Chapter 14
Creation Care as a Basis for Environmental Education in Preservice Teacher Education

Joanne Nazir

Some time ago, I accepted a post as an Assistant Professor of Education in a small Christian University in Southern Ontario that offers undergraduate qualifications in the liberal arts and sciences that are unabashedly Christ-centred and prepares students to live out a Christian worldview in any vocation and place they may be called in their future lives. What this means in a practical sense is that programmes and courses privilege established Christian ideologies and theories related to the various fields of study offered at the institution. One of the programmes offered is a Bachelor of Education programme intended to prepare teachers for teaching in Christian and secular schools at the elementary level (K–10). At the time of my arrival, no course in environmental education (EE) was being offered in the programme. Since EE had been receiving a growing amount of attention in Ontario, with calls for its inclusion into all provincial education systems (e.g. Ontario Ministry of Education 2009) and more recently explicit calls for its inclusion in teacher education programmes (Inwood and Jagger 2014), I decided to develop a suitable course that could be offered as an elective within the programme. A major consideration for developing the course was that it would introduce teacher candidates to the main theories, issues, and pedagogies for teaching EE while fitting in with the institutional mission of privileging a Christian worldview. My overall purpose was to interest teacher candidates in teaching EE in whatever educational roles they might find themselves in the future. This chapter describes my work in developing and enacting the course. Within this narrative, I describe the salient features of Creation Care—a Christian perspective on environmentalism that can serve as an entry point for educators to draw Christians more fully into EE.

J. Nazir (✉)
University of West Indies, Saint Augustine, Trinidad and Tobago
e-mail: Joanne.Nazir@sta.uwi.edu

D. D. Karrow, M. DiGiuseppe (eds.), *Environmental and Sustainability Education in Teacher Education*, International Explorations in Outdoor and Environmental Education, https://doi.org/10.1007/978-3-030-25016-4_14

Two questions may have already formed in some readers minds: Are Christian perspectives still significant in the postmodern world in which we find ourselves today? Is a Christian response to EE relevant to the broader field? My answers to both these questions are affirmative. Despite a growing trend towards secularism, religion, especially Christianity, remains an influential worldview within the global population. According to the Pew Forum on Religion and Public Life (2011), approximately one-third of the global population still identify as Christians. In the United States, this translates into 79.5% of that country's population and in Canada 68.9%. Furthermore, starting in the last century and continuing today, the most rapid conversion to Christianity continues to occur in the global south (Latin America, Sub-Saharan Africa, and Asia-Pacific), sites of some of our significant environmental concerns. In other words, Christians still form a significant portion of many societies and communities today. When combined with another feature of our postmodern, global world—the growing multiculturalism and diversity of our communities—it is reasonable to conclude that educators need to be prepared to meet the needs of a variety of students from different religious and cultural backgrounds in their classrooms. Moreover, preservice teachers need to be aware of a variety of perspectives on environmentalism if they are to create meaningful, engaging EE learning experiences for all their students, including, in many situations, a significant population of Christian students.

14.1 Christians, Environmentalism, and EE

One of the first steps I took in developing a suitable EE course was to conduct a search to find existing courses that I could draw on and adapt to my context. This initial search yielded very few exemplars suitable for a Christian education programme. I was not surprised, since in many jurisdictions EE courses for preservice teacher education programmes were at the time being developed. I expanded my search to look at Christian responses to environmentalism in the hope that those would offer some direction. Searching in this direction proved to be more fruitful in its results, but surprising in its implications. In surveying the search results, it was apparent that two opposite strands of thought existed: one describing a negative relationship between Christianity and environmentalism and another totally supportive of the relationship between the two.

In the negative camp, there were those who were arguing that, at its best, a Christian worldview simply does not support an interest in environmentalism (e.g. Beisner 1993; White 1969; Zaleha and Szasz 2015). According to these authors, Christianity and environmentalism are derived from different underpinning worldviews so that Christianity, with an emphasis on God and spirituality, has very little to say about the physical and nonhuman world. As such, concern for the nonhuman world is simply not a part of Christian life (Hitzhusen 2007). Other writers in this camp were more strenuous in claiming that more than being oblivious, Christianity is anti-environmentalist; Zaleha and Szasz (2015), for example, explain

that for Christians, the nonhuman world is nothing more than a backdrop for the enactment of the drama between God and humans. Furthermore, too much concern for the nonhuman, physical world aligns too closely with non-Christian forms of worship. Supporters of these ideas seemed particularly wary of forms of popular environmentalism which describe the Earth as mother and suggest a familial relationship between animals and humans (e.g. Lovelock 1979; Wilson 1984). Finally, there were those in this camp who directly charged Christianity as being the source of the world's environmental problems. This viewpoint was perhaps most clearly described in a paper by Lyn White. According to White (1969), the rise of Christianity was synonymous with the destruction of the natural world. He refers to that famous passage from Genesis 1:26–30 where God established a unique position for humans as the only beings that are images of God, gifts the creation to Adam, and charges him with the responsibility to *rule over* and *subdue* it:

> Then God said, "Let us make mankind in our image, in our likeness, so that they may *rule over* the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground." So *God created mankind in his own image*, in the image of God he created them; male and female he created them. God blessed them and said to them, "Be fruitful and increase in number; *fill the earth and subdue it*. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground." Then God said, "I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food. And to all the beasts of the earth and all the birds in the sky and all the creatures that move along the ground—everything that has the breath of life in it—I give every green plant for food." And it was so. (Genesis 1:26–30 New International Version; emphasis added)

White (1969) goes on to trace how over the centuries these ideas have been used by dominant Christian cultures as a licence to manipulate and pollute the earth and exploit all of nonhuman life forms:

> [Christianity] not only established a dualism of man and nature but also insisted that it is God's will that man exploit nature for his proper ends. … Christianity made it possible to exploit nature in a mood of indifference to the feelings of natural objects. (p. 1205)

White's charges are serious, and while there are some Christians who have sought to refute them (e.g. Bouma-Prediger 2010; Kearns 1996), there are other Christian authors who prove White's point by remaining adamant that the nonhuman world was made exclusively for human use (Beisner 1990, 1993) by citing verses about the biblical description of end times when the Earth will end and only some righteous humans will be saved; for example, "But the day of the Lord will come like a thief. The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything done in it will be laid bare" (2 Peter 3:10).

In direct opposition to those who viewed the relationship between Christianity and environmentalism negatively, I found that there were those who portrayed Christianity as deeply supportive of environmentalism. As with the first camp, the arguments in support of a positive relationship between Christianity and environmentalism were diverse and sometimes offered counterarguments to those of their opponents. Toly and Block (2010), for example, squarely placed the responsibility for all our serious environmental problems on humans, but rather than blaming

Christianity as being the root cause for this, their claim was that environmental degradation is a consequence of the broken relationship between humans and God. According to Toly and Block, only restoration of a spiritual balance through the practice of true Christianity, which includes participation in active environmental work, can remedy the situation.

Expanding on this line of thought, some Christian authors (e.g. Berry 1981; DeWitt 2011; Van Dyke et al. 1996; Wilkenson 1986; York and Alexis-Baker 2014) equated healthy, sustainable living with biblically described simple lifestyles that emphasised land stewardship, a wonder-filled view of all of creation, using minimal technology, and fostering strong community relationships. They reinterpreted Genesis 1:26–30 to negate the human–nature dualism, emphasising instead that God as Creator is concerned about all of Creation, not only humans. They also emphasised the notion of the human responsibility to care for the world as part of loving, dutiful worship of God. Wirzba (2006) terms this type of lifestyle "sabbath living" and described it as an intrinsic aspect of a redemptive Christian lifestyle. Authors in this camp also provided alternative eschatological views. According to them, the end of the world will not be marked by a destruction of the nonhuman physical world but a renewal of the Creation to what it was meant to be when God first created it (Moo 2010). They also provided many biblical quotations to support a more equitable relational positioning of humans to nature, for example, Leviticus 25:3–5:

> For six years sow your fields, and for six years prune your vineyards and gather their crops. But in the seventh year the land is to have a year of sabbath rest, a sabbath to the LORD. Do not sow your fields or prune your vineyards. Do not reap what grows of itself or harvest the grapes of your untended vines. The land is to have a year of rest.

14.2 Course Development

The literature summarised above directly informed the course I developed. It was clear that the relationships between Christianity, environmentalism, and, as a consequence, EE were complex. An EE course supportive of a Christian worldview should privilege supportive ideas about the relationship between environmentalism and Christianity but at the same time provide opportunities for students to interrogate painful viewpoints regarding Christianity's complicity in causing environmental problems. I was also mindful of the fact that the Bachelor of Education programme for which I was developing the course is hosted by a Christian institution that prepares teachers to serve in Christian and secular schools. Consequently, the course was designed to emphasise Creation Care and at the same time introduce teacher candidates to a wide range of perspectives and curricular approaches for integrating EE into elementary school settings. The course objectives are for teacher candidates to be able to:

1. Discuss a diversity of perspectives regarding the nature and purposes of EE.
2. Justify the need for comprehensive programmes of EE in elementary schools.
3. Critically evaluate concepts inherent to environmental literacy from Christian and non-Christian perspectives.
4. Describe different curricular approaches to EE, especially emphasising how these intersect with or diverge from a Christian worldview.
5. Articulate current Ontario Ministry of Education policy positions with regard to theory and practice of EE.
6. Plan, design, and prepare suitable curriculum experiences to meet environmental literacy goals for a diverse range of students.
7. Demonstrate a mindful awareness that EE is a developing field fraught with tensions, opportunities, and challenges that need to be addressed with humility and open-mindedness.

One of the most difficult parts of the course development process was deciding on the details of an appropriate Christian response to include. As noted in the previous section, Christian supporters of environmentalism hold different views of why and how Christianity and environmentalism are related. This is because there are many interpretations of Christianity and therefore many denominations or subgroups, each with their own creeds and positional statements about life issues. However, one response that I found repeatedly emerging in the literature despite denominational differences was a need for humans to show "care" (e.g. Francis 2015; Presbyterians for Earth Care 2018), as specified in phrases like Creation Care, Earth Care, and Care for Creation. Of these, Creation Care was a term that was being used directly by significant authors in the field of Christian environmentalism (e.g. Berry 2000; Bouma-Prediger 2010; Dewitt 2011; Kostamo 2013). I decided that it could act as a non-denominational umbrella for Christian ideas supportive of environmentalism, as well as an entry point for teacher candidates into Christian EE.

Another crucial task during course development was to form a working definition for Creation Care and flesh out key aspects to include in the course. I defined Creation Care as a set of ideas derived from a Judeo-Christian worldview that explains environmental degradation in terms of spiritual disconnects and prescribes solutions for it in terms of restoring relationships between God, humans, and the rest of the living and nonliving world. Creation, in this context, is understood as consisting of the living and nonliving world, including humans. Based on this definition, and working within the fundamental Christian belief of an overarching narrative (creation, fall, redemption, and end time yet to come) that encompasses all existence (Wolters 2005), Christian ideas of faith, the acknowledgement of biblical doctrines, and the writings of significant Christian environmentalists, the following aspects of Creation Care emerged which I thought the majority of Christians could subscribe to.

14.2.1 God Is the Master of Creation

For Christians, God is the all-powerful creator, redeemer, and sustainer of all Creation. He created the world for His own purposes and continues to actively sustain it at every moment. Christians view the love of God, marked by obedience to His will, as an essential duty (Mark 12:30). Advocates of Creation Care acknowledge the natural world as "our Father's world" (Brown 2005) and posit environmental work as a part of Christian love and obedience to God.

14.2.2 All of God's Creation Is Good

Throughout the biblical account of Creation, the goodness of every part of the physical world is emphasised (Genesis 1). Supporters of Creation Care have cited this latter point as proof that God values not only humans but all of His Creation (Dewitt 2011). Bouma-Prediger (2010) has gone further by suggesting that nonhuman parts of Creation, far from being exclusively for human use, have their own intrinsic purposes, lending to environmental work a broader non-anthropocentric motive.

14.2.3 Environmental Problems Are a Part of the Brokenness of Creation

According to the Christian narrative, Creation was originally designed to flourish but was later broken, resulting in the world we live in today. The narrative is also very clear that the cause of this brokenness was due to human disobedience of God's laws (Genesis 3). Supporters of Creation Care explicitly link perverted human action to most of the environmental problems we face today (Toly and Block 2010). They explain that at their root, environmental problems are spiritual in nature and require spiritual solutions and infer that humans need to work with God in caring and restorative ways to address environmental issues.

14.2.4 Creation Care Advocates for Certain Dispositions and Practices

According to the Christian narrative, humans were originally created with many special capacities and given a particular place in Creation as caretakers of God's world. Supporters of Creation Care point out that rather than being violent conquerors, humans were originally charged with the responsibility to act as stewards, exemplified by the metaphors of the "good shepherd who lays down his life for the

sheep" (John 10:11) and the gentle gardener who works towards the flourishing of all Creation (Luke 13:6–9), which can be lived out through certain dispositions and practices.

Three dispositions supporters often name as important to Creation Care are wonder, gratitude, and hope. Bouma-Prediger (2010) strongly suggests that rather than fear of disastrous future consequences, wonder-filled gratitude for God's beautiful work is the proper Christian response to all Creation; out of such wonder and gratitude would spring loving care. In chronicling her work as a Christian environmentalist, Kostamo (2013) describes how depressing dealing with a broken reality can be, but she also clearly names hope as one of the essential dispositions of Creation Care. For her, this hope is derived from her faith that the heart of being Christian is total dependence on God. Her responsibility to care for Creation, while great, is always bearable since she is working with God by her side and the promise of a positive resolution in the end.

So, what does Creation Care look like in practice? Supporters of Creation Care advocate for many of the same actions as non-Christian environmentalists, including preservation of the natural world; reducing consumption of resources through recycling, and reusing; and restorative conservation practices. Brown (2005) also suggests some practices that are more specifically derived from the Christian worldview, for example, developing spiritual lives that find rest in God rather than material things, spending time in nature with a focus on getting to know the Creator through His Creation, and asking always for God's guidance through prayer. There are also some who advocate for Christian ecojustice (e.g. Berry 2000). These latter extend the long-established Christian tradition of supporting the poor and marginalised (Wolterstorff 2004) to include not only humans but all of Creation.

14.3 Course Delivery

The course is conducted face to face and utilises a variety of strategies including lectures, multimedia presentations, discussion of assigned readings, inquiry activities, outdoor activities, guest speakers, and student-led seminars. In practice, it is divided into three parts. Each part focuses on several of the objectives stated in the previous section. Part 1 introduces preservice teachers to the nature and purposes of EE and the urgent need for comprehensive programmes of EE in elementary schools. Preservice teachers read and discuss scholarly papers linking education to environmentalism. They also review the scope and scale of the major environmental problems that the Earth faces today, such as pollution, land degradation, ecosystem destruction, and species extinction. Early on, preservice teachers are asked to read White's (1969) paper indicting Christianity as the cause for many of these problems.

In Part 2 of the course, the class explores the range of meanings of environmental literacy. Christian Creation Care is critically analysed alongside mainstream secular and non-Christian understandings of environmental literacy. The main tenets of

Creation Care, as described in the previous section, are introduced and explored through relevant readings (e.g. selections from Bouma-Prediger 2010; Kostamo 2013; and the Bible), multimedia formats, and discussion. With respect to secular understandings of environmental literacy, major themes such as technical-rational explanations for environmental degradation, consumptive lifestyles, ecojustice, deep ecology, and nature appreciation are explored from a wide range of thinkers and groups (e.g. Carson 1962; Gore 2006; Greenpeace 2018; Jensen and Schnack 2006; Leonard 2010; Naess 1988; Nolet 2016; Orr 2004; Sauvé 2005; Van Matre 1972). A critical point of difference that is emphasised is the underpinning humanist worldview and the absence of God that pervades secular responses. As a further contrast to a Christian position, Canadian First Nations animist-based understandings of environmental literacy are explored, as illustrated by the writings of Wagamese (2011). This latter is done so as to demonstrate the differences between non-Christian and Christian spiritual understandings of the natural world and care-based responses to it. This part of the course culminates in an assignment. Course participants are asked to write a reflective response demonstrating their growing understanding of environmentalism and environmental literacy. In their response, students are also expected to thoughtfully discuss how a Christian worldview can be variously interpreted either to support or hinder environmentalism and EE.

The third part of the course allows preservice teachers to develop practical pedagogical skills for EE for a diverse range of students. Preservice teachers are first introduced to a range of models and approaches that are currently used in EE programmes. The Ontario Ministry of Education's (2009) recommendation of using the "learning about-in-for the environment" model and the integration of EE across all subject areas and all levels are included here. Preservice teachers then explore a range of ways through which EE is currently being enacted in classrooms, such as through science, the arts, outdoor education, sustainability education, and whole school approaches. The major teaching strategy within this section of the course is the student-led seminar. Each course participant is required to lead an in-class seminar that highlights pedagogy for enacting EE in the classroom. The seminar may be based on relevant readings, or participants may choose to engage classmates with exemplar activities. Preservice teachers are encouraged to be as creative as they like by including provocative comments, outdoor components, multimedia components, artwork, and/or inquiry materials within the seminar. This part of the course ends with an instructor-led session entitled "Maintaining Hope in EE", which serves as a reminder of how scary and depressing environmental issues can be for young students (Sanera and Shaw 1999) and the need for teachers to be sensitive and responsive to this. The session offers the Christian values of hope and gratitude as a way to cope with this problem and serves as a positive end to the course.

The culminating assignment for the course is a curriculum design project. For this assignment, participants are required to plan a short unit or project appropriate for the elementary level that incorporates some of the ideas discussed in the course and reflects a positive Christian orientation to environmentalism. Preservice teachers may choose to take an existing unit/project and modify it into a form that better accords with their growing understanding of the theory and practice of EE, or

develop a new unit/project altogether. They are asked to preface the unit with a report describing and justifying why the particular topic was chosen, the strategy for teaching it, and some challenges an educator might encounter when implementing it.

The course has been enacted twice since it was developed. Based on anecdotal comments and completed assignments, participating preservice teachers appreciate the breadth of the course, as well as its Christian focus. They believe the course honours an important worldview while at the same time exposes them to a broader palette of ideas within the field. For those who intend to teach in Christian schools, the response is overwhelmingly positive. Creation Care will provide them with a base that they can use to create meaningful EE experiences in the future. As one participant noted:

> I really liked the structure of the course ... especially the deeper theoretical parts. How my own faith [Christianity] is entangled in my environmental beliefs never really occurred to me before. Looking at Creation Care alongside the other theories helped me to clarify where I stand and make me more confident to speak about these topics. ... The curriculum development assignment was really practical. ... It showed me how I can apply these ideas to create environmental lessons for children that honors their Christian worldviews. (Karen)

For those who intend to teach in secular schools, the situation is more complicated. While many find Creation Care a compelling notion, they struggle with how they can use its ideas in a non-Christian setting, as shared by the following course participant:

> Personally, I enjoyed the course. It allowed me to deepen my own views about environmentalism and [understand] where my own motivations to help the environment come from. But I may end up teaching in a non-Christian school, and while I believe in Creation Care myself I don't see how I can present these ideas in a secular setting. ... I mean we are always being told that we have to respect all beliefs and that we can't indoctrinate students into our own viewpoint. (James)

The latter is a troubling response which I discuss in the next, and final, section of the chapter.

14.4 Discussion and Conclusion

Stemming from a growing acceptance that environmental degradation is a real human-caused phenomenon, the past two decades have seen a growing call for the inclusion of EE in all levels of education systems worldwide. Most recently, this concern has been extended to teacher education (Inwood and Jagger 2014). A look at the field shows that a variety of perspectives on what EE means and how it should be enacted exist. Sauvé (2005), for example, suggests there are at least 15 currents or ways of enactment at work in the field. Despite the variety of perspectives and urgent calls, my own experience and a review of literature shows that EE in Christian education is underdeveloped. Based on my experience in developing and enacting a course introducing Christian preservice teachers to the field, I suggest many

Christians have not found an adequate point of entry into EE. Christianity is a comprehensive worldview including overarching ideas about the natural world, the purposes of human life, and God's relationship to both. For Christians, all human activity, including educational initiatives, must fit into this worldview if they are to be meaningfully taken up (Wolterstorff, 2004). Creation Care, as described in this chapter, offers a potential base from which teacher educators can introduce Christian preservice teachers to environmental issues and EE.

Earlier I noted that preservice teachers express doubts about the relevance of teaching Creation Care in secular settings. This presages the question: Are Christian perspectives significant to the broader field of EE? I would argue that they are. One of the most frequent criticisms of EE is its seeming lack of practical impact in society; some researchers and scholars doubt that EE initiatives lead to sustained, significant change in the habits and lifestyles of students (Rickinson 2001). Others have suggested that EE programmes do not contain sufficient values and moral components (Martin 2007) or that programmes are not sufficiently action oriented in providing students with the skills for change (Jensen and Schnack 2006). In this chapter, one underpinning premise I have worked from is that Christians need a programme of EE that fits into their larger worldview. I have described how Christian understandings of Creation Care act to bridge this disconnect. In a larger context, one lesson all environmental educators can garner from this example is the importance of worldview to EE; the way we view the natural world and our relationships to it are entwined with deep-seated ideas about the nature of existence and living. It follows that EE cannot be viable as a tag-on within existing educational contexts; feasible programmes of EE need to be developed to work within the worldviews of particular populations. The work described in this chapter serves as an example of how the complexity between one worldview (Christianity) and environmentalism can be introduced to preservice teachers and broach, for them, the need for creating programmes that connect deeply and meaningfully to the existing worldviews of their future students.

References

Beisner, E. C. (1990). *Prospects for growth*. Westchester: Crossway.

Beisner, E.C. (1993, November). *Are God's resources finite?* World, 10–13.

Berry, W. (1981). *The gift of the good land: Further essays cultural and agricultural*. San Francisco: North Point Press.

Berry, R. J. (Ed.). (2000). *The care of creation: Focusing concern and action*. Leicester: InterVarsity Press.

Bouma-Prediger, S. (2010). *For the beauty of the Earth: A Christian vision for creation care*. Grand Rapids: Baker Books.

Brown, E. (2005). *Our Father's world: Mobilising the Church to care for creation*. South Hadley: Doorlight.

Carson, R. (1962). *Silent spring*. New York: Houghton Mifflin.

DeWitt, C. B. (2011). *Earthwise: A guide to hopeful creation care*. Grand Rapids: Faith Alive Christian Resources.

Francis. (2015). *Laudato Si: On care for our common home.* http://w2.vatican.va/content/dam/francesco/pdf/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si_en.pdf. Accessed 26 Feb 2018.

Gore, A. (2006). *Earth in the balance: Ecology and the human balance*. New York: Rodale.

Greenpeace. (2018). *Who we are.* https://www.greenpeace.org/international/about/. Accessed 26 Feb 2018.

Hitzhusen, G. (2007). Judeo-Christianity theology and the environment: Moving beyond skepticism to new sources for environmental education in the United States. *Environmental Education Research, 13*(1), 55–74. https://doi.org/10.1080/13504620601122699.

Inwood, H., & Jagger, S. (2014). *DEEPER: Deepening environmental education in pre-service teacher education resource*. Toronto: Ontario Institute for Studies in Education.

Jensen, B. B., & Schnack, K. (2006). The action competence approach in environmental education. *Environmental Education Research, 12*(3), 471–486. https://doi.org/10.1080/1350462970030205.

Kearns, L. (1996). Saving the creation: Christian environmentalism in the United States. *Sociology of Religion, 57*(1), 55–70. https://doi.org/10.2307/3712004.

Kostamo, L. (2013). *Planted: A story of creation calling and community*. Eugene: Cascade Books.

Leonard, A. (2010). *The story of stuff: The impact of overconsumption on the planet, our community and our health—And how we can make it better*. New York: Free Press.

Lovelock, J. (1979). *Gaia: A new look at life on Earth*. Oxford: Oxford University Press.

Martin, P. (2007). Caring for the environment: Challenges from notions of caring. *Australian Journal of Environmental Education, 23*, 57–64. https://doi.org/10.1017/S0814062600000719.

Moo, D. (2010). Eschatology and environmental ethics: On the importance of biblical theology to creation care. In N. J. Toly & D. I. Block (Eds.), *Keeping God's earth: The global environment in biblical perspective* (pp. 23–43). Downers Grove: InterVarsity Press.

Naess, A. (1988). Deep ecology and ultimate premises. *Ecologist, 18*(4–5), 128–131.

Nolet, V. (2016). *Educating for sustainability: Principles and practices for teachers*. New York: Routledge.

Ontario Ministry of Education. (2009). *Acting today, shaping tomorrow*. Toronto: Queens Printer for Ontario.

Orr, D. (2004). *Earth in mind: On education, environment and the human prospect*. Washington, DC: Island Press.

Pew Forum on Religion and Public Life. (2011, December 19). *Global Christianity: A report on the size and distribution of the world's Christian population*. http://www.pewforum.org/2011/12/19/global-christianity-exec/. Accessed 26 Feb 2018.

Presbyterians for Earth Care. (2018). *What we do.* http://presbyearthcare.org/. Accessed 26 Feb 2018.

Rickinson, M. (2001). Learners and learning in environmental education: A critical review of evidence. *Environmental Education Research, 7*(3), 207–320. https://doi.org/10.1080/13504620120065230.

Sanera, M., & Shaw, J. S. (1999). *Facts, not fear: Teaching children about the environment*. Vancouver: Fraser Institute.

Sauvé, L. (2005). Currents in environmental education: Mapping a complex an evolving pedagogical field. *Canadian Journal of Environmental Education, 10*(1), 11–37.

Toly, N. J., & Block, D. I. (2010). *Keeping God's Earth: The global environment in biblical perspective*. Downers Grove: InterVarsity Press.

Van Dyke, F., Mahan, D. C., Sheldon, J. K., & Brand, R. H. (1996). *Redeeming creation: The biblical basis for environmental stewardship*. Downers Grove: InterVarsity Press.

Van Matre, S. (1972). *Acclimatization: A sensory and conceptual approach to ecological involvement*. Martinsville: American Camping Association.

Wagamese, R. (2011). *One story, one song*. Madeira Park: Douglas & McIntyre.

White, L. (1969). The historical roots of our ecological crisis. *Science, 155*(3767), 1203–1207. https://doi.org/10.1126/science.155.3767.1203.

Wilkenson, L. (Ed.). (1986). *Earthkeeping: Christian stewardship of natural resources*. Grand Rapids: Eerdmans.
Wilson, E. O. (1984). *Biophilia: The human bond with other species*. Cambridge, MA: Harvard University Press.
Wirzba, N. (2006). *Living the Sabbath: Discovering the rhythms of rest and delight*. Grand Rapids: Brazos Press.
Wolters, A. (2005). *Creation regained: Biblical basics for a reformational worldview*. Grand Rapids: Eerdmans.
Wolterstorff, N. (2004). *Educating for shalom: Essays on Christian higher education*. Grand Rapids: Eerdmans.
York, T., & Alexis-Baker, A. (2014). *A faith embracing all of creation: Addressing commonly asked questions about Christian care for the environment*. Eugene: Wiph & Stock.
Zaleha, B. D., & Szasz, A. (2015). Why conservative Christians don't believe in climate change. *Bulletin of the Atomic Scientists, 71*(5), 19–30. https://doi.org/10.1177/0096340215599789.