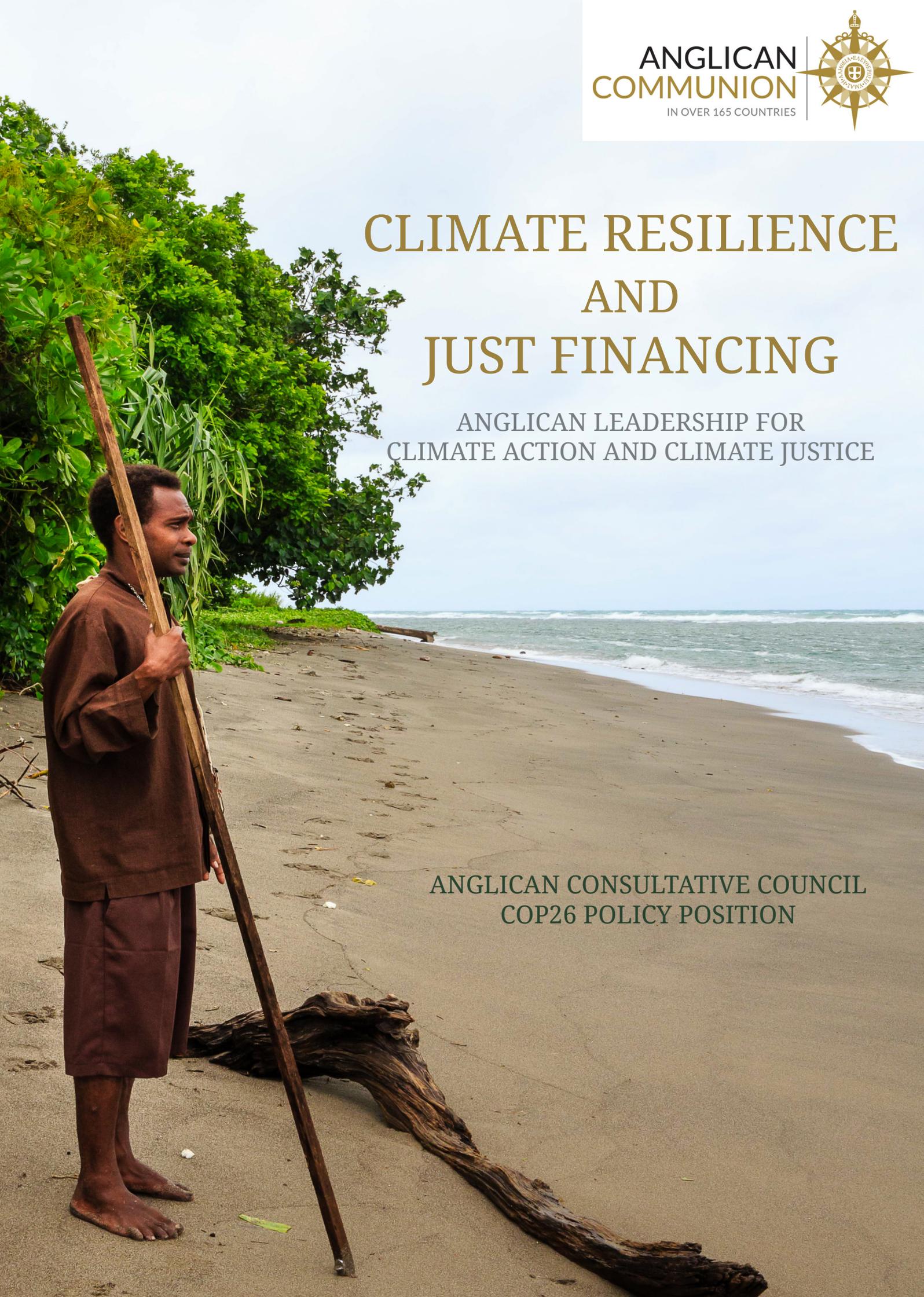




# CLIMATE RESILIENCE AND JUST FINANCING

ANGLICAN LEADERSHIP FOR  
CLIMATE ACTION AND CLIMATE JUSTICE

ANGLICAN CONSULTATIVE COUNCIL  
COP26 POLICY POSITION



*“The Covid-19 pandemic has forced the world to look at how we have been living and operating, when so much of what was considered ‘normal’ was not possible. We have been confronted by our behaviour: by our sin; our greed; our human fragility; our exploitation of the environment and encroachment on the natural world. For many this uncertainty is new. But many more around the world have been living with uncertainty for decades as the grim, real and present consequence of climate change. To think it is a problem of the future rather than a scourge of the present is the blind perspective of the privileged.”*

The Archbishop of Canterbury, Justin Welby

*This policy brief was written under the auspices of the Anglican Consultative Council’s COP26 Working Group, with wide consultation. The working group membership is drawn from the Anglican Communion Environmental Network, Anglican Indigenous Network, Anglican Youth Network, Anglican Alliance, Lambeth Palace and the Anglican Communion Office at the United Nations. It is chaired by the Most Revd. Julio Murray, Archbishop of Central America and the Anglican Communion’s lead archbishop on the environment.*

*The primary authors of this policy brief are drawn from the Policy and Influencing Work Stream of the Working Group, which consist of staff members of the Anglican Alliance, the Anglican Communion Office of the United Nations and Council of Anglican Provinces of Africa.*

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*We would also like to extend special thanks to Beth John for kindly offering her expertise and time, and for her extensive contributions to this document.*

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Cover image: Facing an uncertain future, Solomon Islands. Image: Anglican Alliance / Elizabeth Perry

# Key Messages

- Governments, multilateral organisations, financial institutions and private sector business should recognise the strategic importance of faith actors and include them as key partners in disaster preparedness, response, and other adaptation and mitigation activities.
- Faith actors should leverage both their capacity and influence to advocate for urgent, bold climate action by leaders and key stakeholders. They should also utilise their capacity to transform hearts and minds away from destructive attitudes and behaviours towards responsible creation care.
- Resilience planning must include comprehensive, multi-sector interventions and responses supported by adaptive and flexible funding and designed with the active participation of local and affected communities, particularly Indigenous peoples, women, and youth.
- Investment in localised capacity building through just financing practices and the inclusion of local practitioners in policy and other decision-making spaces is key to an effective global response to climate disasters and resilience building.
- Governments, especially those in the Global North, must fulfil their financial commitments to climate finance, scale up development assistance to support mitigation and adaptation initiatives, encourage financial institutions to provide grants, rather than loans, and consider broad-based debt relief for financially overburdened countries.
- Technology transfers and sharing of information across countries should be expediently facilitated to support resilience building measures, especially in climate-vulnerable countries.

# Executive Summary

The global response to the climate crisis has been wholly inadequate—both in the level of resources dedicated to the response and the level of urgency with which those with most power to make radical changes are taking action. The 26th United Nations Framework Convention on Climate Change (UNFCCC) Conference of the Parties (COP26) is an important opportunity to address our collective failings. It is a milestone that will determine what kind of world future generations will inherit.

This policy brief sets out two interconnected policy priorities: **climate resilience** and **just financing**. These are areas in which the Member Churches of the Anglican Communion have specific expertise and concerns. The brief has been drafted under the auspices of the Anglican Consultative Council's COP26 Working Group, whose membership is drawn from key representative bodies of the Anglican Communion<sup>1</sup>.

## Policy priorities: climate resilience and just financing

As the frequency and severity of climate-related disasters intensify, communities everywhere--and especially those on the frontline of the climate crisis--are increasingly vulnerable. Building **climate resilience** is a necessary, practical, and pragmatic response to build communities' adaptive capacity to withstand both acute climate shocks and stressors, such as hurricanes or wildfires, and long-term, slow-onset events, such as shrinking water resources and rising sea levels.

Building resilience is vital, but not enough. There are shocks that even the most resilient communities are unable to withstand, and the worsening climate crisis will only make the situation direr. Building resilience is not meant to suggest that the people most affected by climate change bear the sole or primary responsibility for dealing with its impacts. Indeed, building resilience is not a substitute for other necessary and urgent action, particularly on the part of governments and financial institutions.

Moreover, the effects of the climate crisis, and those of the related environmental crises of biodiversity loss and pollution, are unevenly distributed across the world, with those who have contributed the least to climate change bearing the heaviest burden of its impacts. For these reasons, the principles of climate justice, which focus on equity, burden sharing, and participation, must be a part of any climate intervention and response.

As such, justice is a principle that must underpin all decisions regarding climate finance. Building resilience requires adequate resourcing; without it, countries most impacted by climate change will be increasingly financially overburdened as they tackle losses and damages. **Just financing**, therefore, encompasses policies and initiatives that encourage and expect burden sharing, often whereby high-income countries, with fossil fuel driven economies and wealth derived from extractive industries, ensure that money is flowing (through climate funds or other means) to more vulnerable low-income countries. For example, ample financing allocated to adaptation would ensure that high-emitting, high income countries provide targeted financing to support resilience-building activities in low income countries that are already experiencing them the most extreme effects of climate change.

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1. The ACC's COP26 Working Group membership is drawn from the Anglican Communion Environmental Network, Anglican Indigenous Network, Anglican Youth Network, Anglican Alliance, Lambeth Palace and the Anglican Communion Office at the United Nations. It is chaired by the Most Revd. Julio Murray, Archbishop of Central America and the Anglican Communion's lead archbishop on the environment.

## Key voices: Indigenous peoples, youth and women

Supporting resilience and just finance must include an analysis of the way in which **climate change disproportionately impacts certain population groups, along the lines of gender, race, ethnicity, or socioeconomic status**, for example. Identifying the unique experiences of certain groups and centering their needs in our responses is critical to just climate action. In particular, engaging with and supporting the leadership of indigenous people and young people, and particularly women within these groups, must be a cross-cutting consideration.

## Anglicans and the climate emergency

Anglicans across the world have long been engaged with environmental concerns. As a global, connected body with a shared identity that transcends national borders, the Anglican Communion has a distinct perspective on climate change. Anglicans are on the frontlines of the climate emergency and they are also actively involved in shaping solutions. We also have the capacity to leverage our shared identity to mobilise our networks for climate justice and climate action.

In the face of an uncertain future, Anglicans across the world are developing skills in adaptation, mitigation, disaster response, disaster preparedness, resilience and advocacy. They are also developing theological and spiritual resources to support behavioral and attitudinal shifts necessary for collective action to address the climate emergency. This brief highlights the **Church as a critical actor for climate action and climate justice and showcases examples of how Anglicans have leveraged their experience, expertise and learning to contribute to global efforts to tackle climate change**.

## Specific policy recommendations

The final sections of this brief focus on specific policy areas and calls for concrete actions aimed at policy makers and stakeholders within government, multilateral organisations, financial institutions, the private sector, and civil society, including faith actors. It offers a series of policy recommendations grouped under five themes, which are informed by our policy priorities of resilience and just financing and the experiences of churches in responding to climate change:

- » **Critical importance of faith actors**
- » **Building resilience**
- » **Localisation of responses**
- » **Just financing**
- » **Technology transfer**

Each section includes specific policy recommendations aimed at the following sectors of society: **governments, multilateral organisations, financial institutions, private sector, faith-based organisations and civil society**. These recommendations are meant to offer concrete suggestions for policy-makers and can be used to build readers' capacity for advocacy and engaging with policymakers and leaders in society on issues of climate resilience and just financing.

# 1. Introduction

The global response to the climate crisis has been wholly inadequate—both in the level of resources dedicated to the response and the degree of urgent action taken by those that hold the most power to make radical changes for truly transformative climate action. While many people and communities across the world are responding to the climate emergency, individual responses are not enough. All sectors of society—individuals, communities, churches, private companies, governments, multilateral organisations—have a collective responsibility in the face of this crisis. However, time is short to scale up ambition and take the wide-ranging action needed to prevent widespread, irreversible climate catastrophe.

The 26th United Nations Framework Convention on Climate Change (UNFCCC) Conference of the Parties (COP26), taking place from 31 October – 12 November, 2021 in Glasgow Scotland, is an important opportunity to address these collective failings and ratchet up ambition at all levels. It is a milestone that will determine what kind of world future generations will inherit.

As part of a package of materials to support Anglican engagement with COP26 and climate-related issues more broadly, this policy brief sets out two interconnected policy priorities critical to a just response to the climate crisis: **climate resilience** and **just financing**. These are areas in which the Member Churches<sup>1</sup> of the Anglican Communion have specific expertise and experience, and speak to well-known concerns regarding climate action and climate justice. The brief was drafted under the auspices of the Anglican Consultative Council's (ACC) COP26 Working Group, whose membership is drawn from key representative bodies of the Anglican Communion.<sup>2</sup>

**The Anglican Communion** is the world's third largest Christian community with 85 million members across 165 countries.

1. The Anglican Episcopal family comprises tens of millions Christians who are members of 46 different Churches. These make up 41 member churches (also called provinces) and five other national or local churches known as Extra Provincials, spread across the globe.

2. See note on authorship on inside cover. The ACC's COP26 Working Group membership is drawn from the Anglican Communion Environmental Network, Anglican Indigenous Network, Anglican Youth Network, Anglican Alliance, Lambeth Palace and the Anglican Communion Office at the United Nations. It is chaired by the Most Revd. Julio Murray, Archbishop of Central America and the Anglican Communion's lead archbishop on the environment.

*"I used to think that the top environmental problems were biodiversity loss, ecosystem collapse and climate change. I thought that thirty years of good science could address these problems. I was wrong.*

*The top environmental problems are selfishness, greed and apathy, and to deal with these we need a cultural and spiritual transformation.*

*And we scientists don't know how to do that."*

**Gus Speth, a former chair of the UN Development Group, founder and president of the World Resources Institute, and professor of law**



Flood response, Sri Lanka. Within hours, the priest, Buddhist monk and community members are working together to distribute water and relief items to isolated people, using a boat provided by a member of the community. The response was led by a local committee and the work carried out without the need for external support. See page 18 Image: Diocese of Colombo

At the heart of Anglican identity is the mandate to respond to human need by loving service; to transform unjust structures of society, challenge violence of every kind and pursue peace and reconciliation; to safeguard the integrity of creation, and sustain and renew the life of the earth.<sup>3</sup> This holistic engagement with the world reflects Jesus' mission to bring good news to the poor, release to the oppressed and abundant life for all [Luke 4:18 and John 10:10].

People across the Anglican Communion are on the frontline of the climate emergency<sup>4</sup>. They are experiencing the devastating impacts of the triple environmental crises of climate change, biodiversity loss, and pollution. However, they are also finding ways to adapt to this new reality. In the face of an uncertain future, they are developing skills in adaptation, mitigation, disaster response, disaster preparedness, resilience and advocacy. Member churches of the Anglican Communion have valuable experience and expertise to contribute to global efforts to tackle climate change.

As a global, connected body with a shared identity that transcends national borders, the Anglican Communion has a distinctive perspective on climate change. Member Churches of the Anglican Communion are involved in every part of the story of climate change. We are the people facing devastation in disaster-stricken communities. We are the polluters in wealthy countries. We wield power and political influence. We are the poor and marginalised. We are investors with financial capital. We are first-responders to disasters and those who accompany communities on the journey through to recovery. We contribute to the problem. We contribute to the solution. We are both local and global. We connect with one another, share our experiences and can leverage our networks and shared identity to mobilise for climate justice and climate action. We therefore do not speak from just one position but from many. We do not only speak to others; we speak also to ourselves.

For these reasons, the Anglican Communion is an important actor in addressing the challenges posed by climate change and Anglican networks have the capacity to mobilise widely to effect change.

3. See the Five Anglican Marks of Mission: <https://www.anglicancommunion.org/mission/marks-of-mission.aspx>

4. Throughout this brief, we will use the phrases "environmental crisis," "climate crisis," "climate emergency" and "climate change" interchangeably. It should be understood that while the UN Framework Convention on Climate Change focuses predominantly on climate change, the interrelated crises of biodiversity loss and pollution deserve equal attention. When we speak about "environmental crisis" in this brief, we are also referring to these issues in need of urgent attention.



Salt tolerant seedlings on their way to Ontong Java in a food security initiative of the Anglican Church of Melanesia

## How to use this brief

The policy brief focuses on climate resilience and just finance and calls for concrete actions aimed at governments, multilateral organisations, financial institutions, the private sector, and other stakeholders. It aims to build the capacity of its readers, especially those across the Anglican Communion, to advocate for climate resilience programming and policy, as well as just financing measures at COP26 and other forums. It does this by providing an overview of resilience and just financing as well as other relevant issue areas that are crucial for our collective understanding of climate action and climate justice. It is not meant to be overly technical.

This brief is also aimed to support policy-makers in understanding the advocacy priorities and far-reaching impact of faith communities, specifically churches, in responding to the impacts of climate change.

Because actions are difficult to sustain unless there is also the transformation of hearts and minds, this policy paper also aims to support deeper awareness of the importance of the spiritual and cultural shifts that are needed to achieve ambitious and bold action that meets the urgency of the moment. As such, there is also material that focuses on how the Church is a critical actor in changing hearts and minds, transforming understanding and behaviours, and inspiring action and hope, all of which can complement any concrete policy ask.

## A focus on climate resilience and just financing

An important part of mobilising faith communities for climate action and justice is advocating for policy changes that reflect our values and that are responsive to the needs of the most vulnerable. In that vein, this policy brief focuses on two interconnected policy priorities: **climate resilience** and **just financing**.<sup>5</sup>

5. There are many other areas that require urgent and focused attention and action, most especially on reducing greenhouse gas emissions in line with the Paris agreement. This need is well understood by the international community, and **we join with others in calling on countries to increase their Nationally Determined Contributions (NDCs)**. It should go without saying that such action is vital. However, the technicalities of NDCs are not our area of expertise and others are better placed for more specific advocacy in this area. Rather, we have chosen to focus our advocacy and policies on areas in which we do have experience and expertise and on which we believe we have something unique and significant to contribute. In addition, meaningful advocacy on NDCs is best done at country level. This is something the ACC is equipping Anglican leadership for in a parallel work stream.

## Why resilience?

The Anglican Communion has long recognized the devastating impacts of both sudden-onset and slow-onset disasters on communities. Local churches are often on the frontlines of disasters, both impacted by them and coordinating responses to the needs of affected communities. As the frequency and magnitude of climate-related disasters has increased in recent years, the importance of preparing for disasters and building resilience has become ever more apparent.

Churches and church-based humanitarian agencies from many denominations have a long history of involvement in disaster preparedness. The late 1990s saw an increase in coordinated action and collaboration, both ecumenically and interreligious.

Alongside individual responses to humanitarian disasters, conflict, and development needs by churches at local, national, and regional levels, Anglican relief and development agencies<sup>6</sup> work to facilitate wider support and coordinate relief.

Since 2011, the Anglican Alliance<sup>7</sup> has provided a convening platform for a coordinated pan-Anglican response in the aftermath of disasters. The Alliance's significant experience of disaster response, preparedness and resilience across many countries and the ability to share learning among a broad network of partners, offers unique insights on resilience. Section 4 of this brief gives specific examples of how Anglicans around the world are building resilience.

At the 17th meeting of the Anglican Consultative Council (ACC)<sup>8</sup> in 2019, the ACC passed a resolution urging member churches to recommit to building resilience to climate change, acknowledging the important insights and experiences of Indigenous/First Nations people and the need to support the most at-risk communities across the Communion with strategies on disaster preparedness and post-disaster rehabilitation.<sup>9</sup> This provided a mandate for increased focus on climate resilience at the programmatic and policy level.

While building resilience is a necessary and pragmatic response by communities in the face of vulnerability to climate shocks, concentrating on resilience as a policy focus has its risks. In particular, exclusively focusing on resilience could inadvertently imply that responsibility for climate action rests solely or primarily with affected communities. However, the importance of building resilience in local communities should *not* be considered an excuse for inaction by others or at a broader scale. In fact, building climate resilience requires the engagement of a wide range of actors, not only those most impacted, and it must include stakeholders most responsible for causing extreme climate change.

Ultimately, solutions to these challenges must be financed. These kinds of long-term sustainable measures require adequate resourcing that is guided by principles of equity and justice to ensure that the most affected populations are at the center of climate responses.

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6. Anglican churches and agencies working in humanitarian response and development are at the forefront of relief work, working together to meet the needs of people affected by natural disasters and conflict (<https://anglicanalliance.org/about/anglican-agencies/>)

7. The Anglican Alliance's mandate is to bring together, coordinate and share learnings from development, relief and advocacy work across the Anglican Communion.

8. The role of the Anglican Consultative Council (ACC) is to facilitate the co-operative work of the churches of the Anglican Communion, exchange information between the provinces and churches, and help to co-ordinate common action. It advises on the organisation and structures of the Communion, and seeks to develop common policies with respect to the mission of the Church (<https://www.anglicancommunion.org/structures/member-churches.aspx>)

9. Anglican Consultative Council Resolution A17:06 Climate resilience, 2019

## Why just finance?

Adaptive capacity to respond to climate-related disasters cannot be discussed without reference to both financial resources and justice. Adequate resourcing is critical to any climate resilience strategy or policy, and investments in resilience offer the opportunity to practice sustainability and equity in our response.

As a worldwide and interconnected body, the Anglican Communion is able to convey both global and local perspectives. These perspectives also provide an acute awareness of the profound injustice at the heart of the climate emergency--that those least responsible for climate change are the most vulnerable to its impacts. Conversely, those countries most responsible for the emissions that have led to our rapidly changing climate are affected by climate-related shocks to a lesser degree, and they are financially better positioned to cope with disasters when they do occur. Countries and entities who are most responsible for contributing to climate change have also gained the most economically from the industrial production and extraction that has most significantly contributed to climate change. Following the principle of Common but Differentiated Responsibilities and Respective Capabilities<sup>10</sup>, these countries and entities should be held to account in providing sustainable funding streams to the vulnerable countries and communities for building climate resilience.

10. Common but Differentiated Responsibilities and Respective Capabilities (CBDR-RC): CBDR-RC is a key principle in the United Nations Framework Convention on Climate Change (UNFCCC) that recognises the different capabilities and differing responsibilities of individual countries in tackling climate change. The principle of CBDR-RC is embedded in the 1992 UNFCCC treaty... [and] the CBDR-RC principle has guided the UN climate negotiations

*“The [Caribbean] region requires assistance in its efforts and so technology transfer, capacity building in flood risk, watershed, ocean and coastal management and education and training of locals on climate impacts and adaptation are very important if we are to have an effective climate change reduction and mitigation model.”*

**The Most Revd Howard Gregory, Archbishop of the West Indies and Bishop of Jamaica and the Cayman Islands**

*“The African world view sees humanity in relationship to the entire created order. Unlike in the West, the African world view has repeatedly pointed to the interconnectedness of humanity to the world of nature. Humans are part of nature. I want us to see how the African world view can help reform our thinking, because until our thinking is reformed, this crisis will continue to haunt us. The most important thing we need to realise is what Africans realised centuries ago: that we live on this earth, but it does not belong to us.”*

**Rev. Dr. Kapya Kaoma,  
Zambian scholar, pastor and human rights activist**

*“Humanity is waging war on nature. This is senseless and suicidal. The consequences of our recklessness are already apparent in human suffering, towering economic losses and the accelerating erosion of life on Earth.”*

**Antonio Guterres, United Nations Secretary General**

## The significance of COP26

COP26 is an important milestone in global climate action. Under the Paris Agreement, which was the outcome of COP21 in 2015, Parties to the Agreement committed to increasing climate ambition every five years, under what is known as the ‘ratchet mechanism’, which seeks to ensure Member States ‘ratchet up’ their commitments to climate action.

Because of the postponement of COP26 by 12 months due to the COVID-19 pandemic, November 2021 will be the moment when this first opportunity to ‘ratchet up’ commitments is set out and assessed.

The United Nations, the UNFCCC Secretariat, the COP26 President and many sections of civil society and the private sector have therefore encouraged Parties to the Paris Agreement to publish enhanced commitments and contributions to global efforts to tackle the climate crisis.

Amidst the ongoing tragedy of the Covid-19 pandemic, the news cycle this year has been punctuated by stories of cataclysmic weather events. Extreme heat, wildfires and floods have devastated communities and environments across the world. The reality of climate change is inescapable.

It is no exaggeration to say that the integrity of creation is under threat and at risk of collapse. The life systems of the earth are under severe strain from the triple crises of climate change, biodiversity loss and pollution. As such, the need for action cannot be overstated.



Bridge washed away by Cyclone Pam. Solomon Islands. Image: Anglican Alliance / Elizabeth Perry

## 2. Background and Context on Climate Resilience and Just Financing

In the face of an ever-worsening climate crisis, there is urgent need to expand people’s ability to anticipate, prepare for, and respond to climate-related hazards and trends.<sup>1</sup> Building this adaptive capacity--building climate resilience--involves preparing for both acute climate shocks, such as hurricanes or wildfires, as well as long-term, slow-onset events such as shrinking water resources, climate-induced migration and rising sea levels.<sup>2</sup>

Resilience is mostly seen as a necessity for frontline, vulnerable communities. Even so, the latest report from the Intergovernmental Panel on Climate Change (IPCC) makes it plain that no community will be unaffected by climate change.<sup>3</sup> As such, it is essential that communities across the world are supported in building resilience.

However, because the climate crisis disproportionately impacts the most vulnerable in our global family, there is a particular obligation to prioritise the needs of those communities most threatened by the impacts of climate change. Building resilience should be contextual supported as a localised, grassroots-level activity. It involves processes that demand significant time, energy, and resources, and, as such, requires adequate financing to achieve its goals.

In the face of the COVID-19 pandemic, it became clear that local communities already engaged in building resilience were better able to respond. Disaster preparedness training and resilience capacity building can significantly expand a community’s ability to withstand shocks and stressors. There are several features of resilience building that these communities employed to assess and cope with the threat of COVID-19: pre-existing networks for communication and response; prepositioned supplies with plans for distribution; identification of the most vulnerable people in a community; documentation of the skills, resources and experience available locally.

It is important to note, however, that building resilience has its limits. It should never be an isolated activity, nor is it the sole responsibility of affected communities to build their resilience without proper support—financial, etc. Therefore, resilience should never be used as an excuse for failing to focus on--and finance—**mitigation activities** and **loss and damage**.

Adaptation, which is tied to mitigation, involves adapting our communities, tools, and resources to respond to the climate-related threats that are facing us here and now, similar to resilience building. Conversely, mitigation activities are technologies, processes, and practices employed to avoid and reduce emissions in order to prevent the planet from further warming. Both adaptation and mitigation require practical resources such as new technologies and infrastructure as well as the financing to support them. Notably, these technologies are primarily held by wealthy countries; therefore, facilitated technology transfers to lower-income, highly vulnerable countries must be part of a just approach to climate resilience. Mitigation activities and resilience<sup>4</sup> must be an aligned response. Communities need to mitigate the occurrence of floods, for example, and not only be told that the flood is coming and to prepare.

1. <https://www.c2es.org/content/climate-resilience-overview>

2. *ibid*

3. [www.ipcc.ch/report/ar6/wg1](http://www.ipcc.ch/report/ar6/wg1)

4. For more information, please see Archbishop Howard Gregory’s presentation as part of an event led by the Anglican Communion Office at the United Nations on the margins of the High Level Political Forum on Sustainable Development: <https://www.youtube.com/watch?v=R2efs-gLbLw&t=7s>

However, there are shocks that even the most resilient communities are unable to withstand, such as multiple disasters or loss of land due to rising sea levels. The impacts of the climate crisis and its related environmental crises of biodiversity loss and pollution are unevenly distributed across the world, with countries in the majority world (sometimes referred to as the Global South) bearing the largest burden. Those countries most on the forefront of climate change will be financially overburdened by the task of tackling both current and future losses and damages.<sup>5</sup>

Inevitable consequences of the worsening impacts of climate change, such as loss of human life and economic instability, necessitate effective **loss and damage** mechanisms. Loss and Damage acknowledges that those facing the greatest risk of climate catastrophe often lack the resources to consistently absorb the consequences and will most likely face increasing inequalities and rising poverty. Loss and Damage is an attempt to measure the societal and financial costs of climate impacts, especially those losses that are enduring, such as species extinction, or life-disrupting damage such as demolished infrastructure.<sup>6</sup> It often refers to financial mechanisms that provide compensation to communities and countries most vulnerable to climate change. While once a sidelined topic raised predominantly by small island developing states, loss and damage is becoming more prominent in climate talks.

Discussions on loss and damage necessitate examining the role of justice in responding to these crises. The acknowledgment that climate impacts are not equally distributed and have disproportionate effects on historically marginalised or underserved communities demands that a justice lens be applied to all climate action—financing and resilience included. Climate justice emphasises that climate change can have differing socioeconomic effects on different populations, and therefore requires common but differentiated responses.<sup>7</sup> It recognises that the burden of climate change exacerbates pre-existing inequities and vulnerabilities as it is not borne equally across the globe. A climate justice, rights-based approach stresses that those most affected by climate change should be at the centre of—and inform--our response.

5. [https://actalliance.org/wp-content/uploads/2019/11/ClimateFinance\\_LossDamage.pdf](https://actalliance.org/wp-content/uploads/2019/11/ClimateFinance_LossDamage.pdf)

6. <https://www.carbonbrief.org/explainer-dealing-with-the-loss-and-damage-caused-by-climate-change>

7. <https://yaleclimateconnections.org/2020/07/what-is-climate-justice/>



Regional Disaster Resilience and Response Training, in the Caribbean. Image: Anglican Alliance / Janice Proud

# 3. Intersectional Focus on Indigenous People, Young People and Gender

Assessing the impact of environmental devastation and implementing viable solutions requires a multi-layered investigation of the problem. Such an examination involves analysing the way in which climate change disproportionately impacts certain population groups and identifying the unique experiences that put them at a higher risk of climate disaster. Engaging an intersectional analysis of climate change involves recognising factors (for example, gender, race, ethnicity, geography, socioeconomic status, etc.) that compound a group’s vulnerability to climate change and its related impacts.

This brief emphasises the critical importance of engaging with and supporting the leadership of Indigenous people, young people and women in its suggested approaches to resilience, just finance and related policy recommendations. Experiences and testimony from across the Anglican Communion establish the significance and necessity of lifting up Indigenous communities, whose very survival and way of life is threatened by the climate emergency; young people, who are now facing the fallout of decisions made by past generations; and women, who are disproportionately affected by the consequences of climate change across all population groups. As such, approaches to resilience building and durable financing solutions must incorporate Indigenous people, young people and women in their design and implementation.

These intersectional issues are only three of the multiple perspectives from which the impacts of climate change need to be examined. It is beyond the scope of this document to address a broader set of approaches and analyses, but that does not diminish their importance.<sup>1</sup> Most importantly, we must remember that people’s lives and communities’ experiences do not fit into neat boxes--they extend across issue areas and concerns. They are multi-faceted and complex. Even as we highlight the following areas as critical analysis to incorporate into any policy discussions, we also emphasize the importance of taking a holistic approach to any climate action and not siloing these issues.

1. For a more in-depth look at intersectionality and climate change, such as conflict, biodiversity and migration, please see our post on the Anglican Alliance’s website: <https://anglicanalliance.org/intersectional-issues-how-climate-change-compounds-other-vulnerabilitie/>.



*“The concept of kaitiakitanga positions human beings in creation – not as supreme masters over the earth community but as interdependent members of the earth community. Perceiving ourselves as interdependent members of creation requires us to broaden our gaze beyond our anthropocentric concerns to include consideration of all living entities in everything we do.”*

**Revd. Jacynthia Murphy, Diocese of Aotearoa New Zealand and Polynesia**



Indigenous peoples on the climate march during COP25 in Madrid. Image: Anglican Alliance / Elizabeth Perry

## Indigenous peoples at the forefront of climate resilience

Across the world, Indigenous and First Nations communities are some of the most vulnerable to the devastating impacts of climate change. Their deep connection to land and natural resources means that climate change threatens their very survival and way of life. Globally, Indigenous territories and livelihoods are threatened by extractive industries that contribute to climate change, including mining and intensive farming (including through deforestation). In some cases, threats are posed by measures considered as climate mitigation strategies, such as hydroelectric power or biofuel production. reducing emissions. Thus, formally recognising and securing the customary lands of Indigenous peoples is critical to a just climate response.

Various groups within Indigenous communities experience these phenomena differently, again emphasising the importance of intersectional approaches. For example, Indigenous communities displaced from their land are doubly vulnerable as displaced peoples or migrants.<sup>2</sup> Displacement may also have a more acute impact on young people and women.

Indigenous perspectives on the climate emergency and stewardship of natural resources offer both practical and spiritual responses<sup>3</sup>. Indigenous groups are at the forefront of climate resilience, as holders of local knowledge on the sustainable management of lands, forests, and resources. This traditional knowledge offers critical insight into effective adaptation and building resilient communities<sup>4</sup>.

At the same time, Indigenous communities offer a shared perspective of deep interconnection and mutual flourishing with creation, countering widely-held worldviews based on extraction and domination. While Indigenous voices are increasingly being recognised in climate discussions, their ability to meaningfully participate in and influence decision-making remains limited.<sup>5</sup> To protect the rights of Indigenous peoples, their voices must be centered in policy advocacy and their communities must be actively included in decision-making spaces and inform all responses to climate change.

2. [www.climate-refugees.org/perspectives/tag/Indigenous+Rights](http://www.climate-refugees.org/perspectives/tag/Indigenous+Rights)

3. [https://commonwealthfoundation.com/wp-content/uploads/dlm\\_uploads/2017/02/Commonwealth-Insights-Indigenous-knowledge-as-a-driver-of-resilience-2.pdf](https://commonwealthfoundation.com/wp-content/uploads/dlm_uploads/2017/02/Commonwealth-Insights-Indigenous-knowledge-as-a-driver-of-resilience-2.pdf)

4. Ford, et al. The Resilience of Indigenous Peoples to Environmental Change. *One Earth* (June 2020) doi.org/10.1016/j.oneear.2020.05.014

5. Parsons, M. Indigenous inclusion in the science-policy sphere requires more than symbolic gestures (August 2021) [https://council.science/current/blog/Indigenous-inclusion-in-science-policy/?utm\\_source=rss&utm\\_medium=rss&utm\\_campaign=Indigenous-inclusion-in-science-policy](https://council.science/current/blog/Indigenous-inclusion-in-science-policy/?utm_source=rss&utm_medium=rss&utm_campaign=Indigenous-inclusion-in-science-policy)



Image: Callum Shaw

## Young people and the climate emergency

Every missed opportunity for genuine climate action affects the well-being and opportunities of young people. The failure of those in positions of power and authority to address the crisis with adequate resources and sufficient urgency has motivated young people to mobilise globally for climate action on a scale not seen on any other policy issue.<sup>6</sup>

According to the United Nations, the world is home to 1.8 billion young people (aged 10-24) – “the largest generation of youth in history”.<sup>7</sup> This generation--a quarter of the global population--is not only experiencing the disastrous impacts of climate change right now. They are also seeing the prospect of their whole adult lives defined by the climate crisis and the consequences of decisions made by past generations.

The impact of climate change on young people is not confined to the physical impacts of a changing climate on the world. Research suggests that ‘climate anxiety’ and ‘climate grief’ experienced among young people require specific mental health support.<sup>8</sup> Young Anglicans have highlighted many areas of their lives being impacted by climate change, including the devastation of property, land and infrastructure; loss of livelihoods; food shortages; price hikes; forced migration; health impacts; stress; loss of identity and self-esteem; substance abuse; and increases in gender-based violence.

Young people are seeing the effects of inaction on a daily basis, and cannot rely on their elders to make decisions that protect the well-being of future generations.<sup>9</sup> It is therefore no wonder that so many young people have already joined widespread mobilisation to drive climate action at local, national and international levels. Youth across the Anglican Communion are involved in a range of initiatives to tackle climate change, such as developing seedling nurseries; incorporation of tree-planting into the life of the Church (e.g. confirmations) and life events (weddings, funerals); home-based vegetable gardens; action on plastic waste (clean ups, recycling, advocacy); promoting clean energy “Jikokoa” stoves; raising community awareness of the impacts of climate change; and advocacy on issues that require political action (e.g. vehicle emissions).

If genuine solutions to the climate crisis are to be achieved, the voices, experiences and ambitions of young people must be at the heart of climate decision-making, while at the same time not giving today’s world leaders permission to delay or delegate genuine climate action.

6. Global movements such as the Fridays for Future climate strikes have been marked by being led by young people

7. <https://www.un.org/en/climatechange/youth-in-action>

8. Williams, M.O. (2021) ‘The relationship between climate change and mental health information-seeking: a preliminary investigation’, *Journal of Public Mental Health*, Vol 21(1):69-78; Wu et al (2020) ‘Climate anxiety in young people: a call to action’, *The Lancet Planetary Health*, Vol 4(10): E435-E436.

9. <https://www.theguardian.com/environment/2021/jul/08/australian-government-must-protect-young-people-from-climate-crisis-harm-court-declares>

## Climate and environment through a gender lens

Climate change is an issue that affecting people all over the world; however, evidence shows that women are disproportionately impacted by the negative consequences of the climate crisis, particularly those living in low-income contexts affected by poverty and with limited access to resources. Additionally, when women are left out of critical decision-making processes, their voices are not heard, their needs often go unrecognised, and they are made even more vulnerable to the impacts of climate change.

For example, women in rural areas are at greater risk of food insecurity than men.<sup>10</sup> For one, they are highly dependent on local ecosystems that are vulnerable to climate-related impacts. They produce the majority of the world's food supply but own less than 20 percent of the land because of unequal land ownership rights.<sup>11</sup> Because climate change is impacting rain-fed agriculture--sectors dominated by women--their livelihoods and security are heavily affected whereas male-owned commercial farms have greater access to technology and capital that increase their resilience.<sup>12</sup> As temperatures rise, women are also at a greater risk of heatstroke when working in agricultural settings and other health risks such as malaria.<sup>13</sup>

Women are more likely than men to die in climate-related natural disasters and are more vulnerable to sexual abuse when they are displaced from their homes.<sup>14</sup> Women environmental defenders who speak out face gender-specific forms of violence, including sexual violence.<sup>15</sup> With these noticeable disparities (and others not mentioned here), it is critical that any environmental intervention must be gender-sensitive with all responses carried out with the full inclusion and participation of women of all ages.

10. <https://policy-practice.oxfam.org/resources/gender-inequalities-and-food-insecurity-ten-years-after-the-food-price-crisis-w-620841/>

11. <https://www.weforum.org/agenda/2017/01/women-own-less-than-20-of-the-worlds-land-its-time-to-give-them-equal-property-rights/>

12. Newsletter International Anglican Women's Network. (2021) Climate Change and Gender Justice Newsletter. [https://iawn.anglicancommunion.org/media/457153/IAWN\\_newsletter\\_2106\\_en.pdf](https://iawn.anglicancommunion.org/media/457153/IAWN_newsletter_2106_en.pdf)

13. <https://www.who.int/globalchange/GenderClimateChangeHealthfinal.pdf>

14. [https://www.un.org/womenwatch/feature/climate\\_change/downloads/Women\\_and\\_Climate\\_Change\\_Factsheet.pdf](https://www.un.org/womenwatch/feature/climate_change/downloads/Women_and_Climate_Change_Factsheet.pdf)

15. <https://www.globalwitness.org/en/campaigns/environmental-activists/last-line-defence/>



Building resilience through participatory processes in Zimbabwe. Story on page 19. Image: Anglican Alliance / Janice Proud

# 4. The Church as a Critical Actor for Climate Action and Climate Justice

Across the world, Anglicans are striving to safeguard the integrity of creation. They are working, praying and acting to protect and renew the life of the earth and support communities in responding to the impacts of climate change. From planting trees to disaster preparedness training, adopting green protocols or advocating for policy change, Anglicans are putting their faith into action. Faith alone may not protect communities from challenges, but it does provide hope and motivation to act.

Moreover, church leaders can play an important role in helping communities build their resilience and preparedness. They have established trust and lasting presence in communities. They share God's compassion throughout the community and provide information, supplies, and tools, enabling households to maintain agency in a crisis. Churches are present within communities before, during and after an emergency. As such, they understand the culture and can take a sustainable and context-specific approach to support those affected over the long-term. The church is well placed to listen deeply to the needs of the most vulnerable and understand the challenges they face.

Churches are often first responders in a disaster, welcoming and caring for those affected. As an integral part of the community, the local church and its members can act fast, mobilising their own resources, even before external agencies are able to respond. The Church can also utilise its grassroots network and church structures to gather key information from remote areas and share it with humanitarian agencies and others. Wherever disaster strikes in the Communion, local Anglicans react, reaching out to the most vulnerable and connecting across communities and countries to coordinate responses. Whether it's communities devastated by storms in Fiji or floods in India, the Church is there with them.

Anglicans are present in more than 165 countries around the world. As a global body, the Church can bring local realities to the attention of a global audience. Through their connections and networks, faith actors can share learning with one another - across organisations and religions - on how to cope with climate disasters and their aftermath. They can provide accompaniment, working and walking alongside a church or community, offering support and encouragement. Rooted in local communities with relationships that span countries and continents, churches and other communities of faith are key allies in the localisation of responses, and are crucial partners in programme and policy design.

Furthermore, the Anglican Communion plays a meaningful role in the global response to climate change. Through its structures, networks of churches and development agencies, the Anglican Communion can call people to prayer and action, encourage new ways of seeing the challenges we face, and advocate for change. In this way, the Church also has a prophetic role to play in proclaiming climate justice, and inspiring mutual understanding and collective responsibility. Anglicans are present in both the most climate-vulnerable countries in the world and the countries that have contributed the most to global warming and climate change. We can share our realities and build solidarity across continents and oceans. We can support churches in small island developing states who are watching their homes disappear and yet are fervently taking action to adapt to their ever-changing realities. We can support the advocacy of churches in high-polluting countries who call on their leaders to take bold action and commit themselves to doing the same.

In short, the Anglican Communion does not speak into the climate emergency as a detached observer but as an affected and engaged partner with experience and expertise to share, seeking the well-being of all.

## What is the Church doing to build resilience?

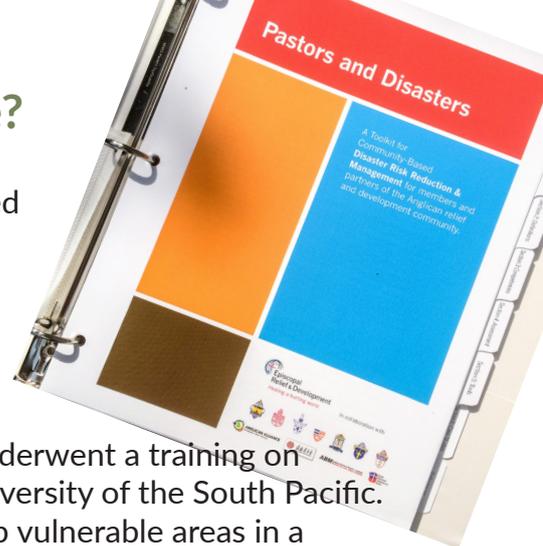
This section highlights four specific examples of how Anglicans are working to build resilience across the Communion and can be utilised as examples of best practice.

### Anglican Youth in Tonga

In 2017, the young people of All Saints Anglican Church in Tonga underwent a training on Community Integrated Vulnerability Assessments offered by the University of the South Pacific. The training used a toolkit that includes geo-satellite imaging to map vulnerable areas in a community. Shortly afterwards, the youth were called on to implement their learning when Tropical Cyclone Gita hit Tonga in February 2018.

The young people carried out a pre-cyclone vulnerability assessment, through which they identified who was most vulnerable to the approaching storm. They collected \$300 with which they bought essential supplies for ten widows and elderly people in the community. After the cyclone, the young people assessed the damage and quickly went about cleaning up their community. They also drafted a report, which they submitted to overseas partners. Appeals by the partners resulted in two containers' worth of building materials, tools and sufficient emergency supplies for some 40 families in four parishes of the Episcopal Unit of Tonga.

Such was the impact of this journey that in 2018 the general synod of the Anglican church in Tonga adopted a motion calling for a framework to enhance the resilience of the church towards climate change and disasters. This included the creation of a climate change commissioner for the church, whose priorities include theological education and advocacy on climate change, disaster preparedness, resilience, partnership, the issue of climate displacement, and, ironically in an ocean setting, access to water.<sup>1</sup>



1. For more information on the case study from Tonga, please see: <https://youtu.be/pkijdqwnsjg> and <https://anglicanalliance.org/anglican-voices-at-the-cop25-climate-talks/>

## Disaster Resilience in Sri Lanka

Sri Lanka is a country prone to natural disasters, suffering from cyclones, floods, landslides and drought. The Disaster Resilience Programme of the Diocese of Colombo was born of its churches' extensive experience of responding to such disasters, particularly the Indian Ocean tsunami of 2004, and also to the thirty years of ethnic conflict that ended in 2009. In 2010, the diocese developed a strategic plan to build capacity in disaster risk reduction by training clergy and lay people in how to prepare for disasters and minimise their impact.

Underpinning all of the Diocese of Colombo's disaster response and resilience work is *Pastors and Disasters*, a toolkit created by Episcopal Relief & Development, using the pooled experience of Anglicans responding to disasters across the Communion.<sup>2</sup> The toolkit, which utilises an accessible, asset-based and faith-rooted approach, builds the capacity of clergy and lay people to work in their communities to prepare for, and respond to, disasters. *Pastors and Disasters* ensures that disaster responses are community-based and community-led.

A few years later, as the success of the Anglican programme became obvious, the National Christian Council of Sri Lanka asked the Diocese of Colombo to build regional ecumenical disaster committees across the whole country. Each of the regional committees is representative of the diversity in their communities and serves all people, regardless of their religion, race or caste. The programme has been growing over time, adopting different contextual, technical and humanitarian standards in order to improve project efficiency and effectiveness. There are now eight regional disaster management committees covering six high-risk provinces in the country. When the Covid-19 pandemic hit Sri Lanka in 2020, the regional committees successfully implemented a relief assistance project which supported hundreds of daily wage earners who became financially vulnerable during lockdown.<sup>3</sup>

## Building Participatory Processes in Zimbabwe

In January 2018, church leaders from Anglican and other denominations across Zimbabwe gathered to explore what it means for individuals and communities to be resilient, withstand shocks and thrive despite challenges. They were joined by a small group of local and international partners, including the Council of Anglican Provinces in Africa, Christian Aid, Episcopal Relief & Development, the Mothers' Union, Tearfund, United Society Partners in the Gospel, and the Anglican Alliance. Participants visited one another's churches in the provinces of Harare, Matabeleland and Manicaland to learn how they were working with their communities. All had been using a range of participatory processes for asset based community development for several years.

Back in Harare, participants shared stories from their field visits, identifying the factors that contribute to resilience and the impact these had locally. The most important resilience characteristics were identified as community cohesion and human capacity/capital. Factors contributing to community cohesion included relationships, community co-operation, unity, religious co-operation and spiritual development. Human capacity/capital mostly comprised transformed attitudes, inclusion and spiritual growth. Surprisingly, these people-focused factors were seen as greater contributors to resilience than factors such as diversified livelihoods and land management, even though these were still identified as important. Resilience is therefore about more than practical and physical preparedness; transformed individuals and cohesive communities are key.

2. [https://anglicanalliance.org/publication/pastors-disasters-toolkit/pastors\\_and\\_disasters\\_final\\_a4/](https://anglicanalliance.org/publication/pastors-disasters-toolkit/pastors_and_disasters_final_a4/)

3. For more information on Sri Lanka, please see: Report of the Asia Consultation on Asset-Based Church and Community Transformation Consultation (pages 11-12):

<https://files.anglicanalliance.org/wp-content/uploads/2019/12/16123724/Myanmar-ABCCT-report-FINAL.pdf>

Shalomi Perera's presentation as part of an event led by the Anglican Communion Office at the United Nations on the margins of the High Level Political Forum on Sustainable Development: <https://www.youtube.com/watch?v=R2efs-gLbLw&t=7s>

The stories participants shared indicated the importance of participatory community processes in improving community resilience. The stories were many and moving, such as increased household income due to individual and group projects; better nutrition; increased innovation and self-reliance; decreased stigma for those living with HIV; decreased gender based violence, helped by women having their own income and being more independent; increased spiritual growth; strengthened community relationships; increased happiness, confidence and pride, and decreased financial concerns. Of course, there were challenges as well, but the community had learned how to come together to talk about issues, to network and work through difficulties.<sup>4</sup>

## The Resilience Course

In October 2020, the Anglican Alliance and Episcopal Relief & Development launched a new course to increase the resilience of churches and communities across the Anglican Communion. The Resilience Course is a year-long cooperative learning exchange which shares learning, skills and best practice to build both a church and community's resilience and their capacity to respond to a disaster.<sup>5</sup> The course has demonstrated that such spaces are highly valued. Over 140 people from 42 countries have enrolled. The course is being conducted in six languages and each session takes place four times to allow people in different times zones of the world to participate. The current course will run until the end of 2021 and will be offered regionally from 2022.

The course comprises an online gathering once a month. Each two-hour session has a particular theme and consists of a Bible reflection and a recorded thought piece, followed by live discussion in which participants reflect together and learn from one another. Themes covered include climate resilience, coping with trauma, women and girls in humanitarian responses, targeting marginalised populations, safeguarding, networking for greater impact and caring for the caregiver. Each month, participants apply their learning to their 'capstone project', a disaster resilience strategy for their church and context.

In addition, some of the participants are training as Partners in Resilience and Response.<sup>6</sup> These are people who can act as accompaniers to churches in times of disaster, offering either in-person deployment or remote support. When a disaster hits, local capacity can be overwhelmed. When this happens, accompaniment by an experienced resource person from the region can help the local church as they navigate uncharted waters.

*"As a church-based organisation, we are so proud that more than 60% of the total beneficiaries are from non-Christian backgrounds. As we continue to build resilience, our team of different faiths and beliefs are called to help each other as one family, always."*

**Shalomi Perera, Disaster Resilience Programme Coordinator,  
National Christian Council of Sri Lanka**

4. For more information on the Zimbabwe case study, please see: <https://anglicanalliance.org/relief/resilience-and-preparedness/strengthening-resilience-strengthening-communities-lessons-from-zimbabwe/> and <https://anglicanalliance.org/relief/resilience-and-preparedness/>

5. <https://anglicanalliance.org/relief/resilience-course/>

6. <https://www.episcopalrelief.org/what-we-do/us-disaster-program/partners-in-response/>

# 5. Policy Recommendations

This policy brief focuses on specific policy areas and calls for concrete actions that can be utilized in advocacy and influencing to call for bold climate action and climate justice. The points raised in this document are critical to supporting people to cope with the reality they face as well as for us as a global family to prevent irreversible climate catastrophe and protect our common home.

However, actions, particularly those that are bold in the face of the current political inaction on climate change, are difficult to sustain unless there is also the transformation of hearts and minds from which such action flows, as quotes in this document have highlighted. This is where the Anglican Communion, along with other faith actors, can contribute most profoundly through word and deed in highlighting that **the climate crisis is not simply a physical crisis - it is also a spiritual one.**

## An Urgent Call to Action

To respond to the climate crisis, we need a spiritual and cultural transformation. Hearts and minds must shift in order to change the way we see the world and how we relate to it.

Many people, especially in industrialized countries, hold an extractive worldview which regards the earth as something to be exploited. It is particularly prevalent in societies whose wealth is derived from an economy based on extractive industries, such as gas, oil, and mining, and high levels of consumerism.

However, there are other worldviews, including within the Anglican Communion, that take a more holistic view of the natural world and how we relate to it. Indigenous people especially, including within Christian communities across the Communion, espouse a world view that is about relationship and connection. Indigenous Maori and Pacific peoples understand creation as inherently unified with a profound connection among all living things. This relational world view is shared by other Indigenous peoples in Africa, the Amazon and the Arctic.

Kinship and connection with the natural world, the need to respect boundaries and protection of the earth are deeply biblical ideas - as well as being supported by science. Both science and faith tell us that we - all living beings on Earth - are deeply interconnected. The Covid-19 pandemic reinforced this reality as it rapidly spread



across the globe, leaving no corner of the world unaffected, demonstrating the importance of acknowledging our connectedness. Human beings can no longer view ourselves as separate from one another or from the natural world.

An extractive worldview, which regards the earth as a commodity that can be used and exploited without regard for the consequences, promotes unsustainable ways of living and is causing catastrophic harm and suffering. Those who hold such an extractive worldview need to turn away from it and instead embrace a mindset of relationship - for the sake of the earth, its creatures and our global family. Indigenous wisdom and a nature-centered worldview, which emphasise connection and interdependence, should shape our thinking moving forward - not only in our personal lives but also in our corporate decision making, political thinking and economic philosophies.

Negotiations, such as those that will take place during COP26, are typically places of compromise and trading, where ambition is curbed in the face of political pragmatism and there is a disregard for morality as a determinant of action. Too often, national self-interest supersedes our collective wellbeing. However, the scale and urgency of the climate emergency is such that politics must give way to action based on science and rooted in a moral call to acknowledge our interdependence with each other and the natural world. Inadequate action and compromise can no longer be the status quo. **The science shows that we must take bold, urgent action in the face of the climate emergency. Science also tells us it is still possible to avert widespread catastrophe. The question is: do we have the faith to act?**

## How do we proceed?

Out of our experience as Church, rooted in communities with expertise and capability in responding to climate-related disasters, adaptation, mitigation, and building resilience, we know that our action needs to be principled, just, and expedient. Any policy recommendations put forward in this brief and beyond should incorporate the following principles:

- Partnerships with faith actors and local practitioners who are rooted in their communities must be central to any intervention, program decision, policy decision, etc.
- Indigenous perspectives must be at the centre of our approach, both in terms of ensuring meaningful participation of Indigenous communities in decision-making as well as rooting our advocacy work in a worldview of relationship and connection.
- Acknowledging the future impacts of climate change, we must place young people front and centre of decision-making and action, as those that will be most heavily impacted by the decisions and inaction of previous generations and live in the fact of an uncertain future.
- A regard for justice and an equity lens must be applied to all climate change responses and to our analysis of the environmental crisis by acknowledging that climate impacts are not distributed equally and often have disproportionate effects on historically marginalized or underserved communities and recognizing and including these groups in climate action.

## Policy Recommendations

This section includes policy recommendations that serve as a starting point for moving towards enhanced climate resilience and just financing. The recommendations are meant to be used in advocacy and conversations with policymakers and leaders in society as well as a basis for shaping climate action more broadly, including policy, programming, and response.

This series of policy recommendations have been grouped into five themes informed by our policy priorities of resilience and just financing and the experiences of churches in responding to climate change:

- » **The critical importance of faith actors**
- » **Building resilience**
- » **Localisation of responses**
- » **Just financing**
- » **Technology transfer**

Each section includes specific recommendations aimed at all or some of the following sectors of society: **governments, multilateral organizations, financial institutions, private sector, faith actors and civil society**. This is an invitation to Anglican leaders and policy makers to take bold action to respond in a just and sufficient manner to the crisis at-hand.

# The Critical Importance of Faith Actors

## Governments:

- Include faith actors as key partners in disaster preparedness planning, response, and other climate adaptation and mitigation plans, to help ensure that interventions are context-sensitive and rooted in the experience and knowledge of local communities.
- Establish basic principles for engagement and partnership and make them clear to all partners in a transparent manner.

## Multilateral organisations:

- Recognise the strategic importance and assets of local churches and other faith actors, who are integral parts of local communities and traverse continents and political boundaries.
- Ensure faith actors are core partners in all policy discussions, programming, and partnership activities.

## Financial Institutions:

- Establish partnerships with faith actors in financing climate change mitigation and adaptation initiatives, e.g. working with faith actors in renewable energy projects for institutions and households.

## Private Sector:

- Partner with faith actors in implementation of their corporate social responsibility activities that support resilience building and climate change mitigation.

## Faith actors and broader civil society:

- Recognise faith institutions' responsibility and capacity to influence and shape behaviors of their members as well as society at-large as well as their ability to articulate the moral imperative to respond to climate change.
- Leverage this leadership to influence important stakeholders in shifting destructive attitudes and actions towards responsible creation care and actions in alignment with principles of climate justice.

# Building Resilience

## Governments:

- Design comprehensive responses and recovery to compounding disasters, including creating funding mechanisms and reporting mechanisms that take account the ripple effects of multiple disasters that build upon one another.
- Adopt a more inclusive governance framework in multi-sectoral response to climate challenges.
- Strengthen land tenure for Indigenous peoples and communities by incorporating collective tenure into land policy as an appropriate alternative for indigenous peoples and integrating land tenure and resource rights into related food security, livelihood, and governance programs
- Establish structures and systems for natural disasters' planning, monitoring, and responses that are well coordinated and resourced.
- Improve communication channels to enhance access to climate information by communities.

## Multilateral organisations:

- Incorporate Indigenous knowledge and experiences into resilience programming in communities.
- Support indigenous customary tenure, access, and allocation of water rights in policies and projects.
- Include young people as valuable contributors to climate action, agents of change, entrepreneurs and innovators.

## Financial Institutions:

- Ensure that financial investment is flexible and adaptive to support the changing needs of communities in the face of climate crisis.
- Strengthen financial inclusion measures to enhance access of micro-financial services by communities with specific focus on reducing barriers to access faced by women, young people, and Indigenous communities.
- Build support for indigenous peoples' land and natural resource tenure into global climate change investments.

## Private Sector:

- Encourage a shift to sustainability and resilience by including natural capital and resources in decision-making (including potential harms), support the elimination of environmentally harmful subsidies and invest in the transition to a sustainable future.
- Improve analysis for diagnosing climate risk, both for supply chains as well as for the frontline communities that service that supply chain.
- Broaden understanding of climate resilience, specifically by recognising how human, social, natural, physical, financial and political capital assets can become integral parts of a risk management systems that incorporate climate resilience strategies.

## Faith actors and broader civil society:

- Share learning, skills and best practice to build the resilience of local congregations and their communities and their capacity to respond to a disaster while supporting the leadership of young people, women, and Indigenous peoples.
- Increase awareness of communities to the changing climate, its impacts and ways of mitigating the impacts.
- Accompany communities who are seeking to protect the environment and support locally generated efforts to strengthen indigenous peoples' land and natural resource rights.

# Localisation of Responses

## Governments:

- Invest in localised capacity building for disaster resilience, preparedness and response, recognizing the expertise and experience of frontline communities and minimizing cumbersome or inflexible reporting or funding frameworks.
- Acknowledge and incorporate Indigenous knowledge in the provision of climate information to communities.
- Ensure that bilateral development aid supports climate resilient, culturally appropriate solutions, for example by financing climate projects that support low-carbon and climate-resilient crop and livestock production.
- Strengthen the capacity of institutions and stakeholders at national and subnational levels so that technical expertise of local practitioners can support translating policies into programmes and budgets.

## Multilateral organisations:

- Include local practitioners in policy, program design, intervention planning, and other decision-making spaces, centering their experience and expertise.
- Embrace and promote community-managed disaster resilience and response, including by supporting local governments to strengthen local platforms and coordination mechanisms.

## Financial Institutions:

- Ensure financing and projects incorporate a focus on raising awareness and building partnerships with governments, international organisations and other financial institutions.
- Support coordination of local governments and their networks as well as local and regional financial institutions to ensure that resources are directed to frontline grassroots communities.

## Private Sector:

- Help strengthen local economies by supporting local businesses, helping them adapt to climate change and raise awareness with farmers, tourists, small business operators, and micro, small, and medium enterprises on how to adapt business habits to be more climate resilient.

## Faith actors and broader civil society:

- Create opportunities, spaces and platforms for engaging with marginalized groups in order to promote genuine dialogues, build community awareness and develop strong relationships.
- Ensure that solutions generated by such dialogue are translated to decision making spaces and policy makers by enabling community leaders in accessing such spaces.
- Mobilise local community structures for service delivery in contexts of disaster through coordination with all stakeholders.

# Just Financing

## Governments:

- Publicly recognise the injustices of the climate crisis and apply principles of justice and equity to all climate policy and programming.
- Acknowledge that industrialised countries have exacerbated the finance gap by failing to meet its commitments on international environmental and development assistance.
- Fulfill financial commitments already made; raise ambition, support international cooperation, and increase funding levels for building climate resilience.
- Ensure that there are open and transparent systems of participation by countries and vulnerable groups in national and international decision-making forums and that they have equal access to shaping policy and agreements.
- Honour the Copenhagen financial commitments of 2009 which states that prior to 2025, the Conference of the Parties serving as the meeting of the Parties (CMA) to the Paris Agreement shall set a new collective quantified goal from a floor of USD 100 billion per year, taking into account the needs and priorities of developing countries.

## Multilateral organisations:

- Encourage governments and international financial institutions to provide debt relief and write offs to least developed countries adversely impacted by climate change.
- Strengthen best practices and guidelines for financial institutions based on research on how to incorporate justice and equity into their climate finance processes.
- Ensure that equal participation by all countries and vulnerable groups in international decision-making forums and that they have equal access to shaping policy and agreements.
- Advocate and provide support for common but differentiated climate action at all levels, from individual behavioral changes to high-level political decision-making processes.

## Financial Institutions:

- Recognise that allocating money to climate adaptation, mitigation and loss and damage is an investment, not an act of charity. Lighten the financial burden of adapting to changing climate for developing countries by providing low-interest financing and expanding grants as opposed to loans.
- Implement an equity screen for climate investments, by identifying at-risk communities and ensuring that their needs are met.
- Employ a common methodology for measuring levels of climate finance and report on finance that is mobilised on a yearly basis with the appropriate disaggregated data that includes equity benchmarks.

## Private Sector:

- Designate grants to support mitigation and adaptation initiatives by civil society organisations that are accessible to local organisations and groups.

## Faith actors and broader civil society:

- Align any financial investments with environmentally and socially responsible standards, ensuring greater accountability and transparency, and encourage public and private sector stakeholders to do the same through advocacy and other methods.
- Mobilise financial assets and practices of faith-based funding institutions to respond directly to the Addis Ababa Action Agenda for financing sustainable development.
- Promote and encourage faith-based investment portfolios to develop investment acumen for innovative approaches in addressing climate adaptation.

# Technology Transfer

## Governments:

- Facilitate technology transfers, particularly to communities without mechanised systems of production, which will help adaptation measures in response to changing climate characterised by unpredictable weather patterns.
- Promote both tangible (financial, capital, etc.) and intangible (capacity building, education, etc.) technology transfers as a key solution for dealing with climate change.

## Multilateral organisations:

- Recognise the strategic importance and assets of local churches and other faith actors, who are integral parts of local communities and traverse continents and political boundaries.
- Ensure faith actors are core partners in all policy discussions, programming, and partnership activities.

## Financial Institutions:

- Establish partnerships with faith actors in financing climate change mitigation and adaptation initiatives, e.g. working with faith actors in renewable energy projects for institutions and households.

## Private Sector:

- Partner with faith actors in implementation of their corporate social responsibility activities that support resilience building and climate change mitigation.

## Faith actors and broader civil society:

- Encourage initiatives from faith actors and civil society that can challenge current social norms or the status quo and can spark organisational and societal deliberation, which may substantially speed up transformations.
- Partner with multiple stakeholders and provide access to communities through internal structures for demonstration and dissemination of new technologies.

# 6. The Path Forward

2021 is a critical year for the world to take action on climate change and protect the integrity of creation. The world stands at a crossroads, faced with an opportunity to speak the truth of our climate emergency and commit to ambitious actions. There is no more time to waste.

The COP26 climate talks are one of the most important forums for governments to take courageous and bold action in order to prevent planetary collapse. The triple threats of climate change, biodiversity loss, and pollution are eroding the integrity of creation, and it is only through a spirit of courage, solidarity, and hope that we will move forward on this journey together. **We urge policy makers to take the policy recommendations in this brief into the negotiations with them, putting the needs of those most impacted by climate change at the heart of efforts to reach agreement. Simultaneously, we hope that faith actors and other stakeholders utilise these policy recommendations to influence their leaders in taking action for climate justice.**

This policy brief is not comprehensive nor exhaustive, but it is hopefully a useful tool on the journey to enhanced climate action and advocacy for climate justice. The authors hope that this document serves as one of many resources that can support the Anglican Communion in its prophetic witness, stewardship of creation, and global and local action, as Anglicans advocate to their leaders for the true transformation that Earth and its people desperately require.

COP21 delivered the historic Paris Agreement. COP26 is the time to ratchet up ambition and action.



Archbishop Thabo Makgoba dances with Christiana Figueres at COP21 Paris 2015 LWF/R. Rodrick Beiler

*“Climate resilience is about lived experience in living in community; Climate resilience is about a different perspective on livelihoods that accentuate focus on building and maintaining relationships rather than attending just to preparedness. How do we build communities and nurture relationships at the multilateral level to address climate change and in doing so: improving our resilience towards fluctuations in climate, in our societies, and in our environment?”*

*“Our experience with disasters is that, at the end of the day, those who received visits from the young people were just happy and reassured that they still mattered and that we cared for them...the potential loss was lessened by the reinforcing of relationships and making those human bridges strong.”*

**Fe'iloakitau Kaho Tevi, Member General Synod of the Anglican Church of Aotearoa, Polynesia and New Zealand, Former Climate Change Advisor to Archbishop Emeritus Winston Halapua. See story on page 18.**

## Further Reading

[Faith and Science: Towards COP26](https://press.vatican.va/content/salastampa/en/bollettino/pubblico/2021/10/04/211004a.html) – a joint appeal by global faith leaders and scientists calling on the international community to raise their ambition and step up their climate action ahead of COP26. Signed at the Vatican on October 4th 2021.

<https://press.vatican.va/content/salastampa/en/bollettino/pubblico/2021/10/04/211004a.html>

[Joint statement on climate change by the Archbishop of Canterbury, Pope Francis and Ecumenical Patriarch](https://www.archbishopofcanterbury.org/news/news-and-statements/joint-statement-climate-change-archbishop-canterbury-pope-francis-and). September 2021.

<https://www.archbishopofcanterbury.org/news/news-and-statements/joint-statement-climate-change-archbishop-canterbury-pope-francis-and>

Address by the [Archbishop of Canterbury to international faith leaders ahead of COP26](https://www.archbishopofcanterbury.org/speaking-writing/speeches/archbishop-canterbury-addresses-international-faith-leaders-ahead-cop26).

<https://www.archbishopofcanterbury.org/speaking-writing/speeches/archbishop-canterbury-addresses-international-faith-leaders-ahead-cop26>

The [Climate Emergency hub](https://anglicanalliance.org/the-climate-emergency/) on the Anglican Alliance website has many resources and examples of climate change impacts and responses across the Communion. <https://anglicanalliance.org/the-climate-emergency/>

[Making Peace with Nature – A scientific blueprint to tackle the climate, biodiversity and pollution emergencies](https://wedocs.unep.org/xmlui/bitstream/handle/20.500.11822/34949/MPN_ESEN.pdf). United Nations Environment Programme.

[https://wedocs.unep.org/xmlui/bitstream/handle/20.500.11822/34949/MPN\\_ESEN.pdf](https://wedocs.unep.org/xmlui/bitstream/handle/20.500.11822/34949/MPN_ESEN.pdf)

[COP26: Delivering the Paris Agreement, A five-point plan for solidarity, fairness and prosperity](https://climatenetwork.org/resource/cop26-five-point-plan-for-solidarity-fairness-and-prosperity/), Output of over a year of collaboration and series of workshops among think tanks, research groups and government officials across the Global South.

<https://climatenetwork.org/resource/cop26-five-point-plan-for-solidarity-fairness-and-prosperity/>

[Nationally determined contributions under the Paris Agreement](https://unfccc.int/documents/306848), synthesis report by the UN Climate Change secretariat. <https://unfccc.int/documents/306848>

[Role of Environmental and Spiritual Ethics in Global Environmental Governance](https://wedocs.unep.org/bitstream/handle/20.500.11822/36627/ESEGPB.pdf?sequence=3&isAllowed=y). United Nations Environment Programme Faith for Earth/KAICIID Dialogue Centre.

<https://wedocs.unep.org/bitstream/handle/20.500.11822/36627/ESEGPB.pdf?sequence=3&isAllowed=y>

[Faith for Earth: A Call To Action](https://wedocs.unep.org/bitstream/handle/20.500.11822/33991/FECA.pdf?sequence=1&isAllowed=y) (2020), United Nations Environment Programme and Parliament of World Religions.

<https://wedocs.unep.org/bitstream/handle/20.500.11822/33991/FECA.pdf?sequence=1&isAllowed=y>

# Glossary of Key Terms<sup>1</sup>

**Adaptive capacity:** The ability of systems, institutions, humans and other organisms to adjust to potential damage, to take advantage of opportunities, or to respond to consequences.

**Adaptation:** In human systems, the process of adjustment to actual or expected climate and its effects, in order to moderate harm or exploit beneficial opportunities. In natural systems, the process of adjustment to actual climate and its effects; human intervention may facilitate adjustment to expected climate and its effects.

**Common but Differentiated Responsibilities and Respective Capabilities (CBDR-RC):** CBDR-RC is a key principle in the United Nations Framework Convention on Climate Change (UNFCCC) that recognises the different capabilities and differing responsibilities of individual countries in tackling climate change. The principle of CBDR-RC is embedded in the 1992 UNFCCC treaty and has guided the UN climate negotiations.

**Coping Capacities:** The ability of people, institutions, organisations, and systems, using available skills, values, beliefs, resources, and opportunities, to address, manage, and overcome adverse conditions in the short to medium term.

**Climate justice:** Justice that links development and human rights to achieve a human-centred approach to addressing climate change, safeguarding the rights of the most vulnerable and sharing the burdens of climate change equitably and fairly.

**Distributive justice** (as it relates to just finance): Justice in the allocation of economic and non-economic costs and benefits across society.

**Equity:** The principle of fairness in burden sharing and is a basis for understanding how the impacts and responses to climate change, including costs and benefits, are distributed in and by society in more or less equal ways. It is often aligned with ideas of equality, fairness and justice and applied with respect to equity in the responsibility for, and distribution of, climate impacts and policies across society, generations, and gender, and in the sense of who participates and controls the processes of decision-making.

**Just finance:** Applying the principles of climate justice to financing initiatives, often whereby high income countries with fossil fuel driven economies ensure that money is flowing (through climate funds or other means) to more vulnerable low income countries. For example, financing allocated to adaptation would ensure that high-emitting, high income countries provide targeted financing<sup>2</sup> to support resilience-building activities in low income countries that are expected to feel the most extreme effects of climate change. Just finance should follow principles of participation, transparency, and accountable decision-making.

**Loss and Damage/loss and damages:** Loss and Damage (capitalized letters) refers to the political debate under

the UNFCCC following the establishment of the Warsaw Mechanism on Loss and Damage in 2013, which is to 'address loss and damage associated with impacts of climate change, including extreme events and slow onset events, in developing countries that are particularly vulnerable to the adverse effects of climate change.' Lowercase letters (losses and damages) have been taken to refer broadly to harm from (observed) impacts and (projected) risks.

**Mitigation:** A human intervention to reduce emissions or enhance the sinks of greenhouse gases. In climate policy, mitigation measures are technologies, processes or practices that contribute to mitigation, for example, renewable energy (RE) technologies, waste minimisation processes and public transport commuting practices.

**Resilience:** The capacity of social, economic and environmental systems to cope with a hazardous event or trend or disturbance, responding or reorganising in ways that maintain their essential function, identity and structure while also maintaining the capacity for adaptation, learning and transformation

**Vulnerability:** The propensity or predisposition to be adversely affected. Vulnerability encompasses a variety of concepts and elements including sensitivity or susceptibility to harm and lack of capacity to cope and adapt.

1. With the exception of 'just finance,' all definitions were sourced from: <https://www.ipcc.ch/sr15/chapter/glossary/>

2. Sourced from: <https://www.ecoltdgroup.com/the-role-of-climate-finance-in-climate-justice/>

*“We believe that the problem is spiritual as well as economic, scientific and political, because the roadblock to effective action relates to basic existential issues of how human life is framed and valued: including the competing moral claims of present and future generations, human versus non-human interests, and how the lifestyle of wealthy countries is to be balanced against the basic needs of the developing world.”*

The World is our Host, Ecobishops' statement

The Anglican Communion is the world's third largest Christian community with 85 million members across 165 countries.

Creation care is at the heart of Anglican identity, expressed in the Fifth Anglican Mark of Mission:

*Strive to safeguard the integrity of creation,  
and sustain and renew the life of the earth.*