

Re-energize...

Campaign Workshop

Step 1 Introduction

TIME REQUIRED: 10 minutes

MATERIALS REQUIRED: Copies of the “Re-energize” postcard



Welcome everyone and explain the goals of the workshop.

- To identify our society’s dependence on fossil fuels, and how this is reflected in government policy.
- To uncover the impact of our fossil fuel dependence on people (human rights and conflict issues) and the earth (ecological justice).
- To empower participants to participate in the Re-energize campaign for personal and policy change.

Briefly explain the Re-energize campaign:

- **Re-energize** is a three-year period for education, awareness-raising and action for political change around our use of fossil fuels (oil, gas, and coal).
- This means that we will **explore the fossil fuel economy**: the connections between fossil fuels and climate change, between fossil fuels and conflict, between fossil fuels and ecological destruction, between fossil fuels and human rights abuses.
- It means that we will **explore our personal and community behaviour** and how we can change it, through activities like measuring our carbon footprint, reducing our energy use by taking a *Carbon Sabbath*, participating in an energy fast for *Power-Down Days*, and reframing church and community activities in order to reduce our energy use — for example a 100-mile church picnic or dinner (where all food is sourced locally).
- It means that we will **explore how Canadian policy supports the fossil fuel economy, the impact of this support on people and the environment, and how we can make the shift to a just and sustainable energy policy**.
- In short, it is about re-energizing ourselves, our churches and communities, and our world.

Hand out “Re-energize” postcards and invite participants to join you in reading aloud the quotation from Patriarch Bartholomew.

Step 2 Icebreaker

TIME REQUIRED: 20 minutes (10 minutes in groups; 10 minutes reporting)

Ask the group to gather in buzz groups of 2 to 3 people to introduce themselves briefly and to talk about what the top items were in the last 24 hours' news (paper, radio, tv) or coffee break conversation. Groups report back their results; facilitator flipcharts them. Ask how many of these stories are in some way related to fossil fuels.

Explain that this exercise (which should have elicited many connections to fossil fuels) is one way for us to understand how deeply ingrained fossil fuels are in our society and economy. (You might wish to elaborate on one or two particularly resonant stories, but remember to keep this brief and move the workshop forward.)

Explain that the next step will be for us to explore more fully our use of fossil fuels in our homes, churches, and communities.



Step 3 Impact of Fossil Fuels on Our Lives and In Our Communities

TIME REQUIRED: 45 minutes (30 minutes in groups; 15 minutes reporting/summarizing)

MATERIALS REQUIRED: Flipchart paper • Masking Tape • Thick Markers: 1 black plus 2 each of 4 other colours

PREPARATION: Draw large clock faces without the hands (one for midnight to noon, and another for noon to midnight) on large pieces of flipchart paper and post them on the wall.

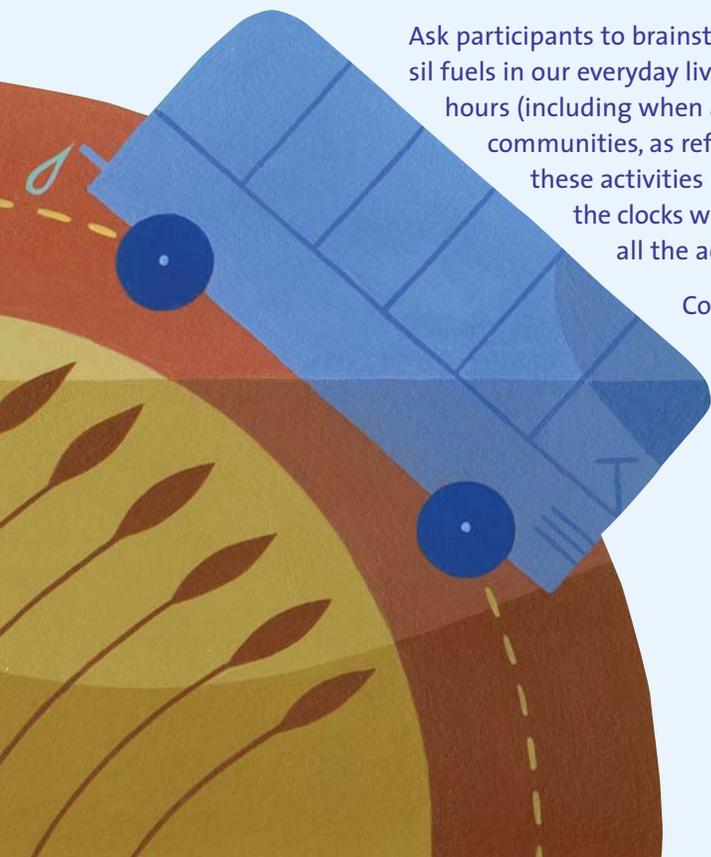
Divide the gathering into four groups organized around the following categories:

- Food and Cooking
- Shelter and Utilities
- Retail and Entertainment
- Transportation

Give each group two markers of the same colour.

Ask participants to brainstorm the variety of ways within each category that we use fossil fuels in our everyday lives. They should use their own experience within the past 24 hours (including when asleep!), as well as activities (e.g. Industry) that occur in their communities, as reference points. Two people from each group will then record these activities next to the appropriate time(s) on the clocks. The notations on the clocks will probably have to be brief to allow enough room for recording all the activities.

Come back to the plenary and have each group briefly present their results. Ask the larger group to fill in any contributions that had not been noted. Are there any surprises here? What does this tell you about our level of dependency on fossil fuels?



Step 4 Our Response

TIME REQUIRED: 20 minutes (10 minutes identifying forces; 10 minutes summarizing)
MATERIALS REQUIRED: Arrow and circle-shaped sticky notes, in two different colours, or arrow and circle-shaped pieces of note paper • Tape (if using notepaper) • Fine markers

Hand out the arrows and circles. The arrows represent positive forces for change and the circles represent boulders or forces that slow or oppose change. Ask people to look at the clock full of activities: What forces help them to reduce fossil fuel use, and what forces hinder them? Write these on the arrows and boulders and post them on the clock.

Look at the results and see if you can pull together any trends in forces that help or hinder our ability to act on our fossil fuel use.

TAKE A BREAK — 15 minutes



Step 5 Impact of Fossil Fuels on Other People's Lives and Communities



TIME REQUIRED: 60 minutes (30 minutes in small groups; 30 minutes reporting/summarizing)
MATERIALS REQUIRED: Copies of the case studies for all participants

Ask the group to gather again in small groups to look at how our dependence on fossil fuels impacts the Earth and other peoples.

Read the stories provided and discuss the following questions:

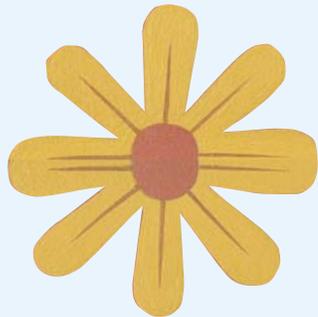
- What is the problem facing the people or the environment in the story?
- How does this story relate to our use of fossil fuels?
- What responsibility do we — as individuals and as a society — bear for this problem?
- What are the forces helping to address these problems, and what are the forces hindering their resolution?
- What might we do, as individuals and through our government, to address this problem?

Invite the groups to come back to plenary and present their interpretation of the impact of our dependence on fossil fuels on the story they studied. Ask them to identify one step that we can take to change our behaviour and one step that the government could take to address this impact of fossil fuels in their case study.

Encourage creativity in the report-back — depending on how much time is available, people could report back in the form of a skit, a protest sign, a mock news broadcast or tv/radio ad.

Step 6

Opportunities For Action



TIME REQUIRED: 20 minutes if all you are doing is introducing the activities. Up to an hour if you also want to hold a strategy session.

MATERIALS REQUIRED: Copies of the Carbon Sabbath, PowerDown Days, and 100 Mile Picnic Outlines • Copies of the Re-energize action (or an internet connection to access it online)

Explain that the campaign has opportunities for participants to

- **Change Yourself**

By measuring your carbon footprint (online at www.re-energize.org), determining what you can do to reduce it, and committing to it.

- **Change your Church or Community**

With the “Carbon Sabbath” bible study, PowerDown Days energy fast, and the 100-Mile church dinner or picnic

- **Change the World**

By participating in our campaign.

The campaign action this year includes a pledge from you about what you can do to reduce your dependence on fossil fuels.

It also includes a call to our government to examine the human rights and environmental cost of its support for energy companies operating overseas, and to regulate them so they are held accountable for their actions.

Depending on time, you could allow groups to gather and strategize about these opportunities, or you could simply have people do the action and commit to take it out to the wider community.

Close with a prayer from the KAIROS Sunday 2008 order of service, or from the World Development and Relief resources published by the Anglican, Presbyterian, and United Churches.

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time for a carbon sabbath

For more resources and to take action, visit www.re-energize.org or www.kairoscanada.org. For more information call 1-877-403-8933 x 241.



KAIROS unites eleven churches and church agencies in faithful action for justice and peace. KAIROS members are: The Anglican Church of Canada, Canadian Catholic Organization for Development and Peace, Canadian Conference of Catholic Bishops, Canadian Religious Conference, Christian Reformed Church in North America (Canada Corporation), Evangelical Lutheran Church in Canada, Mennonite Central Committee (Canada), The Presbyterian Church in Canada, The Primate’s World Relief and Development Fund (PWRDF), Religious Society of Friends (Quakers), and The United Church of Canada.

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CASE STUDY

Re-energize... Time for a Carbon Sabbath

Colombia: The Real Cost of Coal

Nova Scotia Power purchases a significant amount of Colombian coal to produce electricity. Blake McDonald, a young Nova Scotian, recently visited Colombia with a United Church delegation to explore the real cost of this coal. The text below is from a presentation he made to Nova Scotia Power after his trip.

Colombia has been entrenched in a brutal civil war for more than 40 years. There are many reasons for this war, but the exploitation of natural resources in Colombia by multinational corporations contributes to and continues to exacerbate and to prolong the ongoing struggle for many people in that country — especially impoverished Afro-Colombians and Wayuu indigenous people. The development of the Cerrejon mine — the world's largest open pit coal mine, currently 50 km long and 8 km wide and growing — has displaced one village, Tabaco, and is threatening to subject at least 4 other villages to the same fate. I met with many people who have been forcefully displaced from their communities. According to the UN High Commission for Refugees, forced displacement throughout the country has resulted in more than 3 million internally displaced people within Colombia and has greatly added to the suffering of already impoverished people.

Northern Colombia, where the Cerrejon Mine is located, is one of many areas where this has been and continues to take place. I have also recently had the opportunity to meet members of the Afro-Colombian and indigenous communities that have been forcefully displaced and have faced extreme hardships including violence and intimidation as the direct and indirect result of the operations of the Cerrejon mine and the transport of its product to the port and ships from which it is shipped to our ports here in Nova Scotia. As I have learned, and as you can see, the true cost of providing electricity in Nova Scotia has been great — whether or not we have paid it ourselves, or been aware of the full cost or not.

We're all concerned about (a) keeping costs of power down and prices low for consumers, and about (b) purchasing and burning the best possible quality of coal in Nova Scotia's coal burning generators in order to reduce, as much as possible, greenhouse gases. But we have a further concern about cost; and that is for the human cost of the significant portion of coal that NSP purchases and imports from the Cerrejon mine in Colombia. We know that none of us want to contribute to, nor be complicit with, or take advantage of human rights abuses associated with the corporate investments in Colombia from which we directly benefit.

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CASE STUDY

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Canada's Inuit: The Right to be Cold

Some leaders of the Inuit Circumpolar Conference are arguing that a cold climate, for them, is very much tied to their right to life and it is being threatened by global climate change. Therefore, they have submitted a petition to the Inter-American Commission on Human Rights stating that as a major contributor to global warming, the United States is threatening the existence of the Inuit people as a whole.

Climate changes noticed by the Inuit have included unpredictable weather, warmer temperatures, melting sea-ice (reducing the ability of humans and polar bears to hunt in this area), eroding coastlines, house damage due to melting permafrost, and the spread of non-indigenous species to the Arctic. Serious health risks have been caused by Persistent Organic Pollutants (POPs) from industries and pesticides, which become very concentrated in the Arctic's atmosphere and end up in the tissues of marine mammals. These are passed on to the Inuit who eat the meat of these animals and have become a particular concern to nursing mothers, whose breast milk has been found to be seven to ten times more toxic than mothers' milk elsewhere in Canada.

Canadian Inuit activist and former chair of the Inuit Circumpolar Conference Sheila Watt-Cloutier has expressed hope that members of the Commission "come north and see for themselves what we have to lose and what is happening, because the Arctic is now considered the health barometer for the world. What happens to the planet happens first up here. We are hoping that at the end of the day, they can declare this as a violation of the human rights of the Inuit of the world. Then we can be given a bit of an equal playing field when the two hemispheres negotiate these things globally. Right now we are barely on the radar screen. What is happening in the Arctic is very much a connectivity issue. I've always said that the Inuit hunters falling through the depleting ice here is connected to the cars we drive, and is connected to the disposable world that we have become, and the industries that we've come to rely upon."

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Darfur: Climate Change and Ethnic Cleansing

UN Secretary-General Ban Ki-moon has stated: “Almost invariably, we discuss Darfur in a convenient military and political shorthand — an ethnic conflict pitting Arab militias against black rebels and farmers. Look to its roots, though, and you discover a more complex dynamic. Amid the diverse social and political causes, the Darfur conflict began as an ecological crisis, arising at least in part from climate change.”

Climate Change may not be the real culprit for the conflict in the Darfur region of Western Sudan, but it is one of many factors contributing to the ongoing conflict. In June 2007 The United Nations Environmental Program (UNEP) released a study showing that climate change has contributed to a steady advance of the desert and decline in precipitation over the last 40 years, and predicting rises in temperatures and decreases in food crops of the next 40.

During the mid-1980s the people of Darfur suffered a terrible famine. Between 100,000 and 200,000 people died as a result of the spreading Sahara, reduced rainfall, and increasing pressure on the land. Many northern tribes moved South to avoid the advancing desert and find pasture for their herds. Given local and national governments’ inability to deal effectively with new demands on land, conflict between settled and nomadic groups erupted.

In 2003 a rebellion of mostly settled Darfuris broke out against the national government for its neglect and marginalization of the region. In response, Khartoum unleashed the infamous Janjaweed, a group of mostly Arabized nomadic fighters on horseback armed by the national governments of Sudan and Libya. In their attempt to crush the rebellion, the Sudanese military and the Janjaweed have been responsible for massive losses of civilian life and the displacement of over 2 million people, about 1/3 of the overall population of Darfur.

While climate change is certainly not the sole “cause” of the conflict in Darfur, it is certainly a point of tension where other issues like political marginalization are played out. And regardless of its role in the conflict, climate change is a cause of suffering among the people in this region as water and land have become increasingly sparse.

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Who Is My Neighbour? The Cost of Climate Change

Addressing leaders of the G8 countries in June 2007, Archbishop Desmond Tutu said that “I can think of three billion reasons why President Bush should agree to take action on climate change at this week’s G8 Summit ... one for every person in the world living on less than two dollars a day. These people are not responsible for global warming, but they will pay the highest price if wealthy countries refuse to do their fair share.”

The G8 countries, while only composing about 13 percent of the world’s population, are responsible for about half of the world’s emissions of greenhouse gases. Yet the American refusal to commit to targets for greenhouse gas reductions unless developing nations (particularly India and China) also followed suit hampered the G8 from making any strong commitment to reduce emissions. Instead, the G8 issued a non-binding agreement to aim to at least halve carbon emissions by 2050.

Beyond reducing carbon emissions, there is also the question of how poor countries will be able to adapt to climate change. Malawi, with greenhouse gas emissions of 0.6 tonnes per capita in 2000 (Canada’s emissions for the same period were 22.2 tonnes per capita), has identified a number of challenges posed by climate change, including irrigation, deforestation, fish stock depletion and over-dependence on maize crops. In March 2006, it identified \$23 million dollars worth of action needed in these areas, but a year after the report was presented to the United Nations, no money had been received to work on any of the initiatives.

In April 2007, Peter H. Gleick of the Pacific Institute for Studies in Development, Environment and Security described the problems facing countries like Malawi to the *New York Times*: “We have an obligation to help countries prepare for the climate changes that we are largely responsible for. If you drive your car into your neighbour’s living room, don’t you owe your neighbour something? On this planet, we’re driving the climate car into our neighbours’ living room, and they don’t have insurance and we do.”

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Tahltan First Nation and the Right to Consent

Two years ago the Tahltan First Nation elders and other community members blockaded an access road that runs through their territory in an area known as the Klappan Valley to stop Shell Canada Ltd. from exploring for coal-bed methane gas.

In May 2007 more than 30 elders known as the Klabona Keepers and entrusted with the task of protecting the Valley wrote to Royal Dutch Shell: "Please be advised that the Tahltan Elders born, raised, occupying and utilizing our traditional territories do not support any initiatives that you propose for the Sacred Headwaters of the Klappan. We continue to stand with all Tahltans in our position to have no coal-bed methane gas projects in our traditional territories."

The Klappan Valley is in the headwaters of the Stikine, Skeena and Nassout rivers, three of the greatest salmon rivers in the world. It is also a crucial cultural and spiritual area for the Tahltan people. The Tahltan are concerned about the environmental impact of methane exploration and extraction, including water pollution. The government of British Columbia granted Shell the exploration rights knowing that the Tahltan opposed Shell's plans. The Tahltan are not opposed to all development in their vast territory, but they draw the line at the Sacred Headwaters.

Shell has applied to the Supreme Court of B.C. for an injunction to end the blockade, but the Tahltan are not intimidated.

"That's where we take our youth to teach them our culture, our way of life," said Rhoda Quock, spokesperson for the Klabona Keepers. "And it's the last place our elders want to go before they die."

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