

# CLIMATE CHANGE, EXTRACTIVISM AND COLONIALISM

Facilitators and Learners' Handbook





# COLONIALISM, EXTRACTIVISM AND CLIMATE CHANGE

Facilitators and Learners' Handbook

# ACKNOWLEDGEMENTS

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Three sets of resources were particularly important in writing this handbook:

- [The Uprising documentary and educational toolkit](#);
- [The Connected Sociologies curriculum](#);
- and Decolonial Futures' [Global Citizenship Otherwise resources](#).

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# INTRODUCTION

As the world recognises the intense challenges and destruction caused by climate change, there is increasing awareness in the Global North and in communities with privileged access to resources, that communities from the Global South and Black, Indigenous and communities of colour are most affected by climate change impacts.

There is also a recognition that those same communities are often on the front line of living with the impacts of extractive projects that threaten the environment and exacerbate the impact of climate change, particularly mining, fossil fuel extraction, mass hydroelectric infrastructure and industrial agriculture.

What sometimes gets left out of the narratives about different impacts of climate change drivers and climate change itself, is why Black, Indigenous and communities of colour are more affected. It can be attributed to structural or systemic racism, but again, why does this exist?

This handbook aims to provide a framework for a process of co-(un)learning into these themes and questions by exploring colonisation, colonialism and racialisation, and linking them to climate and environmental justice.

It's designed as a set of resources for facilitators, or for climate or environmental activist groups who wish to co-design a (un)learning experience together. It's intended for people who already have some knowledge about climate change and climate justice, and experiences of climate and environmental activism and organising.

We hope it will be especially helpful for people and groups who wish to delve deeper into some of the root causes of climate change and climate and environmental injustice in order to use this awareness to underpin meaningful solidarity with groups who are most affected by climate change drivers and impacts because of systemic oppressions.

# HOW TO USE THIS HANDBOOK

## Practical considerations

Each theme covers three to four hours of activities. If you are facilitating the course or working on it within your group or collective with a rotating facilitator(s), you could plan to cover each theme in a one-day workshop, over two half-day sessions, or over a few two-hour sessions. We have included estimated timeframes for each activity, but **we encourage flexibility**. The facilitator(s), or the group as a whole, could decide to give some activities more or less time.

Those who wish to learn about the themes in this course but don't have the opportunity to do it as part of a group can also **follow the course individually**, using the video and article resources in the course as a learning hub and reflecting on the group discussion questions individually.

The activities are built to be as **interactive** and accessible as possible. There are quite a lot of activities that involve small group discussion, so it's useful to have a reasonable number of participants so that groups can form and change – a minimum of six, although ten would be ideal. The group dynamic will work well with up to 20 participants. With more than 20, it might be more difficult to have whole group discussions.

Ideally the course would take place in person, but for reasons of accessibility we have designed each activity with **suggestions for both offline and online use**. Depending on whether the activity is in-person or not, the facilitator(s) will need to prepare different materials – for example, for in-person breakout groups you'll need flipchart paper and markers, for online breakout groups you'll need a shared online document. For organising participants into small groups, the steps will also be slightly different - either in-person, or online by preparing breakout rooms on Zoom or other online video conferencing platform. You can read the steps for each activity to check what needs to be prepared beforehand depending on your context.

To make the course **as accessible as possible for disabled people**, we have used videos that have captions available. We plan to provide video transcripts for download on the handbook's page on the Friends of the Earth Ireland website. There are other practical considerations for accessibility during a workshop such as colour and font size for digital materials, physical accessibility, scheduling and timing, and more. This [set of accessibility guidelines \(pdf\)](#) by Accessibilize Montreal is a useful resource.



## Considerations for Facilitation

This handbook assumes a **basic to intermediate level of facilitation skills** such as being able to actively listen and ask clarifying questions, facilitating a group discussion, organising people into small groups, time management and so on. For facilitation guidance, we recommend [Seeds for Change's Facilitation Tools for Meetings and Workshops](#).

The handbook also assumes a **good working knowledge** amongst facilitators and participants around **climate and environmental justice** and climate change drivers such as extractive industries. It also includes some terms around colonisation and colonialism which might be new. This [glossary from Racial Equity Tools](#) might be useful for facilitators and participants.

The activities are participative and approach learning from **people's own experiences and knowledge** and their perspectives on learning inputs such as videos. It's not necessary for facilitators have any expertise on colonisation/colonialism in order to facilitate these discussions and participatory activities – they are designed to encourage open discussion between the facilitator(s) and the learners.

The activities are not proscriptive, and you may wish to adapt some of them depending on your context. For example, **some of the group discussions could be individual journaling or creative exercises** instead, or you could give participants a choice to work individually or in groups. Not every activity will be accessible to every individual or group. Wherever possible, ask people to give you information in advance about any access requirements that are relevant to the workshop. If necessary, you can adapt the activities based on these.

There is a fair amount of emphasis on **videos** in this short course, as we found the most accessible educational resources on colonialism were in this format. If the group or some participants would benefit more from texts, some of the activities have **suggested alternative inputs** or additional resources





in the Facilitator Notes sections which you could use instead of the videos (bearing in mind you may have to adapt the activity, for example by changing the guiding questions).

As you work through the handbook and develop more familiarity with the group, try to be intentional in **dividing participants into small groups** as much as possible. You might divide some small groups based on random selection, especially at the beginning of the course. But if you can, work to propose some of the small group composition based on encouraging interaction between participants.

Try to facilitate the participants to be in charge of their learning process. Focus on the ways you can create a **sense of ownership and co-learning within the group** by asking for volunteers for small group work – for example, several activities require group facilitators and notetakers - reorganising the learning space for activities; coming up with examples or ideas for a specific exercise; or collating the notes from the discussion sessions and sharing them with the group.

Finally, in order for the facilitator(s) to check progress and ensure participants are getting the best of the activities, we have provided some short **learning outcomes** at the beginning of each theme, which you can use to check learning during the closing rounds after each theme. Each activity also has a summary section which points towards key learning and aims which you can use to check understanding.

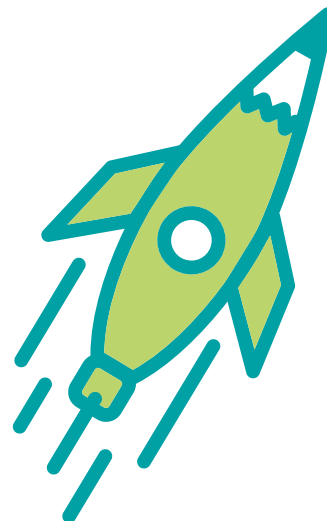
Rather than include opening, debrief, and closing activities for each of the four themes, we have included some suggestions and resources below which the facilitator(s) can mix and match to suit the group and the context.



# Opening, Reflection, and Closing Activities

As facilitators or a group/collective working together, you may well have your own methods which you use to open up co-learning spaces, as well as 'intermittent activities' that bring energy, levity or depth to the group work. We would like to offer some suggestions and links to resources that you may find useful to in your collective work on this short course. How you use them or combine them with your own preferred methods is completely up to you.

**1. An introduction round at the beginning of the first session.** You could do this in creative ways or add elements such as checking in on what people need to participate as fully as possible. This [manual](#) for online meetings has a useful section on openings, and this [compilation of facilitation tools \(pdf\)](#) has suggestions for introduction rounds. You might also want to begin with a short meditation or [breathing exercise](#).



**2. Energisers** – to get to know one another, to have some fun, and to get the creative energies flowing. Try the examples in the Games and Energisers section of [Seeds for Change's Facilitation Tools for Meetings and Workshops](#).

**3. Creating a group agreement.** You could start by asking people what helps them to participate, and what makes it more difficult for them to participate. These points could form the basis of an agreement. For other points which you may want to add if participants haven't already mentioned them, see this [safer spaces policy](#).





**4. Creating a brave space.** While it's important to have a group agreement to create a space where participants feel safe, a brave space acknowledges that power structures, dynamics and ideas will always be present in one form or another in learning spaces. Creating a brave space helps us to be vulnerable and challenge ourselves and others in our thinking. Some of the elements of a brave space will already be in the group agreement.

You can add or clarify these elements:

- *Every individual brings to the space valid and legitimate knowledge constructed in their own contexts.*
- *All knowledge is partial and incomplete.*
- *All knowledge can be questioned.*
- *You don't have to agree with each other, you don't have to convince each other, you do have to understand each other in terms of point of view.*
- *Something that is normal to you might be new to someone else.*
- *Be mindful of the group dynamics and your own role in this.*

\* Adapted from The Uprising Educational Toolkit and Open Spaces for Dialogue and Enquiry's Resource Pack in Critical Literacy in Global Citizenship Education



**5. If you want to go deeper into creating a brave space and procedures for enquiry,** you could use this '[broccoli seed agreement](#)' by Decolonial Futures, where the co-(un)learners agree together to approach the process with discernment, accountability, and (self-)tenderness. The learning is not about the content, but about ways of relating.

## 6. Setting some procedures for enquiry.

The facilitator(s) and participants are co-creating a collective space to unlearn and learn together. It can be useful to signal some ways of thinking and relating to assist in these processes:



- Critical engagement with different perspectives: what are the limitations/implications of each perspective presented?
- Informed thinking: what are the dominant views? Why are they dominant? Where to find out more?
- Reflexive questions: what do I think about this and why?
- Group dialogue questions: what are the key tensions? What do other people think?
- Responsible choices: what does it have to do with me?
- Debriefing: what have I learned?

Adapted from Open Spaces for Dialogue and Enquiry's Resource Pack in Critical Literacy in Global Citizenship Education

**7. Space for individual reflection.** In the middle or end of the sessions, give people a few minutes to reflect individually. Ask them to think about their learning process in this session.



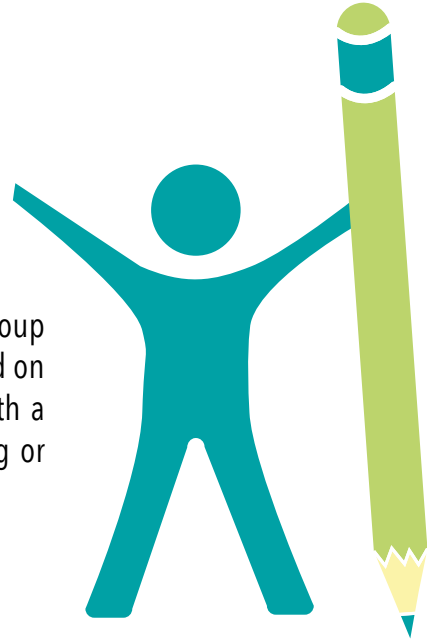
- What have you learned about yourself?
- What have you learned about others?
- What have you learned about knowledge and about learning?
- Is there anything else you need to facilitate your learning?
- Do you feel you and other participants could express themselves in an open and safe space?
- What could be done to improve the learning process of the group and the relationships within the space?

(And let them know that during the break they can come and talk to you or talk to others in the group one on one (this obviously works better in-person).



**8. Take breaks!** We haven't signalled where the breaks should go as each group will have different timeframes and paces. Let the group decide according to energy and comfort levels.

**9. Closing rounds after each session.** These could be group debriefs, or individual journaling or drawing, perhaps based on the reflection questions in point 7. You could also end with a [breathing exercise](#) or embodied practice such as stretching or dance.



# THEME 1

## HISTORICAL COLONISATION

**This session will encourage participants to:**

- Draw links between climate change and historical colonisation.
- Recognise how today's environmental and climate problems have colonial roots.

### Activity 1.1 – Warm-up



#### Summary

This activity is designed to get participants thinking about what they already know about the overall theme of the course, for the facilitator to get an idea of participants' understanding of the theme, and to begin developing a connection between participants (if they don't already know each other).



#### Exercise

**Step 1:** Organise the participants into groups of 3 or 4.

**Step 2:** Let participants know they'll be in small groups for 15 or 20 minutes, and the activity is to idea-storm on what comes to mind or what they feel when they think of the terms climate change and colonisation together.

**Step 3:** Ask them to note words down on a mind-map or draw what comes up. Use flipchart paper and markers if offline, and a Zoom whiteboard or Google Jamboard if online.

**Step 4:** Once the group work wraps up, hear back from each group for a minute or two. If you're short on time, call on one person in each group to spontaneously call out one term/phrase/word or show one drawing that impacted them or appealed to them.



## Facilitator notes

As a warm-up activity, the main task of the facilitator is to draw out the contributions of participants and listen actively. There are no wrong answers, the point is to get the creative and thoughtful juices flowing and begin a learning process on the theme of the course starting from participants' own understanding. You may find it useful to take your own notes or keep the flipchart paper/online documents to revisit at the end of the course.

## Activity 1.2 – Colonisation and Racialisation



### Summary

This activity, based on a video input, introduces the idea that racialisation –frameworks of superiority and inferiority based on race– and racism were invented and applied during the European colonial expansion. The activity relates the concept to environmental justice, introducing the idea that communities and groups who are at the frontlines of environmental injustice are often racialised and oppressed through similar dynamics and narratives as in colonial times.



### Inputs

Video - Chapter 2 – The Injustice of The Uprising Documentary (minute 8.43, [here](#), to 14.42).



### Exercise

**Step 1:** Watch the six minute video clip together.

**Step 2:** Ask the group if anyone wants to share any thoughts or feelings that come up. If you like, give a prompt by asking what they learned about Columbus in school and how it compares to the video. Facilitate a full-group discussion.

**Step 3:** Let participants know they're going to be working in small groups again, and that their first task will be to think of an oppressed and/or racialised community resisting environmental injustice such as an extractive industry or large-scale renewable energy project. The example would ideally be one that is already familiar to participants through their activism. Let them know that they'll be using this example to consider if and how this community has been oppressed or racialised through similar narratives to those in the video.



**Step 4:** Organise participants into groups of 3 or 4 (different groups than for Activity 1.1), either in-person or pre-prepare the Zoom breakout rooms. Ask them to spend five minutes agreeing on an example to work on. Reiterate that it would ideally be an example that all or some of the group have some knowledge of. Check in on the groups and help them along if necessary.

**Step 5:** Bring the small groups back into the full group. Remind participants of the points of the debate of Valladolid - Sepúlveda argued that Indigenous people are not human, but animals who can be enslaved. Las Casas argued Indigenous people are human but like children and need to be helped and Christianised.

**Step 6:** Either on flipchart or on an online document, give them the following questions for them to work on using the example of environmental injustice their group has chosen. They can look up materials online if they wish.

- Do you see the narratives used by Sepúlveda and Las Casas to oppress Indigenous people being used to oppress communities resisting environmental injustice? In what ways?
- Where do these narratives appear? Think of examples which set dominant discourses like the traditional media, corporations, politicians or other powerful actors, including large and mainstream NGOs.
- Who in these narratives are considered superior and inferior?

**Step 7:** Invite participants to get back into their small groups. Let them know they'll have around half an hour for this discussion. Ask them to agree on a facilitator and a notetaker within their groups and give them flipchart paper or a shared online document.

**Step 8:** Bring participants back to the full group. Ask the facilitator in each group to summarise the main points of the group's discussions. Either pin the groups' flipchart sheets around the room or encourage participants to look at the other groups' notes on the online document.

*Credit: This activity is a modified version of Activity 2.2 in The Uprising Educational Toolkit.*



## Facilitator notes

Even though the video segment is only six minutes long, there's a lot to absorb. If the group prefers to debrief the content of the video for longer, give the process its time. If you're short on time, reduce the amount of time for the small group work in Step 7.

To reduce the length of the activity and to make it slightly easier for participants, before the workshop you could choose two to five examples of environmental injustice, depending on how many small groups there are, and print out one article or input for each group to use as a basis for their discussion. Presuming you are familiar with the group you are working with, you can choose examples that they already know. Otherwise, you can choose examples for which participants will be able to look up materials online. We suggest the Environmental Justice Atlas as a good place to start, and some examples you might find useful are: [resistance against Brazil's Belo Monte megadam](#), [resistance against the Lamu coal power plant](#) in Kenya, or the [resistance against the Dairi Lead-Zinc project](#) in Sumatra, Indonesia.

During the small group debrief in Step 8, listen for understanding of what racialisation is - frameworks of superiority and inferiority based on race - and how narratives and dynamics of racialisation are applied to communities resisting environmental injustice.

If you have some extra time during the small group debrief, you could encourage participants to consider how they would challenge these dehumanising and oppressive narratives - what language and terms would they use to differentiate from the dominant discourses?

## Activity 1.3 – Colonial Extraction & Dispossession



### Summary

This activity is based on a 20-minute academic lecture-style video, which explains the environmental impacts of colonisation and the colonial roots of environmental crises using concrete examples. The group activity involves a World Café discussion. The idea of World Cafe is to hold “table discussions” where participants can move around from table to table as they desire. This works best with a group of ten or more, if the group is smaller, you could consider doing regular small group work.



### Inputs

[Colonial Extraction and Dispossession](#), a 20 minute Video lecture by Dr Su-ming Khoo.



### Exercise

**Step 1:** Watch the video together. Ask participants to jot down key words that they hear or that come to mind as they watch the video.

**Step 2:** Ask the group if anyone has any comments or reactions they'd like to share – these can also be emotional reactions. Facilitate a short full group discussion or if there are no comments, move on to the next step.

**Step 3:** Let participants know they will be working in small groups in a World Café-style activity. Explain the activity – there will be three tables, each with a different theme for discussion. Participants can join whichever table they choose, and they can move between tables as they choose. Each table has one facilitator who stays put and takes notes. The “tables” can either be real tables and flipchart paper or Zoom breakout rooms with Google jamboards or another online post-it platform, and the participants move between breakout rooms themselves, or you move them at their request.

**Step 4:** Explain the themes and questions of the three tables to the participants. Share them either on pre-prepared flipchart sheets or on an online document. Ask if any clarifications are needed.

## Table 1



\* **Theme:** The European colonisation of the Americas caused not only severe epidemics, but environmental crises such as drought and climate change also.

\* **Question:** How do you think this history might change how we understand and talk about modern-day climate change?

On the flipchart/jamboard, write "historical climate change and colonisation".

## Table 2



\* **Theme:** The concept of terra nullius –and without people– was used to justify destruction of life in colonised lands.

\* **Question:** How does terra nullius relate to what we see happening today with extractive industries, and other drivers of climate change?

On the flipchart/jamboard, write "terra nullius and extractivism".

## Table 3



\* **Theme:** At the end of the video, Dr Khoo speaks of climate change as atmospheric colonisation, and how struggles for climate justice must also be struggles against (material) colonisation – meaning the exploitation of materials, life and labour for accumulation of wealth.

\* **Question:** What do you think it means to struggle against material colonisation within climate justice struggles?

On the flipchart/jamboard, write "climate justice and material colonisation".

**Step 5:** Ask for volunteer facilitators for each table (or, if possible, pre-arrange this with people who have some facilitation experience and then let the group know who the facilitators are).

**Step 6:** Let the participants choose which table/breakout room they want to be in. Let them know they have around a half hour total for the discussions.

**Step 7:** Go around to the groups and check in. If groups are stuck in any way, you could suggest that they focus their discussion on how these themes apply to their own experiences of activism and organising and consider how they might change the language they use in their communications, or the targets and types of actions they do, or other aspects.

**Step 8:** Once the tables wrap up, back in the full group, invite each facilitator to share a summary of their table's discussion for a few minutes each. Ask if anyone else has any reflections they'd like to share.

**Step 9:** Optional. Ask for a volunteer to write up notes from the flipcharts or the jamboards to share with the rest of the group later.

*Credit: The Connected Sociologies group provided discussion questions for this video lecture. The questions used in this activity have been modified.*



## Facilitator notes

Even though this video is academically focused, it's not necessary to understand all of the terms – if any participants are hesitant about the academic terms, you can let them know that the main purpose is to notice what strikes them most.

If participants struggle with the theme and questions for Table 1 of the breakout discussion, encourage them to consider the terms “climate crisis” or “climate emergency”. If we understand that environmental and climate crises have been part of the impacts of colonisation, does it change the way we use these terms?

You can find more information about colonial climate and environmental destruction [here](#) (academic text), terra nullius [here](#), and materialism [here](#).

During the debrief from the tables in Step 8, listen for understanding of environmental impacts of colonisation and the colonial roots of environmental crises.

# THEME 2

## MODERN-DAY COLONIALISM

**This session will encourage participants to:**

- Understand how colonial dynamics continue today and play a role in environmental and climate injustice;
- Analyse language in media coverage of environmental and climate struggles and identify colonial narratives.

### Activity 2.1 – Warm-up



#### Summary

This activity is designed to remind participants of some of the learning from Theme 1 on the links between historical and modern-day colonialism and climate change, and to start the workshop with a fun interactive dynamic.



#### Inputs

The flipchart sheets or the digital notes from Activity 1.3 on colonial extraction and dispossession.



#### Exercise

**Step 1:** As a group, review the notes from Activity 1.3. Give people a few minutes to read them.

**Step 2:** Explain the activity. Let participants know that they're each going to think of processes, items, or dynamics – anything which they can draw - which for them represent the discussions we had on colonial extraction and dispossession. Encourage them to think broad and creative, and not to worry about getting the “right” answers. In small groups, they're going to take turns drawing and the others in the group try to guess what they've drawn.

**Step 3:** Give participants either flipchart paper and markers or show them how to use the Zoom whiteboard or another online programme that allows users to draw with their mouse. Let them know they'll be taking turns drawing that they've thought of for 1 minute each while the other participants try to guess what they're drawing. The person drawing is not allowed to talk, only signal yes or no.

**Step 4:** Invite participants to get into groups of three or four. Give them enough time in the groups so that everyone has at least one go.



### Facilitator notes

This activity is designed to refresh participants' memory of learning from Theme 1 and start the workshop in a fun way. If participants seems stuck, encourage them to think of things they know from everyday life: cash crop exports, or industrial processes in the Global South/majority world.

## Activity 2.2 – Colonisation and Racialisation



### Summary

This activity is based on a 4-minute video clip from The Uprising documentary which explains five dimensions of colonialism around economic, political, social, cultural, and geographic power. The activity then relates these dimensions of colonialism to modern-day extractive industries and environmental injustice in the Global South, majority world, and/or oppressed communities.



### Inputs

The Uprising documentary, Chapter 2 - Concept 2.3, the [Five Dimensions of Colonialism](#), minute 15.59 to minute 18.15.

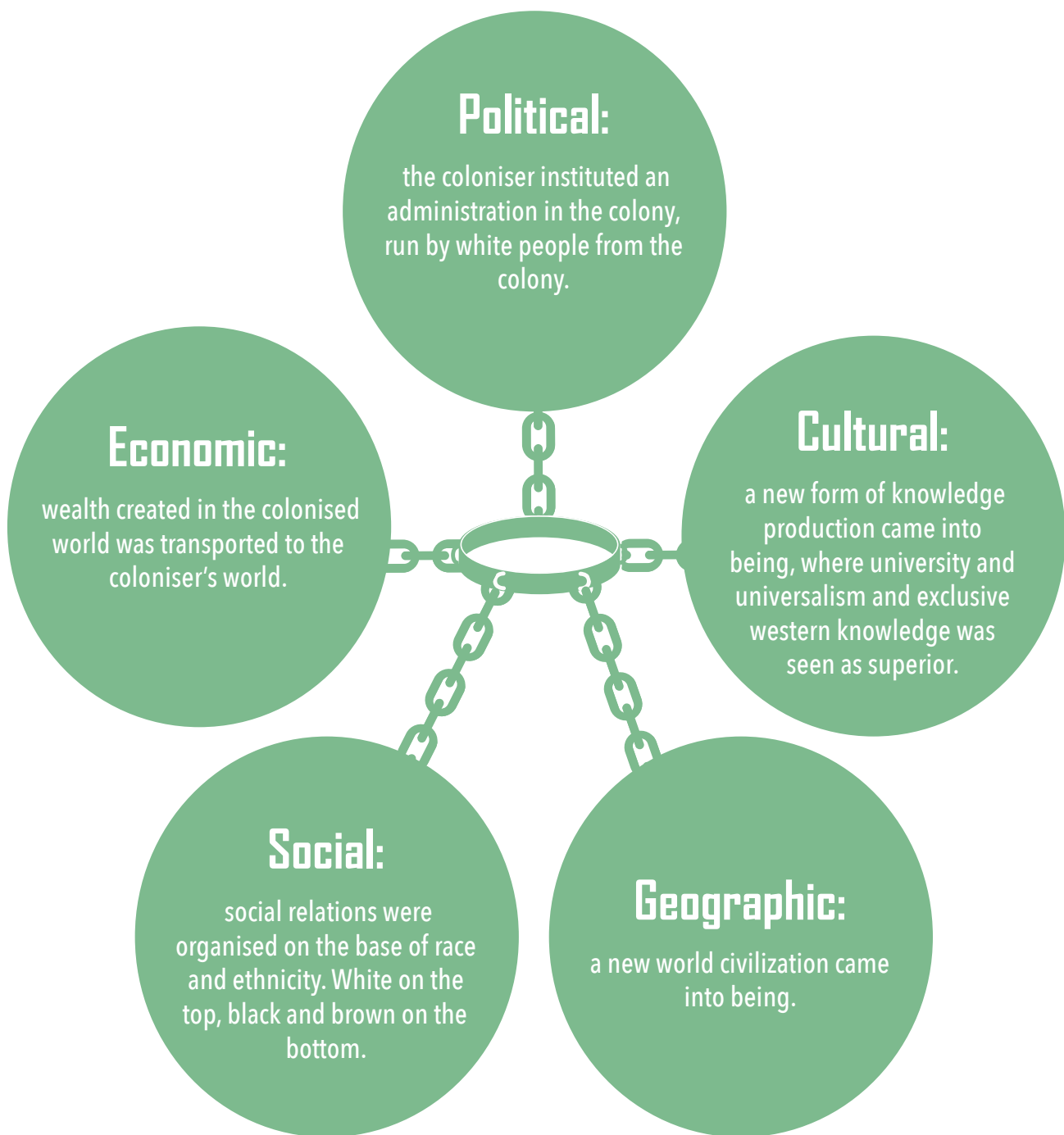


### Exercise

**Step 1:** Watch the two-minute video clip together.

**Step 2:** Ask participants if anyone has any comments, thoughts or feelings they would like to share. Facilitate a full group discussion for a few minutes or if there are no comments, move on to the next step.

**Step 3:** Either write on a flipchart sheet or share in an online document the Five Dimensions of Colonialism discussed in the documentary. Ideally participants would be able to view these during the rest of the exercise as a learning aide.



**Step 4:** Explain the activity to the participants. In small groups, they are going to relate these five dimensions of colonialism to an example of environmental injustice in the Global South/majority world/oppressed community, using guiding questions. The examples ideally would be already known to participants, so that they understand the context well enough to follow the activity.

**Step 5:** Organise participants into groups of 3 or 4 (different groups than for Activity 2.1), either in-person or pre-prepare the Zoom breakout rooms. Ask them to spend five minutes agreeing on an example to work on. Reiterate that it would ideally be an example that all or some of the group have some knowledge of. Check in on the groups and help them along if necessary.

**Step 6:** Bring the small groups back to the full group. Let them know that they're going to discuss their chosen example using five guiding questions, which you can share on an online document, a flipchart sheet, or on a projector screen.



- How are the oppressed and oppressor connected economically?
- To what extent does the oppressor still influence the political landscape of the oppressed?
- To what extent is the oppressor still considered superior?
- What is the influence of the knowledge production of the oppressor on the oppressed community?
- To what extent is the community part of a global struggle?

**Step 7:** Invite participants to get back into their small groups. Let them know they'll have around half an hour for this discussion. Ask them to agree on a facilitator and a notetaker within their groups and give them flipchart paper or a shared online document.

**Step 8:** Bring participants back to the full group. Ask the facilitator in each group to summarise the main points of the group's discussions. Either pin the groups' flipchart sheets around the room or encourage participants to look at the other groups' notes on the online document.

*Credit: This activity is an adapted version of Activity 2.3 in The Uprising Educational Toolkit.*



## Facilitator notes

In choosing the examples for participants to work on, if you notice that the groups are stuck, you could suggest some well-known examples of extractivism like Shell's destruction in Ogoniland, Nigeria; the struggle against the DAPL pipeline in Indigenous territories in North Dakota, USA; or Chevron's oil spills and pollution of Indigenous territories in the Ecuadorian Amazon. You can find information on all of these, and other environmental justice struggles such as against megadams or large-scale conservation projects, on the [Environmental Justice Atlas](#).

When participants are working with the guiding questions, encourage them to think of the oppressor as multinational corporations, along with the political, legal and policy structure that supports and encourages corporate activity.

During the small group debrief in Step 8, listen for understanding of how economic, political, social, cultural, and geographic power are intertwined with environmental injustice and how it affects frontline communities.

## Activity 2.3 – Civilising Narratives



### Summary

This activity builds on the learning in Activity 2.2, based on another short clip from The Uprising documentary which reflects on how colonialism and colonial dynamics have influenced dominant and false narratives in history, media, education and other spaces. The group exercise uses these dynamics to analyse media coverage of struggles against environmental and climate injustice.





## Inputs

The Uprising [Chapter 3: The Narrative from minute 32.21](#) to minute 39.20.



## Exercise

**Step 1:** Watch the 7-minute video clip together.

**Step 2:** Ask participants if anyone has any comments, thoughts or feelings they would like to share. Facilitate a full group discussion for a few minutes or if there are no comments, move on to the next step.

**Step 3:** Write on a flipchart sheet, or share in an online document, the five techniques of the “lies of colonialism” shared in the documentary. Ideally participants would be able to view these during the rest of the exercise as a learning aide.



## Lies of colonialism:

- \* *Terminology:* The first technique is using a terminology that covers up the truth.
- \* *Selective facts:* The second is that you don't use all the facts. You use only some facts to distort the world.
- \* *Narrative lies:* Then the third is, you create a narrative of lies.
- \* *Greater theory:* You put this narrative into a greater theory, which is the rise of civilization.
- \* *Erasure of ethics:* And the last part of creating lies is that you leave ethics out of the story.

**Step 4:** Explain the group exercise to participants. You, as facilitator, are going to share three articles from the traditional media about environmental justice issues and struggles in the Global South/majority world and/or in an oppressed community. Individually, participants are going to reflect on one of the articles and then discuss in pairs.

**Step 5:** Let participants know that to assign the articles, you're going to give them each a number from one to three and their number corresponds to their article. Go around the group counting from one to three so each person has a number.

**Step 6:** Either share printouts or links to the three articles:

1. [BBC article about Shell in Nigeria](#)
2. [Financial Times article about lithium mining in Serbia](#)
3. [New York Times article about arrests at a pipeline protest in Canada](#)

**Step 7:** Let participants know that they're going to reflect on the article individually for about ten minutes using several guiding questions, which you can share on an online document, a flipchart sheet, or on a projector screen. Ask them to take some notes as they reflect. If not all of the questions seem to relate or fit with the content of the article, that's OK – they can focus on the ones that do. Invite them to check back over the techniques of colonial narratives that you shared in Step 3 as a support for this part of the activity.

- To what extent are the words used considered universal or specific to western society?
- Who in this text is considered part of the norm and who is considered the other?
- To what extent has the terminology shaped collective memory in society?
- To what extent are the selected facts embedded in institutions of power?
- To what extent is the narrative positioned as objective and neutral?
- Who is presenting this narrative and how is their view connected to power?
- How would the inclusion of more stories and experiences of the people affected change the narrative?
- To what extent is western/dominant culture characterised as progressive, modern, and advanced?
- To what extent is non-western/non-dominant culture characterised as backward, traditional and primitive?
- To what extent is the perspective of the colonizer/dominant culture presented as neutral and objective?

**Step 8:** After about 10 minutes, invite the participants to get into pairs and ask them to share their reflections with each other for another 10 minutes.

**Step 9:** Briefly hear back from each person – ask them to share one thing they noticed in the article that they wouldn't have thought of in the same way before.

*\*Credit: This activity is an adapted version of the activities in Chapter 3 of The Uprising Educational Toolkit.*



## Facilitator notes

You might find this extract from Chapter 3 - The Narrative of The Uprising Educational Toolkit useful for preparing to facilitate this activity: "This chapter invites students to analyse the storytelling of history and how it has been shaped by the specific views and interests of the coloniser, leaving out the perspectives of the colonised. An important aspect in this analysis is to understand how these stories have been embedded into institutions of power, like education and media. It has created a state of amnesia, leaving many with a false assumption that the stories they are being told are neutral and objective. Part of a decolonial approach is to challenge these stories as neutral and objective and offer alternative views taking into account the experiences of the colonized people. It requires an understanding of the mechanisms and tactics that are being used to shape stories and therefore our collective memory of history. Once we understand those mechanisms, we're better able to address the missing links in those stories."

In Step 6, we have provided some example articles for the activity but modify as required – for example, if your group is more familiar with other environmental justice struggles you could look up articles related to those.

When hearing back from the participants in Step 9, listen to the examples participants share from the articles for their understanding of how colonial narrative techniques influence media coverage of struggles against environmental and climate injustice in subtle ways.

# THEME 3

## EXTRACTIVISM AND COLONIALISM

**This session will encourage participants to:**

- Reflect on lived experiences of those affected by extractive industries;
- Explore colonial dynamics of the global supply chains of extracted and exploited common goods.

### Activity 3.1 – Coal, Colonialism, and Resistance



#### Summary

This activity is based on a 25 minute documentary about the impacts of coal mining in Wayúu Indigenous territory in La Guajira, Colombia. The activity uses a creative approach to encourage participants to consider the importance of listening to frontline communities affected by extractivism and identify examples of colonial dynamics which were explored in Theme 2.



#### Inputs

Notes on flipchart sheets or online documents from Activity 2.2 – Dimensions of Colonialism and Activity 2.3 – Civilising Narratives;

The first film of the [series made by Still Burning, Colonialismo y Resistencia](#).



#### Exercise

**Step 1:** Share the notes from Activity 2.2 – Dimensions of Colonialism and Activity 2.3 – Civilising Narratives, either by hanging the flipchart sheets around the room or sharing links to online documents.

**Step 2:** Remind participants that both activities 2.2 and 2.3 focused on colonial underpinnings of extractive industry, by looking at dynamics of economic, political, social, cultural, and geographic power

as well as colonial narratives in media coverage of environmental justice struggles. Let them know that this activity is going to explore extractivism in more depth. Ask them to skim the notes from the two previous activities, as a refresher and an aide for discussion in today's activity.

**Step 3:** Let participants know that we're going to watch a 25-minute documentary that centres the voices of Indigenous communities in Colombia affected by coal mining. Ask them to jot down points that relate to our learning from Activities 2.2 and 2.3 as they watch the documentary, for example, what colonial dynamics do the members of communities affected by coal mining identify in the film?

**Step 4:** Watch the film together.

**Step 5:** Let participants know that they're going to each share their notes from the film in small groups, as well as any other comments they'd like to share. Ask them to either make a collective drawing of the main themes or a mind-map of keywords as they share their thoughts. They can work on it together or assign a note-taker/artist. If you're online, do this on a shared whiteboard, jamboard, or online document.

**Step 6:** Organise participants into groups of three or four. Give them around half an hour for the discussion and the drawing or mind-map.

**Step 7:** Back in the full group, ask each small group to share their creative works with the rest of the group.

## Activity 3.2 – Extractivism, Neocolonialism and Climate Change



### Summary

This activity is based on a reading on extractivism and neocolonialism and a short video clip about the coal supply chain from Colombia to Europe. The purpose is to consider how an understanding of the colonial foundations of extractivism, global inequalities, and vulnerability to climate impacts might change approaches to climate activism.



### Inputs

A reading on [Extractivism and Neo-colonialism – The Pillars of Fossil Capitalism](#) (up to the section header "Colonising the Mind");

A [4-minute video clip Living Wetiko](#), where two members of communities affected by the Cerrejón coal mine in Colombia speak of/to the European coal supply chain.



### Exercise

**Step 1:** Share the reading with participants as either a link or printed copies. Give them a few minutes to read (up to the section header "Colonising the Mind").

**Step 2:** Watch the four-minute video clip together, which emphasises some of the points made in the reading.

**Step 3:** Ask participants if anyone has any comments, thoughts or feelings they would like to share. Facilitate a full group discussion for a few minutes or if there are no comments, move on to the next step.

**Step 4:** Let participants know they will be working in small groups in a World Café Style activity. Explain the activity – there will be two tables, each with a different theme. Participants can join whichever table they choose, and they can move between tables as they choose. Each table has one facilitator who stays put and takes notes. The “tables” can either be real tables and flipchart paper or Zoom breakout rooms with Google jamboards or another online post-it platform, and the participants move between breakout rooms themselves, or you move them at their request.

**Step 5:** Explain the themes of the two tables to the participants. Share them either on pre-prepared flipchart sheets or on an online document. Ask if any clarifications are needed.

## Table 1



✱ *Quote from reading:*

*“Importantly, the term [extractivism] refers to much more than merely the extraction of resources from the earth. When we speak of extractivism, we refer to the whole economic system and ideology, as well as the social and human-nature relations through which the extraction of natural resources is mediated.”*

✱ *Question:*

If we understand extractivism in the Global South/majority world as a form of neocolonialism as well as a driver of climate change and cause of severe impacts on frontline communities, what implications does this have for climate activism? How does it change our demands, our communications, strategies and tactics?

✱ *On the flipchart/jamboard, write “Extractivism & Neocolonialism: Implications for Climate Activism”.*

## Table 2



✱ *Quote from reading:*

*“Centuries of colonial rule have created highly unequal global structures. There are great disparities between the Global North and Global South in terms of financial wealth. The capitalist economic system and its global supply chains continue to reproduce colonial forms of exploitation. Since these structures have never been fundamentally changed, colonial power relations continue to maintain or even increase global inequalities.”*

✱ *Question:*

If we understand how modern dynamics of inequality, vulnerability to climate impacts, and exploitation relate to histories of colonial plunder and expropriation, what implications does this have for climate activism? How does it change our demands, our communications, strategies and tactics?

✱ *On the flipchart/jamboard, write “Colonial dynamics of inequality: Implications for Climate Activism”.*

**Step 6:** Ask for volunteer facilitators for each table (or, if possible, pre-arrange this with people who have some facilitation experience and then let the group know who the facilitators are).

**Step 7:** Let the participants choose which table/breakout room they want to be in. Let them know they have around a half hour total for the discussions.



**Step 8:** Go around to the groups and check in. If groups are stuck in any way, suggest that they think of their own activism and organising, choose some concrete examples of actions or activities they have done, and consider if retrospectively they would make any changes to these based on their learning in this course.

**Step 9:** Once the tables wrap up, back in the full group, invite each facilitator to share a summary of their table's discussion for a few minutes each. Ask if anyone else has any reflections they'd like to share.

**Step 10:** Optional. Ask for a volunteer to write up notes from the flipcharts or the jamboards to share with the rest of the group later.



## Facilitator notes

This activity encourages participants to think of their own experiences and knowledge of climate activism and consider if there are other approaches they could integrate based on a more in-depth understanding of neocolonialism and colonial dynamics to climate change drivers such as extractivism. There are no particular right answers to these considerations; encourage participants to start from where they're at. If they're finding it hard to think of examples from their own climate activism, you could encourage them to use an example of a global climate action policy or measure such as climate finance for large-scale renewable energy projects, the use of carbon credits, or the extraction of minerals for renewable energy infrastructure.

For a series of suggestions on how to frame communications on climate justice that take into account issues including colonialism and international solidarity, see this [research project](#).

## Activity 3.2 – Colonial Supply Chains and Sacrifice Zones



### Summary

This activity is based on a creative project which superimposes maps of mining concessions onto maps of European cities to illustrate sacrifice zones. It builds on Activity 3.1 which explored the consequences of coal mining in Indigenous Wayúu territory in Colombia and how those relate to logics and practices of neocolonialism. The exercise asks participants to consider the process of the supply chain – from the sacrifice zone in La Guajira to those who benefit from the extraction and exploitation of coal – and what structural changes need to happen to change this dynamic.



### Inputs

A [creative project by the Gastivists collective related to fossil gas supply chains](#)



## Exercise

**Step 1:** Ask participants to find their notes from Activity 3.1, the documentary viewing on the impacts of coal mining on Indigenous and Afro communities in La Guajira, Colombia, and give them a few minutes to review them, as they will find them useful as inputs into this exercise.

**Step 2:** Screenshare or project the creative project or ask participants to open the link on their phones or laptops and take 5 minutes to read/look at the section titled "In/version I: Territories bleed through their maps".

**Step 3:** Project or screenshare one of the images from the project alongside this quote and read it out.

*“Cities are inverted mines... They are both the financial origins and the material destinations of extractive projects. In the imaginary advertised by oil and gas companies, fossil fuels are indispensable resources, extracted responsibly, in communities far away who benefit immensely. The continuity of the fossil fuel industry – and extractive industries as a whole – rests on this fabricated story. A story which silences inevitable questions: What makes a ‘wasteland’? What if an extractive site was in the middle of what some consider ‘valuable’ or ‘worthy’ land? If these extractive projects can be done in places at the peripheries of our worldview, why can’t they be done in places that are not? How does our gaze differentiate between Paris and Wallmapu? Between London and Cabo Delgado? Extractive logics demand we subscribe to blatant double standards in the treatment of territories. What would be inadmissible in wealthy European cities, is acceptable – if not imperative – elsewhere.”*

**Step 4:** Ask participants to take a few minutes individually to think about how they feel about the quote and the questions it contains.

**Step 5:** Invite participants to form pairs and share with each other some of their individual reflections. Give them around five minutes for this.

**Step 6:** Still in pairs, ask participants to imagine what La Guajira could look like for the people and the territory if there were not a double standard in terms of what is considered the periphery or a sacrifice zone and what is considered valuable and worthy land. Encourage them to think of the *Colonialismo y Resistencia* documentary from Activity 3.1 – how did Wayúu people live before the mine? What would need to happen for the people of La Guajira if the mine closed? What implications would it have for richer countries like Ireland? Give them at around ten minutes for this discussion.

**Step 7:** Back in the full group, ask participants to feedback some of the elements of the second part of their discussion.

**Step 8:** Ask participants to think about the process and destination of the supply chain. Facilitate a full-group discussion for a few minutes. Who benefits from the exploitation of sacrifice zones like La Guajira? In which ways? What can be done about it on a structural level, and as activists? Take some notes on a flipchart sheet or an online document.



## Facilitator notes

In Steps 6 and 8, when participants are discussing what structural changes need to happen to change this dynamic of sacrifice zones and what implications that might have in Ireland and for activism, you might find it helpful to remind them that these are huge questions about a highly complex context, and it's OK to find it challenging, and there are no hard and fast solutions. Encourage them to think of actions that are within reach, for example international solidarity actions which might help to challenge corporate power and pressure for reparations and land rehabilitation for frontline communities.

# THEME 4

## SOLIDARITY AND JUSTICE

**This session will encourage participants to:**

- Draw links between racialisation and capitalism, and understand the implications of these for climate activism;
- Discuss and critically evaluate case studies of solidarity in action from a decolonial perspective;
- Think about individual and societal understandings and meanings of justice.

### Activity 4.1 – Racial Capitalism



#### Summary

This activity is based on a short documentary about racial capitalism, building on learning from previous activities which explored how colonial racialisation and oppression continues today in the form of extractivism in the Global South/majority world. It will encourage participants to think critically and constructively about climate activism through this lens.



#### Inputs

The [mini-documentary](#) on 'Geographies of racial capitalism' with Ruth Wilson Gilmore (16 minutes).



#### Exercise

**Step 1:** Watch the mini-documentary together.

**Step 2:** Ask participants if anyone has any comments, thoughts or feelings they would like to share. Facilitate a full group discussion for a few minutes or if there are no comments, move on to the next step.

**Step 3:** Explain the activity to participants. First, they're going to discuss their impressions of the videos -

what most impacted them; and what learning would they like to take forward into their work. After a few minutes, you as facilitator are going to share some additional questions with them.

**Step 4:** Invite participants to self-form into groups of three or four. Ask them to agree on a facilitator and a notetaker within their groups and give them flipchart paper or a shared online document.

**Step 5:** When you feel the groups have had a chance to have an open discussion, share some further reflections and questions with them, either on a flipchart sheet or on an online document, and let them know they'll have an additional 30 minutes for this discussion.



*"All capitalism is racial from its beginning...and it will continue to depend on racial practice and racial hierarchy no matter what. This is another way of saying we can't undo racism without undoing capitalism." - Ruth Wilson Gilmore*

Given that racialised people are most affected by climate and environmental injustice, what do you think this statement means for our work as climate and environmental activists and organisers?



*"All liberation struggle is place-based. The scale and the size might differ wildly but it's all place-based. Liberation struggle is specific to the needs and the struggles of people where they are and that 'where' has many, many dimensions." - Ruth Wilson Gilmore*

Think about the example that Gilmore gives of a community's struggle to save their homes and their community - what does this mean for struggles for climate and environmental justice?

**Step 6:** Bring participants back to the full group. Ask the facilitator in each group to summarise the main points of the group's discussions.



## Facilitator notes

If you feel it might be helpful, before the documentary viewing in Step 1 you could remind participants of the learning in Activity 1.2 on racialisation, which discussed how colonialism created a false framework of superiority and inferiority based on race, and this framework was used by Europeans to justify the dispossession and exploitation of racialised people during historical colonisation. Racial capitalism is a continuation of this dynamic.

For the small group work in Step 5, if participants seem stuck, encourage them to start from where they're at, perhaps by thinking of a concrete example of climate activism and applying the questions to that example. You could refer them to points we touched on in Activity 3.1 around the importance of taking a lead from frontline communities, and Activity 3.3 on struggles in and against sacrifice zones.

Some additional resources you can share with participants are this [video lecture by Lisa Tilley](#); this [article on Cedric Robinson](#) and racial capitalism; and [this podcast](#) from Open Democracy.

## Activity 4.2 – Solidarity



### Summary

This activity uses a quote from Ruth Wilson Gilmore to encourage participants to think about what solidarity means in practice and their own experiences of solidarity. The exercise is based on a tool developed by a decolonial education collective to build a critical view of solidarity extended by dominant groups toward marginalised groups.



### Inputs

Table from the [‘Heads Up’ tool](#) by the Decolonial Futures collective, also available on page 37 of this handbook.



### Exercise

**Step 1:** Share a quote with participants from the Ruth Wilson Gilmore mini-documentary. In the film, after the example of a community’s collective place-based struggle and co-learning process of political education and debate, Gilmore says “it’s making solidarity. Solidarity is something that’s made and remade and remade, it never just is. I think of it in terms of radical dependency, that we come absolutely to depend on each other. And solidarity and radical dependency are ... about living together in beautiful ways.”

**Step 2:** Ask participants to take a few minutes to reflect individually on the quote and on their own experiences of solidarity. Encourage them to think of both when they’ve acted in solidarity, or others have acted in solidarity with them. In their experiences, was it solidarity of the type that Gilmore is talking about, radical dependency? Were there other times when they’ve experienced solidarity as radical dependency, but it wasn’t named as such?

**Step 3:** Open up space for a group discussion – ask participants to share one reflection each. If the group is large, do it popcorn-style (allow people to pop up) but ask them to keep their reflections short so as many people as possible have a chance to share.

**Step 4:** Invite participants to form groups of three or four. Ask them to decide between themselves on one example of a solidarity action or initiative related to climate change or environmental activism. Let them know that it would ideally be an example that all or some of the group have some knowledge of. Check in on the groups and help them along if necessary.

**Step 5:** Bring the small groups back to the full group. Let them know that they’re going to discuss their chosen example using a tool called ‘Heads Up’, which is an acronym of a list of patterns of engagement and representations that are common in initiatives involving dominant groups reaching out to marginalised groups. Each pattern comes with sets of questions, which they’re going to apply to their chosen example of solidarity. Explain that the tool is focused on constructively critiquing global citizenship education but applies well to solidarity work also.

**Step 6:** Project, share printouts, or share a link to an online copy of the 'Heads Up' tool from the Decolonial Futures collective. Give participants a few minutes to look at the table.

**Step 7:** Give participants flipchart paper and ask them to draw a blank table in the same format as the Heads Up tool which they can then fill in with keywords in response to the questions, or give them a shared online document with a pre-generated table they can fill in. Give them at least half an hour for this discussion. Let them know that they can focus on the positive elements of their example too.

**Step 8:** Ask each group to show their flipchart/online doc and briefly explain it to the other groups.



## Facilitator notes

In Step 4 when participants are choosing an example of solidarity action or initiative, you could also pre-prepare examples of solidarity for participants to work on. These may be best chosen according to your knowledge of the group, or you could find examples of international solidarity related to the experiences of environmental justice that the groups worked on in Activities 2.2 and 2.3.

If participants don't have enough time or find it challenging to answer all of the questions in the table, encourage them to focus on the questions that best apply to their example, or that make most sense for them. The main objective is to reflect analytically and critically on solidarity extended by dominant groups toward marginalised groups.



HEADS UP	Whose idea of development/ education/the way forward?	Whose template for knowledge production?
<b>Hegemonic practices</b> (reinforcing and justifying the status quo)	What assumptions and imaginaries inform the ideal of development and education in this initiative?	Whose knowledge is perceived to have universal value? How come? How can this imbalance be addressed?
<b>Ethnocentric projections</b> (presenting one view as universal and superior)	What is being projected as ideal, normal, good, moral, natural or desirable? Where do these assumptions come from?	How is dissent addressed? How are dissenting groups framed and engaged with?
<b>Ahistorical thinking</b> (forgetting the role of historical legacies and complicities in shaping current problems)	How is history, and its ongoing effects on social/political/economic relations, addressed (or not) in the formulation of problems and solutions in this initiative?	How is the historical connection between dispensers and receivers of knowledge framed and addressed?
<b>Depoliticized orientations</b> (disregarding the impacts of power inequalities and delegitimizing dissent)	What analysis of power relations has been performed? Are power imbalances recognized, and if so, how are they either critiqued or rationalized? How are they addressed?	Do educators and students recognize themselves as culturally situated, ideologically motivated and potentially incapable of grasping important alternative views?
<b>Self-serving motivations</b> (invested in self-congratulatory heroism)	How are marginalized peoples represented? How are those students who intervene represented? How is the relationship between these groups two represented?	Is the violence of certain groups being deemed dispensers of education, rights and help acknowledged as part of the problem?
<b>Un-complicated solutions</b> (offering 'feel-good' quick fixes that do not address root causes of problems)	Has the urge to 'make a difference' weighted more in decisions than critical systemic thinking about origins and implications of 'solutions'?	Are simplistic analyses offered and answered in ways that do not invite people to engage with complexity or recognize complicity in systemic harm?
Paternalistic investments (seeking a 'thank you' from those who have been 'helped')	How are those at the receiving end of efforts to 'make a difference' expected to respond to the 'help' they receive?	Does this initiative promote the symmetry of less powerful groups and recognize these groups' legitimate right to disagree with the formulation of problems and solutions proposed?

\* Table from Decolonial Futures

## Activity 4.3 – Understanding Justice



### Summary

This activity uses another learning tool which outlines four different understandings of global and social justice and applies them to climate and environmental justice. It includes individual reflection on participants' personal understanding of justice, and a group exercise on broader activist or societal understandings of justice. The purpose is to build on the previous activity on solidarity by considering what we are struggling for.



### Inputs

Table on Understanding Justice by Open Spaces for Dialogue and Enquiry on page 14 of the PDF available for download on this [webpage](#), also available on pages 40-41 of this handbook.



### Exercise

**Step 1:** Share printouts or an online copy of the table. Explain to participants that it represents elements of different understandings of global and social justice, and we're going to apply it to environmental and climate justice. Give them a few minutes to read the table.

**Step 2:** Ask participants to reflect individually on the following questions in relation to climate and environmental injustice. Share them on a flipchart sheet or an online document. Ask them to jot down their initial thoughts and feelings on each question as quickly as possible. Let them know that these reflections are for them to keep private, we won't be sharing them in the full group.

## Climate? Justice?



- \* What do you think is the understanding of justice from each perspective in the table? If we take climate justice as the main example, what would be the understandings of climate justice from these different perspectives?
- \* How would you define the problem, the nature of the problem, what to do about it, what for and your own role in relation to it? How do these assumptions affect your choices (of content/approach) as an activist and/or organiser?
- \* Broadly within which perspective do you understand environmental and climate justice?
- \* How certain/clear are you about what you think in relation to this topic?
- \* How was your perspective constructed? How often has it changed in recent years?
- \* To what extent are you open to share your perspective with others and to have your assumptions questioned/challenged?

**Step 3:** Let participants know they're going to be working in small groups with broader questions that apply to collective or structural issues of justice, and they can discuss the questions terms of environmental and/or climate justice.

**Step 4:** Share the list of below questions on a flipchart sheet or an online document and give participants a few minutes to read them. Let them know that in their groups, they'll be selecting two 'priority' questions for discussion.

## Climate? Justice?



- \* How do you define fairness and justice? What is the greatest threat to justice? Can you think of different responses to this question?
- \* What binds us to people who we have never met? How do we affect/are affected by them?
- \* Is violence ever justified in the struggle for justice (group/individual or military/terrorist)?
- \* Is there a universal concept of justice? Whose concept is it? What assumptions about reality influence the dominant understanding of justice in your context? How do people understand justice in other contexts?
- \* Should we do to others what we expect to be done to us? Do we all want the same thing? In which circumstances, can we make assumptions about other people's wants without asking them?
- \* What is the purpose of civil society in the struggle for justice? Will civil society disappear when justice is achieved? What is the purpose of education for justice? How can this concept be defined according to diverse principles?

**Step 5:** Organise participants into groups of two or three. Ask them to agree on a facilitator and a notetaker within their groups and give them flipchart paper or a shared online document. Ask them to first decide the two 'priority' questions for discussion in their group. If they're taking a long time to decide, help them along. Give them around half an hour for the discussion. If they have time, they can discuss additional questions.

**Step 6:** Bring participants back to the full group. Ask the facilitator in each group to summarise the main points of the group's discussions.

*Credit: This activity is an adapted version of the activity 'Enquiry: Social and Global Justice' in Open Spaces for Dialogue and Enquiry's Resource Pack in Critical Literacy in Global Citizenship Education.*



### Facilitator notes

You and the participants might notice that the final row of the table labelled "What is Justice?" is blank – one part of the activity could focus on filling in this row according to the different understandings of justice, however focusing on the reflective questions might be more useful for generating a constructive and thoughtful discussion.

In Step 2, when participants write down their own individual reflections on the meaning of justice, the purpose of asking participants to write things down quickly is to help them to not get too wrapped up in the enormity of the questions or end up focusing on too many details.

This activity is perhaps more philosophical than others in the handbook. If participants find it challenging engage in this discussion, as with other activities which deal with complex issues, you can remind them that these are huge and difficult questions which don't have clearcut answers. Encourage them to focus on the questions that make most sense for them.

	Perspective A	Perspective B	Perspective C	Perspective D
<b>The problem</b>	There is no problem [or] I only have time to think about the survival of my family [or] The troublemakers are the problem.	If people are poor, that is mainly their fault - they lack education and culture, but certain individuals in power need to change.	Unequal benefits and losses, therefore injustice. Injustice is the problem.	Groups in power who oppress and exploit others (elites, corporations, capitalists, the 'West', etc).
<b>The nature of the problem?</b>	Problems are caused by evil - evil people, evil power, plotting revolution, plotting world domination.	The attitudes and abilities of certain individuals.	The whole network of structures, assumptions and attitudes which we inherit and learn from the past.	People who are in power dictate the rules so that they always win. They will not give up power of their own free will.
<b>What to do?</b>	Evil should at least be resisted and contained. Preferably, it should be eliminated.	Make the present system work well in order to create harmony, tolerance and equality of opportunity (so that rewards are shared according to merit).	Change ourselves and the structures towards greater equality of work, wealth, power, esteem.	Sabotage from the inside or disengage from it altogether!
<b>What for?</b>	Security and order - an absence of threat, anxiety and conflict.	To reach an end to insecurity and anxieties.	For a never ending self-critical development towards new power relations, new identities, new ways of living together, new and unimagined futures.	It is a waste of time to speculate about utopia. We need to destroy the oppressive system first.

<b>What about me?</b>	If there is a problem, the State or the police should do something. This has nothing to do with me. The most I can do is give a bit of money, or what I don't need anymore, to charity.	I am not part of the problem. I am part of the solution. I'll support the State, I'll support education for all, I'll give to charity, I'll do my bit.	If I support and benefit from unjust and exploitative systems, I am part of the problem... and can be part of the solution. I don't want to conform, to reform, to sabotage or to disengage. I want to transform structures and relations so that we are able to decide with others what is best for all.	I am not part of the problem. I am part of the solution. I have the answers and I'm at the forefront of the revolution.
<b>What is justice?</b>	???	???	???	???

\* Table from Open Spaces for Dialogue and Enquiry's Resource Pack in Critical Literacy in Global Citizenship Education, in turn adapted from "Perspectives amongst the Powerful" - Robin Richardson (1990) Daring to be a Teacher. Trentham Books.

This marks the end of the fourth and final theme in the handbook. For suggestions of closing activities, you can refer to the suggestions on page 13. An overall debrief of participants' reflections on all four themes would fit well here. However, depending on the group, you might like to organise a group discussion on taking action, for example, how they will take this work forward in their group, actions or ideas they'd like to commit to, other learning they'd like to explore, or different groups or struggles that they could support or get involved with.

