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WORKSHOP REPORT | LEH-LADAKH | 16-18 JULY 2026

HARNESSING THE POWER OF FAITH

FOR CLIMATE & CHILD WELL-BEING

Mahabodhi International Meditation Centre (MIMC), Leh, Ladakh



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Executive Summary

Climate change is increasingly recognized as one of the defining threats to child rights, child well-being and equitable development. Nowhere is this more evident than in fragile mountain ecosystems such as Ladakh, where rising temperatures, retreating glaciers and changing weather patterns are already affecting water security, livelihoods and community resilience. Recognizing that child-centered climate resilience requires climate evidence, trusted leadership, meaningful participation and community ownership, the Global Interfaith WASH Alliance (GIWA), in partnership with UNICEF India and the Mahabodhi International Meditation Center (MIMC), convened a three-day workshop on Harnessing the Power of Faith for Climate & Child well-being through Mind–Heart Dialogue during 16th to 18th July 2026.

The key objective of the workshop was to deepen the understanding and engagement of the members of National Multi-Faith Action Coordination Committee (MFACC) around climate change and environmental protection action and to support adoption of positive environmental behaviors with less carbon footprints by communities. Established as a Community of Practice by UNICEF India in collaboration with the Global Interfaith WASH Alliance (GIWA), during 2024-25, the MFACC works towards building a strong ecosystem for strategic, coordinated, and faith-led action to advance child well-being, social and behavior change (SBC), environmental stewardship, systems strengthening and community resilience. The emphasis is on sustainable, system-embedded engagement where faith perspectives can effectively contribute to and support national strategies and flagship programs.

The workshop brought together the National MFACC members (faith leaders, FBO representatives, CSOs/NGOs, development partners, and government representatives); sector experts from UNICEF India, environmental leaders and climate practitioners, educators working on youth engagement and climate action, representatives from monasteries, schools, and youth groups in Ladakh, local environmental groups, community leaders and master trainers of Mind-Heart Dialogue to facilitate the workshop.

The workshop focused on the emerging challenges of climate change discussing how climate evidence and government programs cannot protect children unless the communities trust the information, understand their own role and are able to practice the recommended behaviors. It also explored the roles that faith leaders and faith-based organizations (FBO) can play in strengthening and supporting positive climate action by strengthening enabling environments, reinforcing protective social norms and using their trusted community platforms.

The workshop was intentionally designed as a progressive learning journey through an intentionally sequenced exploration process. Participants moved from understanding climate science and child vulnerability, child well-being and public policy and how it connects climate and environmental risks to children's health, nutrition, education, protection, and community resilience, while also understanding government priorities on Mission LiFE, WASH flagships, climate action, disaster risk reduction, and social and behavior change. MHD tools were used to help translate policy goals into locally credible action, improve inter-sectoral coordination, and promote sustained environmental behaviors that benefit children, families, and fragile ecosystems. This was followed by collaborative planning and intergenerational engagement.

The design of the workshop enabled participants to build relationships, translate learning into practical commitments for action, and leave with a deeper sense of shared responsibility. **Significant outcome** of the workshop was the recognition by participants that they possess greater climate action potential than they had previously understood. It strengthened capacity of MFACC members, making them more confident about advocating and acting on climate change aligned to government priorities with increased understanding of how faith institutions can contribute. It also enhanced capacities of participants on Mind-Heart Dialogue methodologies and experiential learning approaches including familiarity with dialogue and communication tools for social and behavioral change. MFACC members committed to enhanced network cohesion and ongoing collaboration on climate action strategy.

CHAPTER 01

Workshop Context, Purpose and Participation

Convening trusted actors around a shared, child-centered climate resilience agenda.

Objectives of the Workshop

- Equip faith leaders and MFACC members to act as catalysts for **values-driven, government-aligned climate and social transformation Linking faith leaders/FBOs and technical experts:** Enhance understanding of climate and environmental manifestation on children, youth, communities and fragile ecosystems
 - Alignment with government priorities: Strengthen understanding of national flagship programs (WASH, LIFE, CCES, DRR) and enhance understanding of how faith-based interventions can be integrated with key government programs and FBOs collaborate with governments across sectors.
 - **Voice of faith in national agendas:** Build capacities of MFACC members to position MFACC as a trusted partner in government coordination mechanisms, amplifying voice of faith leaders in policy dialogues.
 - Intergenerational engagement: Create participatory spaces for children, youth, and parents to co-shape climate action and social behavior change strategies.
 - **Experiential Mind-Heart Dialogue** Practice compassionate communication and reflective leadership to foster empathy, trust, and collective climate action.

Participants

The workshop convened a deliberately diverse group. Participants included multi-faith representatives from Buddhist, Christian, Hindu, Muslim and Sikh traditions; women leaders from local faith institutions; Ladakh-based faith and community partners; school management, principals, educators and students from Ladakh; environmental practitioners; dialogue facilitators; civil society organizations and development partners.

Organizations represented included the Global Interfaith WASH Alliance and Parmarth Niketan, Mahabodhi International Meditation Center, UNICEF India, Art of Living, Brahma Kumaris, EcoSikh India, Maher, Kashmir-based welfare organizations, CPS International, Envisions Institute of Development (EID), Save the Himalayas and educational institutions from Ladakh. The mix of national organizations and locally rooted partners kept the discussion connected to both scale and place. Detailed list of participants from the organization is given in Annexure

Partnership foundation

The Leh dialogue built on a decade of collaboration among faith, development and local institutions. Earlier milestones included the 2016 Worship for WASH Summit and the 2018 “Saving the Himalayas through Science and Spirituality” convening. The 2026 workshop moved this relationship toward a systematic model linking trusted faith platforms, child rights, climate evidence, social and behavior change, and government systems.

UNICEF-aligned quality principles for faith engagement

The approach was grounded in six safeguards: a child-rights and shared-values foundation; impartial and multi-faith participation; deliberate inclusion of women, youth and less-represented voices; two-way communication and co-creation; connection to public systems rather than parallel delivery; and monitoring that examines reach, quality, equity and sustained behavioral outcomes. UNICEF’s comparative role is to convene, facilitate and provide technical support while local actors retain ownership and accountability.



A multi-faith and multi-sector participant group brought together faith leaders, faith-based organizations, development practitioners, educators and Ladakh-based partners.

Setting the Workshop Vision

The program began with a welcome gathering at MIMC. Traditional songs and prayers by Ladakhi child ambassadors, placed children and local culture at the center of the workshop's purpose. The Venerable Bhikkhu Sanghasena Ji encouraged all the gathered faith leaders to move beyond the place of worship and translate faith into service for humanity.



Workshop photograph: Joint lamp-lighting marked the opening of the multifaith workshop.

His reflections connected MIMC's work for children and girls with a broader responsibility to protect the environment on which their future depends. UNICEF and GIWA reflected on a partnership with MIMC extending over the years. The relationship included the launch of the GIWA Ladakh chapter during the Buddhist Heritage Festival in 2015; the 2016 Worship for WASH Summit in Leh, which got together senior government and faith leaders; and the 2018 Saving the Himalaya through Science

and Spirituality conference. These millstones demonstrated how sanitation, water, environmental stewardship as spiritual responsibility could be advanced together.

The inaugural session brought local and national faith voices into a shared framework for action. In his keynote address, Venerable Bhikkhu Sanghasenaji, Founder of MIMC reflected on the close relationship between environmental well-being and the future of children, describing climate action as a shared moral responsibility. He noted that the organizers had demonstrated "faith in faith leaders" by recognizing their unique ability to inspire ethical living and community action.

Representatives from Christian, Muslim, Hindu, Buddhist and other faith traditions drew on their teachings to affirm the sanctity of creation, children's right to a clean environment, restraint in consumption, sanitation, and the responsibility to translate workshop learning into everyday practice.

Reverend Daechen Chamga, President, Ladakh Moravian Christian Association said that the responsibility for climate change awareness has been given to religious leaders because religious leaders can share this important message in their respective congregations. In the Christian tradition, we believe that God has created this world so just as God is holy, everything He has made is holy. It is thus easier for religious leaders to encourage followers of the tradition to be responsible in preserving the Earth and its resources as it is God's divine creation.

Mrs. Ayesha Malo, President, Anjuman Moin Ul Islam (Women's Wing) added, "I hope we take the learnings and implement them in our lives to actually make a difference."

Mrs. Nasreen Marium, President, Anjuman E Imamia (Women's Wing) shared, "Islam and every other religion teaches us that the Earth is our shared responsibility. We should all equally make an effort to take care of our environment together. We should not pollute or cause destruction to our environment. Clean and safe environment is the right of our children. Let us pledge to preserve our environment to preserve the future of our children. At Anjuman Imamiya, we have been campaigning for environmental preservation, for example we worked actively to ban plastics here. We should do more together."

Shalini Prasad, Social and Behavior Change Specialist from UNICEF, emphasized on the



commitment to bring multifait leaders together to work systematically on critical like climate change. She emphasized on the position of influence religious and faith leaders hold and how they can bring about social and behavior change. When they come together and consistently reinforce key messages, they can influence behavior across communities. She highlighted that one of the key objectives of the is workshop was to bring in scientific knowledge on climate change and demystify the same to make climate action a regular part of our lives. She also highlighted the important role that faith leaders and faith-based organizations have played during public-health emergencies such as polio and COVID-19, noting that climate change similarly requires faith-led engagement to support social and behavior change at community scale.

Ganga Nandini from GIWA led the pledge capturing the common intention: to protect the Earth, nurture every child, lead by example, strengthen resilience and work across faiths and sectors. The intention was not merely to produce a declaration, but to translate shared values into organization and community action

CHAPTER 02

Climate Change Through a Child-Centered Lens

Connecting climate hazards to child rights, life-course vulnerabilities and resilient public systems.

Children's Vulnerability to Climate Change

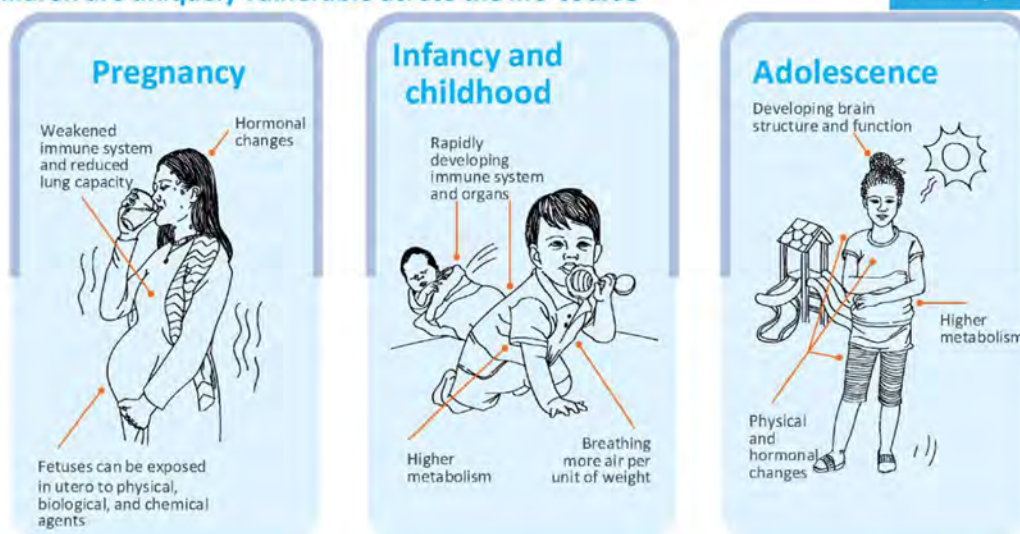
Yusuf Kabir, Program Specialist: Climate and Environment, WASH Section, UNICEF led a technical session that grounded the discussion in evidence on how rising temperatures, extreme weather, pollution and environmental degradation affect children and vulnerable communities. The session showed how climate change affects the entire well-being and development of communities. Climate change undermines health, nutrition, education, water security livelihoods and ecosystems. Yusuf spoke with relevance for climate sensitive regions like Ladakh.



Workshop photograph: UNICEF grounds the dialogue in evidence on climate change and child well-being.

Children are uniquely vulnerable across the life-course

unicef | for every child



UNICEF presentation slide: Children are uniquely vulnerable across the life course.

A key focus was compound risk. Children do not experience climate hazards as isolated events: drought and extreme heat can combine with storms, floods, pollution, weak services and household poverty. Drought emerged as a recurring factor across several major hazard combinations. Its effects extend well beyond immediate exposure: when water sources shrink or livelihoods are disrupted, children may miss school, face poorer diets, take on additional work, migrate with their families or become more exposed to protection risks.

The session discussions translated evidence into practical actions and community facing messages. Trees were presented not only as environmental assets but as essential community infrastructure; they provide shade, improve air quality, water and soil conditions, support food systems and biodiversity. Trees also strengthen the presence of a public space. Participants were encouraged to identify the places where heat is felt- school grounds, queues, courtyards – and to prioritize visible improvements that communities can understand, value and maintain. A heat walk scenario plays out the places where shelter is required but absent in the community spaces. Participants could understand how simple interventions can impact learning and ownership for action in the community space.

CENTRAL MESSAGE

The session emphasized the need to build climate-conscious communities: people who understand risk, recognize those most affected, and see practical local action as both possible and worthwhile.

Faith Leadership and shared values

The faith leadership sessions examined how trusted community voices can support climate action. Faith leaders are well placed to communicate climate science in simple moral language while preserving the integrity of evidence. Across traditions, values such as care for creation, compassion, and responsibility to future generations, provided common ground for practical interfaith action.

Three core responsibilities emerged. Faith leaders can communicate through language that communities already trust; model sustainable practices within faith institutions and events; and ensure that actions prioritize children and other vulnerable communities.



UNICEF presentation slide: Trust can turn climate concern into action.

The discussions also clarified boundaries. Faith-based organizations are not substitutes for technical agencies, local governance bodies or statutory child protection systems. The strength of faith organizations and faith leaders lies in the trust that they carry with them, their ability to repeatedly carry communication to the most vulnerable members of the community, their ability to mobilize participation and sustain community practice. The workshop was very clear in its message that Faith organizations play the role of supporting government roles, and are not expected to play the roles.

Presentation resource: [Open the full UNICEF presentation, “Faith Leaders Climate Action”](#) (Library file: *Faith_Leaders_Climate_Action-2(2).pptx*)

Government Schemes and Public Systems

The session on government schemes, facilitated by Varsha Chanda from Envisions Institute of Development, shifted the discussion from general awareness to practical convergence. Public schemes provide formal structures, services, trained personnel and accountability mechanisms, while faith-based organizations can strengthen community understanding, participation and behavior change. Linking to the earlier presentation, the discussion used the Jal Jeevan Mission as an example: beyond household tap connections, the scheme also promotes water conservation, recharge of water bodies and safe drinking water, all of which are directly relevant to climate resilience. Participants explored how faith platforms can reinforce messages on judicious water use and source protection, while government programs can use trusted community spaces to reach people more effectively. This cooperation can strengthen both public-service delivery and faith-led climate action.

Faith organizations can complement these systems by improving community understanding, supporting participation and channeling community feedback into local planning.

Participants examined opportunities across the sectors like Health, WASH, Nutrition, Child Protection. The discussion highlighted the various schemes with pointers to the way in which the schemes can work for climate resilient action in partnership with faith organizations. Participant reflections highlighted the importance of role clarity. Faith and community leaders need enough knowledge to guide vulnerable households towards the appropriate service without informally handling technical emergency or statutory matters. Organizations with wide public reach were encouraged to use communication platforms, including social media, for accessible climate messaging and to invite authorized workers into community settings.

For many faith leaders and organizations the presentations were an eye opener. Participants acknowledged that they had not previously understood the full range of government schemes relevant to climate action and child well-being. Or how these could converge with programs that they already run. Information on Climate Change – specially its effect on children’s health, nutrition, education, safety, development and psychosocial well-being- was also new to several participants. This learning shifted the conversation from seeing climate change as a distant environmental concern to recognizing it as an immediate child rights and community well-being issue. It also revealed to them the practical role for faith institutions; offering trusted platforms; introducing information through existing community activities reinforcing verified safety information and behavior messages and connecting questions or barriers to responsible public systems.

For many participants, the sessions introduced new opportunities for linking faith-based work with government programs on climate action, environmental protection, disaster risk reduction and child well-being. The discussions on climate impacts—particularly on children’s health, nutrition, education, safety and psychosocial

well-being—helped participants see that faith institutions can move beyond awareness-raising. They can support verified behavior-change messages, connect communities with services, align institutional practices with relevant schemes and strengthen child-centered climate action through trusted platforms.

Scheme / platform	Public-system opportunity	FBO contribution
Jal Jeevan Mission	Paani Samitis/VWSCs, Village Action Plans, water quality and source sustainability.	Host authorized sessions; reinforce conservation and safe handling; include marginalized voices; connect concerns to water planning.
Swachh Bharat Mission–Grameen II	Sustained sanitation, hygiene, solid/liquid waste management and community mobilization.	Align service and festivals; model segregation and no burning; host sanitation teams; reduce single-use items.
Saksham Anganwadi & POSHAN 2.0	Maternal and child nutrition, growth monitoring, dietary diversity and Jan Andolan.	Invite Anganwadi/ASHA teams; connect women and parents; promote local foods, gardens and reduced food waste.
Anemia Mukht Bharat	IFA, testing, treatment, deworming, diet awareness and adherence.	Reinforce official advice and referral; address myths without prescribing or replacing health services.
NDMP / SDMP / DDMP	Risk awareness, warnings, preparedness, evacuation, drills and inclusion.	Host authorities; disseminate verified warnings; map accessible routes and support; contribute local knowledge.
Aapda Mitra / CBDRR	Officially trained volunteers for warning, first aid, evacuation and response.	Encourage women and youth through official channels; host authorized demonstrations; maintain agreed contact trees.
NPCCHH	Climate-health action on heat, air pollution, disease and extreme weather.	Host health authorities; simplify verified messages; check on children, pregnant women, older people and those with illness.
IDSP	Outbreak detection, reporting, awareness and public-health response.	Share verified reporting routes; counter rumors; reinforce safe water, hygiene and timely care seeking.
School Safety Program	School plans, drills, first aid, evacuation communication and child participation.	Support parent awareness and school-led drills; map routes; reinforce official procedures and safe return.
Samagra Shiksha / PM SHRI	Inclusive and green schools, environmental learning, health, hygiene and safety.	Connect faith youth/parent programs with schools and SMCs; support gardens, water, waste and environmental learning.
School Health & Wellness	Hygiene, nutrition, emotional well-being and life skills.	Invite trained teachers and health workers; reinforce heat safety, clean air, safe water and well-being.
Mission Vatsalya / Child Helpline 1098 / 112	Identification and statutory referral of children at risk, including during disasters.	Host authorized awareness; display verified contacts; refer confidentially; follow safeguarding and statutory procedures.
Mission LiFE	75 actions across energy, water, single-use plastic, e-waste, sustainable food, waste and healthy lifestyles.	Translate LiFE actions into faith teachings; run youth/family challenges; model practice at faith sites and festivals; report results.

CHAPTER 03

Mind–Heart Dialogue for Climate Action

A values-based SBC pathway that links verified evidence, empathy, dialogue and feasible action.

Why the approach mattered for climate change

Climate communication often stops at information: a hazard is described and people are told what to do or what not to do. The workshop demonstrated why this is insufficient. People interpret climate information through experience, trust, social expectations and their belief that action is possible. MHD creates a facilitated bridge between evidence and these human influences on behavior. It does not dilute science or turn dialogue into preaching; it helps participants understand the evidence, relate it to lived realities and decide how a feasible response can be supported through existing institutions.

The session moved between four mutually reinforcing elements:

1. The mind brought climate evidence, child impacts and official guidance into view.
2. The heart invited memory, empathy, moral responsibility and hope.
3. Dialogue allowed participants to test assumptions, hear different experiences and identify barriers without blame.
4. A final action-and-connection step asked what communities could practice, what an institution could enable and which public program or service needed to be involved.

This sequence kept the conversation both humane and operational.

MIND–HEART DIALOGUE FOR CLIMATE ACTION

Mind–Heart Dialogue links climate evidence with the values and lived experience that influence behavior. The mind makes risks and solutions understandable; the heart builds empathy, responsibility and hope. Through respectful dialogue, communities identify barriers, recognize local capacities and agree on actions they can own, while remaining connected to trusted services and public systems.

Ganga Nandini ji and Prof Nisar Ahmad facilitate the session on the Mind Heart Dialogue. Participants began with environmental changes they had observed since childhood and

Mind–Heart Dialogue Framework

Mind: Builds awareness through scientific knowledge, critical thinking, climate literacy, and evidence-based decision-making.

- Science
- Evidence
- Systems thinking

Heart: Cultivates compassion, empathy, mindfulness, gratitude, and respect for all forms of life.

- Empathy
- Ethics
- Hope

Outcome: Wise, compassionate climate action.

Key message: When the Mind understands and the Heart cares, meaningful action follows. Together, they empower children and communities to build a healthier, more peaceful, and sustainable future.

considered what these changes meant for children, families and local ecosystems. They then explored behavioral and social drivers—including consumption, waste, water use, environmental degradation and the weakening of local practices—while distinguishing individual choices from barriers that require institutional response.

A collaborative exercise, creating a garland from a single

sheet of paper large enough to encircle the group, made resourcefulness, trust and cooperation visible. The exercise reinforced an important climate lesson: **collective capacity grows when people listen, improvise and work with what is locally available.**



Workshop photograph: A collaborative exercise made resourcefulness, trust and cooperation visible.



Workshop presentation visual: the Mind–Heart Dialogue framework connects evidence, empathy, values, reflection and feasible action.

1 MIND Verified climate and child evidence	2 HEART Values, empathy, lived experience and hope	3 DIALOGUE Barriers, capacities and shared ownership	4 ACTION One feasible practice and one authorized connection
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MHD can be used within existing faith and community programs as a short dialogue before an authorized technical session, a reflection after a school or village activity, or a listening process before local planning. The faith organization provides a respectful and inclusive setting; technical partners provide verified content and services; participants identify feasible practices and barriers; and the convenor carries unresolved issues to the appropriate authority. This division of labor protects accuracy while using the trust and continuity of faith platforms.

For MHD facilitators, the quality of the process matters as much as the topic. Dialogue should avoid fear, guilt and claims that disasters are punishment. It should make room for children and adults to speak in age-appropriate ways, recognize unequal power, use local languages, protect confidentiality and end with a safe route for questions that require technical or statutory response. These safeguards make MHD suitable for sustained social and behavior change communication rather than one-off awareness events.

Illustrative applications of the MHD sequence

Participants discussed how the MHD sequence could be adapted to different climate concerns. The illustrative pathways showcase how the faith organization enables a trusted conversation and connection; authorized programs retain technical and statutory responsibility.

Water stress and safe WASH. The mind begins with locally verified information from the Jal Jeevan Mission, Paani Samiti or health team on water availability, quality, safe storage and conservation. The heart is engaged through experiences of children missing school to collect water, women managing scarcity, or elders recalling traditional water practices. Dialogue asks who receives information, who speaks in water planning and what prevents safe practice. The group may agree to conserve water and handle it safely, while the faith organization offers an existing community gathering for the Paani Samiti to explain the Village Action Plan and receive concerns. Questions about testing, infrastructure, leaks or source protection are recorded for the responsible authority rather than handled informally.

Heat and child well-being. The mind introduces verified health guidance on heat exposure, hydration, warning signs and the groups most at risk. The heart begins with a child's account of a hot classroom, an outdoor worker's experience, or a caregiver's concern about reaching water or care. Dialogue identifies both behavior barriers and environmental constraints: unsafe timings, lack of shade, inaccessible water or misinformation. A faith institution can reinforce official guidance, adjust timings or improve shade and drinking water within its own premises, and host a public-health or school representative. Wider changes to schools, public spaces and health response are referred to the responsible institutions.

Waste, plastics and student voice. The mind brings accurate information from the sanitation system on segregation, collection, recycling and the harms of burning waste. The heart draws on the students' posters, the dignity and working conditions of sanitation workers, and shared concern for Ladakh's landscape. Dialogue separates choices people can make from failures in collection or processing that require a system response. Students may lead peer communication and observe practices; the faith institution can reduce single-use material and segregate waste at its own events, provide space for an authorized sanitation team, and publicly respond to student recommendations. Collection and processing remain with municipal or authorized service providers.

CHAPTER 04

Participatory Learning and Co-Creation

Building agency through experiential learning, inclusive dialogue and locally owned solutions.

Organizational experiences and sources of inspiration

Art of Living shared its experience of humanitarian and environmental mobilization, including large-scale plantation. Its representative affirmed a willingness to support the initiative through programs, outreach and volunteer networks. The contribution illustrated the potential of faith networks to take an environmental message beyond a single location when action and communication are organized together.

Brahma Kumaris connected inner transformation with environmental stewardship. The discussion linked food choices and mental well-being through the principle “as the food, so the mind”, and highlighted natural farming without chemical inputs. Reverse boring was presented as a groundwater recharge practice, alongside a spiritual analogy about looking inward for peace, wisdom and resilience.

Maher shared its work with more than 3,000 people from marginalized communities through over 75 centers, including children, persons with disabilities, women and older persons. Its experience underscored that climate resilience must be rooted in dignity, care, inclusion and social support, not only environmental infrastructure.

EcoSikh presented micro-forests, biodiversity restoration, school environmental education and summer camps. Youth innovation was illustrated through ‘Peelastic’, a biodegradable alternative developed from fruit peels. The example demonstrated that young people can move beyond awareness to problem-solving when adults provide space, mentorship and resources.

MIMC and Save the Himalayas shared work on girls’ education, gender empowerment, Himalayan biodiversity and knowledge exchange. Other organizations described safe homes for underprivileged children, community dialogue hubs, storytelling from the margins, value-based education and knowledge transfer. Taken together, these examples showed that the workshop was not starting from zero; it was connecting existing strengths into a broader climate-and-child agenda.

Power Walk: understanding unequal risk

The second day opened with an interesting simulation called the Power Walk which was facilitated by Prof Nisar Ahmad. Participants assumed the roles of community members with different ages, genders, livelihoods, abilities, resources and positions of influence. Characters included an adolescent girl with care responsibilities, a pregnant woman, farmer, water committee member, Sarpanch, homestay owner,



sanitation worker, ASHA worker, elder, student, government engineer, monk, wheelchair user, elderly widow and Anganwadi worker.

Participants moved forward or backward according to whether their character could access safe water, receive and understand warnings, evacuate, reach transport and essential services, continue earning, obtain nutritious food, attend meetings, influence decisions and rely on institutions for inclusion. The

physical separation that emerged made inequality visible. Formal authority, income, mobility, social status and access to information affected how safely different people could respond to the same hazard.

The debrief emphasized that vulnerability is not weakness. A sanitation worker may possess first-hand knowledge of waste and drainage while being excluded from planning. A girl may understand climate science but lack a voice in meetings. A person using a wheelchair may run a successful enterprise but be blocked by inaccessible roads, venues and shelters. Climate-resilient planning must therefore remove social, physical, economic and institutional barriers while recognizing the capacities of people commonly described as vulnerable.

The exercise also clarified roles for faith organizations. They can help identify who may miss a warning or be unable to evacuate, convene people who are usually unheard, make venues accessible, connect community knowledge with official planning and mobilize support under authorized coordination. These actions strengthen systems when they improve inclusion rather than create parallel arrangements.

From organizational identity to a climate contribution

The exercise on the Transformation Tree enabled each organization to begin with reflecting its existing strengths and linkages to what it already does rather than invent a new climate projects.

- Roots captured sources of legitimacy and capacity: faith and values, community trust, lived experience, volunteers, professional knowledge, care relationships and networks.
- The trunk represented the organization's established programs and platforms.
- Branches showed the enabling contribution it could make—dialogue, communication, inclusion, convening, referral, advocacy or partnership—while
- The fruit described the change expected for children, communities or ecosystems.

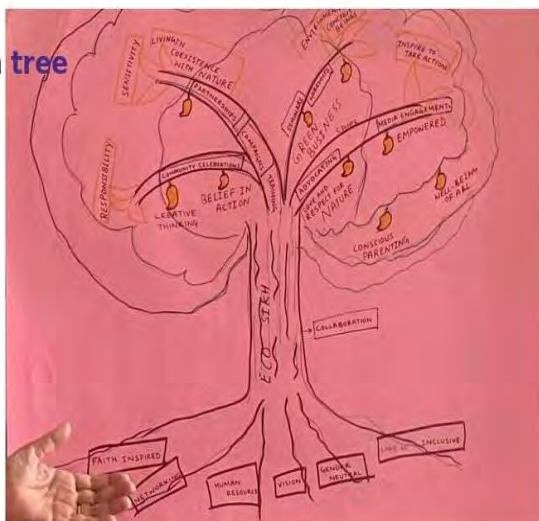
Working in organizational groups required participants to make tacit capacities visible and explain them to peers. The exercise surfaced not only environmental programs but also less obvious climate assets: trusted relationships, education and care platforms, inclusion experience, storytelling, local knowledge, professional networks and access to volunteers. Peer questions helped organizations distinguish broad aspirations from contributions they could realistically enable through programs and relationships already in place.

Across the Trees, a common pattern emerged. **Organizations already possessed strong roots and a wide canopy of aspirations, but the link between the two was sometimes implicit.** The planning task was therefore to specify the connecting branch: which existing gathering, school relationship, care program, volunteer network or communication channel could host a climate or government-program contribution; which authorized partner would provide technical content or services; which practice, participation or referral outcome would be expected; and how the result for children would be observed. This converted organizational strength into a realistic contribution without transferring government responsibilities to FBOs.

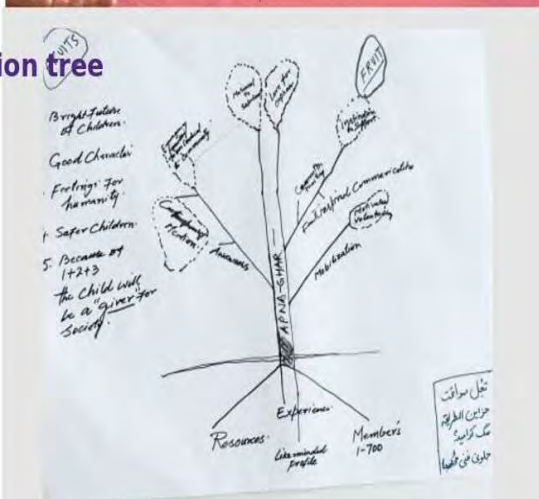
The six workshop charts below preserve the diversity of organizational thinking. Read together, they show that climate action through faith organizations is not a single activity. It is an alignment process that connects trusted assets with the right program, audience and public-system partner.

Transformation Trees: organizational pathways to climate action

EcoSikh transformation tree



Apna Ghar transformation tree



Maher transformation tree



EcoSikh, Apna Ghar and Maher: faith identity and organizational assets translated into pathways for climate and child well-being.

Using the Transformation Trees after the workshop

The Trees can become a simple planning and review tool. Each organization can select one existing platform rather than create a parallel project—for example, a youth gathering, women’s group, school relationship, festival, care program or digital channel. It can then identify one relevant scheme or technical partner, agree the verified content or service to be introduced, define the participation or behavior change sought, and name the child or community benefit that would indicate progress.

The MFACC Community of Practice can revisit the Trees quarterly and ask whether the connecting branch is functioning: Was the program partner present? Were excluded groups able to participate? Were questions or referrals resolved? Did an institutional practice or community behavior change? What adaptation is now required?

A useful refinement is to annotate each Tree with three colors: assets already available, connections that need to be built, and results that require evidence. This keeps the visual alive as an organizational learning record. It also makes complementarity visible: one organization may contribute a trusted audience, another local facilitation, and a government or technical partner the authorized service. Collaboration can then be designed around actual gaps rather than broad declarations of intent.

Intergenerational dialogue with students

Workshop presentation visual: a whole-school approach links curriculum, campus practices, community engagement and student leadership.

The intergenerational dialogue brought young people into the workshop’s climate discussions and created a space to compare adult plans with student priorities. Students from MIMC schools engaged directly with faith leaders and faith-based organizations, sharing their views on climate resilience and everyday environmental responsibility. Their inputs helped test whether the outcomes identified in the Transformation Trees reflected the needs of young people, their peers and their communities.

Student priorities. The school groups translated climate concern into a practical everyday agenda. Their messages focused on reducing plastic use, carrying reusable or biodegradable bags, practicing reduce–reuse–recycle, conserving water, preventing dumping and burning, keeping shared spaces clean, making healthier food choices, and planting and protecting trees. Their repeated reference to protecting “future generations” showed that they understood climate action as both environmental care and intergenerational responsibility.

Dialogue process. Perspective-taking activities encouraged adults to recognize that the same environmental reality can be experienced differently. Students then presented group posters on consumption, waste, water, trees, food and shared spaces. By turning their concerns into public visual statements, they established a collective position that adults could acknowledge and respond to.

Roles and follow-up. The dialogue showed that youth participation becomes meaningful when it leads to an adult response and a route for follow-up. Students should not be expected to carry responsibility for infrastructure, public services or institutional compliance. Their role is to observe, question, communicate, influence peers and families, and help monitor practices that affect them. Adults and organizations are responsible for providing safe participation, verified information, resources and access to decision-makers. EcoSikh’s offer of plantation support and GIWA’s commitment to village water conservation and clean-up illustrated how student recommendations can be linked to named organizational action. The posters that follow document the issues students prioritized and provide a starting point for continued school–community dialogue.



Figure 7. Student poster on actions for future generations. Students highlighted healthier consumption, the 3Rs, tree planting, avoiding plastic bags and educating others.



Figure 8. Student poster on daily environmental practices. The group called for less plastic, alternatives to plastic bags, water conservation and an end to indiscriminate waste dumping.



Figure 9. Students presenting a shared environmental agenda. The presentation reinforced the value of collective student voice and peer communication around pollution prevention, resource protection and planting.

Sustaining an intergenerational response loop

The student posters can serve as a living agenda rather than remain workshop outputs. Schools can help students choose one monthly theme, record the starting situation, share a practical message, observe changes and present their findings. Suitable activities include monitoring waste and water practices, keeping tree-care records, sharing peer stories, interviewing elders about local environmental practices and assessing whether school or community spaces feel safer and more inclusive. Participation should remain voluntary, age-appropriate and inclusive of girls, boys and children with disabilities.

Faith organizations can enable this process without directing it. They can provide space for students to present findings, invite parents and authorized program representatives, amplify verified student messages through existing outreach, and document how each recommendation is addressed. Schools should retain responsibility for safeguarding and educational supervision, while government and technical partners should respond to issues involving services, infrastructure or regulation.

A quarterly **student-school-faith dialogue can create a simple accountability cycle**. Students share what they observed; adults report what has been acted on and what remains constrained; relevant program representatives explain available pathways; and the group agrees on the next review date. Recording one student recommendation, one adult response and one observable change offers a modest but credible way to show that intergenerational dialogue is influencing practice.

CHAPTER 05

Commitments, Partnership and Field Learning

Moving from shared intent to collective accountability, demonstration and follow-through.

Valedictory session and shared commitments

The valedictory session, held in the presence of Venerable Bhikkhu Sanghasena Ji, consolidated the workshop's principal outcomes rather than serving only as a ceremonial close. Participants now had a shared child-centered understanding of climate change, greater awareness of relevant government programs, and clearer recognition of the distinctive contribution of faith organizations. The closing reflections reaffirmed the MHD proposition that evidence must engage the mind, values and empathy must engage the heart, and action must connect with responsible institutions. Faith organizations were therefore positioned as trusted conveners, communicators and connectors—not as substitutes for technical agencies or public services.

The workshop also ended with practical products that can support follow-through: the Transformation Trees made organizational assets and missing partnerships visible; the Power Walk clarified who is likely to be excluded from warnings, services and decisions; the government-schemes matrix identified convergence opportunities; and the students' posters provided a concrete intergenerational agenda on water, waste, plastics, trees and sustainable lifestyles. Initial offers from EcoSikh on plantation support and GIWA on village water conservation and clean-up demonstrated how an issue raised during dialogue can be connected to a named partner. These offers require post-workshop validation, role clarity and coordination before being reported as completed commitments.



The recommended way forward is to convert the closing momentum into a short outcome-validation process under the proposed MFACC-linked Community of Practice. Within 30 days, participating organizations should confirm a focal point, validate any offer made in Leh and identify the existing faith or community platform through which they can support one relevant public program or verified message. Each proposed contribution should name the authorized government or technical partner, intended audience, inclusion and safeguarding considerations, the community response or behavior sought, and a review date. A quarterly review should then record what platform was used, which program partner participated, what community concern or referral emerged, what response was received and what adaptation is needed. This would keep the valedictory commitments credible, measurable and connected to systems, while preserving the workshop's spirit of multi-faith and intergenerational collaboration.

MIMC campus visit and field learning

A visit to the MIMC campus gave participants a direct experience of service to physical, emotional and spiritual well-being. The Buddha Park and meditation facilities represented harmony between inner peace and the natural environment. The Old Age Home and Hospice demonstrated dignity, compassion and care for people who may otherwise be isolated—values that are equally central to inclusive climate resilience.

The field visit on 18 July included Gurudwara Patthar Sahib and the villages of Alchi and Tingmosgang. Participants observed the relationship between traditional village life, tourism and environmental pressure. Villages organized around glacial streams illustrated generations of knowledge about scarce water, irrigation and agriculture. Government–community plantation along riverbanks with drip irrigation offered an example of restoration through collaboration and technology.

The visit reinforced that climate action in Ladakh must be culturally sensitive, locally owned and grounded in the knowledge and aspirations of communities. Development should not erode the practices and relationships that have enabled people to live in a high-altitude desert; instead, traditional knowledge should be strengthened through intergenerational exchange and appropriate innovation.

CHAPTER 06

Results and Emerging Outcomes

Early results in awareness, agency, convergence, collaboration and organizational readiness.

A Shared Child-Centered Climate Narrative

One of the most important results of the workshop was the emergence of a shared child-centered climate narrative. Participants increasingly connected environmental change with the everyday realities of children, families and communities: health, WASH, nutrition, education, livelihoods, safety, dignity, protection and psychosocial well-being. This helped move the conversation away from climate change as a distant or technical issue and toward a more immediate understanding of climate risk as a child rights and community resilience concern.

The discussions also created a common language across faith, development, education and environmental actors. Scientific evidence was linked with moral responsibility; public schemes were linked with community trust; and child well-being was linked with local environmental action. This shared framing provides a strong foundation for continued collaboration because it allows different organizations to speak from their own traditions and mandates while working toward a common child-centered climate agenda.

Strengthened Understanding of Faith Organizations' Roles

Faith organizations gained clearer understanding of the distinctive role they can play in climate action. Rather than being positioned as substitutes for technical agencies or government systems, they were recognized as trusted communicators, conveners, connectors and models of practice. Their contribution lies in translating verified information into familiar moral and community language, mobilizing participation under official coordination, encouraging protective behaviors, referring concerns safely and advocating for inclusion.

Participants also identified that faith platforms have practical assets that are often underused in climate programming: regular gatherings, public influence, volunteer networks, youth and women's groups, care institutions, schools, digital outreach and trusted relationships with households. When these assets are linked with public schemes and responsible authorities, they can strengthen climate communication, inclusion, preparedness and behavior change without creating parallel systems.

Greater Awareness of Unequal Risk and Inclusion

The Power Walk created a strong experiential understanding of structural vulnerability. Participants saw that the same climate hazard can affect people differently depending on gender, age, disability, livelihood, income, mobility, access to information, social standing and influence in decision-making spaces. The exercise reinforced that vulnerability is not a personal weakness; it is often produced by barriers in systems, infrastructure, services and social norms.

Mind–Heart Dialogue as an SBC Tool

Mind–Heart Dialogue was recognized as a practical social and behavior change methodology for climate action because it helps communities move beyond one-way information sharing. The workshop showed that people are more likely to engage with climate messages when evidence is connected to lived experience, moral responsibility, empathy, hope and feasible action. MHD therefore offers a pathway for translating verified climate and child well-being information into conversations that communities can understand, trust and adapt to their own context.

As an SBC tool, MHD also helped clarify the difference between awareness, intention and behavior. Participants explored how social norms, fear, habit, perceived helplessness, lack of services, unequal voice and institutional barriers can prevent people from acting even when they understand a risk. By combining the mind, the heart, dialogue and action, the approach encouraged participants to identify not only what communities should do, but what support, referral, public-system connection or institutional change is needed to make the behavior possible and sustained.

The workshop also demonstrated that MHD can be integrated into existing faith and community platforms rather than treated as a separate project. It can be used before a technical session to listen to concerns, after a school or community activity to reflect on learning, or during organizational planning to convert values into measurable action. This makes it especially relevant for MFACC and participating faith organizations, because it gives them a structured way to communicate verified messages, invite participation, identify barriers, safeguard vulnerable groups and connect unresolved issues to authorized institutions.

Expanded Youth Participation and Intergenerational Accountability

Youth participation emerged as one of the most visible and energizing outcomes of the workshop. The intergenerational dialogue with students showed that young people are not only beneficiaries of climate action but important observers, communicators and advocates within their families, schools and communities. Through their posters and presentations, students translated climate concern into clear everyday priorities: reducing plastic, conserving water, preventing dumping and burning, protecting trees, practicing the 3Rs, making healthier consumption choices and educating others.

The dialogue also helped adults recognize that youth voice becomes meaningful only when it is heard, responded to and linked with action. Students should not carry the burden of solving infrastructure, service or policy gaps, but their

observations can help identify where systems are not working for children. Their participation can strengthen school and community planning by bringing attention to hot classrooms, unsafe or polluted spaces, waste practices, water stress, lack of shade, inaccessible spaces and the need for more practical environmental education.

A further outcome was the recognition that youth participation can be sustained through simple accountability loops. Schools, faith organizations and community partners can create regular student–adult dialogue spaces where students share what they observe, adults explain what has been acted upon, technical or government partners respond to issues requiring services, and the next action is agreed. When student recommendations are documented, reviewed and answered, youth engagement moves from symbolic participation to intergenerational accountability.

The workshop therefore strengthened the case for placing children and young people at the center of faith-led climate action. Youth groups, school eco-clubs, student councils, faith-based youth volunteers and child ambassadors can support peer communication, Mission LiFE challenges, tree-survival tracking, waste and water observation, storytelling, elder interviews and community awareness. With safeguarding, adult mentorship and verified information in place, youth participation can become a continuous source of learning, motivation and accountability for the wider climate and child well-being agenda.



CHAPTER 07

Priority Actions for Faith-Led Climate Resilience

An action portfolio for faith platforms, youth networks and public-system convergence.

These areas show how faith organizations can support convergence through existing platforms. Their role is not to deliver technical climate, health, education, WASH, protection or disaster-management services, but to host authorized partners, share verified messages, encourage participation and refer unresolved barriers to responsible institutions. Improvements within their own premises can model good practice without becoming program implementation.



UNICEF presentation slide: Practical action areas for locally visible climate resilience.

1. Protect people by protecting nature

Participating organizations agreed to begin with community-led risk mapping. This means listening to what children, women, workers, older people and other groups observe about heat, rainfall, crops, water, illness and pollution; identifying who lacks safe water, shade, transport, income security, accessible information or voice in decisions; and selecting one visible local improvement designed with the people most affected. Faith-based organizations can serve as a bridge by bringing these concerns to appropriate government bodies and officials, while reinforcing practical everyday responses through Mission LiFE messages.

2. Climate communication rooted in faith values

Climate communication should draw on the language and teachings of each tradition while reinforcing shared values of care, restraint, justice and protection. Messages should be simple, repeated, hopeful and action-oriented, with all technical content drawn from verified sources. Participating organizations will use approved information from Mission LiFE, the National Program on Climate Change and Human Health, WASH, health, nutrition and education flagship program. UNICEF and GIWA will support organizations, as needed, with access to information, communication tools and materials.

3. Heat action and cool community spaces

Given the growing impact of heatwaves on children and communities, faith leaders and organizations can help communities identify places where heat is most strongly felt—such as entrances, waiting areas, rooftops, kitchens, classrooms, courtyards and bus stops—and encourage practical local measures. These may include shade, vines or trees, cool roofs, safe drinking water, adjusted timings, rest messages and coordination with public-health authorities. This work can converge with the National Program on Climate Change and Human Health and district heat or disaster plans. Where schools are involved, School Health and Wellness and Samagra Shiksha/PM SHRI provide appropriate institutional pathways.

4. Water security and safe WASH

Because water is central to many faith teachings and community practices, faith institutions committed to promoting efficient water use, safe storage, clean toilets and responsible greywater management. Their role includes reinforcing messages on conservation, safe handling and water quality; supporting recharge and source protection; and ensuring that women, young people, older persons and marginalized households are heard in water planning. Organizations can explore convergence

through Jal Jeevan Mission, Paani Samitis/VWSCs and Village Action Plans, with Swachh Bharat Mission–Grameen II providing linked pathways for sanitation, hygiene and solid or liquid waste management.

5. Disaster preparedness and service continuity

Faith leaders and organizations are often among the first to respond when disasters affect communities. Before emergencies occur, they can support preparedness by sharing verified messages, encouraging participation in mock drills, mapping vulnerabilities and risks within their congregations, hosting official consultations, and displaying verified contacts, safe shelter areas and evacuation routes. They can also link communities with official preparedness systems, frontline workers such as Apda Mitra, community-based DRR arrangements and the School Safety Program.

6. Waste, pollution and circularity

Faith leaders and institutions agreed to make waste segregation standard at gatherings, kitchens and festivals; stop waste burning; compost organic waste; reduce single-use products; and organize plastic or e-waste collection only with authorized handlers. These actions can demonstrate practical environmental responsibility while reinforcing community norms around clean, safe and low-waste public spaces.

7. Trees, biodiversity and three-year care

Participants recognized that generic messages such as “plant trees” should be replaced with more meaningful guidance. Tree planting should be measured by survival, not by the number of saplings distributed. Species should match local ecology, soil, water availability and community priorities, and trees should be placed where they provide shade, nutrition, biodiversity, erosion control or water benefits. Youth and women’s groups can serve as guardians. Mission LiFE can support community and youth engagement around tree care and biodiversity, while schools can connect suitable activities to learning. Species selection, site planning and maintenance decisions should be validated by forestry, environment or other competent technical partners.

8. Food, soil and biocultural diversity

Faith gatherings and programs can promote seasonal local foods, hardy seeds and farming knowledge. Nutrition gardens, composting, mixed cropping and natural practices can connect climate resilience with child nutrition and culture. Elders and farmers can be invited to teach young people, with practices adapted to local water realities. Faith-based organizations can also link youth and parent programs with school management committees, teachers and Anganwadi teams. Gardens, compost pits, water systems, shade and waste practices can serve as living classrooms, helping climate learning connect with health, hygiene, nutrition, safety and responsibility rather than remain a separate subject.

9. Youth leadership

Faith leaders and organizations agreed to mentor young people, especially volunteers and students connected to their institutions. Intergenerational forums were proposed as a key activity, with possible themes including water and waste mapping, accessibility audits, storytelling, Mission LiFE challenges and tree-survival monitoring. These forums should provide verified information, safeguarding, mentoring, practical tools and clear responses to youth recommendations.

10. Strengthening MFACC and the Community of Practice

MFACC will provide strategic direction for the agenda by endorsing shared principles, ensuring representation across traditions, engaging national institutions, aligning seasonal messages and advocating for child-centered climate action. A dedicated Climate and Child Well-being Working Group was established to bring together expertise in climate, WASH, disaster risk reduction, education and youth participation.

CHAPTER 08

Monitoring, Learning and Scale-Up

Tracking contribution, learning what works and institutionalizing scalable models through MFACC and the Community of Practice.

Monitoring, learning and accountability

It was agreed that a common monitoring framework will be developed which can be simple and easy to fill. Action plans developed by the organizations should include a baseline, target, owner, timeline and review date. Quantitative monitoring will be combined with dialogue and feedback so that programs understand why a behavior did or did not change. Some of the discussions included:

Result area	Illustrative indicators
Reach and quality	People reached by verified messages; platforms used; facilitators trained; message recall, trust and understanding.
Behavior and institutional practice	Faith sites segregating waste; low-plastic events; selected LiFE actions; heat-safe routines; water-saving practices; accessible venues.
Inclusion and participation	Women, youth, persons with disabilities, sanitation workers, older and isolated people participating in risk mapping and plans; barriers resolved.
Referral and system connection	Safe completed referrals; joint sessions with frontline workers; focal points and referral maps active; community issues acknowledged and closed.
Environmental and resilience outcomes	Tree survival at 12, 24 and 36 months; water saved or leaks corrected; waste diverted; sites shaded; drills completed; services restored after disruption.
Learning and accountability	Commitments completed on time; youth recommendations acted upon; community feedback closed; misinformation and safeguarding issues identified and resolved.

Guidance on Developing Short- and Long-Term Plans

Within 30 days

- Confirm an organizational focal point and youth representative for each participating organization.
- Validate the commitments recorded during the workshop, including the GIWA water/clean-up and EcoSikh plantation follow-up. Agree common principles on verified messaging, inclusion, safeguarding, data protection and statutory referral.
- Organize meetings of MFACC Climate and Child well-being working group

Within 60 days

- Map seasonal hazards, relevant schemes, district contacts and authorized referral pathways in each action geography.
- Select one demonstration faith site and one linked school, Anganwadi or community platform per cluster.
- Adapt MHD tools, messages and action menus to local languages, faith traditions and environmental conditions.
- Establish baseline indicators and a 90-day organizational action plan.

Within 90 days

- Launch one visible action per organization and one shared youth Mission LiFE challenge.
- Conduct at least one inclusive community risk dialogue and one joint session with an authorized public-system partner.
- Share the first CoP progress note: action completed, result observed, barrier encountered and next step.
- Review whether youth, women and people commonly excluded from planning influenced the action.

Over 3–12 months

- Run seasonal cycles on heat, water, waste/air quality, sustainable food and preparedness.
- Track practice, inclusion, referral, system response and environmental outcomes.
- Develop concise case studies, including implementation challenges and adaptations.
- Assess the model and prepare an evidence-based advocacy and scale package for UNICEF India, MFACC and partners.

Conclusion: From Dialogue to Collective Action

Sustaining momentum through partnership, systems strengthening and adaptive learning.

A Shared Awakening

The Leh workshop affirmed that climate action becomes most powerful when knowledge touches both the mind and the heart. Over three days, participants moved beyond seeing climate change as a distant environmental concern and began to recognize it as an immediate question of child rights, community dignity, health, nutrition, education, protection and intergenerational justice. In a fragile mountain ecosystem where glaciers, water, livelihoods and culture are deeply connected, the workshop created a space where scientific evidence, faith values, local experience, youth voice and institutional responsibility could meet in one shared purpose.

The Strength of Faith Platforms

Its deeper contribution was not only the information shared, but the confidence it awakened. Participants recognized that faith organizations already carry many of the assets required for climate resilience: trust that opens doors, moral language that speaks to conscience, intergenerational spaces that connect elders and children, volunteer networks that can sustain action, and community relationships that allow messages to be repeated with care. These assets, when linked with verified information, public schemes and responsible institutions, can help communities understand risk, change everyday practices, protect the most vulnerable and connect concerns to appropriate services without replacing technical or statutory roles.

From Commitment to Movement

The commitments made in Leh therefore represent the beginning of a longer journey. The opportunity now is to transform inspiration into a disciplined, compassionate and accountable movement for children and communities. Faith organizations can speak regularly, act seasonally, include deliberately, refer safely, model visibly and report publicly. MFACC can provide the common platform through which traditions learn from one another, align with government priorities, and carry a shared child-centered climate message across different geographies. The proposed Community of Practice can become the place where commitments are validated, tools are adapted, progress is documented, barriers are addressed and learning is converted into stronger action.

Partnership for Systems Change

UNICEF's continued support will be critical to sustaining quality, safeguarding and systems alignment. Its role in providing evidence-based SBC guidance, technical linkages, learning support and child-rights framing can help ensure that faith-led action remains both ambitious and responsible. The strength of this model lies in its balance: faith platforms bring trust and continuity; public systems bring mandate and services; technical partners bring evidence; children and young people bring urgency, imagination and accountability. Together, these strengths can turn dialogue into everyday practice and everyday practice into measurable resilience.

A Hopeful Path Forward

If sustained with humility, clarity and courage, the Leh dialogue can become more than a workshop outcome. It can become a living model for faith-led, child-centered climate action—one that listens before it speaks, includes before it plans, protects before harm deepens, and learns as it grows. From monasteries, temples, mosques, churches, gurudwaras, schools, homes and community spaces, a shared message can travel: protecting the Earth is inseparable from protecting every child. The path ahead calls for many small acts carried out consistently, many trusted voices speaking together, and many institutions working in partnership so that children inherit not only a safer planet, but also communities capable of caring for it with wisdom, compassion and resolve.

Annex 1: Workshop Program

Welcome and registration: 15 July • Core workshop: 16–17 July • Learning visit: 18 July 2026

The schedule consolidates the supplied agenda and the final chronology recorded in the technical report, distinguishing the arrival period from the core learning sessions and field-based learning visit.

Day / theme	Time	Session	Lead
15 July — Welcome	5:00–7:00 p.m.	Registration, welcome, expectations and informal grounding in unity amid diversity.	GIWA / MIMC
16 July — Opening	10:00–10:30 a.m.	Lamp-lighting and interfaith blessings.	GIWA / MIMC
	10:30–11:30 a.m.	Children's vulnerability to climate change and environmental hazards.	UNICEF India
	11:30 a.m.–1:00 p.m.	Government programs, behavioral dimensions and climate-resilient communities.	UNICEF India
	2:00–2:45 p.m.	Introduction to Mind–Heart Dialogue and behavior change communication.	GIWA / MHD facilitators
	3:00–4:00 p.m.	Life/child journey, lived experience and group reflection.	UNICEF / facilitators
	4:15–5:30 p.m.	Power Walk: unequal climate risk, vulnerability and resilience.	UNICEF / facilitators
	5:30–6:00 p.m.	Daily reflection and synthesis.	GIWA
17 July — Co-creation	10:00 a.m.–12:30 p.m.	Recap and Transformation Trees: capacities, pathways and results.	Facilitation team
	12:30–1:00 p.m.	Plenary reflection and convergence opportunities.	All participants
	2:00–4:00 p.m.	Intergenerational dialogue with students.	Schools, youth and faith actors
	4:00–5:30 p.m.	Commitments, valedictory reflection and collective way forward.	Partners / participants
18 July — Field learning	As scheduled	Faith, natural heritage, water systems and local resilience practices.	MIMC / partners

Annex 2: Participant Profile

A multi-faith, multi-sector learning community



Participants included multi-faith representatives, Ladakh-based partners, educators, civil society actors and development practitioners.

The workshop convened Buddhist, Hindu, Sikh, Christian, Muslim and interfaith perspectives alongside UNICEF specialists, social and behavior change practitioners, educators, school representatives and Ladakh-based partners. This breadth enabled climate evidence to be interpreted through lived experience, values, community trust and the practical realities of public systems.

Venerable Bhikkhu Sanghasena | Founder President, MIMC

A Theravada Buddhist leader and institution-builder whose work integrates spiritual formation, education, health, social service and community development.

Swami Bhavyatej | Art of Living Foundation

A spiritual and service leader with more than two decades of experience supporting educational, humanitarian and interfaith initiatives.

Dr. Supreet Kaur | President, EcoSikh India

An educator and environmental leader advancing Sikh-inspired climate action, community tree planting and ecological responsibility.

Sister Lucy Kurien | Founder, Maher

A humanitarian and interfaith leader supporting vulnerable women, children and communities while promoting dignity, harmony and environmental care.

BK Shikha Chhabra | Brahma Kumaris

A spiritual mentor and counselor connecting inner transformation, well-being, conscious living and environmental regeneration.

Ganga Nandini | Director of Programs, GIWA

A youth and interfaith practitioner working on WASH, environmental stewardship, gender equality, peacebuilding and compassionate leadership.

Sohini Jana | KAICIID Fellow

A development and peacebuilding professional experienced in religion, social inclusion, minority rights and community facilitation.

Shabina Ali | CPS International

A writer, peacebuilder and interfaith dialogue practitioner promoting mutual respect, women's leadership and peaceful coexistence.

Varsha Chanda | CEO, Envisions

A public health, gender and climate specialist with extensive experience in research, capacity development and community-centered programs.

Nisar Ahmad | Executive Director, Envisions

An SBC practitioner and change-management coach working across DRR, climate sustainability and interfaith ecological responsibility.

Hamidullah Hamid | Kashmir Welfare Centre / APNA GHAR

A community leader advancing peacebuilding, interfaith harmony, social development and care for vulnerable children.

Anju Chhabra | General Secretary, EcoSikh India

A sustainability advocate promoting ethical resource use, kitchen gardening, composting, traditional foods and women's participation.

Vandana Sharma | Educationist

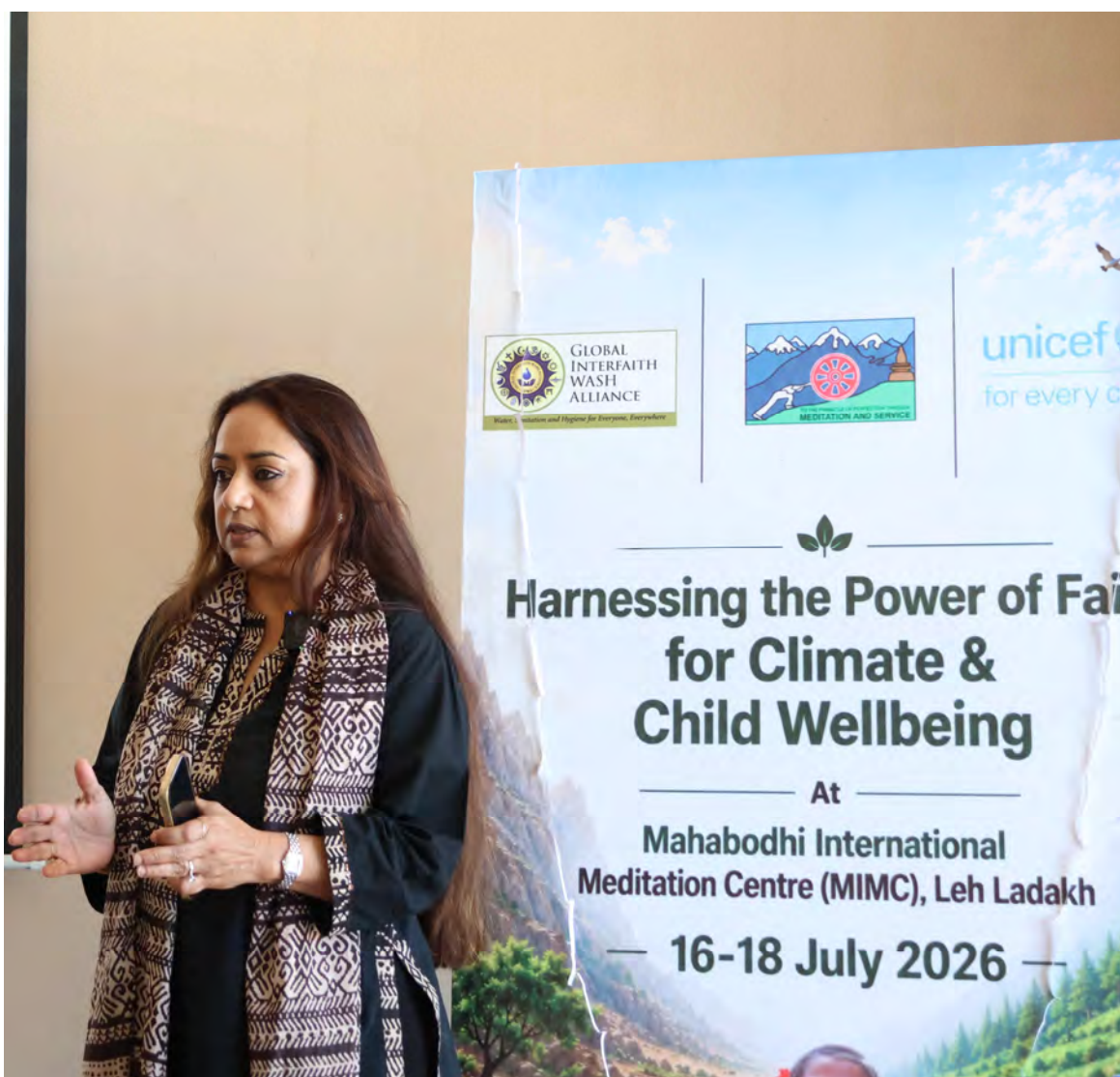
A school leader and teacher-capacity specialist advancing climate action, child well-being and MHD through values-based education.

Shalini Prasad | SBC Specialist, UNICEF India

Contributed child-centered SBC framing and facilitated connections among evidence, social norms, trusted messengers and community action.

Yusuf Kabir | Climate, Environment and WASH, UNICEF India

Brought technical evidence on climate risks, children's vulnerability, resilient systems and climate-conscious community action.



Annex 3: Organizational 90-Day Action Template

Convert a workshop commitment into a time-bound, measurable contribution linked with community needs and public systems.

Planning field	Organization response
Organization / faith platform	
Priority child-centered climate issue	
Primary audience and location	
Behavior or practice to support	
Faith value or narrative	
Public scheme / department / referral pathway	
Youth and child participation mechanism	
Activities in the first 30, 60 and 90 days	
Inclusion and safeguarding measures	
Indicators: reach, behavior, service connection and learning	
Named focal point and review date	

Annex 4: List of Acronyms

Acronym	Full form
CCES	Climate Change and Environmental Sustainability
CoP	Community of Practice
CSO	Civil society organization
DRR	Disaster risk reduction
FBO	Faith-based organization
GIWA	Global Interfaith WASH Alliance
Gol	Government of India
LiFE	Lifestyle for Environment
MFACC	Multi-Faith Action Coordination Committee
MHD	Mind–Heart Dialogue
MIMC	Mahabodhi International Meditation Centre
SBC	Social and behavior change
UNICEF	United Nations Children's Fund
WASH	Water, sanitation and hygiene

VISUAL STORY

Workshop Moments: Faith in Action

A visual journey through dialogue, reflection, creativity and collective commitment.

These moments capture the people, exchanges and shared experiences that brought the Leh workshop to life.



Opening and convening



Dialogue and shared learning



Participatory activities



Presentations and youth engagement



Welcome and recognition



Facilitation and group engagement



GLOBAL
INTERFAITH
WASH
ALLIANCE

Water, Sanitation and Hygiene for Everyone, Everywhere



unicef 
for every child

Harnessing the Power of Faith for Climate & Child Wellbeing Workshop

at the

Mahabodhi International Meditation Centre
(MIMC), Leh, Ladakh



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