



# BeFriending Creation

Newsletter of Quaker Earthcare Witness

*Affirming our essential unity with nature*

Volume 27, Number 1 • January-February 2014

## Traveling with the Two Row Wampum Renewal

by Buffy Curtis with Liseli Haines

IN 1613, TWO SETS OF PEOPLES MADE AN AGREEMENT to travel down the “river of life, side by side, each in their own boats—as long as the sun rises in the East, the grass is green and the river flows downhill.” It was called the Two Row Wampum Treaty, the original treaty that stands as the benchmark for all the treaties to come.

Four hundred years later, two sets of peoples, two cultures made a plan to travel down the “river that flows both ways” to honor the Two Row Wampum Treaty. The physical embodiment of that original treaty was a spark that continued to grow through two years of planning, outreach, and educational events by both First Nations and Allies working together. What emerged was a planned 150 mile journey down the Hudson River by canoe and kayak, from Albany to New York City, arriving at the United Nations for the International Indigenous Peoples Day. At its peak, this voyage would be represented by over 500 paddlers and ground crew and many enthusiastic volunteers who helped to carry gear, move supplies, and feed this moving representation of unity and the “Good Mind.” For 12 full days, we laughed, sang, danced, tended blisters, ate together, shared stories, set up and broke down camp, and paddled for hours and hours in community.

Mother Nature treated us to every type of weather from day one. Rain, heat, sunshine, cool, and lots of waves and wet. The river was a generous, yet firm task master. We learned how water can be calm and heavy, rolling and roaring, swelling and choppy—a friend—and yet indifferent to our insignificance in size to its immensity.

The container through which it flows was ever changing. The ugliness of man’s encroachment beginning with the Port of Albany gave way to trees and rolling hills down to riverbanks and then moved into



*The Two Row Wampum Renewal honored the original Two Row Wampum Treaty made 400 years ago. Creative commons license, Jo(2).*

ever-growing heights on sloping bends and ridges culminating with the towering, overwhelming Palisade walls of weather-chiseled stone. The ending transition from this natural upward thrusting to man’s mayhem of architectural landscaping was both peculiar and eerily imperceptible. In one day we moved through the most spectacular of the river’s views to the most spectacular of man’s engineering and architecture—while being held in the constant energy and challenge of the river’s magic.

Our days were directed by the rising and setting of the water and daylight. We camped on some of the finest spots along the way, waking to a sunrise river view each day after watching sunset paintings of the sky and water that have inspired artists for centuries. We lived

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## BeFriending Creation

*BeFriending Creation*, Vol. 27, No. 1, January-February 2014. Newsletter of **Quaker Earthcare Witness**. ISSN 1050-0332. Published bi-monthly.

We publish *BeFriending Creation* to promote the work of Quaker Earthcare Witness, stimulate discussion and action, share insights, practical ideas, and news of our actions, and encourage among Friends 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 (Quakers). The editor is responsible for unsigned items. Submission deadlines are February 10, April 10, June 10, August 10, October 10, and December 10.

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### VISION AND 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.

**Steering Committee Clerk** Shelley Tanenbaum: [sbeltan@pacbell.net](mailto:sbeltan@pacbell.net).

**General Secretary** Anne Mitchell, 173-b N. Prospect St., Burlington, VT 05401. 802/658-0308; [anne@quakerearthcare.org](mailto:anne@quakerearthcare.org).

**BFC Editor** Katherine Murray, 6658 Meadowgreen Dr., Indianapolis, IN 46236, 317/985-5070; [katherine@quakerearthcare.org](mailto:katherine@quakerearthcare.org).

**Website:** [www.quakerearthcare.org](http://www.quakerearthcare.org)

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### Earthcare Calendar

**February 10, 2014.** Deadline for article submissions for March-April 2014 *BeFriending Creation*.

## Letters to Share

*"WHAT CANST THOU SAY" ABOUT SPIRIT-LED EFFORTS ON BEHALF OF EARTH, about your own stirrings toward care for the planet, in relation to the vision and thoughtful action of Quaker Earthcare Witness as a whole? We'd like to hear from you. Send your letters to Katherine at [katherine@quakerearthcare.org](mailto:katherine@quakerearthcare.org), and share your thoughts and leadings with Friends and caring others throughout North America.*

December 23, 2013

Dear BeFriending Creation,

It's heartening to see that many Friends realize that selling fossil fuel investments is only a first step in full divestment—we have to stop using all fossil fuels. Gradually and without delay. Like the XL pipeline, replacing fossil fuel investments with other stocks or funds is symbolic. Not meaningless, but incomplete.

But many of us seem to suffer from a sort of attention deficit disorder—unable to stay focused on this huge climate weirding slow disaster because after all we have to go to work to put food on the table and pay the utility bills. Yet fundamental and tangible changes are in order. We need investment alternatives that are fundamentally different and truly sustainable, such as permaculture gardens and home renovation for self-sufficiency.

In engineering, there's a principle that the way to build a complex system that works is to start with a simple one and evolve it. But in this case, we need to go from a complex system to a simple one that will still work. This latter may not be easier to do.

I am very interested in the investments Friends Fiduciary will select to replace the divested ones. The Permaculture Credit Union is one option for individuals.

—Muriel Strand



## 2014 QEW Mini-Grant Applications Now Being Accepted!

Do you have a great idea for an Earthcare project you want to do with your Monthly Meeting or other Friends group? Submit an application for a QEW Mini-Grant! We match funding up to \$350 for projects that meet our application criteria.

We welcome your project ideas and energies. This year we particularly want to emphasize the work of young Friends and Friends working outside the US. We welcome applications from all.

You'll find more information and our application form online at <http://www.quakerearthcare.org/article/quaker-earthcare-witness-mini-grants>. We want to encourage your good work in your local community—all as integrated parts of our lovely One and Only Planet.

Our deadline for QEW Mini-Grant applications is **May 2, 2014**. Questions? Call Bill Holcombe, Clerk, at (203) 313-4438 or send an email message to [bholc7@hotmail.com](mailto:bholc7@hotmail.com).



**Two Row**, from page 1

and breathed the full scope of summer's beauty and variety. We were serenaded by bird song and river song. We sang in response with our voices of joy, prayer, gratitude and humility. Eagles, heron and osprey were our daily companions. We were awed, thrilled, exhausted and inspired. We moved into a whole different time frame—Nature's time, Creator's/God's time—*A new beginning each day... A new adventure each day... Another stretch of river each day...*

We were accompanied by the spirits of those who had come before, the travelers of this land and river in canoes and small ships, from centuries past. As we passed through the narrow passage at Cold Spring it felt as though the Ancestors were watching from the ridge-tops and smiling. Yet the next morning, we rounded the bend where the West Point military fortress stands—towering/glowing down upon us as we moved by in our two rows. Songs of Peace were raised: *"lay down my sword and shield; down by the river-side..."*

These contrasts of man and nature were evident daily. From immense barge-tugs and freighters passing, huge abandoned cement plants, the port docks and power plants spewing seen and unseen by-products into the waters and air, floating dead fish, and condoms in waters as warm as a bath tub. *We did not swim in that part of the river...*

These were constant reminders of our purpose and mission for the journey, this voyage of a lifetime. We paddled through timelines; human, geologic, historic, and environmental. We welcomed and joined together as many peoples, cultures, faiths and callings. We paddled through raw nature to small towns and on to one of the largest cities on Earth. We camped in small, up-river towns—empty and abandoned from 11-foot storm-surge flooding—evidence of global warming, the power of Nature and the river untamed despite our human arrogance.

As though stepping through a time-warp, we landed

finally, more than 200 paddlers strong at Pier 96 in New York City, to the cheers and celebrated welcome of many hundreds. We felt like homecoming heroes, voyagers returned from long ago, like the Odyssean crews of mythology.

Family, friends, dignitaries, Peace Walkers, Unity Riders, and curiosity seekers pulled us in, lifted us up, honored and acknowledged our mission. Chants of "Honor the Treaties! Protect the Earth!" carried us together across a man-made jungle to the governmental symbol of international cooperation: the United Nations. We gave voice, with our presence there, of the continuing urgency of the work remaining to be done and the possibilities that this embodied commitment to cooperation and unity can achieve.

Four hundred years ago a vision of unity and brotherhood was woven from the purple and white of the humble quahog shell. This wampum belt has been and continues to be held as proof of the possibilities, a tangible contract with each other for the highest good of all. The 1st Nations people have honored this treaty, this contract with Mother Earth, to this day. It is long past due that both parts, both rows, both peoples take up this spirit and work...it is our responsibility to care for all the Nations, both man-made and natural. As Allies, we need to honor our part of this original commitment. Our very existence depends on our ability to keep paddling together down the "River of Life, as long as the sun rises in the east, the grass is green and the water flows downhill"...

When I close my eyes, I can see the outline of our silhouettes against the waters and sky—two rows of paddlers—moving toward the horizon and the next bend in the river...*the journey to unity, understanding our responsibilities and honoring the earth continues...Come join us!* ❧



## Two Row Journey: July 27–August 11, 2013

by Liseli Haines with Buffy Curtis

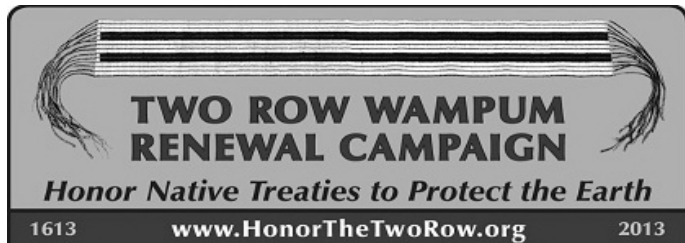
I HADN'T USED THE INKLE LOOM EVER BEFORE. Now I threaded it with white and purple. White and purple are the colors of the quahog shells, the colors of the beads made by Native Americans, and the colors of the original wampum belt. The three lines of white stood for Peace, Friendship, and Forever. One purple line represented the canoes of the Haudenosaunee (Iroquois, as they were named by the French) carrying all their laws, customs, and beliefs. The second purple line represented

the boats of the new people from across the seas—the Europeans—with their laws, customs, and beliefs. The white and purple of the weaving told a story of equality as both boats traveled down the river of life together, side by side, into the future.

The Two Row Wampum Belt was created to commemorate the first treaty between the Haudenosaunee and the Dutch in about 1613, as the Dutch sailed up the Hudson River, known to the Haudenosaunee as The



River that Flows Both Ways. To hear the Haudenosaunee tell it, they saw the new people come and realized that they were not going away. They held long discussions with their confederacy on how to learn how to live with their new neighbors. The Two Row Wampum Treaty was their plan. Each culture would be independent and equal, none would be dominant. They would call each other brothers. And the Haudenosaunee would teach the Europeans how to live in this new land with the animals, herbs, and plants that each group depended on for life.



The Haudenosaunee kept their part of the agreement. They have lived on the land of their ancestors, trying to keep their ways. The newcomers have not kept their side of the agreement. The Doctrine of Discovery, a papal bull created in the 1500s, told the Europeans that any land that was not inhabited by Christians was considered uninhabited and would be taken in the name of the ruler. This “Doctrine of Christian Discovery” led to the idea of Manifest Destiny that we all learned about in school. The Europeans felt it was their “destiny” to continue to push west on Turtle Island, as it was known by the Haudenosaunee, “discovering” and claiming all the lands they found. Many treaties were broken along the way.

The Onondaga and Neighbors of the Onondaga had worked for years to reach out and educate people in the Syracuse area about the string of broken treaties and the concerns of the Onondaga about the Rights of the Land. They decided to dedicate 2013, approximately 400 years after the first treaty, to a massive education and outreach campaign about the Two Row Wampum. This effort came to be known as the Two Row Wampum Renewal Campaign; a campaign to polish the covenant chain of treaties between the Haudenosaunee and the Europeans; to educate people about the importance of the treaties and the importance of Mother Earth in all of our lives; and to explore ways to honor both the treaties and the Earth.

The centerpiece of this campaign was a symbolic enactment of the Two Row. A group of Native Americans and a group of allies canoed in two lines down the River that Flows Both Ways from Albany, NY to New York City. Together we covered 150 miles in 12 days, camping every night at a different site along the river.

We were a nomadic community supported by teams which transported our gear and a traveling band of cooks, peacemakers, media professionals, and medics who accompanied us the entire way.

Every day started with a reminder of our purpose, the “Words that Come Before All Else,” The Thanksgiving Prayer, sometimes in the language of the Haudenosaunee, sometimes in English, bringing our minds together in agreement on our responsibility to give thanks to the other nations of the world; the waters, trees, animals, the sun, the moon, and more. This is one of the important issues for the Two Row, the responsibility we have to the Rights of the Land. This involves how we live, how we think, how we consume, and how we fulfill our responsibilities by giving thanks.

Often, in the morning or in the evening, we would be reminded of The Good Mind. How the Peacemaker who came to this area 1,000 years ago, teaching that a healthy mind seeks peace and harbors good will for others, brought the various warring nations to live together in peace and become the Five Nations (later six with the acceptance of the Tuscarora). Since all is for the good of the community, each person’s actions and thoughts affect the community. That hit me hard. Yes my actions are usually good and for the good of all, but my thoughts? Have my thoughts been wandering into negativity? Have they been affecting those around me? I saw the potential impact of that possibility. I see where I have work to do.

We were met by chiefs of local nations that we paddled through. We arrived in New York City and we were met by a delegation, including the Dutch vice consul. We marched to the UN and sat in the celebration of the International Day of the World’s Indigenous Peoples in the UN chambers and were commended by the Secretary General of the UN. I am told we brought life to the UN and to that proceeding.

I didn’t want the Two Row journey to end. I *don’t* want it to end. I want to go on and on in that community, continuing down the River of Life side by side in our canoes and kayaks, in Peace and Friendship Forever.

So I sat at the loom and began to weave. I was weaving bracelets for the Two Row—more than 400 of them, in white and purple. If I did it right, each bracelet would be imbued with my hopes and dreams for the wearer of the bracelet: that they would dedicate their lives to living in the Way of the Two Row, Honor the Treaties, and Protect the Earth.

To learn more about the Two Row Wampum Renewal Campaign, please visit the Two Row site at <http://honorthetworow.org/>.

# A View from COP 19

By Lindsey Fielder Cook  
QUNO Climate Change Representative

In November, more than 8,000 people gathered in Warsaw to attend the UN Conference on Climate Change. The conference was known as COP 19, including the 19th Conference of Parties and the 9th Meeting of Parties to the Kyoto Protocol (COP19/CMP9) to the United Nations Framework on the Convention of Climate Change (UNFCCC).

These abbreviations reflect a massive and complex multilateral process with the ultimate objective of mitigating greenhouse gases (GHG) to prevent dangerous levels of human-induced climate change. It is a process that receives much criticism. It is also a process about far more than protecting our environment. The negotiations are rooted in economics, in the question of how to reduce GHG emissions within a global economic system heavily dependent on the burning of fossil fuels.

COP 19 opened with news of devastation from Typhoon Haiyan, alongside the clearest message yet from the scientific community: climate change is unequivocal, the unprecedented temperature rises are the result of man-made actions, and the global community is already two-thirds of the way through a “carbon budget” designed to keep global temperatures from rising more than 2 degrees centigrade above pre-industrial levels. Urgent addresses were given by the UNFCCC Executive Secretary Christiana Figueres, UN Secretary General Ban Ki-moon, scientists from the Intergovernmental Panel on Climate Change (IPCC), and the President of the UN General Assembly and many others.

Expectations for the Warsaw Conference were low, but there were several, unexpected achievements. Delegates agreed to establish an international financial mechanism to help protect the most vulnerable populations against loss and damage caused by extreme weather events. This was a compromise agreement; the agreed mechanism for Loss and Damage will fall under the framework of adaptation, but not, as many developing countries sought, under a concept of compensation for damage.

In addition, there was progress with the REDD+ programme to reduce deforestation. REDD+, however, is not without controversy; criticisms are levelled often at its “offsetting” approach and effect on indigenous communities. On this latter concern, negotiators



*The Welcoming ceremony at COP 19.  
Creative commons, UNClimateChange.*

agreed that REDD+ decisions should be adopted with assurance that, when referring to the drivers of deforestation, traditional livelihoods of indigenous peoples “should not be negatively affected.” Agreements were also made in relation to more “robust national forest monitoring systems,” information and frequency of presentation submissions.

The UNFCCC delegations are currently working on drafting by 2015 terms for a new, legally binding agreement. As delegations discussed preparations for this agreement, disagreements over wording delayed the closure of the COP by more than 24 hours. In the end, the word “contributions” was selected over “commitments,” with the following statement released by the UNFCCC Secretariat Press Office:

“In the context of 2015, countries decided to initiate or intensify domestic preparation for their intended national contributions towards that agreement, which will come into force from 2020. Parties ready to do this will submit clear and transparent plans well in advance of COP 21, in Paris, and by the first quarter of 2015.”

The Warsaw COP ended with a number of disappointments, and an intense level of frustration was reflected in a walk out by many non-governmental organizations (NGOs). Some have pointed out that this was the first COP to end with fewer mitigation pledges than existed at the start. In addition to low mitigation ambition, pledges for finance, technology transfer, and capacity-building resources were considered by many as insufficient. Developing countries stated repeatedly

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# Reporting from the WCC in Busan

By Anne Mitchell

*In late October, Anne Mitchell travelled to participate in the World Council of Churches (WCC) 10th International Assembly in Busan, Republic of Korea. Here is a brief summary of her trip. You can read Anne's full report, including recommendations relevant for QEW specifically, on our website, at <http://www.quakerearthcare.org/article/wcc-10th-international-assembly-report>.*

Over 3000 people attended this Assembly in the second largest city in the Republic of Korea. The Assembly was held in the Busan Convention Centre and we were accommodated in hotels in the surrounding area. I was in the SeaCloud Hotel where my room overlooked the China Sea—a couple of minutes' walk away. More than 500 of us were delegates from about 300 different denominations. I was representing the CYM of the Religious Society of Friends. Two other Friends were also delegates, from FGC and FUM. Several other Quakers participated, representing FGC, FWCC, Australian Quakers, and other interdenominational groupings.

The Assembly began with a moving creative musical portrayal of the history of the Korean people. They



continue to struggle for a united Korea. There were many learning opportunities to find out more about social justice issues around the world. There were plenaries on different themes: opportunities for ecumenical and interfaith discussions, Bible studies, opportunities for worship, opportunities to meet in regions, and opportunities for the Quakers to meet with the participants from the other traditional peace churches, as well as business meetings.

Six of us journeyed to Seoul to spend time and worship with the Seoul Quakers. This was a rich experience with sightseeing, meals together, worship, and the sharing of our stories. ☞

## COP 19 from previous page

that both financial and technical support are essential in order to implement effective adaptation and, in turn, strengthen mitigation efforts. These countries also expressed deep mistrust over committing to a new agreement in 2015 without seeing pledges met from past agreements.

At present, the legally binding GHG reduction commitments under the Kyoto Protocol second commitment period (2013–2020) represent just over 13 percent of annual global emissions. New Zealand, Russia, and Japan have not taken on new targets for this period; Canada withdrew from the Kyoto Protocol in 2012; and the United States has never ratified it. Yet the political landscape of GHG emission rates is shifting since it was adopted by Parties to the UNFCCC in 1997. Developed countries are primarily responsible for the culmination of high levels of GHG emissions as a consequence of the industrial revolution. However, GHG emission rates are rising significantly among developing countries with fast growing economies. The dynamics of these new realities are being played out in the discussions.

There were also courageous voices among developing and developed countries in seeking ways forward; a number of delegates repeatedly reminded their peers that indecision would create new injustices, this time for future generations. Many negotiators, like those of us observing the process, view climate change as one of the most profound challenges facing humanity. However, they are representing their governments, and a prevailing concept that reducing GHG emissions negatively affects economic interests. A number of countries are championing the view that investment in mitigation, such as in renewable energy systems, stimulates both economic growth and addresses urgent action to avoid long term economic, political, social and environmental crises.

There are many ways to face the challenge of climate change positively, at the grassroots and the international level. At QUNO Geneva, our support of the UNFCCC includes offering safe, off-the-record spaces for delegates at the negotiations to meet, exchange ideas, and build bridges and trust. We continue into 2014 and 2015 with this work, step by step. ☞

# Eco-Resources *from Friends*

*We like to begin each new year with an offering of Earth-friendly resources—in print, video, and web content—shared by QEW members and supporters. This year we have a good mix of inspiring and informative sources to recommend. Thanks to all who participated!*

## The Permaculture Handbook: Garden Farming for Town and Country

Reviewed by Sophie Quest  
South Burlington, Vermont

Spending almost 500 pages with Peter Bane is a great pleasure. Bane is not telling us about the critical state of the Earth today; he takes that for granted and is teaching us how to respond helpfully with our gardens. “The idea that our towns and cities could feed themselves with a little help from the suburbs and the countryside nearby may strike most observers as preposterous, but, as this book attempts to show, the present state of agriculture and energy supply is so unstable that food security for town and country alike depends on our willingness to undertake self-reliance” (p. 5).

Bane recently moved from a large co-op farm situation to a suburb of Bloomington, Indiana. His accompanying story and colorful photos (using his property of 0.7 acres as the first of four case studies) is inspiring. There are no facets of permaculture missing in this book and the case studies demonstrate principles and design successfully applied.

Bane states, “Permaculture is an extension of the empirical practices of science and of indigenous knowledge that preceded it” (p. 21). In this book, beginners can learn all they need to know to begin practicing permaculture, along with ideas for fleshing out every aspect of it as a “design for cultural transformation.” Have you been wondering about how to recycle your own body’s waste? Bane will give you suggestions. Do you want to develop more community in your



neighborhood? Bane begins with large kitchens and plenty of beds around the home for drop-in visitors.

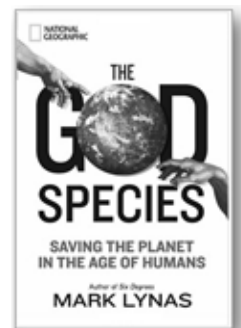
Chapter 3 is titled, “Gardening the Planet,” and that’s what he wants to help us do. He informs us about farm animals and wildlife as they help or hinder us. He also gives reasons why we might want to have animals as part of our garden—or not. In the chapter, “Plants and Priorities,” he suggests how each plant, or types of plants, can function as part of your food system. The whole book is filled with photos and diagrams. As a forest gardener, I especially appreciated the chapter, “Trees and Shrubs, Orchards, Woodlands and Forest Gardens,” for its wealth of information. In the final chapter, “Making the Change,” Bane models possible plans, beginning wherever you are and going in the direction you would like to go. He ends the book with this thought: “Garden farming guarantees no one a living, but if enough of us undertake it, we may collectively create a new commonwealth that can vouchsafe dignity and freedom from want to all of us.”

This is a book for all of us, wherever we are on our journey, and it offers deep understanding of permaculture, gardening, and living in the 21st century.

## The God Species: Saving the Planet in the Age of Humans

Reviewed by Stan Becker  
Homewood Monthly Meeting

The book, *The God Species: Saving the Planet in the Age of Humans*, by Mark Lynas is an excellent read. The author has reviewed the scientific literature quite comprehensively. The book has chapters built around the nine “planetary boundaries” that were outlined in a paper in the September 24, 2009 issue of *Nature*, by Rockstrom et al. The boundaries are environmental limits that when surpassed mean danger for planetary ecosystems. They are: biodiversity, climate change, nitrogen pollution, land use, freshwater, toxics, aerosols, ocean acidification, and ozone. Note that for the first three, the boundary has already been exceeded.



*Continued on next page*



Of great interest to QEW members is that Lynas challenges at least four mainstream environmentalist positions. Specifically he claims that: (1) Nuclear energy may be an important bridge fuel until we can convert totally to renewables from oil, gas and coal; (2) GMO crops may be the best alternative available to enable us to feed eight billion persons in a few years; (3) Eating local is a nice idea but let's face it, we have global markets and indeed people in Maine, Vermont, New Hampshire, etc., and Canada would have quite a limited diet in the winter if only locally grown foods were available. Also probably many of us, for example, enjoy orange juice, coffee, tea and/or bananas for breakfast; (4) the "back to the land" movement is nice but counter to what is needed. Again, to feed eight billion persons, industrial agriculture is needed and getting food to people is more efficient if they live in densely populated urban areas. Already 52 percent of the world population live in urban areas and that will only increase. I found myself nearly agreeing with Lynas on these positions as his arguments are quite cogent. Counter-arguments of course exist (for example, see the review by Malvin on Amazon site).

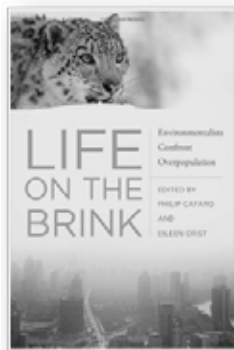
## Life on the Brink: Environmentalists Confront Overpopulation

Reviewed by Ken Lawrence  
Yahara Monthly Meeting

If you attended the session on Population and Climate Change at the October QEW Steering Committee meeting and would like to learn more, or if you didn't attend but are interested in the issue, *Life on the Brink* would make an excellent resource.

There are 24 chapters by a range of writers, covering population from a wide variety of perspectives. The issue is well defined and explained, covering topics such as human population and biodiversity, environmental refugees, immigration, food, and much more. Solutions are not neglected, with several writers presenting insights on what needs to be done. The style is quite readable, presenting lots of facts but not overwhelming the reader, and each chapter is well footnoted.

From Chapter one, by the editors: "We find joy in the abundant beauty and variety that Earth provides. We find safety in a relatively predictable climate and reliable food sources. We find inspiration in the grandeur of this extraordinary planet. The scale of



humanity's presence – let alone our continued growth – imperils these sources of our well-being and the very existence of innumerable other life-forms. We thus are called, even at this late hour, to find the clarity and courage to shift into a new relationship with Earth, before we diminish irrevocably the greater-than-human world, our own lives, and the lives of future generations."

## Journey of the Universe

Reviewed by Louis Cox

The 2011 video, *Journey of the Universe*, is an excellent guidebook and inspiration for those of us who are working to avert ecological breakdown on our fragile planet. As environmental writer Gus Speth put it, "This story of the universe has the potential to change our civilization."

Written by cosmologists Brian Swimme and Mary Evelyn Tucker, this 55-minute DVD distills much of the content of Swimme's much longer video series *The Canticle to the Cosmos*, which popularized leading-edge thinking about recent revolutionary discoveries in physics and the life sciences. With better graphics and cinematography and fewer talking heads, the new video has increased power to engage and motivate people from many backgrounds.

You might understandably ask, "How does an account about our creatively unfolding universe—while perhaps valuable as an academic study—help us deal with the urgent crises of environmental pollution, resource depletion, climate disruption, and overpopulation? What does the new universe story have to do with the situation we find ourselves facing now?" The short answer is "Everything."

Swimme's narration of *Journey of the Universe* is all the more engaging because it takes place on the Greek island of Samos, where many of the ancient world's great advances in science and mathematics were made. New thought processes were awakened that led to ever-deeper understanding of the principles behind the natural world. At the same time, foundations were laid for countless techniques for exploiting and destructively altering the natural world for human purposes.

This video explains why we can't resolve today's ecological crises without understanding our species' long journey of evolving symbolic consciousness, which cannot be isolated from the even longer journey by which life itself emerged on this planet as a natural outgrowth of a self-organizing universe. Only by charting the waypoints of our journey can we hope to realize





that we are racing in the dark toward an iceberg. Only by understanding the element in which we are traveling can we hope to devise an emergency course correction.

Understanding the new universe story makes the vital difference between “science” that is interested mainly in using technology to help us become masters of nature, and true science that seeks, in the tradition of the ancient Greeks, to understand how the natural world works and how to live in partnership with it.

The new story makes the essential difference between the mind-set that would hastily inject sulfur dioxide into the upper atmosphere in a desperate attempt to induce artificial global cooling and the emerging wisdom that we will survive and thrive as a species only if we allow the rest of the Earth community to flourish.

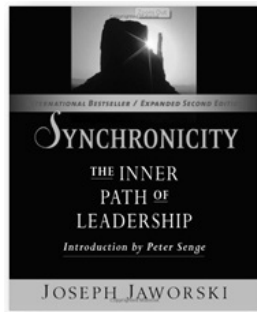
The video and its companion book, *Journey of the Universe* by Brian Thomas Swimme and Mary Evelyn Tucker (2011), are available through <http://journeoftheuniverse.org>.

## Synchronicity –The Inner Path of Leadership

Reviewed by Mary Jo Klingel

Have you ever read a book that you had been waiting for, but you didn't know it? *Synchronicity* by Joseph Jaworski was such a book for me.

Synchronicity is both the story of Joseph Jaworski's personal journey and his seeking to understand new ways to envision leadership. He weaves in his increasing understanding and work with the concept of synchronicity.



Jaworski began his career as an attorney, striving to “always work harder than the other guy.” By the mid-1970s he was very successful, living “the picture perfect life” (p. 26). Then a personal crisis caused his world to crash and set him on a journey of self-discovery.

He began to experience what he called the “collective state of flow.” Doors opened, people who had exactly what he needed walked into his life. He envisioned “a new type of leadership that enriches and empowers” (p.60). He came to see “the extraordinary power of a group committed to a common vision” which formed the basis for his developing the Leadership Forum. His goal was to “provide the gateway to those fundamental shifts of mind and being, so necessary to servant leadership” (p. 107).

To his credit, he includes a chapter on the “internal traps” that pulled him out of the flow, such as a growing pattern of over-responsibility. He writes about “the three fundamental shifts of mind necessary for the creative leadership I believe is so crucial for our future” (p.183), including a fundamental shift in our understanding of relationships.

My only regret is that he seemed to be unaware of Friends. I wrote in the margin on page 61, “He would have saved himself so much work if he had become a Friend.” When I read what he wrote on page 116, “When people sit in dialogue together they are exercising leadership as a whole. This is nothing less than the unfolding of the generative process. It's the way that thought participates in creating, but it can only be done collectively,” I thought, he is talking about a gathered meeting.

This is a book that grapples with the mystery of the implicate order becoming manifest. I found myself asking what we as Quaker environmentalists want to manifest and what we will now commit to the work of manifesting it.

I encourage you to read *Synchronicity*. If you do, please let me know. Let's talk. Doors do open. ∞

## Other Friendly Recommendations

**Donn Kesselheim** says, “I highly recommend Joan Borysenko's *Pocketful of Miracles*.” [http://www.amazon.com/Pocketful-Miracles-Meditations-Affirmations-Nurture/dp/0446395366/ref=sr\\_1\\_1?s=books&ie=UTF8&qid=1388249924&sr=1-1&keywords=pocketful+of+miracles](http://www.amazon.com/Pocketful-Miracles-Meditations-Affirmations-Nurture/dp/0446395366/ref=sr_1_1?s=books&ie=UTF8&qid=1388249924&sr=1-1&keywords=pocketful+of+miracles)

**David Millar** says, “The latest Canadian Friend has good stuff. I heartily recommend p.15 and p.17: <http://quaker.ca/wp-content/uploads/2013/11/December-2013-web.pdf>”

**Jeff Kisling** offers, “Here is a link to a photo documentary from the 14.5 mile Earth Walk November 3, 2013. Iowa Yearly Meeting (Conservative)'s Scattergood Friends School is a 60 student co-ed high school on a farm outside West Branch, Iowa: <http://tinyurl.com/n3ellju>”

We held a Climate Conference on Saturday, November 2. Then Sunday, several students, faculty and others walked from the School into the local university (Iowa State University), carrying signs about our environment and picking up trash from along the road. (PS: The entire student body and the staff of the school also did this same walk in 1969 during one of the Vietnam War Moratorium days.)”

**See Recommendations on page 11**

# The Negotiation Landscape: Countries

By Mary Gilbert, QEW Representative to the UN

Years ago at a morning briefing for NGOs, a naïve newcomer asked, “Why don’t you just take the UN position?” Experienced people stared. The week before, the Secretary General had made a sensible statement and she wondered why we didn’t all just get on board. I too had once thought the UN was both powerful and monolithic, able to issue decrees. The explanation I gave her later included some of what I write here.

The UN is neither powerful nor monolithic. It is weak because there are no mechanisms to require compliance even on matters to which all nations have agreed. And it’s as monolithic as gravel, with nations looking out for number one.

Over the last decade there have been changes in the roles of national governments, in finance, economy and trade, and in conceptions of the global commons. Language and assumptions that were valid just a few years back no longer fit. Amid this chaos of redefinition poor nations are trying to find their ways to prosperity.

Some countries at the UN vote alone, but most vote in coalitions. There is a hodge-podge of poorer countries called the Group of 77 (G77) with a wide and often conflicting array of concerns who vote in a bloc because singly they would have little or no power. Even together they have very little power. A few in the G77 have become richer by GDP standards and are now referred to as the BRICS: Brazil, Russia, India, China, and South Africa. Despite the GDP-measured financial growth in these countries, the poverty gap is wider than before. There is no trickle-down. Growing inequality has reached dangerous levels.

## National Autonomy and Vitality

All countries in the G77 want financial health. In 1986 the General Assembly (GA) approved a Declaration on the Right to Development. Although the planet cannot support continuing economic growth, poor countries desperately need vibrant, healthy economies. We can all picture such economies, flushed with bustling local businesses, self-sufficient in growing food, educating all their children, providing health care, and so on. At this point 49 countries are identified as LDCs (Least Developed Countries) and almost half of them are in “special circumstances,” like the SIDS (Small Island Developing States), the LLDCs (Land Locked Developing Countries), and others. Thirty-nine are also considered Heavily Indebted Poor Countries (HIPC).

Countries all talk about “inclusive growth,” meaning any economic system changes should “lift (the poor) out of poverty.” The question is how to get there from here. G77 countries see participation in international trade as necessary and want unfair trade barriers removed. However there are no examples of this participation benefitting the poor. The opposite is the rule.

Have you met TINA? This concept introduced by Margaret Thatcher stands for “There Is No Alternative,” and it refers to the dominance of WTO-style trade policy. Although countries want unfair trade barriers removed and to participate in international trade, most don’t want to cede their functional sovereignty to corporate rule. TINA has a loud voice, but work on the post-2015 agenda, including establishing the SDGs, is providing forums where alternatives like setting up trade treaties and loan systems with neighboring countries, are being broached and discussed.

Everyone acknowledges that a mix of the following four sources will be necessary for getting out of grinding poverty:

- *Private investment* – this is the easiest source, but countries (or at least their delegates) see the great cost in autonomy their nations have to pay.
- *Public funding* – this is preferred. Public funding comes from tax revenue, which needs those thriving local and national economies. The big question is how to get from here to there. A lot of “capacity building” is desperately needed: infrastructure, schools, electricity, special training, etc. That takes money.
- *Aid* – ODA stands for Official Development Aid, country to country. Wealthy countries agreed in 1970 to put 0.7 percent of their GNP into foreign aid. The Scandinavian countries have been giving up to 0.99 percent and the UK has just voted to give 0.7 percent. No other well-off countries are meeting their commitment. The US is the lowest of 21 listed countries, giving only 0.19 percent. Canada gives 0.32 percent. Poor countries would rather have national vitality than rely on donor mechanisms, but ODA is still very important. ODA dropped precipitously with the impact of the global slump, and poor nations felt it.
- *Loans* – The G77 countries want to avoid loans. Up to now, loans from the World Bank (WB) have required what is politely called “internal restructuring,” which involves cutting public programs drastically, which decreases the tax base and sucks

vitality out of the local economy. The WB says it has new, much more lenient policies for loans. Meanwhile, what is called “sovereign debt overhang” severely cripples struggling countries, and “vulture funds” hamper debt-structuring efforts. A suggestion was made that the UN coordinate management of these debts.

The question is, how will all this be worked out?

What is happening puts me in mind of a siege.

Necessities on the level of food and water are needed inside a walled city that is beset by a big army. The big army can provide these things or allow the city folk to get them, but won't unless the city capitulates. Stay tuned. ♪



## Links & Definitions

- Difference between GDP and GNP [http://www.diffen.com/difference/GDP\\_vs\\_GNP](http://www.diffen.com/difference/GDP_vs_GNP)
- Group of 77: [http://en.wikipedia.org/wiki/Group\\_of\\_77](http://en.wikipedia.org/wiki/Group_of_77)
- HIPC Heavily Indebted Poor Countries (HIPC) are a group of 39 developing countries with high levels of poverty and debt overhang which are eligible for special assistance from the International Monetary Fund (IMF) and the World Bank. [http://en.wikipedia.org/wiki/Heavily\\_Indebted\\_Poor\\_Countries](http://en.wikipedia.org/wiki/Heavily_Indebted_Poor_Countries)
- LDC's [http://en.wikipedia.org/wiki/Least\\_developed\\_country#Current\\_LDCs](http://en.wikipedia.org/wiki/Least_developed_country#Current_LDCs)
- SDG's – This refers to a set of global goals that will take effect in Sept. 2015.

## Recommendations from page 9

**Mary Coehlo** suggests the following: “This 19 minute video is about the effect on astronauts upon seeing Earth from space. It is entitled, *Some Strange Things Are Happening to Astronauts Returning to Earth*. We know intellectually that we are dependent on the ongoing viability of the planet but seeing a new Earth from space we are reminded of the beauty of Earth, the most remarkable nature of our living planet and the urgency of our work: <http://www.upworthy.com/some-strange-things-are-happening-to-astronauts-returning-to-earth?q=5>

**Sarah Merrill** has two books coming out in 2014 that she'd like to recommend. *International Casebook in Construction Ethics: 101 Case Studies from Contractors, Architects, Owners, and End-Users* (NY: AcademicPub) is the first book to be published on Ethics in the construction engineering and management fields. The book includes 101 case studies, at least half of which are about environmental issues; for example, the construction of dams and other disturbances to

rivers and lakes, oceans, forests, and habitats of rare and endangered species. Because at least 30 percent of landfills consist of construction waste and green building now seems a moral duty for all owners and builders, this book documents and encourages more consideration in the public discourse and ethics of professional practice in greener building. Some creative projects are highlighted with photographs and interviews with contractors who had to train their subcontractors in green building materials and methods, in the face of strong resistance and habits.

The second book, *Muddy Boots: Social, Political, and Environmental Philosophies of Sustainability in Construction* (NY: AcademicPub) [available in ebook format after 01/06/14]) has been used in social and political philosophy, ethics, and introduction to philosophy classes. It is a collection of readings about social contract theory and environmental philosophy, foundations for a new philosophy of sustainability which must become part of a new way of thinking. ♪

## Envisioning from page 11

- Our Friends Committee on National Legislation (FCNL) working group continues to support FCNL's policies and programs on Energy and the Environment and provide commentary on FCNL's work.
- We will continue to support the Young Adult Friends conferences at Pendle Hill and we will continue to provide scholarship funds for YAFs to attend QEW sessions.

What is the leading edge for your Monthly and Yearly Meeting, and what directions would you like to see QEW follow in 2014? ♪

## Read the QEW Annual Report

You can review and download the 2013 QEW Annual Report on the QEW website at [www.quakerearthcare.org](http://www.quakerearthcare.org).

You'll find the report in web format in the Engage & Connect section of our site. We've also included a PDF version so that you can download the report to review as it is convenient for you.

Thanks, Friends!

# BeFriending Creation January–February 2014

**Quaker Earthcare Witness**  
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Burlington, VT 05401-1607 USA

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## Envisioning 2014

by Shelley Tanenbaum, QEW General Secretary



What is in store for QEW in the coming year? As I begin my new job as your General Secretary, I've been thinking about new directions, areas that need shoring up and existing strong programs that we want to maintain and grow.

### New Directions

- It was very exciting to see the excellent Nov/Dec themed issue of *Befriending Creation* on divestment. Our Sustainability Faith and Action working group decided in October to take on this issue along with re-investment and building a sustainable economy. We are also exploring ways to join in coalition with groups working on these concerns, such as 350.org and Green Faith.
- We are exploring ways we can work in collaboration with other Quaker and like-minded organizations.

### Enhancing Existing Programs

- QEW has an extensive network of Friends throughout North America. We will be providing information to this network regularly (beyond our regular publications) and strategizing about how to enlarge the network to include more Yearly Meetings.
- Your Clerk, Roy Taylor, and I are both committed to visiting Monthly and Yearly Meetings. Let us know

if you would like one of us to conduct an interest group, speak, or otherwise engage Friends in your area.

- The publication of our most recent tri-fold, *Contemplative Action in the Time of Climate Change*, marks a recognition that our work needs to proceed on both programmatic and spiritual paths and that these are interlinked. We are exploring what this means in collaboration with other Quaker organizations.

### Keeping it Going

- Through our website, *Befriending Creation*, and our electronic newsletter, we will continue to spread information and keep in touch with our network. Please send us stories from your Monthly and Yearly Meetings and connect with us on Facebook and Twitter.
- We have an excellent working relationship with the Quaker United Nations Office (QUNO) and our UN working group is actively following and reporting on UN and related international meetings, conferences, and agreements. We applaud QUNO for launching a program this past year to work on climate change; we will continue to support their work and report on their activities.

See **Envisioning** on page 11