The environmental issue is now a major concern on a global scale. The consequences for mankind of not taking environmental issues into account are increasingly highlighted. Today, one of the major challenges facing humanity, and particularly the formerly industrialized countries, is to question our models of life in society, to change our relationship with the environment, to make a profound change in the relationship between being and having. What values and ethical foundations should be placed at the center of an alternative model of society and development? The reflection and work carried out within the framework of this conference aim to contribute to the debates and the search for solutions to the environmental crisis. In this perspective, we propose to cross the views of the different disciplines of the human and social sciences with those brought by spiritual and theological sources and references.

**THINKING ABOUT ALTERNATIVE DEVELOPMENT MODELS**

The political and economic systems of thought of the countries of the North have served for a time to legitimize and promote throughout the world the globalized model of a neoliberal economy that is now out of breath. The economic development of emerging countries such as China, India or Brazil is part of the context of globalization. The inequalities produced by the dominant system on a world and national scale, the poverty, conflicts and instability that it engenders are at the origin of protests that are growing every day. More and more voices are being raised to advocate a way out of the era of globalization through the emergence of other development models, centered on the human values of ethics, peace, solidarity and justice.

**A COMPLEX ISSUE**

This question of the environment, which is presented in a globalizing manner as a challenge for the good of humanity seen as a whole with common interests, poses major problems, conflicts of approach and interests. And we can probably look for the cause of our difficulty in arriving at solutions, precisely in this confusion that concerns political and geopolitical interests. Of course, this is not a new issue. We live in a society that goes from local communities to the whole of humanity.

**VALUES AT THE HEART OF ENVIRONMENTAL ISSUES**

What is important is to identify the links between religion and the environment, that is, to show that environmental problems come from our attitude towards the different components of the environment. So, we are not only confronted with a technical and economic question, but also with a question of values and these values are transmitted through religion. Even if we are not believers, even if we are not atheists, we live in societies that were founded within religious frameworks. Researchers show us, in different fields, that concepts, visions, our intellectual and mental categories, find their origins, their providence, in our religious visions. It is an illusion to consider that our world is intellectually cut off from religion since, even if we reason scientifically, we will always find religious sources to our reasoning and ideas. This leads us to the formulation of a hypothesis, an observation: if we want to solve the
environmental question, we need to change our values. We need to reconsider our relationship with the world. If the roots of the problem are to be found in religious approaches, the problem should be treated at its source. This is easy from an intellectual point of view, but appears very complicated from a practical point of view, because values are built over the long term.

THE CENTRALITY OF THE SCALE OF PROXIMITY AND THE RELATIONSHIP WITH SPACE
When the relationship was balanced and the environment was respected, there was a proximity between humanity and nature, because space was perceived from a scale of proximity. People were close to each other. On the scale of a village, of a community, people live and are inscribed in a relationship with space. They know that what surrounds them constitutes their framework and will also constitute the framework of their children. It was also the setting of their ancestors whom they respect, and who were buried in this space. How can we destroy the environment when this intimate relationship exists? The scale of proximity is important. And then we were integrated into a religious world that did not know the borders of states. Speaking to Muslims, I do not need to specify that the notion of Ummah is a fundamental notion, which knows neither ethnicity nor borders. And it is within this framework that the values of respect, of humility, were spread. The West is not only a technique, it is also a territorial construction, it is the territorial nation-state, and this one, in my opinion, destroys this intimate relationship and introduces values that are not always compatible with those of our great religions.

DAMAGE TO THE ENVIRONMENT AND HEALTH CONSEQUENCES
The attacks on our environment are clearly deleterious to our health through a generalized chronic contamination of the air (each year, two million deaths in the world due to urban pollution), water, soil: fine particles in polluted air; pesticides, etc. Insofar as the aging of the population in particular cannot explain the increase in these figures, the explanation can only be found in the change of the environment. Insofar as the ageing of the population in particular cannot explain the increase in these figures alone, the explanation can only be found in the change in the environment. Studies corroborate this thesis. We now know that the environment, during foetal life, largely conditions the nature and frequency of diseases in adulthood. Our "ultra-processed" diet is based on a productivist agriculture that is poor in (micro) nutrients and rich in fats, salt and sugar: It is true that children born in 2015 can expect to live longer than their predecessors born in 1915, but in what environment and in what condition? There are new risks that we need to learn more about.

THE APROPRIATION BY THE POPULATION OF THE ISSUE OF ENVIRONMENTAL HEALTH
Health policies have been thought from a curative point of view (treatment of the disease) and not enough from a preventive point of view, upstream of the disease, in order to avoid it. It is very important that people take ownership of the issue of environmental health, especially in the face of the weight of industrial lobbies and the inertia of political power (even if we have the impression that things are changing). This appropriation is manifested through national plans and the COP21 aims to move in this direction. Networking with professionals, "whistleblowers", independent studies at the service of the population, far from the expertise financed by these lobbies, seems crucial so that the population can really take part in the control of its environment and hope to limit the harmful consequences on health (for example, bisphenol A, whose prohibition in baby bottles owes much to the work of the Réseau Environnement Santé). When there are strong suspicions about the responsibility of a factor identified as being at risk by scientists, politicians should apply the precautionary principle.
THE FOUNDATIONS OF A REAL REFORM
To make reforms, we need a long-term vision, we need to think beyond the borders of nations, and have the courage to assume ruptures. We need to consider profound changes to the entire tax system, which is the fundamental structure of our economies and which more or less consciously guides our behavior. And to organize profound dialogues between nations and peoples, so that the reforms proposed and implemented here and there tend towards a convergence of policies and modes of governance, in the interest of humanity and the entire Earth.

SPIRITUALITY AS A VECTOR OF BALANCE AND HARMONIZATION
It is therefore relevant to ask ourselves about spirituality as a vector of balance and harmonization: we have an imperative and moral need to look for instruments in the face of the ecological crisis that we are experiencing. For it is not a thorny and challenging problem for a researcher, philosopher or cabinet theologian. It is, for many, a matter of life and death.

THE ECOLOGICAL CRISIS: A SPIRITUAL AND MORAL CRISIS
For many authors, the ecological crisis is first of all a spiritual and moral crisis. It is astonishing to hear such a diagnosis even in the mouths of political actors, such as François Hollande who assimilated the climate crisis to "a crisis of civilization that does not say its name", a "crisis of meaning", in "a world characterized by a profusion of science and [...] a deficit of consciousness".

AN ISLAMIC CONCEPTION OF SUSTAINABILITY
From an economic point of view, Islam intimately links the notion of sustainability with those of stability, justice and the valuing of people’s skills. The welfare system, which in the West takes the form of regular or ad hoc assistance to marginalized and distressed people, is maintained today in a certain way by the state, by municipal social services or by associations that base a large part of their action on voluntary work. To think in the long term about the balance and the future of our societies, it is necessary to have an affirmed will to allow excluded and marginalized people to get out of the welfare system and to become actors in the economic life of their country, contributing to the development of their country in a fair and solidary way, while making sure that work and effort produced daily rhyme with vocation and fulfillment.

BREAKING WITH A LOGIC THAT DESTROYS THE ENVIRONMENT
One of the main challenges today is to break with a commercial and consumerist logic that imprisons man in a vicious circle imposed by the dominant neoliberal economic model. The constantly renewed creation of needs, desires, in the individual, in societies of information, of the image, which institutionalize advertising, incites him to satisfy them. This feeling of permanent dissatisfaction, of having to satisfy a need generated by the society, incites to consumption and induces consequently the necessity to produce always more. This productivist logic leads to an excessive exploitation of natural resources which inevitably has destructive effects. One of the priorities is to get out of a logic that locks modern man into "living to consume" in order to make things evolve in the direction of sufficiency, of moderation, that is to say, of the satisfaction of our basic needs. The virtues of measure, sobriety, sharing, empathy towards our neighbor, must guide our ethics and our consumption habits. The sustainability of life and of our natural environment depends on it.

A SUSTAINABLE VISION OF MAN AND THE WORLD
Islam defends a sustainable vision of man and the world, efficient and prospective, through these words of the Prophet: "The work of the son of Adam ends at his death except for three
things: a pious child who implores God in his favor, a profitable science that he leaves behind, and a gift whose benefits are eternal. We see in these words that the educational dimension is central in Islam: man is educated, from the earliest age, in the virtues of goodness and spirituality, and the knowledge he acquires and bequeaths is placed at the heart of society and life projects. Having and giving in the long run, in a strategic and constructive perspective, are considered in Islam as the engines of the call to God, to truth and to justice. Sustainability is inscribed here in an educational perspective, of valorization, of diffusion of knowledge understood as the key, made accessible to everyone, which allows access to the knowledge of God and the rules which govern the perceptible and imperceptible world.

**The Aims of Education**

According to Islam, the aims of an education firmly anchored in a path, in an existential quest, which gives man the means to free himself from the fetters of the ego, are in line with the aspirations of innateness, of fitra, that original state of integrity which defines the being, his heart and his mind. It is eroded and altered from a very young age under the effect of multiple corrupting factors that characterize a hostile environment. Educational issues imply a new approach to our lifestyles, our consumption, our conception, our perception of happiness and well-being, to rethink our relationships, our cities, our territories and their development in this sense. Education is a life project that is designed from the earliest age. It is not a question of theoretical notions cut off from the realities of everyday life and the challenges of society. An educational project thought out collectively and over time must allow the individual to reveal himself, to determine his reason for being, to give meaning to his life, to explore and discover the infinite dimension of the inner being while at the same time defining his place and his role in the cosmos, in the world, in society.

**Broadening the Concept of Environment**

In order to apprehend the challenges of our contemporary civilization in their globality and complexity, it seems appropriate to us to broaden the concept of environment beyond the boundaries of nature. The environment with which we interact is at the same time natural, social, educational, mental, cultural, etc. The mental, living, social and action spaces are intertwined, shape and redesign our global environment, and are in themselves vectors of education.