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DESIGNING
PEACE



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INTRO: CLIMATE JUSTICE

There is no climate justice without social justice. How can we use design thinking, community engagement, and storytelling to reimagine how our human systems work and create a sense of good health and wellness? Designing new innovative solutions that tackle local and global issues in a more equitable and just way requires a systems transformation which addresses the unequal burden on certain communities.

This document was created to share a compilation of six weeks of learning experience and examination of climate change issues and improvements in human conditions through an environmental-justice-design project campaign.





INTERCONNECTEDNESS & INTERRELATIONSHIPS

In the first week of our course, we delved into the imperative of adopting an interconnected worldview as foundational to understanding and addressing climate justice. This shift entails recognizing the pervasive inequities in how communities are treated and acknowledging the pressing need to transition from a mindset of isolated silos to one that embraces the interconnectedness of all life. This holistic perspective embraces systems thinking and sustainability, emphasizing the intricate relationships between humans and nature, and acknowledging the global interdependencies that demand attention.

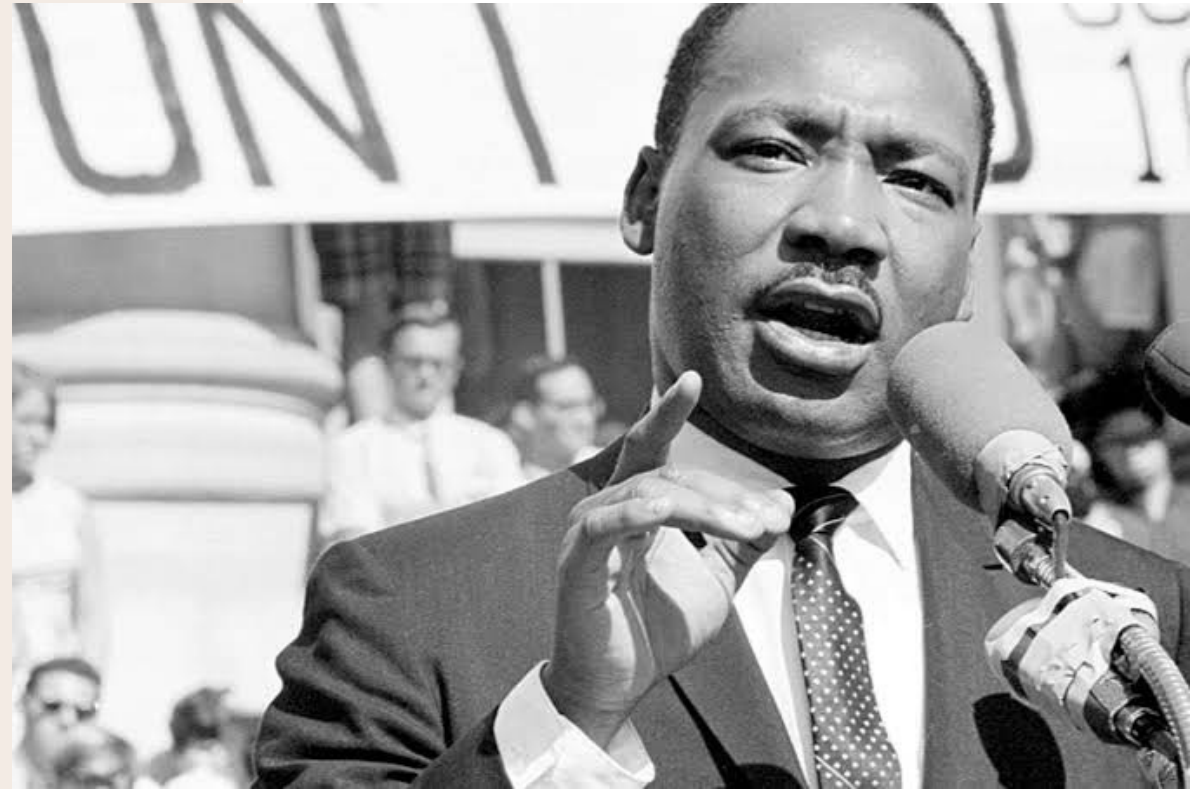
Furthermore, we explored the role of design in fostering peace and climate justice, understanding that individual actions can initiate the repair of relations. By purposefully engaging with one another and cultivating spatial awareness of our place on the planet, we can deepen our understanding of how location influences our perspectives on climate justice. This awareness underscores the interconnectedness of all beings, highlighting that the impacts of climate change reverberate universally. Moreover, we recognized collaboration and empathy as indispensable tools within design thinking, essential for enhanced problem-solving in the realm of climate justice.

A SERMON BY DR. MARTIN LUTHER KING

To exemplify the interconnectedness of our communities, we listened to a sermon of Martin Luther King Jr., and brought to light how his perspective of interconnectedness, was very much a head of its time. In fact, while I was listening to him speak, I had to pause for a minute and re-read the date of the sermon given. 1967 was the year. I was taken back by this because the points he made and thoughts he shared, did in fact seem very ahead of its time. His acknowledgement of the global economy was quite impressive, as even people today in 2024 seem to struggle with understanding how we as global citizens are all interconnected. Its even harder to fathom if one were to place themselves in 1967 (Martin Luther King's Christmas Sermon, Youtube.com)

I was also struck by his talents as orator. Of course, I knew he was a well-spoken man, as his "I have a dream" speech is one of his greatest legacies. However, the cadence in which he spoke, and then rise and fall of his volume, then into a crescendo of powerful statements, gave me goosebumps. What a gift, to have been present during one of his speeches or sermons.

However, I was saddened by the fact that these statements said well over 50 years ago, are still struggling to be understood today. His points on peace, and no war with our "fellow man", or appreciating that your morning coffee came from our "brothers and sisters" in Africa, still by many go missed. How after 50 years of social development, is our society still not fully on board with these ideas? How is Dr. King's dream, still so slow to becoming a reality? (Dellinger, 2017)



ECOLOGICAL LITERACY

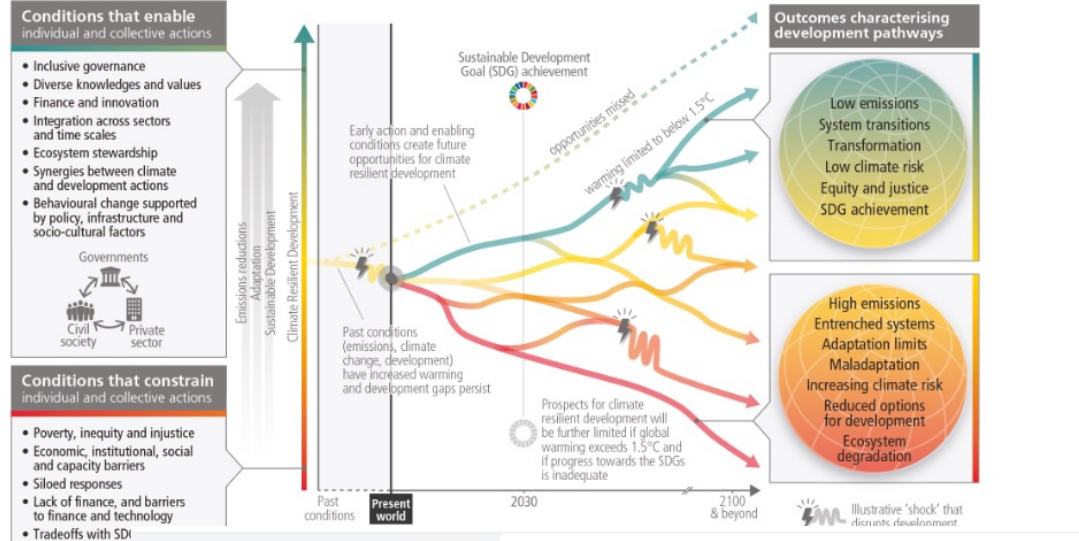
In the second week of the course, we delved into the oversight within the initial discussions surrounding climate change, particularly the absence of an intersectional analysis that acknowledges how factors such as poverty, race, and class render certain communities more susceptible to its impacts. This oversight stemmed from a lack of inclusivity, marginalizing the diverse voices most affected by climate change. Furthermore, this oversight also neglected the recognition of alternative forms of knowledge, such as indigenous perspectives, which offer valuable insights beyond traditional academic and scientific realms.

Climate justice emerges as a necessary corrective, advocating for the incorporation of diverse knowledge systems, principles of justice, human rights, and equity into the discourse. While science undoubtedly informs climate justice, it is not the sole determinant; rather, it complements and is complemented by other perspectives. To refine our skills in design, communication, and critique, we analyzed graphics by artist Arlene Birt, linking them to the preceding week's discussions on interconnectedness.



There is a rapidly narrowing window of opportunity to enable climate resilient development

Multiple interacting choices and actions can shift development pathways towards sustainability



CRITIQUE OF WORKS BY ARLENE BRIT

I thought that this week's reading and lessons interesting in that they were not necessarily what I would have expected for this class (in fairness I'm not sure I totally knew what to expect for this class!), but I also saw how this week's lessons very much tied back to this subject. Meaning, I didn't quite understand why we were to be doing design critiques. This didn't feel like one of my art courses I've taken in the past, where we did discussions and critiques of each other's works to learn how to speak about art or design.

However, since we were critiquing the sustainability info graphics it made sense to me- in the way that by analyzing these graphics it got me to think more critically about the information that was being conveyed. In the readings and websites, where those infographics were being read/viewed, I thought to myself, "okay yeah I get it, these are more infographics on sustainability", which many of us in this program have seen before. However, once I kept looking at them longer, the more (I personally) felt they were difficult to understand. Only because they were FULL of great data. And my personal feeling, is that to educate the masses on sustainability, they should be really simple images, in order to understood by all levels of people interested in sustainability, whether they are new to the idea, non believers, or experts. The more I viewed these, the more that I was able to understand why giving feedback is important for the purposes of this course (Brit, 2020).



CLIMATE CHANGE SCIENCE

In week 3 of the course we continued on with our exploration of climate science and building our Eco literacy skills. To do this, we took a quiz to help guide our understanding on needed action on climate change. We discovered that responding to climate change involves a two-pronged approach; 1) Reducing emissions of and stabilizing the levels of heat-trapping greenhouse gasses in the atmosphere (“mitigation”), and 2) Adapting to the climate change already in the pipeline (“adaptation”). We then ask ourselves, can better data visualization help create more action on climate change?

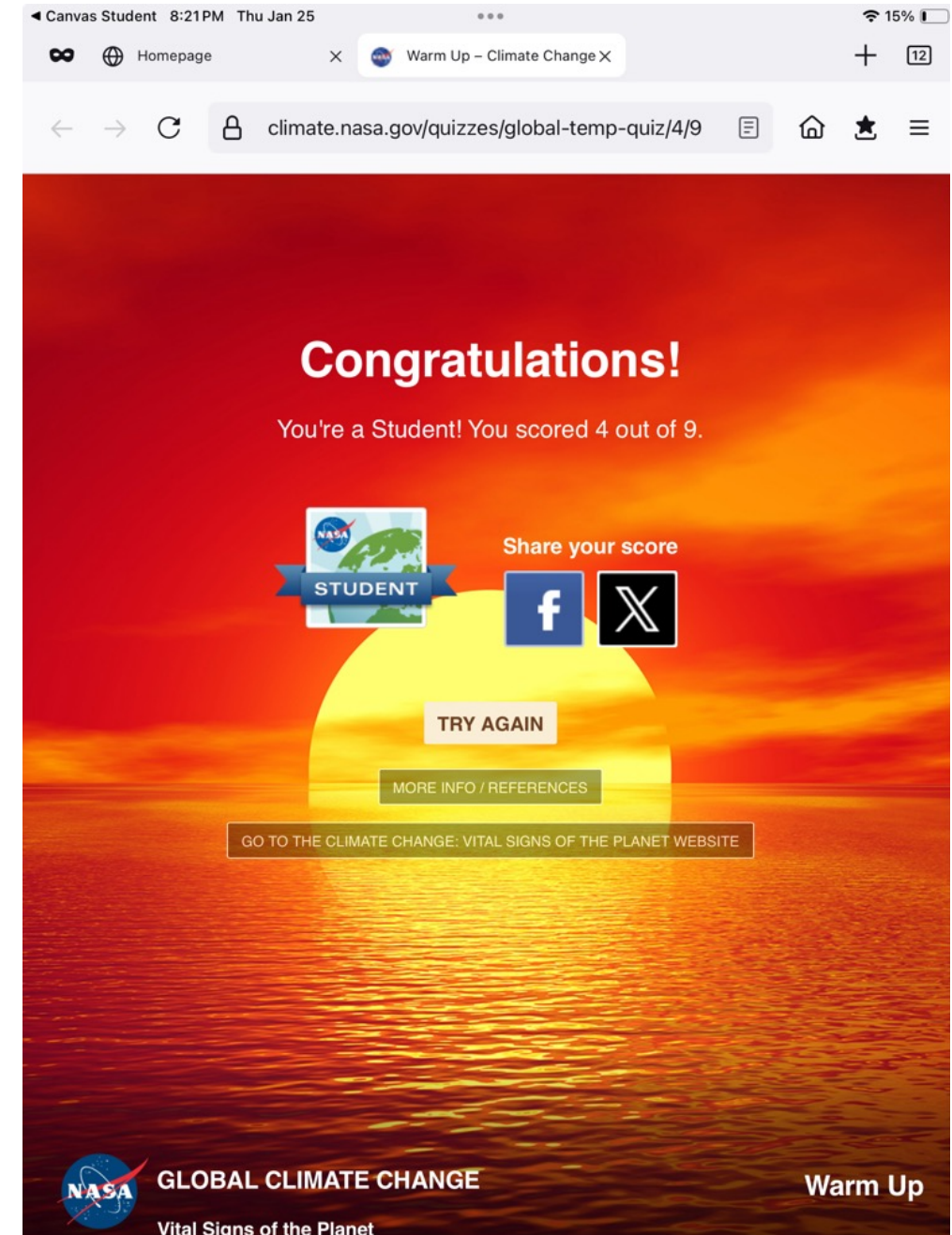
NASA'S INTERACTIVES

In this week's learning materials we did the quiz to test our knowledge regarding climate change (Test your knowledge of global temperature change and its impact on Earth's climate.). I was disappointed, because I did think I would do much better on the quiz! Since I am almost complete with my Master of Arts in Sustainable Design, I consider myself to know more about climate change than most. However I believe that the questions were more specific scientific questions, rather than just general understanding of the dire situation the planet is in. Since my brain is not wrapped too much in the "science" of it, I knew less than expected.

Additionally this week we had the opportunity to poke around on the Nasa.gov site to look at their climate change interactive visuals (Vital signs of the Planet). This was a nice way to see quickly imagery of very comprehensive data sets. Also there were many more interactive visuals than I expected to see. Data visuals on almost any climate related issue one would like to see. Although interesting to poke around with these, they essentially all told me the same thing... "yeah, the situation is not good".

With that being said, I only poked around in a few of them, before I stopped, as I thought to myself, "yep, I know, the planet needs help". Since I do not work in the world of a specific science that ties back to this info, such as a job that is weather dependent, I do not have a need to dive deep into this data. It's good to know its there, but doesn't make a difference to me on the day to day. I know that the situation is dire, and I am making efforts to do what I can to mitigate or slow down climate change.

Then to answer the question, of can data visualization help create more action to climate change? I would say absolutely "yes". However, I think it depends on the viewer. For instance, if my Boomer parents who are less in touch with climate change viewed the Nasa.gov interactives, I believe it would inspire them to change habits and decrease their footprint. For someone like me, who is aware of the climate change issue, these diagrams are almost... depressing, as the specific knowledge does not motivate me more than I am already to do my part, where I can. Visuals can be easy for all levels to understand however, and are certainly more helpful than if they did not exist.



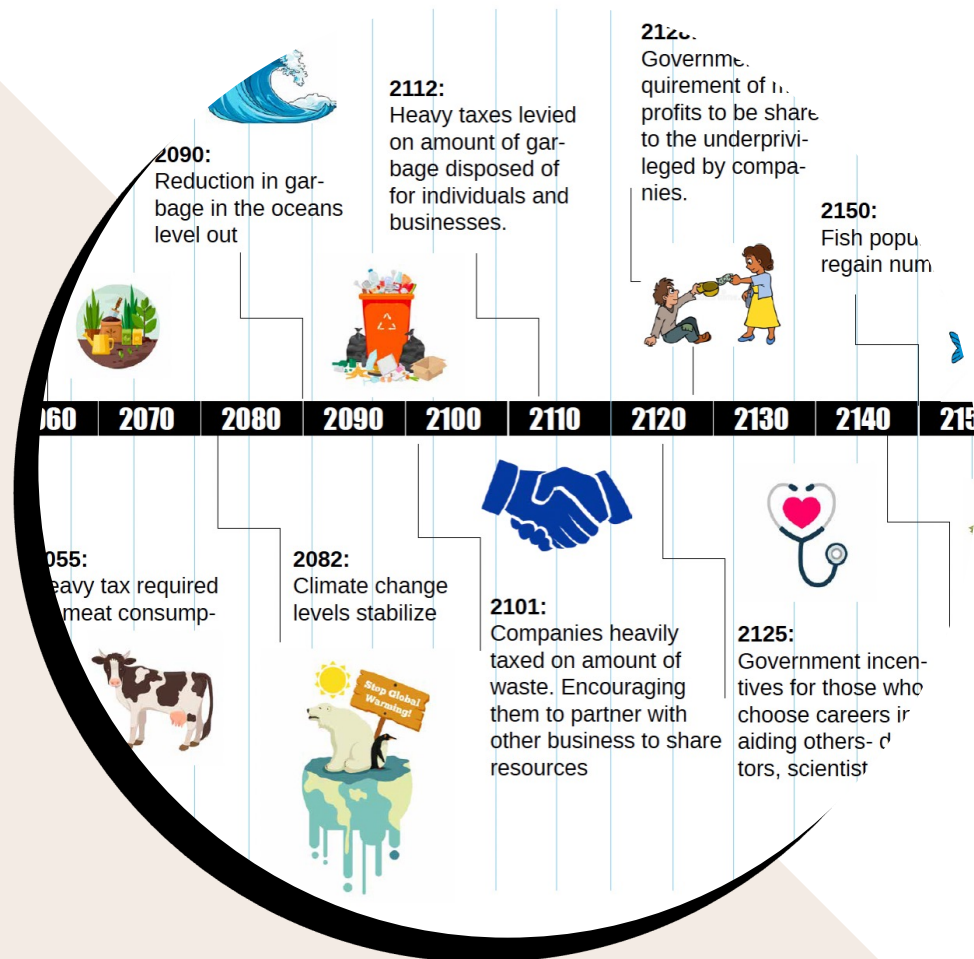
HISTORY & INTERSECTIONS OF ENVIRONMENTAL, SOCIAL, & CLIMATE JUSTICE MOVEMENTS

During week 4, we delved into themes of generational healing and community-driven solutions, emphasizing the importance of building resilience and adaptability to champion climate justice. Our exploration led us to consider how historical narratives intertwine with the climate crisis and intersect with pressing justice issues like housing and food security, drawing insights from the work of environmental justice pioneer, Robert Bullard. Recognizing these historical contexts and intersections underscores the collective nature of climate justice, calling for initiatives centered on repair, redistribution, and community cohesion.

We also contemplated the role of hope, action, and mindset in shaping responses to climate challenges and personal journeys. Acknowledging humanity's resilience across time, we explored various sources of rejuvenation, be it through music, art, community connections, or nature. Amidst the complexities of global struggles, we emphasized the importance of self-care encompassing physical, mental, economic, and social well-being. Recognizing that grappling with the realities of climate justice can evoke despair, we provided an avenue for creative wellness by inviting participants to craft timelines for utilizing design in advancing climate justice objectives



PIIONEER OF ENVIRONMENTAL JUSTICE; ROBERT BULLARD



Climate justice and environmental justice absolutely intersect with other areas of justice. The main examples that Bullard shares, is how people who are more disadvantaged are hit with the effects of climate change more drastically. Such as the poor living in third world countries, or even the minority people of color communities within our own country (Bullard). If we are working towards justice for the planet, then it should be assumed that all peoples are also a part of this planet, and should be equally represented in the movement towards justice. Bullard is well known for bringing attention to this fact, and making the case as to why it is critical. It's hard to imagine that this was even considered the case, that not all human kind to be included in the fight for justice.

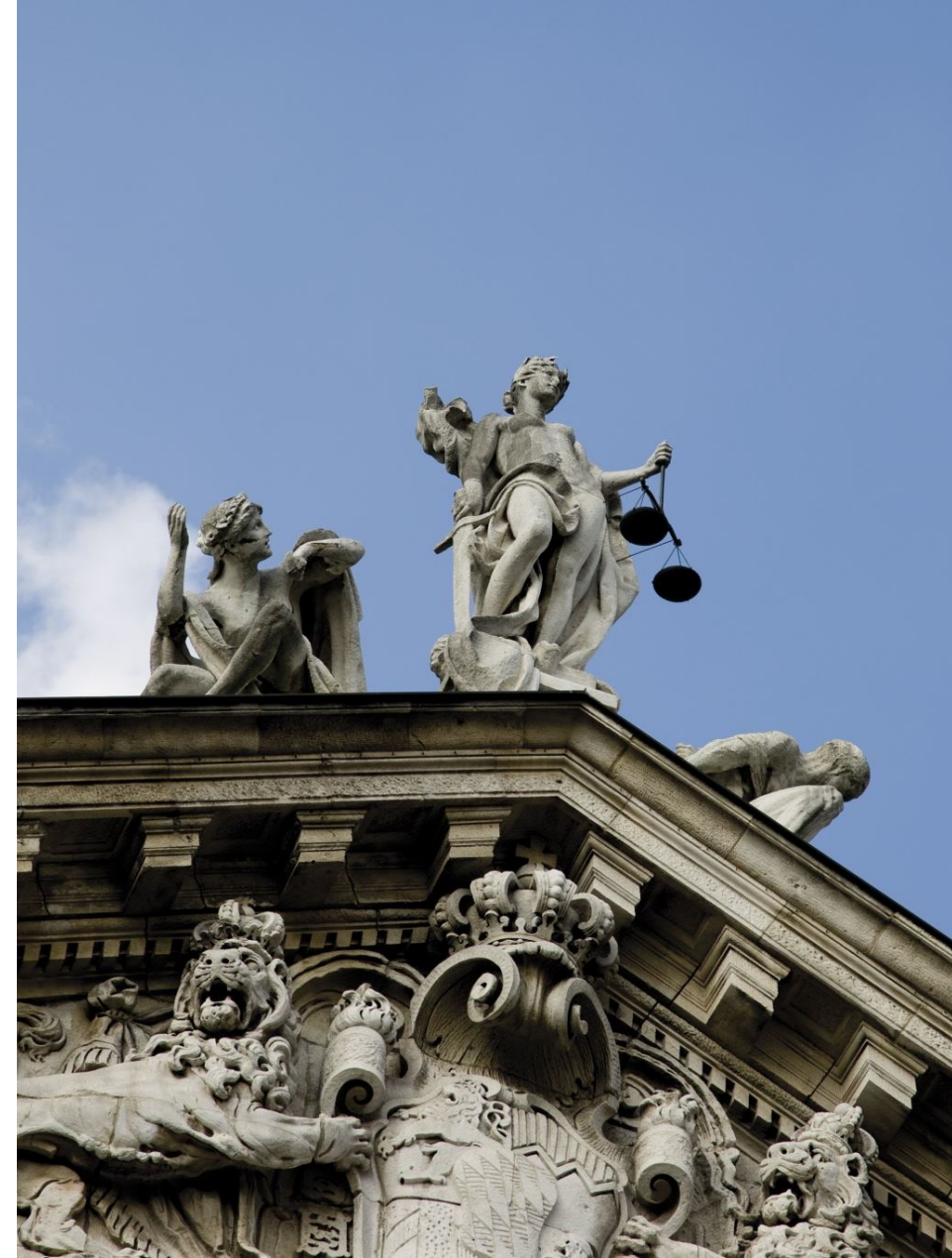
My mind often wonders however, in general, this system that we live in of taking from the planet, and exploiting for profit, and always squeezing the most of a resource, inevitably results in those who "win" and those who "lose". Therefore, its not surprising that communities of poor or underprivileged would continue to "lose" in this exploitation of the planet. It order to save the planet, we need to move away from this model. By addressing the fact that those underprivileged communities also deserve justice, is the first step to acknowledging and possibly changing the flawed model.

In viewing the ZEP timeline, the first point that surprised me, was how early the idea of the greenhouse effect was discovered! It was discussed as an issue scientifically as early as 1840 (Tiki Toki.com, n.d.). This was shocking to me, as I thought this idea wasn't even discovered or discussed as an issue until maybe 1980 or 1990. It saddens me to think that we had the scientific knowledge of this over a century ago. I believe it would have been easier to correct had it been addressed earlier. However, even today, many people cannot wrap their heads around how their actions effect the planet on a global scale despite being in general so globally minded, with easy of travel, internet, global business, etc. Certainly back then that may have been less of the case, and harder to understand how one's actions, or one nation's actions could affect the whole world.

In general, a theme or pattern I noticed in these timelines, is how the advent of industry took such a large toll on the well-being of the planet. Tying back to my early points of taking resources and exploiting them for profits, seems to be a societal model that will eventually be our downfall.

COMMUNITY BUILDING FOR CLIMATE JUSTICE

During week 5, our focus shifted to cultivating our inner development skills, recognizing their pivotal role in fostering personal resilience and facilitating action for climate justice. To effectively address shared concerns, it becomes imperative to enhance our capacity for inclusivity, creating space, and communicating effectively with stakeholders possessing diverse values, skills, and competencies. Engagement with climate justice demands not only the mastery of complex terminology but also the ability to frame issues within relatable contexts, meeting communities at their level of understanding. Central to community resilience and climate justice is social health, characterized by the presence of reliable networks offering practical assistance, information, and emotional support during times of adversity. Community cohesion and social capital emerge as invaluable assets in confronting the challenges posed by climate change and natural disasters, propelling collective efforts towards climate justice. Guided by these principles, we embarked on an introspective journey, assessing our own power and privilege through a quiz, and delineating inner development goals, with a particular emphasis on fostering collaboration



Privilege Exercises

Privilege Self-Assessment

Look over the list below, beginning on the left side. Check all the ways in which you do not have identity privilege. You can include everything from being left-handed to practicing a faith that worships on Saturday.

I **DO NOT** have privilege in these identities:

Socio-economic _____
Sexual Orientation _____
Religion _____
Gender x _____
Gender Identity _____
Employment x _____
Physical Ability _____
English speaking _____
Ethnicity _____
Geographic location _____
Nationality _____
Education _____
Modern Utilities _____
Age _____
Other: _____
Other: _____
Other: _____

I **DO** have unearned privilege in these identities:

Socio-economic x _____
Sexual Orientation x _____
Religion _____
Gender _____
Gender Identity x _____
Employment _____
Physical Ability x _____
English speaking x _____
Ethnicity x _____
Geographic location x _____
Nationality x _____
Education x _____
Modern Utilities x _____
Age x _____
Other: _____
Other: _____
Other: _____

Social Group Membership Profile

It is important to consider the ways in which we each experience the world through the things that give us our identity. Each of us has a gender, race, ability status, age, etc. These group memberships make up who we are. For each of the following categories, identify your identity: (Identify only those you feel comfortable identifying)

Gender: _____ Female
Race: _____ American
Ethnicity: _____ White
Ability status: Tall, physically healthy & fit
Sexual Orientation: _____ Hetero
Education: Master's Degree
Religion: _____ none
Age: _____ 33
Class (socio-economic): _____ Middle Class
Language: _____ English
Nationality: _____ American
Other: _____ Right Handed
Other: _____
Other: _____

PRIVILEGE ASSESSMENT

Overall, I saw what the purpose of the privilege checklist was trying to achieve, but I felt it was much too black and white, which I don't like to think of it that simply. For instance, am I privileged in my employment status? Well I was say 'yes' and 'no'. I worked hard to get where I am today, such as putting myself through college, worked hard for promotions, etc. However, yes, I had easier access to a college education than others might have. But I also am not so privileged to work for a wealthy family members' business for example. So to me, these do not seem so black and white. But the reading for Inner Development Goals covers a broader scope of how to think about these concepts and is more of a realistic approach. (Growth That Matters AB, 2021). Shown are the results from the assessment.

PRIVILEGE ASSESSMENT CONT.

Q: What membership plays a greater role in how *others* see you? How?

A: I have done a lot of traveling in my life, and I find it interesting that whenever I travel abroad, I work very hard to not seem like an American. Americans are viewed as loud, obnoxious, work obsessed, glutenous, etc. I do a lot to hide the fact I'm American, and I am ashamed to be an American often. I've even gone as far as saying I'm Canadian. But at the same time, American is still viewed highly across the globe as a place full of opportunity.

Q: How did this exercise make you feel?

A: This exercise very much made me feel guilty for a life that I was born into. However, its part of the reason that I'm in a program such as this, in order to do what I can do change the world, even if it is small.

Q: What were your thoughts as you were completing it?

A: I felt very frustrated that even though I know I was born into more privilege than others, it doesn't discount that I have still had to work hard to be where I am today. I understand that I had to work "less" hard than would someone else could. However, I feel frustrated that I should be made to feel bad as if I my (personal) privilege was used to intentionally create hardship for other groups.

Q: What have you learned from this?

A: What my take away from this exercise was that in general, we should create a society in which people feel more compelled to "spread the wealth". This is a very general statement that is much harder to do in practice.

Q: What memberships do you think of most often? Why?

A: Probably in general, I often think of white males. Its understandable that I often think of white groups as it's the group I identify with, but its interesting that I often think of males vs. females. Likely due to the male dominated world we live in.

Q: What memberships do you consider least? Why do you think that is?

A: I honestly probably think of Black communities the least. Most of the places I have lived do not have large black communities like other places in the US do. Seattle, Aspen, Boston.

Q: What memberships hurt your options or opportunities the most? How?

A: As a female in corporate America, I often deal with the struggle of being generally viewed as "emotional" or "sensitive" by men in the workplace. If I am to take a stance on a position, then I can be viewed as "aggressive" rather than assertive the way a man would be.

Q: What memberships provide the most access or privileges? How? Being a white American. I do not understand the struggle of being denied access to things due to race.

A: What memberships have the strongest effect on your self-image? How? I think being a white woman has the most weight. I'm viewed as still having more privilege than a man of another race. So I often feel like I have the 'silver medal' of privilege. I still deal with struggles as a woman, but I'm still white. And that's not as bad as being "not white".



INNER DEVELOPMENT SKILL BUILDING

In week 6 of learning about climate justice and effective problem-solving, I've grasped several key concepts. Firstly, I've understood that engaging in action for climate justice doesn't always demand intricate jargon or overt references to 'climate justice' itself. Instead, it entails framing issues in relatable contexts and connecting with communities on their terms. This approach fosters inclusivity and understanding, crucial for driving meaningful change. Secondly, I've delved into the significance of design thinking as a problem-solving methodology. Design thinking prioritizes empathy, creativity, collaboration, and iteration, providing a structured yet flexible framework for addressing complex challenges. Finally, I've recognized the pivotal role of collaboration, communication, teamwork, and responsible project management in enacting impactful initiatives. These principles underscore the necessity of cohesive efforts and effective leadership in driving sustainable solutions forward. Overall, these insights have deepened my understanding of both climate justice advocacy and effective problem-solving strategies.

A BOOK IN REVIEW: CLIMATE JUSTICE & THE MAJORITY WORLD

Climate Justice in the Majority World is a book that delves into the intersection of climate change and social justice, particularly focusing on the impacts felt by communities in the Majority World, also known as the Global South or developing countries. Authored by scholars and experts in the field, the book examines how climate change exacerbates existing inequalities and injustices, disproportionately affecting vulnerable populations in regions such as Africa, Asia, and Latin America.

The book explores various aspects of climate justice, including environmental degradation, loss of biodiversity, displacement of communities, and unequal access to resources. It highlights the voices and experiences of marginalized groups, advocating for their rights and agency in climate adaptation and mitigation efforts.

Moreover, *Climate Justice in the Majority World* discusses the role of colonialism, imperialism, and neoliberal economic policies in perpetuating environmental injustices and exacerbating climate vulnerabilities. It calls for a shift towards more equitable and sustainable approaches to development that prioritize the needs and rights of the most affected communities.

Overall, the book provides a comprehensive analysis of the complex issues surrounding climate justice in the Majority World and offers insights into potential pathways for addressing these challenges in a fair and inclusive manner



A photograph of hands with henna designs holding a small bowl of flowers and a lit flame over water. The hands are adorned with red bangles and a gold ring. The background is a blurred body of water.

INTRO & CHAPTER 1

- a. Beyond The Minority World, Towards Decolonial Knowledges
- b. Southern Climate Justice Activism; Central India

What I enjoyed about this intro chapter to the text, is that it helped clarify some definitions around climate justice for me. Meaning, some of these concepts seem straight forward, but I suppose I didn't REALLY know what they meant until officially defined. Such as the definition of climate justice in general as, "{climate justice} advocates seek to foreground the various injustices caused by the impacts of climate change and the ways in which we respond to these impacts" (Kavya Michael, 2024). Another example is its explanation of the use of the Majority/Minority world, which I found insightful that it was viewed as more democratic.

However, my critique for this text is, that chapter 1 went into great length about India, and all of the things they are doing to go against a more climate just world. Although these illustrations are great to see what NOT to do, it also felt much too lengthy for a text chapter, and felt somewhat just like attacking. Mainly because it was targeting one country in particular. I may have felt differently about it, if the examples were presented as just general issues of climate justice, without incorporating a specific government body. I think it also would have been helpful to not call out a specific country in these examples, because often in these examples, I wondered often how much cultural differences and background had a role in the injustices that happened. A country such as India that for centuries has operated under a caste system due to their religious beliefs, it doesn't seem surprising that they would struggle with a concept of social justice for all.



CHAPTERS 2 & 3

- a. Extreme Climatic Events; Mozambique
- b. Climate Justice & Agroecology; Puerto Rico

From this week's reading, and associated discussion, I always come back to this system that we live in called capitalism. From the readings discussing the impacts of colonialism, or corrupt governments (Crawford, 2024), many of my classmates arrived at the same discovery that the root the broken system, is capitalism. How do we move away from this model that is in essence, all the modern world has known? Of course there are other economic models, namely socialism or communism, but I believe those have their own flaws as well. If we take a look at capitalism specifically however, we (the world) will be hard pressed to convince those who are "winning" at capitalism to consider other models. And I'm not just talking about the 1%. Even looking at my own placement in the capitalist game. For instance, I own a rental property that I have been lucky to afford in addition to my primary residence. I currently rent out that property to tenants. And naturally, (as per the game rules of capitalism), I rent that property out for more than my mortgage payment. Why would I not? Because I am also playing the game, and need the extra income, to afford various other things. So my tenants are paying more that they could have in housing expense if only they were fortunate enough to have a lump sum of money as a down payment to afford their own place. But in paying more money in rent, makes it harder for them to save for that lump sum. Therefore, creating more of a divide between the "haves" and "have nots". This is a simple example that demonstrates how challenging moving away from this model of capitalism will be. Of course not even mentioning where the 1% fits into the capitalist game.

So how do we create a model that we've never used before? How do we incept an economic model that has never existed? The role of design of course does not only lie in products, but also in large scale systems models as well. I would love to see the greatest, most creative, and most brilliant minds come together and brainstorm a new economic model. Not the politicians of the world, not the environmentalist, but designers. Those who can truly break outside of the box, think beyond the status quo, and ideate a new economic model that is less detrimental to the planet. But they need to come together- use their sticky notes, and colored pens, and really scratch their heads on something that works. Just as I image those like Steve Jobs did to create products that changed our worlds today. Let those same creative minds come together a come up with another world altering solution.



CHAPTERS 4 & 5

- a. Disaster Displacement; Bangladesh
- b. The Green Climate Fund; Elaborate Scheme of Generating Social Harms

From this week's reading, I think I was mostly struck by the concept of false solutions when it comes to climate justice. To me, I thought that any solution is better than in action, as it still had some impact. I feel that it is unrealistic to think that a solution can be a catch all positive solution for all stakeholders. Yes, it is true that some solutions will show to be beneficial to some groups more so than others, which of course is not ideal. But this idea of false solutions left me feeling, "well screw it, then why does anyone try at all?". In the text it states, "poor governance and the lack of evidence based policymaking" has shown to be more harm to marginalized groups (Crawford, 2024). This is also frustrating to me, as we say "evidence based" policy making. How do we know, what we don't know? If we (as society) had all the answers, then of course we would do the right things.

On a separate note, in reading about by groups tend to not flee during natural disasters, there were several reasons I did not think about- such as the ownership of things like livestock, and not having anywhere to take them. Since livestock are such an integral part to the livelihood of these individuals, they of course cannot leave them behind. It got me thinking about disaster relief shelters could be appropriately designed to also manage important possessions such as the livestock (Crawford, 2024).



CHAPTERS 6, 7, 8

- a. Mapping Key Emerging Debates; Latin America
- b. Socioecological Conflicts; Brazil
- c. Wind Extraction Frontier; India

This week chapter 6 reading, I was surprised to learn that Latin America as a whole is more severely effected by climate change. As the text states, “effects of climate change, such as flooding, droughts, water scarcity, glaciers melting, and crop failures, are disproportionately felt by countries in Latin America” (Crawford, 2024). This was surprising to me, as I did not think that they were more so than other areas of the planet, such as Africa or India. I supposed that maybe some of these other areas of the planet were suffering just as bad, but possibly I've felt that way due to the fact that these others areas (such as Africa as a whole) suffer from so much other strife as well, such as political unrest, famine, disease, etc. Additionally, as someone who is personally fascinated by language, I found it so intriguing to know that the idea of “territory” in Latin American is purely a social construct, as the words “territorio” neither translate to landscape nor territory. Interesting how this cultural element likely led to the easy of colonialism to take reign in these countries.

In chapter 7, the idea of social media playing a pivotal role in spreading knowledge about policy change to the masses was striking. Although this seems obvious, I began to think how this could be used for more good in climate justice advocacy in these countries. Versus the destruction in political persuasion in caused in the US for instance. In my mind, social media in regards to politics I often think of as a negative rather than a positive. It made me wonder how we could change the narrative there in the US as well to become more of a positive platform.

Lastly, in chapter 8, the topic of capitalism as a win-lose model resonated with me. I have often considered how the basis of the capitalist model, is to take from one in order for another to gain, therefore creating a win-lose model. As the text puts it, its, “accumulation by dispossession” (Crawford, 2024). I believe this straightforward concept should be talked about more often, as this concept is hard to see when its viewed at such a distance. For example, if someone from the US is to own an electric vehicle (accumulation), did they stop to think how the minerals to create the battery were mined? How did that extraction of ore effect the landscape and its inhabitants around it (dispossession)?

An aerial photograph of a coastal city, likely Cape Town, South Africa, with a large mountain (Table Mountain) in the background. The city is built on a hillside, and the ocean is visible in the foreground. The sky is blue with some clouds.

CHAPTERS 9, 10, 11

- a. Climate Change Plans & Finance; Bangladesh
- b. Ethical Dimensions of Environmental Issues; Pakistan
- c. Invasive Ecology; South Africa

From this week's reading, my main takeaway was this idea of the role (and responsibility) of media channels to bring attention to climate issues. As mentioned in chapter 10, how even op-ed channels gaining the attention of the "common" reader, and gaining in popularity, which then encourages other media channels to cover the same content. As an example the chapter illustrates how this causes climate and environment related issues to be doubled in the coverage amount, and even creates encouragement for green agendas in political campaigns. (Crawford, 2024).

As a side interesting point in this week's reading for me, was the realization that there can be heavy discrimination in countries throughout the world. For example in chapter 9, it discussed the underprivilege and discriminated against native peoples of Pakistan. Although this type of mistreatment is not unheard of in the US, I often to tend to think of this type of treatment of peoples to come from white, colonist groups. Not from those who are in minority world countries, mistreating other peoples in their already difficult country. (Crawford, 2024)

For my climate Justice campaign, I still need to do some brainstorming about it. I would like to do something is helping battered women or bringing attention to it, as its more common than I think most people realize. This is a topic that's close to home to me, as I was once in an abusive relationship, and it always surprises people when they learn that about me, because I have a very privileged, first world life. People don't seem surprised by women being in abusive relationships when they are of poorer means, usually because they have no where else to go, or because it was a part of their family upbringing and is a bit normalized. I'd like to do something there, but I suppose its not addressing "climate" in a bigger way. I do think women in some communities are underprivileged though, as they even today are often cast into the role of homemaker, and are reliant on the monetary means of a man in their life.



CHAPTER 12 & CONCLUSION

- a. Rethinking Adaptation and Resilience; Maldives
- b. Climate Justice Research

From this week's reading, I was struck by the reality that some island nations may possibly disappear due to climate change, and the rising of sea levels. I must admit, that I have considered this very fact of rising sea levels when looking at purchasing property even here in the US, as it is an unfortunate truth if we are to consider all future options, one of which is that the climate situation never improves. Although I have considered this fact, I honestly had never thought too much about the fact it could wipe out entire countries or nations. As mentioned in the text, "the future of some island nations has been declared and treated as finite" (Crawford, 2024). This idea that the only way for some countries to avoid drowning is international migration. What a heavy concept to consider. Interestingly, if an island nation can come together in a united way to try and save their country from drowning, I'm wondering why the entire planet cannot come together in the same way, to protect the entire planet from drowning in negative climate change effects?

In assessing the conclusion of this book, one of the points that stood out to me, was this idea of access to scholarly resources on climate justice. As the text points out, the predominately male dominated sector of academia, inherently makes it difficult for a more "feminine" topic of protecting mother nature and its inhabitants surface as a critical topic. Without education of this topic, or funding for this topic, the slower we are going to be in making real progress.

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