

Quaker Earthcare Witness is a network of North American Friends (Quakers) and other like-minded people who are taking spirit-led action to address the ecological and social crises of the world, emphasizing Quaker process and testimonies.



QUAKER EARTHCARE WITNESS

Hayley Hathaway

Keep 1.5° Alive The U.N. Climate Change Conference

“For those that have eyes to see. For those that have ears to listen. For those that have a heart to feel. 1.5 is what we need to survive. 2° is a death sentence for the people of Antigua and Barbuda, for the people of the Maldives, for the people of Dominica and Fiji, for the people of Kenya and Mozambique, and, yes, for the people of Samoa and Barbados. We do not want that dreaded death sentence and we have come here today to say try harder.”
– Mia Mottley, Prime Minister of Barbados, at COP26 Opening Ceremony

November 13 marked the end of the two-week U.N. Climate Change Conference of the Parties (COP26) in Glasgow, Scotland where 197 countries agreed to the Glasgow Climate Pact to limit global emissions and finalize details of the 2015 Paris Agreement.

COP26 was planned to be as important, if not more, than COP21 in Paris. The Paris Agreement included a goal of containing global temperature rise to no more than 1.5°Celsius over pre-Industrial levels. Any higher and “many climate impacts—on balance—go from destructive to catastrophic,”

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BEFRIENDING CREATION

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Photo Above: Canada's ClimateFast group held a Candles for COP26 Vigil near the office of their Deputy Prime Minister urging government leaders to “Keep 1.5 Alive,” a critical global warming target.



Dear Friends,

Every season, I like to ask our Steering Committee—50 Friends who have been nominated or have volunteered to serve as QEW’s governing body—why they give their time, money, and wisdom to support the work of Quaker Earthcare Witness. I’m always inspired and motivated by their answers:

- » “I believe in Quakers deeply involved in environmental concerns having a place to share and be cared for.”
- » “I support the work of changing hearts and minds about our relationship with the nonhuman life.”
- » “I am able to do environmental work within the context of Quaker values and that sustains me.”
- » “It is inspiring to be a small part of a community of Earthcare activists.”
- » “Quakers must put faith into practice. And as a shepherd of the Earth, I must do everything I can to preserve this beautiful planet for future generations.”
- » “Because of a felt bond of unity and love for all sacred beings, both human and in the wider natural world, and commitment to do what I, and we, can to work toward a restored Earth.”
- » “It is a spiritual base that strengthens my ability and hopes for local action.”
- » “As Earth is my home, Quaker Earthcare Witness has become my spiritual home.”

Can you help us strengthen this community of “Earthcare activists” and “shepherds of the Earth” this season by making a donation? Together we’re faithfully working to build an Earth-centered future for all.

We ask Friends who read *BeFriending Creation* to make a gift of \$40 a year. And we welcome all donations, big and small.

Thank you,

Hayley Hathaway,
Communications Coordinator, QEW

DONATE by sending a check to Quaker Earthcare Witness, P.O. Box 6787, Albany, CA 94706 or at QuakerEarthcare.org/Donate

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Our Vision & Witness

WE ARE CALLED to live in right relationship with all Creation, recognizing that the entire world is interconnected and is a manifestation of God.

WE WORK to integrate into the beliefs and practices of the Religious Society of Friends the Truth that God’s Creation is to be respected, protected, and held in reverence in its own right, and the Truth that human aspirations for peace and justice depend upon restoring the earth’s ecological integrity.

WE PROMOTE these truths by being patterns and examples, by communicating our message, and by providing spiritual and material support to those engaged in the compelling task of transforming our relationship to the earth.

BeFriending Creation

We publish *BeFriending Creation* to promote the work of Quaker Earthcare Witness, stimulate discussion and action, share insights, practical ideas, news of our actions, and encourage a sense of community and spiritual connection with all Creation.

Opinions expressed are the authors’ own and do not necessarily reflect those of Quaker Earthcare Witness, or of the Religious Society of Friends. The editor is responsible for unsigned items. Please share our work widely and broadly, always attributing it to Quaker Earthcare Witness.

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according to the Climate Reality Project. However, country-by-country commitments made then have fallen far short of that goal, threatening a likely (and terrifying) 3-3.4°C rise. This year at COP26, many countries revised and improved their commitments. If these nations follow through on their 2021 pledges, an optimistic estimate by Climate Action Tracker puts global temperature rise at 1.8°C. And that's a big "if." Still insufficient, but every degree counts.

News analysis of COP26 ranges from cautious optimism to despairing rage. The reality is somewhere in between. Alok Sharma, COP26 President, remarked after the negotiations: "We can now say with credibility that we have kept 1.5°C alive. But, its pulse is weak and it will only survive if we keep our promises and translate commitments into rapid action." COP countries have agreed to revisit their emissions targets and will start to meet yearly to negotiate.

The Glasgow Climate Pact wasn't going to satisfy the need for rapid change, like an end to fossil fuel production, yet each nation's voluntary commitment to reducing emissions can be a helpful and motivating barometer that shows the world what kind of scaled-up climate action is needed and what the barriers are to change. This is the first time that this group even mentioned the words "fossil fuels" in their agreements. In a last-minute change from India and China, the language on coal production was watered down from "phasing out" to "phasing down." Over 100 countries, including the United States and Canada, signed a Global Methane Pledge to reduce methane emissions by 30% by 2030. Another group promised an end to deforestation by 2030 (though a similar agreement was made in 2014 with no success). Polluter countries also agreed to increase funds for climate adaptation. However, these countries already had committed to providing \$100 billion in climate aid by 2020—and they got nowhere near to meeting that goal.

This pledged climate aid is different than what low-emissions nations want: a "loss and damage" mechanism, a way for polluting countries to pay climate reparations. The United States blocked these efforts at COP26, unwilling to take responsibility for its role in the crisis. Olivia Hanks, Economics & Sustainability Programme Manager for Quakers in Britain, writes, "The moral case is clear: fossil fuel companies and others who profit from destruction owe a vast debt to the communities whose farmland is turning to desert or whose homes are disappearing under the waves. Paying for loss and damage is



not charity or aid—it is partial compensation for a monumental wrong that cannot be undone. There can be no climate justice until this wrong is addressed."

The calls for climate justice were strong at COP26. Hundreds of thousands of people marched in the streets. Prime Minister Mia Mottley of Barbados raised her voice to demand action that wouldn't leave her country and others under water in a few decades. Many country delegates and about two-thirds of the usual civil society representatives from the Global South were left out of the conference because of restrictive travel, immigration policies, and vaccine access. This brought into question the legitimacy of the negotiations and left out the crucial perspective of those most impacted and least at fault. Both Hanks and QUNO's Representative for Climate Change at the Quaker UN Office in Geneva (QUNO), Lindsay Fielder Cook, were at the conference and noted the growing sense of urgency and increased mobilization in Glasgow as compared to COP21. The critical question is: what will we do as citizens to make sure that our governments are held accountable to their promises?

The tipping point of 1.5°C reminds us that the Earth's systems are interconnected, and small shifts can create big changes because of feedback loops. Author and environmental activist George Monbiot reminds us that this is true for society too: "For just as the complex natural systems on which our lives depend can flip suddenly from one state to another, so can the systems that humans have created." This "social tipping point" motivates us to respond to the insufficient and unreliable commitments from COP26 nations, and—in Monbiot's words—is "our last, best hope."

Quaker Earthcare Witness sent three observers to Glasgow as an accredited U.N. NGO: Frank Granshaw and Annette Carter, Friends from Portland, Oregon, and Kallan Benson, director of Fridays for Future USA and a Friend from Annapolis, Maryland.

QEW also co-sponsored a side event along with Act Alliance and the Quaker United Nations Office (QUNO) called "A Moral Call to Conscience" about loss and damage.

ItTakesRoots.Org

Frontline Communities & Workers Demand Real Climate Solutions, 'No Net Zero' and an End to Fossil-Fuels at COP26

It Takes Roots is a multiracial, multicultural, intergenerational alliance of alliances representing over 200 organizations and affiliates in over 50 states, provinces, territories and Native lands on Turtle Island (known as North America). It is led by women, gender non-conforming people, people of color, Black and Indigenous Peoples.

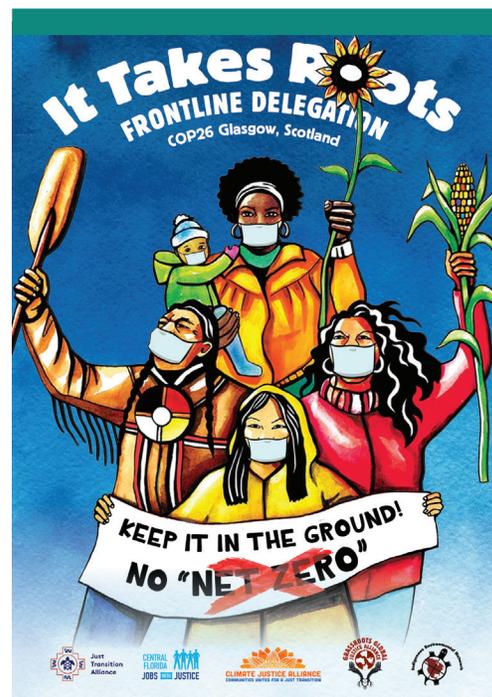
This November, the group sent a U.S. frontline delegation of over 60 people from communities most impacted by the climate crisis to the 26th Conference of the Parties (COP26), the United Nations global climate change conference. They brought the voices and leadership of frontline communities and workers to the global stage, demanding world leaders commit to real solutions that advance climate justice, environmental justice, and a Just Transition off of fossil fuels in international climate negotiations.

The delegation demands that the U.S. immediately stop fossil-fuel expansion, declare a climate emergency, and invest in community-driven climate solutions. It rejects the framework of "Net Zero," a loophole promoted by fossil fuel corporations that leverages carbon trading and offsetting to allow continued fossil fuel extraction, production, and combustion.

"I am attending the COP26 to represent New Mexico and to tell our world leaders that we are not a sacrifice zone. Our land and water must be protected as well as the rights of future nuevomexicanx generations. We need to hold the U.S. military accountable in this climate conversation no matter how much power they hold in our state," says Alejandra M. Lyons, Environmental Justice Organizer, SouthWest Organizing Project (SWOP), in Albuquerque, New Mexico.

"I look forward to attending COP26 as an Indigenous woman from the U.S. territories in the Pacific. With the increasing militarization of the Pacific region and the climate crisis at our shorelines, we must join our allies to amplify our voices and unify on climate solutions."

– Sheila Babauta, Northern Mariana Islands, Climate Justice Weaver, Micronesia Climate Change Alliance



Kali Akuno, Executive Director, Cooperation Jackson, states, "I am going to COP26 to help build a regenerative future based on the real solutions being innovated and advanced by indigenous and oppressed peoples all over the world. And to fight against the corporate capture of this essential process aimed at trying to preserve the capitalist system."

Frontline communities including Indigenous Peoples, Black, Latinx, Asian Pacific Islanders, poor white communities, and those in "sacrifice zones" bear the disproportionate burden of continued pollution. This delegation demands real solutions to the climate crisis including investment in a feminist Just Transition, a **Red, Black, and Green New Deal** to uphold Black lives, respect for Indigenous sovereignty, demilitarization and an end to resource wars, and grassroots solutions as outlined in the **People's Orientation to a Regenerative Economy**.

As frontline communities suffer the intensifying widespread impacts of climate chaos, frontline leaders demand an end to government collusion with fossil fuels and false solutions that allow continued pollution.

Visit ItTakesRoots.org to learn more.

Loving Earth Project: Climate Crisis Textile Art for COP26

A series of exhibitions of textile art was on display in a variety of venues in and around Glasgow during COP26, including at the city's Quaker meetinghouse. Made by people and communities in many parts of the world, the Loving Earth Project depicts places, people, and things that the artists love, how environmental breakdown threatens them, and what people are doing about it.

"The Loving Earth Project uses creative and reflective ways to help people discover what we each can do, without becoming overwhelmed," said Linda Murgatroyd, who started the project with a group of Quakers. "Love is at the root of our anger, fear and sadness about climate breakdown. It can empower us if we engage with it creatively."

Over 400 small textile panels have been made so far as part of the Loving Earth Project, depicting images such as polar bears, bees, flowers, landscapes, sea creatures caught in plastic, and recycled clothing. They are each accompanied by a short text written by the panel-maker. Most can be seen in the project's online gallery: LovingEarth-Project.uk/Test-Gallery. To learn more, create a panel, or possibly host the exhibit in your hometown, visit the website.

"Wear It As Long As Thou Canst"

Pieces of cloth, printed and dyed with plants, placed together on a soft wool base. As I stitch by hand, slowly and quietly, with plant dyed thread, I have time to reflect.

I discover new landscapes emerging between my hands contours, ley lines, hills and valleys, wandering streams and lines of desire. In time of challenge I find myself returning to my square—my security blanket.

But even as I stitch I am aware of the rivers diverted and piped in cotton production, the stories of cruelty in mass sheep shearings, the dead worms who produced these beautiful scraps of silk.

When I think about the environment and the actions I take to protect it, it is easy to become overwhelmed. There is so much to do and I am so small. People around me, those I know and those I see on the television and in the news can seem so much more passionate, more effective than me.

Each thoughtful stitch is a step on my path. Each change I make in my life is part of a longer journey. I need to be gentle with myself as well as with the world.

I come back to the words of George Fox to William Penn about his sword: "Wear it as long as thou canst."



Without War We Can Have a Sustainable World (An Excerpt)

For this panel I used no new material to celebrate how the landscape could be without war or climate change. We live in a beautiful country; I'd like it to stay beautiful.

Estimates suggest that military emissions amount to 6% of global emissions, excluding the emissions from the effects of war—fire, rebuilding, healthcare, etc. For our security we need to focus on the essentials and war is not one of them. Money should be spent on the real threats—climate change and pandemics—not on wars.

In 2020, global military spending rose by 2.6% to almost \$2 trillion and the U.K. announced an increase in military spending of £16.5 billion while signing only £1 billion for the "Green Industrial Revolution."

In my view this is a misappropriation of funds—and a global problem needs a global solution.

I am a supporter of Medact and the Campaign Against the Arms Trade, but pressure on governments from all quarters needs to mount. That's why I'm writing to my PM, my MP, MSP and others with influence, to urge governments to use COP26 to commit to reducing military Greenhouse Gas emissions.

Marcelle Martin

Opening to Our Direct Connection with the Divine

When I was in my mid-twenties, my graduate school program was not meeting my great longing to understand the nature of reality. I began to seek inwardly. Yearning to know what life was about, I paid attention to my inner experience in a new way. I would not have said I was seeking God with all my heart, but increasingly the most important thing to me was the inward search. I spent hours alone, writing in my journal and walking the hilly streets of Amherst, MA, heading toward the edges of town where I had a good view of open fields during the day, and a wide, starry sky at night.

I was at that time feeling ripped apart by unsatisfactory romantic relationships, one that had ended because I could not share the fullness of myself with the man who cared for me, and another which I had thought held the hope of greater connection, but ended in my being rejected repeatedly. Opening my heart, I let myself feel the pain of these two relationships, and the love and longing that was real in both, but thwarted. Attending to my feelings uncovered earlier experiences of pain. It also revealed that I had learned some very hurtful patterns of self-rejection in the face of what I interpreted to be rejection from another. This and other insights about my inner psychology shook up my self-image and increased my longing to understand the purpose and meaning of life.

As I allowed myself to feel my pain and sadness more intensely, I simultaneously opened myself to unexpected joy. During one of my daily walks, delighted by sunshine and fresh grass, I rolled down a hillside. In personal letters, I began to express myself more authentically, in the process discovering that I had a deeper and wiser voice than I had known.

Living with ultimate questions, opening my heart, letting go of previous certainties, and giving up the hope of finding spiritual answers from other people—all these things helped open the way for direct spiritual experience. My daily walks were important, as well. They helped free my mind from circular patterns of thinking and allowed it to become more quiet. I sensed myself as part of the natural world, a small part of a much larger reality. I found peace in that.

After reading all the books I could find in the local library about spiritual and mystical experience, and still needing more understanding, I began to pay attention to my dreams. Slowly I learned the language of image, metaphor, symbols, stories, and emotion, the medium in which dreams communicate truths about ourselves, our lives, and the world we live in. Some dreams conveyed luminous messages.

I glimpsed a greater context to life and consciousness than I had known. My housemate and I began to practice various forms of meditation together, and we found a meditation teacher. During that time I would not have said that I was praying, but my heart was becoming focused by my longing to understand the nature of reality. I wanted to know if my consciousness would continue after death; I needed to know if God was real. One night when I was walking home under the stars, my perception opened in an unexpected way, and suddenly I glimpsed the underlying, sacred wholeness of reality, and my place in it. I felt a divine light flowing through my body and knew more clearly than I had ever known anything that this power was great enough to heal any problem on Earth.

Over the decades since that time, I have gradually been learning how to open to the Light, how to let it flow through me in the things I do, and how to help others do the same. I discovered that regular spiritual practices are essential for this growth—individual daily practices, including prayer, meditation, and walking in nature; weekly practices such as meeting for worship with my community; and less frequent practices such as meetings for prayer and healing, faithfulness groups, and silent retreats.

Many of my close friends and acquaintances are activists, living their faith through public service, witness, and various sorts of community organizing. Some of them subtly suggest that spiritual practices are an indulgence in a time of crisis. While I believe that outward action is crucial, I am also certain that spiritual practices, both individual and collective, are essential. Our outward conflicts and crises are expressions of our conflicted, fearful, and fractured inner state. Only if we are also addressing the inward root causes of our problems can our outward actions and witness be effective in bringing about the healing transformation so sorely needed in our time.

I want to connect as fully as I can to the divine wholeness of which everyone, including me, is an inseparable part, and I feel called to help others do the same. In many different ways I've been trying to do this, including through writing my blog, [A Whole Heart](#).

What helps you open to deeper spiritual experience? What have you learned from such experiences?

Marcelle Martin, author of *Our Life is Love: The Quaker Spiritual Journey*, and *A Guide to Faithfulness Groups*, has led workshops at retreat centers and Quaker meetings across the United States. A member of Swarthmore Friends Meeting, she lives in Chester, PA with her husband, Terry.

Hayley Connors-Keith

Fairy Creek Blockade

Content warning: police violence and abuse

On August 21, my partner and I went to the Fairy Creek Watershed on Vancouver Island in British Columbia to support the land defenders on the frontlines and protect the last 2% of old-growth forests. We came with food supplies, joined a 24-hour ceremony on “Return to Eldership” with Pacheedaht elder Bill Jones, and supported land defenders while we were there. We arrived an hour after a group of peaceful blockaders were pepper-sprayed in the eyes, mouth, as well as someone’s genitals by the Royal Canadian Mounted Police (RCMP). I could feel the intense energy as I walked up upon those that were still suffering from the lingering pepper-spray that circulated in the air. An ambulance came to help those that needed medical care—this was one of many ambulances that I saw during my short time at Fairy Creek.

To date there have been over 1,000 arrests, and the Fairy Creek blockade is now the largest act of civil disobedience in Canadian history. The Fairy Creek watershed is on the traditional territory of the Pacheedaht First Nations. For over a year now, protesters have been setting up blockades to save the island’s last remaining old-growth temperate rainforests from logging operations. The RCMP continue to violently abuse and harass protesters, bulldoze their camps, destroy cars and personal belongings, as well as block media coverage. Below is a reflection I wrote just after leaving Fairy Creek.

Resistance in Love

Here I stand in support
of what little remains.
To the beat of the drum
one heart, one mind,
we are all one.
We walk among our ancestral giants whose lives are
threatened,
Following the elders of the First Nations People
chanting words that have been passed down from
generations,
Learning the wisdom of love
remembering the vital importance of our
interconnection with every living thing from those
who have persisted,
blessing those that have caused harm,
and what it means to reIndigenize.
My heart races as I hear the sounds of sirens,
helicopters dropping down, and the cries of those
on the frontlines
Echoing
In rage they continue on
For our ancestral giant elders whose branches
are arms,
Giving courage and breath to those who continue
to stand up on this battlefield
And the strength to endure the violence
perpetrated by corporate greed and
the blue and green men whose hearts are hardened
with the authority of our deeply rooted systems of
oppression.



Left Photo: The Sacred Red Dress installation at the Fairy Creek Watershed represents all the missing and murdered Indigenous women in Canada and globally. Right: A sign from the protests. Photos by the author.

Daily, our brothers and sisters are building new structures and reconnecting roads on lands that all citizens have the right to walk on
Only to be terrorized and broken down at any moment, night or day.
Their bodies are harassed and violently attacked, their belongings are taken and crushed to prevent them from surviving.
This violence targeted against indigenous and people of color only sheds light that the warming climate on which we live isn't just about saving the old-growth forests or an environmental issue but that it is a human issue.
A colonial mindset which continues to be enforced with dehumanization and capitalism that has consumed our lives with exploitation and extractivism.
All the crises we face- social justice, racial justice, and environmental justice are linked as clear blue water is.
This all happened before
And is happening around the world at this very moment.
Masking up to silence is deadly
Listen to the cries of Mother Earth
And let your devastation turn to action.

Hayley Connors-Keith is an environmental educator and activist from California currently traveling in her van around the U.S. See more on social media: @fairyreekblockade, @rainforestflying squad and @CampLandBack.

BOOK REVIEW by Tom Small

Finding Your Family—In the Forest

Suzanne Simard, in her first book, *Finding the Mother Tree: Discovering the Wisdom of the Forest*, has a story to tell. She tells it very well, with a keen sense of the dramatic. And she plays many roles. Foremost, she's the mystery-story detective. She follows the clues, "step by step—puzzle by puzzle," seeking the truth—slowly, painfully, "becoming a sleuth of what it takes to heal the natural world" (p. 3).

A pioneer in discovering the ways trees and other plants communicate with and aid one another, Simard also plays the role of Mother, with two intrepid daughters. Her ancestry and family include old-style lumbermen, tough farm women, and bull-riding cowboys. For all of them, the great cedar and fir forests of the Canadian Northwest "would always be our life's blood" (38).

But the family is not complete until, at one of her story's great climaxes, Suzanne, working for a large lumber corporation, makes an exhilarating series of discoveries. First, that different species—birch and fir—not only do not compete but adjust sensitively and intelligently to one another's changing needs, trading photosynthetic carbon in a "sophisticated exchange pattern," a kind of "reciprocal alchemy" (175-76). Far from being the "demon weed" of the forest industry, birch plays an essential role in the system by which forest regenerates itself (161).

Then, soon after, comes her climactic discovery. The elder trees are Mothers of the forest. To the young and the seedlings, the great Mothers pass both nourishment and information, their wisdom, both during their long lives and, especially, as they die. Suzanne, as a mother of two daughters, facing the strong possibility of death from metastasizing breast cancer, has discovered her counterpart in the forest. She realizes that "the link between generations, as with all living things, is the legacy of the forest, the root of our survival" (266).

As Simard solves one mystery after another, there slowly emerges yet another role she plays in the drama of fulfilling and redeeming her own family legacy. She becomes a magician, a magus—both enchanted and enchanter. She realizes she is "Passing the Wand" (title of her final chapter). But, as followers of Harry Potter know, the magic of the Elder wand is generated from Death, and only a person capable of facing death can be its master. Out of death comes the magical power of survival, of generation and regeneration. Magical circles: mother salmon who ensure survival of their young in their final dying return to home; mother bears who feed themselves and their young as well as feeding mother trees far inland from the rivers,

with the flesh and bones of half-eaten salmon (289-93). Passing the Wand.

Simard leads us on a journey to the mysterious underworld, to trace the complex webs of roots and mycorrhizae connecting all the plants of the forest, in a "web of interdependence" (4). She returns from her perilous journey with a solution to the mystery and key to the future: "Turning to the intelligence of nature itself is the key" (305).

As she tells us, this is not a book about saving the trees, but about "how the trees might save us" (6). But only if we "heed the answers we're being given" (294). By the trees themselves. We must begin by "recognizing that trees and plants have agency. They perceive, relate, and communicate . . . cooperate, make decisions, learn, and remember" (294).

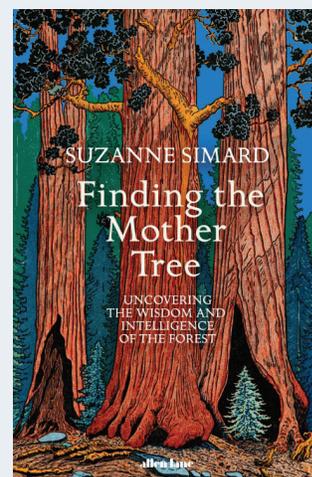
The final story Simard tells is one she is "increasingly enchanted by," told by Bruce "Subiyay" Miller of the Skokomish Nation. He tells basically the same story as Simard, but with an added dimension. Subiyay "talks of the trees as people. Not only with a sort of intelligence—akin to us humans—or even a spiritual quality perhaps not unlike ours. Not merely as equivalent to people, with the same bearings. They are People. The Tree People" (294).

Simard has spent "a lifetime as a forest detective" (5). All of her lives—as detective, Mother, magician—intertwine with the lives of the forest, the same ancient heritage. "I can't tell if my blood is in the trees or if the trees are in my blood" (25). Can we learn from indigenous peoples how "all the plants in the forest belong to one another" (169)? Can we *imagine* trees as kin? Can we *participate* in the ancient wisdom of the "Tree People"?

Simard leaves us with a final injunction: "Go find a tree—your tree. Imagine linking into her network connecting to other trees nearby. Open your senses" (305). Imagine how this deceptively simple course of action might ultimately change our perception of ourselves, our relationships, our behavior, and our sense—to borrow a phrase from Wordsworth—of "something far more deeply interfused."

Shall we begin?

Tom Small is a member of Kalamazoo Friends Meeting in Michigan and is co-author *Using Native Plants to Restore Community*.



Joseph Cotham

North America the Beautiful 30x30 Conservation Efforts

The United States and Canada have committed to the conservation of 30% of the land and waters of the United States by 2030. The U.S.' 30x30 initiative has evolved into the America the Beautiful campaign, a national call to action that is noteworthy for its goal and for its emphasis on the involvement of local stakeholders in all land and water use decisions. Canada's federal government committed to this goal at the same time, and works as part of an intergovernmental coalition with 30 other countries who have also committed to the "30x30."

In 2002, E.O. Wilson published *The Future of Life* in which he suggested the idea of setting aside half of the Earth's land and waters for wild nature and the maintenance of biodiversity. He followed in 2016 with an expansion of this concept in *Half Earth*. In 2019, a group of researchers elaborated Wilson's ambitious vision and released the Global Deal for Nature which specified a precursor roadmap for setting aside 30% of the Earth's land and waters by 2030. Since then, the 30x30 goal has become the benchmark for measuring conservation success.

The U.S.' America the Beautiful report outlines eight principles reflecting "a broad consensus of views and recommendations among the many stakeholders, agencies and tribes." The principles are:

1. Pursue a Collaborative and Inclusive Approach to Conservation.
2. Conserve America's Lands and Waters for the Benefit of All People.
3. Support Locally Led and Locally Designed Conservation Efforts.
4. Honor Tribal Sovereignty and Support the Priorities of Tribal Nations.
5. Pursue Conservation and Restoration Approaches.

6. Honor Private Property Rights and Support the Voluntary Stewardship Efforts of Private Landowners and Fishers.
7. Use Science as a Guide.
8. Build on Existing Tools and Strategies with an Emphasis on Flexibility and Adaptive Measures.

Early response to President Biden's commitment to 30x30 was critical of "federal overreach," characterizing it as a "land grab." But once the America the Beautiful initiative was released much of the criticism abated. At a webinar hosted by the Western Landowner's Alliance, Gov. Mark Gordon of Wyoming said, "As always, proof lies in action, not words. I am cautiously optimistic that the administration will leave 30x30 in the hands of locally based, cooperative, and truly voluntary efforts. If this initiative is not implemented in a way that focuses on the local level, it is surely doomed." That is the emphasis of the initiative—local, voluntary action.

How will the plan's scientific principles function in the realm of local politics? Expansive definitions of conservation, which include conservation easements on farming land, may not provide the natural environments required to reverse biodiversity and species loss, both of which were major problems



Whalers Cove at Point Lobos Natural Reserve where the author and his wife are docents.

that motivated the initial 30x30 initiative. For example, remediation efforts that encourage large stands of monocultured trees are not a substitute for maintaining a mature forest.

The National Resource Defense Council offers guidance: "As a primary measure, the U.S. and Canada need to work together to place Indigenous-led protection at the forefront of their 30x30 implementation. Indigenous Peoples in both Canada and the U.S. have lived on and stewarded the land for millennia, and have, for decades, been leading the way toward a more sustainable future in the absence of insufficient government action."

We can coax these initiatives in the direction of realizing their potential. I encourage Friends to read more about your country's 30x30 initiatives, contact your local chapters of conservation groups, and make your opinion known.

Joseph Cotham is a member of Live Oak Meeting in Salinas, CA. He also participates in the Unity with Nature Committee of Pacific Yearly Meeting. His passion is communicating our interdependence with the community of life.

Shelley Tanenbaum

Red Lake Treaty Camp: At The Crossroads

How do you ask a community to be the last to sacrifice their land to support the dying fossil fuel industry?

In September I had the privilege of spending about a week on the frontline at Red Lake Treaty Camp, a spiritual and ceremonial camp in northern Minnesota along Line 3, the pipeline that will bring Canadian tar sands crude oil into the United States.

Miigwech/Thank you to the Indigenous-led movement that is resisting Line 3 and to all the water protectors, many of whom have spent their lives on the frontlines defending the sacred. I experienced a small taste of the kind of courage and resilience that these water protectors are gifting to the world in their resistance to a pipeline and in their love for each other and the planet.

Red Lake Treaty Camp is one of several water protectors' camps built by Indigenous elders and supporters next to Line 3. The camp serves as a spiritually grounded community for mutual support, care for the earth, and lifting up treaty rights, and as a refuge for those who are actively engaged in non-violent direct action. It stands at a crossroads, physically and symbolically.

Physically, the camp sits between the beautiful Red Lake River on the east, reminding us of the beauty of the earth, and a cacophonous river of highway to the west, spewing fossil fuel pollution and anger from jeering drivers. The pipeline sits just north of a chain-link fence with the camp to the south.

Symbolically, the camp is situated at another kind of crossroads. Resistance to pipelines is widespread and strong throughout the North America, with local and

especially Indigenous-led movements protecting treaty rights and preserving the living world. Many treaties in the U.S. (dating from the 19th Century) acknowledged the rights of Indigenous communities to use land that is physically beyond the borders of "reservations" for traditional hunting, fishing, and gathering. Yet, these treaty rights have more often been ignored and most of these areas are exploited to the point of extreme environmental degradation. Line 3 is no different—the pipeline runs through wild rice fields, carefully harvested for thousands of years by the Anishinaabe.

In a recent social media post, author Rebecca Solnit reminded me of John Kerry's poignant words at a 1971 Congressional hearing when he asked this about his fellow US soldiers in Vietnam: "How do you ask a man to be the last man to die for a mistake?" We can ask something similar today: How do you ask a community to be the last to sacrifice their land to support the dying fossil fuel industry? It is crystal clear that fossil fuels need to be phased out, with a just transition to renewables and conservation, and just as clear that we need to do this as soon as possible to slow down climate catastrophe.

While at Red Lake Treaty Camp, we were barraged with constant angry shouts and horns blaring from trucks and cars along the highway—from people who couldn't stand the sight of a peaceful camp full of water protectors with our signs and colorful art displayed along the road, who can't imagine a world without fossil fuels. Some of us brushed off

the harassment; I found it jarring. It was debilitating and disturbing, and humbled me in the realization that some of us don't have the privilege of walking away from a hostile situation.

I was compelled to be present at Red Lake to be a part of this struggle—halting fossil fuel infrastructure and supporting treaty rights. This felt like the worst of the worst of these projects, carrying tar sands, and I also felt called to support the call from Indigenous people to show up. I'll continue to work on these concerns from home (as you can), but personally I needed to take that extra step to be there this summer.

Two things not only sustained me at the camp, but also inspired me to continue these efforts. Every morning, we woke to the sound of birds cheering on the sun and greeting and warning each other along the river. I could turn my head away from the highway and face the beautiful river. Then I would attend our morning meeting, where a group of mostly young volunteers took up the day-to-day tasks of running the camp—the sense of camaraderie and joyful service was palpable.

Most of the thrust of current efforts to address climate change has involved stopping emissions. This isn't working fast enough—nearly every country has fallen short of meeting the Paris Agreement goals. It is time to go after production, like Line 3, and stop the current and future expansion of fossil fuels. And, it is way past time to support Indigenous leadership.

Shelley Tanenbaum is QEW's General Secretary.



ClimateFast members at the U.S. Consulate in Toronto. Photos by the author.

Lyn Adamson

Canadian ClimateFast

I'm the co-chair of Canada's ClimateFast, a volunteer-based non-profit dedicated to building strong, informed public pressure to take urgent, substantial and just action on climate change. Our group fasted on the first full day of COP26, November 1, outside of the U.S. Consulate in Toronto as part of the International Fast for the Climate and also in solidarity with the U.S. hunger strikers, then in their 13th day of fasting at the White House.

On November 4, we held a Candles for COP26 Vigil near the office of our Deputy Prime Minister, who is at COP26 (see photo on page 1). Our focus was on keeping "1.5 Alive," the goal of staying under a global warming increase of 1.5° Celsius, with youth speakers, Zoe, age 15, and Allie, a Fridays for Future organizer.

We called on Canada to join the [Beyond Oil and Gas Alliance](#) which commits signatory countries to not expand the oil and gas industry—no new projects, no exploration, no permits, and no subsidies. Quebec, a province of Canada, signed on the week of November 10th. The BOGA agreement is a sister agreement of the Fossil Fuel Non-Proliferation Treaty initiative. The [FFNPT](#) can be endorsed by individuals, organizations, and by any level of government. Toronto Monthly Meeting has endorsed the agreement, and in July, the City of Toronto endorsed it too, after a two-month campaign led by ClimateFast. Toronto is the second city in Canada, and one of ten in the world, to press their own federal governments to endorse the initiative.

Citizen action is vital to building the political will for climate action. Citizen lobbying led to carbon pricing in Canada. Success in preventing runaway global temperature rise depends on all of us working through many different avenues for change together.

Lyn Adamson is a Toronto Quaker who is supported by her meeting to follow her leading to work on climate and peace. ClimateFast was formed in 2012 and held annual week-long fasts at the Parliament buildings in Ottawa until 2015, calling for a price on carbon, an end to fossil fuel subsidies, and support for a renewable energy transition. See more at [ClimateFast.ca](#).



Lyn (left) and friend.

QEW Welcomes Emily Carroll

This summer, Quaker Earthcare Witness hired Emily Carroll to be our part-time Program Assistant.



We're thrilled to have her join us and grateful to build our organizational capacity, thanks to our network's support.

Emily is in Quaker seminary getting a Master's in Divinity from Earlham School of Religion. Her undergraduate degree is in Literature/ Writing and Religious Studies from University of California, San Diego. She has been a Quaker since 2014, and a lifelong Earth enthusiast. She likes to practice centering prayer and drink tea, and she lives with her puppy in Columbus, Ohio.



Worship with Us

Quaker Earthcare Witness is hosting monthly online worship sharing groups in partnership with Friends General Conference via Zoom. Visit QuakerEarthcare.org/events.

QEW Workshops: Invite Us to Your Community

Host an engaging session for your community online or in-person on a range of Earthcare topics. Visit QuakerEarthcare.org/workshops for more.

Donate to QEW

We rely on your support to keep growing this movement of Friends caring for the Earth and each other. We ask Friends to donate \$40 annually to support this *BeFriending Creation* newsletter.

You can donate at QuakerEarthcare.org/donate or send a check to Quaker Earthcare Witness, P.O. Box 6787, Albany, CA 94706.



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Living in Integrity & Building Community

Quaker Earthcare Witness is a Quaker-led non-profit organization that brings together Friends who strive to live in ecological integrity with the living world.

We do this through mutual support for the actions each of us takes in our own communities and in our own lives, through educational and outreach programs, through direct action that QEW encourages and supports, and as a public Quaker voice on Earthcare and environmental justice.

Our efforts stem from our sense of spirit and our understanding that we are all related, all united and part of this living world, and feel called to act accordingly.

This moment in time requires all of us to take bold, faithful action. **Thank you for taking part.**

Visit QuakerEarthcare.org for more updates and events.

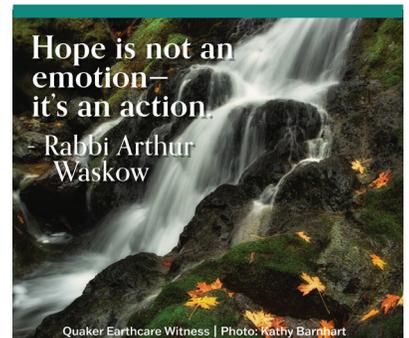
QEW's Online Fall Steering Committee



Queries from October's Worship Sharing:

How are you turning hope into action?

How has your activism changed as you grow older?



Quaker Earthcare Witness | Photo: Kathy Barnhart