

Buddhist Action Month 2020

...for the Earth



BAM Handbook

Ideas, Tips, Inspiration



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Introduction

Buddhist Action Month is on the horizon. Join us this June to take your practice off the cushion and into the world, or in focussing your practice on the theme for this year’s BAM. Buddhists, Buddhist groups and centres, and people inspired by the dharma will do something different this June. Will you join them?

This handbook begins by exploring the theme of this year’s Buddhist Action Month. It suggests what a Buddhist response, or Buddhist action, might look like, and it outlines particular things you might want to do during June this year.

This year’s handbook has been substantially updated, but thanks again to Christine Turing whose handbook from 2018 was updated for last year. Her work remains in this handbook as well, from some of the structure to some of the specific suggestions on actions, and the section on divestment.

Thanks to those in 2012 who created Buddhist Action Month, and most of all, thanks to those of you who take part.

Acharya Kaspalita Thompson

Buddhist Action Month and COVID-19

As I write (18th March 2020) the coronavirus is moving through populations throughout the whole world. The UK government is encouraging working from home and social distancing. Schools in Scotland and Wales have closed and other announcements are imminent. Around the world travel bans are in place and affected countries are either, like the UK, encouraging social distancing, or already in a lockdown situation.

This worldwide situation can trigger fear, as the things that we usually rely on are taken away. As Buddhists we are given teachings and practices that can support us in the midst of this suffering. There will be times when our practice is being with our own suffering and times when our practice is being with the suffering of the world.

In this time of urgent responses to the virus it is the suffering of humans that is most obvious. As we keep the suffering of humans in mind, we should also keep in mind the suffering of all other living beings. We might also reflect on why we haven't found the same urgency in responding to other situations.

In the midst of this changing situation Buddhist Action Month can be a time for being compassionate to the whole world —human and non-human: to meet both the suffering the virus causes and the climate crisis and ecological emergency.

Practically, what do these restrictions on movement mean for BAM 2020?

We should be mindful that events and actions involving groups of people probably won't be able to go ahead. Instead we might focus on individual actions, from making different choices in our daily life to advocating for systems change.

We might also think about ways of coming together without being physically present with each other. For example:

Working online - in my temple we are livestreaming practice sessions on YouTube, and interactive meetings are happening on Zoom.

Practicing from wherever we are - the multi-faith vigil for the Earth that was happening in Westminster is now taking place remotely. People are dedicating their prayers and practices from their own home, and the 24 hours a day nature of the vigil is retained as people sign up and practice in different slots throughout the day and night.

We can keep our plans flexible. We can make sure that we have a plan B, and we can find ways of taking part in BAM 2020 within whatever restrictions are in place in June.

In the meantime you could also join one of the many volunteer groups springing up around the UK (and worldwide) in response to the virus. Check out <https://covidmutualaid.org/> a network for local support groups in the UK.

...for the Earth

In the last few months we have witnessed powerful and destructive wildfires in Australia. Here in the UK we have seen some of the worst floods since records began. David Attenborough's Blue Planet showed us the devastating effect that plastic pollution is having in our oceans.

This year our theme is a response to both the climate breakdown and the ecological crisis of the earth.

Have you heard the phrase 'moth snowstorm'¹? It refers to how — in living memory — car headlights would attract a blizzard of moths. You might remember this phenomenon yourselves, or you might have to ask your parents about it. When I think back to my own childhood I remember that on long car journeys in the summer we would have to pull over and clear all of the squashed bugs off the windscreen. I have never done that as an adult, and I don't remember seeing the moth snowstorm.

A study released in February this year estimates dolphin populations have crashed to just 13% of their 1980 figures, a direct result of industrial fishing.²

When we pay attention we discover the suffering of sentient beings, and we see the collapse of ecological systems. Buddhist Action Month asks us, what is an appropriate response to this situation?

A Buddhist Response

When I spoke to David Loy³, author of *Ecodharma*, for last year's NBO annual gathering, he reminded me of the following Zen koan:

A monk asked Yun Men, "What are the teachings of a whole lifetime?"

Yun Men said, "An appropriate response."

The teachings and practices of our varied traditions can support us to make an appropriate response to the current situation.

Mindfulness practices offer us steadiness and spaciousness in the face of suffering. The teachings of Indra's Net describe our inter-connectedness with the whole of the world. The many lists of Buddhist virtues in the Pali Canon invite us to embody those virtues in the present day. The teachings on emptiness remind us not to practice for ourselves.

Take some time to reflect on the teachings and practices emphasised within your own tradition. How do the rich treasures you find support and inspire you to make an appropriate response?

¹ Michael McCarthy uses it as the title of his book on nature loss and joy: *The Moth Snowstorm*

² James Cook University, Media Releases: *Study indicates alarming fall in dolphin numbers*
<https://www.jcu.edu.au/news/releases/2020/february/study-indicates-alarming-fall-in-dolphin-numbers>

³ Find a recording of this conversation at <https://www.nbo.org.uk/bam-reading-audio-and-video-talks-etc/>

Many Kinds of Response

Later in the handbook there will be suggestions of specific ways of responding, both as an individual and as your Buddhist group or centre. For now I want to bring to mind the many different kinds of appropriate response that one might make.

Your Buddhist action might be to become involved in front line climate activism, supported by your Buddhist practice; it might be to work for system change within your own organisation; it might be to dedicate your weekend to volunteering at your local wildlife trust; it might be to resource yourself through reading and listening to talks; it might be to dedicate your practice to the earth.

Listening to Ourselves

Some parts of us may want to dive into strong action; other parts may want to shy away. It's important to pay attention to all these different inner responses and aspects of ourselves. Can we listen deeply to each inner response? Can we attend to each of them with loving-kindness? These are important first steps to take before deciding on what our actions will be.

These inner feelings and responses may change and ebb and flow as Buddhist Action Month unfolds. Can we make time to notice, every now and again, how we are feeling (or responding) in the midst of taking action?

An appropriate response is the meeting place between what the world is calling for, and what we want to and have the capacity to offer.

Listening to Others

When we are working with a group, or within a community, it's important to pay attention to the different responses and feelings of the whole community. Can we bring the spirit of loving kindness as we approach all of the different voices around us?

Taking Action

The inner process is deeply important, and it must be balanced by taking action in the world. In the same way that our breath moves in and out, our practice should take us both inside and out into the world.

Making Space for Grief

In *The Wild Edge of Sorrow* Francis Weller writes that:

What has become clear to me is the powerful role that grief plays in enabling us to face what is taking place in our lives, our communities, our ecologies, our families and culture. Through our ability to acknowledge the layers of loss, we can truly discover our capacity to respond, to protect, and to restore what has been damaged.⁴

⁴ p10 Weller, Francis *The Wild Edge of Sorrow* North Atlantic Books 2015

Can we allow our Buddhist practices to support our experience of grief? Can we acknowledge the loss of important childhood places, of sentient beings, of possible futures?

We might make a space for grief within our Buddhist communities during Buddhist Action Month. Can we find ways of coming together to acknowledge loss and sorrow? In this way we can keep our hearts alive and open to loving kindness and compassion.

Outdoor Practice and the Middle Way

In the Pali Canon the Buddha doesn't speak much about practicing outside. He does suggest going into the natural world when he is advising solitude, but otherwise he doesn't mention it. Yet nearly every recorded encounter, teaching and practice session takes place outside.

There are many studies that show spending time in the natural world is good for our mental health. There are other benefits as well. Paying attention to ourselves in the natural world reminds us that we are human animals *of* the ecosystem and not apart from it. Paying attention to the natural world, we discover the complexity of other lives: the desire to save all sentient beings naturally arises when we simply pay attention to them. Sitting in the midst of damaged landscapes and polluted spaces brings us closer to sorrow and grief and the power of working with those emotions.

Buddhist Action Month might include personal outdoor practice, or supporting others to practice outside.

The Middle Way

The Buddha spoke of the importance of the middle way in Buddhist practice. What was this the middle of? It was the place between indulgence and austerity. How did the Buddha embody that middle way? His only possessions were his robes and bowl. He lived outside in the forests or in spaces set aside in parks. He begged for his food. He dedicated his life to Buddhist practice, to meeting people, to leading his community and to teaching.

If the Buddha's life represents the middle way between indulgence and austerity, where are our own lives on that spectrum?

Of course the context of our own lives is very different, and it's true that even in the Buddha's time we see him encouraging worldly success when speaking to his lay supporters. And yet, there is an important question here. What are we embodying in our own personal lives?

The Joy of Renunciation

Traditionally, the path to awakening begins with keeping the precepts. Awakening is characterised by joy as much as wisdom and compassion, and keeping the precepts can bring the gift of joy. Reducing our personal environmental impact and working on behalf of the earth can bring these same benefits as we step away from consumerism, destructiveness and ignorance and into compassionate action and loving kindness.

Often lifestyle change is framed as giving things up: meat, dairy, travel, fashion and so on. That giving up can feel like a burden. It's easy to forget that as we let go of these things, we gain more

important things: spaciousness, the lightness and steadiness that comes from living congruently with our ideals, and joy.

Karma & Systems Change

The Buddha invites us to investigate the causes and conditions of our lives. In the cycle of dependent origination, suffering arises from ignorance. We can take that same advice to investigate and apply it to the situation the earth faces. Enquire deeply into the causes and conditions that give rise to the suffering of the earth. Then we can make an appropriate response.

Letting Go of Results

At the Network of Buddhist Organisations workshop on climate action in February, Yanai Postelnik reminded us of the importance of letting go of results. Paying attention to what we can do, rather than what we cannot control, reduces anxiety and supports us to act. Letting go of results also reminds us that — from a Buddhist point of view — it is our intentions and actions that are important. It also reminds us that loving actions are for their own sake. To act with love is enough, and is of profound value, regardless of what follows.

What Can I Do?

"There's been 120,000 man hours of research into climate change... We don't need more climate science. We need more climate action."⁵

Individual actions

Making personal changes to bring your actions in line with your ideals is important.

Extinction Rebellion say that personal changes are not enough to ameliorate the effects of climate change, as the percentage of individuals that would need to make drastic changes is too high to be realistically possible. Whilst this may be true, there are other good reasons for making personal changes.

From the point of view of our personal karma, it is better to act for the good of all, rather than in harmful ways. We can experience the joy of renunciation.

As advocates for living well, changing systems to reduce the effects of climate change and fix the ecological crisis, our voices become more difficult to discount when we are living more closely in line with our ideals.

Making personal changes like taking the flight free 2020 pledge, changing your diet or your energy supplier influences the people and community around you.

Below you will find a list of suggested individual actions or lifestyle changes that you might experiment with or commit to during Buddhist Action Month.

⁵ Climate scientist quoted in *Trailer – Fragments of a Rebellion* <https://t.co/7xugg8FANC?amp=1>

Group Actions

Like bringing together many burning embers to make a fire, the actions of a group can be more powerful than the sum of its parts. Our voices are easier to hear when we speak together, and we can do more when we work together, whether that's taking part in demonstrations or volunteering as a group with our local Wildlife Trust.

Included in our list of suggested actions for Buddhist Action Month are actions you can do as a group, or as a Buddhist centre or temple.

Systems Change

We are all hypocrites. The charge of hypocrisy is often aimed at people campaigning or even talking about the climate and ecological crises. If you are not living the perfect life – the logic goes – you shouldn't speak. We know that living in samsara it is impossible not to cause harm to other living beings. The first noble truth is the truth of suffering. In this modern world our lives are embedded in the larger systems around us that contribute to destruction and harm of sentient beings, which makes it almost impossible to live without causing harm. So we accept the badge of hypocrisy and call for systems change.

The conditions within which we make our daily choices are restricted and guided by powerful forces like big companies, government, and some ultra-wealthy individuals.

Calling for system change — asking these powerful forces to do better — is an essential ingredient in working for a better world. You can do this as an individual, as your Buddhist group, alongside other groups or in a multi-faith context.

Joining Other Groups

There are many groups already working for a better earth. Some of these are Buddhist, like DANCE: Dharma Action Network for Climate Engagement, Extinction Rebellion Buddhists, and the Network of Buddhist Organisations' Eco-Dharma Network. Many will be well known to you like Friends of the Earth and Greenpeace. There are smaller local groups doing good work as well. Some groups focus on calling for systems change, through demonstrations or non-violent direct action. Some groups focus on directly working to heal ecosystems and habits, like Trees for Life in Scotland.

Working as part of a larger movement can bring a sense of solidarity and community. It can be supportive on those occasions when we lose hope, and it can produce powerful change for the better in the world.

These groups and movements have different aims, philosophies and so on. If joining a larger movement appeals, do some research and see which groups align most closely with your values and energies.

Planning Your Personal Actions or Daily Practices

There are some suggestions for possible personal lifestyle changes below. Take a look at what we suggest and choose one or more to keep as personal precepts during the month of June.

Well-being and reflection	
	Engage in outdoor practice
	Enhanced mindfulness – pay closer attention to yourself and the world around you
	Seek opportunities to be generous, to others, to yourself, to future generations
	Make time for creativity: paint, draw, sing, write poems
	Team up with friends to take on a BAM activity or project together
	Connect with the BAM community on social media
	Dedicate your existing practice to the earth
	Reflect on how you use your time in the world
	Learn a verse by heart, recite it to birds and trees
Changing your impact	
	Compost kitchen scraps and organics
	Reduce use of single use plastics – or try buying no single use plastics for a week or month.
	Change your diet: move towards a plant based diet
	Practice minimalism: appreciate what you have and think twice before buying new things
	Buy vintage or second hand clothes
	Change your travel habits: use more public transport or take the Flight Free 2020 pledge
Energy	
	Change your energy supplier

	Adjust drapes and shades: install thermally lined curtains or roman blinds OR install pelmets OR create a good seal with curtains (length, distance from frame)
	Block air draughts
	Insulate around plumbing pipes, electrical cables, or any other holes or leaks using caulk or spray foam
	Install weather stripping/draught stopping around windows and doors.
	Install energy efficient lighting
	Heed appliance best practices
	Initiate a method to avoid overfilling the kettle.
	Use a clothesline instead of a dryer
	Adjust hot water temperature

Water	
	Install rain tanks
	Install tap aerators
	Install gizmos/flush limiters/ flow restrictors
	Install low flow showerhead
	Avoid using the hot water tap unless you need enough water to merit firing up the boiler
	Check for leaks/check meter
	Reduce shower time to 2 songs, turn off tap while brushing teeth

Planning Group Activities

Organising for your sangha

Working with others on a BAM event or action is a great opportunity to make friends, build sangha, and do something meaningful. Depending on your outlook, it can also be a tangible way of working towards your personal Pureland, developing your role towards the Bodhisattva Ideal, and so on.

The best approach for organising and running a BAM event for your community or sangha is to **do something you are personally interested in**, and to establish a small group of people who are also interested and committed. That means you and your team will have a meaningful day, whether anyone else comes along or not.

Using This Year's Theme

Put the name of your group, event or practice in front of the phrase '...for the Earth.' For example:

- Enriching our park for the Earth
- Bodhisattva practice for the Earth
- Going vegan for the Earth
- Spiritual Revolution for the Earth
- Transforming Self for the Earth

Letting people know

- Announcements at meetings
- Noticeboards at centres
- Centre newsletters
- Paper fliers and posters
- Social Media - including the BAM 2020 Facebook page

Using the Logo

Download the BAM logo from <https://www.nbo.org.uk/plan-your-bam-event/>. Use it on all of your promotional materials.

What to do

Host a talk or workshop on climate change or an aspect of the eco-crisis.
Host a vigil or meditation practice for the earth in a significant place. Go to a place that you want to celebrate, or raise awareness of and practice there. Take a sign explaining what you are doing.
Run a cooking demonstration (e.g., healthy vegan, foraging, or using local produce or leftovers)
Run a planting day in your area: native, seasonal, pollinator-friendly plants.
Guerilla gardening to make your area friendlier, tastier, and more beautiful: edible hedges, herbs, wildflower meadows.
Volunteer as a group at a local nature reserve/wildlife trust.
Organise a canal or beach clean-up with your local agencies.
Get more involved with a local co-operative.
Follow the Quakers' lead: commit to becoming a 'low-carbon sustainable centre'.
Form an 'eco-dharma team' to make your Centre into a Sustainable Buddhist Centre.
Get your Centre to 'go vegan' for the month of June.
Help your Centre to become a Fair Trade temple.
Measure the carbon footprint of your Buddhist Centre (as a starting point to reducing it).
Produce a Centre newsletter devoted to issues around climate change/peak oil and how to engage with this.
Organise documentary film nights at your Centre and engage debate.
Organise an Earth Hour: for an hour on a particular day, get together with others and be together without using any energy, either at your Buddhist Centre or at sangha homes.
Research and host exercises from Joanna Macy's 'Work that Reconnects'.
Where does your centre or group bank? Different banks have significantly different environmental effects.
Promote cycling/public transport/car sharing to the centre.

Set up a food bank collection and delivery for a local charity.
Set up a Carbon Pledge Scheme, so people pledge x amount of ways they will reduce their energy usage.

European Buddhist Union Walking for the Climate

From Trudy Fredriksson, on behalf of the EBU Eco-Buddhist Team

SUNDAY, JUNE 7 AT 14-16

“At different places in Europe we will wander and meditate for a very important reason, all at the same time, isn't it an inspiring feeling!!

This is a real occasion to strengthen the bond between all Buddhists on local, regional and European levels.

Of course you could add other activities around this proposed time of the day, or the week around, you'll see what fits best in your own context.

Our proposal to you is to also invite other Buddhist organisations and individuals to join you in this initiative, either in the same town, or in other towns and other countries.

Practical support:

We could offer you a joint text with picture and EBU logo as attached in the English version. If you want us to fix the lay-out for you: we need the poster text translated in your own language, complete with all details about date, place, arranger, logo etc. to be send to trudy@sverigesbuddhister.se.

But if you prefer it, you design your own poster, especially if there are more activities during that day or week.

We would be grateful if you anyway could share your poster with us for announcement at the EBU web, about the places that join the action, send it to trudy@sverigesbuddhister.se.”

Divesting

Removing your personal money, and your centre/group's money from banks and companies that are harmful to the earth (through investing in fossil fuels, for example) is a powerful way of taking away support from those industries, and living more closely in line with your ideals.

Some big investment groups are now also beginning to advise not to invest in fossil fuel industries, although this comes from understanding that these companies and industries will cease to be profitable as the climate crisis worsens. See the leaked report from JP Morgan from February this year, for example.

From the 2018 BAM handbook:

The historical precedent in divestment is the campaign that helped end the apartheid system in South Africa. Currently, the two most successful global divestment campaigns are the **Carbon Divestment Movement** (“Go Fossil Free”), which is tackling climate change, and the **Boycott, Divestment and Sanctions Movement**, which focuses on the human rights issues in Palestine/ Israel.

Divesting is a perfect BAM precept. Changing one’s bank or funds may be annoying, but it’s not impossible. In addition to your personal accounts, why not tell others what you are doing and encourage them to do the

Divesting involves changing banks, pension funds or shares to those that do not engage in anti-social business. In the case of carbon divestment, this also means changing your electricity supplier to one that offers 100% green energy. By the end of 2016, more than \$5 trillion worth of investment funds worldwide had divested from coal, oil and gas, and roughly half of that had occurred in 2016 alone. This implies a sea change that should fill us with optimism!

Carbon divestment is effective in three ways. The text that follows has been adapted from Go Fossil Free (<https://gofossilfree.org/not-a-penny-more>).

Divest from fossil fuel companies.

Divestment holds the fossil fuel industry responsible for its culpability in the climate crisis. By shifting public support and our money away from the fossil fuel industry, we can break the hold that they have on our economy and our governments, while making way for a just transition to renewable energy.



Defund new fossil fuel projects.

Financing any new fossil fuel project, anywhere, is unacceptable due to the dangers fossil fuels pose to society, ecosystems, and the planet. Local campaigns are pushing their cities and towns to stop using the banks backing fossil fuel development. It’s time for banks to stop the lines of credit and project-level loans to fossil fuel infrastructure like new pipelines or fracking drill rigs.

Desponsor museums and cultural organisations.

We can shift public support away from the fossil fuel industry by pressuring our public institutions to break the sponsorship ties they have with many fossil fuel companies.

Resources

Online resources

Talks from the February 2020 Ecodharma workshop

Yanai Postelnik <http://www.friendsofamida.com/BAM/ecotalksYP.mp3>

Satya Robyn <http://www.friendsofamida.com/BAM/ecotalksSR.mp3>

Juliet Hackney <http://www.friendsofamida.com/BAM/ecotalksJH.mp3>

David Loy answers 'What is Buddhism For' (2019) <https://www.youtube.com/watch?v=liHtGgGogoY>

Vaddhaka on 'Going Beyond Capitalism' (2014) <http://vimeo.com/96757414>

Joanna Macy on 'Befriending our despair' (2006) <https://vimeo.com/74502395>

Sangharakshita on 'Buddhism, Peace and Nuclear War' (1984)
<https://www.freebuddhistaudio.com/audio/details?num=162>

Roshi Joan Halifax: in the second part of this podcast Roshi Halifax speaks about her experience of getting arrested whilst protesting: <https://www.upaya.org/2020/02/halifax-rossetter-sesshin-ancestral-heart-1-6/>

Many of the talks from Buddhafield Festival last year focused on the climate and ecological situation: <https://www.youtube.com/playlist?list=PLmwShm8p1ELaSnmy6wa27V1lqUgqxtkzm>

Satya Robyn's free e-course for Dear Earth: <http://www.dearearth.co.uk/fordearearth/>

Two articles on climate change written by monks at Throssel Hole Buddhist Abbey: <https://throssel.org.uk/articles/>

More resources will be added to the NBO website here: <https://www.nbo.org.uk/bam-reading-audio-and-video-talks-etc/>

Good reads

Figures, C and Rivett-Carnac, T 2020 **'The Future We Choose: Surviving the Climate Crisis'** Manilla Press

Yogaradna, 2018. **'Breaking the silence, changing the story: Buddhism versus neoliberalism'** Self-published. Currently available for free download (<https://thebuddhistcentre.com/buddhist-action-month-2017/breaking-silence-changing-story-buddhism-versus-neoliberalism>)

Raworth, K. 2018. **'Doughnut Economics: Seven Ways to Think Like a 21st Century Economist'**. Cornerstone.

Monbiot, G. 2017. **'Out of the Wreckage: a new politics for an age of crisis'**. Verso.

- Evans, A. 2016. '**Eden 2.0**: Climate Change and the Search for a 21st Century Myth' Cameron.
- Vaddhaka. 2015. '**The Buddha on Wall Street**'. Windhorse publications.
- Marshall, G. 2014. '**Don't even think about it**: why our brains are wired to ignore climate change'. Bloomsbury.
- Graeber, D. 2013. '**The Democracy Project**: A History, a Crisis, a Movement'. Spiegel & Grau.
- Hanh, Thich Nhat. 2013. '**Love Letter to the Earth**'. Parallax Press.
- Doppelt, Bob. 2012 '**From Me to We**: The Five Transformational Commitments Required to Rescue the Planet, Your Organization, and Your Life'. Greenleaf Publishing.
- Rust, MJ & Totton, N. (eds) 2012 '**Vital Signs**' Karnac Books
- Macy, J. & Johnstone, C. 2012. '**Active hope**' New World Library
- Singer, P. 2010. '**The Life you can save**: how to play your part in ending world poverty'. Picador.
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- Jackson, T. 2009. '**Prosperity Without Growth**: Economics for a finite Planet' Routledge.
- Kessel, B. 2009. '**It's not about the money**'. HarperCollins publishers.
- Loy, D. 2008. '**Money, sex, war, karma**: Notes for a Buddhist revolution'. Wisdom publications.
- Kaza, S. 2008. '**Mindfully Green**' Shambhala.
- Macy, J. 2007. 'The Work that Reconnects'
- Plotkin, B. 2007. 'Nature and the Human Soul: Cultivating Wholeness and Community in a Fragmented World'. New World Library.
- Klein, N. 2006. '**The Shock Doctrine**: The Rise of Disaster Capitalism'. Metropolitan Books.
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- Eisenberg, E. 2000 '**Ecology of Eden**' Picador.
- Abram, D. 1997. '**The Spell of the Sensuous**' Vintage.
- Schumacher, EF. 1993. '**Small is Beautiful**'. Vintage publishing.
- Macy, J. 1991. '**World as Lover, World as Self**'. Parallax Press.
- Macy, J. 1991. '**Mutual Causality in Buddhism and General Systems Theory**: The Dharma of Natural Systems'. State University of New York Press.
- Hunt Badiner, A. (ed)1990 '**Dharma Gaia**' Parallax Press.

Films and documentaries

'The Story of Stuff' (series of films starting in 2007 to present)	'Chasing Ice' (2012)
'Before the Flood' (2017)	'Samsara' (2012)
'Chasing Coral' (2017)	'Gasland' (2011)
'Awake, a dream from Standing Rock' (2017)	'An Ecology of Mind' (2010)
'A Plastic Ocean' (2016)	'Animate Earth' (2009)
'Minimalism: A Documentary About the Important Things' (2016)	'The Age of Stupid' (2009)
'How to Let Go of the World and Love All the Things Climate Can't Change' (2016)	'The End of the Line' (2009)
'The Bentley Effect' (2016)	'The Messenger' (2009)
'HyperNormalisation' (2016)	'No Impact Man' (2009)
'WeTheUncivilised' (2016)	'Home' (2009)
'The Age of Stupid' (2015)	'Avatar' (2009)
'This Changes Everything' (2015)	'Who killed the electric car' (2006)
'Demain (Tomorrow)' (2015)	'An Inconvenient Truth' (2006)
'Planetary' (2015)	'Sharkwater' (2006)
'Merchants of Doubt' (2014)	'Power Trip' (2003)
'Joanna Macy and the Great Turning' (2014)	'Winged Migration' (2001)
'Cowspiracy' (2014)	'Anima mundi' (1992)
'Do the math' (2013)	'Koyaanisqatsi' (1982)
'Bidder 70' (2013)	
'Blackfish' (2013)	
'Speed - In search of lost time' (2012)	



Thank you

Thank you for taking the time to read this handbook. However much time and energy you dedicate to the earth during June, know that it will make a difference. We may not see the flowering of the good seeds that we have planted, but we can trust that the good seeds will flower.

Share what you are doing on the Buddhist Action Month Facebook page, or Tweet with the hashtag #BAM2020. Drop me a line if you have any questions: membership@nbo.org.uk

Who are the Network of Buddhist Organisations

The Network of Buddhist Organisations (NBO) was founded in 1993 to:

- a) promote fellowship and dialogue between Buddhist organisations in the UK
- b) facilitate co-operation in matters of common interest.
- c) work in harmony with other Buddhist and like-minded organisations (e.g., the European Buddhist Union and Inter Faith Network for the UK.)

The NBO is a registered charity, entirely dependent on the generosity and activities of its volunteers. Our members are volunteers inspired by their own traditions and forms of practice. As such, the NBO does not promote, validate or endorse any Buddhist tradition, but aims to work for the good of Buddhism in Britain, for the good of society. As the founder of Buddhist Action Month, the NBO invites all its members and non-member groups and individuals to get involved.

Membership organisations include:

SGI UK	The Shrimila Trust (Awakened Heart)
FPMT UK	Satipanya Buddhist Trust
Order of Buddhist Contemplatives	Buddhist Group of Kendal
Western Chan Fellowship	Stonewater Zen Sangha
Jamyang Buddhist Centre Leeds	Zenways
Buddhist Healthcare Chaplaincy Group	Triratna Buddhist Order & Community
Amida Shu	

Buddhist Action Month began in the UK as a single Buddhist Action Day initiated by the NBO in 2012. Now groups and individuals are joining in all over the world. If you'd like to find out more about becoming a member of the NBO email: membership@nbo.org.uk