**Memorable Quotations from the 2016 Interfaith Oceans Survey:**

**“Insights, Stereotypes, and Cooperation across the Faith-Marine Conservation Divide.”**

**From the Religious/Faith Self-Identifiers**

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| * There are a lot of retired people who have time and huge environmental concerns for our children and grandchildren! We are a willing and mostly able resource!! | | | | | | | | |
| * My perception is that some science-based professionals are not particularly flexible when it comes to their thoughts on a certain subject and may not be interested in what someone from a faith   community thinks or believes about a subject. | | | | | | | | | | | | |
| * We need a "common cause" effort in this regard. Science and religion ought to be natural partners in caring for our common home. | | | | |  |  |  |  |
| * I think it will be increasingly more important work and the best place/time to start is right here and right now. Urgency for care of creation demands we be willing to enter into these kinds of * collaborations with a spirit of trust and openness to learning from the "other." | | | | | |  |  |  |
| * I see no reason for conflict at all between conservation/science groups and religious/spiritual groups. WE are all working towards the same end, we just may have different understandings of the   beginnings. | | | | | | | | | | | | | | |
| There must be more interaction among/between these groups! | | | | | | | | | | | |
| * I would need to know the specific, tangible outcomes of the conservation/science group before participating. I always worry about doing work that does not have tangible outcomes. | | | | |  |  |  |  |
| * One has to be centered in one's mission but open to compromise and collaboration. | | | | | | | | | |
| * We are traveling the same road. | | | | |  |  |  |  |
| * I am a Christian who believes that caring for creation is a Biblical mandate. |  |  |  |  | | | | |
| * It is/was a wonderful way to increase acknowledging that we need to care for the earth. |  |  |  |  | | | | |
| * I work with faith groups to mobilize a wave of energy and action to address the climate crisis. I use scientific facts in my appeals to faith groups; I support many conservation/science/climate groups. I have not directly "worked with" science groups. |  |  |  |  | | | | |
| * It's a possibility that has never occurred to me nor to my faith community that I am aware of. It's definitely an area that needs attention and would be one to consider for future collaboration. * There is sufficient overlap between the science community and my faith groups that it happens by default. * Seems hopeful. * I don't know enough about this to comment at any extent. I have more questions than thoughts on this topic: what do conservation scientists do? how related is this work to what ecologists or environmentalists do? what are the differences? * I believe that religion and science can and should be allies in the urgent task of preserving a habitable, biodiverse world. This survey does not define "conservation," so I am interpreting the word in the broadest sense, as our effort to conserve/preserve life on the planet. I'm a priest who serves my diocese as missioner for creation care -- i.e. I preach about climate change; I try to help people of faith to connect love of God with care for God's creation. * I'm intrigued and encouraged by such an opportunity. Our planet needs to be sustained for generations to come. * Barriers may often be inevitable. It's how the group works through them that's important. I would not allow   any potential barriers to stop me from working with a joint conservation project.   * Both groups should mutually respect their differences, but be united in their common goals and efforts. | | | | | | | | | | | | | |
| *What do you think can be done to overcome the barriers of working in a joint conservation project(s) with people of conservation/science group?*   |  |  |  |  |  |  |  |  |  |  | | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | | * Identify people of faith in the conservation/science group and people of conservation/science in   the faith community. Those people are there in both communities and can be mobilized to  engage together in joint initiatives.   * Fostering [an understanding] that we have shared goals even if we have some philosophical differences |  |  |  |  |  |  |  |  |  | | * The conservation/science group needs to really tap into the spiritual motivations for our group wanting to care for creation. Also, developing a relationship, wanting to care for creation. Also, developing a relationship, understanding of shared goals and trust are key upfront.  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  | | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | | * I was never under the impression that there were serious "barriers" in this regard(?) What's the issue here? This seems like a fabricated tension to me. | | | |  |  |  |  |  |  |  |  |  |  |  |  |  | | * Lots of communication |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  | | * Pope Francis has helped create the space within congregations and the church hierarchy for greater opportunities to talk about the importance of conservation and how we must partner   with other groups who are deeply committed and capable of expanding our efforts to care for creation. | | | | | | | | | | | | | | | | |  * People believe what they want to believe, and hear only the things that support their beliefs. So faith-based persuasion is the best approach. | | | | | | | | | |   *How would you describe the general beliefs that your group holds regarding people of conservation/science group?*   |  |  |  |  |  | | --- | --- | --- | --- | --- | | * In general, I think that members of my faith group hold positive feelings and beliefs about   scientists and conservationists, while at the same time we tend to have rather negative overall  beliefs about the importance of ecology and environmental sciences. We have both  conservationists and climate-change deniers in our pews and this clash of values is real. I do  think much good can be done when people see our groups can work together successfully for  the common good of society and creation.   |  | | --- | | * Some feel they do not share our theology and therefore do not want to deal with them | | * I think our church group feels a strong commitment to the environment and a very positive feelings about conservation/science groups. | |  * Generally positive; most comfortable with data and research and not with the importance of   narrative, emotion, underlying values | | | * I can't speak for a larger group. My perception is that science groups can be very rigid in their   approach to projects. They have a hypothesis or predetermined outcome they are looking for  and are singularly focused on achieving that outcome.   * They are too pragmatic. Need to understand the spiritual nature of the earth. * Don't know. * We look to them for technical expertise. |  | | * We like working with them, have their own competencies, separate but parallel tracks work   well for advocacy |  | | * Skepticism about their motives and interests in doing this work in relationship to a   faith community |  |  * I am defining "my group" as the diocese as a whole, not the interfaith climate activist groups   to which I belong. The diocese is diverse, and includes some people who doubt climate science.  Still, I think that most members of our diocese respect science and scientists. There may be  some anxiety about being dismissed by scientists as foolish, unthinking believers.   * They are God's children just as we are, so would be viewed as our brothers and sisters.  |  | | --- | | * Scientists are generally considered professionals to rely on in their field of expertise. | | * Overall good people with a valuable goal. Occasionally think too late of the power of faith   groups as a source of help. | |   *Have you ever felt stereotyped by people of conservation/science groups because of your role as*  *a faith religious/spiritual group? 13 said yes (35%) and 23 said no (65%)*  *Describe some of the characteristics you or your group were "assumed" to have.*   * I think Christians may be viewed as thoughtless sheep who believe outlandish, impossible   things, and are subject to wishful thinking; also, people often assume that all Christians hold  right-wing political beliefs that Religion and Science don’t mix   |  | | --- | | * Rigid, unscientific | | * Dogmatic religious beliefs, inflexibility | | * Seen as conservative and non-educated. | | * Often conservation/science groups consider people of faith as "rent-a-collar". Asking for   assistance only when they wanted someone to preach their truth to their constituents. | | | | * Less sophisticated intellectual ability, blind rejection of science | | * Creationist, literalist, fundamentalist | | * Not policy experts | | * Narrow minded; too touchy feely (not "scientific" in orientation); not focused on evidence or   proofs, but on morals and values that are not measurable | | | * Conservative, AGW denialist, free-market faith   *Is it important to you and your group to overcome these stereotypes? 100% said yes….13 respondents*  *How do you think you could overcome the stereotypes?*   |  |  |  |  |  |  |  | | --- | --- | --- | --- | --- | --- | --- | | |  | | --- | | * Education. Scientific literacy in the church. | | * Verbal communication about our actual values; interpersonal contact and connection with   non-believers; publicly visible acts of good works   * Working more with science/conservation groups  |  |  | | --- | --- | | * I'm not sure, but I imagine bringing the groups together to discuss assumptions, values,   and goals might assist in this process. |  | | |  * Show that we are not the way people fear we are |  | | * Lots of communication; experience working together |  | | * By humbly standing in there and demonstrating that the stereotype is just that - a   stereotype, not something based on fact or truth.   |  | | --- | | * More conversations about our belief systems and careful wording in messaging on   conservation projects. | | * Getting to know each other | | * More clearly articulating that faith and science can and do coexist fine.   *Please feel free to share any additional comments, questions, or concerns that you have regarding the content of the survey.*   |  |  |  |  |  |  |  |  |  |  |  |  |  | | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | | * Great survey --very thought provoking!! I will share it with my X club * I don't understand why you didn't ask me how I felt about the scientific community.  |  | | --- | | * We are not located convenient to the ocean, so by not being nearby, it's kind of out of   mind. We're more concerned about energy conservation, pollution, health impacts,  service to disadvantaged citizens and neighbors, fracking and greenhouse gas pollution. |  * I checked "extremely important" in all the boxes, and I uphold all these concerns in   prayer. Still, because of the limits of my time and energy, I have to be judicious in  deciding which projects to take on. I focus mainly on addressing climate change.   * This was enlightening. I hadn't really thought of the value of such work, nor of the   consequences by not doing such key work. This survey has heightened my awareness and  placed such issues in the forefront of my thinking and future vision. My responses to the  "ocean issues" were all "moderately important", because I wouldn't even know where to  begin in determining which is more crucial an issue and needs greater attention. Well  done. I hope this results in positive action where faith communities and conservation  scientists can work side-by-side in resolving some of these issues.   * Virtually all of the people of faith whom I know are very open to working with any group   (or individuals) concerned about the rapacious destruction of this beautiful planet. They  welcome such an opportunity and are hardly antagonistic in this regard. This survey seems to play on the old (now hopelessly outdated) religion v. science boogeyman. Ugh.   * I believe conservation issues lie not just in the above ocean issues or just the extractive   industry, or just climate justice. All these things are symptoms of a larger issue, that of  feeling disconnected. People no longer feel the pain of their brother or sister in need,  they no longer feel connected to nature, the ocean, all of God's creation. We need to  stop working in silos, me on my issue and you on yours. We need to work to remind  people that all these issues are connected.   * This survey seems to imply that there are conflicts between the faith community and conservation/science. That may be the case in some communities, but it is also true that communities across the country are working together to address and resolve the pressing conservation issues of our time--indeed, survival itself. It is also true that Catholics,   Protestants, and other religious communities are working together on this front. If  reluctance lies among conservation/science groups to work with faith communities, such reluctance is incredibly parochial-- a word that has quickly faded from the language and practice of  many faith communities and that must also fade among conservation/science groups.  Time is short. | ` |  |  |  |  |  |  |  |  |  |  | | | |   **From the Conservation Activism/Science Self-Identifiers:**  *What are your thoughts about the idea of working together with a faith religious/spiritual group on a joint conservation project(s)?* | | | | | | | | | | | |