairs such as The Great Transformation: The Beginning of Our Religious Traditions, and Fields of Blood: Religion and the History of Violence	Less now, we implement the Golden Rule globally, so we treat all people whomever they are as we wished to be treated ourselves. The world is simply not going to be a viable place. (love & compassion)	

THEMES	SPEAKERS (ETHOS)	PATHOS (EMOTIONAL APPEAL)	LOGOS (RATIONAL APPEAL)
	Mairead Maguire, Founder of Community of Peace People, Noble Peace Laureate	Reject just war theology. We want a theology more in keeping the spirit of love, forgiveness, reconciliation, Muhammad, Jesus, the great prophets who taught love. Love one another as I love you and do not kill. (love & compassion)	
	Kathy Kelly, Peace activist, Founder of Voices of the Wilderness	When I think about the ways in which we could be loved all around the world, if we are using our resources to create geothermal energy and solar and wind energy renewable so it can be valuable to us (love and compassion)	
	Dr Ejaz Naqvi, Practicing physician, Author of The Three Abrahamic Testaments: How the Torah, Gospels, and Qur'an Hold the Keys for Healing Our Fears & The Quran: With or Against the Bible?: A Topic-By-Topic Review for the Investigative Mind		"…in everything, therefore, treats people the same way you want them to treat you for this is the Law and the Prophets" (Mathew 7:12) "Not one of you truly believes until you wish for your brother (others) what you wish for yourself." (Sahih Muslim, Book 1, Number 72) (analogy)
	Jonathan Granoff, Lawyer, screenwriter and lecturer, President of the Global Security Institute	...that is the purpose of religion to bring that compassion to bring that love to bring that life real life of our connectedness into action and stayed awake (love and compassion)	
Community Commitment & Action	Dr Tariq Ramadan, Muslim Scholar, Professor of Contemporary Islamic Studies at Oxford University, President of European Muslim Network	Finding a solution requires that concretive efforts of people from all world faiths and cultures. We live in a world where revolutions and communications have transformed our world into a global village where reactions of events can be felt instantaneously. (friendship, trust & respect)	

THEMES	SPEAKERS (ETHOS)	PATHOS (EMOTIONAL APPEAL)	LOGOS (RATIONAL APPEAL)
	Dr Keith Augustus Burton, Director for the Center for Adventist-Muslim Relations,President of Life Heritage Ministries,Author of Rhetoric, Law and the Mystery of Salvation in Romans 7:1-6, and The Compassion of the Christ, and Faith Factor.	Even though we may have professed the same religion, it behoves us to look for those common denominators within and between faith systems to enhance our shared humanity. By doing this, we can find creative ways to truly confront ideological violence and hate speech. (friendship, trust & respect)	
	Darrell Ezell, Vice President for Academic Affairs at Claremont Lincoln University, Founder of the Center for the Study of Religion, Culture and Foreign Affairs, Author of Beyond Cairo: U.S. Engagement with the Muslim World	We must engage with others apart from interfaith communities. We need to be more than feeling good. We need to take actions. (friendship, trust & respect)	
Leadership Influence	Jonathan Granoff Lawyer, screenwriter and lecturer, President of the Global Security Institute		…that Pope Francis and the Holy See has an address that I think is moral leadership for us all right now and creates political space for people of faith traditions to walkthrough with pride and righteousness and passion. (anecdote)
	John L. Esposito, Professor of Religion & International Affairs and Islamic Studies at Georgetown University, Founder & Director of the Prince Alwaleed Center for Muslim–Christian Understanding	Leaders shape the interpretation of events and lead people. Political candidates elected officials have major roles to play in this attitude and behaviour. (trust & anticipation)	

THEMES	SPEAKERS (ETHOS)	PATHOS (EMOTIONAL APPEAL)	LOGOS (RATIONAL APPEAL)
Reconnect to Religious and Spiritual Teachings	Darrell Ezell,Vice President for Academic Affairs at Claremont Lincoln University,Founder of the Center for the Study of Religion, Culture and Foreign Affairs,Author of Beyond Cairo: U.S. Engagement with the Muslim World		First, we should consider interfaith as a global solution because of the Golden Rule. The Golden Rule teaches us that all necessarily lead to the same and ultimate being, (deductive reasoning)
	Mairead Maguire, Founder of Community of Peace People, Noble Peace Laureate	We need to find our soul again. This is where faith traditions have an important responsibility. (anticipation)	

6.4.2.1 Education

This proposed action is in the context of educating oneself and others about religious and spiritual values.

Logos

Dr Vishwanath D Karad,

> *There is a need to have a value based universal education system. Even though each nation has its own geography, its history, its culture, its tradition, but human values are universal. There are some deficiencies in the education system that has been observed all over the world because there are no spiritual components or religious components... We must have appropriate components of science and appropriate components of spirituality too. Not to understand the spiritual components it helps to create a positive mindset. We should have a component of meditation in whatever faith your belief in.*

Analysis:

He used ***deductive reasoning*** to justify his argument for the need for a values-based universal education system using the premise of, *There are some deficiencies in the education system that has been observed all over the world, because there are no spiritual components or the religious component*s and *Not to understand about the spiritual components, it helps to create a positive mindset.*

Pathos

Dr Tariq Ramadan

> *Education is the starting point. It starts with self-education in which we self-discipline ourselves...it has to do with empathy, compassion, forgiveness and we should never start talking about peace without connecting peace with justice, dignity and freedom.*

Analysis:

The phrase *it has to do with empathy, compassion, forgiveness* taps into our sense of ***love and compassion*** when he stresses the need for people to self-educate and self-

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discipline. He reminds the audience that these core values are needed to achieve peace.

6.4.2.2 Love and compassion

The proposed action of practising the act of love and compassion is in the context of loving and caring for others in the same way that we care for and love ourselves.

Logos

Dr Ejaz Naqvi

> *...in everything, therefore, treats people the same way you want them to treat you for this is the Law and the Prophets. (Mathew 7:12)*

> *Not one of you truly believes until you wish for your brother (others) what you wish for yourself. (Sahih Muslim, Book 1, Number 72)*

Analysis:

He used an **analogy** from *the Bible* and *the Hadith of the Prophet Muhammad* to justify the need to practice love and compassion.

Pathos

Kathy Kelly,

> *When I think about the ways in which we could be loved all around the world, if we are using our resources to create geothermal energy and solar and wind energy renewable so it can be valuable to us*

Analysis:

She provoked the feeling of **love and compassion** with her phrase, *ways in which we could be loved all around the world* by thinking of ways to do good things for the benefit of all. She reminds the audience to show their love for one another by doing good things.

6.4.2.3 Community commitment and action

This proposed action discussed the need for collective action to make a difference.

Pathos

Dr Tariq Ramadan

> *Finding a solution requires that concretive efforts of people from all world faiths and cultures. We live in a world where revolutions and communications have transformed our world into a global village where reactions of events can be felt instantaneously.*

Darrell Ezell,

> *We must engage with others apart from interfaith communities. We need to be more than feeling good. We need to take actions*

Analysis,

Both evoked the feeling of **friendship, trust and respect** when they said, *finding a solution requires that concretive efforts of people from all world faiths and cultures* and *we need to be more than feeling good. We need to take actions.* Both speakers reminded the audience that by working together, we are using trust, respect and friendship to take action for the common good.

6.4.2.4 Leadership influence

Logos

Jonathan Granoff,

> *...that Pope Francis and the Holy See has an address that I think is moral leadership for us all right now and creates political space for people of faith traditions to walkthrough with pride and righteousness and passion.*

Analysis:

He used an **anecdote** from Pope Francis to justify his arguments about moral leadership.

Pathos

John L. Esposito,

> *Leaders shape the interpretation of events and lead people. Political candidates elected officials have significant roles to play in this attitude and behaviour.*

Analysis:

His sentence *political candidates elected officials to have major roles to play in this attitude and behaviour* evoked the feelings of **trust and anticipation** that political leaders can be role models and influence people for the wellbeing of people and the planet.

6.4.2.5 Reconnect to religious and spiritual teachings

Logos

Darrell Ezell,

> *First, we should consider interfaith as a global solution because of the Golden Rule. The Golden Rule teaches us that all necessarily lead to the same and ultimate being.*

Analysis:

He used **inductive reasoning** to justify the need for interfaith understanding and collaboration as a solution for the common good (*the conclusion*) by using the concept of the Golden Rule from religious and spiritual teachings (*the premise*).

6.5 CONCLUSION

Aristotle, as translated by Kennedy (2007), mentioned that a common goal in persuasive speeches is to influence the audience's view on a specific issue, make them form a particular judgement, identify with the speaker and then take action. Hence, the influential leaders, scholars and activists who spoke at the 2015 PoWR gathering have used a combination of Aristotle's *ethos*, *pathos* and *logos* appeal to

persuade their audiences. As stated by Aristotle and Vickers (1988), the speakers' ethos dominates the persuasive appeals to the arguments and proposed actions made. The credibility and character of each of the speakers that were evident when in addressing their areas of concern evoked the audiences' trust.

Referring to Figure 10 below, different speakers used different persuasive appeals of *logos* and *pathos* to address different issues (blue represents the issue of climate change, orange represents the issue of income inequality, and grey represents the issue of war, violence and hate crime). The speakers enthused the audiences more when discussing proposed actions for each of the issues than when they used well-reasoned arguments. This is because the speakers needed to invoke a feeling of connectedness and motivate people to act. However, the speakers on the issues of income inequality and war, violence and hate crime used more *pathos* than those who spoke about the issues of climate change. On the other hand, the speakers wanted to use reasoning when they made arguments because people can then make decisions based on what makes more sense. *Logos* was used more when discussing the issues of climate change, compared to the issues of income inequality and war, violence and hate crime.
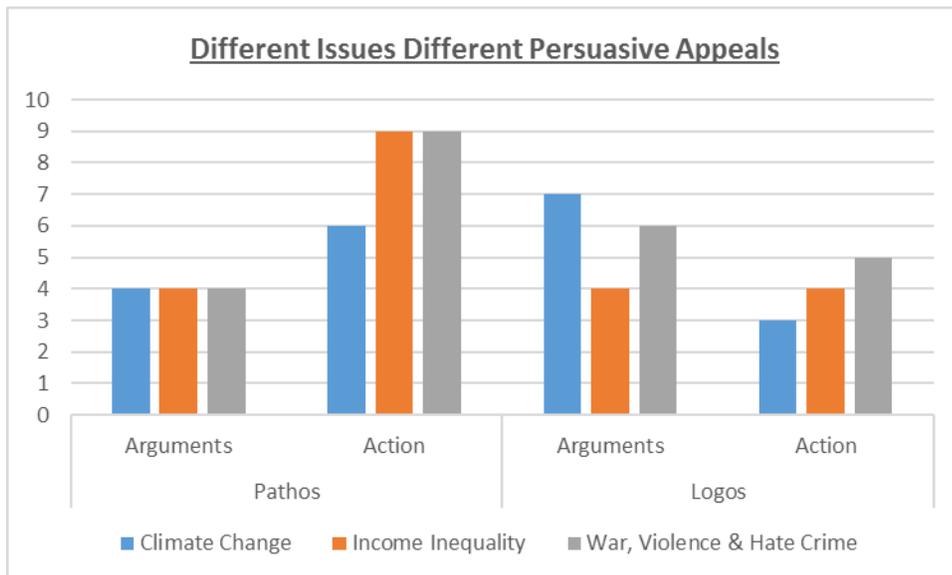
Figure 10 Different Issues Different Persuasive Appeals

The findings and analysis in Chapter Five identified the arguments and proposed actions of the influential faith leaders, scholars and activists of 2015 PoWR. This chapter described the persuasive appeals of these arguments and proposed actions. The actions proposed by the speakers are in parallel with the directives of the Global Ethics that were endorsed during the 1993 PoWR as well as the fifth directive that was introduced during the 2018 PoWR. These findings also help to answer the overreaching research question:

"What are the influences of the religious and spiritual communities as represented in PoWR towards a peaceful, just and sustainable world as promoted by SDGs?"

This research question and the link between the proposed actions for each issue related to the directives of Global Ethic, the 2015 Parliament Declaration and Commitment Book and the Sustainable Development Goals (SDGs) are discussed in detail in the next chapter.

CHAPTER SEVEN: DISCUSSIONS

7.1 INTRODUCTION

Chapters Five and Six gave an insight into the arguments and actions proposed by the speakers at the 2015 Parliament of the World's Religions (PoWR) gathering. This Chapter discusses how the arguments and proposed actions answer my overreaching research question:

"What are the influences of the religious and spiritual communities as represented in PoWR towards a peaceful, just and sustainable world as promoted by SDGs?"

I argue whether the proposed actions by the influential leaders, scholars and activists at the 2015 PoWR could help to convince sceptics to change their minds to take the necessary action to transform the trajectory of the current model of global development. I discuss each issue – climate change, income inequality, and war, violence and hate crime – separately and connect the proposed actions with the directives of Global Ethics, the 2015 Parliament Declaration and Commitment Book as well as the Sustainable Development Goals (SDGs). In addition, I refer to the 2018 PoWR to examine whether there are changing discussions on each issue since the 2015 gathering. I also discuss my findings in relation to institutional logics and paradoxes as an impetus for change in line with Korten's (2015) call for transformation and stewardship of a new, inclusive model of global development.

7.2 WHAT HAPPENED TO CLIMATE CHANGE?

In this section, I introduce thoughts on climate change, I follow this with writing on love and compassion, community connectedness and finally concerning the PoWR decisive actions towards sustainability, I close with the opportunities for faith leaders to participate in these decisive actions.

Three years after the December 2015 Paris Climate Conference (COP21), COP24 convened in Poland on 2 December 2018. During COP21, the Paris Agreement was established

...to strengthen the global response to the threat of climate change by keeping a global temperature rise this century well below 2 degrees Celsius above pre-industrial levels and to pursue efforts to limit the temperature increase even further to 1.5 degrees Celsius.

(United Nations Climate Change, 2019, para. 2).

Many actions have been taken since then to reduce the effect of climate change, but a recent study by the United Nations Environment Programme shows carbon emissions have risen in the last four years (United Nations Environment Programme, 2018). Recent events such as multiple massive California wildfires in 2018 (Nicas & Fuller, 2018), a forest fire in the Artic (Rosane, 2018), people in Japan dying of extreme heat (The Guardian, 2018), and the continuing drought in Namibia (Ngaruka, 2018) are a cause for concern. As climate change issues have become more crucial, the 2018 PoWR increased the number of sessions on the topic from 39 to 44 and showed additional films and documentaries. The conversations have also taken a more radical turn with the theme *Climate Action: Climate Action Track: Care for Our Earth, Responsibility for Our Future*. Radical seems to be an extreme word as it frequently used or associated with the act of terrorism. However, radical as an adjective, according to the Oxford Dictionary, means to take action to change the fundamental nature of something ("Radical", 2019). Monbiot (2018) suggests radical action towards the issue of climate change by changing people's mind-set - a complete revision of people's relationship with the earth for social transformation. At the 2018 PoWR, Father John Chryssavgis, theological advisor to the Ecumenical Patriarch, urges us to radically change the way we perceive the world, *"...unless we radically change the way we perceive the world, we will continue to deal with the symptoms and not their causes"*.

The 2015 PoWR speakers on climate change made compelling arguments by using *logos* on why the increasingly warmer planet is caused by ***human actions and activities***. Many environmental scientists agree, as reported by the Intergovernmental Panel on Climate Change (IPCC) report. (Masson-Delmotte et al., 2018). The speakers also did an excellent job of creating an emotionally charged awareness of the consequences of human actions and activities on the world's climate. During her

talk on *Climate, Science and Faith* at the 2018 PoWR, Brenda Ekwurzel, Director of Climate Science at Union of Concerned Scientist (UCS), reiterated that human activities have induced warming of 1.0C above pre-industrial levels and are causing an increase of heatwaves and more precipitation in hurricanes.

Such rhetoric can delegitimise the actions of influential political leaders such as President Donald Trump who stirred up worldwide adverse reaction when he declared the United States was withdrawing from the Paris Agreement on June 1, 2017. The PoWR rhetoric contradicts sceptics who argue climate change is not real and claim it as a *'hoax'* to make governments spend more money to address the issue of global warming (Cassino, 2016). Moreover, Klein's (2014) claims rang true that people are aware of the issue and effect of climate change, but they choose to be in denial and ignore it at the expense of global development. In November 2018, the U.S. Global Change Research Program (USGCRP) released *The Fourth National Climate Assessment Volume II* to analyse the effect of global climate change on the United States. The findings of the report show that unrestrained global warming would create chaos in the United States economy (USGCRP, 2018) but the President just expressed his distrust, *"I don't believe it"* (BBC News, 2018a, para. 1). He is quoted as saying that water and air in the United States are both cleaner than in Asia or Russia or China. However, Hurricane Harvey and the wildfires in California left the air polluted and caused water contamination as reported in the *Fourth National Climate Assessment*. His reaction is negative and somewhat not logically developed and making the usage of *logos* less effective. Moreover, the United States President arguments contradict with the rhetoric of the PoWR, which has used *pathos* and *logos* to bring attention to the climate change issue.

However, the PoWR speeches constructed the reality that human actions and activities have contributed to climate change by drawing attention to the problem of the human temptation of power and greed, the lack of inclusivity and twisted theology. According to the PoWR, ***power and greed*** are the main culprits. Similarly, the Karmapa Lama claims that greed is the main culprit of environmental degradation (Cohn, 2017). Vandana Shiva and Imam Salleh used *pathos* and *logos* to argue the

values that are central to capitalism contradict to the values of religious and spiritual teachings, and this represents a paradox. Buddhism talks about *'Three Poisons'* – *lobha* (greed), *dvesha* (hate) and *moha* (ignorance). If we do something motivated by these three elements, it will lead to the inevitable result of *dukkha* (suffering). In Islam, greed is a fundamental evil. It can cause much destruction that can harm not only people but also the environment. In one of the *Prophet Muhammad Hadith* reported by Ka'ab bin Malik (RA), "Messenger of Allah (PBUH) said, *"Two hungry wolves sent in the midst of a flock of sheep are no more destructive to them than a man's greed for wealth and fame is to his Deen."* (At-Tirmidhi, Book 1, Hadith 485). According to the *Bible*, *"Then he said to them, "Watch out! Be on your guard against all kinds of greed; a man's life does not consist in the abundance of his possessions."* (John, 12:15). Christianity warns against all types of greed. Wealth, money and possessions that one has do not guarantee prosperity and wellbeing. However, the PoWR speakers have argued persuasively that greed has become one of the characteristics of modern society. According to Cox and Ikeda (2009), people tend to pursue material wealth with increasing greediness. Pope Francis in one of his Masses at St Peters Basilica in 2015 spoke about people's tendency to be indifferent to Christian teachings,

> *Instead of conducting themselves in coherence with their own Christian faith, they follow the principles of the world, which lead to satisfying the inclinations toward arrogance, the thirst for power and for riches.*

> (Gentile, 2018, para. 7).

The PoWR speakers used *logos* from the Holy Scriptures to state persuasively that religious and spiritual teachings can be misinterpreted to suit individual people's quest for power and greed. The word *'Dominion'* occurs in the *Bible*,

> *And God blessed them. And God said to them, "Be fruitful and multiply and fill the earth and subdue it and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.*

> *(Genesis, 1:26-28).*

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One translation is people can do whatever they want to do as God bestows upon them everything on the Earth. However, the real meaning, according to the *Bible* instead of the idea of dominion over all living things it is more accurately depicts the idea of *'stewardship'*. God bestows upon us everything on the Earth, not for us to take advantage of, but as a responsibility to take care of it and not exploit it. Similarly, a verse in the *Holy Qur'an*,

> *Have you not seen that Allah has subjected to your service all that is in the heavens and on the earth and has abundantly bestowed upon you all His bounties, both visible and invisible?*

(Luqman, 31:20).

In this verse, Allah has created everything on Earth for humans to use for their best interests, whether they realise it or not. However, humans have been exploiting the grace of God/Divine, claimed the PoWR speakers, in pursuit of their own greed. This act is a total contradiction of this verse, as Allah does not like people who exploit and corrupt His creation. *"And when he turneth away (from thee) his effort in the land is to make mischief therein and to destroy the crops and the cattle; and Allah loveth not mischief"* (Al Baqarah, 2:205). Instead of giving human beings the rights over nature, these verses from the *Holy Qur'an* and the *Bible* are a call; it gives people the responsibility to care for nature in accordance with the will of God.

This **twisted theology** in the misconception on the true meaning of the religious and spiritual scriptures can lead to **lack of inclusivity** of 'others'. The *pathos* and *logos* conveyed by the PoWR speakers appeal to the emotions and reasoning that when people break their relationships with others and the Earth, they also destroy their relationship with God/Divine. People are only concerned for their own best interest and bow to the temptation of blaming other as Christiana Figueress, Executive Secretary of the UN Framework Convention on Climate Change (UNFCCC), states during the Climate Change Assembly at the 2018 PoWR. She said this is a form of exclusion, *"...put a finger in particular to those whom we judge of not acting with responsibility. My brothers and sisters that are excluding some for our loving space"*. When we exclude others, we raise the bar of individuality and exclusiveness, another

characteristic of modern societies; we tend not to care about others and the Earth. This stands in contrast with the concept of solidarity, inclusiveness and harmony as promoted by the PoWR and the concept of *'no one is left behind'* as promoted by the SDGs including the planet Earth.

7.2.1 The Parliament of World's Religions and Sustainable Development Goals (SDGs) - Towards Decisive Action for Sustainability

Combatting climate change is the Sustainable Development Goal (SDG) 13 - *Climate Action*. The SDGs target on climate action has become the benchmark for the COP21 Paris Agreement and many nation-states. It also becomes the benchmark for many corporations, especially under the United Nations Global Compact (UNGC), to ensure their commitment to fighting against climate change. Yet, the world continues to experience rising sea levels, extreme weather conditions and increasing concentrations of greenhouse gases. The IPCC calls for urgent action by the 195 signatory nation-states and the 147 who ratified the UNGC, to implement their commitments to the Paris Agreement to cut the risk of extreme heat, floods, and even end poverty (Masson-Delmotte et al., 2018). Climate change issues are interrelated with all the other issues such as poverty, inequality, conflict and global health issues. IPCC is pushing the 1.5C global warming limit to be achieved by 2030 - this was the main agenda of COP24 convened in Poland in December 2018.

The Parliament of the World's Religions is very committed to taking any absolute measures to combat the issue of climate change in tandem with the SDGs targets. The PoWR have dealt severely with this issue of climate change, and it has been part of their central deliberations since the PoWR Cape Town meeting in 1999. The PoWR affirmed their commitment in the 2015 Parliament Declarations and Commitment Book, *"The damaging impacts of climate change are already extensive. Many of them appear irreversible. If human behaviour does not change, these impacts will become far more extreme"* (paragraph 2, p.4) and pledge to *"commit ourselves to take action and to act together, as one human community"* (paragraph 11, p.5) and *"as members of religious and spiritual communities, we affirm these values and principles, which are taught by all our traditions and will guide our action"*

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(paragraph 10, p.5). Karenna Gore, Director of the Center for Earth Ethics at Union Theological Seminary and the Parliament of the World's Religions Ambassador for Climate Change, presented the 2015 PoWR Declaration of Climate Change *'Embracing Our Common Future: An Interfaith Call to Action on Climate Change'* to the Paris COP21. She represented the commitment of people of faith in combatting climate change. Climate change was still one of the central issues of the 2018 PoWR since the issue will become more daunting in decades to come. The need to take radical action is crucial and lead the PoWR to extend the *1993 Declaration towards Global Ethics* directives that were endorsed during the 2018 PoWR to include *'Commitment to a Culture of Sustainability and Care for the Earth'*. Their statement affirms (Parliament of the World's Religions, 2018a)

> *In the religious, spiritual, and cultural traditions of humankind, we find the directive: You shall not be greedy! Or in positive terms: Remember the good of all! Let us reflect anew on the consequences of this directive: We should help provide – to the best of our ability – for the needs and well-being of others, including of today's and tomorrow's children. The Earth, with its finite resources, is shared by our one human family. It sustains us and many forms of life and calls for our respect and care…(para. 3)*

Hence, people of faith committing to the values of their religious and spiritual teachings are making decisions and taking radical actions in shaping the conditions of people and the planet for a sustainable future. Most importantly, using *pathos* they are being urged to do so by spreading the act of **love and compassion**. The act of love and compassion is essential and at the heart of every religious and spiritual tradition. It became the central theme of the 2015 PoWR, *'Reclaiming the Heart of Humanity: Working together for a World of Compassion, Peace, Justice and Sustainability'* and 2018 PoWR *'The Promise of Inclusion, the Power of Love: Pursuing Global Understanding, Reconciliation, and Change'*. Both themes permeate the construction of reality of the 2015 PoWR speeches in making love and compassion at the centre of radical action. In the 2018 PoWR, Vandana Shiva cited in her talk on *Vandana Shiva and Friends with Earth Democracy*, that the power of deep love and profound spiritual path could overcome the power of greed, arrogance and irresponsibility. Reclaiming the heart that has been tarnished and tormented with the thirst of power

and greed with the power of love and compassion can reconnect the values of love and caring for others as taught by many religious and spiritual traditions and channel it towards caring for climate change. *The Declaration towards Global Ethic* calls for the *'Golden Rule'* that exists in many religious and spiritual teachings - we should treat others as we want to be treated. With affirmation, we are connecting with the values of our religious and spiritual teachings to guide our decisions and actions as stated by the *2015 Declaration on Climate Change*.

These ***reconnections to the teachings of religious and spiritual wisdom*** inspired ***community connectedness*** in the spirit of inclusion. Each religious and spiritual traditions even though they are different from one another, but they all preach in favour of inclusivity of *'others'*. Community connectedness is being part of a community (Stavrova & Luhmann, 2016) usually related to health and wellbeing. However, to the PoWR, community connectedness brings a transformative power for change. The rhetoric of being a part of an integrated community with not only human beings but also other living beings on the planet as persuasively urged with *pathos* and *logos* is essential to balance the ecosystem. In balancing the ecosystem, we are protecting our relationships with others and the planet Earth. This resonates with Spiller, Erakovic, Henare, and Pio (2011) in building relational wellbeing and wealth by appreciating the intrinsic value of others; demonstrating care, empathy and respect; and finding commonality with others.

During the 2018 PoWR, Christiana Figueress stressed the importance of working together regardless of who we are. She called for radical collaboration, "*working together…that know no boundaries between countries, between people, by spreading the arc of love, the arc of coherence and the arc of convictions*". There are many shreds of evidence in the Divine scriptures discussing the role of humans as vicegerents on Earth in protecting the environment. In the *Holy Qur'an*, Allah created human beings as the most intelligent creatures and sent them down to Earth. It is the responsibility of human beings to take care of the Earth,

> *And it is He (God) who has made you successors (khalifah) upon the earth and has raised some of you above others in degrees [of rank] that*

He may try you through what He has given you. Indeed, your Lord is swift in penalty; but indeed, He is Forgiving and Merciful.

<div align="right">(Al An'am, 6:165).</div>

The *Bible* used the term *'stewardship'* to depict the role of humans on Earth,

"This is how one should regard us, as servants of Christ and stewards of the mysteries of God. Moreover, it is required of stewards that they are found trustworthy."

<div align="right">(Corinthians 4:1-2).</div>

The Buddhist teaching of non-violence and the Hindu teaching of *Ahimsa* (non-violence) to all living beings extend to the responsibility of humans towards the environment. This reflects the role of religious and spiritual traditions in life as a moral and ethical guide in dealing with all beings, according to Sacks (2005) as we are accountable for our decision and actions.

Hence, religious and spiritual wisdom plays a vital role in influencing climate change behaviour and attitudes of people (Hulme, 2017; Morrison et al., 2015). Yet, all of these can be more achievable with the ***influence of faith leaders***. Faith leaders play a pivotal role in communicating with their member communities about climate change as the PoWR speakers conveyed convincingly with *logos* in their speeches. As key figures and the most respected in the community, faith leaders have an influential role in shaping attitudes, opinions and behaviours, as the community members trust them. At the 2018 PoWR, Vandana Shiva stated that before the COP21 Paris Summit, faith leaders had gathered at a Summit of Consciousness to create the context for negotiation for the Paris Summit. This highlights the importance of faith leaders in influencing policies for change. They can influence actions towards combating the issue of climate change. However, some of the faith leaders in certain Christian denominations are reluctant to talk about climate change and environmental issues with the members of their communities (Ayre, 2012). This reluctance to talk contradicts the rhetoric of PoWR speeches. The Pew Research studies by Rainie and Funk (2015) also find that religious and spiritual beliefs are not reliable predictors for climate change views, compared to race, ethnicity and political party identification.

Given the lack of communication by faith leaders on this issue, religious and spiritual beliefs is not a predictor in the views of climate change. This is contradictory since PoWR has made climate change a central issue in many of their gatherings, as discussed in Chapter Three. Many Divine scriptures already outline this responsibility, and Pope Francis's document on the environment, *Laudato Si': On Care for Our Common Home* (Pope Francis, 2015) is one example of communication about climate change. Moreover, Krygsman and Speiser (2016) provided guidelines on the ways faith leaders can communicate about faith and climate change.

7.3 WHAT IS HAPPENING TO INCOME INEQUALITY?

In this section, I introduce thoughts on inequality particularly on income inequality, I follow this with a writing on collective actions, reconnecting to religious and spiritual teachings, love and compassion, and finally in regard to the PoWR decisive actions towards justice, I close with the opportunities for leaders especially faith leaders to participate in these decisive actions.

Inequality is not only about financial inequality, which is measured by income, consumption and wealth. There is a need to measure inequality beyond material standards of living. The United Nations Development Programme (2018) Human Development Index (HDI) measures inequality in human development based on life expectancy, educational attainment, and command over the resources needed for a decent living. HDI can capture inequality based on human wellbeing. Figure 12 displays the current top countries that have a narrow inequality gap (Norway, Switzerland, Australia, Ireland and Germany) and current bottom (Niger, CAR, South Sudan, Chad and Burundi) that have a large gap between the rich and poor, based on the Palma ratio and HDI taken from UN Human Development Index Data (United Nations Development Programme, 2018b).
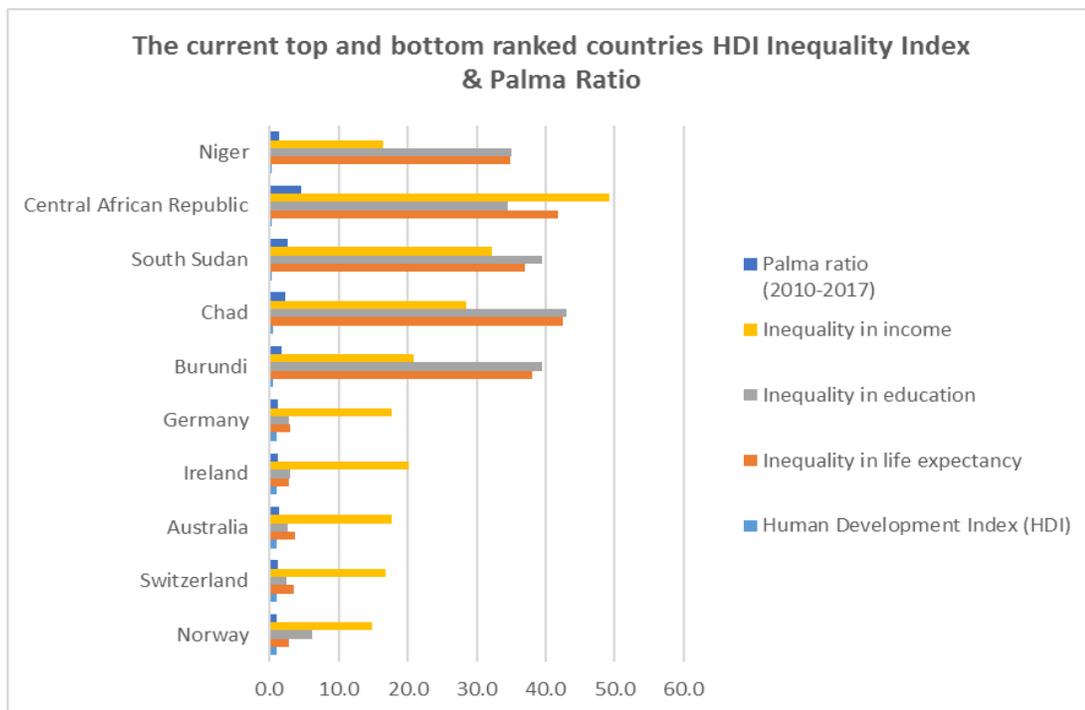
Figure 11 The current top and bottom ranked countries HDI Inequality Index & Palma Ratio

Stiglitz (2012) in his book *The Price of Inequality* condemns the western neoliberal ideology which makes the United States (US) a very unfair country in which the top 1% control more than a quarter of the nation's income. This statement still rings true today. A report conducted by Credit Suisse (2018) to determine the global household wealth found that the US still by far the wealthiest country, where 1% of the population own much higher shares of national wealth and income compared to any other country. Globally, the wealthiest 1%, those with more than $1 million, still own 45% of the world's wealth (Credit Suisse, 2018). Income inequality has been increasing for several decades, even though the number of people in extreme poverty has reduced. The economic gap continues to grow as the wealthiest 1% are accumulating more wealth than ever. It resonates with the statement '*the rich getting richer and the poor getting poorer'*.

My findings from the 2015 Parliament of the World's Religion speeches on inequality create a convincing emotional connectedness argument for ***unequal distribution of wealth,*** which leads to increasing disparities between rich and poor with the usage of *pathos*. Echoing this, the World Inequality Report 2018 by

Alvaredo, Chancel, Piketty, Saez, and Zucman (2018), stated that the unequal distribution of wealth increased in every region of the world from 1980 to 2015. According to them, the trend increased after the Great Recession in the late 2000s - a reversal from the situation following the Great Depression in 1930s, when the gap between rich and poor reduced. After the Great Depression, the share of national wealth held by the wealthiest people in many developed nations fell. However, since the 1970s, the gap has grown (Alvaredo et al., 2018). Economists see many possible reasons. Stiglitz (2012) attributes the increasing wealth gap to the western neoliberal ideology advocated by Hayek and his cohorts. It is undeniable, this ideology has been incredibly successful at increasing wealth, but it has failed at redistributing it. This is a paradox with religious and spiritual teachings. Piketty (2014), in his book *Capital in the Twenty-First Century,* argues that unrestrained capitalism concentrates wealth and makes returns to capital rise faster than the growth rate of labour income. Thus, the rich are getting richer while everybody else is struggling. Inequality grows because the rich are using their power and influence to shape public policy in their favour (Pimentel et al., 2018) and shifting democracy away as inequality grows (Milanovic, 2017).

Power and greed not only cause the issue of climate change but also the problems of inequality, war, violence and hate crime. The current global development model based on western neoliberal ideology has institutionalised greed and power based on pursuing self-interest and competition. The unequal distribution of wealth is attributed to the ***pursuit of individual wealth and the thirst for power,*** as indicated in the PoWR speeches. Speakers gave compelling arguments using *logos* and *pathos* that these values have become virtues rather than vices in this modern society. The heart of neoliberal ideology is self-interest and competition, a distorted interpretation of Adam Smith's invisible hand (Milgate & Stimson, 2009). Competition among individuals and companies created efficient markets and increased production and gross domestic product (GDP). With this ideology, intervention by the government became unnecessary, and any wealth generated during the economic process would automatically flow from the haves to the have-nots. Stiglitz (2015) states, the more divided a society becomes in terms of wealth; the more unwilling the wealthy are to

spend their money on common needs. The rich with all their riches, it is unnecessary for them to rely on the government for education, medical care or personal security. They also become sceptical towards the government, as the government has the power to take some of their wealth and use it for the common good (Stiglitz, 2015). These attitudes cause the rich to become more distant from other people and stray away from the virtue of empathy. In the 2015 Parliament Declaration Income Inequality and the Widening Wealth Gap, people of faith recognise *"unbridled greed as a crisis of the human spirit –a spiritual problem that only religions are competent to address."* (para. 7).

The neoliberal agenda of making a profit and economic freedom absolute, while ignoring the ethical and moral dimensions of human dignity and freedom is at odds with religious and spiritual teachings. This creates a ***disconnection between people and the teachings of their faith***. When people do not practice what they preach, if we do not live up to the expectations of our religious and spiritual teachings, many negative consequences result - as conveyed convincingly with *pathos* in the PoWR speeches. Pope Francis in his mass at Vatican City on September 2017 condemned the idolatry of money that causes people to disregard those in need, allowing others to go hungry and die while turning money and worldly possessions into 'false gods' (Brockhaus, 2017).

Inclusion is at the core of the 2030 Agenda for Sustainable Development. Inclusiveness expresses the concept of empowerment and the principle of non-discrimination. The resolution adopted by the United Nations General Assembly on 25 September 2015 on *Transforming our World: The 2030 Agenda for Sustainable Development*, reflected on the notion of *'to leave no one behind'* in the vision of a "*...just, equitable, tolerant, open and socially inclusive world in which the needs of the most vulnerable are met"* (United Nations General Assembly, 2015, Resolution 8) and *"a world in which every country enjoys sustained, inclusive and sustainable economic growth and decent work for all*" (United Nations General Assembly, 2015, Resolution 9).

While there is massive progress towards gender equality and women's empowerment under the SDGs Goal 5 on *Gender Equality*, women and girls continue to suffer discrimination and violence in every part of the world (United Nations Sustainable Development Goals, n.d.-b). This is **lack of inclusivity and an act of discrimination,** in stark contrast with Agenda 2030 and the notion of *'leave no one behind'*. This also is a paradox with the 2018 PoWR general theme on *'The Promise of Inclusion, the Power of Love: Pursuing Global Understanding, Reconciliation, and Change'*. The persuasive power of *logos* and *pathos* appeals from the 2015 PoWR speeches on women rights and dignity may have contributed to the rise of the MeToo movement and TimesUp movement in 2018. The MeToo movement deals specifically with sexual violence to help survivors, particularly black women and girls, and other young women of colour from low-income communities to find ways for healing (Me Too, 2018). The TimesUp movement aims to create concrete change, leading to safety and equity in the workplace (Time's Up, 2018). Public conversations around the world about women's issues have raised global awareness of the obstacles women face in their daily lives, both personal and professional. For instance, in the United States, the *Equal Pay Act* was signed in 1963, directing that men and women receive the same pay for the same work. Yet, the American workforce is still struggling with gender pay gap affecting all women, especially women of colour, even though women earn college degrees at a higher rate than men (Gould & Schieder, 2018).

7.3.1 Sustainable Development Goals (SDGs) and the Parliament of World's Religions - Towards Decisive Action for Justice and Equality

The Sustainable Development Goal (SDG) number 1 is on *No Poverty*. Poverty is more than a lack of income and resources. It includes hunger and malnutrition, limited access to education and other basic needs, social discrimination and exclusion. Hence, these issues link with SDG Goal 2 on *Zero Hunger*, Goal 3 on *Good Health and Wellbeing*, Goal 4 on *Quality Education*, Goal 6 on *Clean Water and Sanitation*, and Goal 8 on *Decent Work and Economic Growth*. These SDGs link to the 2018 PoWR theme *'Justice: Advancing Concrete Change Toward a Just, Peaceful, and Sustainable World'*. Even though the 2018 PoWR did not focus on income inequality

per se, the broader issues of justice, including the wealth gap, became a topic of discussion. The conversation shifted towards taking action against all forms of injustice, including income inequality. In the 2015 PoWR, there were only seven sessions on income inequality. The number of sessions addressing justice and injustice increased to 40 in the 2018 PoWR. Besides, a film was shown that highlighted LGBTQ issues and the indigenous people of the First Nation of Canada became the central focus.

The PoWR abhors poverty and economic disparities in the introduction to the *1993 Declaration towards a Global Ethic*, *"condemn the poverty that stifles life's potential; the hunger that weakens the human body, the economic disparities that threaten so many families with ruin."* (Introduction, p.6). The PoWR stresses in the *2015 Parliament Declarations and Commitment Book* that wealth does not equate to happiness and that inequality can bring many social ills, *"As most religious and spiritual tradition affirms accumulating wealth does not bring to happiness; rather, increasing inequalities erodes the moral fabric of our societies."* (Declaration on Income Inequality and the Widening Wealth Gap, p.14). Religious and spiritual values and teachings can offer moral and ethical guidance as stated in *the Declaration towards a Global Ethic*, *"An ethic already exists within the religious teachings of the world which can counter global distress."* (p.8) also, *the 2015 PoWR Declaration on Income Inequality and the Widening Wealth Gap* calls religious and spiritual communities to act with *"moral authorities, courageous voices, and organised people power."* (p.15) to combat the issue of inequality. This is in line with SDG Goal 10 on reducing inequalities.

In adhering to the call of PoWR and the SDGs on eliminating poverty and reducing inequalities, for a nation to grow, it must be inclusive in order to provide sustainable jobs and promote equality. The convincing usage of *logos* and *pathos* on **collective action** in the PoWR speeches could increase the possibility of this happening. Stiglitz (2017) suggests that the modern economy requires collective action from the government to invest in infrastructure, education, and technology. Large global companies as stated by Posner (2016) acknowledge the importance of investing in

long-term sustainable business models and the need to develop industry-wide standards and performance metrics that reward best business practices and motivate collective action. The call for collective action is in parallel with the target for SDG Goal 17 on *Partnership for the Goal*, through multi-stakeholder partnerships. At the 2018 PoWR gathering Eriel Tchekwie Deranger, the Executive Director of Indigenous Climate Change Action, urged participants to combat systemic injustice and stressed the need to include the marginalised in creating and implementing policies. Often the marginalised have been criminalised instead of being protected by laws and policies (De Souza, 2017; Griffith, 2018).

The Most Reverend Justin Welby, the Archbishop of Canterbury, in his interview with Michael Paulson (2015) explained that income inequality as a religious issue because inequality concerns the development of a specific group of people while excluding another group of people. Therefore, it becomes a religious issue as it touches the value and the dignity of human beings. According to Solt et al., (2011) as suggested by deprivation theory, religion may serve as a comfort to the poor, but for the rich, it acts as a means of social control. The 2015 PoWR speeches promote, through the usage of *pathos,* the connection of religious and spiritual values and teachings in our life as a way to resolve the crises of poverty and inequality. The need to **go back to religious and spiritual teaching** is essential as most religious and spiritual traditions affirm that accumulating wealth does not bring happiness and that increasing inequality destroys human beings' morality and ethics. As Dixon (2008), Sacks (2005), and Service and Carson (2009) state, religious and spiritual teachings provided moral and ethical guidance in an otherwise corrupt, greedy and immoral world. This echoes in many of the 2018 PoWR speeches. For example, as Dr Ingrid Mattson states, religious and spiritual wisdom encourage people of faith to embrace lifestyles of simplicity, compassion and generosity. If people practice these faith values, especially in engaging in equal distribution and including the virtue of **love and compassion,** it can contribute to improving the common good and foster human flourishing.

Love and compassion are not only religious and spiritual values but also universal values that need to exist in our day-to-day life. One aspect of compassion is the respect for other's rights and views and being thoughtful of others when considering the consequences of our decisions and actions. As Armstrong (2006) states, all religious and spiritual traditions share the same core ideals of compassion, respect, and universal concern for others – elements of what all would call 'love'. The PoWR speeches used *pathos* to persuasively appeal to the need to practise the act of love and compassion because it can be easily connected to empathy and emotion. This was apparent in most of the 2018 PoWR talks, dialogues and speeches that appealed to audiences for the need to disseminate this act of love and compassion. His Holiness Gyalwang Karmapa talked about the divine power of love that can remove the barrier of separations and injustice. As love is the true nature that we already have, we need to act on it.

Possibly one the essential point to address inequality is good leadership. Leaders need to understand that it makes economic and political sense to promote growth while sharing prosperity. Leaders, particularly world and faith leaders, need to be willing to challenge the current circumstances and address the common problems of a lack of accountability, and exploitation and corruption at the hands of few elites. *Pathos* has been used to convey the need for leadership influence influentially. For example, **leadership influence** plays a vital role in eradicating poverty in an indigenous community in Terengganu Malaysia, according to a study done by Simin, Abdullah and Ibrahim (2015). Even though new generations of leadership emerged over time, the fundamental symbols of heritage and customs of the indigenous people's leadership traditions remained intact in young leaders. Hence, the community is open to the leaders' suggestions and puts their trust in them to guide on the ways to eradicate poverty in their village. This can be applied to faith leaders as respected members of their communities. The 2015 PoWR Declaration on Income Inequality and the Widening Wealth Gap reminds religious communities and leaders of their *"significant moral authority, courageous voices and organised people power"* (p.15). Speaking in Manila's Immaculate Conception Cathedral, Pope Francis has urged bishops, priests and religious in the Philippines to *"combat the causes of the*

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deeply rooted inequality and injustice which mar the Filipino society" and he said these injustices were *"plainly contradicting the teaching of Christ"* (Catholic Herald, 2015, para. 1). Paulson (2015) asked Rev. Justin Welby, the Archbishop of Canterbury, the impact of Pope Francis on those who are not Catholic. He answered that the Pope is an inspiration. He has brought back the focus of the Christian community on the love of Christ for the human being and on the dignity of the human being regardless of who they are - particularly the marginalised. Talking at the 2018 PoWR, Reverend Dr James Lawson encourages truth and justice leadership. He relates it to the likes of Martin Luther King and Rosa Parks fight for justice in the United States, which inspired many to fight for justice today.

7.4 WHAT IS HAPPENING TO WAR, VIOLENCE AND HATE CRIME?

In this section, I introduce thoughts on war, violence and hate crime. I follow this with writing on love and compassion, reconnecting to religious and spiritual teachings, educating oneself, community commitment and action, and finally regarding the PoWR decisive actions towards peace. I close with the opportunities for leaders, especially faith leaders, to participate in these decisive actions.

Violence and hate crimes are on the rise, almost everywhere in the world. The shooting of Jewish people in a synagogue in Pittsburgh on October 2018 (Sherwood, 2018), violence at a Hindu temple in Malaysia in November 2018 (Zolkepli & Chu, 2018), the many years of war between Palestine and Israel, and a recent report by the Canadian Statistical agency stated that hate crime has risen by 47% as Muslims, Jews and black people being targeted (Statistic Canada, 2018). The report from the Institute for Economics and Peace results from the 2018 Global Peace Index found that in 2017, the global level of peace deteriorated by 0.27%. The 2018 index reveals this gradual fall in the level of peacefulness is due to tensions, conflicts, and crises that emerged in past decades and remain unresolved, especially in the Middle East and South America, where increases in the incarceration rate and the impact of terrorism decrease the level of peacefulness (Institute for Economics and Peace,

2018). This is disturbing. This stands in contrast with Article 1 and Article 2 of the Declaration of Human Rights which countries in South America and the Middle East except Saudi Arabia are part of the signatories (United Nations, 1948).

> *Article 1. All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.*

> *Article 2. Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.*

People need to be free of fear from all forms of violence and hate crime everywhere. They need to feel safe as they go about their lives regardless of their ethnicity, faith or sexual orientation. Violence has a powerful impact on societies in all its forms. Countries affected by violence and armed conflict, especially poor countries, for example, South Sudan, Burundi and Yemen, suffer from poverty, underdevelopment, and ill health (United Nations Development Programme, 2018a). Even gun violence such as in the United States can have a destructive impact on the development of a country. It affects economic growth and often leads to long-standing grievances between communities. Children are the ones most affected by violence. War, violence and hate crime affects children's health, development and wellbeing, and their ability to prosper. War, according to Stewart (2002), causes social inequalities, extreme poverty, economic stagnation, high unemployment, environmental degradation, and even individual (economic) incentives to fight. These are apparent in countries with years of war, such as Syria, Palestine, and Libya. Thus, the 2018 PoWR took this escalating war, violence and hate crime seriously. Sessions on this issue increased from 22 in the 2015 PoWR to 52 in 2018, on topics including nuclear weapons, racism, civil conflicts and others. There were also more films shown on this issue compared to 2015.

Based on my findings in Chapter Five, the competition for social and political ***power and greed*** is one of the reasons for war, violence and hate crime. Profit seems to be a growing motivation for violence in civil wars rather than political power (Berdal & Malone, 2000). Using *pathos* and *logos*, the PoWR speeches compellingly argued that people's desire for money and status blinded them to other people's sufferings. The accumulation of wealth by the richest in under-developed countries such as diamonds in Angola and Sierra Leone, narcotics in Colombia, or timber in Cambodia and Liberia, seems to be at the primary cause of contemporary conflict. In Syria, even before the war started in 2011, under President Bashar al-Assad, people already complained about high unemployment, corruption and lack of political freedom (BBC News, 2018b). Unrest accelerated with the drought conditions that lead to the deterioration of Syria's economy, resulting in massive migration and exacerbated socio-economic tension that led to the civil war (Selby, Dahi, Fröhlich, & Hulme, 2017). Pursuing wealth and self-interest among people that bowed to the current model of global development created ***religious and spiritual disconnection among people*** with their faith as the PoWR speeches argued persuasively using *logos*. Armstrong (2014) reminds us that the violence happening around the world is not caused directly by religious sentiments. Instead, the current neoliberal and secular world that has separated religion and public life has caused many of these tensions. Rabbi Jonathan Sacks (2017) points out that in losing their religious and spiritual connections, people in the West are starting to lose the values that made it inspiring to be human: reverence, loyalty, human dignity, the relief of poverty, public service, collective responsibility and respect for peaceable co-existence among religion. He claims the current western neoliberal ideology for freedom and democracy and the culture of individualism and hedonism divert the young radicals towards more inhumane acts that are brutal and barbaric in their pursuit to change the world. For example, Dr Emily Welty, a recipient of the 2017 Noble Prize on the International Campaign to Abolish Nuclear Weapons, stressed in the 2018 PoWR that any possession, use or threat to use nuclear weapons is a violation of the fundamental tenets of the core identity of what people of faith believe in.

According to Sacks (2017), killing in pursuit of power shadowing in the name of God is disrespectful to faith regardless of who does it. This is a ***twisted ideology of faith***. Persuasive arguments using *logos* and *pathos* were made through the PoWR speeches to convince participants of the danger of misinterpreting religious teachings. The ethnic cleansing of Rohingya Muslims in Myanmar, for example, was done by Buddhist monks to protect their welfare (Hunt, 2017). This goes against the Buddhist teaching of nonviolence and compassion and tolerance towards those of other faiths. The word *'Jihad'* has been associated with Muslim terrorism. It is widely believed to mean to kill the infidel and is utterly wrong. Terror groups such as ISIS managed to recruit young people from around the globe using religious motivation. During his speech at the White House Summit on Countering Violent Extremism in February 2015, former President Barack Obama warned that terrorist groups are often useful in attracting poor or uneducated Muslims and even non-Muslims with a good wage and 'twisted' interpretations of their religious beliefs (Rafferty, 2015). Professor Miguel De La Torre made an argument at the 2018 PoWR that the problem with Christianity is that it has been interpreted by colonisers to justify their colonisation or to strengthen European political philosophy using Christian doctrine. This is detrimental to the world's marginalised people.

The twisted ideology of faith brings the misconception that religion is to be blamed for any act of war, violence or hate crime. This is ***religious scapegoating***; a captivating argument made using *pathos* and *logos*. Armstrong (2014) explores the historical examples of violence involving religious faith, from the Spanish Inquisition in the 15th century to the Islamic extremists and ultra-Orthodox Jews in Israel in the 21st century. She argues there are some common misconceptions about religion and violent conflict given religious justification that need to be clarified. In nearly all cases, violent conflict originated with nationalism, struggle for territory, and resentment at the loss of power. These dynamics, as stated by Armstrong (2014), may have been strategically initiated or exacerbated and presented as 'religious' disputes. They had little to do with matters of religious faith. In their report on the link between peace and religion, The Institute for Economic and Peace reveals there no general causal relationship between religion and conflict (Institute for Economics and Peace,

2015). Their finding shows that two-thirds of conflicts arise from resistance to the government or opposition to a state's economic, ideological, political or social system. Nevertheless, some violent struggles seem to be motivated by particular religious beliefs such as ISIL and Al Qaeda's persistent efforts to cleanse the Islamic world of Jews and Crusaders. Despite religious extremism, there are other factors also driving ISIL. As stated by Steve Killelea, Founder and Executive Chairman, Institute for Economics and Peace during the 2018 PoWR,

> *Although the violence being perpetrated by ISIL in Iraq and Syria is motivated by religious extremism, this broader analysis highlights that many other factors are also driving conflict. There is a need to recognise these other factors and to formulate policies that address exclusion, inequity and governance to create the underlying foundations for lasting peace.*

<div align="right">(Steve Killelea, 2018 PoWR General Assembly on Countering War, Hate & Violence, November 6, 2018)</div>

Father Joshtrom Isaac Kareethadam, a Catholic priest and the Vatican representative also reminds us that the name of God cannot be used to justify violence.

7.4.1 The Parliament of World's Religion and Sustainable Development Goals (SDGs) - Towards Decisive Action for Peace

The Sustainable Development Goal (SDG) number 16 is *Promote just, peaceful and inclusive societies*. SDGs emphasise the importance of equality and peace in the world. The PoWR also has been fighting for these goals in adherence to religious and spiritual values and teachings as stated in the *Principles of Global Ethic*, *"All people have a right to life, safety, and the free development of personality insofar as they do not injure the rights of others."* (Küng, 1993, p.10). In the introduction of the 1993 *Declaration towards a Global Ethic*, the PoWR denounces social injustice and violence in the world.

> *We condemn the social disarray of the nations; the disregard for justice which pushes citizens to the margin; the anarchy overtaking our communities; the insane death of children from violence. In particular, we condemn aggression and hatred in the name of religion. (p.6)*

The PoWR declares, *"We must treat others as we wish others to treat us"* and pledges to *"commit ourselves to a culture of non-violence, respect, justice, and peace."* (Introduction, pp. 6-7). This has been reiterated in the 2015 Parliament Declarations and Commitment Book on hate speech, war and violence;

> *We further call on participants to encourage and support the practices of justice-seeking and peacemaking, the disciplines of non-violent protest against injustice and war, and the active engagement in bot religious and civic organisations and movements that will be transformative in the cause of justice and peace. (p.20)*

The 2018 PoWR stresses the importance of this issue by focusing on the theme, '*Countering War, Hate & Violence: Peace and Love: Not War, Hate & Violence*'. Even though religion has been blamed for many acts of violence, religious and spiritual wisdom have provided humanity with a conviction and commitment towards critical peace-related values and actions. Every religious and spiritual teaching has peace at its core. According to Mahatma Gandhi *"The common factor of all religion is nonviolence"*. The *Holy Qur'an* stated

> *O You who believe! Enter absolutely into peace (Islam). Do not follow in the footsteps of Satan. He is an outright enemy to you.*

(Al Baqara, 2:208)

also, the *Bible* stated,

> *For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him.*

(John, 3:16-17).

As the PoWR speeches convincingly argued using *pathos* and *logos*, **love and compassion** are at the heart of every religious and spiritual teaching and are the most viable values to combat war, violence and hate crime. The *Holy Qur'an* stresses righteousness is in the act of love and compassion,

Truly, those who believe, and the Jews, and the Christians and Sabeans – whosoever believes in God and the Day of Judgement and act virtuously will receive their reward from their Lord; no fear of grief will befall them.

<div align="right">(Al Baqarah, 2:62).</div>

The Bible stresses loving one another,

A new commandment I give to you that you love one another: just as I have loved you, you also are to love one another.

<div align="right">(John, 13:34).</div>

In line with the 2015 PoWR theme *'Reclaiming the Heart of Humanity: Working together for a World of Compassion, Peace, Justice and Sustainability',* Sacks (2017) urges recovering the ideals of compassion, peace and equity, and standing together in the face of hate. This resonates with the 2018 PoWR theme, *'The Promise of Inclusion, the Power of Love: Pursuing Global Understanding, Reconciliation, and Change'.* During her 2018 PoWR speech, Valerie Kaur, a lawyer and civil right activist, advocates for revolutionary love. It is to practice love as a public ethic by loving ourselves, others, and even our enemies.

The reclaiming arc of love and compassion can ***reconnect to religious and spiritual teachings*** as argued convincingly using *logos*. The values from religious and spiritual teachings of the purity of life, human dignity, the imperatives of compassion and justice, the moral responsibility of the rich for the poor, the commands to love thy neighbour and stranger, the emphasis on peace and respecting others are the driving force in which the world can live together in grace and peace. Liberato Bautista, Assistant General Secretary for United Nations and International Affairs for the General Board of Church and Society (GBCS) of The United Methodist Church, argued at the 2018 PoWR that religion is the vehicle to address the issue of morality, and it can influence the narrative towards a just, peaceful and sustainable world. I mentioned in Section 2.4 that religious and spiritual teachings guide a way of life. They should not be detached from a person but should guide a person in their life. For instance, Pope Francis wrote in an open letter to the editor of an Italian newspaper,

La Repubblica, on September 12, 2013. He wrote regarding the Jews in Israel that Jews were loyal to God and they persist in their faith in God when facing struggles,

> *God's fidelity to the close covenant with Israel never failed, and . . . through the terrible trials of these centuries, the Jews have kept their faith in God. And for this, we shall never be sufficiently grateful to them as Church but also as humanity.*

(Jewish Telegraphic Agency, 2013, para. 7).

Thus, it is essential to understand and ***be educated*** about peace, and respect and embrace others as advised through the Divine scriptures of religious and spiritual tradition, as the PoWR speeches compellingly discuss with *logos* and *pathos*. Non-violence is at the core of all religious and spiritual traditions. Each religious and spiritual tradition has significant interpretive wisdom, which offers credible and creative ways to address the Divine scriptures thoughtfully, respectfully and effectively - without taking them literally and selectively retrieving supportive texts to serve selfish purposes, while ignoring teachings that promote peace. For instance, Armstrong (2014) has been actively defending Islam against the accusation of being an inherently violent religion. She credits the Prophet Muhammad (PBUH) with the conciliation of conflict-torn Arab States, sometimes by defensive battles, but especially by a creative and inspiring non-violence campaign. She puts violent *Quranic* verses into context. For instance, the passage, *"Slay enemies wherever you find them"* (An Nisa, 4:89) comes from a time of vicious tribal war in the Arab States when tribal chiefs were not expected to spare survivors after fighting and is followed by the call, *"Thus, if they let you be, and do not make war on you, and offer you peace, God does not allow you to harm them"* (An Nisa, 4:90). Armstrong argues several verses in the *Holy Qur'an* reveal the restrictions on violence such as, self-defence as the only legitimate justification for war; and Muslims must not begin conflicts (2:190); it can be commendable to relinquish revenge in a spirit of charity (5:45); and fights should stop as soon as the enemy demands peace (2:192-3). Karen Armstrong insists, based on her interpretation of the *Holy Qur'an* that Muslims who advocate suicide bombing and the massacre of innocent citizens have a fundamentally distorted understanding of religious teachings and values, ignore the

most compassionate teachings of Islam and amplify the out-of-context violent passages of the *Holy Qur'an*.

As peace is centred around the notion of the promotion of human dignity, Father Joshtrom said in his 2018 PoWR speech, the need for radical commitment towards peace is essential, as peace alone is holy. Governments, businesses, civil society, and communities need to work together to implement lasting solutions to reduce violence, deliver justice, fight corruption, and ensure inclusive participation at all times. Knitter (2007) states there is an increasing need for a transformative shift to form a *"community of communities"* (p.117) - a community in which each tradition preserves its identity and at the same time deepens and expands that identity by learning from other communities, attracting them and working with them. The PoWR speeches used *pathos* to persuasively propose **community commitment and action** for peace, where the collaborative effort of all people is essential. Sacks (2017) calls on everyone to unite with careful planning and rediscovering the ideals of compassion, peace and fairness when confronting violence and hate. This affirms the SDG Goal 17 on *Partnership for the Goal*. A successful sustainable development agenda requires partnerships between governments, the private sector and civil society. These inclusive partnerships are based on principles and values, a shared vision and common objectives that focus people and the planet. For example, at the end Ramadhan month in 2007, 138 Muslim scholars and leaders sent a letter to Pope Benedict, the Patriarch of Constantinople, the Archbishop of Canterbury and other Christian leaders entitled *A Common Word Between Us and You* (Ghazi, 2010). It called for dialogue and collaboration between Christians and Muslims on the basis of the shared commitment to love the one God and to love our neighbours as we love ourselves. The opening paragraph indicates the letter's practical significance: there can be no peace in the world without justice and peace between Christians and Muslims, together constitute over half of the world's population. This is the confirmation of Eck (2005), Knitter (2007), and Sacks (2003) advancing that understanding, respecting, and embracing diversity is the key to working together to solve the common problems facing humanity and the environment. Through the concept of shared humanity, even the United Nations is working together with the

faith community to promote social justice, peace and sustainability as discussed by Lopa Banarjee, the Chief of the Civil Society Section at UN Women, at the 2018 PoWR.

Faith *leaders can influence* the members of their communities' way of thinking, foster dialogue and set priorities through their moral authority, as proposed convincingly with *pathos* in the PoWR speeches. The influence of leaders is significant, as argued by Waddell and Pio (2015). Their research found that senior leaders directly influence organisational learning. Leaders of faith are often in a position to promote social and legal change. They have the confidence and trust of individuals, families and communities and can thus influence change. Pope Francis, who impressed the world with his genuine simplicity and his caring for the poor, used his moral authority to foster peace. In 2014, he brought together Palestinian and Israeli leaders, Mahmood Abbas and Shimon Peres, for a meeting that included a joint prayer (Yardley & Rudoren, 2014). The Pope called for peace in his 2015 Easter message, especially in troubled places on earth such as Syria, Iraq, Africa, Venezuela, and Ukraine. He prayed for *"an end to all war and every conflict, whether great or small, ancient or recent"* (Pullella, 2014, para. 2). The use of religion to justify violent actions against human dignity was explicitly condemned by Pope Francis during his 2014 visit to Albania: *"Let no one consider themselves to be the 'armour' of God while planning and carrying out acts of violence and oppression"* (BBC News, 2014, para. 7). Pope Francis is an essential example of the power of religious leaders to promote peace and curb violence due to his position and popularity.

Moreover, Liberato Bautista states in 2018 PoWR that religious leaders can mediate these moral principles and values. Yet, there is a need to be cautious as leaders can influence for a positive transformation, but they can also influence towards extremism and heightened violence and hate crime due to Rahman (2018) calls *'extreme overvalued beliefs'* (p.1). The moral principles and values of many religious and spiritual traditions are the key to reduce and eliminate greed, hatred and violence, which are at the root of different conflicts and wars, both internally and externally.

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7.5 THE CONNECTIONS WITH INSTITUTIONAL LOGICS AND CHANGE

The issues of climate change, inequality, and war, violence and hate crime are issues of the heart. The rampant issues we are facing today start from within ourselves as human beings. The disastrous effects of climate change, inequality, and violence are the results of human action. The western neoliberal ideology of global development that focuses on self-interest and competition in accumulating wealth has permeated our minds and our hearts with a thirst for power and greed. It has become a virtue. Even as people of faith, we have been tempted to worship money and other worldly possessions, which in stark contrast with our religious and spiritual teachings. We are disconnected from our faith values and teachings. We become engrossed with accumulating wealth, becoming distant with the others, even exploiting, and corrupting the responsibilities given by the God/Divine to protect others and the planet that we live in. The thirst of power blinded us from the actual teachings of our religious and spiritual wisdom. We misuse the teachings from our religious and spiritual traditions for our own self-interest and to justify our actions. These are disturbing matters. Bauman and Donskis (2013) invite us to keep our eye on that which is disturbing, which they call an *ethical gaze* (p.9). The disturbing prevailing forms of the market-driven global development, specifically with neoliberal capitalism ideology stands in contrast with the PoWR and SDGs vision for a just, peaceful and sustainable world. Most importantly, this contradicts with religious and spiritual values and teachings. Thus, the work of Seo and Creed (2002) invites the examination of these contradictions and paradoxes that are bound to arise where such righteousness is contradicted.

These contradictions and paradoxes disrupt the prevailing institutional logics of the current model of global development. When individuals within institutions collectively become aware of institutional contradictions, they may undertake an action that could lead to institutional change (Seo & Creed, 2002). This resonates with Thornton and Ocasio (2008) and Lounsbury's (2002) explanation that multiple logics exist in institutions and when the dominant logic presented as competing, the

secondary logic is used to explain shifts between logics as a driver of change. Thus, building on these assumptions, religious and spiritual communities are holding their *ethical gaze* on these contradictions between their religious and spiritual teaching and the current practices of the global development model. They did not look away or deny what is happening around the world. They are trying to remedy the situation by finding new ways to challenge the prevailing system.

Nevertheless, people of faith come from diverse religious and spiritual traditions, and some of their beliefs may contradict. This contradictory perception may create responses that are more defensive and lead to a collapse of collective action needed to construct a new narrative and transform the system in question as suggested by Seo and Creed (2002). Yet, Thornton et al. (2012) suggest the possibility that the differences in individuals identities exhibit heterogeneity rather than uniformity and can lead to the process of change. Hence, people of faith can work with the contradictions they face constructively, and that is the reason PoWR is a compelling platform to create this interfaith understanding. By examining these contradictions, as people of faith are able to understand each other better, learn from one another, find the commonality between us to improve and help resolve aspects of the global catastrophes that we have in common. The collective action, as proposed by PoWR speakers, can trigger the awareness of all these disturbing issues and prompt people of faith to take action to remedy these issues. The search for new ways to challenge the current global development model is by looking back at religious and spiritual wisdom. This resonates with Korten's (2015) encouragement to look into our deep spiritual values to explore who we are and our relationship with the Divine, with each other and the Universe to bring out this new narrative. Love and compassion are what people of faith have in common. It is the heart of all religious and spiritual traditions, becomes the essential value that can be integrated, with the SDGs ideals, along with the Principles of Global Ethic. This can become a force of transformation of the destructive and life-threatening elements of the current model of global development and bringing justice, peaceful and sustainability to the world.

Additionally, the new narrative towards change can persuade and elicit responses from people through the persuasiveness of rhetorical strategies. *Ethos*, *pathos* and *logos* are all needed to persuade people on a specific issue, make them form a particular judgement, identify with the speaker and then take action according to Aristotle as translated by Kennedy (2007). As shown in my findings, the logos-based arguments that support the competing prevailing institutional logics of global development as presented by the speakers are essential in representing the rational choice and the right thing to do. However, pathos-based arguments are equally crucial in eliciting emotional responses, especially in persuading people, to take action towards a new narrative for change. *Ethos* is prevalent as my findings exhibit the speakers' credibility and ethical persuasiveness in advocating for change. The trust and confidence of the speakers portray the importance of leadership in influencing people behaviour towards change. As Vickers (1988) stated, all persuasive appeals are needed, but usually *ethos* will prevail. Hence, this is an extension of the work of institutional change theorists to include the usage of persuasive appeals, especially *ethos* and *pathos,* in the process of institutional change.

7.6 CONCLUSION - TOWARDS A JUST, PEACEFUL AND SUSTAINABLE WORLD

Agenda 2030 from the United Nations resolution to achieve wellbeing of all while protecting the planet contains 17 Sustainable Development Goals (SDGs) that are designed to shape the global efforts towards attaining this objective by the year 2030. People of faith and faith communities have always advocated and taken action for the wellbeing of all people and the planet without '*leaving anyone behind'* in facing the exacerbating issues of climate change, inequality, and war, violence and hate crime as well as other related issues. This is in parallel with the Parliament of the World's Religion (PoWR) calls for a just, peaceful and sustainable world that is worth living and working in. The SDGs goals are just an affirmation of what they have been doing.

The 2015 Parliament of the World's Religions' theme, '*Reclaiming the Heart of Humanity: Working together for a World of Compassion, Peace, Justice and*

Sustainability' is very timely in addressing this issue of the heart. This positive contribution to reclaiming the heart of our humanity can only be made possible through believers and non-believers alike who commit to their beliefs daily and foster dialogue and partnership to build a more harmonious world. The Principles of Global Ethic stated, *"A change in the inner orientation, the whole mentality, the "hearts" of people, and conversion from the false path to a new orientation of life"* (Küng, 1993, p.6). The change of our inner being may not solve climate change, inequality or war, violence and hate crime, but it can provide a moral foundation for a better individual and new global order, that cannot be achieved solely through economic policies, political programs or legal regulations. Yet, this change to our inner being is a step on the path to resolving climate change, inequality and war, violence and hate crime issues. However, the 2018 PoWR's theme '*The Promise of Inclusion, the Power of Love: Pursuing Global Understanding, Reconciliation, and Change'* is a very urgent call to take decisive actions and commitment in countering rampant global distress. The world currently is in more distress than ever. The values of our religious and spiritual teachings can be the guidance we need to counter these concerns. As people of faith and a community of faith that have committed to the practices of religious and spiritual wisdom as diverse as we are, we need to work together to fulfil our responsibilities as vicegerent on this Earth bestowed by God/Divine. This is as the PoWR envisions promotion to cultivate harmony among the world's religious, faith and spiritual communities and to foster their engagement with the world and its guiding institutions for a just, peaceful and sustainable world. The proposed actions by the PoWR resonating with all the targets of SDGs and the vision of PoWR echoes closely with the SDGs Goal 16 on promoting peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels. All these resonate with Korten's (2015) calls to change the grand-narrative of the current global development model based on neoliberal capitalist ideology into a new story for a new future of inclusivity of people and the Universe. A call that I stand with. A call that direct us to find the solution by looking deep at our spiritual heart. There is a need to translate our commitment to our religion and spirituality into our daily activities. A call that I

consider my research contribute to the transformation of the trajectory for globalisation for a just, a peaceful and sustainable world worth living for the necessary condition the positive wellbeing of people and the planet Earth.

CHAPTER EIGHT: CONCLUSION

8.1 INTRODUCTION

The primary purpose of this study was to illuminate the ways that people of faith, through their convictions and practices of faith, progress their intention to influence aspects of global justice and environmental responsibility as promoted by the Sustainable Development Goals (SDGs). Specifically, this thesis aims to understand this phenomenon from the perspective of the Parliament of the World's Religions. The overarching research question: ***"What are the influences of the religious and spiritual communities as represented in PoWR towards a peaceful, just and sustainable world as promoted by SDGs?"*** guided my study and was supported by three sub-questions:

1) *Why is the current trajectory of globalisation dominated by the western neoliberal model of global development that leads to systemic injustice and environmental degradation under scrutiny by critics?*
2) *What are the paradoxes and contradictions between the western neoliberal model of global development and religious and spiritual values and teaching?*
3) *How do people of faith manifest their spiritual and religious values and commitments into all aspects of global justice and environmental responsibility as promoted by SDGs?*

In Chapter One of my thesis, I clarified my research orientation and its potential for generating insights into how the current trajectory of globalisation, as it is predominantly oriented towards western neoliberal capitalism, is degrading people and our planet. I established my objectives for this study and explicitly stated my interpretative approach with a social constructionist perspective. This approach underpins my position and visibility as a researcher in undertaking this study, the aims of my research and the significance and contribution of the insights generated.

In Chapter Two, I reviewed the literature pertaining to my research. I provided an overview of global development in the current form of market-driven capitalism with

neoliberal ideology and described the United Nations Sustainable Development Goals (SDGs). The United Nations introduced the SDGs in 2015 as a call to the world to eradicate the issues of human and environmental degradation. However, there are challenges due to the current ways in which we organise the planet and ourselves. I provided a review of institutional theory and institutional logics in directing the contradictions and paradoxes as an impetus for institutional change. I believe one way to transform the current trajectory of the so-called *'global development'* is to bring together people of faith. Hence, I discussed the importance of diverse religious and spiritual values and teachings in living and leading in this market-driven neoliberal capitalist world. The purpose of the review was to link the paradoxes and contradictions of religious and spiritual values and teachings to global development and human and environmental degradation. This allows the values from the teachings of diverse religious and spiritual wisdom to be integrated to change the way we organise the world and ourselves.

Chapter Three set the scene and explained the context of my research – a focus on the Parliament of the World's Religions (PoWR). I described PoWR's establishment and history, its functions and activities, the gatherings, as well as its role in addressing and taking action on the critical issues facing global communities in support of the United Nations Sustainable Development Goals (SDGs).

In Chapter Four, I discussed my research methodology and methods. I explained my worldview and philosophical stance as a qualitative researcher with an interpretivist paradigm, drawn from social constructionism that provides the opportunities and parameters for me to explore my research methodology and the way I interpret my work. I discussed the strategy of my inquiry through discourse and the described how I collected my data to find answers to my inquiries through the speeches, dialogues and talks from the 2015 PoWR gathering. I explained how I analysed the sources that I obtained through thematic analysis and rhetorical analysis.

In Chapter Five, I discussed my findings and analysis based on themes using Braun and Clarke's (2006) framework of thematic analysis. I classified my findings into themes to establish the arguments and courses of action for three issues discussed at

the 2015 PoWR gathering. The purpose of this analysis was to determine the paradoxes and contradictions between the current global model of development with religious and spiritual values and teachings that portray the negative impact of human choices and actions that lead to many negative impacts on people and the environment. This contradicts with the ideals expresses by the PoWR and the Sustainable Development Goals (SDGs). These arguments became a focal point for PoWR speakers to build their own courses of action to determine what people should do to address these issues.

Chapter Six discussed the second part of my findings and analysis. In my effort to illuminate the ways PoWR attempts to contribute and influence the aspects of global justice and environmental responsibility as promoted by SDGs, I employed classical rhetorical analysis. I examined the arguments and actions made by the 2015 PoWR speakers using Aristotle's notions of *ethos* (credibility of the speaker), *pathos* (emotional appeal of the speaker) and *logos* (logic and reasoning).

In Chapter Seven, I discussed whether the actions proposed by the influential leaders, scholars and activists at the 2015 PoWR could help to convince sceptics to change their minds and take the necessary action to transform the trajectory of the current model of global development. I discussed each issue – climate change, income inequality and war, violence and hate crime – separately and made connections between the proposed actions with the directives of Global Ethics, the 2015 Parliament Declaration and Commitment Book as well as the Sustainable Development Goals (SDGs). In addition, I referred to the 2018 PoWR to discuss whether there were changes in the discussions of each issue since the 2015 gathering.

In this final chapter, I highlight my significant findings and implications. I reflect on my research and discuss some of the limitations of my study. I also offer some recommendations for future research.

8.2 THE INFLUENCES OF RELIGION AND SPIRITUAL TRADITIONS TOWARDS A JUST, PEACEFUL AND SUSTAINABLE WORLD.

Advocates of the current model of development based on Western neoliberal ideology state that economic growth would generate wealth, which will be re-invested to increase growth. The benefits of this growth will be distributed to those who deserve it or need it. Therefore, economic growth is considered indispensable to guarantee national and individual wellbeing. Despite the influence of the neoliberals in the development of the world, the vulnerabilities of many people and the environment continue to be exacerbated (Stiglitz, 2017). Many people remain alienated, ignored, and exploited. The concurrent exacerbations of inequalities, disruption of global peace and environmental degradation reviewed in Chapter Two are argued to be systemically generated. Such systemic outcomes stand in stark contrast to the simultaneously expressed commitments to justice, peace, freedom and environmental sustainability by both neoliberals and democratically-inspired people. The pressure to express the ethical global development in western-orientated ways of being, favouring neoliberal market values, is often imposed on vulnerable people. When looking at organisational mandates generated from religious or spiritual paradigms, contradictions, paradoxes and inconsistencies are evident. This trajectory of systemically generated degradation of people and planet also contradicts with the values of love, peace, justice and righteousness expressed in the diverse faith-based traditions of most widely-practised religions. The universal irresponsible pursuit of economic growth and material possessions is in significant contrast to the mandate of love and compassion.

Humans are supposed to be caretakers of the world as destined by God/Divine, but instead, are becoming the threat to the world. People tend to pursue material wealth with increasing greed that compromises social justice and exploits the environment. Neoliberal ideology that promotes competition and individualism have transformed a person's heart towards power and greed. Greed permeates the way people think and has become the top priority in life. People tend to lose their morality and greed

becomes the norm (Sacks, 2009). Thus, lies the disconnections between the various religious and spiritual values and teachings with the way we live our lives. Without guidance from religious and spiritual teachings, people are consumed by greed and a lust for money that drives them towards more immoral and unethical acts. Often, non-believers, or even persons of faith, take religious teachings literally without looking at the big picture or questioning each aspect. When holy scriptures are misunderstood, they can cause much danger. The most depressing notion is where religious and spiritual practices are misused to cause division and injustice, betraying the very ideals and teachings that lie at the heart of each of the world's great traditions (Jamil & Humphries-Kil, 2017). Each religious and spiritual traditions are different, but they all preach in favour of inclusivity of *'others'*. There are people even within the faith communities are who are perceived as more powerful than the *'others'*. If people tend to perceive themselves as superior to *'others'*, it will create segregation. The model of global development with western neoliberal ideology today has made the world more divided. We have to refer back to the values and teachings of our religious and spiritual traditions that encourage us to heal the world and protect all living things.

Hence, people of faith manifest their values into aspects of global justice consistent with the entire 17 SDGs targets and the commitments through the practice of love and compassion. The need to commit ourselves to our religious and spiritual teachings and the virtue of love and compassion is the drive and commitment towards our decisive actions to address the issues of climate change, inequality, and war, violence and hate crime. It is common in many religious and spiritual teachings and became the basis of the *Principles of Global Ethic* by Hans Küng. Religious and spiritual communities have the power to promote change. The religious and spiritual values and teachings of diverse faiths are guidance for a way of life. They should not be detached from a person but should guide a person. Every religious and spiritual teaching is beautiful and advocates for a just, peaceful and sustainable world without discriminating against *'others'*. We need to reconnect with our religious and spiritual teachings, create awareness and learn about these pressing global issues, the SDG goals and targets, and most importantly learn to understand, embrace and respect others. The community and guiding institutions also have to be aware and participate

in educating themselves and others. Education and critical awareness is an essential part of solving any world issues. Yet, leadership influence is the motivating factor to attract people to take decisive action - particularly faith leaders. Faith leaders have an influential role in shaping attitudes, opinions and behaviours, as the community members trust them.

Religious and spiritual leaders are often the most respected figures in their faith communities. They have the power to raise awareness and influence attitudes, behaviours and practices in line with faith-based teachings. In achieving the vision towards a just, peaceful and sustainable world, worth living and working in as outlined by SDG Goal 16, community commitment and action are essential. Community connectedness, collective action and community commitment can be directly linked with SDG Goal 17 to strengthen the means of implementation and revitalise the global partnership for sustainable development, which is at the heart of SDGs. The commitment and action refer to the need to include everyone in societal processes and conveys the notion that people should not only be allowed to thrive, but should have a voice and active opportunities to shape the course of development (United Nations, 2017). Thus, the PoWR declaration and commitment and the SDG goals and targets are relevant to all countries and all people. The success of these will depend on the active implication and engagement of all actors, with an emphasis on reaching the furthest marginalised first towards a just, peaceful and sustainable world.

8.3 RESEARCH CONTRIBUTIONS TO THEORY

The significant theoretical contributions from my research are drawn from the extension of understanding the theory of institutional logics and rhetorical discourse for change.

8.3.1 Contributions to the use of Aristotle's persuasive appeals to institutional logics

New narrative towards change can be compelling and elicit responses from people through the persuasiveness of rhetorical strategies. According to Aristotle, as

translated by Kennedy (2007) *ethos*, *pathos* and *logos* are all needed to persuade people, make them form a particular judgement, identify with the speaker and then take action. As shown in my findings, the logos-based arguments that support the competing prevailing institutional logics of global development as presented by the speakers are essential in representing a rational choice and the right thing to do. However, pathos-based arguments are equally important in eliciting an emotional response, especially in persuading people to take actions towards a new narrative for change. *Ethos* is prevalent as my findings exhibit the speakers' credibility and ethical persuasiveness in advocating for change. The trust in and confidence of the speakers show the importance of leadership in influencing people's behaviour. As Vickers (1988) stated, all persuasive appeals are needed, but usually *ethos* will prevail. Hence, this is an extension of the work by institutional change theorists to include the use of persuasive appeals, especially *ethos* and *pathos,* in the process of institutional change.

8.3.2 Contributions to the ethical gaze on neoliberal discourses

Bauman and Donskis (2013) suggest that we should keep our eye on that, which is disturbing, i.e. an *ethical gaze* (p.9), on the prevailing forms of market-driven global development with neoliberal capitalist ideology. The contradictions and paradoxes in the narrative of a western neoliberal model of global development with PoWR and SDGs vision of a just, peaceful and sustainable world are one of the places that we can hold a sustained focus on this *ethical gaze* assuming the stance of a morally sensitive and active person in society. This gaze can enrich understanding of the influential rhetoric used in shaping the future of globalisation to achieve a peaceful, just and sustainable world. This brings fresh insights from the voices of people of faith from the PoWR as one of the harbingers of change. Their explicit commitment has been to address and take action on the critical issues facing global communities in support of the SDGs.

8.4 RESEARCH CONTRIBUTIONS TO PRACTICE

The implications for practice are drawn from recommendations as suggested by the speakers at the 2015 PoWR and my opinions on several of the topics discussed during

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the PoWR gatherings. Implications that are relevant to international organisations such as the United Nations, UN Global Compact, and the Parliament of the World's Religions, and the society are explained.

8.4.1 Contributions to the practices of the United Nations and UN Global Compact (UNGC)

The United Nations (UN) is made up of nation's states, agencies, civil society and business partnerships. Religion is a part of civil society and related to many UN systems. The UN is looking to faith communities to help solve the critical issues facing the world. Moreover, the UN has long-standing alliances with faith communities in promoting interfaith education. However, the alliances of religions do not extend to the UN Global Compact. The UNGC ten principles include human rights, labour, environment and anti-corruption, aligning corporate strategies and operations to take actions in supporting the SDGs. These principles commit businesses to contribute to greater security, equity, and opportunity for individuals and nations as well as for the environment. Paradoxically, the current model of global development based on neoliberal ideology encourages corporations to do more harm than good to people and the planet. The law and the system itself are not sufficient to curb corporate misdeeds. Korten (2001) stresses the need for more extensive regulation of corporate behaviour. The very essence and the core of corporations need to be transformed. The UN and UNGC need to promote values that can monitor and control the misbehaviour of corporations and transform them to influence the wellbeing of people and the planet. There is a need to rethink the development of the moral and ethical norms that underpin corporations and the global economic system. Hence, the UN's interest in interfaith understanding and the Principles of Global Ethic derived from diverse religious and spiritual traditions is one avenue that needs to be interwoven into the call of the UN Global Compact for the transformation of destructive corporate strategies and practices.

8.4.2 Contributions to the practices of the Parliament of the World's Religion

As people and the world look to people of faith to help solve global problems, the Parliament of the World's Religions had done a tremendous job by bringing the voices of people of faith to the global arena. The various declarations and resolutions signed during the PoWR gatherings bring forward the interfaith community's agenda for a just, peaceful and sustainable world in parallel with the United Nations call to transform the world by 2030 through Sustainable Development Goals (SDGs). It is undeniable that the rate of poverty is decreasing; 2.6 billion people have gained access to basic drinking water, and about 2.1 billion people have gained access to basic sanitation. Yet, income inequality is on the rise every year, and violence and hate crime are rampant. PoWR needs to engage in radical collaborative, decisive action. Collaborative effort without any boundaries between countries and between people to promote for greater love, compassion, unity, and embracing inclusiveness of 'others' without assimilating homogeneity. Reay and Hinings (2009) suggest that competing for multiple logics can co-exist together to influence individuals and organisational practices through collaborative activities within processes of change. Hence, despite the differences between and within people of faith and other guiding institutions, a world of justice, peace and sustainability can be achieved. Furthermore, the PoWR aim is to cultivate harmony among the world's religious, faith and spiritual communities, rather than unity.

8.4.3 Contributions to the practices of corporations and businesses

The call for business engagement in the 2030 Agenda has seen various corporations, and private sectors pledged their support for the SDGs or assessed the significance of the SDGs to their operations. Kolk (2016) has examined how international business literature has addressed social responsibility problems over 50 years, and their responsibility reports in line with the Global Reporting Initiative as well as likely to continue to grow following the renewed attention of the SDGs. Corporations are increasingly building sustainability into their business strategies and linking outcomes to SDGs as reported by Scott and McGill (2018), as 72% of companies (from 729 companies in 21 countries across six industries) mentioned SDGs in their

annual corporate or sustainability report. However, Van Zanten and Van Tulder (2018) findings indicate that multinationals mainly engage with internal SDGs in order to prevent adverse effects on sustainable development rather than externally actionable SDGs in order to do good proactively. According to them, this contributes relatively passively to the SDGs. Hence, the question remains in which way are businesses engaging with the SDGs, and what is the actual impact on the sustainability of businesses' SDG activities? Or are they just hiding behind the cloak of SDGs to further support their business agenda of profit maximisation and self-interest?

Therefore, there is a need to fundamentally rethink the development of the morals and ethical norms that underpin the corporations and businesses as well as the global economy through religious and spiritual wisdom. Korten (2015) call to change the grand narrative of money and markets as the sources of prosperity and wellbeing towards a story of economic of inclusivity and co-operation by bringing our relationship with each other and the Earth to the forefront of prosperity and healthy wellbeing. He encourages looking into our deep spiritual values to explore who we are and our relationship with the Divine, with each other and the Universe to bring out this new story. By bringing religious and spiritual values and teachings and intertwined the *Principles of Global Ethics* corporate activities, they can enhance commitment, avoidance of corruption and fraudulent activities, and complement market mechanism with the needed sensitivity and concerns for the people (especially the marginalised) and the environment as urge by SDGs. Pope Benedict posits in the encyclical *Caritas in Veritate* (Charity in Truth) that the responsibility of corporations to ensure their activities consider the positive impact on people and the environment will lead to the success of market economy (Sison & Fontrodona, 2011). Even Jack Ma urges in his 2018 World Economic Forum speech, religious and spiritual values can be the sources of values that nourish the ethics of multicultural citizenship, commanding solidarity and equality in the face of changes in globalisation, and strengthening ethical dedication (World Economic Forum, 2018a). The importance of environmental and social responsibility is becoming more and

more apparent in future for all organisations, and it is no longer a choice but accountability to act responsibly.

8. 4.4 Contributions to the practices of policymakers

Many global institutions such as the World Bank (2015), the World Economic Forum (Mathuros, 2017; 2014, 2016), the United Nations (Karam, 2014; Natabara, 2010; United Nations Children's Fund, 2010; Weiner, 2010) and the G20 (G20 Interfaith Forum, 2019) as are stressing the importance of bringing religious and spiritual values and teachings as a moral guidance to address global systemic challenges and bringing people of faith perspectives in making policies. Different voices from religious and secular communities enrich the conversations and presented with the diversity and richness of collaborative effort that can provide an effective means of achieving SDGs (Karam, 2016)

The call for collective action is in parallel with the target for SDG Goal 17 on *Partnership for the Goal*, through multi-stakeholder partnerships. At the 2018 PoWR gathering Eriel Tchekwie Deranger, the Executive Director of Indigenous Climate Change Action, urged participants to combat systemic injustice and stressed the need to include the marginalised in creating and implementing policies. Often the marginalised have been criminalised instead of being protected by laws and policies (De Souza, 2017; Griffith, 2018).

8.4.5 Implications to the practices of society

According to Cox and Ikeda (2009), people tend to pursue material wealth with increasing greediness. Unrestricted greed leads to social and environmental degradation in modern societies. The increased concerns of many people about the problems facing humanity and the planet is an essential and necessary step towards universal transformation for a just, peaceful and sustainable world. Nevertheless, it is hard to know where to place our commitment in the face of such enormous challenges. Thus, Bauman and Donskis (2013) urge that each of us should not turn our attention away from problems that we are aware of, but for which we do not (yet)

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have a remedy. They urge every one of us to keep an eye on what is disturbing and figure out a way to find a solution. We can find a solution by looking deep into our spiritual heart. There is a need to convey our commitment to our religion and incorporate spirituality into our daily activities. There is a need to reclaim the heart that has been tarnished and tormented with the thirst for power and greed with the power of love and compassion. The values from religious and spiritual teachings of the purity of life, human dignity, the imperatives of compassion and justice, the moral responsibility of the rich for the poor, the commands to love thy neighbour and strangers, the persistence for peace and respecting others, are the driving force by which the world can live in justice and peace together.

8.5 LIMITATIONS OF MY STUDY

This research aimed to understand the scrutinisation of the current trajectory of globalisation as it is predominantly oriented towards western neoliberal capitalism that is degrading people and the planet. In particular, I explored the paradoxes and contradictions of this model of global development with the values and teachings from diverse religious and spiritual traditions. In doing so, I wanted to illuminate the ways that people of faith, through their convictions and practices of faith, progress their intention to influence aspects of global justice and environmental responsibility as promoted by the Sustainable Development Goals (SDGs). I considered the discourses from the Parliament of the World's Religion's speakers were the most appropriate to address the central research question. Even though the PoWR is trying to be diverse, most of the speakers were of western origin. Hence, careful consideration needs to be taken when interpreting the results of this study to take into account the dominant western ideology and my bias as an Asian Muslim woman.

The sources of my inquiries were limited to the talks and speeches that I attended. There were more than 500 activities, programmes and talks during the PoWR. Many of the programmes interested me, but often they ran concurrently. This limited my scope as I could not attend all the programmes of interest, even the ones that related directly to my research questions. I had to choose as to which would be the most

important to attend. My analysis was restricted to the particular talks and speeches on issues of climate change, inequality, and war, violence and hate crime. These issues in themselves are significant need to be discussed in depth individually. I was concerned that I would not be able to capture the true essence of each issue. Yet I sought to understand the differences and similarities of each issue from different speakers' perspectives.

My thematic analysis is guided by my research questions, and I analysed the data with these questions in mind. It is more deductive than inductive thematic analysis. According to Braun and Clarke (2006), deductive analysis to be driven by the researcher's analytic interest in the area, and more explicitly analyst-drive and code for a quite specific research question; while inductive analysis is a process of coding the data without trying to fit it into a pre-existing coding frame, or the researcher's analytic preconceptions and more data-driven. Given this, I coded every segment of data that was relevant or captured something pertinent to my research questions. As I did deductive thematic analysis, my themes were somewhat limited into a preconceived frame. My analysis was limited to the themes guided by my research questions. This limited the flexibility to provide a comprehensive picture from complex data, as suggested by Braun and Clarke (2006). Some researchers claim that thematic analysis is not a separate method, but only a tool to help researchers in analysing data (Holloway & Todres, 2003). Holloway and Todres (2003) argue that inconsistency and the lack of coherence due to the nature of flexibility lead to the unreliability of the research. Yet, my analysis limited the amount of flexibility as I had a predetermined framework. This maintained the sense of data continuity. Braun and Clarke (2006), and Nowell, Norris, White and Moules (2017) uphold that thematic analysis is appreciated in its own right as a method as it is a useful method for examining different research participants' perspectives, highlighting differences and similarities, and as well as generating unexpected insights. Yet, I have to be cautious in my analysis, and not make a generalisation about all speakers at the 2015 PoWR.

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In my rhetorical research analysis, I focused on Aristotle's persuasive appeals of *ethos*, *logos* and *pathos* in analysing the arguments and proposed actions from the themes that I identified. It has only scratched the surface of what specific tactics can be used to appeal to audiences most effectively using ethos, pathos and logos as I only analysed part of the speeches, not their entirety. I also may be biased towards the fallacies of *ethos*, *pathos* and *logos* that lead to the misuse or overuse of ethos, pathos and logos that can weaken persuasive appeals being made (Aristotle, 2007). Moreover, this also may limit the influence of just inspiring people rather than encouraging them to take action. My research aims to illuminate the ways of people of faith influence global justice and environmental responsibility, but to do so, there is a need for a change in mindset and to take action.

8.6 GOING FORWARD

The insights generated from my current work open up possibilities for future research. As a researcher and management educator, it is imperative to think deeply to understand the implications of my research. At the same time, it is the starting point for extending the thread of my research into further post-doctoral research. With a focus on weaving diverse religious and spiritual wisdom into our daily activities, I am interested in understanding the extent to which the teachings of religious and spiritual values of justice, love, peace and harmony are given priority in the revelation of the sacred texts in management education. These texts all call for peace, to fight injustice, and to uplift the lives of all people regardless of sex, age, race, or belief. Neither person nor Earth should be denied experiencing the enrichment of their wellbeing. I am not only stimulated by the inclusiveness of all religious and spiritual wisdom that share common values and inspirations, but also by respecting, understanding, and embracing their differences which is essential to foster justice, love, peace and harmony. Muff, Dyllick and Drewell (2013) call to reinvent management education for the benefit of the common good. They believe that business education can increase the ability to hold and create a space to educate and develop global leaders, enable business organisations to serve the common good and engage in business and economic transformation for a sustainable world. They encourage those who are

prepared for organisational leadership to examine their values, knowledge, experience and expertise in order to co-create organisational processes for a world worth living in. In developing a responsible management education, Dyllick (2015) insists that transformation is needed in management education, management research and in the way management educators are being managed. However, what entices me is that businesses as agents for change can be fostered through education, most importantly through management education. Management education as urged by the United Nations' Principles for Responsible Management Education (UN PRME) generated from the UNGC represents a joint effort between the UN and higher education to incorporate corporate responsibility and sustainability into the business school's core mission and learning activities (PRME Secretariat, 2019).

This work could take empirical formats or be shaped in qualitative activist research. As Fine and Vanderslice (1992) profess, qualitative activist research can *"facilitate a set of institutional processes that will generate contexts for change, document processes of change, and create the conditions for participants to engage in on-going reflections on change"* (p. 206). It aims to provoke and explain the change. In line with its social transformation commitment, it *"seeks to disrupt and transform existing social arrangements and to design research to understand how such change occurs"* (Fine & Vanderslice, 1992, p. 200). It is research where the researcher takes an active part in the exploration of change. The research could take a form of co-enquiry into the extent to which and processes whereby management educators with expressed religious and spiritual commitments aspire to integrate aspects of their faith into the aspects of their teachings and learning and with what intent. Kemmis (2007) argues that

> *…changing practices is not just a matter of changing the ideas of individual practitioners alone…but also discovering, analysing and transforming the social, cultural, discursive and material conditions under which their practice occurs. (p. 16)*

There is a need to create a project through which participants' concerns with justice, love, peace and harmony can be explored, examined and discussed in his or her own terms but with a process that ensures the research meets the dimensions set out by

Kemmis. There is also the need to establish a process to evaluate the overall effectiveness of activist intentions and the efficacy of activist research as a legitimate professional position. Additionally, PRME and the UNGC researchers could research the feasibility of incorporating Principles of Global Ethic in their principles and research on management educators and business leaders as an agent of change under their signatory members that are mandated to progress their principles and aspirations. Reconstructing the notions of *'business as usual'* and looking forward to innovative approaches to business as an agent for change can also be encouraged through future research.

Overall, the implications, limitations and looking ahead, and even my reflections on this research have strengthened my deepest religious and faith values of love and compassion and by the revelations of the sacred texts that call to fight injustices and to uplift the lives of all people regardless of sex, age, race, or religious belief. At a time where religions and race are seen as a catalyst for violence and hatred instead of peace, I dare to believe that people of diverse religious and spiritual traditions can contribute to healing our fractured world. The commonality of faiths is crucial to bring forth the contemporary expression of ancient wisdom for transformed humanity. There is strength in unity. However, unity and universality have to be treated with critical caution. Felix Wilfred (2008) observes that unity and universality

> *...could become a cloak to cover the vested interests of the upper castes and classes. True unity is the result of dialogue, negotiation, mutuality, and not a matter of fitting everything into a ready-made system. (p.76)*

All expressions of faith are not and do not have to be similar. People can be enlarged by the differences among them as posited by Sacks (2003). In instilling respect for religious and spiritual values that may spread the arcs of love and compassion into our daily lives, we need to have the courage to speak and act out. As Adler and Hansen (2012) indicate, courage can turn convictions and compassion into action. As people of faith, we have to be daring defenders of our convictions and commitment to various religious and spiritual values that shape respectful relationships with others and the Earth for a world and of compassion, sustainability, justice, and peace.

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Epilogue…

My journey to the 2015 PoWR in Salt Lake City, Utah in October 2015 was an eventful one. As the trip was my first visit to the United States, I was mindful of the need to prepare. In particular, I was conscious of the many stories circulating about racism and Islamophobia. I sought to be open-minded yet cautious. When I arrived at Los Angeles International Airport (LAX), the security officer at the immigration counter checked my visa and passport details, and then told me to follow another officer to a detention room. I was confused, as I had only been asked a couple of basic questions and had offered my documented itinerary as evidence. I noticed several others were also detained; predominantly Muslims, Jews, as well as some Chinese and Indian people, and an Italian couple with two young children. I asked the officer the reason for my detention and was told to wait until my name was called. I waited for nearly two hours.

While waiting, I noticed that even though I was brought in quite early; others were being called first. The way the officers questioned people was quite rude. Some of the officers even raised their voices and became agitated. The people were frightened, and they responded very timidly. Children in the room were crying. When I was finally interrogated, what confused me was that the officers only asked (in a rude manner) the same questions as to when I first arrived. They just stamped my passport and let me go. To this day, I do not know why I was detained. If it was as a result of racial profiling, as I am a Muslim woman from an Asian country, this is discrimination. The act of suspecting or targeting particular races should be avoided. This small incident changed the way I look at and treat people. I have to be mindful. It is about human dignity. People have the right to self-respect and self-worth. As the Golden Rule states, *"You should treat others as you like to be treated"*. I may not know the story of people being detained during that time, but each should be treated with respect regardless of their race, ethnicity, religion or sexual orientation. As the Declaration of Human Rights states, all human beings have inherent dignity, and the purpose of civilisation and society is to uphold and protect that dignity.

However, the rest of my travels and attending the 2015 PoWR were genuinely amazing, wonderful and meaningful in a positive spiritual way. The plenary sessions and most of the other sessions started with prayers in different languages and from diverse religious and spiritual traditions, and more than one included a song. All expressed messages of love, unity, peace, and harmony, and made humble prayers to God/Divine/Sacred to bless the assembly. All the prayers gave me chills and were incredibly transformational. Even though every day, I feel the presence of God, during the PoWR, the feeling has elevated a notch as many faiths gathered, and unleashed sentiments and vibes of love, peace, and harmony. Not only could the sentiments be felt throughout the Salt Lake Convention Centre but they echo throughout Salt Lake City as well. The good and positive vibe that flowed from the PoWR, and the feeling of awe and inspiration, rekindled in me a realisation of the purpose of my life, my work and my views of the world. I was encouraged and motivated even more to work on my research so that I can contribute to both the goals discussed during the PoWR and to the whole Earth community. I wish every day could be like the days at the PoWR gathering. Imagine what the world would be like if the sentiments and the vibes experienced during the PoWR gathering spread across the world?

The feeling that I experienced suited the theme of the Parliament, '*Reclaiming the Heart of our Humanity: Working together for a World of Compassion, Peace, Justice, and Sustainability'*. This phrase expressed something powerful and transformative. Physically, our heart is an organ, which pumps blood that delivers oxygen and nutrients to our whole body. The body cannot function without those nutrients. Spiritually, our heart is the core of our emotions, desires and instincts. Our spiritual heart guides our inner peace and wellbeing and reflects our words and actions positively or negatively. I began to think and question when and how did humanity lose its heart? How can we reclaim our hearts? Did I somehow leave the pieces of my heart? How can the PoWR stimulate and nurture humanity's heart? How would the world transform if we collectively reclaim our hearts? How can I contribute to a just, peaceful and sustainable world through my own spiritual practice, my daily living, and my work?

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I am aware of my deep heartache at the present state of our humanity, the ongoing devastation of our Earth, the violence that we are committing against each other, and the greed, fear and hate that seem to fuel everything. I feel devastated and even fear hearing new reports of natural or man-made catastrophes. Will there be an end to terror, violence and war? Can climate change be reversed? Does our humanity still have hope? I am holding onto my faith, my hope and my love that together will wake up and reclaim our hearts to make a difference. That is why the Parliament of the World's Religions is a tremendous and excellent platform to do so.

Again, in 2018, I had the opportunity to attend the seventh Parliament of the World Religions in Toronto. Nonetheless, the questions I pondered after the 2015 PoWR still linger. Every day, I still read and listen to the devastating news that is affecting humanity and the planet. Issues are not simmering down but exacerbating. What went wrong? People are aware and talking about our problems, people realise the effects they have, and there are a lot of conventions, declarations, and policies to combat injustice, oppression, hate, violence and environmental abuse. So, what is the problem? I told myself that perhaps I could find the answer at the 2018 PoWR. The theme '*The Promise of Inclusion & the Power of Love: Pursuing Global Understanding, Reconciliation, and Change'* was inspired by the city's diversity and to advance civic partnerships among faiths and guiding institutions. The theme extends from the 2015 PoWR theme, '*reclaim the heart'*. It is very profound. If we were able to reclaim our heart, instil the values of our religious and spiritual teachings, and practice them, we would be able to understand, embrace, and respect others. We could reconcile with others, and the change that we envision can happen. However, it needs a radical change in our mindset. This was the focus of the 2018 PoWR. Searching for a solution and taking action is no longer enough. Radical actions are needed. The word radical echoed in many plenaries, assemblies, sessions, and programs. I was genuinely overwhelmed by the presence of many people - grounded in faith – united together with love, compassion and forgiveness, with curiosity about other faiths, and convictions of their own to '*Reclaim the Heart of our Humanity'* as well as '*The Power of Love and Inclusiveness'*. I realised that I am not alone. In every plenary and session, people of different faiths shared the stage and expressed

their concerns about the issues of our humanity and the Earth. They shared their aspirations and wisdom from their faiths and inspired every one of us to translate our beliefs into actions. The diverse expression of faith was present everywhere, not only in appearances but also in every voice I heard. We need to be able to understand each other, reconcile with one another and then change can be achieved. Even though I could not find the answers to my lingering questions, nevertheless I have faith, hope, and love that one day, together, some of the questions can be resolved. There is so much work ahead of me. My PhD is not the end but the beginning of a journey for a just, peaceful and sustainable world.

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Appendices

Appendix A – Co-authorship Form

Co-Authorship Form

THE UNIVERSITY OF
WAIKATO
Te Whare Wānanga o Waikato

This form is to accompany the submission of any PhD that contains research reported in published or unpublished co-authored work. **Please include one copy of this form for each co-authored work.** Completed forms should be included in your appendices for all the copies of your thesis submitted for examination and library deposit (including digital deposit).

Please indicate the chapter/section/pages of this thesis that are extracted from a co-authored work and give the title and publication details or details of submission of the co-authored work.

Extracted with modification - Chapter 2 : Section 2.2/p.14; Section 2.2.1/p.18-21; Section 2.4/p.37-38; Section 2.4.2/p.41-42 & 44; Section 2.5.1/p.50
Extracted with modification – Chapter 8: Section 8.2/p.242; Section 8.4.3/p.246; Section 8.6/p.248-249
Extracted with modification – Epilogue: p.252

Jamil, N., & Humphries-Kil, M. (2017). Living and leading in a VUCA world: Response-Ability and people of faith. In S.S. Nandram & P.K. Bindlish (Eds.), *Managing VUCA through integrative self-management* (pp.65-79). Switzerland: Springer

Nature of contribution by PhD candidate	First author – input, writing & editing
Extent of contribution by PhD candidate (%)	70%

CO-AUTHORS

Name	Nature of Contribution
Maria Humphries-Kil	Second author 30% Creative input and editing

Certification by Co-Authors

The undersigned hereby certify that:
❖ the above statement correctly reflects the nature and extent of the PhD candidate's contribution to this work, and the nature of the contribution of each of the co-authors; and

Name	Signature	Date
Maria Humphries	Please accept the attached email as my authority. I do not have scanning technology	22/3/2019

July 2015

Nazarina Jamil <nazajamil@gmail.com>

Authorship Acknowledgement

Maria Humphries-Kil <mhumphrieskil@gmail.com>   22 March 2019 at 11:12
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Extent of contribution by PhD candidate (%) | 70% |

CO-AUTHORS

Name	Nature of Contribution
Maria Humphries-Kil	Second author - 30% - creative contribution and editing

Certification by Co-Authors

The undersigned hereby certify that:
   ❖ the above statement correctly reflects the nature and extent of the PhD candidate's contribution to this work, and the nature of the contribution of each of the co-authors; and

Name	Signature	Date
Maria Humphries-Kil	Please accept this email in place of my signature. I	22/03/2019

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Nazarina Jamil <nazajamil@gmail.com>

Co-authorship Acknowledgement

Maria Humphries-Kil <mhumphrieskil@gmail.com>   22 March 2019 at 11:27
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To Whom it may concern.

Please accept this email in place of a signture on the co-authorship form submitted by Nazarina Jamil.

I do not ave scanning facilities.

I affirm the information stated on the form.

Yours sincerely

Maria Humphries.

Appendix B – Declaration of Global Ethic (1993)

Parliament of the World's Religions

Declaration Toward a Global Ethic

4 September 1993
Chicago, U.S.A.

Introduction

The text entitled 'Introduction' was produced by an Editorial Committee of the 'Council' of the Parliament of the World's Religions in Chicago on the basis of the Declaration itself composed in Tübingen (here headed 'Principles'). It was meant to serve as a brief summary of the Declaration for publicity purposes.

The world is in agony. The agony is so pervasive and urgent that we are compelled to name its manifestations so that the depth of this pain may be made clear.

Peace eludes us – the planet is being destroyed – neighbors live in fear – women and men are estranged from each other – children die!

This is abhorrent.

We condemn the abuses of Earth's ecosystems.

We condemn the poverty that stifles life's potential; the hunger that weakens the human body, the economic disparities that threaten so many families with ruin.

We condemn the social disarray of the nations; the disregard for justice which pushes citizens to the margin; the anarchy overtaking our communities; and the insane death of children from violence. In particular we condemn aggression and hatred in the name of religion.

But this agony need not be.

It need not be because the basis for an ethic already exists. This ethic offers the possibility of a better individual and global order, and leads individuals away from despair and societies away from chaos.

We are women and men who have embraced the precepts and practices of the world's religions:

We affirm that a common set of core values is found in the teachings of the religions, and that these form the basis of a global ethic.

We affirm that this truth is already known, but yet to be lived in heart and action.

We affirm that there is an irrevocable, unconditional norm for all areas of life, for families and communities, for races, nations, and religions. There already exist ancient guidelines for human behavior which are found in the teachings of the religions of the world and which are the condition for a sustainable world order.

We declare:

We are interdependent. Each of us depends on the well-being of the whole, and so we have respect for the community of living beings, for people, animals, and plants, and for the preservation of Earth, the air, water and soil.

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We take individual responsibility for all we do. All our decisions, actions, and failures to act have consequences.

We must treat others as we wish others to treat us. We make a commitment to respect life and dignity, individuality and diversity, so that every person is treated humanely, without exception. We must have patience and acceptance. We must be able to forgive, learning from the past but never allowing ourselves to be enslaved by memories of hate. Opening our hearts to one another, we must sink our narrow differences for the cause of the world community, practicing a culture of solidarity and relatedness.

We consider humankind our family. We must strive to be kind and generous. We must not live for ourselves alone, but should also serve others, never forgetting the children, the aged, the poor, the suffering, the disabled, the refugees, and the lonely. No person should ever be considered or treated as a second-class citizen, or be exploited in any way whatsoever. There should be equal partnership between men and women. We must not commit any kind of sexual immorality. We must put behind us all forms of domination or abuse.

We commit ourselves to a culture of non-violence, respect, justice, and peace. We shall not oppress, injure, torture, or kill other human beings, forsaking violence as a means of settling differences.

We must strive for a just social and economic order, in which everyone has an equal chance to reach full potential as a human being. We must speak and act truthfully and with compassion, dealing fairly with all, and avoiding prejudice and hatred. We must not steal. We must move beyond the dominance of greed for power, prestige, money, and consumption to make a just and peaceful world.

Earth cannot be changed for the better unless the consciousness of individuals is changed first. We pledge to increase our awareness by disciplining our minds, by meditation, by prayer, or by positive thinking. Without risk and a readiness to sacrifice there can be no fundamental change in our situation. Therefore we commit ourselves to this global ethic, to understanding one another, and to socially beneficial, peace-fostering, and nature-friendly ways of life.

We invite all people, whether religious or not, to do the same.

The Principles of a Global Ethic

Our world is experiencing a *fundamental crisis*: A crisis in global economy, global ecology, and global politics. The lack of a grand vision, the tangle of unresolved problems, political paralysis, mediocre political leadership with little insight or foresight, and in general too little sense for the commonweal are seen everywhere: Too many old answers to new challenges.

Hundreds of millions of human beings on our planet increasingly suffer from unemployment, poverty, hunger, and the destruction of their families. Hope for a lasting peace among nations slips away from us. There are tensions between the sexes and generations. Children die, kill, and are killed. More and more countries are shaken by corruption in politics and business. It is increasingly difficult to live together peacefully in our cities because of social, racial, and ethnic conflicts, the abuse of drugs, organized crime, and even anarchy. Even neighbors often live in fear of one another. Our planet continues to be ruthlessly plundered. A collapse of the ecosystem threatens us.

Time and again we see leaders and members of *religions* incite aggression, fanaticism, hate, and xenophobia–even inspire and legitimize violent and bloody conflicts. Religion often is misused for purely power-political goals, including war. We are filled with disgust.

We condemn these blights and declare that they need not be. An *ethic* already exists within the religious teachings of the world which can counter the global distress. Of course this ethic provides no direct solution for all the immense problems of the world, but it does supply the moral foundation for a better individual and global order: A *vision* which can lead women and men away from despair, and society away from chaos.

We are persons who have committed ourselves to the precepts and practices of the world's religions. We confirm that there is already a consensus among the religions which can be the basis for a global ethic—a minimal *fundamental consensus* concerning binding *values*, irrevocable *standards*, and *fundamental moral attitudes*.

I. No new global order without a new global ethic!

We women and men of various religions and regions of Earth therefore address all people, religious and non-religious. We wish to express the following convictions which we hold in common:

- We all have a responsibility for a better global order.

- Our involvement for the sake of human rights, freedom, justice, peace, and the preservation of Earth is absolutely necessary.

- Our different religious and cultural traditions must not prevent our common involvement in opposing all forms of inhumanity and working for greater humaneness.

- The principles expressed in this Global Ethic can be affirmed by all persons with ethical convictions, whether religiously grounded or not.

- As religious and spiritual persons we base our lives on an Ultimate Reality, and draw spiritual power and hope therefrom, in trust, in prayer or meditation, in word or silence. We have a special responsibility for the welfare of all humanity and care for the planet Earth. We do not consider ourselves better than other women and men, but we trust that the ancient wisdom of our religions can point the way for the future.

After two world wars and the end of the cold war, the collapse of fascism and nazism, the shaking to the foundations of communism and colonialism, humanity has entered a new phase of its history. Today we possess sufficient economic, cultural, and spiritual resources to introduce a better global order. But old and new ethnic, national, social, economic, and religious tensions threaten the peaceful building of a better world. We have experienced greater technological progress than ever before, yet we see that world-wide poverty, hunger, death of children, unemployment, misery, and the destruction of nature have not diminished but rather have increased. Many peoples are threatened with economic ruin, social disarray, political marginalization, ecological catastrophe, and national collapse.

In such a dramatic global situation humanity needs a vision of peoples living peacefully together, of ethnic and ethical groupings and of religions sharing responsibility for the care of Earth. A vision rests on hopes, goals, ideals, standards. But all over the world these have slipped from our hands. Yet we are convinced that, despite their frequent abuses and failures, it is the communities of faith who bear a responsibility to demonstrate that such hopes, ideals, and standards can be guarded, grounded, and lived. This is especially true in the modern state. Guarantees of freedom

of conscience and religion are necessary but they do not substitute for binding values, convictions, and norms which are valid for all humans regardless of their social origin, sex, skin color, language, or religion.

We are convinced of the fundamental unity of the human family on Earth. We recall the 1948 Universal Declaration of Human Rights of the United Nations. What it formally proclaimed on the level of rights we wish to confirm and deepen here from the perspective of an ethic: The full realization of the intrinsic dignity of the human person, the inalienable freedom and equality in principle of all humans, and the necessary solidarity and interdependence of all humans with each other.

On the basis of personal experiences and the burdensome history of our planet we have learned

- that a better global order cannot be created or enforced by laws, prescriptions, and conventions alone;

- that the realization of peace, justice, and the protection of Earth depends on the insight and readiness of men and women to act justly;

- that action in favor of rights and freedoms presumes a consciousness of responsibility and duty, and that therefore both the minds and hearts of women and men must be addressed;

- that rights without morality cannot long endure, and that there will be no better global order without a global ethic.

By a global ethic we do not mean a global ideology or a single unified religion beyond all existing religions, and certainly not the domination of one religion over all others. By a global ethic we mean a fundamental consensus on binding values, irrevocable standards, and personal attitudes. Without such a fundamental consensus on an ethic, sooner or later every community will be threatened by chaos or dictatorship, and individuals will despair.

II. A fundamental demand: Every human being must be treated humanely.

We all are fallible, imperfect men and women with limitations and defects. We know the reality of evil. Precisely because of this, we feel compelled for the sake of global welfare to express what the fundamental elements of a global ethic should be–for individuals as well as for communities and organizations, for states as well as for the religions themselves. We trust

that our often millennia-old religious and ethical traditions provide an ethic which is convincing and practicable for all women and men of good will, religious and non-religious.

At the same time we know that our various religious and ethical traditions often offer very different bases for what is helpful and what is unhelpful for men and women, what is right and what is wrong, what is good and what is evil. We do not wish to gloss over or ignore the serious differences among the individual religions. However, they should not hinder us from proclaiming publicly those things which we already hold in common and which we jointly affirm, each on the basis of our own religious or ethical grounds.

We know that religions cannot solve the environmental, economic, political, and social problems of Earth. However they can provide what obviously cannot be attained by economic plans, political programs, or legal regulations alone: A change in the inner orientation, the whole mentality, the "hearts" of people, and a conversion from a false path to a new orientation for life. Humankind urgently needs social and ecological reforms, but it needs spiritual renewal just as urgently. As religious or spiritual persons we commit ourselves to this task. The spiritual powers of the religions can offer a fundamental sense of trust, a ground of meaning, ultimate standards, and a spiritual home. Of course religions are credible only when they eliminate those conflicts which spring from the religions themselves, dismantling mutual arrogance, mistrust, prejudice, and even hostile images, and thus demonstrate respect for the traditions, holy places, feasts, and rituals of people who believe differently.

Now as before, women and men are treated inhumanely all over the world. They are robbed of their opportunities and their freedom; their human rights are trampled underfoot; their dignity is disregarded. But might does not make right! In the face of all inhumanity our religious and ethical convictions demand that every human being must be treated humanely!

This means that every human being without distinction of age, sex, race, skin color, physical or mental ability, language, religion, political view, or national or social origin possesses an inalienable and untouchable dignity, and everyone, the individual as well as the state, is therefore obliged to honor this dignity and protect it. Humans must always be the subjects of rights, must be ends, never mere means, never objects of commercialization and industrialization in economics, politics and media, in research institutes, and industrial corporations. No one stands "above good and evil"–no human being, no social class, no influential interest group, no cartel, no police apparatus, no army, and no state. On the contrary: Possessed of reason and conscience, every human is obliged to behave in a

genuinely human fashion, to do good and avoid evil!

It is the intention of this Global Ethic to clarify what this means. In it we wish to recall irrevocable, unconditional ethical norms. These should not be bonds and chains, but helps and supports for people to find and realize once again their lives' direction, values, orientations, and meaning.

There is a principle which is found and has persisted in many religious and ethical traditions of humankind for thousands of years: What you do not wish done to yourself, do not do to others. Or in positive terms: What you wish done to yourself, do to others! This should be the irrevocable, unconditional norm for all areas of life, for families and communities, for races, nations, and religions.

Every form of egoism should be rejected: All selfishness, whether individual or collective, whether in the form of class thinking, racism, nationalism, or sexism. We condemn these because they prevent humans from being authentically human. Self-determination and self-realization are thoroughly legitimate so long as they are not separated from human self-responsibility and global responsibility, that is, from responsibility for fellow humans and for the planet Earth.

This principle implies very concrete standards to which we humans should hold firm. From it arise four broad, ancient guidelines for human behavior which are found in most of the religions of the world.

III. Irrevocable directives.

1. Commitment to a Culture of Non-violence and Respect for Life

Numberless women and men of all regions and religions strive to lead lives not determined by egoism but by commitment to their fellow humans and to the world around them. Nevertheless, all over the world we find endless hatred, envy, jealousy, and violence, not only between individuals but also between social and ethnic groups, between classes, races, nations, and religions. The use of violence, drug trafficking and organized crime, often equipped with new technical possibilities, has reached global proportions. Many places still are ruled by terror "from above;" dictators oppress their own people, and institutional violence is widespread. Even in some countries where laws exist to protect individual freedoms, prisoners are tortured, men and women are mutilated, hostages are killed.

a) In the great ancient religious and ethical traditions of humankind we find the directive: You shall not kill! Or in positive terms: Have respect for

life! Let us reflect anew on the consequences of this ancient directive: All people have a right to life, safety, and the free development of personality insofar as they do not injure the rights of others. No one has the right physically or psychically to torture, injure, much less kill, any other human being. And no people, no state, no race, no religion has the right to hate, to discriminate against, to "cleanse," to exile, much less to liquidate a "foreign" minority which is different in behavior or holds different beliefs.

b) Of course, wherever there are humans there will be conflicts. Such conflicts, however, should be resolved without violence within a framework of justice. This is true for states as well as for individuals. Persons who hold political power must work within the framework of a just order and commit themselves to the most non-violent, peaceful solutions possible. And they should work for this within an international order of peace which itself has need of protection and defense against perpetrators of violence. Armament is a mistaken path; disarmament is the commandment of the times. Let no one be deceived: There is no survival for humanity without global peace!

c) Young people must learn at home and in school that violence may not be a means of settling differences with others. Only thus can a culture of non-violence be created.

d) A human person is infinitely precious and must be unconditionally protected. But likewise the lives of animals and plants which inhabit this planet with us deserve protection, preservation, and care. Limitless exploitation of the natural foundations of life, ruthless destruction of the biosphere, and militarization of the cosmos are all outrages. As human beings we have a special responsibility—especially with a view to future generations—for Earth and the cosmos, for the air, water, and soil. We are all intertwined together in this cosmos and we are all dependent on each other. Each one of us depends on the welfare of all. Therefore the dominance of humanity over nature and the cosmos must not be encouraged. Instead we must cultivate living in harmony with nature and the cosmos.

e) To be authentically human in the spirit of our great religious and ethical traditions means that in public as well as in private life we must be concerned for others and ready to help. We must never be ruthless and brutal. Every people, every race, every religion must show tolerance and respect—indeed high appreciation—for every other. Minorities need protection and support, whether they be racial, ethnic, or religious.

2. Commitment to a Culture of Solidarity and a Just Economic Order

Numberless men and women of all regions and religions strive to live their lives in solidarity with one another and to work for authentic fulfillment of their vocations. Nevertheless, all over the world we find endless hunger, deficiency, and need. Not only individuals, but especially unjust institutions and structures are responsible for these tragedies. Millions of people are without work; millions are exploited by poor wages, forced to the edges of society, with their possibilities for the future destroyed. In many lands the gap between the poor and the rich, between the powerful and the powerless is immense. We live in a world in which totalitarian state socialism as well as unbridled capitalism have hollowed out and destroyed many ethical and spiritual values. A materialistic mentality breeds greed for unlimited profit and a grasping for endless plunder. These demands claim more and more of the community's resources without obliging the individual to contribute more. The cancerous social evil of corruption thrives in the developing countries and in the developed countries alike.

a) In the great ancient religious and ethical traditions of humankind we find the directive: You shall not steal! Or in positive terms: Deal honestly and fairly! Let us reflect anew on the consequences of this ancient directive: No one has the right to rob or dispossess in any way whatsoever any other person or the commonweal. Further, no one has the right to use her or his possessions without concern for the needs of society and Earth.

b) Where extreme poverty reigns, helplessness and despair spread, and theft occurs again and again for the sake of survival. Where power and wealth are accumulated ruthlessly, feelings of envy, resentment, and deadly hatred and rebellion inevitably well up in the disadvantaged and marginalized. This leads to a vicious circle of violence and counter-violence. Let no one be deceived: There is no global peace without global justice!

c) Young people must learn at home and in school that property, limited though it may be, carries with it an obligation, and that its uses should at the same time serve the common good. Only thus can a just economic order be built up.

d) If the plight of the poorest billions of humans on this planet, particularly women and children, is to be improved, the world economy must be structured more justly. Individual good deeds, and assistance projects, indispensable though they be, are insufficient. The participation of all states and the authority of international organizations are needed to build just economic institutions.

A solution which can be supported by all sides must be sought for the debt crisis and the poverty of the dissolving second world, and even more the third world. Of course conflicts of interest are unavoidable. In the developed countries, a distinction must be made between necessary and limitless consumption, between socially beneficial and non-beneficial uses of property, between justified and unjustified uses of natural resources, and between a profit-only and a socially beneficial and ecologically oriented market economy. Even the developing nations must search their national consciences.

Wherever those ruling threaten to repress those ruled, wherever institutions threaten persons, and wherever might oppresses right, we are obligated to resist–whenever possible non-violently.

e) To be authentically human in the spirit of our great religious and ethical traditions means the following:

- We must utilize economic and political power for service to humanity instead of misusing it in ruthless battles for domination. We must develop a spirit of compassion with those who suffer, with special care for the children, the aged, the poor, the disabled, the refugees, and the lonely.

- We must cultivate mutual respect and consideration, so as to reach a reasonable balance of interests, instead of thinking only of unlimited power and unavoidable competitive struggles.

- We must value a sense of moderation and modesty instead of an unquenchable greed for money, prestige, and consumption. In greed humans lose their "souls," their freedom, their composure, their inner peace, and thus that which makes them human.

3. Commitment to a Culture of Tolerance and a Life of Truthfulness

Numberless women and men of all regions and religions strive to lead lives of honesty and truthfulness. Nevertheless, all over the world we find endless lies and deceit, swindling and hypocrisy, ideology and demagoguery:

- Politicians and business people who use lies as a means to success;

- Mass media which spread ideological propaganda instead of accurate reporting, misinformation instead of information, cynical commercial interest instead of loyalty to the truth;

- Scientists and researchers who give themselves over to morally questionable ideological or political programs or to economic interest groups, or who justify research which violates fundamental ethical values;

- Representatives of religions who dismiss other religions as of little value and who preach fanaticism and intolerance instead of respect and understanding.

a) In the great ancient religious and ethical traditions of humankind we find the directive: You shall not lie! Or in positive terms: Speak and act truthfully! Let us reflect anew on the consequences of this ancient directive: No woman or man, no institution, no state or church or religious community has the right to speak lies to other humans.

b) This is especially true

- for those who work in the mass media, to whom we entrust the freedom to report for the sake of truth and to whom we thus grant the office of guardian. They do not stand above morality but have the obligation to respect human dignity, human rights, and fundamental values. They are duty-bound to objectivity, fairness, and the preservation of human dignity. They have no right to intrude into individuals' private spheres, to manipulate public opinion, or to distort reality;

- for artists, writers, and scientists, to whom we entrust artistic and academic freedom. They are not exempt from general ethical standards and must serve the truth;

- for the leaders of countries, politicians, and political parties, to whom we entrust our own freedoms. When they lie in the faces of their people, when they manipulate the truth, or when they are guilty of venality or ruthlessness in domestic or foreign affairs, they forsake their credibility and deserve to lose their offices and their voters. Conversely, public opinion should support those politicians who dare to speak the truth to the people at all times;

- finally, for representatives of religion. When they stir up prejudice, hatred, and enmity towards those of different belief, or even incite or legitimize religious wars, they deserve the condemnation of humankind and the loss of their adherents.

Let no one be deceived: There is no global justice without truthfulness and humaneness!

c) Young people must learn at home and in school to think, speak, and act truthfully. They have a right to information and education to be able to make the decisions that will form their lives. Without an ethical formation they will hardly be able to distinguish the important from the unimportant. In the daily flood of information, ethical standards will help them discern when opinions are portrayed as facts, interests veiled, tendencies exaggerated, and facts twisted.

d) To be authentically human in the spirit of our great religious and ethical traditions means the following:

- We must not confuse freedom with arbitrariness or pluralism with indifference to truth.

- We must cultivate truthfulness in all our relationships instead of dishonesty, dissembling, and opportunism.

- We must constantly seek truth and incorruptible sincerity instead of spreading ideological or partisan half-truths.

- We must courageously serve the truth and we must remain constant and trustworthy, instead of yielding to opportunistic accommodation to life.

4. Commitment to a Culture of Equal Rights and Partnership Between Men and Women

Numberless men and women of all regions and religions strive to live their lives in a spirit of partnership and responsible action in the areas of love, sexuality, and family. Nevertheless, all over the world there are condemnable forms of patriarchy, domination of one sex over the other, exploitation of women, sexual misuse of children, and forced prostitution. Too frequently, social inequities force women and even children into prostitution as a means of survival–particularly in less developed countries.

a) In the great ancient religious and ethical traditions of humankind we find the directive: You shall not commit sexual immorality! Or in positive terms: Respect and love one another! Let us reflect anew on the consequences of this ancient directive: No one has the right to degrade others to mere sex objects, to lead them into or hold them in sexual dependency.

b) We condemn sexual exploitation and sexual discrimination as one of the worst forms of human degradation. We have the duty to resist wher-

ever the domination of one sex over the other is preached–even in the name of religious conviction; wherever sexual exploitation is tolerated, wherever prostitution is fostered or children are misused. Let no one be deceived: There is no authentic humaneness without a living together in partnership!

c) Young people must learn at home and in school that sexuality is not a negative, destructive, or exploitative force, but creative and affirmative. Sexuality as a life-affirming shaper of community can only be effective when partners accept the responsibilities of caring for one another's happiness.

d) The relationship between women and men should be characterized not by patronizing behavior or exploitation, but by love, partnership, and trustworthiness. Human fulfillment is not identical with sexual pleasure. Sexuality should express and reinforce a loving relationship lived by equal partners.

Some religious traditions know the ideal of a voluntary renunciation of the full use of sexuality. Voluntary renunciation also can be an expression of identity and meaningful fulfillment.

e) The social institution of marriage, despite all its cultural and religious variety, is characterized by love, loyalty, and permanence. It aims at and should guarantee security and mutual support to husband, wife, and child. It should secure the rights of all family members.

All lands and cultures should develop economic and social relationships which will enable marriage and family life worthy of human beings, especially for older people. Children have a right of access to education. Parents should not exploit children, nor children parents. Their relationships should reflect mutual respect, appreciation, and concern.

f) To be authentically human in the spirit of our great religious and ethical traditions means the following:

- We need mutual respect, partnership, and understanding, instead of patriarchal domination and degradation, which are expressions of violence and engender counter-violence.

- We need mutual concern, tolerance, readiness for reconciliation, and love, instead of any form of possessive lust or sexual misuse.

Only what has already been experienced in personal and familial relationships can be practiced on the level of nations and religions.

IV. A Transformation of Consciousness!

Historical experience demonstrates the following: Earth cannot be changed for the better unless we achieve a transformation in the consciousness of individuals and in public life. The possibilities for transformation have already been glimpsed in areas such as war and peace, economy, and ecology, where in recent decades fundamental changes have taken place. This transformation must also be achieved in the area of ethics and values!

Every individual has intrinsic dignity and inalienable rights, and each also has an inescapable responsibility for what she or he does and does not do. All our decisions and deeds, even our omissions and failures, have consequences.

Keeping this sense of responsibility alive, deepening it and passing it on to future generations, is the special task of religions.

We are realistic about what we have achieved in this consensus, and so we urge that the following be observed:

1. A universal consensus on many disputed ethical questions (from bio- and sexual ethics through mass media and scientific ethics to economic and political ethics) will be difficult to attain. Nevertheless, even for many controversial questions, suitable solutions should be attainable in the spirit of the fundamental principles we have jointly developed here.

2. In many areas of life a new consciousness of ethical responsibility has already arisen. Therefore we would be pleased if as many professions as possible, such as those of physicians, scientists, business people, journalists, and politicians, would develop up-to-date codes of ethics which would provide specific guidelines for the vexing questions of these particular professions.

3. Above all, we urge the various communities of faith to formulate their very specific ethics: What does each faith tradition have to say, for example, about the meaning of life and death, the enduring of suffering and the forgiveness of guilt, about selfless sacrifice and the necessity of renunciation, about compassion and joy. These will deepen, and make more specific, the already discernible global ethic.

In conclusion, we appeal to all the inhabitants of this planet. Earth cannot be changed for the better unless the consciousness of individuals is changed. We pledge to work for such transformation in individual and collective consciousness, for the awakening of our spiritual powers through reflection, meditation, prayer, or positive thinking, for a conversion of the

heart. Together we can move mountains! Without a willingness to take risks and a readiness to sacrifice there can be no fundamental change in our situation! Therefore we commit ourselves to a common global ethic, to better mutual understanding, as well as to socially beneficial, peace-fostering, and Earth-friendly ways of life.

We invite all men and women, whether religious or not, to do the same.

The Basic Literature

Hans Küng, *Global Responsibility. In Search of a New World Ethic* (SCM Press, London/Continuum, New York 1991).

Hans Küng – Karl-Josef Kuschel (Eds.), *A Global Ethic. The Declaration of the Parliament of the World's Religions* (SCM Press, London / Continuum, New York 1993).

A CALL TO
OUR GUIDING INSTITUTIONS

Parliament of the World's Religions • 1999 • Cape Town, South Africa
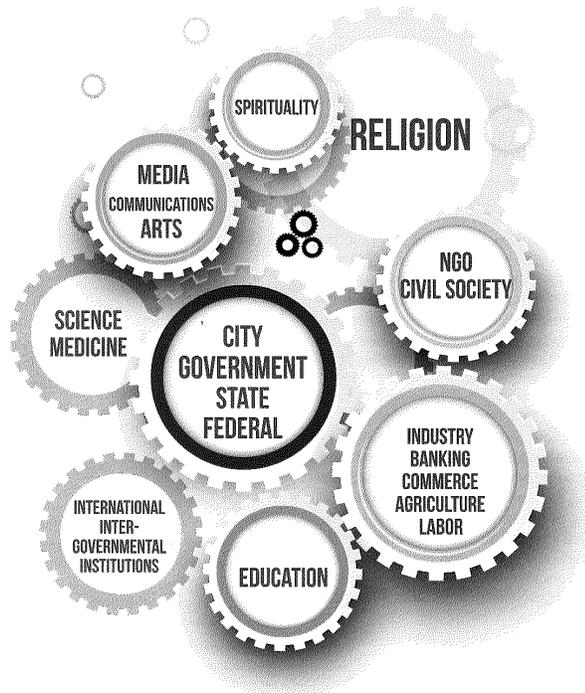
INTRODUCTION

We find ourselves at a moment when people everywhere are coming to recognize that the world is a global village. The perils and promises of this new reality bring to mind several ancient understandings: that human beings are interdependent and responsible for the care of the Earth; that we are each worthy of a meaningful life and obliged to help the human community toward a life of peace and dignity; that the choices shaping a just, peaceful, and sustainable future are choices we must make together. Unique to this moment is the possibility of a new level of creative engagement between the institutions of religion and spirituality and the other powerful institutions that influence the character and course of human society.

What is needed now is a persuasive invitation to our guiding institutions to build new, reliable, and more imaginative partnerships toward the shaping of a better world. In the face of unprecedented challenges to the well-being of the Earth and its people, a clear, calm call to such creative engagement may be the harbinger of a new day. As we find new ways to cooperate with one another, an unprecedented process of transformation can unfold, and new hope can emerge.

At the threshold of a new century and a new millennium, therefore, and on the occasion of the 1999 Parliament of the World's Religions in Cape Town, South Africa, the Council for a Parliament of the World's Religions (CPWR) extends such an invitation: A Call to Our Guiding Institutions.

CONTINUING THE PARLIAMENT TRADITION

The 1999 Parliament of the World's Religions and its keynote document, A Call to Our Guiding Institutions, continue a tradition born in Chicago in 1893. At the first Parliament of Religions, several hundred leaders, scholars, theologians, and other representatives of the world's religions came together to ponder the place of faith and spirituality in the modern world. As the deliberate formal encounter of many religions, East and West, this unprecedented gathering marked the beginning of modern interreligious dialogue.

This tradition was reborn in 1993 as more than seven thousand people from a wide spectrum of the world's religious and spiritual communities gathered again in Chicago. Throughout the 1993 Parliament, participants were challenged to think critically and holistically about the role of religious and spiritual communities in the pursuit of creative solutions to the world's most pressing problems. They explored issues of religious and spiritual identity, engaged in thoughtful dialogue with persons of other traditions and cultures, and searched for effective ways of bringing the attention, energy, and influence of religion and spirituality to bear on the critical issues confronting the planetary community.

In order to provide a context for these reflections, the 1993 Parliament offered a thoughtful and provocative statement of fundamental ethical principles shared by the world's religious and spiritual traditions. That statement took form in a groundbreaking document,

Towards a Global Ethic: An Initial Declaration, which was signed by nearly two hundred religious and spiritual leaders from around the world. It set forth four fundamental commitments that remain powerfully relevant in the face of the issues that the 1993 Parliament addressed—non-violence and respect for life, solidarity and a just economic order, tolerance and a life of truthfulness, and equal rights and partnership between men and women.

THE NEXT STEP

On the occasion of the 1999 Parliament of the World's Religions in Cape Town, South Africa, the Council for a Parliament of the World's Religions urges continuing reflection on the commitments at the heart of the Global Ethic and renewed efforts to apply them. Essential to such efforts is the acknowledgment that we live in a world in which powerful institutions exercise a significant and inescapable influence on our collective future. Woven through the core documents and practices of these institutions are values, perspectives, and assumptions that can be examined in the light of the principles of the Global Ethic. In inviting them to examine their roles for a new century, the Call will make it clear that the principles and commitments of the Global Ethic relate directly and immediately to their functioning. It will also propose a process of creative engagement that will involve not only the religions of the world but all other guiding institutions as well.

The Council's hope is that the Call will also provide encouragement and direction for those wishing to offer gifts of service to the world. Such gifts express a fundamental spiritual inclination toward good will, generosity, hospitality, compassion, righteousness, and justice. Indeed, the existence of goodness in the world has often been directly related to the spirit in which such gifts are given. Though ambitious endeavors and noble projects have made undeniable contributions, the world needs and continues to thirst for such individual and collective gifts of service—now, more than ever.

THE NATURE OF THE CALL

A Call to Our Guiding Institutions is not a prescriptive or admonitory document. It is instead an appeal for active, ongoing dialogue about the creation of a just, peaceful, and sustainable future on behalf of the entire Earth community. For this reason, the Call consists of specific, particular invitations rather than sweeping declarations or hectoring injunctions.

Furthermore, the authority of the Call will come only in small measure from its endorsement by religious and spiritual leaders. Its strength flows primarily from its expression of beliefs and convictions already deeply held—and held in common—by the world's religious and spiritual communities, and from the collaborations each part of the Call may inspire.

In the pages that follow, key excerpts from the document Towards a Global Ethic: An Initial Declaration appear in the margins of the various sections. These serve as reminders that the Global Ethic sets the stage for the Call and informs its core.

All are invited to reflect on this document and to respond in ways that will move our world toward a just, peaceful, and sustainable future.

Earth cannot be changed for the better unless the consciousness of individuals is changed first.... [And] without risk and a readiness to sacrifice there can be no fundamental change in our situation. Therefore we commit ourselves to this global ethic, to understanding one another, and to socially beneficial, peace-fostering, and naturefriendly ways of life.

We invite all people, whether religious or not, to do the same.

Toward a Global Ethic: An Initial Declaration
1993 Parliament of the World's Religions

RATIONALE

Visions of the world-as-it-might-be have always found expression through the world's religious and spiritual traditions. These traditions embody human aspirations: for meaning and purpose in life; for respect and mutuality between diverse peoples, cultures, and religions; for justice and peace; for the alleviation of suffering; and for harmony with the Earth. In the practice of these traditions, their respective communities have gained a glimpse and a taste of the world as it might be.

In the long historical struggle to realize their respective visions, however, the world's religious and spiritual communities have sometimes adopted divisive, unjust, inhumane, and Earth-denying attitudes and practices. Sadly, this phenomenon has been most clearly manifested in interreligious relations. All too often, these relations have been marred by intolerance, oppression, and even violence, dramatically undermining efforts to build a better world.

Yet, today there is a broad and deep movement toward openness, goodwill, and warmhearted and loving engagement among religious and spiritual communities around the world. Sustained encounters between people of different religious, spiritual, and cultural traditions have created heightened momentum toward actualizing our many visions of a better world, as well as stronger possibilities for establishing ethical common ground. New awareness of shared ethical principles opens the way into a new era of creative engagement—where we find and implement new modes of outreach, cooperation, and constructive common action, not only among the world's religions but among all of the world's guiding institutions.

While the world's religious and spiritual traditions differ profoundly with respect to various beliefs and practices, they nevertheless hold in common certain ethical principles. One formulation of this ethical common ground is found in the document, Towards a Global Ethic: An Initial Declaration, issued on the occasion of the 1993 Parliament of the World's Religions. The document identifies four universal directives that offer a basis for a "global ethic":

Do not kill.
Do not steal.
Do not lie.
Do not commit sexual immorality.

These directives are further described and emphasized in the following affirmations:

Have respect for life.
Deal honestly and fairly.
Speak and act truthfully.
Respect and love one another.

Towards a Global Ethic then proposes that these affirmations lead to four vital commitments (listed here with excerpts from the text):

COMMITMENT TO A CULTURE OF
NON-VIOLENCE AND RESPECT FOR LIFE.

"All people have a right to life, safety, and the free development of personality insofar as they do not injure the rights of others. No one has the right physically or psychically to torture, injure, much less kill any other human being. And no people, no state, no race, no religion has the right to hate, to discriminate against, to 'cleanse,' to exile, much less to liquidate a 'foreign' minority which is different in behavior or holds different beliefs."

"As human beings we have a special responsibility—especially with a view to future generations—for Earth and the cosmos, for the air, water, and soil. We are all intertwined together in this cosmos and we are all dependent on each other. Each one of us depends on the welfare of all. Therefore the dominance of humanity over nature... must not be encouraged. Instead we must cultivate living

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in harmony with nature and the cosmos."

COMMITMENT TO A CULTURE OF SOLIDARITY AND A JUST ECONOMIC ORDER.

"No one has the right to rob or dispossess in any way whatsoever any other person or the commonweal.... No one has the right to use her or his possessions without concern for the needs of society and Earth."

"We must utilize economic and political power for service to humanity instead of misusing it in ruthless battles for domination. We must develop a spirit of compassion with those who suffer, with special care for the children, the aged, the poor, the disabled, the refugees, and the lonely."

COMMITMENT TO A CULTURE OF TOLERANCE AND A LIFE OF TRUTHFULNESS.

"No one has the right to degrade others to mere sex objects, to lead them into or hold them in sexual dependency."

"The relationship between women and men should be characterized not by patronizing behavior or exploitation, but by love, partnership, and trustworthiness."

COMMITMENT TO A CULTURE OF EQUAL RIGHTS AND PARTNERSHIP BETWEEN MEN AND WOMEN.

"No woman or man, no institution, no state or church or religious community has the right to speak lies to other humans."

"We must cultivate truthfulness in all our relationships instead of dishonesty, dissembling, and opportunism.... We must courageously serve the truth and we must remain constant and trustworthy, instead of yielding to opportunistic accommodation to life."

These commitments have profound implications for the inner life of individuals and the shared life of the human community (Quotations from Towards a Global Ethic).

First, they "can provide what obviously cannot be attained by economic plans, political programs, or legal regulations alone: A change in the inner orientation, the whole mentality, the 'hearts' of people, and a conversion from a false path to a new orientation for life."

Second, they suggest the outlines of "a vision of peoples living peacefully together, of ethnic and ethical groupings and of religions sharing responsibility for the care of the Earth," a vision made possible by the discovery and embrace of common ethical principles.

ADDRESSING THE CRITICAL ISSUES

Reflecting on the shared ethical principles expressed in the Global Ethic sets the critical issues of our time in stark relief: disintegrating community, unrelenting demand on the Earth's limited resources, aggravated injustice, growing divisions between rich and poor, spiritual indirection. At the same time, if we address these agonies from the perspective of shared moral commitments, we can find hope. That endeavor can be described in the following ways:

BUILDING COMMUNITY IN DIVERSITY

Diversity is a hallmark of our contemporary experience. Today every metropolitan center is home to a striking variety of cultures, ethnic and national groups, and religions. Never before has the encounter between people from different paths and perspectives been so widespread, touching individuals and communities everywhere, enriching the tapestry of our lives together, and recasting the dynamics of our world. When such encounters take place in an atmosphere of respect and mutuality, then new understanding and cooperation can emerge. More evident at present, however, are the tensions, hostilities, and even violence that arise from misunderstanding, fear, and hatred of those who are different. The urgent task is to embrace human diversity in such a way that we no longer erect barriers out of differences but, by understanding and appreciating them, build bridges to harmonious, vibrant community.

COMMITMENT TO SUSTAINABILITY

The issue of sustainability addresses the relationship of basic human needs to the continued viabil-

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ity of the Earth. Today the human family numbers nearly six billion. If our present rate of population growth and resource consumption continues, we are likely to approach and then exceed the limits of the Earth's ability to support us. Economic analysis suggests that to meet even the basic needs of so many would require a huge increase in agriculture and industry, prompting thoughtful persons to ask whether the Earth can possibly sustain such demands. For example: levels of atmospheric carbon dioxide have risen dramatically; one-half of all land has already been transformed for human use; and one-half of all accessible fresh water has been claimed to meet current human needs. As a result, one of every eight plant varieties and ever greater numbers of animal species are at risk of extinction, a prospect that further imperils the planet and its human community. The challenge is to find sustainable ways to peacefully meet the needs of all people while preserving the integrity of the whole community of life on Earth.

STRIVING FOR JUSTICE

Currently, four-fifths of the world's people live on one dollar (U.S.), five rand (South Africa), or fifty rupees (India) per day or less. Wrenching poverty, exacerbated by systemic injustice and inequitable distribution of resources, gives rise to disease, crime, violence, and hopelessness. Current trends toward globalization and modern models of "development," which are rarely community oriented, have often increased hardship and privation for millions of people. Injustice of this kind and scope poisons the familial, social, and spiritual life of us all. It is imperative, from both an idealistic and a pragmatic point of view, that the sufferings of a majority of the human community be alleviated through urgent economic, political, and social reform.

SOLIDARITY AND SERVICE

The division of the world into rich and poor, north and south, empowered and disenfranchised, privileged and exploited, is growing. These divisions feed, and then feed upon, a pervasive alienation. If we are unaware of our fundamental connection to one another, we will not choose to work for justice and therefore will find no peace. The remedy is to identify compassionately with others—with their joys and sorrows, their sufferings and struggles, and their essential human needs. Such solidarity is the root of justice and the wellspring of service. In rediscovering our shared humanness and in serving one another, we emerge from estrangement into community.

SEEKING SPIRITUAL GROUNDING

Without spiritual grounding, visions of a far better world cannot be realized. In an age of profound spiritual yearning, the religious and spiritual traditions of the world offer wisdom

- to move beyond our narrow self-interest, and to build community in the spirit of hospitality;

- to recognize the interdependence of all life and the systems that support it, and

- to choose sustainable ways of living;

- to see that the needs of others make a claim on our lives and to strive for justice and peace;

- to remember our place in the human family and to find compassion that must be expressed in service;

- to deepen spiritual awareness as the wellspring of personal transformation and to embrace the whole human community.

CREATIVE ENGAGEMENT

When reflecting on the future of the human community, one must consider the world's most powerful institutions—institutions, whose policies, for better and for worse, influence every aspect of life on the planet. Clearly, the critical issues facing the world today present an acute ethical challenge to these institutions.

What is urgently needed is a new opening to creative engagement among the guiding institutions—an active, attentive, and inventive collaboration, rooted in shared moral principles and expressed in mutually sustained programs on behalf of the peoples of the twenty-first century.

A CALL TO OUR GUIDING INSTITUTIONS

√ Religion & Spirituality

√ Government

√ Agriculture, Labor, Industry, & Commerce

√ Education

√ Arts & Communications Media

√ Science & Medicine

√ International Intergovernmental Institutions

√ Organizations of Civil Society

Call to Our Guiding Institutions is offered with the understanding that those who helped to craft this document and those who choose to endorse and implement it are themselves—like all human beings—influenced by the very institutions addressed here. And because all of us, as social beings, participate in one or more of these institutions, each of us therefore shares responsibility for their endeavors and effects.

This document reflects the collective wisdom of the many thoughtful persons from within each of the guiding institutions who have participated in its drafting—leaders, scholars, workers, teachers, executives, activists, and others. We are deeply indebted to the hundreds of women and men from around the world, young and old, of diverse religious, cultural, and professional backgrounds, who have participated over the past three years in the shaping of this *Call*.

" Guided by a vision of the world as it might be, with deep concern for the well-being of the Earth, its people, and all life, the Council for a Parliament of the World's Religions respectfully calls upon the world's guiding institutions to reassess and redefine their roles in order to assure a just, peaceful, and sustainable future.

We invite these institutions to join with each other in a process of creative engagement to address the critical issues that face the world.

We seek common cause with those who strive for justice, peace, and sustainability.

We seek to join with those whose lives embody the process of creative engagement.

We do this with the knowledge that the future of the whole community of life on Earth depends on the realization of a collaborative, coherent, and moral vision of a better world.

Toward a Global Ethic: An Initial Declaration
1993 Parliament of the World's Religions

As human beings

... we are all interdependent and must relate to each other respectfully and peacefully; ...we are all—children, women, men—worthy of a meaningful life, and must treat all others with fairness, kindness, encouragement, and love; ...we are all responsible for the care of the Earth on which we depend and the well-being of the communities in which we live; ...we know that our individual and collective futures will be reshaped by the extent to which we link our societies in partnerships that reach across the continents and across racial, ethnic, cultural, sexual, social, political, economic, and religious lines.

As religious and spiritual persons

... we center our lives in an Ultimate Reality, which our traditions call by various names (the Absolute, Allah, Brahman, Dharmakaya, God, Great Spirit, the One, Waheguru), drawing hope and strength therefrom, in trust and vision, in word and silence, in service and solidarity;

... we seek to foster creative engagement among the guiding institutions that so profoundly influence life on Earth, in order that they may find imaginative new ways to address the critical issues that confront us all.

As members of the Earth community

... we affirm the keystone principle of the document Towards a Global Ethic: An Initial Declaration: Every human being must be treated humanely!

We further affirm the four commitments ensuing from this principle:

- Commitment to a Culture of Non-Violence and Respect for Life

- Commitment to a Culture of Solidarity and a Just Economic Order

- Commitment to a Culture of Tolerance and a Life of Truthfulness,

- Commitment to a Culture of Equal Rights and Partnership between Men and Women

Together, on the occasion of the 1999 Parliament of the World's Religions in Cape Town, we extend this Call to these guiding institutions whose decisions and actions will mean so much to the future of the entire community of the Earth, urging each to reassess and redefine its role for a new century toward the realization of a just, peaceful, and sustainable future.

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Appendix D – Parliament Declarations and the Commitment Book (2015)

BECOME A MEMBER

Want to join a community that goes beyond the Parliament? Continue your commitment to the Global Interfaith Movement that will keep you connected before, during and after the Parliament. Join the Parliament of the World's Religions momentum and become a Parliamentarian!

The lion's share of the world's interfaith cooperation is forged by you, the members of faith communities. Your hands are the ones that reach down to help others stand up; your feet are the ones that run to the side of your struggling neighbor; your voices are the ones that sing in harmony with people of other faiths.

We invite you to continue your passionate support of interfaith by joining the Parliament of the World's Religions as a key component in our effort to create a more peaceful, just, and sustainable world. As a Parliamentarian, you will gain access to several advantages exclusive to our members which are described on the right:

PARLIAMENT OF THE WORLD'S RELIGIONS

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PARLIAMENT DECLARATIONS &
THE COMMITMENT BOOK
I WILL DO IT.
I WILL LEAD OTHERS TO DO IT!

PARLIAMENT OF THE WORLD'S RELIGIONS

🪷 OUR MISSION

The Parliament of the World's Religions was created to cultivate harmony among the world's religious and spiritual communities and foster their engagement with the world and its guiding institutions in order to achieve a just, peaceful and sustainable world.

To accomplish this, we invite individuals and communities who are equally invested in attaining this goal.

🌀 OUR VISION

The vision of the Parliament of the World's Religions is of a just, peaceful and sustainable world in which:

Religious and spiritual communities live in harmony and contribute to a better world from their riches of wisdom and compassion.

Religious and cultural fears and hatreds are replaced with understanding and respect.

People everywhere come to know and care for their neighbors.

The richness of human and religious diversity is woven into the fabric of communal, civil, societal and global life.

The world's most powerful and influential institutions move beyond narrow self-interest to realize common good.

The Earth and all life are cherished, protected, healed and restored.

All people commit to living out their highest values and aspirations.

❈ OUR APPROACH

The Parliament of the World's Religions seeks to promote interreligious harmony, rather than unity. The problem with seeking unity among religions is the risk of loss of the unique and precious character of each individual religious and spiritual tradition; this understanding is key to our framework.

Interreligious harmony, on the other hand, is an attainable and highly desirable goal. Such an approach respects, and is enriched by, the particularities of each tradition. Moreover, within each tradition are the resources (philosophical, theological and spiritual teachings and perspectives) that enable each to enter into respectful, appreciative and cooperative relationships with persons and communities of other traditions.

A CALL TO ACTION FROM HIS HOLINESS
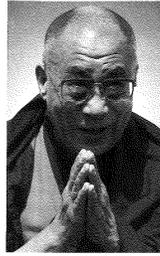
I believe the interfaith movement can contribute in helping to save the world. But not just through the nice words of dialogue but with our actions. It is the responsibility of human beings to fix the problems which we create — of climate change, of the widening income gap, of hate and war. God will not do this for us, we must take responsibility for our actions. For this reason I congratulate the Parliament of the World's Religions for adopting declarations on these critical issues. It is now time for us to commit to action which you, your community or your organization can take to bring them to fruition.

With my prayers and good wishes,
The Dalai Lama, October 6, 2015

A PERSONAL PLEA BY OUR CHAIR

Interfaith people are the most needed people today to reclaim the heart of our humanity.

The interfaith movement, however, needs to do a better job relating to media. So whatever commitment you make, please make sure that some of your personal time, as an interfaith activist, is dedicated to influencing media.

Media must be fair, independent of corporate interest, socially responsible, and committed to cross-cultural understanding as the Parliament's "Call to the Guiding Institutions" asks for.

Peace,
Abdul Malik Mujahid

Reclaiming the Heart of Our Humanity

Working Together for a World of Compassion with Peace, Justice and Sustainability

EMBRACING OUR COMMON FUTURE: AN INTERFAITH CALL TO ACTION ON CLIMATE CHANGE

This is intended to be a brief consensus statement and call to action that can be endorsed by adherents of diverse religious and spiritual traditions and convictions—and not a detailed policy document. It is therefore simply worded and intentionally leaves out language that is religiously particular and cannot be accepted by all traditions. Its content is drawn from previously existing and published statements by interfaith and religious groups, and a few eminent individuals such as the Dalai Lama, Desmond Tutu, and Pope Francis. It is rooted in the values expressed in the documents created and adopted by the Parliament of the World's Religions, "Declaration Toward a Global Ethic" (1993) and "A Call to Our Guiding Institutions" (1999).

The statement does not spell out the specific effects of climate change (sea level rise, drought, food shortage, species extinction, and so forth), as these are now well known. It also does not reflect on our spiritual failures.

In the interests of consensus and brevity, it does not analyze and recommend or condemn—quite specific measures such as carbon pricing, cap and trade, who should provide assistance to developing countries or those affected by climate change, use of different technologies, changes in our economic and governance systems, and so on. On the other hand, this document should be compatible with calls for many such specific measures. It seeks agreement.

Earth's atmosphere and oceans are warming. The chief cause is human use of fossil fuels releasing greenhouse gases. Deforestation is also a cause, as is pollution of oceans. These facts are accepted by the vast majority of the world's scientists.

The damaging impacts of climate change are already extensive. Many of them appear irreversible. If human behavior does not change, these impacts will become far more extreme, resulting in turmoil and suffering on an enormous scale with immense harm to both humans and other forms of life.

People affected are, and will be, disproportionately the poor, marginal-ized, and vulnerable, including women and children—those who have done least to create this crisis. This is a massive injustice.

Earth is one interconnected whole. What we do to the Earth, we do to ourselves.

Earth is our home. We have nowhere else to go—and time is running out.

But we can pass through the climate crisis to a new and better future. This problem can be solved with the technology and resources that we already have, coupled with restraint of consumption. Significant progress has been made, in which religious and interfaith groups have been an important factor.

What is needed now is total commitment and effective action by every one of us.

Effective action today needs to be focused on two imperatives:

- To keep Earth livable by reducing and then ending emissions of greenhouse gases, moving to the post-carbon global economy based on clean, safe, and renewable energy;

- To do this while achieving fair access to energy for all, fulfilling basic needs and ending poverty for all people in all countries.

Because the climate crisis is unprecedented in its scale and complexity, no single government, institution, or religion can bring about the urgently needed solution. Action is needed at all levels: personal, local, national, regional, and international.

As members of religious and spiritual communities, we affirm these values and principles, which are taught by all our traditions and will guide our actions.

- We are profoundly interconnected with Nature, on which we depend for our existence.

- We must respect and care for Nature and all life.

- We uphold the dignity and rights of every human being.

- We must provide for the needs and well-being of all people.

- We must act with love and compassion, and for justice and fairness.

- We are morally responsible for our chosen actions.

- We have duties to future generations, who will bear the consequences of our action or inaction.

We commit ourselves to take action and to act together, as one human community.

We pledge to do all that is necessary to achieve the following goals with the speed that the crisis demands:

- To take all possible measures to reduce greenhouse gases.

- To transition to clean, safe, and renewable energy in developed countries.

- To adopt a green energy path of development in developing countries, with needed financial support and technical assistance.

- To greatly increase energy efficiency at all levels.

- To stop deforestation and pursue re-forestation worldwide.

- To cease pollution of oceans and damage to their ecosystems.

- To make the required changes in our consumption and lifestyles.

- To end poverty and achieve the UN Sustainable Development Goals.

We will act as individuals and as communities, knowing that each action makes a difference. Our oneness in the interfaith movement will give us strength and effectiveness.

We will call on our governments and other guiding institutions also to act swiftly to achieve these goals.

The future we embrace will be a new ecological civilization and a world of peace, justice, and sustainability, with the flourishing of the diversity of life.

We will build this future as one human family within the greater Earth community.

PERSONAL COMMITMENTS

○ To become well informed about issues connected to climate change.

○ To reduce the carbon footprint of my household, travel and workplace.

ORGANIZATIONAL COMMITMENTS

○ To hold programs in my organization or faith community on climate change and what we can do about it.

○ To seek out ways to partner with other organizations or faith communities to act on climate issues.

WORK ON POLICY CHANGE

○ To study what policy changes and legislation are needed at my local, state and national level to impact climate issues.

○ To contact my policy makers to let them know of my individual and organizational concern and to call for specific actions.

MEDIA

○ To contact my local media to get coverage of the programs of my organization or faith community.

○ To approach media with stories demonstrating "we can do this," to inspire and mobilize the masses to join or partner with interfaith-based efforts engaging the climate crisis.

Please write down your resolve and commitments here:

Please write down your resolve and commitments here:

❝ The time for seeking global solutions is running out. We can find suitable solutions only if we act together and in agreement.

— *Pope Francis* ❞

EMERGING LEADERS DECLARATION

The world population in 2015, according to the International Data Base of the U.S. Census Bureau, is approximately 7.26 billion. Of this number, almost 3.65 billion are persons 30 years of age or younger. Thus, 50% of the world's peoples are children, youth, and young adults.

Despite the fact that five of every ten people in the world are 30 years of age or younger, this demographic is often overlooked or not consulted by older or more senior leaders, strategists, and thinkers as global problems are considered in international, governmental, non-government organizational, or private sector deliberations. Furthermore, because young people are focused on completing their education, advancing careers, starting families, and building networks of friends, they themselves sometimes feel they must refuse leadership roles they might have opportunities to take. Finally, since youth are so often the most vulnerable and victimized by poverty, many of them become trapped in low-paying jobs that don't afford the luxury of planning for the future or worrying about "society."

We, the youth and emerging leaders, do not accept any of these realities as valid excuses for our not being involved in helping to solve the problems that face us all. We say that we are not so preoccupied with schooling, work, family, or friends that we aren't concerned with issues beyond ourselves. We claim that while we sometimes struggle to make ends meet, we are still interested in our tomorrows and in the world we all must share. We declare we will not be silent followers of an older generation. We believe that we are creative, energetic, smart, and committed, with much to offer. We further claim that our multiple faith traditions compel us to work together for the benefit of humankind and the Earth.

Therefore, we call upon youth and young adults everywhere to acknowledge that we can and must help shape the world that we will all inhabit. We ask that we dedicate our energies to search for solutions to global problems. We challenge Millennials and Generation Z to use our voices to influence change, both within and beyond our own demographic. As we amplify our voices we likewise promise to open our ears because we know there is wisdom to be gained from listening to each other and to the generations that precede us. We pledge to adjust our lifestyles to reflect these commitments.

We, of the older generations, recognize the ability of young people to be not only the leaders of tomorrow, but also of today. We say there is room for youth leadership in every country and every sector and that their ideas, creativity and energy are needed and desired. We believe there is wisdom in youth and that when our children and emerging leaders speak they deserve to be heard. We honor the

right of young people to participate in decisions that create the world they will inherit. We further claim that we, as people with more years of experience, have valuable knowledge to share that can aid young people as they step into leadership roles.

Therefore, we call upon international and national organizations — whether governmental or business — to recognize that youth are most heavily affected and thus to engage youth in your think tanks, workforce, and corps of volunteers. Make decisions with them, not for them.

We call upon International Non-Government Organizations (INGOs) and Non-Government Organizations (NGOs) to populate your projects and programs with emerging leaders and workers. Draw from the deep reservoir of gifted, youthful individuals as you make and carry out plans for social betterment.

We call upon universities and other educational institutions to reject the commercialization of education that has barred many deserving young people from study and burdened far more with debilitating debt. We further ask them to promote research from students that addresses global issues, so their creativity and energy might be directed toward solving world problems and that many of them might be drawn to enter the careers that can determine the future.

We call upon the approximately 50,000 local, national, regional, and international youth organizations to use their networks to exchange ideas for engaging our emerging leaders in activities that benefit the Earth and its peoples.

Finally, we call upon religious institutions, houses of worship, and clergy—so many of whom have a passion for reaching out to the young—to inspire them to actions that reflect the noblest teachings of your spiritual path, so that we might draw upon your scriptures and traditions as the foundation for our work in the world.

Dear fellow children,
We must work, not wait.
Not just the politicians
and the world leaders.
We ALL need to contribute.
Me, You, We. It is our duty.

— *Malala Yousafzai*

PERSONAL COMMITMENTS

○ Emerging Leaders — To pledge ourselves to become actively involved in helping to solve the problems that affect our world and to partner with people of all generations to accomplish this important work.

○ Older Generations — To reach out to emerging leaders in order to benefit from their wisdom, energy, enthusiasm, and creativity in addressing the world's problems.

ORGANIZATIONAL COMMITMENTS

○ Emerging Leaders — To encourage the multiplicity of local, regional, national, and international youth organizations to institute programs and activities that benefit the Earth and its peoples.

○ Older Generations — To call upon religious institutions, houses of worship, and professional clergy to challenge the young to carry out the noble traditions of their own spiritual traditions as they care for themselves and others.

WORK ON POLICY CHANGE

○ Emerging Leaders — To lobby for the reconsideration of institutional work and education policies that will assist young people precisely at the time they are the most preoccupied or burdened with finishing their education, starting a career, beginning a family, or otherwise attending to the demands of life.

○ Older Generations — To promote policies that will guarantee the inclusion of emerging leaders in the think tanks, projects, and ongoing programs of governmental, business, and non-profit organizations that are working for the social good.

MEDIA

○ Emerging Leaders — To use multiple forms of social media to advocate for the many ways that young people might work to create a better world.

○ Older Generations — To insist that media outlets carry stories of the good work and successes of the vast majority of the next generation, rather than focusing upon the harmful activities and failures of the small minority of the young.

DECLARATION ON INCOME INEQUALITY AND THE WIDENING WEALTH GAP

(Note: This statement is intended to be endorsed by a wide consensus of adherents of diverse religious and spiritual traditions and convictions. It deliberately leaves out language that is religiously particular and might not be accepted by all traditions. It reflects two basic documents of the Parliament: the Declaration of Global Ethics, and A Call to Guiding Institutions. These documents are available on the Parliament's website.)

The exponential widening of income and wealth disparities in recent years, globally and within specific countries, is a great concern to people and communities of faith. We see a world of deep and damaging inequality which we cannot reconcile with what our religious traditions teach us.

The World Economic Forum's Global Risks Report of January 2014, written by some 700 noted scholars, predicted that income and wealth disparity is the risk most likely to cause serious damage around the globe. In January 2015 Oxfam International issued a report warning that by 2016 the world's wealthiest 1% will control as much of the planet's assets as the other 99%. In the United States, where this Parliament of the World's Religions meets, over 80% of economic growth since 1980 has gone to the richest 1%.

These problems are most acute for the billions of people who live in the poorest nations. According to the World Bank, over one billion people live on less than $1.25 per day and two billion people live on less than two dollars a day. People this poor live at or below the edge of disaster, replete with hunger and other terrible living conditions. The extent and the terms of the debt of developing nations greatly exacerbate income inequality.

Increasing levels of poverty and declining middle classes greatly effect everyone. For most people it means stunted lives because of lack of food, shelter, health, education and opportunity. Even the richest people in highly unequal societies have less health, welfare, and satisfaction than the best-off in more equal societies.

As most religious traditions affirm, accumulating wealth does not bring happiness; rather, increasing inequality erodes the moral fabric of our societies. Religions also remind us to embrace lifestyles of simplicity, compassion, and generosity. They encourage us to engage in strategies of just distribution that uplift the common good and foster human flourishing. Expert studies on happiness and a growing international consensus on human development confirm this age-old wisdom.

Among the many causes for such wide disparities are the economic policies adopted in the United States and the United Kingdom in the 1970s that have also influenced other economies. These policies removed centuries-long religious and legal prohibitions on usury and unleashed greed as a positive value. The continuing processes of deregulation in the name of economic freedom have led to expanding exploitations of people and the environment and a rapid deterioration of the sense of shared responsibility for the common-good. The deepening addiction to unbridled greed led to the creation of ever riskier and less sustainable economic products and ventures, which culminated in the crash of the financial markets in 2008.

People and communities of faith recognize unbridled greed as a crisis of the human spirit—a spiritual problem that only religions are competent to address. In fact, many religions identify greed as a problem and prescribe ways to overcome it.

In addition, religions instruct their followers to respect others and to treat them with justice and fairness. Most enjoin their followers to be compassionate toward our fellow human beings, and have a special concern for those who are poor, ensuring that all people have enough to live decently.

A different world is possible. However, it requires all people of faith and goodwill to work together to address the pernicious effects of greed and the exploitative economic policies that they yield.

Religious communities and leaders have significant moral authority, courageous voices, and organized people power. The Parliament also provides a venue for people and communities of faith to convene local and regional multi-faith and mutual collaborations to create action plans to change economic policies toward justice for all.

We recognize and appreciate the good work by faith and interfaith communities . We call upon the interfaith movement to engage the guiding institutions, and we call on the guiding institutions to heed this call.

In the name of the principles of our faith and spiritual traditions, let us pledge to do so.

God never intended for one group of people
to live in superfluous inordinate wealth, while
others live in abject deadening poverty.

— *Rev. Dr. Martin Luther King Jr.*

PERSONAL COMMITMENTS

○ With the help of spiritual disciplines, to turn away from the control that greed has in our personal lives, and to live in simplicity, compassion and generosity.

○ Encourage each of our religious communities to embrace the values of the Declaration on Income Inequality and the Widening Wealth gap in their communal practices and policies.

ORGANIZATIONAL COMMITMENTS

○ Lift up the cause of justice in private and public venues for those who are poor.

○ Using the worldwide network of religious communities gathered at this Parliament of the World's Religions, partner across boundaries with those who are willing to work together on economic policies that lead to the common good.

WORK ON POLICY CHANGE

○ Partner with religious communities and community organizations that work for justice for those who are poor in our local neighborhoods and cities.

○ Work together to achieve the UN Sustainable Development Goals that aim for the ending of extreme poverty by 2030.

MEDIA

○ Commit to work to influence media that too often glamorize wealth and material gain, and ignore the plight of the world's poorest, to cover faith-based action for justice.

○ Reverse the media's vilification of those who are poor, including those driven into poverty because of their race, caste, gender, sexual orientation or national origin.

" Do not wait for leaders; do it alone, person to person.

— *Mother Teresa* "

Please write down your resolve and commitments here:

Please write down your resolve and commitments here:

A DECLARATION ON HATE AND HATE SPEECH, VIOLENCE, AND WAR

Only a quarter century ago there was a startling moment when peoples of the world thought the time might have arrived for an end to international conflict and war. The symbolic action of breaking down a wall that had, for decades, separated two hostile superpowers capable of destroying the whole earth expressed the possibility that a new era of peace could be achieved not only globally and between nations, but also be so contagious that hate and violence would subside between persons and peoples.

That moment of hope, however, quickly passed. Individuals, communities, nations, and cultures—and, yes, religions—resumed their patterns and practices of hate, in speech and action, they reverted to customs of dehumanization, they resorted again to violence and conflict and ramped up acts of terror, they returned to war and violence as a way of resolving differences and achieving domination over others.

In 2015 there are just under fifty armed conflicts occurring around the globe, innumerable hate crimes in both developed and developing nations, the use of terrorism to achieve short and long-term objectives, new technologies to inflict damage and death, violence in both urban and rural communities, record numbers of instances of domestic and gender

and sexual violence across national boundaries, and hate speech against members of ethnic, cultural, and religious communities.

A defensible case can be made that violent conflict is less prevalent now than other times in human history. What seems unarguable is that whatever the era, hate and violence, terrorism and war are woven into humanity's garments and that religion, as essential dimension of humanness, is a significant part of the warp and woof of those bloodstained garments.

Still, there is another essential dimension of humanity that is significantly shaped by religious values: the side of the human species and its religions that expresses compassion and care not only for one's own but for those who are the other, the alien, the stranger; that seeks reconciliation and works for justice and peace among those who would otherwise be foes, that fosters cooperation and altruism across traditional boundaries; that counsels the search for mutual understanding and provides instruction in the disciplines of non-violence. These, too, are deeply embedded in sacred texts and teachings, the traditions and literature, the institutions and practices of faith communities.

Like humanity itself, the religions of humans are complex and can therefore be seen as ambiguous. In that

Appendix E – Extended Version of Global Ethic (2018)

others to mere sex objects, to lead them into or hold them in sexual dependency.

b) We condemn sexual exploitation and sexual discrimination as one of the worst forms of human degradation. We have the duty to resist wherever the domination of one sex over the other is preached – even in the name of religious conviction; wherever sexual exploitation is tolerated, wherever prostitution is fostered or children are misused. Let no one be deceived: There is no authentic humaneness without a living together in partnership!

c) Young people must learn at home and in school that sexuality is not a negative, destructive, or exploitative force, but creative and affirmative. Sexuality as a life-affirming shaper of community can only be effective when partners accept the responsibilities of caring for one another's happiness.

d) The relationship between women and men should be characterized not by patronizing behavior or exploitation, but by love, partnership, and trustworthiness. Human fulfillment is not identical with sexual pleasure. Sexuality should express and reinforce a loving relationship lived by equal partners.

Some religious traditions know the ideal of a voluntary renunciation of the full use of sexuality. Voluntary renunciation also can be an expression of identity and meaningful fulfillment.

e) The social institution of marriage, despite all its cultural and religious variety, is characterized by love, loyalty, and permanence. It aims at and should guarantee security and mutual support to husband, wife, and child. It should secure the rights of all family members.

All lands and cultures should develop economic and social relationships which will enable marriage and family life worthy of human beings, especially for older people. Children have a right of access to education. Parents should not exploit children, nor children parents. Their relationships should reflect mutual respect, appreciation, and concern.

f) To be authentically human in the spirit of our great religious and ethical traditions means the following:

• We need mutual respect, partnership, and understanding, instead of patriarchal domination and degradation, which are expressions of violence and engender counter-violence.

• We need mutual concern, tolerance, readiness for reconciliation, and love, instead of any form of possessive lust or sexual misuse.

Only what has already been experienced in personal and familial relationships can be practiced on the level of nations and religions.

5. Commitment to a Culture of Sustainability and Care for the Earth.

Numberless men and women of all regions and religions strive to lead lives in a spirit of mutual harmony, interdependence, and respect for the Earth, its living beings and ecosystems.

Nevertheless, in most parts of the world, pollution contaminates the soil, air and water; deforestation and over-reliance on fossil fuels contribute to climate change; habitats are destroyed and species are fished or hunted to extinction. Over-exploitation and unjust use of natural resources increases conflict and poverty among people and harms other forms of life. Too often, the poorest populations, though they have the smallest impact, bear the brunt of the damage done to the planet's atmosphere, land and oceans.

a) In the religious, spiritual, and cultural traditions of humankind we find the directive: *You shall not be greedy!* Or in positive terms: *Remember the good of all!* Let us reflect anew on the consequences of this directive: We should help provide – to the best of our ability – for the needs and well-being of others, including of today's and tomorrow's children. The Earth, with its finite resources, is shared by our one human family. It sustains us and many forms of life, and calls for our respect and care. Many religious, spiritual, and cultural traditions place us within the interdependent web of life; at the same time, they accord us a distinctive role and affirm that our gifts of knowledge and of craft place upon us the obligation to use these gifts wisely to foster the common good.

b) All of us have the responsibility to minimize, as much as we can, our impact on the Earth, to refrain from treating living beings and the environment as mere things for personal use and enjoyment, and to consider the effects of our actions on future generations. Caring and prudent use of resources is based on fairness in consumption and takes into account limits on what ecosystems can bear. Wherever heedless domination by human beings over the Earth and other living beings is taught, wherever abuse of the environment is tolerated, and wherever development surpasses sustainable limits, we have the duty to speak up, to change our practices, and to moderate our lifestyles.

c) Young people should be encouraged to appreciate that a good life is not a life of outsized consumption or amassing material possessions. A good life strikes a balance between one's needs, the needs of others, and the health of the planet. Education about the environment and sustainable living should become part of the school curricula in every country of the world.

d) To be authentically human in the spirit of our religious, spiritual, and cultural traditions, means the following: Our relationship with each other and with the larger living world should be based on respect, care and gratitude. All traditions teach that the Earth is a source of wonder and wisdom. Its vitality, diversity, and beauty are held in trust for everyone including those who will come after us. The global environmental crisis is urgent and is deepening. The planet and its countless forms of life are in danger. Time is running out. We must act with love and compassion, and for justice and fairness – for the flourishing of the whole Earth community.

IV.   A Transformation of Consciousness!

Historical experience demonstrates the following: Earth cannot be changed for the better unless we achieve a transformation in the consciousness of individuals and in public life. The possibilities for transformation have already been glimpsed in areas such as war and peace,

economy, and ecology, where in recent decades fundamental changes have taken place. This transformation must also be achieved in the area of ethics and values!

Every individual has intrinsic dignity and inalienable rights, and each also has an inescapable responsibility for what she or he does and does not do. All our decisions and deeds, even our omissions and failures, have consequences.

Keeping this sense of responsibility alive, deepening it and passing it on to future generations, is the special task of religions.

We are realistic about what we have achieved in this consensus, and so we urge that the following be observed:

1. A universal consensus on many disputed ethical questions (from bio – and sexual ethics through mass media and scientific ethics to economic and political ethics) will be difficult to attain. Nevertheless, even for many controversial questions, suitable solutions should be attainable in the spirit of the fundamental principles we have jointly developed here.

2. In many areas of life a new consciousness of ethical responsibility has already arisen. Therefore we would be pleased if as many professions as possible, such as those of physicians, scientists, business people, journalists, and politicians, would develop up-to-date codes of ethics which would provide specific guidelines for the vexing questions of these particular professions.

3. Above all, we urge the various communities of faith to formulate their very specific ethics: What does each faith tradition have to say, for example, about the meaning of life and death, the enduring of suffering and the forgiveness of guilt, about selfless sacrifice and the necessity of renunciation, about compassion and joy. These will deepen, and make more specific, the already discernible global ethic.

In conclusion, we appeal to all the inhabitants of this planet. Earth cannot be changed for the better unless the consciousness of individuals is changed. We pledge to work for such transformation in individual and collective consciousness, for the awakening of our spiritual powers through reflection, meditation, prayer, or positive thinking, for a conversion of the heart. Together we can move mountains! Without a willingness to take risks and a readiness to sacrifice there can be no fundamental change in our situation! Therefore we commit ourselves to a common global ethic, to better mutual understanding, as well as to socially beneficial, peace-fostering, and Earth-friendly ways of life.

We invite all men and women,
whether religious or not,
to do the same.

NOTE: On the 25th Anniversary of "Towards a Global Ethic (An Initial Declaration)" the fifth directive was added after a broad, months-long consultative process and the approval of the Parliament of the World's Religions' Board of Trustees in July, 2018.

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Appendix F – United Nations Declarations of Human Rights (1948)

Universal Declaration of Human Rights

Preamble

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

Whereas it is essential to promote the development of friendly relations between nations,

Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

Whereas Member States have pledged themselves to achieve, in cooperation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,

Now, therefore,

The General Assembly,

Proclaims this Universal Declaration of Human Rights as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by

teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

Article I

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 2

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

Article 3

Everyone has the right to life, liberty and security of person.

Article 4

No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 6

Everyone has the right to recognition everywhere as a person before the law.

Article 7

All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Article 8

Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

Article 9

No one shall be subjected to arbitrary arrest, detention or exile.

Article 10

Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

Article 11

1. Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.
2. No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier

penalty be imposed than the one that was applicable at the time the penal offence was committed.

Article 12

No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Article 13

1. Everyone has the right to freedom of movement and residence within the borders of each State.
2. Everyone has the right to leave any country, including his own, and to return to his country.

Article 14

1. Everyone has the right to seek and to enjoy in other countries asylum from persecution.
2. This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

Article 15

1. Everyone has the right to a nationality.
2. No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

Article 16

1. Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.
2. Marriage shall be entered into only with the free and full consent of the intending spouses.
3. The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

Article 17

1. Everyone has the right to own property alone as well as in association with others.
2. No one shall be arbitrarily deprived of his property.

Article 18

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Article 19

Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Article 20

1. Everyone has the right to freedom of peaceful assembly and association.
2. No one may be compelled to belong to an association.

Article 21

1. Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.
2. Everyone has the right to equal access to public service in his country.
3. The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

Article 22

Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

Article 23

1. Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.
2. Everyone, without any discrimination, has the right to equal pay for equal work.
3. Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.
4. Everyone has the right to form and to join trade unions for the protection of his interests.

Article 24

Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

Article 25

1. Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.
2. Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Article 26

1. Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.
2. Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.
3. Parents have a prior right to choose the kind of education that shall be given to their children.

Article 27

1. Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.

2. Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

Article 28

Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

Article 29

1. Everyone has duties to the community in which alone the free and full development of his personality is possible.
2. In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.
3. These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

Article 30

Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

Appendix G – Approval to use the Parliament of World's Religions Videos

NAZARINA BINTI JAMIL - <nazarina@ums.edu.my>

Using Parliament videos for research
2 messages

Molly Horan <Molly@parliamentofreligions.org>   Wed, Jan 16, 2019 at 2:21 AM
To: nazarina@ums.edu.my
Cc: Council for a Parliament of the World's Religions <info@parliamentofreligions.org>

Dear Nazarina,

Thanks for contacting us to ask about using the Parliament videos in your PhD research. We would be happy to allow this. Can you kindly tell us what you are researching (not all of our videos are available on YouTube yet) - so I may be able to give you a heads up about videos to come that are beneficial to your research, especially in that we have just had another Parliament in November and have a fresh supply!

Best wishes
Molly

--
Molly Horan, Director of Communications
70 East Lake St., Suite 320
Chicago, IL 60601
312-629-2990
312-971-3067 (Direct Line)

Join us in Toronto November 1 -7 for the
7th Parliament of the World's Religions!
parliamentofreligions.org/2018POWR

Become A Member

Download the App:

NAZARINA BINTI JAMIL - <nazarina@ums.edu.my>   Wed, Jan 16, 2019 at 10:28 AM
To: Molly Horan <Molly@parliamentofreligions.org>
Cc: Council for a Parliament of the World's Religions <info@parliamentofreligions.org>

Hi Molly,

Appendix H

The 2014 National Interfaith Forum 27 - 29 June 2014 at the Church of Jesus Christ of Latter-Day Saints, Fenton Crescent, St Clair, Dunedin.

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