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Special issue on climate change

Transitions, the electronic educational resource of Earth and Peace Education Associates International (EPE) focuses on our global community's progress towards a culture of peace, i.e. a society of institutions and norms based on nonviolence, ecological sustainability, social justice, intergenerational equity and participatory decision-making. This special issue provides you with background information on the climate crisis and educational resources for awareness raising and action.

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Editorial Notes

With this special issue on climate change *Transition* joins the chorus of voices—leaders of government, business, world religions and members of civil society and the scientific community—each of which articulate from their varied perspectives the seriousness of the threat to human security posed by global warming. It is also intended to be part of civil society's emerging groundswell calling for a fair, effective and binding agreement when representatives of nation states meet at the UN Global Climate Conference in Copenhagen this December to work out a means of responding to this threat. Finally, the special issue also recognizes the role education must play in changing values and attitudes that are basic to the life style transformation necessary if we are to reduce our carbon footprint and preserve our planet for present and future generations.

The issue is divided into two sections. The first will provide you with **background information** on climate change and education. Following these editorial notes is an **overview on the global climate conference**—its precedents, purposes and the issues facing negotiators. Frans Verhagen introduces us to the notion of **ecological indebtedness**, a perspective on North-South relations that has only recently been introduced into the climate change debate by countries from the South. Fumiyo Kagawa and David Selby turn to the **educational challenge** and offer some propositions for a transformative educational response to runaway climate change. A list of **readings on various dimensions of climate change**, many available on the Internet, will conclude this background section.

The second section will provide you with **educational resources** for integrated and value-based learning about climate change and a list of **civil society organizations** (CSOs), each of which gives you an opportunity to get involved in a campaign for climate justice by joining your voice with others in demanding a serious response from world leaders and their representatives this December. These same CSOs should provide leadership for future action after the conference is over.

The UN Global Climate Conference

Anita L. Wenden

Anita L. Wenden is co-founder of Earth & Peace Education International and the organization's director of peace education and research. She is the editor of *Transitions* and present chair of the NGO Committee on the Status of Women's Subcommittee on Women and Climate Change at the United Nations.

What events have led to the global climate conference? What is its purpose? What are the issues facing the negotiators?

The history

Responding to a 1990 assessment report by the Intergovernmental Panel on Climate Change (IPCC) which stated that global warming is real and urging that something be done about it, governments at the UN Conference on Environment and Development (Rio, 1992) created the United Nations Framework Convention on Climate Change (UNFCCC) to promote and coordinate intergovernmental efforts to tackle the challenge posed by global warming. The convention recognizes that the climate system is a shared resource whose stability can be affected by industrial and other emissions of carbon dioxide and other greenhouse gases (GHG).

Five years later, in 1997, the Kyoto Protocol (KP) was adopted and entered into force in 2005 with 184 countries having ratified it to date. The Protocol recognizes that developed countries are mainly responsible for the current high levels of GHG emissions in the atmosphere as a result of more than 150 years of industrial activity and sets binding GHG reduction targets on 37 of these countries and the European community.

Since 1994 the association of all the countries that are Parties to the Convention and its highest decision-making authority, have met on an annual basis to review the implementation of the Convention. At their Bali meeting in 2007, they agreed to begin inclusive and binding negotiations on a post-2012 framework for reducing GHG emissions, when the first commitment period to the KP is due to expire. Since then (2008 – 2009), they have been working on a negotiating text for the Climate Treaty Conference in Copenhagen (12/2009).

Desired outcomes – a fair, effective and binding deal
The intended and desired outcome of the Copenhagen conference is a comprehensive and legally binding international treaty which will:

(1) curb or **mitigate** the further escalation of dangerous climate change by limiting greenhouse gas emissions to 2 degrees Centigrade above pre-industrial levels

(2) determine global actions for **mitigating** and **adapting** to the immediate and future changes that are the consequences of climate change, including an agreement on funding and transfer of technology for developing countries.

The issues
#1 Binding GHG reduction targets
An agreement on binding GHG emission reduction targets remains a source of contention. Developed countries must agree to deep and binding emissions reduction targets. However, only a very few countries have produced targets that are sufficiently deep while others are waiting to see what other countries, namely the United States, offer before producing theirs.

Additionally, some developed countries, such as the United States, want 'advanced' developing countries such as China, India, Brazil....to also have targets to reduce their emissions or at least to deviate from 'business as usual' growth levels. Developing countries have agreed to take mitigation actions but they do not wish to commit to something legally binding within an international treaty. Their reasons are as follows: 1) they are not responsible for the climate crisis, 2) their emission levels are low and 3) they are still at an early stage of economic development.

#2 Financing
Finance for adaptation and mitigation in developing countries is also difficult to resolve. Developing countries are fighting for a new climate fund to be set up inside the UN climate convention with equitable representation by all regions. They have asked that developed countries contribute 1% of their GNP annually to this fund. So far developed countries have balked at both of these requests.

#3 Technology
Developing countries do not have easy access to technologies for adaptation and mitigation at affordable prices. There are also other barriers to technology transfer from the developed to developing countries, such as and especially intellectual property rights. Developing countries want a new technology body inside the UNFCCC that can draw up and implement a Technology Action Plan that would take care of these problems but developed countries object to this new body and refuse to have intellectual property rights included in any global deal.

Interim outcome - **a political deal**

While Nature does not negotiate and, according to recent scientific reports, is moving us more quickly to the tipping point than predicted, it is recognized that world governments are not ready to commit to the legal deal and that more time

is needed to resolve the above issues. What, then, would be the elements of an acceptable agreement in Copenhagen?

Janos Paztor, Director of the UN Secretary General Ban Ki Moon's Climate Change Support Team, has outlined the following as elements of an agreement towards which delegates to the Copenhagen Conference should strive:

1) Every country must sign on to an agreement to curb GHG emissions.
2) Developed countries must commit to a mitigation target of 25 – 40% against 1990 emissions by 2020.
3) Developing countries must make an effort to reduce their emissions by 20 – 30% below 'business as usual'.
4) Financing must be provided to developing countries, who are not responsible for the climate crisis, for adapting to its present and anticipated impact.
5) A monitoring structure needs to be developed to ensure the equitable distribution of funding.

While not the ambitious deal that is hoped for, agreements on these issues, would provide the foundation for continuing work on the details of a legal, fair and effective deal once the conference is over.

Information Sources
UN Framework Convention on Climate Change http://unfccc.int/2860.php

Global Trends by Martin Khor, November 2, 2009 issue of *The Star* (Malaysia Daily News). Martin Khor is Executive Director of the South Centre, an intergovernmental think tank of developing countries .

from www.images.google.com

We have less than 10 years to halt the global rise in greenhouse gas emissions if we are to avoid catastrophic consequence for people and the planet. It is, simply, the greatest collective challenge we face as a human family. Ban Ki Moon, UN Secretary General, 8 10 2009.

Creating Sustainable Communities

Ecological Indebtedness:
Who owes what to whom?

Frans C Verhagen & Anita L Wenden

Frans C. Verhagen, M. Div., M.I.A., Ph.D. is a sustainability sociologist, co-founder of Earth and Peace Education International (EPE), and director of its sustainability education and research program. He is also the founder and president of the International Institute of Monetary Transformation. www.timun.net

It is, mainly, due to the vagaries of history that nations in the global North have achieved a high standard of material life. And presently even though they are in the minority among the member states that make up our global community, they maintain that standard through their control of the monetary, financial, and economic systems, which enrich the few, impoverish the many and imperil the planet. As a result, the transfer of natural resources necessary to maintain the needs of a mass consumer culture and unsustainable economic activities in developed countries still flows from South to North. And debt payments by the South, incurred to finance similarly unsustainable development projects which aim, in part, to emulate the life style of the North and to alleviate poverty, appear to have made financial indebtedness of the South to the North a permanent part of their relationship.

However, the question of "Who owes what to whom?" becomes more complicated when indebtedness is considered in environmental rather than solely economic terms, i.e. as ecological indebtedness. While left-wing economists in Latin America have long argued that Western powers owe an ecological debt to the continent for the centuries during which colonial powers took control of their land and extracted their resources (Klein, 2009), this has been largely ignored in discussions of North-South relationships. In part, this is because world leaders and policy planners are conditioned to think only in economic terms, influenced by economists for whom the environment is an afterthought and an externality.

The upcoming Global Climate Conference, however, has contributed to the growing awareness that, as Simms (2005) writes, there are global commons which provide 'public goods', like the capacity of the atmosphere and seas to absorb pollution, and that these are goods which Earth's citizens can all innately claim but which have been very unequally used. And 'ecological indebtedness', a concept and term originated in the 1980's by Southern analysts of the third

world's financial debt (Dillon, 2001), has emerged to give voice to these perceptions.

Ecological indebtedness is a notion that refers, first of all, to the gradual appropriation and control of the Earth's natural resources by industrialized countries and the destruction of the planet caused by their patterns of production and consumption. Secondly, it includes appropriation by these countries of the planet's absorption capacity and the occupation of its atmosphere, by polluting it with the emission of greenhouse gases (Donoso, 2006; World Council of Churches 2009). The Southern People's Ecological Debt Alliance (www.ecologicaldebt.org) lists examples of how this debt has accrued to the North through:

- extraction of natural resources, such as petroleum, minerals, marine, forest resources;
- ecologically unequal terms of trade caused when goods are exported without taking into account the social and environmental damages caused by their production;
- intellectual appropriation and the use of ancestral knowledge related to seeds, the use of medicinal plants and other knowledge, upon which the biotechnology and the modern agro-industries are based, and for which, the South has to pay royalties;
- use and degradation of the best lands, of the water and air, and of human energy, for the development of export crops;
- production of chemical and nuclear weapons, substances and toxic residuals that are deposited in the countries of the Third World.

Ecological indebtedness, therefore, is primarily the debt owed by industrialized countries in the North to countries of the South. However, it is also the debt owed by economically and politically powerful national elites to marginalized citizens, by current generations of humanity to future generations, and, on a more cosmic scale, the debt owed by humankind to other life forms and the planet (WCC, 2009). *Climate debt* is the term used by climate activists to refer to this idea that rich countries should pay reparations to poor countries for the climate crisis (Klein, 2009). This has given rise to the call for 'climate justice', a slogan that appears on many of their websites. (See, for example, the civil society campaigns listed on page 20 of this issue.)

"Who owes what to whom?" Ecological indebtedness answers this question by adding to the financial indebtedness of the South the fact that the North owes the South an ecological debt. As noted above, for the last two hundred years the North has overused and exploited an inordinate share of Earth's commons for its economic development. As a result, countries from the South, members of the majority world who seek to raise their standard of living, are now faced with a degraded and limited environmental space and an increasingly hostile climate which limits their economic growth. They cannot fuel it with cheap polluting energy as did the North since that would only add to the climate crisis. At the

same time, they do not have the funds to switch to renewable sources of energy, such as wind and solar (Klein 2009). In a statement submitted to the climate change negotiations, Eva Morales, President of Bolivia brings ecological indebtedness to bear on the debate over funding for developing countries to mitigate and adapt to climate change. He states:

> Developing countries are not seeking economic handouts to solve a problem we did not cause. What we call for is full payment of the debt owed to us by developed countries for threatening the integrity of the Earth's climate system, for over-consuming a shared resource that belongs fairly and equally to all people, and for maintaining lifestyles that continue to threaten the lives and livelihoods of the poor majority of the planet's population. This debt must be repaid by freeing up environmental space for developing countries and in particular the poorest communities. (Morales, 2009).

Indeed five billion people in the developing world are justified in demanding their right to the ecological debt owed them and their fair share of the reduced environmental space. They are also justified in demanding a fair process in making the important global decisions to accomplish that goal, particularly now that the world is facing an economic crisis that is aggravating their standard of life and even threatening their survival.

The basis for these justified demands is reflected in Article 3 of the UN Framework Convention on Climate Change, which contains the ethical position of the signatory nations. It not only recognizes that the "largest share of historical and current global emissions of GHGs has originated in developed countries" but also clearly states that the problem must be remediated "on the basis of equity and in accordance with their common, but differentiated responsibilities". Friends of the Earth International takes up this ethical challenge in the following actions, which they recommend be taken to redress ecological indebtedness, i.e.

- establish the responsibility and the obligation of the industrialized countries of the North to repair and to stop the damage caused to the biosphere and to the countries of the Third World by the ecological debt, as it is putting the entire planet at risk;
- make evident the illegitimacy of the foreign debt as a means of looting that increases the ecological debt;
- stop the external flow of primary materials, food and financial flows, which as part of an ecologically unequal exchange prevents the development of a nationally focused and autonomous economy that is in harmony with the environment;
- make evident the inequalities of the present economic model, and promote resistance to the imposition of a monoculture based on money and the market which works against cultural diversity, the well-being of communities and environmental sustainability. (Ecological debt campaign.. www.ecologicaldebt.org)

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The wealth of rich countries is built on ecological debt. The worst ecological debt is the carbon debt and its consequence of global warming. Andrew Simms (2005: ix)
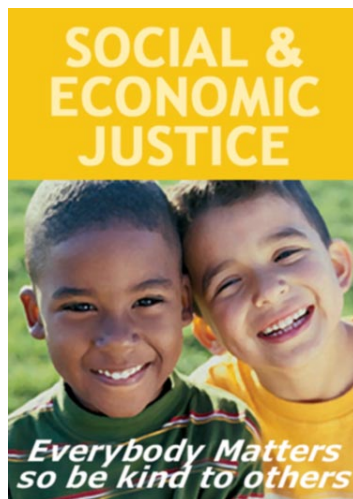
Guest column

Climate Change Education: From a 'Business as Usual' to Transformative Agenda

David Selby & Fumiyo Kagawa

David Selby is Founding Director of Sustainability Frontiers, an international alliance of global and sustainability educators. He is also an Adjunct Professor at Mount St Vincent University, Halifax, Nova Scotia, Canada. Email: sf@interconnections.f9.co.uk

Fumiyo Kagawa is Research Coordinator at the Centre for Sustainable Futures, University of Plymouth, United Kingdom. Email: fumiyo.kagawa@plymouth.ac.uk

There is widespread consensus across the scientific community that climate change is happening and is, for the most part, human induced (Oreskes 2007). From government, media, the corporate sector, educational institutions and the public comes a presenting acceptance, oftentimes fulsome, of the severity of the looming crisis coupled with an ill-preparedness to follow through in terms of confronting the deep personal change and societal transformation needed to have any chance of staving off the worst effects of climate change.

Where educational institutions and systems have responded to climate change, there has been a focusing on the scientific, technical and managerial, implicitly or explicitly conveying a 'business as usual' message that the road to a secure future lies with a combination of better management, technological efficiency and innovation, sustainable development (for which read sustainable growth) and responsible (for which read global marketplace friendly) citizenship. While there is much reference to saving 'our way of life', there is very little encouragement of radical analysis and critical discourse around how that 'way of life' is fundamentally culpable in fuelling the looming crisis. There is a tendency throughout the present genre of climate change educational materials to characterize the global heating crisis in terms of overtly presenting cause, that is, as a CO_2 problem curable within largely present terms of reference, rather than as a problem arising out of the crisis of an ethically numb, inequitable, and denatured human condition (McIntosh 2008).

Proponents of education for sustainable development are claiming climate change education as part of their remit. But mainstream renditions of the field tacitly ally themselves with orientations at the roots of global heating: economic growth, globalization, consumerism, and an instrumental valuing of nature as resource with its correlative denial of the intrinsic value of the natural world. Taking a predominantly 'technical fix' approach to climate change, mainstream education for sustainable development argues for 'sustainability skills and

competencies' as the way forward while more or less sidestepping values engagement. There is an axiological deficit here. Given these tendencies and orientations within the field, we argue that approaching climate change through an unreconstructed education for sustainable development lens is tantamount to administering 'disease as cure'. (Selby & Kagawa 2010).

Below we offer some propositions for a transformative educational response to runaway climate change.

Proposition 1: Given the climate crisis that is already upon us, and given the looming prospect of it deepening still further, silently and incrementally but also abruptly and fickly, climate change education needs to confront denial and address despair, pain, grief and loss.

It is a fallacy, perhaps born of western absorption with the idea of progress, that 'gloom and doom' thinking is widely held to be disabling and disempowering. We argue that working through despair is a powerful progenitor of new vision and commitment. Truly transformative learning requires a conscious and thoroughgoing progress by individuals, groups and communities through despair, into empowerment with healing and renewal. The 'Great Turning', as Macy and Young Brown (1998: 17-22) call it, involves breaking through denial to confront the pain of the world, heroic holding actions to stop things getting worse, analysis of the structural causes of the damage wreaked by the 'Industrial Growth Society', allied to the nurturing of alternative institutions and, most fundamental of all, a cognitive, spiritual and perceptual awakening to the wholeness of everything.

Proposition 2: Given the 'powerful wave of neo-liberalism rolling over the planet' (Jickling and Wals 2008: 2), destructive of ecosphere and ethnosphere, climate change education needs to offer alternative conceptions of the 'good life', combat consumerism, and help learners explore and experience alternatives to a growth economy.

For the peoples of the metaphorical North and elites in the South who have taken on the western worldview, it is important that an education in 'voluntary simplicity' (Elgin 1981) is made available, the term connoting frugal consumption, ecological awareness, connectedness and community, and personal growth based upon evolving material and spiritual aspects of life in harmony.

Dovetailed with the promotion of 'voluntary simplicity' within such populations should be anti-consumerism education. Defined as 'consumption beyond the level of dignified sufficiency' (McIntosh 2008: 180), consumerism not only violates the indentured slave, the sweatshop worker and the natural environment but also enslaves the consumer herself (McGregor 2003: 3). Consumerism, McGregor avers, 'is an acceptance of consumption as a way of self-development, self-realization and self-fulfillment. In a consumer society, an individual's identity is tied to what he or she consumes' (2). Anti-consumerism education,

then, has the twin goal of protecting the ecosphere and ethnosphere while liberating the individual from the thrall of consumerism for a journey of self-discovery and self-growth.

As a backcloth to this proposition, it is vital that climate change education for all provides age-appropriate windows for engaging with ideas for transition to a global slow-growth or no-growth economy (Victor 2008), concretizing those ideas through learning-in-community experimentation and practice.

Proposition 3: Reversing the predominant, instrumental and exploitative 'nature as resource' philosophy, climate change education needs to embrace a philosophy of intimacy with and embeddedness in nature not least through the cultivation of the poetic.

It was in the time of Galileo, says the poet T.S. Eliot that 'a dissociation of sensibility' set in from which the West never recovered (cited in McIntosh 2008: 154). This 'breaking up of the ability to feel and relate to life', according to McIntosh (112), 'lies behind the 'mindlessness that underlies anthropogenic climate change'. Following from such an insight, it would seem evident that a thoroughgoing climate change education should also help learners cultivate a sense of oneness with and enfoldment in nature through poetic and spiritual ways of knowing such as attunement, awe, celebration, enchantment, intuition, reverence, wonder and an oceanic sense of the oneness of being. Education for sustainable development has given barely any space to the poetic and the numinous in its reliance on scientific rationality. There are questions to be asked about rationality 'in resolving issues as complex, subtle and multidimensional ...as environmental concern', especially given how rationality has proved so effective a tool in the exploitation of the environment (Bonnett 1999: 321).

Proposition 4: Climate change education needs to draw upon insights from nonviolence/peace education, social justice education and emergency education.

Runaway climate change can be perceived as the outcome of hubristic and doministic violence done to the planet by an exploitative globalization process. Also, given the huge population displacements that can be expected as runaway climate change sets in, with all the tensions that will bring, fields concerned with justice, conflict avoidance and resolution, confronting and unpacking negative and enemy images of the 'other', and processes and outcomes of structural violence will have a vital contribution to make.

Specifically, the issue of climate change justice needs opening up. While countries in the South of the planet are held to account for their financial indebtedness, there is so far no commensurate holding to account of countries of the North for their ecological indebtedness arising from their polluting of the atmospheric global commons. The effects of climate change are falling and will continue to fall in a hugely disproportionate way on nations and communities of

the South (Global Humanitarian Forum 2009; Tutu 2010). Education needs to be directed to realizing a global ethic of climate justice.

As runaway climate change increases in severity, insights from the field of emergency education, that is education in crisis or disaster contexts occasioned by armed strife and/or environmental cataclysm (Kagawa 2005), will be of vital importance. As the world moves ever more inexorably into multiple crisis syndrome, education for climate change will need to take on learning in aid of disaster risk reduction tailored to local conditions, as well as post-trauma social and psychological rebuilding, while also being responsive to the debilitating effects on social morale and resilience of frequent and fickle climate change impacts.

Proposition 5: Climate change education also calls for a localization of focus.

Within a weaning off consumerism in the name of 'voluntary simplicity' and a (re)learning of intimacy with self and nature, the bioregional and deep ecological notions of habitation and re-inhabitation of place have an important bearing; that is, being or becoming native to place, internalizing its particular natural and associated cultural characteristics, and shaping needs and livelihoods according to the land (Traina and Darley-Hill 1995: 4). For Plumwood (1993: 297), 'deep and particularistic attachment to place' is not only identity forming, but expresses itself in 'very specific and local responsibilities of care'. For Shiva (2005: 82) giving enhanced attention to local nature and restoring value to local sustenance cultures and economies calls for 'living democracy', a de-emphasizing of (consumer-fuelled) representative (at-a-distance) democracy by giving greater weight to local participatory democracy based on a keener, immediately lived, appreciation of the 'interdependence between nature and culture, human and other species'. Learning for and in close-at-hand democracy does, however, raise the specter of the climate change equivalent of the gated community in places of privilege, which is why a concomitant educational commitment to a global climate justice ethic is vital.

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Background information

Fighting Climate Change: Human Solidarity in a Divided World. This very readable and comprehensive Human Development Report (2007-2008), prepared by the United Nations Development Program, provides an overview of the causes and consequences of climate change, the urgency for national action and international cooperation for responding to this human development challenge. Downloaded at :http://hdr.undp.org/en/reports/global/hdr2007-2008

Climate Wrongs and Human Rights: Putting People at the Heart of Climate Change Policy. This briefing report prepared by OXFAM International (2008) looks at how and why climate change is set to undermine human rights on a massive scale. It presents a human rights based approach for climate-change policy making. Download at: www.oxfam.org/en/policy/bp117-climate-wrongs-and-human-rights

State of the World 2009: Into a Warming World. Published by the World Watch Institute, this comprehensive guide conveys the profound long-term consequences of global warming for humanity and our planet and investigates a wide range of potential paths to change, including new technologies, policy changes, consumption practices and finance. The goal is to mobilize nations and citizens around the world to work together towards combating global warming before it's too late. Order online at www.worldwatch.org or email wwpub@worldwatch.org

www.earthcharterinaction.org Articles on the following topics, which consider climate change from the integrated ethical perspective framed by the Earth Charter, may be downloaded at this website: 1) Global warming as an ethical issue 2) Protecting life from climate change 3) Winning the struggle against global warming 4) Switching modern agriculture to family farming in Senegal and 5) Recommendations on the climate change negotiating text for the Copenhagen Conference.

http://unfccc.int/2860.php This is the official website of the UN Framework Convention on Climate Change (UNFCCC). The site offers background information, fact sheets, official documents pertaining to climate change, webcasts and videos of official meetings, a glossary of terms and current information on negotiations leading to Copenhagen.

www.ipcc.ch/ This website provides information and data from the work of the Intergovernmental Panel on Climate Change (IPCC).

Resources for integrative value-based learning

A value framework for critical thinking about social and ecological realities *Anita L. Wenden*

Magongo's story below describes how one community, living in the coastal district of Kilifi in Kenya, adapted to the consequences of climate change. The values listed in the box below are based on the Earth Charter's ethical principles. Use the questions related to each value to critically evaluate the impact of climate change on the community: its causes and consequences and the manner in which the community responded.

Ecological sustainability
- How has climate change affected the Earth's resources and life support systems in the coastal Kilifi district in Kenya? What is the community doing to repair this degradation?

Nonviolence
- In such a situation is it possible that the impact of climate change on people's lives could lead to conflict? Why? What problems might be the cause of such conflict?
- In this case, no inter-group conflicts occurred. Why? How were problems resolved?

Social Justice
- Who is to be blamed for the environmental degradation that deprived residents of the Kilifi district of resources essential to their livelihood and so violated their basic human rights? Are they members of the immediate community? of neighboring countries? and/or the wider global community?

- What would the demands of climate justice make on those responsible for the degradation that affects the wellbeing of this community?

Intergenerational equity
- How will the impact of climate change on this community affect the quality of life of members of the community's future generations if it remains unchecked?

Participatory decision-making
- In dealing with the problems brought to the community by climate change, have the concerns of individuals and groups been solicited?
- Have citizens taken their own actions to deal with the problem?

Adapted from A. Wenden, "Value based perspective development" in *Educating for a Culture of Social and Ecological Peace* (SUNY Press 2004)

ONE COMMUNITY'S FIGHT AGAINST CLIMATE CHANGE

When the mangroves started to die, Magongo Lawrence Manje knew something was wrong.

For generations, his 12,000-person community in the coastal Kilifi district in Kenya depended upon Mtwapa Creek's marine ecosystem for its livelihood, but climate change has increased droughts in their region and altered life as they know it.

Have a story like Magongo's? Add it to the climate board.

With less rain, mangroves died, leaving coastlines bare, and without the mangroves to prevent erosion and maintain salinity, fish and other marine life couldn't breed. And as the plants, trees, and fish disappeared, farmers and fishermen had nothing to sell at market.

Magongo, who is the outreach coordinator for the Kwetu Training Center, describes how this chain reaction has affected people's everyday lives:

"People employed in livestock and crop-growing ... lose their jobs and bread basket. Fishermen are no longer getting enough catch to sustain their families, which results [in] poor nutrition. At the same time, students cannot go to school due to lack of fees and hunger."

All this, because the mangroves disappeared. Because of climate change.

Amid these sobering facts, however, Magongo's community has hope. Funded in part by the United Nations Development Programme (UNDP), the Kwetu Training Center is teaching the community environmental conservation techniques and helping them reclaim their livelihoods through sustainable methods. Their solutions include:

- establishing replacement mangrove nurseries and protecting the few remaining mangrove forests;

- introducing fish and prawn farming to generate income. Community youth play a major role by constructing fish and prawn ponds to increase productivity;

- implementing beekeeping, organic farming, solar drying and other eco-friendly activities that bring in revenue and improve the community's standard of living.

Magongo and his team at Kwetu are a terrific example of people taking individual action to adapt to climate change. But as Magongo said to us, *everyone* must educate their communities on climate change and its direct effects. Otherwise, the forests and marine life they depend on will become a thing of the past.
From http://www.UNFoundation.org UN Foundation Climate and Energy Team

Education and Climate Change: Living and Learning in Interesting Times

Edited by Fumiyo Kagawa and David Selby, this **ANTHOLOGY** focuses on the role education has to play in helping to adapt to the consequences of rampant climate change. To that end, contributors review and reflect upon social learning from the perspective of their fields of educational expertise and address the contributions the field is currently making to help preempt and mitigate the environmental and social impacts of climate change. **Published by Routledge Press www.routledge.com**

The Climate Diet: How You Can Cut Carbon, Cut Costs, and Save the Planet

In this **GUIDE** to the most important diet ever, Jonathan Harrington explains climate change concepts, problems and solutions in a way that anyone can easily understand. Following a six-step climate diet plan, educators, students and their families will be able to count their carbon calories and learn how to reduce them, leaving us with a slim healthy planet now and for the future. **Published by Earthscan www.earthscan.co.uk**

Sisters on the Planet

Produced by OXFAM, America, this **DVD** presents the stories of four inspirational women—from Bangladesh, Brazil, U.S. Gulf Coast and Uganda — and how they responded to the impact of climate change in their communities. They are stories of inspiration, hope and the power of people to bring about change. **View the individual stories and/or order your free DVD at www.oxfamamerica.org/sisters**

Climate Change and the Earth Charter

The climate change and Earth Charter VIDEO stresses the importance of incorporating values and ethics as the basis of all climate change negotiations. The Earth Charter has entered the video in a You Tube/ CNN competition "Raise your voice: change climate change". **View the video and vote in the competition at www.earthcharterinaction.org**

Age of Stupid

The "Age of Stupid" is an independent British FILM which presents a view of the world in 2055 following a hypothetical catastrophe due to climate change. **To organize a viewing of this movie, contact the producers through their website www.ageofstupid.net**

## Climate Change Connections - Gender & Population

This comprehensive **RESOURCE KIT** from UNFPA and WEDO focuses on gender, population and climate change. It shows how gender equality can reduce vulnerability to climate change impacts and how women are uniquely positioned to help curb the harmful consequences of a changing climate.
http://www.wedo.org/act/climate-change-toolkit/climate-change-connections

Climate change – Kids Site

This EPA-related **WEBSITE** takes climate change information and puts it in understandable language for children. **http://epa.gov/climatechange/kids**

TIPS FOR REDUCING YOUR CARBON FOOTPRINT
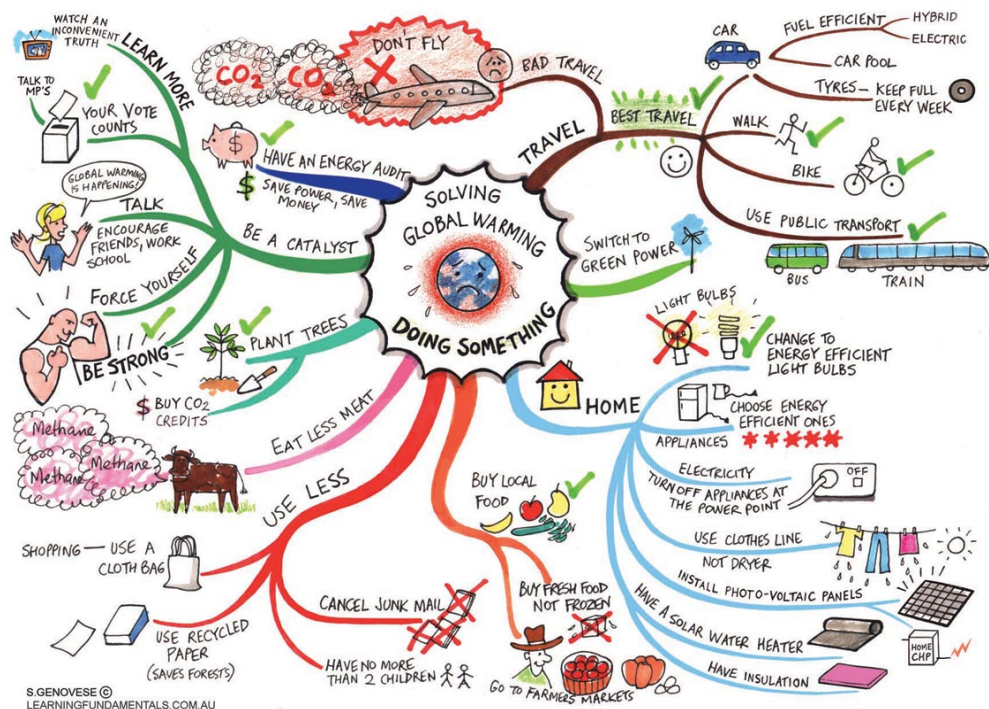
Civil society campaigns for climate change

Seal the Deal: UN Worldwide Campaign on Climate Change

Seal the Deal is a UN global campaign to galvanize political will and public support for reaching a fair, balanced and effective climate agreement in Copenhagen this December (2009). Visit www.sealthedeal2009.org to sign the online global petition, which will be presented by civil society to governments of the world when they meet. See page 21 of this issue for a copy of the petition.

The Global Campaign for Climate Action

The Global Campaign for Climate Action (GCCA) is a bold new initiative of an increasing number of national and global organizations which aims to mobilize civil society and galvanize public opinion in support of a transformational change and rapid action to save the planet from the dangerous levels of climate change. TckTckTck is the public face of the GCCA which is an online and off line mobilization to show global support for a fair, ambitious and binding deal to solve the climate crisis. Join the campaign at http://tckcktck.org or http://gc-ca.org

The Climate Group

The Climate Group (CG) is an international, non profit organization consisting of a coalition of the world's leaders and most influential businesses all working to tackle climate change. Over the next five years the CG is committed to helping governments and business set the world economy on the path to a low carbon prosperous future. More information is available at www.theclimategroup.org

Climate Justice Fast

Climate Justice Fast is a group of committed people inspired by Mohatma Gandhi and Martin Luther King. They call upon global citizens and their political leaders to fulfill their moral responsibility to halt climate change by offering the strongest form of protest against climate inaction, i.e. the climate justice fast. To join in the fast visit www.climatejusticefast.com

Climate Justice Network

Climate Justice Now! is a network of organisations and movements from across the globe committed to the fight for genuine solutions to the climate crisis and to building a diverse movement for social, ecological and gender justice. Read their principles or join their discussion list at https://lists.riseup.net/www/info/cjn

Plant for the Planet ! Billion Tree Campaign

This UN Environment Programme (UNEP) campaign encourages people and communities, business and industry, civil society organizations and governments to enter tree planting pledges online with the objective of planting at least one billion trees worldwide each year. www.unep.org/billiontreecampaign
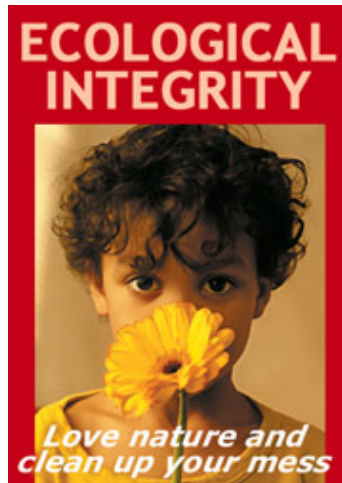
A plea and a challenge

THE CLIMATE PETITION

We the peoples of the world urge political leaders to:

- **Seal the deal at COP 15 on a climate agreement that is definite, equitable , and effective.**

- **Set binding targets to cut GHGs by 2020**

- **Establish a framework that will bolster the climate resilience of vulnerable countries and protect lives and livelihoods**

- **Support developing countries adaptation efforts and secure climate justice for all. www.sealthedeal2009.org**

EPE mission statement

Founded in 1992, Earth & Peace Education Associates International (EPE) consists of a global network of educators who aim to promote the recognition of the reciprocal relationship between ecological degradation and the violation of human rights on a local, national and global level.

Contextual sustainability, the organizing principle underlying EPE's educational approach, defines this relationship. It assumes that the Earth is the primary context and essential foundation of all social activity and that ecological sustainability is key to achieving a culture of peace. Reciprocally, respect for human rights characterizes the social context essential to ecological sustainability.

EPE's educational activities facilitate the development of an *integrated* and *value-based* perspective on issues related to the achievement of a culture of social and ecological peace.

EPE contact

Earth & Peace Education International (EPE)
97-37 63rd Rd 15e, Rego Park, N.Y. 11374;
718 275 3932 (tel & fax)
info@globalepe.org
www.globalepe.org

Frans C. Verhagen, Director of Sustainability Education and Research
Gaia1@rcn.com
Anita L. Wenden, Editor of *Transitions* and Director of Peace Education and Research wenden@rcn.com

Contributions to Transitions

Send contributions for the newsletter to Wenden@rcn.com, e.g.

- accounts from your region that show the link between social violence and ecological destruction or the reverse – social and ecological peace

- reports on projects working for the development of sustainable, just, nonviolent, and participatory communities

- educational resources

"The vast possibilities of our great future will become realities only if we make ourselves responsible for that future."

Gifford Pinchot (1st Chief of U.S. Forest Service)