HELLO AND WELCOME!

Thank you for choosing to join us on this journey as we explore different aspects of social justice. Social Justice inFocus has been developed by the PWRDF Youth Council for other youth in Canada. We believe social justice is something we are all involved with at varying levels and this resource seeks to bring that into focus through our faith.
WHAT IS PWRDF?

The Primate’s World Relief and Development Fund (PWRDF) is the Anglican Church of Canada’s agency for sustainable development and relief. With the support of Anglicans across Canada, PWRDF partners with organizations working to increase healthy pregnancies and births, reduce gender inequality, relieve hunger and break the cycle of poverty in the world’s most vulnerable communities. Against a backdrop of climate change, PWRDF strives to address the United Nations Sustainable Development Goals, SDG, for 2030.

The PWRDF Youth Council is a group of young people committed to the work of social justice and seeks to promote and support the work of PWRDF in their churches and communities.

Young people have the power to create positive social change and our goal is to develop opportunities for you to engage with issues of justice – both nationally and internationally – in ways that resonate with your identity as a Christian.

- We are youth challenged by our faith, values, and beliefs to create positive transformation in ourselves and in the global community.
- We value the power of youth and grassroots development in building relationships both locally and globally.
- We will share the stories of PWRDF partners to inspire youth to be leaders, educators, and advocates for living justice.

As an instrument of faith, PWRDF connects Anglicans in Canada and communities around the world in dynamic partnerships to advance sustainable development, respond to emergencies, assist refugees, and act for positive change.

To learn more, please visit our website at https://pwrdf.org/

If something in the resource is underlined as above, this indicates that this is a hyperlink.
**TABLE OF CONTENTS**

<table>
<thead>
<tr>
<th>Page</th>
<th>Content</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>How to use this resource</td>
</tr>
<tr>
<td>2</td>
<td>SJiF Resource Overview</td>
</tr>
<tr>
<td>3</td>
<td>Introductory Session</td>
</tr>
<tr>
<td>4-5</td>
<td>Session 1 Connection</td>
</tr>
<tr>
<td>6-11</td>
<td>Session 2 The SDG's</td>
</tr>
<tr>
<td>12-17</td>
<td>Session 3 Intersectionality and the environment</td>
</tr>
<tr>
<td>18-21</td>
<td>Session 4 Youth in climate action</td>
</tr>
<tr>
<td>22-26</td>
<td>Session 5 Communicating climate justice</td>
</tr>
<tr>
<td>27-29</td>
<td>Session 6 Wrap up &amp; where to go from here</td>
</tr>
<tr>
<td>30</td>
<td>Thank you</td>
</tr>
<tr>
<td>31-35</td>
<td>Advocacy &amp; Actions</td>
</tr>
<tr>
<td>36-37</td>
<td>Resources</td>
</tr>
</tbody>
</table>
HOW TO USE THIS RESOURCE

This resource has been intentionally designed to provide individuals or groups of young people, with a jumping-off point into the realm of sustainable development and eco-theology. Although structured into individual sessions, we encourage folks to make this resource their own, working through it at their own pace, and jumping back and forth between sections if they feel so-called.

While we have broken the resource up into sessions, do not feel you have to do a whole session in one go, give time for conversation, processing and understanding. Listen to yourself and to the group.

Each session follows a rough structure of:

1. Territorial Acknowledgement
2. Scripture
3. Opening Prayer
4. Energizer Activity

4. Session Content
5. Discussion
6. Activity
7. Reflection

Facilitators are encouraged to empower and amplify participants, creating space for open and engaged discussion. We also encourage facilitators to invite local experts, guest speakers and welcome engagement with members of the PWRDF Youth Council. Tips for facilitators may be found throughout the resource in green pop-ups along the margins.

To begin each session, we encourage you to take some time to reflect on the land on which you live, recognizing and acknowledging the historical relationships that Indigenous communities foster with it to this day. If this is something you have not engaged with in conversation or learning, please spend some time with the youth and congregation and learn about the lands you gather on. This is an opportunity to connect and further build relationships with Elders in your faith community or local Indigenous community. Whose Land is a good online resource for use in land acknowledgements. It includes addressing things such as why we do land acknowledgements, explores relationships to the land, and provides additional resources & links: https://www.whose.land/en/

If something in the resource is underlined as above this indicates that it is a hyperlink.

WHAT IS ECO-THEOLOGY?

Theology is the study of the nature of God. Eco-Theology is the study of the qualities of God through observing, experiencing, and understanding nature, it is an expression of the interrelationships of religion and nature. We do this through the lens of the environment. Eco-theology starts with the thought that a relationship exists between human spiritual worldviews and the care for or restoration and preservation of nature.
SJIF OVERVIEW

Social Justice inFocus is a resource for youth ages 12-17 who are interested in climate justice, development, education and theology. Through this resource, youth will learn about the intersection between social justice and how faith can guide us into action. Through a deliberately constructed resource, and the encouraged involvement of local experts, guest speakers, and members of the PWRDF Youth Council, the resource provides an opportunity for youth to explore in-depth the topic of Climate Justice and learn how to take action in their community and across the country. Given the realities of our world today, the resource design and structure in this edition centres primarily around the concept of climate justice, a topic we as a youth council believes is one of the most vital to address and engage in as we move into the future. Using the UN Sustainable Development Goals, UNSDGs, as a focal point, Social Justice inFocus strives to inspire young Anglicans, helping them to bring action-based change to their own communities, amplifying their voices, and empowering them to work towards a more healthy, just, and peaceful world for all.

SJIF GOALS

- Engage and inspire a generation of young Anglicans to live the connection between their faith and social justice in their own communities, across Canada, and around the world.
- Sharing PWRDF’s work and partnerships with high-school-aged youth across the country.
- Provide program participants with social justice-related opportunities both in Canada and abroad. These include, but are not limited to, conferences, internships, volunteer opportunities, educational programming and networking.
- Engage youth, through an action-based model, with social and climate justice perspectives grounded in a community-based perspective.
- Introduce and integrate the 5 Year Goals of the PWRDF Youth Council with the programming of the inFocus program.

Facilitator Tips

For many people the conversation around climate creates anxiety and grief, it is important to hold a space where these emotions can be shared and folks feel supported. There are some resources at the end of SjIF that might be helpful.
INTRODUCTORY SESSION: LAND ACKNOWLEDGEMENT & DEFINITION OF CLIMATE JUSTICE

As we begin to engage in this series of Social Justice inFocus our suggestion for the introductory session is that you invite an Elder or Knowledge Keeper to join you and explore together the meaning of Land Acknowledgments and the history of the land.

Secondly, it might be helpful to define what is meant when we talk about Climate Justice or Eco-Justice.

- What comes to your mind when you hear these terms?

We have pulled together a few different definitions that we have worked on from here.

- Take a look at each definition;
  - What are the connecting pieces or what is the same in each statement?
  - What are the differences?

1. "Climate action cannot be equitable or sustainable without climate justice; the physical consequences of environment and climate change cannot be removed from the social and political implications and causes. Climate justice means that climate action done on any of the globe’s Indigenous lands must centre Indigenous Peoples, knowledge systems, and sovereignty, and the lived experiences of and barriers to equity-seeking groups. Climate justice is also intrinsically tied to the decolonization of Indigenous identities and the recognition of African indigeneity; the strength of our ability to connect with ancestors, land, and our inherent Indigenous rights is determinant of environmental sustainability."
   
   - Larissa Crawford, Founding and Managing Director of Future Ancestors Services Inc.
   
   Source: https://www.futureancestors.ca/team/larissa-crawford

2. UN definition on their website is sourced from Wikipedia, Climate justice is a term used for framing global warming as an ethical and political issue, rather than one that is purely environmental or physical in nature. This is done by relating the effects of climate change to concepts of justice, particularly environmental justice and social justice, and by examining issues such as equality, human rights; collective rights, and the historical responsibilities for climate.
   
   Source: UNSDG https://www.un.org/sustainabledevelopment/blog/2019/05/climate-justice/

3. The United States Environmental Protection Agency defines environmental justice as follows: Environmental justice is the fair treatment and meaningful involvement of all people regardless of race, color, national origin, or income, with respect to the development, implementation, and enforcement of environmental laws, regulations, and policies. This goal will be achieved when everyone enjoys the same degree of protection from environmental and health hazards, and equal access to the decision-making process to have a healthy environment in which to live, learn, and work.
   
   Source: https://detroitenvironmentaljustice.org/what-is-environmental-justice/

Other definitions include: Equitable distribution of environmental risks and benefits; fair and meaningful participation in environmental decision-making; recognition of community ways of life, local knowledge, and cultural difference; and the capability of communities and individuals to function and flourish in society. An alternative meaning, used in social sciences, of the term "justice" is "the distribution of social goods".


What does your definition of Climate Justice & Eco-Justice look like?
Session 1: Connection

Territorial Acknowledgement

Prayer
God of creation,
I place my whole self in this space my feet, my legs, my torso,
my shoulders, my arms, my head, I am here.
Breathe in deeply and exhale slowly knowing you are with me.
I give to you all my concerns, doubts, and fears and pray for your guidance and support.
I am here, I breathe in deeply and exhale slowly knowing you are with me.
I give to you my hope, joys, and thanks, I breathe in deeply and exhale slowly knowing you are with me.
You are with me, in all that I am and in all that I do.
Amen.

Scripture Micah 6:8
He [God] has told you, O mortal, what is good; and what does the Lord require of you but to do justice,
and to love kindness, and to walk humbly with your God?
• Why do you think this verse is included in the Bible? Why is it important?
• Are there truths in this verse that contradict the messages we hear or receive in the world?

Reflection
While "Eco-theology" is relatively new to the "scene" as far as its term or label goes, it is really rooted in
and tied to the whole notion and belief that we are part and parcel of the created order including, of
course, its "fallenness", and our human part in what aches, what ails, and what prevents inclusive or just
resolutions. Covenant is a central part of what our human role is -- thinking of the biblical creation
stories and the several covenants all along the way (all rooted in God's commitment to humans,
including being given responsibility for caring for creation and ongoing stewardship). We profess that
God is our Creator, and also, thankfully, our Sustainer and Redeemer or Liberator. We confess our sins
or various ways and levels of trespassing or breaking the covenant (our part in practicing and fulfilling
the covenant.) We seek to make amends out of our confessions such that we contribute to the healing
processes required and ... pray for the willingness to realize that in all of this we are not alone -- what
our United Church creed in various ways expresses (in life, in death, in life beyond death, we are not
alone, for we live in God's world.) More could and should be added, of course, including the periodic call
or felt sense of resisting (e.g. civil disobedience to the building and expansion of the Transmountain
pipelines) what others of our species are doing or not doing to be covenant partners in sustaining,
renewing, repairing and plain getting out of the way at times. Any helpful theology needs to include the
above as well as attend to the need for courage and humbleness -- I know of no better summary than
that of the biblical prophets, Micah perhaps uppermost (6:8): "... Do justice, love kindness, and walk
humbly with thy God."

Barry Morris. The traditional territory of the Musqueam, Squamish, and Tsleil-Waututh Peoples.
• What stands out to you from this reflection?
• What speaks to you?
• What challenges you?
• What did you hear that you hadn't heard before?
**Activity & Discussion**
The purpose of this activity is group connection and the identification of individual knowledge levels, interests and passions.

**Direction**

**Part 1:**
Invite each person to draw 16 bubbles, in the first 8 bubbles invite everyone to make their bubbles into something identifiable, e.g.: Egg, the sun, etc. You will have 2 mins to do this. Once the 2 mins are up, invite the group to share their drawings with everyone. Encourage sharing, and seeing differences, similarities, and connections.

**Part 2:**
In the second group of 8 bubbles, invite the group to write or draw what comes to mind when they think about climate justice or eco-justice. Again give 2 mins for this, you can be flexible with this timing, go by where the group is, if they need a little more time, it is ok to give it more time.

**Discussion & Wondering**
Once the group has finished, invite each person to share their bubbles.
- What are the similarities?
- Are there any that you are not familiar with?
- Which bubbles are connected?
- How are they connected?
- Are you connected to any of the bubbles?
- How do you see people and the community in relation to these bubbles?
- Where / what are the intersections?
- As you think back on the scripture we read at the beginning of this session, where is God in this?
- Where are you?
- Are you where you would like to be or do you think God is calling you to a different place or perspective?
- What is God saying to your community?

**Intersectionality**
Intersectionality is a phrase coined by Kimberlé Crenshaw, "Intersectionality is simply about how certain aspects of who you are will increase your access to the good things or your exposure to the bad things in life. Like many other social-justice ideas, it stands because it resonates with people’s lives, but because it resonates with people’s lives, it’s under attack. There’s nothing new about defenders of the status quo criticizing those who are demanding that injustices be addressed. It’s all a crisis over a sense that things might actually have to change for equality to be real."
In its simplest definition intersectionality is the concept that all oppression is linked. More about intersectionality in section 3 of this resource.

Links to learn more in the resource section on page 40.
SESSION 2 - THE SDGS

Territorial Acknowledgement

Gathering Prayer
Bless to us, O Lord, this earth which we walk. Each mountain top, each sunlit sky.
Bless to us, O Lord, the beauty that we see. The soaring eagle, the butterfly.
Bless to us, O Lord, the peace within our heart, when filled with joy or sorrow.
Bless to us, O Lord, the Journey that we make, the footsteps that we follow.

John Birch https://www.facebook.com/faithandworship

Scripture Psalm 33:5
He [God] loves righteousness and justice; the earth is full of the steadfast love of the Lord.
- Are there truths in this verse that contradict the messages we hear or receive in the world?
- What did you learn from this verse?

Energizer Activity
Two kinds of people: 10 minutes - examples here.
How to play: Have everyone stand on a line and when the example is given participants will step to the LEFT for option A or RIGHT for option B, then return to the centre for the next example. If you are playing virtually come up with a signal to indicate a choice, you could use the thumbs up and celebration emoticons for example, or encourage movement by having participants stand up and sit down.

Wonderings
What is still resonating with you from the last session?
What wonderings or questions do you have?

What do you believe are the biggest problems faced by your community? How about by the world?
- Take 5 minutes to brainstorm/think about this question, writing down your answers as they come to mind.
- Using the ideas brainstormed, either individually or as a group, create a mind map to visualize and connect the problems. How are they related? Similar? Different?
- A short video on the basics of mind mapping: https://www.youtube.com/watch?v=WV0X7K1g

Facilitator Tips
Familiarize yourself with the SDG’s. The Worlds Largest Lesson has some great resources about engaging with the SDGs for the first time. https://worldslargestlesson.globalgoals.org/
A Global Strategy for Sustainable Development

At the United Nations Sustainable Development Summit on 25 September 2015, more than 150 world leaders adopted the new 2030 Agenda for Sustainable Development, including the Sustainable Development Goals (SDGs).

The United Nations Development Program (UNDP) will support governments around the world in tackling the new agenda and taking it forward over the next 15 years.

Why do you think they have chosen to do this?

What does sustainable development mean?
- "Economic development that is conducted without depletion of natural resources."  
  https://www.lexico.com/definition/sustainable_development
- Equal access to opportunities for all people (e.g. USA vs Myanmar, or within Canada that all peoples have access to healthcare, housing, food, safe water and education, and recreation), in a way that does not damage the Earth and can last in the long-term.

Watch these two videos to learn more about the SDGs
1. A Look at the Sustainable Development Goals
2. SDGs Explained With 3 Useful Tips

"You cannot get through a single day without having an impact on the world around you. What you do makes a difference, and you have to decide what kind of difference you want to make"
— Jane Goodall
Discussion

As a group, consider these two questions:

1. Which of the SDGs relate to the problems you identified in the opening question of this session? (ie. What are the biggest problems faced by your community? The world?)

2. What does being an environmentalist mean to you? How can we act as environmentalists and incorporate the SDGs into our everyday lives?

Take 5 minutes to think about and answer each question and share with the group.
Reflection

What is it to be ecologically minded? It is to understand the wonder and the gift of all parts of creation; land, sea, sky, water, the whole cosmos and all forms of life. With this wonder comes the responsibility as human beings to respect and care for all created life and know in our bones that our life depends on the gifts of and the wellbeing of the rest of creation.

This source of life is our mother.

Theology: to be of God. And so the two are bound together forever. God, who is the source of all of creation calls upon us to be faithful and to use all of our power to respect and protect. Within this, we know that as human beings we can destroy and abuse our power and hurt, and wound... and we have hurt so much of God’s creation. We have treated so much as garbage.

It is a time; a Kairos time for listening to those voices that are teaching us once again what it is to understand all of life as sacred and to use our power for good to uphold the sacredness of God’s beloved gift. The call is to honour what God has given us and to repent (meaning changing direction) of our sin of participating in destroying this gift and make amends.

These voices are coming from the powerless ones across the Earth whose land is being destroyed and taken over for greed and profit. It is time to listen to those who have lived by receiving the gifts of the land and the sea and are showing us clearly the effects our abuse has caused to the forests and animals and sea creatures. It is to listen to the bees who need flowers for nectar and whom we rely upon for our crops, our sustenance. It is to listen to Indigenous Canadians who see the effect of the warming in their climate on their animal and sea friends and who speak clearly of what the Creator has given and the wounds as we have ignored this gift.

This is ecological theology; God’s voice coming from those who know the wounds that remind us of the sacredness of God’s creation as a gift for all of us to share and cherish. Integral in all of this (for those who have come to God through the life of Jesus) is offering what Jesus taught us in the parable of the woman baking bread. (Parable of the Yeast: Luke 13:20-21)

The ‘kin-dom of God (kinship of all as part of God’s beloved fully together...Shalom ...healing and hope and justice for all together...all sharing in the abundance of creation in caring for it together ); The Kin-dom of God known as a woman took yeast and mixed it with three measures of flour until it was all leavened is about the way in which we provide yeast that produces effects far beyond our capabilities. Jesus showed the time-honored work as a woman uses the gifts of creation to teach us what it is to be leaven...ready to rise...ready to be protectors as we treat all creation as kin.

In this Kairos moment we need to re-learn what it is to be in kinship with all those of goodwill who seek to be kin in honouring all of creation.

The Rev. Margaret Marquardt, Chair, Diocese of New Westminster Eco-Justice Unit
The traditional territory of the Musqueam, Squamish, and Tsleil-Waututh Peoples.

- What stands out to you from this reflection?
- What speaks to you?
- What challenges you?
- What did you hear that you hadn’t heard before?
Self Directed Activity: Community Mapping Exercise

This is an exercise to help get you thinking about sustainability, the environment, and community action within your own local context. In many ways, hopefully, it will help you to understand how your community is working towards the SDGs, and perhaps highlight any gaps that exist. This activity can either been done individually or with a group led by a facilitator. This exercise has been adapted in part from an activity designed and developed by KAIROS Canada.

Materials needed: sheets of light-colored paper (larger is better), markers (multiple colors), scissors, tape.

Instructions
Taking the paper and markers, begin to map out your own community - the place in which you live - drawing things that you value as well as important landmarks and/or geographic features.

- First, guide a conversation to define what assets are.
- Identify a starting place/centre point, this could be your home or your church for example. From there map out, buildings around you, adding any important environmental features within your community, including but not limited to: water sources, forests, mountains, parks, etc.
- If you have not already done so, map out the places which you rely on for food. This could include grocery stores, markets, farms, community gardens, etc.
- If you have not already done so, map out any schools, hospitals, or other social service features within your community.
- Draw any places within your community where you or where your family works.
- Finally, if you have not already done so, add any places of historical importance within your community to your map.

“When we say ‘I can’t breathe’ — whether it is an officer with a knee on our neck or the pollution which continues to take away our breath — that’s why we march and that’s why we work so hard to change these dynamics.”

-Mustafa Santiago Ali
Now, looking at your completed map,

- Identify the assets that help to make your community a sustainable place to live.
- Who has access to the assets?
- Are there any barriers?
- What is missing?
- Which parts of your community relate to which of the UN SDGs?
- What is missing or could be improved upon?
- How is your community working towards a sustainable and just future for all of the people that live there?

Wonderings

- As you think back on the scripture we read at the beginning of this session, where is God in the things you have talked about this week?
- Where are you?
- Are you where you would like to be or do you think God is calling you to a different place or perspective?
- What is God saying to your community?
SESSION 3 - INTERSECTIONALITY AND THE ENVIRONMENT

Territorial Acknowledgement

Gathering Prayer
You are the love of each living creature O God
You are the warmth of the rising sun
You are the whiteness of the moon at night
You are the life of the growing earth
You are the strength of the waves of the sea.
Speak to me this night O God Speak to me your truth.
Dwell with me this night O God Dwell with me in love.

Scripture Isaiah 1:17
Learn to do right; seek justice and correct the oppressor. Defend the fatherless and plead the case of the widow." Learn to do right; seek justice. Defend the oppressed. Take up the cause of the fatherless; plead the case of the widow. Learn to do good.
• Are there truths in this verse that contradict the messages we hear or receive in the world?
• Is there something in this verse that surprises or challenges you?
• Reflecting on this verse, what is God saying to you?
• Does this verse challenge you to changes to your attitude, words or actions?

Energizer Activity 5 - 10 min
River Crossing Team Puzzle - Classic Group Problem-Solving Activity playmeo.com

Wonderings
What is still resonating with you from the last session?
What wonderings or questions do you have?

We introduced the term intersectionality in the first session, here we are going to dive in a little deeper to learn about what intersectionality is, what it means for us as activists, and why it is important.

Watch this TED talk by Kimberley Crenshaw to hear the meaning of Intersectionality from its origin: The Urgency of Intersectionality - Kimberly Crenshaw

https://environment-review.yale.edu/intersectional-ecofeminist-communication-new-paradigm-environmental-communication
**So, what exactly is intersectionality?**

"The interconnected nature of social categorizations such as race, class, and gender, regarded as creating overlapping and interdependent systems of discrimination or disadvantage; a theoretical approach based on such a premise" (Oxford Dictionary)

"Intersectional theory asserts that people are often disadvantaged by multiple sources of oppression: their race, class, gender identity, sexual orientation, religion, and other identity markers. Intersectionality recognizes that identity markers (e.g. “woman” and “black”) do not exist independently of each other, and that each informs the others, often creating a complex convergence of oppression."

(YW Boston, 2017)

**Why do you think it's an important discussion when we are engaging in conversation and decisions around the environment and climate change?**

**Intersectionality and the Environment**

The realities of race, class, gender, sexual orientation, both directly and indirectly affect how individuals and communities experience the impacts of climate change.

Take 5 minutes to brainstorm how and why you think this occurs.
What does God have to say about ‘Climate Change?'

The other night I had the sad task of reading some requests for small amounts of money from people who are still struggling, and in need of help as a result of the losses they suffered in this summer's Lytton Creek Fire. These were practical requests for things I realize I can easily take for granted: a computer to edit a resume and apply for jobs for someone forced to move to another part of the province to stay with family; Winter clothes for a family who escaped with only the summer clothes they had on their backs; someone struggling to stay sober and choosing to live independent of a family who are not supportive of the decision to stay sober – which means paying for temporary accommodations that exceeded available resources. So while anyone in Central BC felt the burning in the back of their throats and the itchiness in their eyes and spent the summer staying inside because of the dangerously poor air quality this summer – only some of us lost everything. And many of those who lost everything had a lot less to lose then I do. Of those that lost everything, many were already vulnerable and face unimaginable difficulties in recovering. As the phrase goes – we may all be in this together, but we are not equal when it comes to the effects of climate change.

These are true human costs of the fire. A fire that there is no serious disagreement (at least in these parts) was a result of Climate Change which means a warming planet producing more extreme weather events – like the hottest summer on Canadian record – that result in drying land that produces worse fires more frequently. It’s not a coincidence that Lytton recorded the hottest ever temperature in Canada – twice – this summer! And, burned to embers displacing everyone who lives there. In that sense, it doesn't matter if a fire is started by a spark from a train, a carelessly discarded cigarette butt, or a lightning strike – because Mother Earth is in trouble and it doesn't take much in this environment to get to a disaster level crisis. All this teaches me what I already knew – these abstract climate events make the vulnerable stay vulnerable and the heartbreaking letters only confirm that. The most vulnerable among us are poor – and if they have adequate housing, they rarely have extra money for insurance which means when a fire drives them from their homes, the path to getting back on their feet is that much harder and they remain further behind. I read nearly identical letters in 2017 and again in 2018 as I am now in 2021. I grieve for these people and since anger is part of the grief process - I can't help but feel angry about it. I don't want to keep reading these letters every fall.
It was good to see that we just had an election (even if people, where we live, would rather have not had one while still dealing with the practical realities of the summer fires for places like Lytton Creek) where almost all of the political parties had a climate plan and we got to decide who we thought had the best plan for climate change – but this has little to do with the people whose letters I read. They aren’t angry, they are resigned, I am angry for them.

I am a practical Indigenous woman – so my anger is best utilized for pragmatic actions. My academic study is theology, but my ministry – my mission, is about people and finding strength in Creator God to help people in the best ways I can. I started my ordained ministry out running an inner-city food bank and drop-in centre. My responsibility to God meant my ministry was not just to feel compassion for the marginalized, dispossessed, and unlucky who used the food bank; it was also to make sure there was food for them to take away with them when they arrived and the bills were paid so the Centre’s heat was on and there was electricity to make sure they had a hot cup of coffee and a warm bowl of soup for lunch. Then I went to a conference center where, in order for spiritual people to commune with God in the natural beauty of the Shuswap, I had to make sure there was money in the bank to pay the people who took care of them and had to pay the tax bill to support the local water supply and fire response services. I became the Bishop of the Territory of the People until I retired in 2020 (leaving me to think about why I am so busy for a retired person), and my job was a combination of all of the things I’d learned in the previous experiences. This is what I know; if I can channel my anger into focusing on connection, rather than division, I can make a difference.

Katharine Hayhoe is an atmospheric scientist, and professor in the department of political science at Texas Tech University in Lubbock, Texas, and her new book is called Saving Us: A Climate Scientist’s Case for Hope and Healing in a Divided World. She also co-wrote with her husband, who is a pastor at an evangelical church in Texas a book called: A Climate for Change: Global Warming Facts for Faith-Based Decisions. She says that the Bible’s call to love people and help those who need it, made her want to be part of the solution for climate change.

Hayhoe says; "Genesis 1:1 says that God gave humans responsibility over every living thing on this planet;"

As someone who studied theology - all through the Bible, it talks about caring for others, taking care of the poor, the widows, and the orphans. It talks about things that we are to do in order to express love to people. As someone who ministers to people, I can see that these heartbreaking letters are showing the very real face, and the practical disproportionate affect, of climate change on;

- Indigenous people,
- Other racialized communities,
- The poor.

Of course, more often than not – the most vulnerable among us fall into all three categories.
So, while the Bible makes it clear to me that God gave us the responsibility to take care of every living thing on the planet, and that the entire message that Jesus communicates to the Christian movement is that we have a responsibility to take care of the most vulnerable among us. Then, the injustice of Climate Change which stokes my righteous anger tells me that debating which political party has the best climate change plan or diligently recycling – although important – is less important than taking care of the most vulnerable among us who are disproportionately suffering the results of climate change. In practical ways; that means helping the development of indigenous, sustainable, environmental-conscious food programs so people aren't dependent on environmentally costly, expensive, unsustainable food shipped in from other places or relying on Indigenous knowledge to implement Indigenous Fire Prevention Programs. Sometimes it means finding the time to sit and listen to someone sharing their pain and trauma from being helpless to do anything as they watched everything burn in a fire, or getting cold compresses to soothe the burned skin from reaching into the fire to save a helpless animal.

As I write this, there is a contractor working in my basement to fix the damage from a flood caused by a broken sprinkler this summer. It’s been frustrating; dealing with an insurance company, losing things that I’ve kept over the years because they had meaning to me and I can't really put a value on, the dislocation that comes with a battalion of workers in my house while I try to focus on my own tasks. And yet, I am fortunate in ways that those affected by the Lytton Creek Fire, and those like them, victims of Climate Change are not – it is the insurance company paying him to be here and fix the problem in my comfortable and safe house. He is listening to a song by R.E.M. called “Everybody Hurts.’ It was a song written to comfort the hopeless and the refrain goes:

> If you’re on your own in this life  
> The days and nights are long  
> When you think you’ve had too much  
> Of this life to hang on  
> Well, everybody hurts sometimes

All I can think is that while everybody may hurt sometimes, some of us hurt more than others, and in my life, I am seeing how Climate Change is making what was already there, worse – that some are hurting more than others. But I don't feel hopeless about it. God has told me what to do, my mission is to channel my righteous anger into doing my part to reduce the inequity that I see and I invite you to join me.

September 30, 2021

The Rt. Rev. Barbara Andrews (retired)
The Tk'emlups te Secwepemc territory, situated in the southern interior of British Columbia within the unceded traditional lands of the Secwepemc Nation.

*What stands out to you from this reflection?*  
*What challenges you?*  
*What did you hear that you hadn’t heard before?*
**Historical Case Study - Africville**

A particularly important topic to examine when looking at issues related to intersectionality and climate justice is that of environmental racism. The Africville Museum has a few virtual tours available through their website, and we strongly encourage you to take some time to learn about this part of Canada's history. Keep an eye open on the tour for the 'i' Symbol for further information and the video play button for short videos. https://nsheritage3d.ca/

**Effects of Climate change today**

Visit [Story Map](https://nsheritage3d.ca/), In Sheila Watt-Cloutier’s book, The right to be cold, Sheila tells of the reality of climate change in Canada's Arctic and its impact on Inuit peoples. These stories along with the stories of the disproportionately affected and vulnerable peoples have been collected and put into [this Story Map](https://nsheritage3d.ca/).

As you read these stories and look at the map,
- What are the intersections?
- What are the pieces the connect these realities though different?
- What would equity look like?
- What would make a difference?
- How might positive change happen?

**Take another look**

Last week we looked at our communities and identified the assets.
- Take another look at your maps and consider, whose story does the map tell?
- Are there any stories or voices missing from your map?
- If there are, how will you hear those stories and add them to your asset map?

**Wonderings**

- As you think back on the scripture we read at the beginning of this session, where is God in the things you have talked about this week?
- Where are you?
- Are you where you would like to be or do you think God is calling you to a different place or perspective?
- How is God calling your community to be present?
SESSION 4 - YOUTH IN CLIMATE ACTION

Territorial Acknowledgement

Gathering Prayer
God of grace, thank you for the gift of your creation. As we journey through life help us to take time to appreciate it, from each sunrise to sunset; to celebrate the intricacies of your work, admire the changing of the seasons, recognising that this is a gift. Remind us to care and respond deeply as our climate is changing, future generations may not have the same luxury of enjoyment. As people and places are already suffering from the effects of climate change. May our actions reflect a love for your world and justice for those affected. Help us to share the same dream of a world free from poverty and harm. Amen.
Adapted from a prayer written by Christian Aid

WHO IS MISSING?

"Youth must sit at the table when decisions are taken and be included in climate-related policy formulation as well as its implementation."

-- Marie-Claire Graf, the youth non-governmental organization (YOUNGO) Focal Point from the Global North

Scripture Luke 1:17
‘And he will go on before the Lord, in the spirit and power of Elijah, to turn the hearts of the parents to their children and the disobedient to the wisdom of the righteous – to make ready a people prepared for the Lord.’

- Which part in this verse spoke to you the most?
- Why do you think this verse is included in the Bible?

Energizer Activity
Many of us have people that we look up to: mentors, teachers, parents, youth leaders, priests, friends. Who inspires you to make a difference in the world?
Give the opportunity for each participant to share about someone who inspires them. What qualities do they have?

Wonderings
What is still resonating with you from the last session? What wonderings or questions do you have?

Think about who is making decisions on climate action:
- Who is making decisions about climate action in your family? Your classroom or school? Your city? Your province or country? At the United Nations?
- Who is missing from those decision spaces?
- How do you think decisions, actions or policies would be different if more youth were at the table?

Facilitator Tips
Familiarize yourself with COP and other global, national and local bodies who are making decisions on climate.
The Montreal based, youth-led nonprofit, Environnement Jeunesse, led a class-action lawsuit against the Government of Canada stating that the government must protect youth from climate change.

Kayah George, a young Indigenous activist from the Tulalip and Tsleil-Waututh Nations, inspired people to sign the “Not my Dirty Pledge”, a pledge agreeing to choose banks that invest in clean energy.

During the COP26 conference in Scotland, at least eight news agencies failed to name Vanessa Nakate in articles on a meeting with Scotland’s First Minister Nicola Sturgeon.

The Montreal based, youth-led nonprofit, Environnement Jeunesse, led a class-action lawsuit against the Government of Canada stating that the government must protect youth from climate change.

Hannah Kosick, an undergraduate student at Cape Breton University, wrote a book for youth titled “Bumble Bees of Unama’ki: A Guide to Becoming a Buzzing Naturalist” with a hope to inspire people to explore and conserve nature.

All across our country, youth are taking strong climate action and are making a difference. Here are just a few examples:

Who are the youth you know who are making a difference?
Eco Theology Reflection

Not too long ago, a provincial politician who is responsible for overseeing forests, parks, and wildlife where I live made the claim that “the forest is a way of economically exploiting something that grows back.” He said this as a kind of explanation for why our government might need to allow logging companies to cut down an area of forest that could be the last hope for saving a herd of almost extinct woodland caribou (there are only around 50 left).

What is your definition of a forest?
When you see the stretch of trees grouped together, do you see lumber waiting to be extracted, or a community of creatures already in place? Maybe you see both?
What do you think your neighbour sees?
What do you think God sees?

I want to suggest that how we answer these questions--and whether we ask them--can tell us a lot about our moral vision, about who we are and where we place ourselves within the communities of God’s Creation.

Our ministry where the St. Lawrence and the St. Charles Rivers meet is oriented towards helping us to better understand who we are and how we should live as disciples in terms of the land and the human and non-human neighbours with whom we share it. Our faith compels us to ask, but we need others to help us to answer it (Indigenous wisdom is particularly vital in helping to reorient our churches moral vision here.) Who are we and who is God calling us to be in this place? The woodland caribou of the Saguenay and the beluga whales of the St. Lawerence Estuary are telling us, if we are ready to listen.

The Rev. Jeffrey Metcalfe, Diocese of Quebec

- What stands out to you from this reflection?
- What speaks to you
- What challenges you
- What did you hear that you hadn’t heard before?
"If they don't give you a seat at the table, bring a folding chair."
- Shirley Chisholm

**Activity: What Can I Do?**

It's often hard to know what to do when faced with a problem, perhaps more so with one as big and complex as climate change. Here is one way to start generating ideas developed by marine biologist, policy expert, writer and Brooklyn native, Dr. Ayana Elizabeth Johnson.

Draw a Venn Diagram.

- In one circle write what brings you joy (drawing, sports, music, hanging out with friends, etc.)
- In another circle write what you're good at (writing, math, public speaking, teaching, encouraging others, etc.)
- In the final circle write what climate problem you want to tackle and what work needs to be done (fossil fuel expansion, the need for youth in decision-making spaces, making houses more energy efficient.)
- In the centre of your Venn Diagram, write down some action ideas which include parts from all 3 circles.

**Discussion**

As a group consider the following questions:

1. What action ideas did you come up with?
2. What would you need to start your action? Can you think of anyone you could work with to start your action?

**Wonderings**

- As you think back on the scripture we read at the beginning of this session, where is God in the things you have talked about this week?
- Where are you?
- Are you where you would like to be or do you think God is calling you to a different place or perspective?
- How is God calling your community to be present?
SESSION 5 - COMMUNICATING CLIMATE JUSTICE

Territorial Acknowledgement

Gathering Prayer
Creator God,
We acknowledge that as your handiwork, we stand alongside all that you have made. Trees and rivers, mountains and valleys, soaring birds and scuttling creatures, all are held within your care. May we grow in our love and appreciation for the fabulous variety around us; and may our awe and wonder draw us closer to the natural world, and through it to you, the God of all things. We pray in Jesus’ name, Amen.

Source: Church of England

Scripture Isaiah 58: 6-7a
Is not this the fast that I choose to loose the bonds of injustice to share your bread with the hungry and to bring the homeless poor into your house?
- What do you think God is saying to you in this verse?
- Are there truths in this verse that contradict the messages we hear or receive in the world?

Energizer Activity --- 'Yes, And...' Recap
Recap what you’ve learned so far! One participant starts by making a statement (e.g. "part of sustainable development is equal opportunity for all people"). Everyone else can then build off of this using a "yes, and..." statement (e.g. "Yes, and... it’s important to do this in a way that doesn’t damage the Earth").

Wonderings
- What is still resonating with you from the last session?
- What wonderings or questions do you have?

So far we have thought about how climate issues affect people in different ways. Now let’s think about the different ways people share information about climate justice.
**Paramo de Pisba, Colombia**
- The main industries are agriculture and mining
- Mining is expanding, causing a number of problems:
  - Taking over agricultural land
  - Forcing people to move higher into the mountains
  - Decreasing employment opportunities for women (women most often work in agriculture)
  - Contributing to climate change and environmental destruction
- There is an inverse relationship between those causing climate change and those most impacted by it;
  - Mining is done by international companies, but Colombia is most impacted by the industry

**Community Radio**
- GROUPO COMUNICARTE is an organization using community radio to provide education in remote areas of Colombia;
  - Radio has been used since 1940 for education and empowerment
- Environmental issues are not strongly covered in the media, but awareness around the protection of the area is important;
  - Community journalists and radio play a key role in providing education about environmental protection
  - Kids are also being taught how to do research and journalism and how to produce radio programs
  - This provides communities with important information, as well as a way for people to engage in climate justice

When sharing climate justice stories, we should think about...
- Sharing local voices;
  - The stories and voices of those most impacted by climate change are often underreported
- Comparing local and global causes;
  - What are the local causes of global impacts? E.g. What impact does Canadian mining have in Colombia?
- Using accessible language;
  - How can we share information in a way that is engaging and easy to understand?
The next time it rains, I invite you to pause, smell the air and listen to the raindrops. Think about this beautiful gift that God has given to you, and to the world. Ask yourself, how should I respond to this and other gifts of creation? As Christians, we are called to care for creation. We are also called to love one another. Have you considered how these two callings are fundamentally linked? In speaking with people around the world who experience hunger, the Canadian Foodgrains Bank has come to understand the crucial connection between these two callings.

Through the Foodgrains Bank network, Christians across Canada demonstrate love by supporting people around the world who are food insecure. We do this by supporting local projects to improve people’s access to food, as well as by lifting their voices on an international stage so that we can better understand what is causing people to experience hunger. Unfortunately, many of those who do not get enough to eat, such as small-scale farmers and women in low-income countries, are some of the most likely people to be negatively impacted by climate change. In turn, they find themselves in an even more uncertain position in terms of their food security.

We must then also consider how to care for creation. The Foodgrains Bank is part of discussions in Canada, and around the world, about this very question. We support farmers around the world to adapt to climate changes and advocate for the Canadian government to do its fair share to help developing countries address climate change.

And we never cease to give thanks for the gifts of creation that have been bestowed to us, for “The earth is the Lord’s and all that is in it, the world, and those who live in it.” Psalm 24:1

Canadian Foodgrains Bank

- What stands out to you from this reflection?
- What speaks to you?
- What challenges you?
- What did you hear that you hadn’t heard before?
Activity --- Digging Deeper

First, think about how you learn about climate justice - do you:
- Listen to the radio?
- Learn about it in school?
- Use social media?
- Engage with different organizations?

Then, do some research on how information on climate justice is communicated somewhere else in the world. Is this the same or different from how you learn about climate justice?

As a group, talk about the information that you found.
- What similarities and differences did you find?
- How do these different types of communication share local voices, compare local and global causes and use accessible language?

Facilitator Tip

Think about how you have learned about Climate Justice, have things changed? Be prepared with examples to help stimulate thought and conversation.

Many small people, who in many small places do many small things, can alter the face of the world"

—African proverb
Reflection
Individually or as a group discussion, reflect on your personal goals:
• What goals did you set for yourself?
• Where are you at with these goals?
• Have your goals changed over the course of the program?
• What supports or resources do you need to help you reach your goals?
• Who can provide these support or resources?

Self-Guided Activity
Over the next week, make note of where and how you are learning about climate justice, and how you are sharing information with others:
• What media sources do you use?
• How do these media sources present information?
• What stories are these media sources telling?
• Whose voices are these media sources amplifying?

Wonderings
• As you think back on the scripture we read at the beginning of this session, where is God in the things you have talked about this week?
• Where are you?
• Are you where you would like to be or do you think God is calling you to a different place or perspective?
• How is God calling your community to be present?
SESSION 6 - WRAP UP & WHERE TO GO FROM HERE?

Territorial Acknowledgement

Gathering Prayer
Grandfather, look at our brokenness. We know that in all creation only the human family has strayed from the sacred way. We know that we are the ones who are divided, and we are the ones who must turn back together to walk in the sacred way. Grandfather, sacred one, teach us love, compassion, and honor that we may heal the earth and heal each other.

Ojibway prayer

Scripture Isaiah 55:8-11
“For my thoughts are not your thoughts, neither are your ways my ways,” declares the Lord. “As the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts. As the rain and the snow come down from heaven, and do not return to it without watering the earth and making it bud and flourish, so that it yields seed for the sower and bread for the eater, so is my word that goes out from my mouth: It will not return to me empty, but will accomplish what I desire and achieve the purpose for which I sent it.”
- Is there something in these verses that surprised you?
- If so, how were you surprised?
- What did you learn from these verses?

Energizer Activity

Rope Circle
You will need a piece of rope or webbing large enough for your group to stand around and each person to hold (you could have two ropes and have teams) the rope will need to have a knot in it.

Direction
Ask the group/s to form the rope into a circle with every person holding the rope. Once completed, ask them how well they think they did, if they could improve and what they might do differently next time, then introduce a different shape that the teams have to make.

To make the activity more challenging
- Time the group to see how quickly they can make the shape
- Have some or all participants do the challenge blindfolded.

Wonderings
What is still resonating with you from the last session?
What wonderings or questions do you have?
CREATING A JUST AND SUSTAINABLE WORLD IS AN ONGOING PROCESS. LET'S RELECT ON WHAT WE'VE EXPLORED THROUGHOUT THIS RESOURCE AND THINK ABOUT WHERE WE CAN GO FROM HERE

Take a few minutes to reflect on the topics, discussions, and ideas brought up within the course of this resource. What comes to mind?

- Write down three new things you've learned.
- Write down anything you may be confused about or find difficult to understand.
  - What would help you bring some clarity or understanding to those points?
- Write down any questions you may have.
  - Who can you direct your questions to?

Community Mapping Exercise - Revisited

Following a similar structure to the community mapping exercise we did at the end of session 1, I invite you to now take some time to draw a map/picture of what you think your community will look like 25 years from now.

- What has changed?
- Are things better or worse than they are now?
- Why do you think this is?
- If you think your community is going to be worse off, what are some things that can be done to prevent this?

“It seems to me that the natural world is the greatest source of excitement; the greatest source of visual beauty; the greatest source of intellectual interest. It is the greatest source of so much in life that makes life worth living.”
— David Attenborough
Through these sessions, there has been a lot of things to process, and you will continue to process those learnings, emotions, where and how God is present in the world, and how you are called into the mission of God. These are all questions, wonderings and theologizing that we on Youth Council continue to do too. Sometimes writing things out helps us reflect so here are a few wondering prompts and questions that we find helpful.

- What challenged you?
  - Your actions
  - Your beliefs
  - Your understanding/s

- What have you learned about yourself?
- What have you learned about God?
- What do you need?
- What will you do now?
- What Wonderings & Questions do you have?
- What does Eco Justice or Climate Justice mean to you now?
Thank you

Thank you for joining us in this series of Social Justice inFocus. It has meant a lot to us to put these sessions together with you in mind and to share our love and passion for this world and social and climate justice with you.

As we said on the previous page, this is not the end, this is the first installment of Social Justice inFocus, and we hope that you will continue to learn and engage alongside us. If you have any ideas of sessions that you would like to delve deeper into please let us know.

We love to hear and see how folks are engaging in the work of social justice and PWRDF if you are sharing things on social media please tag us #PWRDF or share on:

Instagram @PWRDF_justgeneration
Twitter @PWRDF
email smcleod@pwrdf.org

Thank you
PWRDF Youth Council
Stay engaged, keep learning and share those learnings and your observations with others.

It can sometimes be hard to not feel overwhelmed by the events and realities we face in the world. We are called by God to be present, to God, ourselves, and the needs of the world, that does not mean that we are called to be everything and do everything.

As you have learned through this resource there are many intersections between the different aspects and impacts of climate. As you engage with one area of social justice you will also be learning and engaging with other elements and aspects too.

Your actions and responses do not have to emulate or be the same or better than anyone else’s, but true to who you are; if it is a solo response that is ok if it is a response with others that is okay also. If it is reading a book, watching a movie, or participating in a protest, those are all valid.

We also recognize that not everyone is immersed in social media and there are other ways to be engaged in learning, allyship, and activism. As you read beyond this page, you will find many resources that you can access, from books, movies and documentaries, podcasts, and websites. These are just skimming the surface and we are sure that there are things you could add to this list.

The most important thing we can all do is continue the conversation, and continue to learn from each other.

Art changes people and people change the world.
- John Butler
ADDITIONAL ACTIVITIES

Group poetry:
Create a poem with the group that addresses or reflects something they have learned through this time together.
Process: ask the youth to share words, phrases and ideas that come to mind when they think of deforestation or mineral extraction, for example.
Write those words out so everyone can see them.
Then invite them to write a poem or Lament using the words that have been shared together.
Share your poems with your community and use them in the liturgy.

Community garden:
Plant a community garden. This could be at your church, community centre, or park. Consult with other people in the community about where to plant the garden and identify what you need to get started, prepare your lot and find people who can support/sponsor the garden. Consider what will be planted: pollinator plants, vegetables, medicine garden, or native plant garden, perhaps a combination. Consult with the local Indigenous community about plants native to your area.

Letter writing:
Is there something you are particularly passionate about or have just learned about that you wish to raise the profile of with your Provincial or Federal government, Minister, or Band Council?
Research the topic.
Research their stance and if an MP, what the parties stance is on the issue.
Your letter should include:
- Introduce yourself.
- What the issue you are writing about is.
- What are your points of concern?
- What are your recommendations for action?
- What your hope is.
- Consider inviting the representative to meet with you / your youth group to continue the conversation and learning.

Follow up your first letter with a second if you do not hear from your representative or local leaders.

This is a really helpful site to learn how to address the person/s you are writing to: https://www.peacemakers.ca/research/Canada/FormsOfAddress.html

Artivism
Artivism is the coming together of art and activism. The term of activism was coined in 1997, however, if you look through history you will be able to find examples of activism.
Artivism includes all artforms from printmaking and posters, to street art and sculpture, from spoken word to drama, and story writing to films.
The subject of Artivism is injustice, racial discrimination, gender equity, just labour practices, human rights, ecology and environment, and more.

What examples of Artivism do you see in your community?
What could you do to engage in Artivism?
Biodiversity
Biodiversity is the variety of life in the world or in a particular habitat or ecosystem, we depend upon bio-diversity to thrive.
The things that negatively impact biodiversity:
  - Environmental changes
  - Invasive species
  - Destruction of habitat
  - The exploitation of the environment and the extraction of resources
  - Pollution

Track
Learn about climate change in your community, identify a small area where you can track and make note of changes. This could be your backyard, a creek, river, park, forest, or woodlands.
You might consider tracking:
  - The number of days of rain
  - The number of days without rain
  - Other weather events - forest/ grass fires
  - The number of invasive species - plants- animals- insects
  - The water level

Things you might consider as you use your tracker and once you have finished tracking.
  - As you look at your tracker what stands out?
  - Are there any patterns?
  - Are there things that are unusual?
  - Can you identify any causes?
  - Can you identify any solutions?
  - What is your local or Federal government doing to respond?
  - Are there any grassroots community projects working towards a solution?
  - What can you do to respond?

Visit weather.gc.ca to compare the weather you tracked to historical data.
What do you notice?
<table>
<thead>
<tr>
<th>Month</th>
<th># Days with sun</th>
<th># Days with rain</th>
<th>Invasive Species</th>
<th>Other weather events</th>
<th>Animal behaviour</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
# A YEAR OF ACTIVITIES

<table>
<thead>
<tr>
<th>Month</th>
<th>Activity</th>
<th>Your Ideas</th>
</tr>
</thead>
<tbody>
<tr>
<td>January</td>
<td>Learn from Indigenous Peoples in your community about nature conservation</td>
<td></td>
</tr>
<tr>
<td>February</td>
<td>Backyard or park bird count <a href="https://www.birdcount.org/">https://www.birdcount.org/</a></td>
<td></td>
</tr>
<tr>
<td>March</td>
<td>Shoreline clean up <a href="www.shorelinecleanup.ca/">www.shorelinecleanup.ca/</a></td>
<td></td>
</tr>
<tr>
<td>April</td>
<td>Plant a pollinator garden or Native Plant Garden or both!</td>
<td></td>
</tr>
<tr>
<td>May</td>
<td>No Mow May <a href="www.natureconservancy.ca/">www.natureconservancy.ca/</a></td>
<td></td>
</tr>
<tr>
<td>June</td>
<td>Learn about species at risk and how to protect them <a href="https://www.canada.ca/en/services/environment/wildlife-plants-species/species-risk.html">https://www.canada.ca/</a></td>
<td></td>
</tr>
<tr>
<td>July</td>
<td>Plastic Free July <a href="https://www.plasticfreejuly.org/">https://www.plasticfreejuly.org/</a></td>
<td></td>
</tr>
<tr>
<td>August</td>
<td>Make an insect hotel</td>
<td></td>
</tr>
<tr>
<td>September</td>
<td>Weed/ invasive plant removal</td>
<td></td>
</tr>
<tr>
<td>October</td>
<td>Salmon Run in your area</td>
<td></td>
</tr>
<tr>
<td>November</td>
<td>Make a bird feeder</td>
<td></td>
</tr>
<tr>
<td>December</td>
<td>Origami Seed Pot <a href="https://thethingswellmake.com/quick-diy-origami-newspaper-pots/">https://thethingswellmake.com/</a></td>
<td></td>
</tr>
</tbody>
</table>
RESOURCES

Websites
- Good Grief Network: [https://www.goodgriefnetwork.org/about/](https://www.goodgriefnetwork.org/about/)
- Climate Change is a Social Justice Issue | Adriana Laurent | TEDxUBC [https://www.youtube.com/watch?v=NRmHp0VC4K4](https://www.youtube.com/watch?v=NRmHp0VC4K4)
- The Intersectional History of Environmentalism [https://www.youtube.com/watch?v=cyqYN90PPjE](https://www.youtube.com/watch?v=cyqYN90PPjE)
- Reconciliation Canada: [https://reconciliationcanada.ca/](https://reconciliationcanada.ca/)
- National Centre for Truth and Reconciliation: [https://nctr.ca/about/history-of-the-trc/trc-website/](https://nctr.ca/about/history-of-the-trc/trc-website/)
- Empowering the Climate Generation: [https://www.weareclimates.org/](https://www.weareclimates.org/)
- This Changes Everything: [https://thischangeseverything.org/](https://thischangeseverything.org/)
- A Rocha: [https://arocha.ca/](https://arocha.ca/)
- Anthropocene: [https://www.nationalgeographic.org/encyclopedia/anthropocene/](https://www.nationalgeographic.org/encyclopedia/anthropocene/)
- Vanessa Nakate: [https://vanessanakate.com/](https://vanessanakate.com/)
- Be Creative. Together. Find collaborators. Finish projects. Or start your own... [https://hitrecord.org/community](https://hitrecord.org/community)
- Falling Fruit: [https://fallingfruit.org/](https://fallingfruit.org/)
- What is intersectionality and what does it have to do with me?

Movies
- The Water Walker: [https://seeingred6nations.com/projects/](https://seeingred6nations.com/projects/)
RESOURCES

- Something in the Water: https://www.imdb.com/title/tt10864040/
  - Panel Discussion: https://www.youtube.com/watch?v=pJrTP7vg8ZE
- This Changes Everything: https://thischangeseverything.org/
- KISS THE GROUND: https://kissthegroundmovie.com/
- Youth Perspective on Environmental Justice and Racism | Cristal Cisneros | TEDxCherryCreek: https://youtu.be/oa8dDBP5-d8
- The Boy Who Harnessed the Wind: https://www.imdb.com/title/tt7533152/
- Action Planet: Meeting The Climate Challenge: https://www.youtube.com/watch?v=rTJu3s0A488
- Now This Earth, playlist: https://www.youtube.com/c/nowthisearth/playlists

Books and Articles

- Racism derails our attempts to fight the climate crisis - The Washington Post
- The Red Deal: Indigenous Action to Save Our Earth
- Cast Away: Poems of Our Time. Naomi Shihab Nye
- There’s Something in the Water: Environmental Racism in Indigenous & Black Communities. Ingrid R. G. Waldron
- How to Change Everything: The Young Human’s Guide to Protecting the Planet and Each Other
- Earth Democracy: Justice, Sustainability, and Peace. Vandana Shiva
- We Will Not Cancel Us. And Other Dreams of Transformative Justice
- One Earth: People of Color Protecting Our Planet. Anuradha Rao
- The Story of Stuff: The Impact of Overconsumption on the Planet, Our Communities, and Our Health--And How We Can Make It Better. Annie Leonard
- Old Enough to Save the Planet. Loll Kirby
- We Are Water Protectors. Carole Lindstrom
- Heroes of the Environment: True Stories of People Who Are Helping to Protect Our Planet. Harriet Rohmer
- How to Change Everything: The Young Human’s Guide to Protecting the Planet and Each Other. Naomi Klein & Rebecca Stefoff
- The Omnivore’s Dilemma: Young Readers Edition. Michael Pollan
- Buried Sunlight: How Fossil Fuels Have Changed the Earth. Penny Chisholm
- Rise Up! the Art of Protest. Jo Rippon