



Executive Summary

for

Unity College

at

Caloundra

A collaborative enterprise in P-12 education serving the Catholic and Uniting Church communities of Caloundra City which is owned and administered by the Catholic Archdiocese of Brisbane

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VISION STATEMENT OF UNITY COLLEGE AT CALOUNDRA

Unity College aims to be a welcoming and supportive community of people who respect ourselves, each other and the environment. Our school will seek to provide a holistic education, striving for excellence through the teaching and demonstration of the Christian message. It will be a school which provides a student-focussed education in a safe environment and which creates equal opportunity for all to develop their full potential.

The Ongoing Vision and Mission of the Participating Churches :

The Catholic and Uniting Churches of Caloundra City

Our school will provide:

- a holistic education, striving for excellence through the teaching and demonstration of the Christian message.
- religious experiences and religious education for students, staff and parents.
- Opportunities for faith formation for students staff and parents because the faith journey is a lifetime experience extending beyond the years of compulsory schooling.

The School as a community will:

- Create a faith experience that will be open and inclusive of both the Uniting Church and Catholic traditions.
- Be willing to confront significant social justice, moral, environmental and political issues.
- Be willing to explore options with flexibility in relation to the community life and worship life of the School.
- Be a community which works through endeavouring to follow the School's Vision Statement.
- Celebrate life and faith joyfully.
- Be marked by a sense of inclusive community in everything we do.
- Ensure that a college Ministry Leadership Team, comprising members of Caloundra City's Uniting and Catholic Communities, will participate in ongoing discussion relating to questions of spirituality which affect the school community.

The School will seek to enable students to:

- possess a thorough knowledge and understanding of scripture and the ability to investigate spiritual questions.
- Value community.
- Develop an open enquiring mind.
- Appreciate world religions.
- Develop a working understanding of the Christian traditions highlighting the faith traditions of the founding Church communities i.e. Uniting Church and Catholic Church.
- Be able to make value-based decisions.
- Value and be able to reflect on their continuing spiritual journey.

EXECUTIVE SUMMARY FOR UNITY COLLEGE AT CALOUNDRA

1. PURPOSE

The purposes of this Education Brief are to:

- a) facilitate the establishment within Caloundra City of a new co-educational P - 12 ecumenical schooling facility as a partnership between the Catholic and Uniting Church
- b) provide for the ability to establish a P – 12 structure of education on the site and across the parish in the future as an overall objective throughout the planning phase
- c) inform the development of a Master Plan for the site which encompasses P – 12 schooling that may incorporate the possibility of future multi campus facilities within Caloundra
- d) provide the educational framework for use by the Caloundra City Steering Committee, the College Community and the Project Manager
- e) clarify aspects of leadership, management and administration as it affects Brisbane Catholic Education, participating Catholic and Uniting Church parishes and the local communities
- f) assist the selection and induction of the principal, the administration team and staff
- g) inform the professional development of staff in the establishment of the college.

2. BACKGROUND

- 2.1 The school will be known as Unity College Caloundra, and will be a master planned, coeducational P – 12 ecumenical college when completed. It is proposed to enrol students in Year P – 3 and Year 8 when it opens in 2006 subject to Government and QCEC Capital Committee approvals. The school is planned to progress to Year 7 and Year 12 by 2010. The school will be administered by Brisbane Catholic Education.
- 2.2 The site is situated within the Catholic and Uniting Church parishes of Caloundra. It is owned by the Catholic Archdiocese of Brisbane and zoned for educational purposes [usage]. Our Lady of the Rosary Catholic parish primary school is already established in the Caloundra Catholic parish. It has an enrolment of 381. It is owned and administered by the Parish of Caloundra. It is also part of the Brisbane Catholic Education community of schools administered by Brisbane Catholic Education. The Caloundra City site for the proposed ecumenical college is at Bellvista Estate. The site is 13 hectares.
- 2.3 A Canonical agreement clarifying the pastoral, financial and administrative responsibilities of the Caloundra Catholic parish and Brisbane Catholic Education will be negotiated. A Pastoral Agreement [covenant] between the participating church communities in relation to the school will be established and finalised by Semester 1, 2004.

2.4 The Strategic Perspectives study in May 2000 by Brisbane Catholic Education, identified Caloundra as an educational growth area. Prior to this publication, the pastors of the Anglican, the Lutheran, the Uniting and the Catholic Churches had identified through extended collaborative community discussions that the future development of an ecumenical college in Caloundra City was a desired pastoral and educational outcome. In 2001 the Lutheran Church established Pacific Lutheran College towards the northern boundary of Caloundra City. Towards the conclusion of 2001 the Anglican and Lutheran pastors withdrew their interest and support for an ecumenical college in Caloundra City as they have established stronger links with their own educational facilities. Throughout these years Brisbane Catholic Education was kept apprised of the developments through its dialogue with the Catholic pastor. When ultimately Fr John Dobson Catholic Pastor and Dean approached the Executive Director of Brisbane Catholic Education in 2001 to discuss the provision of Catholic schooling within the context of an ecumenical venture in the Caloundra City area an agreement was reached with the Uniting Church in Caloundra that they would act in partnership to establish an intentionally ecumenical P – 12 college. The Catholic and Uniting Churches of Caloundra City would pastorally, spiritually and religiously support the college. A Steering Committee was established to represent the community in the roles and responsibilities in developing a new college.

2.5 The Catholic Archdiocese of Brisbane will own the total complex of the new archdiocesan college. Brisbane Catholic Education will administer the college. The school will have a strong community orientation. A Pastoral School Board inclusive of parents of currently enrolled primary and/or secondary students will be formed. Membership will broadly reflect the intentionally ecumenical directions undertaken by the Catholic and Uniting parishes and the college. A collaborative relationship between the Pastoral School Board, the school administration and Brisbane Catholic Education will be a feature of the administrative practices of the school.

- The principal, leadership team and staff will demonstrate a commitment to their faith and to ecumenism. The administrative structures will be determined within the staffing policies of Brisbane Catholic Education approved by the Leadership Team and the Executive Director.
- The local Catholic and Uniting Church pastors will meet regularly to consult, liaise and communicate with the college administration. It is recommended that a Ministry Leadership Team will advise the college administration in relation to the religious, spiritual dimension of the college vision and practices. The purpose of the regular meeting of this ministry team is to discuss pastoral, theological and church community connections.
- It is proposed that the Steering Committee, after undertaking appropriate in-service, will continue to operate until a Pastoral College Board is established for the second year of the college operations. During the foundation year the Steering Committee will discern with the local community appropriate parental involvement processes and structures. These would include the establishment at the appropriate time of a Parents and Friends Association. Brisbane Catholic Education role holders will assist and facilitate this discernment.
- The Steering Committee will identify and develop with the community a structure of an Pastoral College Board during the first year of the school's operation and once the second cohort of students have been enrolled. During this time College Board Pre-service will be undertaken. Ultimately a Pastoral College Board will be established and create appropriate sub committees from the beginning of the second year of the college operation.

- The Pastoral College Board will work collaboratively with Our Lady of the Rosary Parish School to meet the needs of the total schooling mission of the Caloundra City Catholic Parish. Its focus would be as for all Pastoral Boards i.e., Mission/Vision, policy, budgeting, planning and maintenance.
 - The school fee structure and levies will be in accordance with the Catholic Education Council's recommendations and current practice within the Catholic Archdiocese. Financial and maintenance procedures will be developed as per Brisbane Catholic Education policy and recommendations re Archdiocesan primary schools and Archdiocesan Colleges. Efforts will be made to negotiate equitable family fee structures with surrounding Catholic schools.
 - Brisbane Catholic Education has developed the selection criteria for a Principal and other senior administration team members. The Steering Committee will be collaboratively involved in the development of local criteria for these positions. The Education Brief will also guide these processes.
- 2.6 The proposed College will initially provide classrooms for two streams in the primary from Preparatory Year to Year 3 extending to Year 7 by 2010. The secondary precincts will begin with facilities to cater for three streams of Year 8 students and extending each year to Year 12 in 2010 also. Master planning will allow for options, depending upon growth, to extend to a three-stream primary and a five stream secondary section with a final enrolment of approximately 1200 students. Planning should allow for the exploration of other options for schooling as the College develops.
- 2.7 The challenge is to explore what educational philosophy, resources, structures and organisation could be shared, used in common or integrated into the overall P-12 concept.

3. ETHOS AND VALUES

The mission of the Caloundra ecumenical P-12 school is contained within the Vision Statements developed by the Inaugural Steering Committee. These focal statements are included at the front of this document.

The ethos of the school resides within the ecumenical commitment of the participating churches:

In an Ecumenical school the ethos, the lived expression of the school community's shared core values and beliefs, would be shaped by the collaborative spirit of all involved with the school. A special contribution to the ethos of the school would come from the traditions of the participating churches, and their efforts to journey together towards the unity Christ desired for all. In this way the ethos would be characterised by personal and communal prayer, reconciliation, openness to the Spirit's gift of unity, and by love which underpins every effort to build and celebrate relationships in the school and its community.

Reference: Catholic Archdiocese of Brisbane Ecumenical Commission,
Document for the Catholic Perspective in Ecumenical Schools, 1997 p4.

This experience is expressed in this Caloundra school community by:

- 3.1 bringing about an integration of faith, life and culture through education of the whole person - physically, socially, emotionally, intellectually and spiritually - and ensuring a balance between individual and societal needs.

- 3.2 teachers and staff attending to the education and formation of young people, assisting in the development of community, and giving expression to the values and wisdom inherent in the gospel message of Jesus and its expression in the Christian faith tradition.
- 3.3 a commitment to working with parents, the first educators, in collaborative partnership for the betterment of the Christian education of their children.
- 3.4 being places of faith, hope and love and where policies endeavour to give accessibility to all, especially the marginalised.
- 3.5 reflecting, incorporating and modelling the key elements of the Vision Statement of the school community.

The Caloundra school will reflect the ongoing vision and mission of the participating Churches. It will:

- ◇ promote high quality, inclusive Christian education
- ◇ respect and support the individual gifts, talents and needs of each member of the school community
- ◇ provide educational support to assist the growth of each person
- ◇ recognise the stages of development of students and reflect these stages in its facilities and educational programs
- ◇ welcome and involve the local participating Christian communities in its life and contribute to the life of their respective communities
- ◇ encourage the use of its facilities in out of school hours by the local communities
- ◇ develop bonds of interaction with the wider community that are of mutual benefit to the wider community and the school
- ◇ encourage and support the mission endeavours of the participating faith communities.

4. OTHER KEY ELEMENTS

4.1 Spiritual Life

This is a new concept of establishing an ecumenical school which draws on and serves existing Catholic parish resources and the culture of other participating faith communities. The agreement between the Caloundra Uniting and Catholic Churches to establish an ecumenical school with an intentional philosophy and community orientation needs ecclesial endorsement at an appropriate local level. The leaders of the churches, the Archbishop and the Uniting Church Moderator, are supportive of the development. Consideration needs to be given to the physical and aesthetic surrounds so that the spiritual development of staff, students and families within the respective participating Christian traditions is enhanced.

While government building guidelines may not support the establishment of places for worship or sacred space, every effort needs to be made to ensure that the environment, the physical layout and artefacts reflect the religious heritage of the school's Christian character and provide for gathering spaces for prayer and worship. The proximity of existing Church buildings will be an aid in this regard.

Further discussion needs to occur regarding images and symbols of the Christian tradition that are to be incorporated into the school design or artefacts.

4.2 Religious Education

All learning within the ecumenical school can contribute to the religious development of the students. Central to the religious life of the school, however, will be the provision of Religious Education in the classroom. Religious Education would be recognized as a key learning area within the school curriculum. Appropriate allocation of time, resources and qualified staff will acknowledge the value of religion as an educational activity.

Religious Education within an ecumenical school will have Jesus Christ at its heart and will provide the students with a solid grounding in the Christian faith, its history and its practice. It will also give special attention to the study of ecumenism. Such a study would give emphasis to

- *Historical moments where differences have emerged*
- *Events influencing relationships between the churches which have given rise to modern ecumenical movements.*

The school's religious life and its Religious Education program will be respectful not only of the traditions of the participating churches, but also of any other faith traditions.

Reference: Catholic Archdiocese of Brisbane Ecumenical Commission,
Document for the Catholic Perspective in Ecumenical Schools, 1997 p9.

The Guidelines for Religious Education in the Catholic Archdiocese will provide the foundational framework for developing the school's orientation and approach to Religious Education. The implementation of this framework for the classroom teaching of religious education will be supported by the Religious Education Team of Brisbane Catholic Education with input from the participating Churches.

4.3 Pedagogy

Pedagogy is the process by which knowledge is transmitted or fostered. It is the interaction between teacher, learner and the fostering of knowledge.

Appropriate pedagogy for the formation of a community of learners, aligns perfectly with those strategies indicated by both the Middle Schooling Movement, the Outcomes Based Approach to education through the Queensland Studies Authority including strategies to ensure inclusive schooling.

In essence this is a learner centred approach to teaching, which values students as lifelong learners. Such an approach sees all in the school community as co learners. The approach is emphasised by an emphasis upon four key aspects:

a) Relationships

The school and classrooms will be organised to support the development of relationships.

*"I am the good shepherd;
I know my own and my own know me." John 10:14*

*"Organisations should be of a size that promotes a sense of community and belonging among their members. Where necessary, sub-units should be created to ensure that individuals are provided with the opportunity to form cohesive groups and to participate in a base unit that will be meaningful and within which productive relationships can be generated." (*In The Middle. Schooling for Young Adolescents*, 1993, NBEET)*

Relationships will be promoted at Caloundra through:

- a) a team approach for students, teachers and families.
- b) an emphasis on learning co-operatively and collaboratively
- c) the gradual increase in the number of teachers with whom a student relates, from Preparatory Year through to Year 12 (to reflect the developmental continua of curriculum described in 5.2)
- d) pastoral care processes and groupings of students.
- e) community liaison and partnerships of care with community members who can assist with student development.

5. CURRICULUM

Within this Christian college, the ministry of teaching attends to the education of young people, assists in the formation of community, and gives expression to the values and wisdom inherent in the gospel message of Jesus and its continuing expression in the Christian faith traditions especially as expressed through the Catholic and Uniting Church traditions. The curriculum, the medium through which the teaching ministry occurs, is the totality of school experience. In this Christian college the curriculum gives due regard to the integrity of the various Key Learning Areas (KLAs), together with the needs of the learner and the wider community while seeking, in appropriate ways, an infusion of gospel values.

By means of the curriculum, and through the ministry of teaching, the school furthers its mission to be a community whose aim is the transmission of values, and whose work lies in the promotion of a faith-relationship with a triune God, revealed through Christ who gives meaning to all human life.

The Key Learning Area, Religious Education and the Religious climate that permeates this school are of particular importance in promoting this faith relationship.

(Adapted from Position Papers on Key Learning Areas Brisbane Catholic Education)

"The curriculum is best served by coherent planning of learning experiences across the spectrum of Pre School to Year 12." ("Report of the Review of the Queensland School Curriculum", 1994, Wiltshire, McMeniman & Tolhurst, p.15)

6. LEARNING ENVIRONMENTS

The learning environments at the college will:

- a) reflect the culture, and the stated ethos and values of the college
- b) recognise the stages of development of students and reflect these stages in its facilities and educational programs
- c) support the holistic development of the students, meeting the changing learning needs of students
- d) maximise the use of the natural and built environments in stimulating and creative ways
- e) respect and promote a sustainable-school environment as well as an environmentally sensitive [sustainable] design in relation to water efficiency, energy consumption, sustainable building materials, forestation, animal and plant conservation and waste management
- f) offer an inside-outside concept
- g) facilitate easy movement and flexibility both within the classroom, and between rooms and sectors of the college
- h) endeavour to provide commitment to equity principles and practices in accordance with legislation and the availability of physical, human and financial resources

- i) contain classroom resources/features/equipment which promote optimum learning environments for students and provide maximum teaching opportunities for teachers
- j) address issues of student and workplace safety, including internal and external supervision
- k) encourage the out of hours use of its facilities by the local communities
- l) include a place to gather and celebrate as a school and community – a sacred space, courtyard, assembly area or outside setting

7. PASTORAL ASPECTS

Churches as Partners

- ❖ The Caloundra Catholic Parish and the Caloundra Uniting Church have indicated a commitment to pastoral involvement in the ecumenical P – 12 college community. The college community will maintain an appropriate involvement in the life of the Catholic Parish and the Uniting Church.
- ❖ Partnership arrangements between the College, and local parish communities and schools need to be defined. This will include, for example, support by the college for the parish sacramental programs. The continuing commitment by the parishes to the pastoral and liturgical life of the College will be a feature of this partnership relationship.
- ❖ Besides the understanding reached in the Canonical Agreement between the Catholic Parish of Caloundra, the Archdiocese and Brisbane Catholic Education, the Pastors of partnership churches will organise to meet regularly with the principal and the leadership team of the school to discuss issues surrounding the pastoral, theological and Church community involvement of the churches and the way in which this interacts at school level. This will be facilitated by the formation of a Ministry Leadership Team that may include the Principal and the Assistant Principal Religious Education, the Pastors of the Catholic and Uniting Churches as well as coopted members as agreed upon.
- ❖ The ecumenical focus of the Catholic and Uniting Church communities and the College's vision of increasing understanding of other Christian churches will be explained to families as they enrol.

8. COLLEGE ORGANISATION AND STRUCTURE

The college organisation and structure must at all times develop and grow in partnership with Our Lady of the Rosary, Caloundra so that students and staff of both schools share the advantages of both schools as outlined in the sections dealing with P–12. Although the demographic development of Caloundra City may in the future indicate the site would be best developed at Stage 1 as a secondary [Years 8–12] college the integrity of the development of the college over time as one educational entity [Years P–12] will be maintained. Applications to the Capital Committee, the New Schools Accreditation Committee and Caloundra City Council will be made on the basis that it will be a P-12 college. From the outset the college will be presented to the public as a P –12 entity. While the education brief argues strongly for the clustering of schooling within early childhood, middle schooling and senior schooling educational and pastoral precincts, the separation of such clusters into separate organisations or schools is not envisaged.

8.1 College Administration Structure

The college administration structure should enhance and facilitate the philosophical and conceptual identity of P – 12 schooling provision across Caloundra City. The final administration structure needs to be considered in the light of the significant characteristics of the school and after the appointment of the Principal.

Currently Brisbane Catholic Education has not defined or negotiated a P –12 model of Leadership/Administration for its new schools. In the interim the models of primary and secondary schools have been adopted. This will therefore be modified over time. The advice of the Steering Committee, the Principal, the Area Supervisor and the New Schools Coordinator will inform this decision by BCEC Leadership in a timely fashion. This will need to be in place in time to inform the architectural considerations in accommodating administration personnel.

Indicative LEADERSHIP and ADMINISTRATION Structure:

- College Principal
- Head of Secondary
- Head of Primary
- Assistant Principal Administration, Secondary x 2
- Assistant Principal Religious Education, Secondary
- Assistant Principal Religious Education, Primary
- Assistant Principal Administration, Primary

An Administration Officer (liaising with the College Pastoral Board) will manage the financial and administrative requirements of the college through the principal.

The position of Middle Schooling Co-ordinator should be considered in the initial Middle Management structure. Consideration might also be given to alternative models that allow for more flexible or creative senior management structures which facilitate a holistic and developmental approach to student welfare. Liaison with administration/curriculum personnel at Our Lady of the Rosary, Caloundra will provide for continuity of teaching and learning approaches and transition practices.

Such positions will be negotiated by the principal in accord with P-12 staffing levels.

8.2 Community

- The school will have a strong community orientation. This will be demonstrated both in the planning stages and when the school is established. The vision is for facilities that will be used by the community. The community will also have access to equipment and facilities for adult learning opportunities. The foundation principal will consult the Steering Committee and when established the College Pastoral Board to determine such an appropriate use.
- Access to the school will need to accommodate a friendly welcoming atmospheres and a site that is easy to navigate. Signage should facilitate ease of access and direction.

9. SITE – DESIGN CONSIDERATIONS

The whole learning environment (inside and outside) will reflect the curriculum, be flexible enough to enable teachers to cater for different learning stages and styles, approaches to teaching (see Curriculum and Pedagogy) and maximise the use of the natural and constructed settings to create a stimulating, safe and welcoming atmosphere. The development of the site as a centre for educational excellence, and in keeping with the responsibility that the Catholic and Uniting Church communities of the Caloundra City exercises towards the natural environment, will be facilitated by the Master Plan for the college. Architects, education and planning personnel will work closely and collaboratively in partnership to bring about the best learning setting possible with the available resources. The timeline for developing this outcome should facilitate local community involvement.

See attached documents



The Earth Charter Initiative

THE EARTH CHARTER

PREAMBLE

We stand at a critical moment in Earth's history, a time when humanity must choose its future. As the world becomes increasingly interdependent and fragile, the future at once holds great peril and great promise. To move forward we must recognize that in the midst of a magnificent diversity of cultures and life forms we are one human family and one Earth community with a common destiny. We must join together to bring forth a sustainable global society founded on respect for nature, universal human rights, economic justice, and a culture of peace. Towards this end, it is imperative that we, the peoples of Earth, declare our responsibility to one another, to the greater community of life, and to future generations.

Earth, Our Home

Humanity is part of a vast evolving universe. Earth, our home, is alive with a unique community of life. The forces of nature make existence a demanding and uncertain adventure, but Earth has provided the conditions essential to life's evolution. The resilience of the community of life and the well being of humanity depend upon preserving a healthy biosphere with all its ecological systems, a rich variety of plants and animals, fertile soils, pure waters, and clean air. The global environment with its finite resources is a common concern of all peoples. The protection of Earth's vitality, diversity, and beauty is a sacred trust.

The Global Situation

The dominant patterns of production and consumption are causing environmental devastation, the depletion of resources, and a massive extinction of species. Communities are being undermined. The benefits of development are not shared equitably and the gap between rich and poor is widening. Injustice, poverty, ignorance, and violent conflict are widespread and the cause of great suffering. An unprecedented rise in human population has overburdened ecological and social systems. The foundations of global security are threatened. These trends are perilous—but not inevitable.

The Challenges Ahead

The choice is ours: form a global partnership to care for Earth and one another or risk the destruction of ourselves and the diversity of life. Fundamental changes are needed in our values, institutions, and ways of living. We must realize that when basic needs have been met, human development is primarily about being more, not having more. We have the knowledge and technology to provide for all and to reduce our impacts on the environment. The emergence of a global civil society is creating new opportunities to build a democratic and humane world. Our environmental, economic, political, social, and spiritual challenges are interconnected, and together we can forge inclusive solutions.

Universal Responsibility

To realize these aspirations, we must decide to live with a sense of universal responsibility, identifying ourselves with the whole Earth community as well as our local communities. We are at once citizens of different nations and of one world in which the local and global are linked. Everyone shares responsibility for the present and future well being of the human family and the larger living world. The spirit of human solidarity and kinship with all life is strengthened when we live with reverence for the mystery of being, gratitude for the gift of life, and humility regarding the human place in nature.

We urgently need a shared vision of basic values to provide an ethical foundation for the emerging world community. Therefore, together in hope we affirm the following interdependent principles for a sustainable way of life as a common standard by which the conduct of all individuals, organizations, businesses, governments, and transnational institutions is to be guided and assessed.

PRINCIPLES

I. RESPECT AND CARE FOR THE COMMUNITY OF LIFE

1. Respect Earth and life in all its diversity.

- a. *Recognize that all beings are interdependent and every form of life has value regardless of its worth to human beings.*
- b. *Affirm faith in the inherent dignity of all human beings and in the intellectual, artistic, ethical, and spiritual potential of humanity.*

2. Care for the community of life with understanding, compassion, and love.

- a. *Accept that with the right to own, manage, and use natural resources comes the duty to prevent environmental harm and to protect the rights of people.*
- b. *Affirm that with increased freedom, knowledge, and power comes increased responsibility to promote the common good.*

3. Build democratic societies that are just, participatory, sustainable, and peaceful.

- a. *Ensure that communities at all levels guarantee human rights and fundamental freedoms and provide everyone an opportunity to realize his or her full potential.*
- b. *Promote social and economic justice, enabling all to achieve a secure and meaningful livelihood that is ecologically responsible.*

4. Secure Earth's bounty and beauty for present and future generations.

- a. *Recognize that the freedom of action of each generation is qualified by the needs of future generations.*
- b. *Transmit to future generations values, traditions, and institutions that support the long-term flourishing of Earth's human and ecological communities.*

In order to fulfill these four broad commitments, it is necessary to:

II. ECOLOGICAL INTEGRITY

5. Protect and restore the integrity of Earth's ecological systems, with special concern for biological diversity and the natural processes that sustain life.

- a. *Adopt at all levels sustainable development plans and regulations that make environmental conservation and rehabilitation integral to all development initiatives.*
- b. *Establish and safeguard viable nature and biosphere reserves, including wild lands and marine areas, to protect Earth's life support systems, maintain biodiversity, and preserve our natural heritage.*
- c. *Promote the recovery of endangered species and ecosystems.*
- d. *Control and eradicate non-native or genetically modified organisms harmful to native species and the environment, and prevent introduction of such harmful organisms.*
- e. *Manage the use of renewable resources such as water, soil, forest products, and marine life in ways that do not exceed rates of regeneration and that protect the health of ecosystems.*
- f. *Manage the extraction and use of non-renewable resources such as minerals and fossil fuels in ways that minimize depletion and cause no serious environmental damage.*

6. Prevent harm as the best method of environmental protection and, when knowledge is limited, apply a precautionary approach.

- a. *Take action to avoid the possibility of serious or irreversible environmental harm even when scientific knowledge is incomplete or inconclusive.*
- b. *Place the burden of proof on those who argue that a proposed activity will not cause significant harm, and make the responsible parties liable for environmental harm.*
- c. *Ensure that decision-making addresses the cumulative, long-term, indirect, long distance, and global consequences of human activities.*
- d. *Prevent pollution of any part of the environment and allow no build-up of radioactive, toxic, or other hazardous substances.*
- e. *Avoid military activities damaging to the environment.*

7. Adopt patterns of production, consumption, and reproduction that safeguard Earth's regenerative capacities, human rights, and community well being.

- a. *Reduce, reuse, and recycle the materials used in production and consumption systems, and ensure that residual waste can be assimilated by ecological systems.*
- b. *Act with restraint and efficiency when using energy, and rely increasingly on renewable energy sources such as solar and wind.*
- c. *Promote the development, adoption, and equitable transfer of environmentally sound technologies.*
- d. *Internalize the full environmental and social costs of goods and services in the selling price, and enable consumers to identify products that meet the highest social and environmental standards.*
- e. *Ensure universal access to health care that fosters reproductive health and responsible reproduction.*

- f. *Adopt lifestyles that emphasize the quality of life and material sufficiency in a finite world.*

8. Advance the study of ecological sustainability and promote the open exchange and wide application of the knowledge acquired.

- a. *Support international scientific and technical cooperation on sustainability, with special attention to the needs of developing nations.*
- b. *Recognize and preserve the traditional knowledge and spiritual wisdom in all cultures that contribute to environmental protection and human well being.*
- c. *Ensure that information of vital importance to human health and environmental protection, including genetic information, remains available in the public domain.*

III. SOCIAL AND ECONOMIC JUSTICE

9. Eradicate poverty as an ethical, social, and environmental imperative.

- a. *Guarantee the right to potable water, clean air, food security, uncontaminated soil, shelter, and safe sanitation, allocating the national and international resources required.*
- b. *Empower every human being with the education and resources to secure a sustainable livelihood, and provide social security and safety nets for those who are unable to support themselves.*
- c. *Recognize the ignored, protect the vulnerable, serve those who suffer, and enable them to develop their capacities and to pursue their aspirations.*

10. Ensure that economic activities and institutions at all levels promote human development in an equitable and sustainable manner.

- a. *Promote the equitable distribution of wealth within nations and among nations.*
- b. *Enhance the intellectual, financial, technical, and social resources of developing nations, and relieve them of onerous international debt.*
- c. *Ensure that all trade supports sustainable resource use, environmental protection, and progressive labor standards.*
- d. *Require multinational corporations and international financial organizations to act transparently in the public good, and hold them accountable for the consequences of their activities.*

11. Affirm gender equality and equity as prerequisites to sustainable development and ensure universal access to education, health care, and economic opportunity.

- a. *Secure the human rights of women and girls and end all violence against them.*
- b. *Promote the active participation of women in all aspects of economic, political, civil, social, and cultural life as full and equal partners, decision makers, leaders, and beneficiaries.*
- c. *Strengthen families and ensure the safety and loving nurture of all family members.*

12. Uphold the right of all, without discrimination, to a natural and social environment supportive of human dignity, bodily health, and spiritual well-being, with special attention to the rights of indigenous peoples and minorities.

- a. *Eliminate discrimination in all its forms, such as that based on race, colour, sex, sexual orientation, religion, language, and national, ethnic or social origin.*
- b. *Affirm the right of indigenous peoples to their spirituality, knowledge, lands and resources and to their related practice of sustainable livelihoods.*
- c. *Honour and support the young people of our communities, enabling them to fulfil their essential role in creating sustainable societies.*
- d. *Protect and restore outstanding places of cultural and spiritual significance.*

IV. DEMOCRACY, NONVIOLENCE, AND PEACE

13. Strengthen democratic institutions at all levels, and provide transparency and accountability in governance, inclusive participation in decision making, and access to justice.

- a. *Uphold the right of everyone to receive clear and timely information on environmental matters and all development plans and activities that are likely to affect them or in which they have an interest.*
- b. *Support local, regional and global civil society, and promote the meaningful participation of all interested individuals and organizations in decision making.*
- c. *Protect the rights to freedom of opinion, expression, peaceful assembly, association, and dissent.*
- d. *Institute effective and efficient access to administrative and independent judicial procedures, including remedies and redress for environmental harm and the threat of such harm.*
- e. *Eliminate corruption in all public and private institutions.*
- f. *Strengthen local communities, enabling them to care for their environments, and assign environmental responsibilities to the levels of government where they can be carried out most effectively.*

14. Integrate into formal education and life-long learning the knowledge, values, and skills needed for a sustainable

way of life.

- a. *Provide all, especially children and youth, with educational opportunities that empower them to contribute actively to sustainable development.*
- b. *Promote the contribution of the arts and humanities as well as the sciences in sustainability education.*
- c. *Enhance the role of the mass media in raising awareness of ecological and social challenges.*
- d. *Recognize the importance of moral and spiritual education for sustainable living.*

15. Treat all living beings with respect and consideration.

- a. *Prevent cruelty to animals kept in human societies and protect them from suffering.*
- b. *Protect wild animals from methods of hunting, trapping, and fishing that cause extreme, prolonged, or avoidable suffering.*
- c. *Avoid or eliminate to the full extent possible the taking or destruction of non-targeted species.*

16. Promote a culture of tolerance, non-violence, and peace.

- a. *Encourage and support mutual understanding, solidarity, and cooperation among all peoples and within and among nations.*
- b. *Implement comprehensive strategies to prevent violent conflict and use collaborative problem solving to manage and resolve environmental conflicts and other disputes.*
- c. *Demilitarize national security systems to the level of a non-provocative defence posture, and convert military resources to peaceful purposes, including ecological restoration.*
- d. *Eliminate nuclear, biological, and toxic weapons and other weapons of mass destruction.*
- e. *Ensure that the use of orbital and outer space supports environmental protection and peace.*
- f. *Recognize that peace is the wholeness created by right relationships with oneself, other persons, other cultures, other life, Earth, and the larger whole of which all are a part.*

THE WAY FORWARD

As never before in history, common destiny beckons us to seek a new beginning. Such renewal is the promise of these Earth Charter principles. To fulfil this promise, we must commit ourselves to adopt and promote the values and objectives of the Charter. This requires a change of mind and heart. It requires a new sense of global interdependence and universal responsibility. We must imaginatively develop and apply the vision of a sustainable way of life locally, nationally, regionally, and globally. Our cultural diversity is a precious heritage and different cultures will find their own distinctive ways to realize the vision. We must deepen and expand the global dialogue that generated the Earth Charter, for we have much to learn from the ongoing collaborative search for truth and wisdom.

Life often involves tensions between important values. This can mean difficult choices. However, we must find ways to harmonize diversity with unity, the exercise of freedom with the common good, short-term objectives with long-term goals. Every individual, family, organization, and community has a vital role to play. The arts, sciences, religions, educational institutions, media, businesses, nongovernmental organizations, and governments are all called to offer creative leadership. The partnership of government, civil society, and business is essential for effective governance.

In order to build a sustainable global community, the nations of the world must renew their commitment to the United Nations, fulfil their obligations under existing international agreements, and support the implementation of Earth Charter principles with an international legally binding instrument on environment and development.

Let ours be a time remembered for the awakening of a new reverence for life, the firm resolve to achieve sustainability, the quickening of the struggle for justice and peace, and the joyful celebration of life.