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We're sharing our insights because we've learned that finding the spark of inspiration at the beginning can be the hardest step. But we also know it's not the ending that matters; it's the journey.

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Gotta Have Faith

“Without a vision, the people perish.”

— Proverbs 29:18

“Unless we paint a picture of the future that is attractive, people will not want to go there.”

— Martin Luther King, Jr.



IN RECENT YEARS, there's been a reemergence of the need for joy, connection and spiritual energy that has permeated environmental movements.

While the data of climate change, species loss and ecological destruction are sometimes numbing, the role of faith and faith communities in engendering activism and hope have become key ingredients in environmental discourse.

This issue explores faith and how spirituality, religious engagement and a passion for the earth are translating into transformative action, both personally and ecologically.

With the landmark publication last May of Pope Francis' encyclical *Laudato Si'*, we are seeing the head of the world's largest Christian community articulate an “integral ecology,” blending a concern for the earth with a concern for its most marginalized.

The encyclical “connects the dots” on climate change, social justice and the need for a spiritually empowering response to our present predicament. It's this confluence of faith, hope and caring for the earth and each other that flows through these pages.

In this issue, environmental academics, activists, artists and religious leaders all reflect on this

particular time in our environmental and social history. Environmental activist and theorist Peter Timmerman reflects on this age of consumerism, contextualizing our present environmental malaise within the narrative of modernity, and suggesting ways in which a new story can be told. Professor Tim Leduc and Mohawk architect and scholar William Woodworth speak about the history of First Nations and white settler relations in Canada, identifying how models of the past, such as that of Joseph Brant, can provide illumination for healing in the fractured story of Indigenous and Western worldviews on the continent.

In all of this, a sense of creativity is tethered to a sense of joy and hope, qualities which can be sustaining during our turbulent and darkened ecological moments. In listening to these voices, one senses that faith, hope and love are not simply “lovely intangibles” that are superfluous luxuries to the hard work of environmental and social activism. Rather, they may be the most important companions on our future ecological journey. **AJ**

Stephen Bede Scharper is associate professor of environment with the Department of Anthropology, University of Toronto Mississauga, and a regular columnist at the *Toronto Star*.

Conserve after reading
editorial@alternativesjournal.ca

The Accidental Optimist

How Bill McKibben gets up in the morning and continues his environmental crusade.



BEING an environmentalist is not the easiest gig. A dedicated activist will constantly fight against oil companies worth more money than you can imagine, listen to apathetic citizens who won't even bother to recycle and try to talk to politicians who don't seem to listen. Bill McKibben has been a leader in environmental activism longer than many of his flock of millennials working with 350.org (which he co-founded) have been alive.

The title of his first book, *The End of Nature*, does not exactly suggest a positive approach to his activism. The book, which came out in 1989, is arguably the first climate change book for a general audience. In 2012, *Rolling Stone* published "Global Warming's Terrifying New Math," penned by McKibben, which sparked a new generation of environmentalists (myself included).

So how does he do it? How does Bill McKibben wake up each morning knowing that the level of CO₂ in the atmosphere has surpassed 400 parts-per-million? 350 ppm is the "safe" level, hence McKibben's NGO name. How does he wake up each morning knowing that the Paris Agreement would not have been reached if it included human rights in its binding portion? How does he keep faith that the work he is doing will have an impact, and our planet will not collapse into the tar sands?

"Look, I've never been super-optimistic," he said over email. "I know we can't keep it from getting bad – I just think that if we work really hard we might keep it from getting even worse."

At COP21, I saw McKibben and other activists like Naomi Klein inspire young people about the future while facing pushback from politicians at the negotiating table. It was a sight that could easily make one disaffected with the movement. Which is why faith in environmentalism is crucial.

Bill McKibben with Aaron Mair, President of Sierra Club at COP21.

"Alone we're essentially powerless; together we have a better shot. The most important thing an individual can do is *not* be an individual," McKibben said. 350 has had a powerful network of people all over the world spreading their goals of keeping carbon in the ground and pressuring governments towards climate change mitigation.

As a first-timer at COP, I moved through the motions of excited to overwhelmed to angry to skeptical to disappointed – and ended at hopeful. McKibben, like many of the people at the conference, was a bit of a veteran. He saw the collapse in Copenhagen and the COPs leading up to Paris that proved how crucial 21 would be. He knew it was a do-or-die situation.

"Well, we're doing better than we were a few years ago. And we'll do better still if more people join in," McKibben says. He followed that by saying it's not about hope but our inherent duty as being a human at this point in history. To me, that's still hope.

People, young people especially, need purpose in life. Many people have jobs that carry little meaning, but if you want to truly harness someone's ability they need to care about and believe in the work they are doing. Journalists, for example, need to believe that despite declining circulation and newsroom cuts, the words they write and stories they break are important. That is hope, and it is no different in environmentalism.

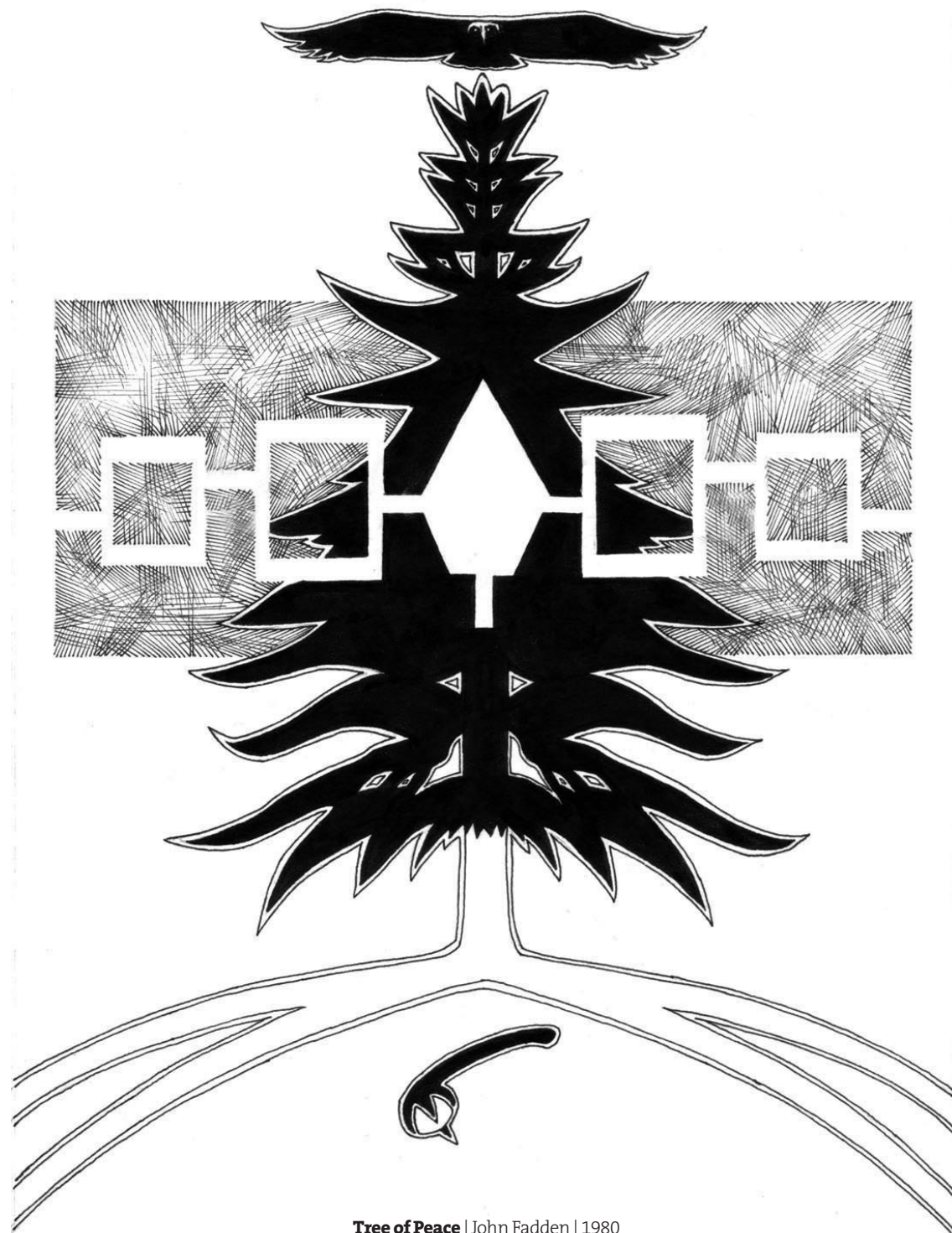
When he needs a little perspective, McKibben likes to take walks in the woods, a standard for environmentalists looking to clear their heads. But he also peruses the 350 website for images and accounts of demonstrations around the world. "If people in those places, who've done little to cause the problem, can keep fighting, so can I." **AJ**

Megan Nourse is editorial manager at **AJ**.

Last year Bill McKibben and Naomi Klein put ExxonMobil on trial for crimes of deception, see the full story at ajmag.ca/exxon.

We Are Renewable

Reconciling peaceful relations between First Nations and Canada requires burying the weapons of the past.



Tree of Peace | John Fadden | 1980
Courtesy of sixnationsindianmuseum.com

The Brant memorial is a poignant reminder of the intimate understanding some of our ancestors had about what is required for healthy and sustainable relations.

THE SIX NATIONS

Haudenosaunee [Iroquois] and the Anishanabee Mississaugas of New Credit (the territories of two of the founding First Nations of Canada) extend along the Grand River in Southern Ontario. In the nearby City of Brantford stands a monument to Captain Joseph Brant / Thayendanegea [1742-1807] whose vision facilitated all of these settlements.

The story of how this memorial was erected in Brantford's central Victoria Square in 1886 is a poignant reminder of the intimate understanding some of our ancestors had about what is required for healthy and sustainable relations. It suggests an alternative path than that which was taken with the 1876 *Indian Act* of Canada and the subsequent violent history surrounding the residential school system.

While the Truth and Reconciliation Commission's concluding 2015 report urges Canadians to come "to terms with events of the past in a manner that overcomes conflict and establishes a respectful and healthy relationship," the symbols of the Brant Memorial take us back to another sense of what it means to reconcile Indigenous-settler relations and our relationship with creation in times of climatic change.

At the centre is the towering presence of Brant, a Mohawk born during the spring hunting season of 1742 along the Cayuhoga River in

present day Ohio. His mother named him Thayendanegea, "two arrows bound together." Following his father's death during the hunt, his mother returned with Joseph and his sister Mary to their home in the Mohawk Valley. There she married the Mohawk chief Canaganaduncha who had taken the British name Brant and was a close friend of the British Indian Superintendent Sir William Johnson. Impressed with the young Brant, Johnson secured an English education for him in a school that later became Dartmouth College. His mastery of British culture groomed him for a life that came to embody the name Thayendanegea as he intricately bound together Mohawk and British.

Though Brant was not a traditional chief, he emerged as an important spokesman in the councils of the Haudenosaunee Confederacy, eventually becoming known as a "Pine Tree" chief. The name associates him with the great white pine under which the Haudenosaunee council symbolically meets. This role followed an illustrious military career where he was involved in many battles during the Seven Years' War that led to the 1760 defeat of France, acts that led him to become a captain in the British army during the American Revolutionary war (1775-1783). Brant's designation pine tree tells of a time when the confederacy's original five nations recovered from an era of internecine war and violence. According to this story, the Peacemaker came with a vision of one confederacy that joins the five nations in the same spirit as the five-needle cluster of the white pine. Under the tree's roots, the Haudenosaunee buried the weapons of violence and separation. This symbolic act was seemingly renewed in the Brant monument's bronze sculptures and bas-reliefs that were

created from 13 melted British canons.

With the losses to the American revolutionaries, a move north from the Haudenosaunee homelands south of Lake Ontario and the St. Lawrence River became a better option for some who had allied with the British. Brant arranged the British Haldimand Grant of the Grand River Territory, which consisted of six miles (9.7 km) on either side of the river, from its headwaters to its mouth at Lake Erie. A new confederacy council was convened here in what is now known as the Six Nations Confederacy. Brant envisioned leasing the vast lands of the grant with British settlers fleeing the conflicts to the south. Many at Six Nations think of the Grand River as a cultural refuge, though now greatly reduced in size and subsumed in the legacy of Canada's reservation system. It is also a place that symbolically carries a deep history of Indigenous-settler relations that we need to recover.

A Two Row Peace

The Grand River can be engaged as a metaphor for the Two Row Wampum treaty agreements, which the Haudenosaunee have continually offered settlers since the first agreements with the Dutch in 1613, British in 1677, and even the French at the 1701 Great Peace of Montreal. On a background of white wampum are two rows of dark wampum beads that signify how the Indigenous canoe and settler ship must respect the unique ways of each other, as well as the common white waters that sustain us all. As with the white roots of peace, the natural world is the model for how we share and care for each other, this time water serving as the unifying metaphor.

We now know that the respect the settlers agreed to display was subverted by a historic disdain for

Joseph Brant / Thayendanegea was known as a Pine Tree chief, referring to the great white pine under which the Haudenosaunee buried the weapons of violence and separation – a symbolic promise of peace. The eagle atop symbolizes the watchful eye that will warn of danger, at which time all Nations of the Confederacy hold the responsibility to protect the peace.

Recovering peaceful relations today likewise requires us to bury the weapons of the past two centuries that include the *Indian Act* and Residential Schools.

Indigenous nations, which brought about much cultural turbulence.

Brant carried the two Indigenous and settler rows within him, as do many in Canada today. He came to the Grand River with the hope that the peace of the white pine and our common waters could lead to a better post-war future.

Unfortunately, the creation of the Brant memorial coincided with a darker colonial spirit that asserted itself within Canada and deeply contrasted the sharing of culture and land envisioned by the Pine Tree chief. The Canadian *Indian Act of 1874* signaled a less respectful approach based on the assumption of superiority. This became wrenchingly clear in October 1924 when the Six Nations Council, dating back to the time of the Peacemaker, was forcibly disbanded. Forced community

elections of a weakly supported band council swiftly followed, suspending the longstanding alliance with the British Crown. This break of the Two Row continues to this day as symbolized in the original 950,000 acre (384,451 hectares) territory of Six Nations reduced to now 46,000 acres (18,615 hectares) – a baleful legacy that has led to Brant being a figure of mixed feelings for many Haudenosaunee. The hallowed relations heralded by the Brant Monument devolved into a modern day engagement with a Canadian government that now only loosely acknowledges its debt to the Indigenous canoe.

A Renewable Ceremony

Despite the emerging colonizing atmosphere in which it was born,

the unveiling of the Brant Memorial offers us ceremonial insights on how to heal current Indigenous and non-Indigenous relations with each other and creation. In 1874, the Six Nations solicited Queen Victoria's son Prince Arthur to commemorate Brant with a "fitting monument." He accepted, and in 1884 Percy Wood created a memorial that was surmounted by a three-metre bronze sculpture of Brant with two groups of three warriors representing the Six Nations, and two tableaux of traditional implements and weapons. Chief Josiah Hill presided over the laying of the cornerstone on an August afternoon in 1886. Thus began an elaborate ceremony of reciprocity, equality and renewal in the spirit of the Two Row Wampum and white pine.

Within the cornerstone was placed two identical glass canning jars, one containing settler artifacts from Brantford (named after Chief Brant), and a second with strings of wampum and a copy of the 1784 Haldimand Land Grant from Six Nations. On October 12, 1886, the official unveiling ceremony began with a large procession led by Six Nations chiefs and community members, followed by settler guests. The figure of Brant was covered by two Union Jack flags with the lower sculptures swathed in white cloth. A series of songs and speeches were exchanged, with a concluding ode to the potential of these relations given by the Mohawk poet Pauline Johnson:

Canada, thy plumes were hardly won
Without allegiance from thy Indian son....
With red reflections from the Mohawk's arm.
Then meet we as one common
brotherhood....

The unveiling was accompanied by cheering, Haudenosaunee war hoops and a war dance.

Standing here, reconciliation feels more like a return to "a conciliatory state" that "many Aboriginal people

assert never has existed" because of the ensuing violence. Being from a different time, the Brant monument speaks of condolence rather than reconciliation. The laying of the cornerstone and glass jar offerings was concluded with Chief William Ledge leading Haudenosaunee "singing a melancholy 'Song of Condolence.'" This healing ceremony arose during the time of the Peacemaker's Great Law as a means for bringing the five nations to peace following violence. The burying of weapons under this tree, wiping away tears and taking up new roles is a set of protocols that seems to be woven into this monument. Recovering peaceful relations today likewise requires us to bury the weapons of the past two centuries that include the *Indian Act* and Residential Schools. Following the lead of Truth and Reconciliation will be central to this path that begins by reconciling relations, and then moves toward the renewal of condolence.

On a climatic scale, the modern view of creation as primarily resources for

human use also needs burying, for this worldview is fueling the destruction of our common white waters and roots. In Canada, protests around pipelines, the tar sands, and climate change are being led by First Nations challenging us to reconcile a colonial history based on converting land into resources with the climatic insights of our time. A renewable energy system that transforms our relationship with the planet and each other is vital. But what the Pine Chief poses to us now is the need for Canadians to renew intercultural protocols and ceremonies for being with each other in peaceful and sustainable ways on our increasingly turbulent waters.

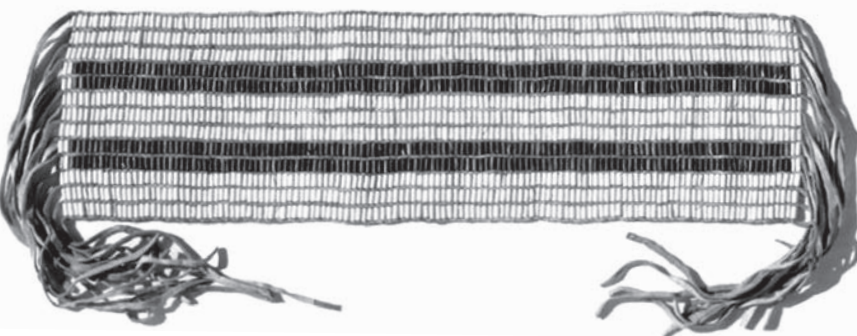
A time for condoling all people to the creation is upon us. We need to reweave the threads of these relations out of respect for our ancestors and an appreciation of our common histories – the good, bad and mixed. What endangers us are long-held ideas and acts that reflect a turning away from respectful relations with each other, the land, waters and climate. We need to

renew a dialogue with the ceremonies and images that are Indigenous to the places we live across Canada. Inspired by the Two Row Wampum, Great Law, and "two arrows bound together," the Brant Memorial is one special place for considering what it may mean to recover new peaceful ways of reconciling and renewing relations. **AY**

William Woodworth / Raweno:kwas is an adjunct professor at the University of Waterloo School of Architecture where he teaches native culture and architecture. He has a doctorate in Traditional Knowledge from the California Institute of Integral Studies in San Francisco.

Tim Leduc is an assistant professor of Aboriginal and environmental social work at Wilfrid Laurier University Brantford. His newest book *A Canadian Climate of Mind: Passages from Fur to Energy and Beyond* has just been released.

Read one white settler's thoughts on living on the stolen land of the Haldimand Tract. ajmag.ca/stolenland



The Two Row Legal Bind

JUST OVER 400 YEARS AGO, the Two Row Wampum belt was first used as a record of the first agreement between European settlers and the Indigenous peoples of Turtle Island (North America). 2013 marked the 400th anniversary of the original treaty. The Onondaga Nation (in New York State) and their allies celebrated the event with a two-day canoe paddle down the Hudson River. The organization Honour the Two Row was founded by the Onondaga Nation as an education project in coordination with the anniversary celebration. The Onondaga is one of the six nations that make up the Haudenosaunee, who made the Two Row Wampum Treaty with the Dutch settlers in 1613. The purple lines represent two vessels – a canoe for First Nations, their laws and traditions; and a ship for Europeans with their laws and traditions. Both move along the same river, side-by-side but not interfering with each other. The three rows of white represent peace, friendship and mutual respect.

Read all about the Onondaga Nation and their Two Row Wampum initiative. honorthetworow.org

MICHAEL DAVIS | SYRACUSE TIMES

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A Census of Community

Understanding our environmental sector's ecosystem



IT IS APPROPRIATE, in many ways, that we have undertaken this exploration in an issue devoted to examining the intersections between the environment and the concepts of faith and hope. After all, humanity's most basic questions – Who Am I? and What Is My Purpose? – have been investigated for millennia, serving as the foundation of most of our faith-based religious movements and spiritual pursuits. This never-ending exploration is the catalyst for science, philosophy and the underpinnings of our questioning intellects.

Finding answers to these questions helps to shape our sense of self, informs our understanding of who we really are and enhances our appreciation of what we (the individual and the group) are capable of achieving. As Ramana Maharshi, one of the most renowned Indian sages of the 21st century, stated, “Your own self-realization is the greatest service you can render the world.”

When we think about our collective work and ardent hopes for a healthier environment, the idea of gaining a better sense of ourselves becomes a first step in building a broader and stronger coalition of the like-minded. But before we can issue a call to the masses to join us, we really need to know a lot more about who that *us* is.

In the aftermath of COP21, the hard work begins in terms of creating workable policies and collaborative efforts that will assist Canada in meeting our climate commitments. We'll need everyone, from be-suited business types to deep-thinking academics to the passionate cohort that works diligently for nonprofits and NGOs. We need to be rowing in the same direction – and we'll definitely need a bigger boat.

This series, starting with this introductory survey by former **AJ** editorial intern and recent University of Waterloo Environment grad Semini Pathberiya, is focused on starting to answer the two metaphysical questions raised off the top in anticipation of determining just how big of a boat we'll need to fit all the Canadians who work and take meaningful action in support of environmental matters, both close to home and that threaten our planet. Pathberiya is our avatar and our guide for this first stage of our journey of self-discovery as she shares with us her insights, her excitements and her frustrations as an individual (and in her case, a newly minted environment grad). She is looking to make a difference – and make a living – by putting her passion for the environment to work.

We will be continuing this series online and invite you to visit ajmag.ca/senseofthecommunity to read more and learn more about our community's ecosystem. \

Turn the page and join the Journey of Discovery.



Journey of Discovery

WHEN I WAS ASKED to make a survey of the Canadian Environmental Community, my first instinct was that this is going to be a laborious task. I sat down with a pen and a paper and tried to brainstorm what I consider to be the basic structure of this amorphous entity that has been coined as the Canadian Environmental Community. As a recent graduate, my impressions were mostly comprised of things of an academic nature, but I knew the Canadian Environmental Community is much more widespread, and is capable of touching all aspects of our lives.

Yet, I still had a hard time placing my finger on any one particular answer or trend. Some statistics paint a rosy picture of a community growing into the full flowering of its power. Other statistics suggest that we're small, under-resourced and too easily dismissed. Truly, the Canadian Environmental Community is quite peculiar as it stands, and the recent federal election cycle hints at this dichotomy. The environment was the second most important topic in the 2015 elections (following Economy). But only 3.5 percent of the Canadians voted for the Green Party. With this in mind, two questions swirl in my head. Who makes up the Canadian Environmental Community, and why are we so disconnected?

There is a vast amount of work being done across Canada for the betterment of the environment, from individuals to grassroots organizations to government-funded programs. There are unsung heroes across Canada passionately committing their time and energy into the environmental sector, and there is a growing interest in working in the environmental industry. Canadians recognize the need and are willing to start the conversation, but there is no platform to recognize and connect these individuals and organizations.

This article explores three core pillars of our community that are crucial to a conversation about the environmental community: learning, working and funding. A wealth of knowledge in our community is pooled within our education system. Understanding our capacity to learn and create is key to understanding our potential to adapt and change. If the newly emerging student population is to succeed, we need a support network with people willing to share knowledge. To create opportunities we need funding – both education and job opportunities are inseparable from the resources required to fuel those endeavours.

Ultimately we need to create an online-based support network for the Canadian Environmental Community. Through much apprehended research, it became clear to me that in Canada,

the environmental community is still defining itself. This is no surprise, but rather, a natural step in a movement that is less than 50 years old. The journey we are embarking on is a self-identifying process, with hiccups along the way. There is a whole lot of room for improvement and to stand strong as a community, we need to first identify our weak points.

This is a time of a generational and technological change; the greatest proof of this is the last federal election. Healing our Earth is a global dream, not just a Canadian dream. We have a massive part to play as an incredibly privileged resource-rich country. We need to be connected to our Canadian Environmental Community, whether it be your neighbour, grassroots group and/or local MP. Our collective voice needs to be louder than the few who are trying to silence us, especially by those who throw money at anti-environmental propaganda. Uniting ourselves is where we need your help – send us feedback about what projects you, your neighbourhood or community are currently working on. Help us find niches of environmental activities that are embedded in our society. Help others to connect and grow. Let's build our Canadian Environmental Community as a family to recognize and support each other on this journey. \\\

Defining Ourselves

What is the Canadian Environmental Community? We're still wrestling with the answer to this question and what it entails in terms of reducing barriers and building bridges. So we asked our friends:

“I think the Canadian environmental community would include everyone in the country, playing a variety of roles.”

– Professor Stephen Bocking, Trent University

“I would include animal welfare groups, empathy to others and including non-humans, is the bridge to building care for ecosystems and species [in the Canadian Environmental Community]”

– Dr. Annie Booth, UNBC

“[The Canadian Environmental Community] is a passionate, dedicated group of people, often with a very good sense of humour. It's also a community that is trying to evolve to better represent the people of Canada and the connections between environmental issues here and our impact around the world.”

– Sabrina Bowman, GreenPAC

So You Want to Start an Eco-Nonprofit

AN ISSUE IS LOOMING right in your face. You can't ignore it. You *must* do something about it. You're passionate about this issue, and you want to get more people involved to come up with creative solutions. So you want to start an eco-nonprofit.

Rob Shirkey started Our Horizon in 2013, a national not-for-profit campaign to have climate change warning labels on gas pumps (similar to warning labels on tobacco packages). Rob's story is special. Inspired by his grandfather's last words “Do what you love,” Rob abandoned his law practice and opened a small nonprofit. With his own money and a great idea to change how the world views fossil fuels, Rob started travelling from jurisdiction to jurisdiction, pitching his idea and gathering volunteers across Canada. On November 16, 2015, North Vancouver Council unanimously passed a by-law to place climate change warning stickers on gas pumps. It was a massive victory for a small organization.

Our Horizon is special because the organization is fully crowd-funded and is run on a shoestring budget. Currently Shirkey doesn't get a monthly pay cheque for his work and he cannot afford a paid staff member. With such a unique experience under his belt, Shirkey's knowledge certainly provides valuable insight to starting and maintaining an eco-nonprofit organization.

Semini Pathberiya: *What motivated you to create Our Horizon?*

Rob Shirkey: I recognized the need for a consumer-facing intervention to make people, communities and markets feel more connected to the impacts of fossil fuel use. Discourse on climate change tends to be focused upstream (e.g., tar sands, pipelines, etc.). But there is tremendous value in communicating hidden costs to end-users to actually drive change upstream.

Any memorable highs-and-lows along your journey?

The biggest high has to be finally seeing climate change disclosure labels for gas pumps passed into law in 2015. In terms of low points, apart from the frustrations that come with the struggle to do-more-with-little, the conversations with politicians wherein I realize that much of our leadership is too timid to put even a simple sticker on a pump. It's quite sad, really.

What advice would you give someone pondering a similar start-up?

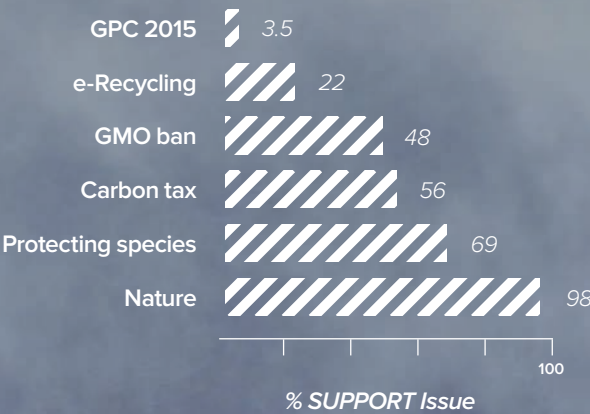
Honestly? Come from privilege. I would have never been able to get my idea off the ground if it weren't for the fact that I was fortunate enough to begin with some resources to make it happen. Unfortunately, philanthropy in Canada isn't really structured to support projects that genuinely challenge the status quo. It's sad to contemplate the number of game-changing ideas that will never see the light of day for a lack of financial support. Don't get me started on foundations! 🙄

A Census of Community

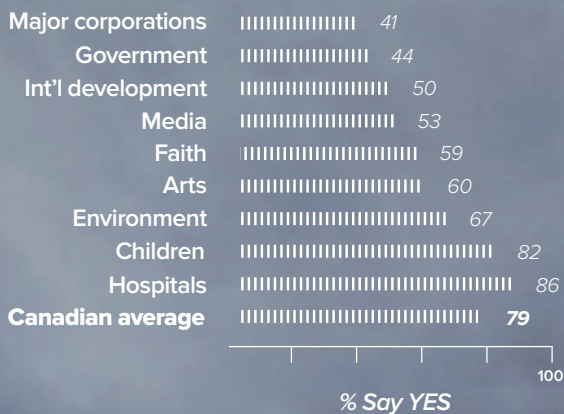
What is the “Canadian environmental community” and who makes up that audience? Are we big-and-strong, small-and-weak, or somewhere in between? This census is just a start of an effort to better understand these questions as we seek to build a strong coalition of the like-minded to join with us to work for positive change.

Public opinion When it comes to Canadians’ relationship with the environment, our opinions vary almost as much as our weather. But we do begin to see patterns, mostly positive, that need further study to fully embrace the power of our community.

Environmental issues



Trust in charities

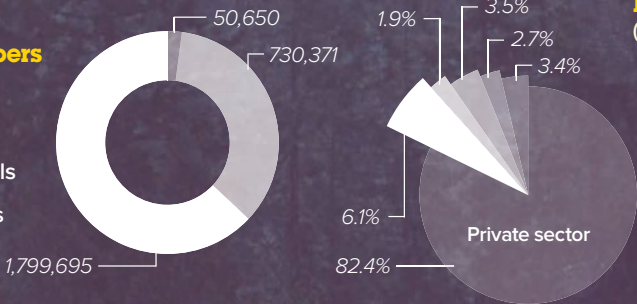


Based solely upon polls, there appears to be a **wide gamut of perspectives**, with positive support **ranging from 3.5% to 98% of Canadians**. There's still a lot of work to be done and there are ample opportunities to improve the Canadian environmental community by enhancing our communication.

Working Another tool to better understanding our community demographics is the marketplace for environmental employment. While there are differing definitions, the overall trend is positive and points to further growth.

Employment by the numbers

- Environmental employees
- Environmental professionals
- Sustainability professionals



Environmental employment

(read shades counter clockwise)

- Private sector
- Nonprofit
- Other
- Gov't – municipal
- Gov't – provincial
- Gov't – federal



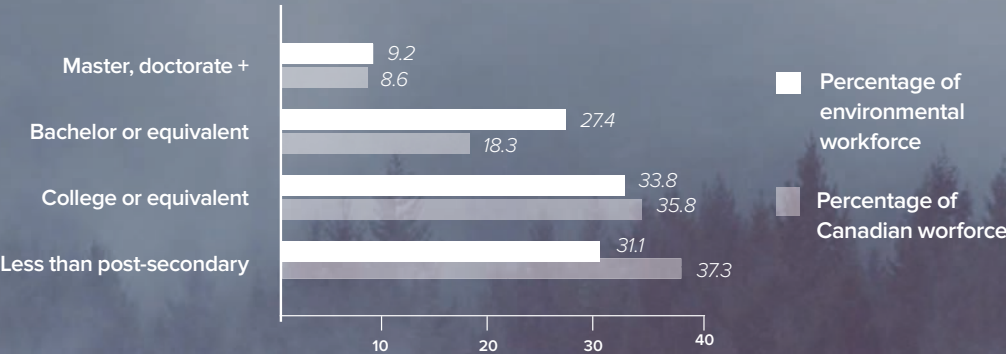
Currently **10% of Canadians are engaged in “environmental employment.”** And while government and nonprofits are usually considered the drivers of change in our community, **the largest potential “upside” comes as businesses** – small and large – start adding more environmental capacity to their employment rosters.



#1 Green @ Work
You don't need to be an “environmental employee” to make your workplace greener and sustainable. Consider partnering with **WWF's Living@Work** program for easy-to-use and turnkey ecosolutions such as starting up a Green Team and providing energy tips and tools.

Learning Although some may be “born” environmentally minded, most of us have had to take a course in environmental studies. When we compare trends in employment with education, we start to gain a better perspective of the vital role played by colleges and universities to empower positive change.

Education levels



116

Total number of colleges & universities

1076

Total number of environmental programs



We have watched with admiration as **colleges and universities expand their offerings** to address the need for more environmental skill sets and comprehensive programs. Despite the phenomenal growth in the past 10 years, the challenge today is to **connect post-secondary students with opportunity** to put their passion to work.



#2 Rise of the hybrid employees
Got an environment degree? Why not consider combining your learning with a different practice area? Or stand out and add an environmental professional designation from **ECO.ca** to your resume!

Funding Governments and businesses do their part to fund new environmental initiatives, but the real work of empowering environmental nonprofits usually starts with philanthropic foundations and environmental grant makers.

\$148 million

Total value of grants

3685

Total number of grants

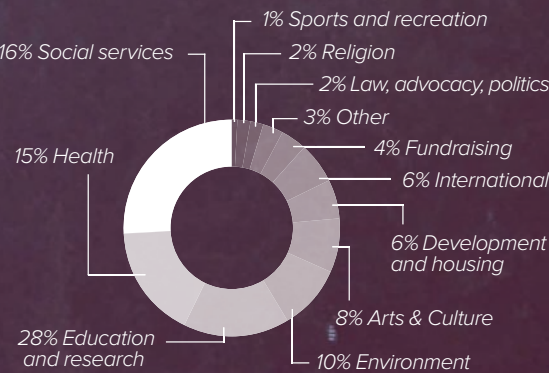
1150

Registered enviro charities in Canada

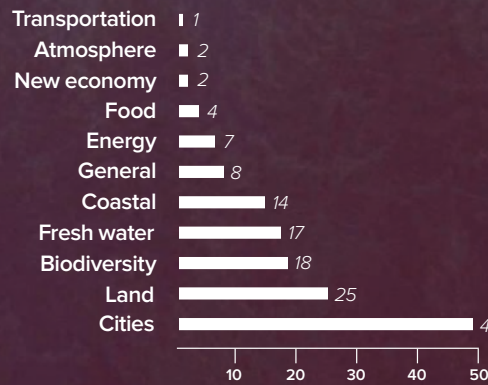
\$40,162

Average value per grant

Top funding areas by percent



Amount granted per issue (2012, in \$MM)



As a “counter-culture” movement for much of our existence, fighting against entrenched government and business status quo, we have needed to heavily rely on philanthropy. There is a strong cohort of funders and grant makers, but work must be done to **ensure that these funders are aligned with emerging needs for our growing community.**



#3 Seed the Future Fund
The existing network of Canadian environmental funders provide over **\$140MM** (million) in annual funding. Why not take 10% of that figure to create the **Seed the Future Fund**? By our calculations, the \$15MM per annum is enough resources to fuel **125-150 eco-startups each and every year!**

Eco-Working

CONGRATULATIONS, you're hired! Now what? I quit my job after a year in a corporate environment. I realized I did not belong cooped up in a cubicle and I was not making the positive impact that I wanted to be making in this world. I was fortunate enough to be just starting out with my career, I do not have a family to support and I was able to make the drastic change. I want a job in the nonprofit sector, but the challenge is there is not enough funding directed to the nonprofit organizations that I wanted to work with. Waiting for an opening was not paying my bills. So where are the environmental jobs? And does working in the environmental sector really allow you to marry your passion for the cause with your affinity for the paycheck?

Coming out of university, I felt alone and disconnected. And yet, as I began this research, I was astonished to note that there are more than 1,800,000 people in Canada employed in the environmental sector – and an audience of more than 730,000 Canadians who are considered “environmental professionals” spending at least half of their time on environmental matters, issues and concerns. That is only counting the folks working within the fields identified by the Canada Revenue Agency as “environmental employers” which doesn't demonstrate the richness of the nonprofit sector. Nor does it take into account the new start-ups, be they market-facing greentech companies or boot-strapped eco-groups.

Eco-Learning

ICONSIDER MYSELF to be incredibly fortunate to have a University degree (even with student debt to pay off). My undergraduate journey in a nutshell was this: My values and ideas were put into a mixer in nice colourful layers, blended and shaken in all sorts of directions and poured back out as a wonderful concoction — a person with a much broader understanding about the world, albeit a little confused about my next steps. My peers and I waded through the occasional quicksand of doom that comes with environmental studies, but we emerged as members of an environmental community that got dispersed all over the world. When looking at the up-and-coming postgraduates who are not far behind me, my heart leaps to see the increasing number of young and hungry in the field of environment.

There are more than 116 colleges and universities in Canada offering more than 1075 different and distinct courses many aspects of environmentalism and environment education. While some of these programs have been around for decades – including Trent University's environment program under whose guidance *Alternatives Journal* was founded – there is a dizzying array of new programs that explore the next-generation of mobilizing environmental education to turn the sparks of

As it turns out, the world of environmental employment is growing and growing – and I want to find my place in that exciting and expanding world. And, yes, you find a nice work-life balance in the environmental sector by doing what you love and loving what you do.

“Organizations like GreenPAC provide knowledge, statistics, technical expertise and shareable content. We also provide myriad ways people can get involved in the issues,” says Sabrina Bowman, outreach director at GreenPAC. “Canadian organizations are providing everything from helping to get environmental champions elected to government to providing organizing tools for communities to take on climate change, water protection and animal rights. Organizations are also acting as connection points to bring people from across the country who care about the environment together to work in an organized, coordinated way.”

Katherine Power, vice president corporate affairs for Sodexo Canada Ltd., a “quality of life services” company with deep roots in Canada's resource sector provides sage advice. “Don't think for a second that it's ‘someone else's problem’ or that you as an individual can't possibly make a difference ... you can if you work at it. Get involved, be aware of what's going on in your area. Become familiar with, and look out for environmental activities locally. Encourage participation with friends and family.” \

inspiration into the tools of innovation for our community.

Dr. Annie Booth, associate professor of the Ecosystem Science and Management Program in the College of Science and Management, University of Northern British Columbia shares her insights. “We do research to create knowledge, hopefully that people can use, that can underpin both action and policy. We also teach the next generations to think, ask questions, find answers and to get involved in issues, including environmental ones.”

Our generation is growing up in a different era than our parents and grandparents. We are figuring out that the monotonous routine that worked in the past (get a degree, get a job, get a house and have a family) is not what quenches our thirst and that infinite growth using limited resources is not a viable option. The old routine is turning the planet into a boiling pot and we're in it with nowhere else to go (at least for now). Thanks to global communication, our horizons are broader and we understand the need for change. This brings me hope.

Hope is part of the curriculum for most environmental educators. For academics, the broader role is “educating students about how to study and understand the environment and how human communities relate to their places in the

world,” advises Stephen Bocking, Professor and Chair, Environmental and Resource Science/Studies Program Director at Trent University in Ontario. He also hopes that education serves as a “place of discussion and debate about environmental issues for the wider community,”

Of course, learning doesn't end when the classes do. One of the most wonderful things about living in the 21st century is that we have access to a vast pool of resources. Learning is not limited to the younger generations and generally

Eco-Funding

AS I VENTURE into this part of the article, I have more questions than answers. Funders and philanthropic foundations are vital contributors keeping nonprofits alive. We as a community are still more likely to be wearing hand-me-down Birkenstocks than new Pradas. We know that “money makes the world go around,” but does it really make the world a better place?

Let's start by asking the most obvious question, why do we need funders? Currently, the vast majority of the 1150 registered Canadian environmental charities and nonprofit eco-organizations are not getting enough citizen support to survive without funders. All organizations, regardless of size, need a monetary base. Millions of dollars do get distributed via federal and provincial governments, but the environment is only one of many pressing government funding priorities. The processes involved are lengthy and can be overwhelming to new applicants.

Hang on a second, you say, isn't there a group of funders providing “free money” to the eco-nonprofits? I hate to be the bearer of bad news but I must advise that there is no such thing as “free money.” Often enough, new and upcoming organizations find their pockets empty. Why? Because funding comes with strings attached. Funders are wish granters that sometimes – not always – tweak the outcome to fit their desires. You only get funding if you're working in a particular sector on a very specific project. You have a better chance of getting funding if you are higher up on the nonprofit organization celebrity ladder. If your nonprofit is just starting off, it is not an easy task to sit down with funders and have that very difficult talk about money, especially at that very crucial moment of making or breaking it.

In a nutshell, the funding pillar of our environmental community is very much similar to the capitalism we experience every day. There's a status quo – the money flows away from the 99 percent that need it most. But we can help change that with our words and advocacy.

We need to adjust the system to make it easier and less daunting. The funding system currently in place is not easily accessible. Organizations that have been around for decades have experience in grant writing and have enough staff who can dedicate the time. This is not so easy with a one or

doesn't require rigid sets of prerequisites to make the most of self-guided learning. Going to university and earning a degree is certainly one of my greatest achievements, but my learning is nowhere near the end. From MOOCs (Massive Open Online Courses) to professional development seminars and training – and with websites like Eco Canada – there is a world of educational resources available to you and no end to opportunities to learn more and do more in support of the environment. \

two person start-up. Unlike organizations that have already established roots in the community, newer organizations feel the pressures of adhering with the right funding partners. Is it better to take the money from a funder that has opposing views and compromise their principles? Or is it better to wait for the right fit and delay projects?

We stand today at an incredibly important time period. Everything around us is already changing – technology, ideology, the climate. The old Oliver Twists model of “Please Sir, can I have some more?” is not sustainable. We can already see the changes. Organizations like Avaaz and Change.org are taking activism to another level. Online crowdfunding platforms (Kickstarter, Patreon and Indigogo) are making donating as easy as clicking buttons. With the correct marketing, these websites can be incredibly successful. (Solar Roadways project collected over two million US dollars through crowd funding alone – much more money than any grant they might have received).

In such a precarious time, I conclude with these questions. How can we divert the “one percent money” to those of needs among the 99 percent? How can we reduce the need for funders and encourage citizen support? How can we use the capitalistic system to change itself? To address these questions, we need to unite. This is a key step in growing and expanding Canada's Environmental Community to serve the needs of every citizen. \

Semini Pathberiya is a graduate of Environment and Resource Studies at the University of Waterloo and contributed as an AJ intern for two terms.

Sources for the graphic data on pages 40 and 41: Trust in charities (Imagine Canada); Employment by numbers, Environmental employment and Education levels (Eco Canada); Top funding areas (Philanthropic Foundation of Canada); Amounts granted (Canadian Environmental Grantmakers' Network); Environmental Issues (see ajmag.ca/senseofthecommunity).

Share your feedback and opinions, your ideas and inspirations, your hopes and fears – help all of us to begin to knit together a stronger environmental community in Canada.
ajmag.ca/senseofthecommunity

Atwood Believes

Environmentalism with faith has at least a chance of working when you save what you love.

DEBORAH BOWEN



ANYONE FAMILIAR with Margaret Atwood's writing could be excused for assuming that she is likely not a fan of the Christian perspective. Set in the near future when an ultra-conservative and totalitarian Christian regime has overthrown the United States government, *The Handmaid's Tale* tells the story of Offred, one of a class of women kept as "handmaids" for reproductive purposes by the ruling class in face of a declining birthrate. The book received, in roughly equal proportions, high praise from literary critics and strident rejection from conservative religious readers.

In terms of Atwood and religion, though, it turns out things are a bit more complicated than they might at first appear. Atwood has in fact on several occasions expressed the belief that we are hard-wired for religion, in which case – as she said in a 2014 interview with Christian TV host Lorna Dueck – we'd better choose a good one if we're going to make a difference. After all, though an avowed agnostic, she is above all, a storyteller.

So what would a good religion look like? Well, for a start, it would respect the rights and voices of women. But, as has become increasingly clear in Atwood's public actions and statements over the last 20 years, it would also take environmental issues very seriously. Even 30 years ago in *The Handmaid's Tale*, Atwood was referencing environmental problems alongside STDs – one major cause of the falling birthrate in that novel is sterility resulting from pollution. In 1995 Atwood gave up her house in France after President Jacques Chirac resumed nuclear testing. In 2000 she donated a significant portion of her Booker Prize money to environmental groups. In the last 10 years she has used her book tours to promote environmental activism, ensuring that travel on these tours is carbon-neutral, and particularly promoting shade-grown coffee to protect the migratory songbirds of the forest canopy. Since 2006, she and her partner Graeme Gibson, an avid birder, have been joint honorary presidents of the Rare Bird Club within BirdLife International.

Faith in the Future

Why these good folks think caring for the environment is worth our time.

I have faith in the future because I believe Martin Luther King Jr.'s observation that 'the arc of the moral universe is long, but it bends towards justice.'

— Rob Shirkey, *Our Horizon*

I have faith in the future because more and more people are engaging in climate and energy advocacy. Good organizing used to be about how many people you could get around your kitchen table, today this generation is connected to thousands in seconds and they are not taking no for an answer.

— Tzeporah Berman, activist and adjunct professor at York University's Faculty of Environmental Studies

I have hope for the future because over the past 15 years I've seen an increasing number of churches embrace the call to steward the planet. What had seemed like a fringe concern is now part of mainstream faith communities and is supported by a robust theology of creation care. Because caring for creation is increasingly seen as a matter of faith and discipleship Christians are willing to make sacrifices to live more lightly on the planet, but are doing so with joy. One outworking of this change, and one I'm especially encouraged by, is the number of community gardens popping up on church properties across Canada.

— Markku Kostamo, President, A Rocha Canada

I have faith in the future because my sons are smarter on the environment than I was at their age!

— Rick Smith, Executive Director, Broadbent Institute

I have faith in the future because humans adapt — many now make everyday choices, including career choices, with the environment in mind.

— Robert Paehlke, Founding Editor of *Alternatives Journal* and Professor Emeritus, Trent University

I have faith in the future because I trust natural evolution.

— Rex Weyler, Co-founder, Greenpeace International

Human beings, while capable of the worst, are also capable of rising above themselves, choosing again what is good, and making a new start, despite their mental and social conditioning.

— Pope Francis, *encyclical on ecology, June 2015 Laudato Si' (Praise Be)*

I have faith in the future because a generational change is upon us, one that opens up new possibilities and new ways of doing things.

— Justin Trudeau, Prime Minister of Canada

I have faith in the future because I have four grandchildren and it is a moral imperative to have hope for them and all their generation.

— Maude Barlow, Council of Canadians

I have faith in the future because it is difficult to believe that a species uniquely endowed with high intelligence, the capacity to reason from the evidence and the ability to plan ahead would allow itself to be pushed into the abyss by obstinate adherence to wonky ideologies, systemic denial, primitive tribal rivalries and reptilian short-sightedness.

— William Rees, University of British Columbia Professor, Co-vfounder, Ecological Footprint

I have faith in the future because our friends and loved ones will be there — keeping us company and working alongside us.

— Gideon Forman, *Climate Change and Transportation Policy Analyst at the David Suzuki Foundation*

I have faith in the future because I believe in compassion, and I see many people in the world not only living compassionately but nurturing compassion in others. Compassion will lead us towards the right choices for the planet and all of its inhabitants.

— Joanne McArthur, Documentary photographer, *We Animals*

I have faith in the future because children are born with such light in their eyes, as if they know way more than the rest of us!

— Bridget Law, *Elephant Revival*

I have faith in the future because I have FAITH. To me faith has several dimensions. One of them is that my faith puts me and all my fellow humans in our place in the scheme of things. We humans don't run this world, we just work here as part of a much-larger ever-changing universe. The presence of faith acknowledges the existence of so much more in patterns and interactions intrinsically beyond rational human understanding.

— Ursula M. Franklin, CC, FRSC Professor Emerita, University of Toronto Senior Fellow, Massey College

Let us have faith in our intellect, in ourselves, in our staunch spirit and our ability to progress. Let us develop respect for all living things. Let us replace impatience and intolerance with understanding and compassion. And love. Let hope be our guide.

— Jane Goodall, Goodall Institute

It's our world, it's our time.
We're all in this together.
Let's hear from you.

Share your thoughts, ideas
answers and inspiration at:

ajmag.ca/faithinthefuture

Canada's most important natural resources



Let's invest in them.

This gentle reminder to prioritize support for future
focused environmental nonprofits and charities is brought to you by

**SECOND
REVOLUTION
COMMUNICATIONS**



OUR HORIZON
Think Global. Act Municipal.

AJ Canada's
Environmental
Voice

We hope you have enjoyed this
free sampler of our upcoming
FAITH, HOPE & CHARITIES issue.

We encourage you to **share this** sneak preview sampler with your
friends, family and work colleagues.

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foster the solutions that will lead to a greener future for our
children and grandchildren.

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Thank you.



Day Here, Night There | Julie Oakes | 2014
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