

THE VILLAGE GREEN

Number thirty-seven, September 17, 2021

Do you want to know what local environmental ecological and climate events (on-line and in person) have been scheduled for Grey, Bruce and environs?

They're listed and described at Grey Bruce Climate Action's event listing:
<https://greybruceclimateaction.ca/events>,
where you can also add your own organization's upcoming events.

COLLINGWOOD CLIMATE ACTION TEAM LAUNCHES COMMUNITY CARBON FOOTPRINT CHALLENGE: GREY HIGHLANDS CLIMATE ACTION GROUP WILL LAUNCH A CHALLENGE TOO

On September 13 the Collingwood Climate Action Team (CCAT) launched its "Project Neutral" program to encourage people to calculate their "carbon footprint" (the total amount of greenhouse gases generated by a person's activities), and to choose ways to reduce it with help from Action Tools developed by CCAT, through participation in one of its Carbon Conversation workshops and by joining CATT's mini-challenges that it will post regularly.

CCAT says five areas impact our footprints – energy, transportation, travel, food, and waste:

"No matter where we live climate change is affecting us today with implications such as extreme weather events including forest fires, droughts, tornadoes, less reliable snowfall, and new infections like COVID19. We know that change is necessary to solve the climate crisis. Our community goal is to have everyone reduce their footprint by 50% by 2030. There are solutions that are practical and will have a monumental collective impact."

People can start their participation in the project by calculating their footprint at <https://app.projectneutral.org/ccat> . Once 400+ households have submitted their carbon footprints, the CCAT project can calculate a community footprint. Project Neutral has partnered with CCAT and agreed to collate all footprints to give the project a view of average carbon footprints for seven areas in South Georgian Bay – Wasaga Beach, Collingwood, Clearview, the Town of Blue Mountains, Meaford, Grey Highlands, and Owen Sound.

More information on this project is at <https://collingwoodclimateaction.com/> (or send questions via e-mail to collingwoodcat@gmail.com). The Grey Highlands Climate Action Group will launch a similar and complementary project in the near future.

"CANADA ON FIRE" CLIMATE MARCH LEADS TO CANDIDATE REPORT CARDS

Over 150 marchers from across Grey County participated in the September 8 "Canada on Fire" climate action march in Owen Sound, one of more than 60 similar marches organized across Canada with support from the climate advocacy organization 350.org (but each one organized by local activists).

March organizers posed seven questions to candidates Michelle Lawrence (Green), Chris Neudorf (NDP), Alex Ruff (Conservative) and Ann Marie Watson (Liberal):

1. Where does addressing climate change rank among your personal political priorities?
2. If you are elected, how will you work to ensure that your/the governing party addresses our commitments to the Paris Agreement?

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3. If you are elected, how will you work to ensure that your/the governing party stands up to the oil and gas lobby, and champion legislation to end fossil fuel subsidies and all new fossil fuel development permits?
4. If you are elected, how will you support Just Transition legislation that winds down the fossil fuel industry, supports affected workers, and leaves no one behind?
5. If you are elected, how will you support legislation that increases protection for our carbon-capturing forests, oceans, freshwater systems, and wetlands?
6. If you are elected, how will you support legislation that strengthens sustainable agricultural practices?
7. How will you work to ensure that the governing party publishes, meets, and reports on annual targets for ALL above?

Candidates' answers are at <https://www.soundthealarmos.ca/2021reportcard>.

GREENPEACE OPPOSES ONTARIO'S FOREST HERBICIDE SPRAYING

Greenpeace has launched a petition to oppose Ontario's imminent spraying of the dangerous herbicide Glyphosate on portions of Ontario's forests. The spraying takes place to discourage the growth of deciduous trees and other vegetation that impede the growth of commercially valuable coniferous trees. The petition can be accessed at https://www.greenpeace.org/canada/en/?_ga=2.127333774.243605737.1631612035-1507648401.1631612035.

Glyphosate is the key ingredient in Roundup, a weed killer made by the pharmaceutical company Bayer, which was sued over allegations that Roundup causes cancer. In 2020 Bayer settled thousands of cases but the company is still permitted to sell the product.

The International Agency for Research on Cancer (part of the World Health Organization) classified glyphosate as "probably carcinogenic to humans" following a study in 2015, but in 2019, Health Canada stated that it considers glyphosate safe for use in small quantities after a review in 2019. It remains in wide use. In May, Green MP Jenica Atwin introduced a bill to ban glyphosate in Canada.

Glyphosate spraying of northern Ontario's forests has long been opposed by Ontario's First Nations because of its effects on the growth of healthy mixed forests and its effects on forest animals, including animals such as moose that are food sources for First Nations. On February 24, The Robinson Huron Treaty chiefs again asserted their opposition in a letter sent to Premier Ford. Rather than consulting First Nations on glyphosate use, the Ford Government merely informs First Nations of the time and place of spraying, and downplays its extent.

Kerrie Blaise, a lawyer with the Canadian Environmental Law Association, cites Quebec as a province that has done a much better job of constraining forest pesticide use and of introducing better forest management practices. Says Blaise:

"They actually banned a strain of glyphosate in 1994 and not only did they substitute aerial spraying with new forest management practices, they got rid of herbicide spraying altogether,"

She said Quebec also adopted practices like planting larger saplings to fend off competition and using more hands-on labor to reduce potential environmental damage and create jobs. She also said that spraying forests to plant more coniferous trees for the lumber industry could cause more forest fires, since they burn more easily and quickly than broadleaf trees such as aspen, birch and oak.

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AMNESTY INTERNATIONAL: CLIMATE CHANGE THREATENS HUMAN RIGHTS

Amnesty International (Canadian Section) wants you to ask your federal election candidates how their parties will take action to address the climate emergency and respect human rights. Says Amnesty International in making this appeal:

“Climate change disproportionately affects those who experience multiple and intersecting forms of discrimination, including women and girls, Indigenous and racialized communities, people with disabilities, children, and youth. Yet governments in Canada continue to ignore the concerns of Indigenous Peoples about the climate and health impacts of new and expanded oil pipelines and hydraulic fracking projects. Neither should a transition to cleaner energy come at the expense of human rights and healthy environments. For instance, unless adequate human rights safeguards are put in place, the rush to extract energy-transition minerals may further harm communities that are already experiencing human rights violations and bearing the brunt of the climate crisis.”

Amnesty International will even help you e-mail your candidates to express your concerns (see <https://www.amnesty.ca/call-for-climate-justice/>).

THREE FAITH LEADERS ISSUE JOINT CLIMATE ACTION CALL

On September 1 Pope Francis, Archbishop of Canterbury Justin Welby (head of the worldwide Anglican Communion) and Ecumenical Patriarch Bartholomew (leader of Eastern Orthodox Christianity) signed a joint statement on climate change and climate justice. Entitled *A Joint Message for The Protection of Creation*, its full text is at

<https://www.vatican.va/content/francesco/en/messages/pont-messages/2021/documents/20210901-messaggio-protezionedelcreato.html> .

All three faith leaders have credentials for acting as climate change champions. Pope Francis' encyclical *Laudato Si* mobilized much of the Catholic Church on the side of justice-driven climate action, despite push-back from some conservative Catholics. Patriarch Bartholomew, sometimes called the “Green Patriarch”, is noted for his defense of the environment

As Orthodox Christians, we use the Greek word kairos to describe a critical moment in time, often a specific historical period with lasting repercussions and eternal significance. For humankind and the planet as a whole, now is our kairos: the decisive time in our relationship with all of God's creation, when we must respond in an opportune manner to protect life on earth from the worst consequences of human recklessness. May God grant us the wisdom to act promptly... When will we learn that to commit a crime against the natural world is also a sin?”

Archbishop Justin Welby, an oil executive for eleven years before his ordination, has spoken forcefully about the role investors play in addressing climate change:

“The situation we find ourselves in has rightly been called a climate emergency. We know it's unquestionable that investors acting together can influence outcomes on everything, including climate change. It is in investors' power to help avert the disastrous consequences – ethical and financial – of failing to achieve the Paris goals.”

These are key passages from the faith leaders' *Joint Message for The Protection of Creation*:

“As world leaders prepare to meet in November at Glasgow to deliberate on the future of our planet, we pray for them and consider what the choices we must all make. Accordingly, as leaders of our Churches, we call on everyone, whatever their belief or worldview, to

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endeavor to listen to the cry of the earth and of people who are poor, examining their behavior and pledging meaningful sacrifices for the sake of the earth which God has given us...

The current climate crisis speaks volumes about who we are and how we view and treat God's creation. We stand before a harsh justice: biodiversity loss, environmental degradation and climate change are the inevitable consequences of our actions, since we have greedily consumed more of the earth's resources than the planet can endure. But we also face a profound injustice: the people bearing the most catastrophic consequences of these abuses are the poorest on the planet and have been the least responsible for causing them. We serve a God of justice, who delights in creation and creates every person in God's image, but also hears the cry of people who are poor. Accordingly, there is an innate call within us to respond with anguish when we see such devastating injustice.

Today, we are paying the price. The extreme weather and natural disasters of recent months reveal afresh to us with great force and at great human cost that climate change is not only a future challenge, but an immediate and urgent matter of survival. Widespread floods, fires and droughts threaten entire continents. Sea levels rise, forcing whole communities to relocate; cyclones devastate entire regions, ruining lives and livelihoods. Water has become scarce and food supplies insecure, causing conflict and displacement for millions of people. We have already seen this in places where people rely on small scale agricultural holdings. Today we see it in more industrialised countries where even sophisticated infrastructure cannot completely prevent extraordinary destruction. Tomorrow could be worse...

These crises present us with a choice. We are in a unique position either to address them with shortsightedness and profiteering or seize this as an opportunity for conversion and transformation. If we think of humanity as a family and work together towards a future based on the common good, we could find ourselves living in a very different world. Together we can share a vision for life where everyone flourishes. Together we can choose to act with love, justice and mercy. Together we can walk towards a fairer and fulfilling society with those who are most vulnerable at the centre. But this involves making changes. Each of us, individually, must take responsibility for the ways we use our resources. This path requires an ever-closer collaboration among all churches in their commitment to care for creation. Together, as communities, churches, cities and nations, we must change route and discover new ways of working together to break down the traditional barriers between peoples, to stop competing for resources and start collaborating.

To those with more far-reaching responsibilities—heading administrations, running companies, employing people or investing funds—we say: choose people-centred profits; make short-term sacrifices to safeguard all our futures; become leaders in the transition to just and sustainable economies... This is a critical moment. Our children's future and the future of our common home depend on it."

PEW RESEARCH: CITIZENS' CLIMATE CONCERN HAS GROWN

A new Pew Research Center survey in 17 advanced economies spanning North America, Europe and the Asia-Pacific region finds widespread concern about the personal impact of global climate change. Most citizens say they are willing to change how they live and work at least some to combat the effects of global warming, but whether their efforts will make an impact is unclear. Citizens offer mixed reviews of how their societies have responded to climate change, and many respondents question the efficacy of international efforts to stave off a global environmental crisis.

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Conducted this past spring, before the summer season ushered in new wildfires, droughts, floods and stronger-than-usual storms, the study reveals a growing sense of personal threat from climate change among many of the publics polled. In Germany, for instance, the share that is “very concerned” about the personal ramifications of global warming has increased 19 percentage points since 2015 (from 18% to 37%).

Only Japan (-8 points) saw a significant decline in the share of citizens deeply concerned about climate change. In the United States, views did not change significantly since 2015.

Young adults, who have been at the forefront of some of the most prominent climate change protests in recent years, are more concerned than their older counterparts about the personal impact of a warming planet in many publics surveyed. The widest age gap is found in Sweden, where 65% of 18- to 29-year-olds are at least somewhat concerned about the personal impacts of climate change in their lifetime, compared with just 25% of those 65 and older. Sizable age differences are also found in Canada, New Zealand, Australia, the U.S. and France.

Public concern about climate change appears alongside a willingness to reduce its effects by taking personal steps. Majorities in each of the advanced economies surveyed say they are willing to make at least some changes in how they live and work to address the threat posed by global warming. And across all 17 publics polled, a median of 34% are willing to consider “a lot of changes” to daily life as a response to climate change.

Generally, those on the left of the political spectrum are more open than those on the right to taking personal steps to help reduce the effects of climate change. This is particularly true in the U.S., where citizens who identify with the ideological left are more than twice as willing as those on the ideological right (94% vs. 45%) to modify how they live and work for this reason. Other countries where those on the left and right are divided over whether to alter their lives and work in response to global warming include Canada, the Netherlands, Australia and Germany.

Beyond individual actions, the study shows mixed views on the broader collective response to climate change. In 12 of the 17 publics polled, half or more think their own society has done a good job dealing with global climate change. But only in Singapore (32%), Sweden (14%), Germany (14%), New Zealand (14%) and the United Kingdom (13%) do more than one-in-ten describe such efforts as “very good.” Meanwhile, fewer than half in Japan (49%), Italy (48%), the U.S. (47%), South Korea (46%) and Taiwan (45%) give their society’s climate response favorable marks.

More information on the Pew Research Centre study is at

<https://www.pewresearch.org/global/2021/09/14/in-response-to-climate-change-citizens-in-advanced-economies-are-willing-to-alter-how-they-live-and-work/> .

STUDY: YOUTH FEAR THE FUTURE

According to a study to be published in the scientific journal *Lancet Planetary Health*, 75% of young people think the future is frightening and 45% say climate concerns negatively impact their day. The study surveyed 10,000 people aged 16 to 25 in 10 countries – four “Global South” nations and six “Global North” nations. The study was led by Bath University in the U.K. in collaboration with five other universities and the Climate Psychiatry Alliance.

Levels of concern was higher in the four Global South nations (Brazil, India, Nigeria and the Philippines) than in the six Global North ones (Australia, France, Finland, Portugal, the U.K. and the U.S.). When asked if their own family’s security would be threatened by climate change, on average 65.5% of those in the South said yes, compared to 42% in the North.

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Across all 10 countries, 64% of those surveyed say officials are lying about the impact of the climate measures they are taking and 58% saying governments are betraying future generations.

Among those surveyed 59% said they were "very" or "extremely" worried about climate change. More than half of all participants reported feeling "anger", "fear" and "shame" while 56% agreed with the statement "humanity is doomed".

UK: 74 WOMEN MARRY TREES

Seventy-four women have "married" 74 trees in Bristol to protest the planned removal of the 74 mature trees to make way for construction of 166 apartments. The brides wore wedding dresses from a number of different cultures in the ceremony. Said event organizer and bride Suzan Hackett, who lives in the area:

"To get married to a tree is an absolute privilege. It's not just a sentimental gesture, it is highly significant and symbolic. Trees are pure examples of unconditional love, which fits in so beautifully with the whole idea of marriage. Marriage is for life, breathing is for life."

Event organizers said they were inspired by the "chipko" women in India in the 1970s, who threw their arms around trees in the Himalayas to protect forests from being destroyed by logging ("chipko" means "hugging" in Hindi).

In 2020, the UK lost 4,150 hectares of its natural forests, often to pave the way for private construction.

WORLD BANK REPORT: CLIMATE REFUGEE NUMBERS MAY SKYROCKET

Climate change could push more than 200 million people to leave their homes in the next three decades and create migration hotspots unless urgent action is taken to reduce global emissions and bridge the development gap, according to a recent report, *Groundswell Part 2: Acting on Internal Climate Migration*, published by the World Bank.

Under the most pessimistic scenario, with a high level of emissions and unequal development, the report forecasts up to 216 million people moving within their own countries across the six regions analyzed. Those regions are Latin America; North Africa; Sub-Saharan Africa; Eastern Europe and Central Asia; South Asia; and East Asia and the Pacific.

In the most climate-friendly scenario, with a low level of emissions and inclusive, sustainable development, the world could still see 44 million people being forced to leave their homes.

In the worst-case scenario, Sub-Saharan Africa – the most vulnerable region due to desertification, fragile coastlines and the population's dependence on agriculture – would see the most migrants, with up to 86 million people moving within national borders. North Africa, however, is predicted to have the largest proportion of climate migrants, with 19 million people moving, equivalent to roughly 9% of its population, due mainly to increased water scarcity in northeastern Tunisia, northwestern Algeria, western and southern Morocco, and the central Atlas foothills, the report said. In South Asia, Bangladesh is particularly affected by flooding and crop failures, accounting for almost half of the region's predicted climate migrants, with 19.9 million people, including an increasing number of women, moving by 2050 under the pessimistic scenario.

The World Bank study can be accessed at <https://openknowledge.worldbank.org/handle/10986/36248>.

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IN MY HUMBLE OPINION: KAIROS – TIME TO MAKE A DIFFERENCE



At the beginning of church services in Eastern Orthodox and Eastern Catholic churches, the deacon proclaims to the priest, 'Καιρὸς τοῦ ποιῆσαι τῷ Κυρίῳ' (Kairos tou poiēsai tō Kyriō), i.e. "*It is time [kairos] for the Lord to act.*"

Ancient and modern Greek have two words for time – “chronos” (clock and calendar time) and “kairos” (a propitious moment for decision or action).

Just as the Orthodox liturgy proclaims “*It is time for the Lord to act*”, so have hundreds of people locally, thousands nationally and millions across the world marched in recent chronological time to proclaim, “*It is time for humanity to act*” on climate change.

Humanity in our million or so years of evolution has never faced a more important *kairos*. Our species among others may live or die based on what we do about climate change.

A recent photograph (above) brought this reality home to me more than my own words and thoughts can do. The photo was taken by Joyce Hall of the Grey Highlands Climate Action Group during the recent “Canada on Fire” climate action march in Owen Sound. We don’t know who the children in the photo are. That doesn’t matter, because they are all children. We don’t know if the sign-holding child is boy or girl but that doesn’t matter, because she / he is all children.

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She, you and I swirl in the middle of this *kairos*, this opportunity for change. When this child grows up, she may never remember being part of this march. But we can be certain that her life will be shaped – perhaps stunted or even ended – by climate change. Yet this child will have a world of opportunity to do and maintain the right thing in terms of our natural world, our only world – if we provide her with a head start by what we do here and everywhere, now and tomorrow.

It would be facile to call down a blessing on the heads of these children. They don't need a blessing. They need concrete sustained action by us who are their protectors.

Respectfully submitted to the polis,
John Butler

SHE SAID / HE SAID

“When I was little, Lake Erie and I would play together for hours on end. I would launch myself from her strong, rocky spine into her bright blue embrace and listen to the stories she would whisper through her waves. When I was there, I knew I was home. But nowadays, my home is different. The words of her waves are muffled, and I can no longer brush my fingers through her blue hair or swim with the fish in her fingertips, because of a toxic shroud of green algae blooms. Lake Erie is just one example of the ways our covenant of mutual respect with the Earth has been stretched to its breaking point. I pray that one day my grandchildren will get to meet my great friend and play in her clear water as I once did, but they can only have that future if the actions we take today make it a reality.”

Christine Randazzo, *Will we heed the cry of my great friend, Lake Erie?*
EarthBeat, Sept. 16, 2021

“That even in the darkest of times we have the right to expect some illumination, and that such illumination might well come less from theories and concepts than from the uncertain, flickering, and often weak light that some men and women, in their lives and their works, will kindle under almost all circumstances and shed over the time span that was given to them.”

Hannah Arendt, *Men in Dark Times*, 1968

“With climate change, it's never just one thing -- not drought or fires or pollution or discrimination. It all flows together.”

CTV Climate Barometer, September 6 2021

**secluded house--
keeping out night's cold
a patchwork fence**

Kobayashi Issa (1763 -1828)

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“GREEN LEAF FROM OLD RAG” DEPARTMENT

(In which we resurrect old poems for those in search of new visions of the natural world)

Speckled Apples

Markdale Standard, November 27, 1924, page 2

Because he had been taught that waste was sin,
Each autumn, after fruit was gathered in,
He'd say, whenever someone started down
The cellar stairs for apples – with that frown
Between his eyes that augured for the worst –
“Be sure now that you take the specked ones first.”

So when the slow months yielded way for spring,
And promises of fall began to bring
New color to each age-grayed apple tree,
With last year's barrel yawning emptily
His family found that all that winter through
Specked fruit had been the only kind they knew.

Earl Daniels

For information about *The Village Green*, or to subscribe to it (free), please contact John Butler at 519 923-6335 or agora@xplornet.com