

[Bird song]

[audio quiet]

>>FARAH: Hello, everyone. And thank you for joining us today for this webinar on Climate Justice in Creative Practice. This is part of the Arts Council England environmental programme, and Julie's Bicycle's Creative Green programme. I'm Farah Ahmed, I'm the Climate Justice Lead and Events Coordinator here at Julie's Bicycle. My pronouns are she/they, I'm an olive skinned South Asian femme presenting person in their early 30s, with short, curly platinum blonde hair. It's a mess. [Laughter]

So, climate justice is a huge topic, which connects to quite literally everything. So today's webinar is the first in what we hope will be a series covering more specific topics in depth. We'll share more on that series at the end of the session today. For today, we'll get a short introduction on climate justice from our Policy and Advocacy Lead, Charise Johnson, before we join JB's Arts Council England Programme Lead Vicky Sword-Daniels, and Manchester Museum's Curator of Indigenous Perspectives, Alex Alberda, for a discussion and Q&A. Before we get into it, there are a few housekeeping notes.

There are live captions available, which you can access using the CC button that you should see in your Zoom controls. Your videos are switched off and you're muted by default. If you have any questions for our speakers throughout the session, please send them through into the Q&A box, which you should see also in your Zoom controls. And we'll get to them at the end of the session. If you have any technical difficulties, our colleague Nathalie is on hand to support you. And please use the chat function to get in touch with her. And today's session is also being livestreamed, we'll share the livestream link in the chat now. And you can keep the conversation going on social media using the hashtag #CreativeClimateJustice. So before we get really stuck into it, we're going to be joined by JB's director; Alison Tickell, to give us a quick overview of what our commitment to climate justice looks like at Julie's Bicycle. Over to you Alison.

>>ALISON:: Thanks so much Farah and I'm a white late 50s woman wearing brown glasses. I've got a black shirt on, light brown hair that I've pulled back and I'm speaking from my home. So Julie's Bicycle's journey, which started 14 years ago with a carbon footprint of the music industry has led us inevitably to an understanding that injustice is the root cause, the living consequence of this crisis, and that justice actually is fundamentally the solution. Obviously, there is the big landscape on which this is playing out. The international financing or lack of financing toward climate impacts, particularly in countries that are most experiencing climate impacts, extreme weather events, affecting the most vulnerable and least culpable communities, the legal and the rights battles that have taken place, most recently, so many of which were exercised at COP26. These were, I think we'll see more and more of and they're becoming really compelling and important to connect to. But there is also the intimate and internal context of Julie's Bicycle itself.

We need ourselves to understand how this manifests intentionally and unintentionally, in what we do and how we do it. This is an organisational challenge for us. It's critical that we look at it. This orientation, this understanding of climate action, as intersectional as embodied, often uncomfortable, but always in solidarity is an urgent and necessary step we need to take ourselves right here and now. So alongside the webinars, The Colour Green hub, the labs, existing Creative Climate Chats, and other resources that please do go and have a peek at if

you are interested. We'll be weaving climate justice into all the programs, and if we do it well enough into how and why we are as an organisation.

I remember last year our board member, Farhana Yamin, a justice advocate of formidable power and force, saying that the term climate change was actually inaccurate, and it would be better described as climate justice. She is of course, absolutely right. So thank you all for being with us today for any ideas, experiences, insight. As we step up and into this, please do get in touch with us. And I welcome you all for being on this journey with us. Thank you very much.

>>FARAH: Thank you, Alison. So there's a lot to get through. So I'll be handing us over to in a second to Charise Johnson who will get us going with an introduction to climate justice. Charise is a science policy researcher and environmental justice advocate, who joined the Julie's Bicycle team just this year. She has experience working on ocean conservation, scientific integrity, environmental justice and science policy. She is a co-founder of Solidaritree, a creative environmental community run by women of colour who champion partnership and collaboration, challenge exclusionary narratives around the environment and the distribution of resources, and accessibly communicate the urgent need for change. She is a committee member of Science London, training and enabling scientists and science communicators to employ best practice, to employ equitable practice within their work. Charise served on the leadership board of the volunteer-led advocacy group 500 Women Scientists, where she worked on advancing gender and racial equity in STEM. She is also a mentor for Terra, an organisation that aims to get 100 million people from various professional backgrounds working on climate change by 2030. So we're really really proud to have such a fantastic expert working with us. Over to you, Charise.

>>CHARISE: Sorry about that. Good afternoon, I'm Charise. I'm a Black and Korean woman with brown skin, curly dark hair with gold highlights. I could keep going but I'll stop. As Farah said, I'll be giving a very brief overview of climate justice. A bit of a potted summary. I'll just start with a refresher of what climate change is and we'll delve into the arts and culture context more in today's discussion and then following webinars. Climate change refers to long-term shifts in temperatures and weather patterns, mainly caused by human activities, especially the burning of fossil fuels, which emit greenhouse gases like methane, nitrous dioxide, and of course carbon dioxide, or CO₂. And the more greenhouse gases we emit, the hotter the planet gets, the more the weather patterns are disrupted or intensified, and the higher the risk for everything. So these climate feedback loops can look like hotter temperatures causing glaciers to melt for example.

When this happens, it means 1: less solar energy is reflected back into space and more is absorbed by the earth, heating it up more. And 2: Sea level rises increased. Which increases coastal erosion, which puts coastal communities and ecosystems at risk because the warming air and ocean temperatures create more frequent and intense storms. All of these changes have knock-on effects for nearly everything happening on this planet. Climate change is a wicked problem. Its tendrils permeate like a miasma through the fabric of society, compounding and creating more problems that can't be covered with a blanket solution. And this is why climate change is known as a risk multiplier. As Margaret Atwood succinctly put it, "it's not climate change, it's everything change." Because the shifts and effects are unevenly distributed on local, national and global levels, it is not enough to focus on the environmental and physical science of climate change for solutions. We also need to examine the interconnectedness of economic, political and ethical issues surrounding the causes and impacts of climate change

and act accordingly. This is what climate justice does. It is both a framework to address inequities and reduce further climate change, and a movement that seeks to redress the systems of power that continue to marginalise, oppress and harm people and the planet. The climate justice movement is multi-dimensional. It's made up of several different movements, sectors and walks of life. All united under the umbrella of the great multiplier, that is climate change, all recognizing the impacts on nature are not separate from human impacts and vice versa. There's the labour movement who wants to ensure workers are paid fairly and given benefits, who demand that people on the frontlines and people working in the oil and gas industry are not left behind as we begin to move away from fossil fuels, to ensure farmworkers aren't exploited by big corporations and overworked and left without livelihoods with increasing heat, droughts and floods.

There's the global Indigenous movement which stands against issues that directly affect their lands, peoples and respective cultures, standing against violence towards their people and environment by those with power. Climate justice is racial justice. Last summer's rallying cry following the murder of George Floyd in the US was "I can't breathe". It spoke to police brutality, but also of environmental injustice. In the US and at home in the UK communities with higher populations of people of colour are exposed to disproportionately high levels of air pollutants due to proximity of waste incinerators, high traffic areas, and redevelopment of contaminated lands known as brownfields.

Not only that, but it was Black and brown people who were disproportionately impacted by and likely to die from COVID-19. Even after adjusting for a laundry list of factors, and why? race-based health inequalities that existed before COVID. Social Inequalities affecting health outcomes include living in polluted areas, overcrowded housing, job insecurity, and low-paid work and rampant institutional discrimination, all of which will and are worsening, with climate change. Climate justice is land justice, interrogating who owns the land, who has access to it. Two-thirds of land in England is owned by less than 1% of the population, even access to green spaces is unequal to what we saw during the lockdown as well. It was mostly people of colour who didn't have access to parks, and the mental health benefits of outdoor green spaces. Climate change is a human rights issue, causing hunger, displacement, unemployment, illness, and death. Climate justice is intergenerational justice, the idea that generations have responsibility for future generations. What will the planet be like for future generations? What is it like for children now, already impacted by climate change? We see the youth fighting injustice rallying to hold leaders and fossil fuel companies to account to reduce emissions. But what are their childhoods? Climate justice asks where and who is impacted the most, How, why, and importantly what is being done to account for it all in a way that doesn't cause more harm.

Climate justice interrogates the root cause of the injustices and inequalities born from climate change, which lie heavily in the extractive nature of colonial capitalism. Case in point, five of the biggest banks in the UK funded over 40 billion pounds into coal alone, between 2018 and 2020. But it goes back even further. Modern European empires expanded, using violence and control to colonise and settle into lands inhabited by Native peoples, erasing their cultures and exploiting resources like fossil fuels, minerals, food, wildlife, water, and even people for profit. This abuse of resources continues today, particularly in former colonies in the Global South, to feed our consumption in the Global North. Like in Malaysia, where the UK, US, Germany and Italy send their plastic waste. This abuse also comes in the form of harmful,

ecofascist ideals, like Prince William's recent comments attributing 'African population increase to the decline of Africa's wildlife and wild spaces', saying this is challenging for conservationists - when the wealthiest 10% of the world produced half of all emissions between 1990 and 2015, and western conservation strategies have destroyed the livelihoods of millions of Indigenous peoples. Not only is there an economic North/South divide, there are divisions within countries in the Global North that lead to similar exploitation injustice. Take for instance the environmental injustice of what is known as 'cancer alley' in the state of Louisiana in the US, between Baton Rouge and New Orleans where mostly Black and brown communities that are laden with toxic chemicals from petrochemical plants. This area was originally dubbed plantation country, where enslaved people were forced into labour. Or take the tar sands in Alberta Canada where oil fields the size of England have contaminated the traditional lands and health of Indigenous communities that still live there. What these scenarios have in common is development and extraction without consultation or concern for nature or local communities. They have in common racism, health inequality, a lack of or degradation of green spaces little to no political power. Despite it all, a great deal of dedicated community activism to fight for their lives. At the global level, climate change solutions have typically been based on emissions, who emits the most, who is emitted the most historically, and how they can reduce their emissions to that of 1990s levels.

You might have heard of this little thing called the UN Conference of Parties, or COP. But to reduce it down to a condensed definition: That's the annual meeting where nations get together under pithy slogans like 'keep 2.5 alive'. It's where they negotiate who's responsible for climate change and its devastating impacts, and what each of their respective countries promises to do so it won't get worse. We're already at around 1.2 degrees Celsius above pre-industrial levels and seeing the wildfires drought, heat, and storms kick off myriad species and entire ecosystems lost, people being displaced, the most vulnerable countries were told in 2009 that the wealthier high emitting countries would provide \$100 billion in finance to them per year by 2020. But didn't. And the finance they did provide was mostly loans which are increasing the burden to the vulnerable nations. Climate change as we know it is a human-caused problem needing human-centered solutions. From the destructive economic and political systems and devastation of lands, water and air, to loss and abuse of all living things.

Climate justice demands not only equitable public policies and outcomes for the immediate future, but retribution for damage already done. It requires solutions to be built with and for the people and places most affected. It will require a just transition providing climate finance to the countries and communities who have suffered great losses and damages in the face of climate change with little recourse. It will require institutional divestment from fossil fuel companies by universities, pension funds, and charitable foundations. And it will require societal shifts to cultures where life in nature is valued, and not exploited for personal gain. It will require all of us. Whether your focus is on creating art or curating collections, designing sustainable and accessible buildings or planning cities, organising in your community or teaching people how to grow their own food: Everyone has a role in rectifying the wrongs of climate injustice, to make the world a better place for those impacted now and in the years to come. To paraphrase the great philosopher Mufasa's words to his young son: "Everything the light touches, it is yours to protect - so must we, for even the darkest reaches of the earth where the light does not permeate, is ours to protect."

>>FARAH: Thank you, Charise. That was really informative. Mufasa had a great point. We'll go through some more of those, those points in the discussion shortly. And remember if you have any questions, you can send them through the Q&A. And we're now going to show you a short film that we put together this year, with a really amazing group of climate activists from around the world, who are sharing their messages for COP26. And this was part of a series funded by the British Council, which focused on the global South. And you see this one, and another short film we also made on our policy portal. And we'll be launching two more very soon. And so let me get this one up, for everyone.

[Captioned video]

>>FARAH: So we are now going to welcome back Charise. And we're also joined by Vicky Sword-Daniels and Alexandra Alberda. Vicky is an expert in climate and disaster resilience, is a social volcanologist and holds a doctorate in urban sustainability and resilience. She has a background in interdisciplinary research, knowledge exchange, and evaluation, and to focusing on the social impacts of environmental change, and building resilience. In her career, she has worked across sectors including engineering, academia, and international development, Vicky has also joined JB this year as the Arts Council England programme lead supporting the arts and culture sector to understand and improve environmental performance and to share learning about experiences and solutions.

And Alexandra Alberda, is the first-ever Curator of Indigenous Perspectives at the Manchester Museum with the University of Manchester. She joins Manchester Museum from Bournemouth University where she was a doctoral researcher in graphic medicine and curatorial practice and research illustrator, including the data storytelling workbook. Her research and practice critically engages with institutional structures of power that limit civic engagement and do not facilitate needed reparative reconciliation, amplification of marginalized voices, and displacement of colonial power. So thank you both for joining us. Alexandra, please tell us a little bit more about yourself and the work that you do in Manchester.

>>ALEXANDRA: Right, so my name is Alexandra. You can just call myself Alex. I am an olive-skinned woman in her early 30s. I have long brown hair and brown eyes. And I'm joining you from a school in Manchester, where I've been running workshops on Indigenous gardening, which you might hear some noise in the background as school is getting let out right now. But so at Manchester Museum when I got the role a year ago, one of the things I did was I started consultations. And that was really important because my role is looking at territorial practice and behavioural change around moving from decolonisation and still doing that work, but moving into Indigenisation, so shifting the power of who is at the centre of the action we do in the museum. And when I was having these consultations, I wanted to bring in Indigenous people in different organisations to ask what in that action should we be focusing on? And so in that very much, it was languages and climate.

So immediately, I went back to the director and said, "okay, in the work we do, this needs to be a focus," which works really well because at the Manchester Museum right now, we're in a capital development project. And one of the things we are working on is creating an environmental action group. That might not be the name it is in the end, and we're still working through what is that name, and it was lovely hearing from everyone else on different names to call this type of work that we do. And to think about how that then calls us to action. So over

that, we have brought in Indigenous speakers to help us share the learning, and pass that on, and so that the learning isn't those that aren't. So coming three degrees away or not actually contributing to building relationships. So putting that at the centre. So we've had one speaker, Rosalind Lapeer came in and really talked about the slow violence of natural history and especially natural history that is in museums. So what are the different types of collections and how we teach with our collections, and in our programme today, and this program we're a part of, was thought of as a pilot to see with learning and engagement, how we might indigenise those types of experiences. And we even found within the last 2 days, there's so many times we ask young people to look at our natural history collections, and what do they think of it but then we come up with an answer, which is usually based on western science. And so how can we ask actually turn this knowledge around to bring in different knowledge systems, and to not get kids asking: "Is this true? Is this false?"

So that's just one aspect we're kind of working with: how can we reconceptualise our collections to call to action. So if we change how people think about the environment, or the fiction of nature as this location outside of our daily lives where we must go to but actually seeing ourselves back into it, to try to reinstate an idea of kinship and an idea of community and relationship. And the other things we've supported, and helped other organisations are around art and creation and conversation. And so -- commission by Border Crossings, went to COP26. Some of you might have seen it and heard about it. But what was so important about that piece is that actually, at the end of its journeys, it got returned to the earth. So thinking about artistic practice, and thinking about the types of things that we support museums that don't go behind glass, don't get sectioned off and then take up even more space in a building that needs to be heated and insulated. But then we talk about climate with it. But actually, this piece was touched, it was outside while it was here, and now it's -- we returned it, I helped pull the ropes to break it down into the earth, and it's been covered in snows and wasps are making a home out of it. So in thinking about when we're doing the action is also the processes and practices we do. And that's just a little bit of taste, but you'll find I have my hands in just about everything at the museum.

>>FARAH: Amazing. Thank you. And it's really great to hear about all of the work you are doing. Thank you so much Alex. I would like to invite everyone to -- all of the speakers unmute, and we'll get into a discussion now. So, firstly, we have heard a little bit about COP26 that just finished in Glasgow. And Vicky, can you explain some of the frameworks or some of the language that we might have seen used throughout the negotiations?

>>VICKY:: Sure, there is a lot of jargon around COP and there are 3 key interrelated concepts. Mitigation, adaptation, and loss and damage. You will have heard a lot more about adaptation, and loss and damage in this years' COP26. So they are interrelated. Mitigation is essentially about preventing climate change impact. So it's about the actions we take to prevent and reduce climate change or reducing carbon emissions, and removing carbon from the atmosphere, via carbon sinks, that absorb carbon of our soil, oceans, and forests, for example. Adaptation is about managing the impacts of climate change. So where mitigation is unable to just stop all impacts of climate change, we're already feeling those impacts today. Adaptation is about managing that. So it's the actions that we take to build resilience, to reduce vulnerability, and build our capacities to anticipate and cope and recover from shocks and stresses. As I said,

the impacts of climate change are already being felt particularly in developing countries who've contributed the least to global emissions, and vulnerable populations face the greatest impacts of climate change, and also have the fewest means to cope. Across the world we need to adapt now to those current changes. And we need to adapt to future changes that are already baked into the system, through the one degree warming that we have already reached. But we also need to support the adaptation of the most vulnerable people and places who have been put in that position through unequal causation.

And now loss and damage, finally, might be a new one, to some of you, it's really risen up the agenda, it's about responding to climate change impacts. Losses are generally seen as kind of permanent losses that can't be recovered. For example, loss of biodiversity, species loss, loss of cultural heritage. Whereas damage refers to impacts that may be able to be repaired or restored. But ultimately, loss and damage has come about as a result of shortcomings in both mitigation policy, failing to meet our targets and inadequate action and support for adaptation in communities that are already experiencing the biggest impacts from climate change. So the need to deal with loss and damage is rising up the political agenda. And it's a call to support those most impacted by climate change through cooperation, technical support and finance, and key to this issue and why it is so contentious politically is because it's about who takes responsibility for those losses. And developing countries are calling for reparations from richer countries to the poorer ones for historical emissions, and it makes it a contentious issue for big emitters. In general, in COP26, you might have heard more about these terms adaptation and loss and damage, they are increasingly urgent and important and bring increased focus to climate justice as well.

>>FARAH: Thank you, Vicky. What do you think was successful or unsuccessful from a climate justice perspective, at this years' COP? Charise, maybe we can go to you.

>>CHARISE: Really quickly I would just say, unsuccessful, we'll start with the negative. Unsuccessful was definitely accessibility. You know, policies aside something that was pretty glaring was that, you know, for all this talk about justice and you know, needing to -- thinking about the most vulnerable and all that. They weren't even able to come. People representing different nations in different vulnerable communities that weren't even able to. Even if they were there, they couldn't get into spaces that they needed to be in. And I would say that's an area that they really got to work on in the future is making COP actually accessible and not having it be a completely closed-off event for high level policy makers to come and... I hate to put it like, you know, it's not like a party that they're having. But it does kind of seem that way, right? When you're like, "Okay, you guys are just coming together every year to have your little closed-door parties, while everyone else suffers."

So for me, that was what was unsuccessful, but successfully, as we always see, is the groundswell of activism, right? So outside of the COP. Outside, physically outside of COP, and then also just around the world, all of the solidarity that we saw, and all the rallies that were happening, and everything. And so that was a success.

>>FARAH: Thank you, Vicky, anything to add to that?

>>VICKY: I think -- obviously my focus is adaptation, resilience, and loss and damage. That's kind of where my background is. And I think there was a lot more focus on adaptation, which is good. And there was an increased funding commitment. So there was 356 million dollars of new funding donated to the adaptation fund. But it falls way short of hitting the target

of 100 billion pounds a year that was promised to developing countries from the developed nations in the Paris Agreement. I think we've reached 80 billion a year and that is just not enough. And \$100 billion a year in itself is not enough for adaptation. So you know, what didn't deliver was the finance needed for adaptation. And I think that loss and damage I mean, it's coming up the agenda very, very, slowly. But it is coming up on the agenda, which is a good thing, Scotland was the only country to make a contribution to a fund on loss and damage. And they contributed 2 million pounds, I think, hoping that other wealthy nations would sort of jump in, but it's been heavily resisted in particular by the EU and the United States who remain really wary about legal precedent setting move to contributing finance to loss and damage. So instead a technical assistance programme was set up to support countries to avoid future disasters, and was included in the agreement. It became its own article, loss and damages separate to adaptation and mitigation. But it's just not enough. And there is an urgent need for a financing mechanism to support those countries already impacted by climate change.

>>FARAH: Thank you, Vicky. Alex, during the COP proceedings a British oil executive referred to herself as Indigenous to the UK and claimed that fossil fuel exploration was her Indigenous right to protect energy interests of her country. And many people in the UK might not have a broader understanding of what Indigeneity means and might not understand why there's been such a backlash among climate activists to that claim. Can you please explain why it's important for us to understand a more global framework of Indigenous rights?

>>ALEXANDRA:: Yeah, Indigenous is framed by who were the first peoples in this land who have in more complicated definitions of religion, and ceremony, and complete cultures built from these landscapes. And so when we think of Indigenous with the capital "I", we're thinking of people that have that relationship. However, so, in the UK context, especially British, is that many of the peoples claiming this, and it has been Indigenous has been taken by the far right in the country to be used to make these claims. As well as that racial divide of deciding who -- white -- is this Indigenous, when in fact, many of white British people are colonisers in their history because they come from Europe. And so there's a lot of this -- when you are looking at the identity in what it would even mean to be Indigenous to land is you have to trace these roots. And it's deeper than skin colour. But it often gets adopted to make these claims to do bad behaviour, because there's certain concessions to traditional activity.

And so, if you look at for instance, the UN about to start the decade of Indigenous languages. English will not be listed as Indigenous. Manx is, Welsh is, Gaelic Scottish is. And you can look at just the different languages that are associated with that. And they're not the typical kind of English. So by adopting that, though, and then doing these bad behaviours or investing in things that are negative, it also then creates in the public mind, this idea of Indigenous people that might misuse it. And that's from the global perspective, is Indigenous activists are trying to fight for Indigenous solutions and Indigenous-led, or co-led kind of solutions, and then to have these statements tied to these are Indigenous rights it starts to break down and discredit this identity of who Indigenous people are, and the type of actions they will take. And so that's, that's kind of this larger negative as seen on the global scale. And it starts to then take away what those different acts are. If you read the book Red Alert it was published, I believe, in 2009, but it is still relevant today, unfortunately, and what he talks about, but Daniel Wildcat, an Indigenous scholar and writer, talks about what he called Indigeneity which is taking traditional Indigenous knowledge with modern day solutions to take and combat

this. So by claiming you are Indigenous, or you have that, it's claiming that you have all these traditions and therefore, you should legally be given more room to practice those types of things and to use this land. But then that excludes other people in the land as well, in a far-right kind of attempt, or at least a very lazy attempt to make that argument.

>>FARAH: And I think it's important to add there as well. Energy -- what's the word I'm looking for?

-- energy interests of the UK don't just stop within the borders of the UK, you know, what happens here has a huge impact on Indigenous people and on lots of other people around the world. And how do you connect those sort of huge big sort of global frameworks of Indigenous rights to the context of Manchester?

>>ALEXANDRA: One is through sharing Indigenous stories or ideas and what they're going through to try to bring that to local to build curiosity. And so for the school's program, we're doing what is so important to me about that was not just the typical: Let's learn about a different culture, but only think about it in a different culture far away. But actually, let's use that to question what's happening. And one activity we did, was based on the relationships between people, butterflies, medicine plants and healing. And so these medicine plants and butterflies are pollinators and they're going to be near that. And so Indigenous people can look for butterflies and know that where they are is medicine plants, and so when you start to break down the land and section off the land, so people can't get to where these traditional places are, you get this all over for Indigenous people as well, if you can't get to the places where medicine is, because of how we've sectioned off land, then, you're not going to be able to heal. And there will be changes in your body and your diet. And so what we have the kids do is an interactive staged activity. First you can reach everything, and then land is broken up, and then there's fences, you can't even get to it. And then have them think about their own city. So now kids, you have a stomachache, you know that this medicine plant can help, you know what it looks like. Could you find it?

And so this is really based on Mike McDonald. And he's an Indigenous artist. And he made these really cool butterfly gardens. But he didn't put them out in nature outside of cities, but he actually put them throughout what's now known as British Columbia, in major cities throughout the 90s. And into the 2000s. And still today, people practice this as a way to bring medicine into these spaces, but also living art installations that were meant to resist this industrialisation and these cities. So we were thinking about how we could do that in Manchester. So it's a lot of those are with the kids, but it's always this is what's happening out here. Do we think science is going to save us here in Manchester? "And everyone else who's being affected even more, it will affect them, but we'll figure out some science or some technology, before it gets to us, it'll be fine."

But actually using their experiences to then also build that solidarity to build that empathy through reflecting how it happens in the neighborhoods here.

>>FARAH: Amazing, that sounds like such an exciting sort of project to do with children. And if you're about in Manchester please do check out the work that Alexandra is doing. So this is a question for Charise and Alexandra: what are some of the lessons we can take from frontline communities and Indigenous philosophies and struggles into our collective climate action?

Shall we start with Charise?

>>CHARISE:: So I think in a nutshell, organise, organise and that's something that really comes from front line communities. Something we can really learn from them. And we have seen how important mutual aid is, especially with COVID. We know the importance of community and of community resistance. Yeah, the power of collective community action is immense of sharing knowledge and, and listening to each other, working together, finding common ground, shared goals and then coming together to discuss and propose solutions that are made together with the community by the community. Yeah, I think that's a huge lesson to take for frontline communities. And another is that you are never alone, and we're stronger together to sum it up. That's what I take from, from frontline communities from Indigenous philosophies and struggles. That's what I take from it, and I think it's a good way to think about things.

>>FARAH: Thank you. Alex?

>>ALEXANDRA: I forgot to introduce this part, I'm part Jemez Pueblo what is now known as New Mexico. And I think even what's so important -- because we believe in oral traditions, we don't believe in recording anything written down or recording this type of way. Because once you start recording that, then there is a break from going to family and being in community and kinship. So that's kind of a background into this next idea. But people are coming together. Already that community stuff, you've heard that. But it's about this kinship, and it's about conversation and it's not going -- "oh, I have to change the world by myself with my skills, and so I'm just going to do an individualist kind of come together, everyone's a part but actually in having these longer conversations coming together with communities showing kinship. And that including, like Christine J Winter, at the University of Sydney talks about as multispecies justice. That's when we're talking about climate justice it has to be multispecies justice because that's our kin, our animal people and plant people.

So it's thinking about your community as being so vast, and in those conversations and plants can't speak English, they can't speak our Jemez language, they can't speak all these other languages that might be spoken, but we can watch them. And so in that way you bring other kinship together, though we want to run, run, run, action, action, action, is slowing down at times and so an Indigenous perspective of this might be then to slow down and watch. "You know, what, I don't notice as many insects -- now that you mention it, the medicine plants that grew over here, I see way more dirt, it's dry dirt and don't see as many." And the slowness and collectiveness, and you need multiple generations in order to have those conversations.

So I think that's what is really important, and many Indigenous peoples believe in 6 generation thinking. And so we're making decisions based on the conditions we want for 6 generations ahead. Or it might be -- that's more for Sami. If you've watched The Reindeer Belong To The Wind, it's a film by the Sami, which is amazing, watch it if you can get a hold of it. But sometimes six generations for Indigenous peoples is sometimes you're in the middle and you're learning from three generations behind you, in order to benefit three generations ahead of you. So I think those are other ways of thinking. I'm not making a decision for tomorrow, I'm making a decision for so many generations. Generations, I will not hear thank you from in my life. I will not meet them. And to make actions for that far ahead is sometimes really tough. I think, especially when we want gratitude right away in our lifetimes. And we want to see it and

enjoy what comes after. But actually, it's that long-term thinking as well. So I think there's a slowing down and speeding up in bringing communities together to make action.

>>FARAH: Yes, as you were speaking I was actually thinking about these little gifts that I got that were part of an exhibition by a project from the Knowle West Media Centre in Bristol and worked with an artist, Kaajal Modi, to design these along with local members in the community. And it is all about that sort of thinking about -- I just happened to have them next to me --

[Laughter] and thinking about forms of knowledge, that exist in the non-human as well as different ways of thinking within human knowledge as well. And it was, you know, it's really interesting to decentre ourself and decentre the way we are taught things in order to really think about what does nature need from us? What do we need from each other?

And yeah, I would highly recommend checking these out.

>>FARAH: So we'll get to some of the questions that are coming through in the Q&A in a few moments. Please keep them coming. And I have another question which is for all of you. Climate Justice is really complex. And it can quite often be difficult to separate facts from PR from a corporate spin and people who ultimately stand to benefit from the way things are. And it's quite often -- it's called greenwashing. You might have heard that term, and quite often from the very same industries who are behind the climate crisis, so you know oil companies, telling us that they are, you know, they are renewable now, and you look at their investments and it's actually only 3% of their company's investment. And actually what they're doing, is then finding more and more harmful ways of looking for fossil fuels. How do we learn to recognize this?

And how -- what should we be demanding of governments to really hold them and hold polluting industries to account as well. And Vicky, shall we start with you.

>>VICKY: Back up to the high level perspective I guess. Yeah, I think connecting the global to the local. So, you know, we've talked about this kind of failure to deliver on finance commitments. And really what we need to demand of our governments is accountability and transparency. And this delivery on financial commitments might be one thing, but it's about how that money is spent, what it's spent on, and who it reaches. And so we need, I think, the investments, we need to see them reaching the local level, we need to also have them evaluated, we need to know if they're delivering on their intended aim. So far, far more transparency, is funding for adaptation, mitigation of loss and damage. Is it reaching the right people? Is it reaching communities on the frontline, and who is engaged in framing and understanding both the problems and solutions in those communities? And who's making decisions?

It's not enough for people to participate, there's a lot of token participation going on. It's about people being involved actually in the decision making process itself. Not just being asked for their opinion, and then somebody else makes the solution. So you know, we need to see that connection translate to the local level, and we need much greater scrutiny, and evidence to learn what's working and what's not. And that's what we need to call for.

>>FARAH: Amazing, Alexandra anything to add.

>>ALEXANDRA: Yeah, other than just with to add to that transparency and kind of that more evidence, is I want to see more data stories, I want to see where this data comes from what's not included, but alongside literacy. So one project I was part of the outside of the Indigenous perspectives was a comic called COVID-19 Data Literacy Is For Everyone. And we

put that out as just a way to explain how people might read these charts, because at the time, you know, and it's the same, it's the same with climate is they will shape those charts in these data, and put out this evidence, which is usually in data and these different graphs, in ways that they won't tell you the denominator and numerator, they won't tell you where these different numbers came from. So it might look like you're doing fine. But actually, in all these putting out this evidence and burying it in really jargonistic reports that there should be a companion that analyses these, do I expect them to do that? No. So actually, to all the artists here, and illustrators and different groups, is kind of like the first act of action as a lot of people come together and pick these through. So I think it would be demanding more of that context, and transparency and then linking how they present their evidence as well.

>>FARAH: Amazing, and Charise. Anything to include?

>>CHARISE: I was thinking about greenwashing. The first thing that came to mind was this, I think it was last week United Airlines posted something, for the first time ever commercial carrier will fly an aircraft full of passengers using 100% sustainable fuel. And, and then, you know, people Oh, wow, that's awesome. I saw it being shared in my Twitter feeds and stuff. And then it wasn't entirely a lie. But it wasn't honest either, because there was losing selective disclosure, because one engine, one engine used 100% sustainable fuel. And so corporations are really good at obfuscating, and the thing about it is it's impact over intent. So you've got to watch what they're doing, as well as what they're saying. You know, it's like when you've got a dog and pretend to throw the ball they look for and they might even run for it. It's a distraction. So when companies say things like, we're offsetting our emissions, or we're using materials made of recycled ocean plastics, are they looking into the climate impacts of their investments? Are they exploiting people for labour? Like, what's their supply chain looking like? Are they taking long term action to reduce their impact, etc? Or the surface level? Are they having us look one way while they're holding the ball behind their backs basically? So I would say it's just important to ask critical questions, and dig deeper. Greenwashing is just another way to delay taking action on climate change. And so yeah, we mentioned the policy aspects of changing it and then there's also you know, name and shame. There is the individual stuff, but, yeah, importantly, I think we need to advocate for regulations that call for mandatory due diligence. Because I think the onus shouldn't just be on consumers and companies should manage those risks. Yeah, and they should be penalised if they cause harm.

>>FARAH: Thank you. And I liked the analogy of a dog being distracted, because it does... It also does sometimes feel like, you are a bit of -- you are a dog chasing its tail trying to, you know, live sustainably, when it's quite impossible within the structures that we exist in without that big structural change. Without polluters paying without governments regulating that. You know, without a real overhaul in how we live, as a collective and as a society rather than changing how we live individually. And it's yeah, this is what we mean when we say system-change, not climate change. And the last question that I'll ask quickly before we get to the Q&A is for Alex: What are your ambitions for the future of the work you are doing in Manchester?

>>ALEXANDRA: So my ambitions are to keep growing with this. And embed this in as a part of the institutional change that the Manchester Museum is already going on. And so what are these big changes, but to make sure that is also about confronting epistemic injustice. So whose knowledge counts, because is there all different -- because we're part of the university system we're also subject to some of those types of ways of writing about knowledge and

confirming and evidencing knowledge, but to continue to break this down, so we can come to epistemic humility, and thinking about how the types of knowledge that we validate. And that's really important with Indigenous peoples, and their narratives, because we hold so much in our collections and Shelly Angelie Saggart said in one of our talks, that also are tied to the conversations about land rights for Indigenous peoples. We have the evidence we got from all these terrible colonial collectors from the areas that identified as theirs and their to claim the land, and how of these, a lot of these objects and ancestors, they lived well in the land because they had no concept of nature, because they didn't need one, because it was always a part of their every day and they saw themselves a part of it. I want to continue growing that way of thinking in that way of how we question the different science that's held up, as well as the different ways we tell stories about people. And really try to sit with complexity. Because giving agency to Indigenous peoples as well. And not just telling horror stories, because we tell the stories -- especially around climate change, and tend to tell, sometimes stories that get so wrapped up in painting Indigenous peoples only as traumatic victims. But actually the solutions that they're coming up with. Solutions that don't need tons of science or chemicals, that are the lessons we need. And so trying to get that so that I humanise Indigenous people and as well try to move away from even that liberal appetite of wanting to have the traumatic victim, and break down that we all have something to learn in confronting our worldview in our view of people.

>>Farah thank you for that. And yeah, I think it's super important that we recognize Indigenous people and other people who are really impacted by climate change as originators of solutions as well. People were living for hundreds and thousands of years, perfectly fine. And we've had a couple hundred years of industrialisation and colonialism, and capitalism. And you know, it's fairly obvious, where the issue is, right?

So we'll answer a couple of questions. And so the first one from Laura Jones: You mention the injustice and inequity of Black communities and people of colour, you haven't mentioned yet the inequity for disabled people, including that disabled people account for 59% of all COVID deaths despite making up 18% of the population in the UK. Often disabled people are limited in their available choices and are some of the most vulnerable people. Things like banning single use plastic have disproportionately affected disabled people who often need them for access purpose, and have limited funds as additional cost of being disabled conflicts with the often more expensive, more environmentally friendly choices. Can you comment on the challenges of climate justice for disabled people? I have some answers, but I want to open up to the panel first. Charise?

>>CHARISE: Absolutely, thank you so much for asking that question. And you're right I didn't mention it. And it's something that does need to be made explicit. There's absolutely, disabled people they've been left behind. And COVID -- and can you be disabled and also Black and person of colour. If you add that on to it. It's going to affect you even more. So then when you think of, for instance, hurricanes or floods and people who need to evacuate? Well, it's going to be more difficult for say somebody with a physical disability to be out of there. And also a health justice issue. And a lot of times not great access to health care. And, you know, uh, you know, I know in my family too we have people with really bad asthma. And that's also an issue. And when it gets hotter, they're going to have a really hard time. And so you're absolutely right, climate justice is a disability justice issue, and it does need to be at the forefront. It is something

that needs to be talked about more. You mentioned the straws. That's something else right. When the environmental justice side where you know, you have that's a perfect example of how policies made in like, "oh, well, we think that we're doing something good. Yeah, plastic pollution, we'll get rid of the straws," ah, but you must have not consulted with the right people, because anybody from the disabled community would have told you no, we need those. That's not the biggest issue. Actually the biggest issue around plastics is fishing gear. So yeah, yeah. Again, just I'm really glad that you brought that up.

>>FARAH: Yeah, had anyone else have anything to add.

>>ALEXANDRA: I would just add -- I think that was a perfect response. But I would just add, I think, to be called well-intentioned, is not a compliment in this kind of area, these kinds of things. And that actually, in sitting in that complexity, there is so many times we need to reflect even if we have such good intentions, that there's going to be assumptions that we have built into us and making sure that we try to -- even if we can't physically get everyone into a room for a meeting, if we can't get everyone into a Zoom. But taking time to have the conversation, it will slow down things, otherwise, you might build an ableist policy without even realizing it, because you yourself have never had to struggle in a certain way, and thinking about how diverse disability is and differently abled bodies are. And making sure that's not just tokenistic, because it's just easier to reach out to the one person, and I think that turning things more into open conversations is really good.

>>FARAH: Thank you. Yeah. I'd also like to add that this is again, a problem of the systems that dictate how we live, you know, the way that we live is inherently ableist. The way we work is I know, there's a few neurodivergent people on the panel here. And it's hard to work in this sort of way that churns things out. And productivity, capitalism, the constant need to produce, which is what is destroying the planet, it is an ableist way of working. And a lot of the solutions that come through the grassroots, which take into account disability, and really advocate for completely different ways of living of different ways of working and those should be completely centred in everything that we do when we're talking about climate justice. And, you know, we've seen it with COVID was a mass disabling event for people all around the world, and it should be a huge wake-up call for us to live differently, I read something the other day that said that there was a ridiculously tiny number of homes in the UK setup for disabled people in the UK to live in properly. And something like 13% Maybe don't hold me to that. And, you know, that shows the complete failures of anyone who has the power to change that kind of policy in talking about disability issues, and so thank you so much for bringing that up. And also to remind everyone that, that in whichever way you are marginalized in this, in this society, if you are from a marginalized gender, if you are queer, if you are working class, you will be also impacted by the climate crisis, in a disproportionate way. And we need to bring all those conversations to the table. And we've got a question from Zoe: How can we start embedding principles of climate justice within the operations of creative businesses and integrating into the internal climate action plans? Who would like to take this from the panel? Alex?

>>ALEXANDRA: I can add to that. I think one thing would be in your collaborations is to start asking questions before you sign contracts. And I know there is amazing Indigenous people that are working on actually putting their perspectives into contract writing when they're working with people, and asking like, "where is the accountability part of the contract that tells

me how the thing we're doing now is going to affect maybe this area or this focus of environmental justice in 10 years time ".

And so thinking about the longevity of the different actions and also making it part of everything that you do. So talking about sustainability, talking about the carbon footprint, talking about all these different things, and absolutely everything you do and making sure that's just that normal part of what you go through in your actions, and in your decision making. And even if you write it down on a little card and put it next to your desk so that you have that physical reminder. And it's not stuck on something online, you might forget to open it in a folder. But but having those questions like, Have I checked, that we've talked about, and we've looked into where suppliers come from? And where the companies are based and something that Charise said earlier, a lot of these companies, they might have random buildings on Indigenous people's land and do factory work or it might be something like that. And where are these sources coming from? And just a simple question to start embedding that into your decision-making processes. And that might first take you very explicit about how your organisation makes decisions. Because if you haven't done that work, it's something you definitely should do. It happens organically -- no it doesn't, it's nepotism, and figuring out where those are happening.

>>FARAH: Great answer. From my perspective, I don't know if it's a JB perspective just yet [Laughter] But, yeah, I think that starting with looking at your finances and your supply chains, pensions are a really important thing. I think in the UK our pension investments are some of the biggest investments that go into fossil fuels. So looking at that kind of thing. Who do you take money from? And where do you invest it? It is a really important thing. And cultural and lots of work, particularly with museums looking at ethical sponsorship, and funding and museums. And they're a fantastic organization. They've got lots of reports online about that. And then I think the other question to ask on the more practical side is who is the work that you're doing for. Who are you speaking to?

Who are you speaking over?

And how do you bring all of those different perspectives, and different people into the work that you're doing? You know, I think that climate justice touches everything. So if you're putting on a show about gender or anything food. Everything touches climate justice and always a way to bring climate justice into the conversation. Oh, and another one from Vicky.

>>VICKY: I was just going to add to those wonderful answers. So one thing we haven't touched on probably enough is the power of cultural and arts organisations to make a change by using your position and your voice to influence society. And I think that there's absolutely a way to look internally at possibly where your supply chain issues might be, make your supply chains transparent, if you don't understand where something comes from, find out and you know, and could that have any rights issues associated with it. But that's the internal side. And that's almost what we can control. And the other thing we can do is advocate we can put climate justice front and centre, and we can call for it and use marginalized voices and bring those to the fore. And work with local social movements, and social justice movements, and climate justice organizations and learn and learn together, and produce together. And use that collective voice to advocate for action and embed it in society.

>>FARAH: Yeah, that's a really great reminder of the power the creative sector has. We are part of a campaign ahead of the general election to get 2 million under 30s registered to vote with climate change as their top issue. And that's something that a lot of the, the arts

organizations that we work with are part of and, you know, perhaps it should we should think about in the policies what you feel are aligned to as an organisation and how you contribute to that movement as well. So, we got loads of questions, we might have to respond to some of these in our follow-up email. This is a question specifically for you Alexandra. I'm curious to know about the process by which the Manchester Museum decided to create a position of curator of Indigenous perspectives. It seems like a very innovative practice of a UK museum. And that was from Catherine. Thanks, Catherine.

>>ALEXANDRA: I obviously wasn't there at the time. So I think some of the more nuanced discussions I can't speak to, but Manchester Museum, I think, likes to sit.. Air quotes on that, and likes to really push things and be quite radical. And so the role came from acknowledging, and that for entire existence of the museum, and most museums, it's been run by one cultural perspective and quite a homogenized, cultural perspective of Western worldview. Because it's not just British, but even within what we consider the West, things are getting erased and homogenized into an idea of colonization. And recognizing going forward that we started to return human remains in the very early 2000s, being fully accountable to what these were coming from. And like wow, only then. That was quite radical for that time. And it started thinking about these things, not just transactions but their relationships. And in building these relationships, and doing more repatriations, beyond human remains and things is actually understanding the value of those relationships, and recognizing you don't quite understand how other people view the world. And so in this response, Indigenous perspective was really about taking decolonisation -- other people have different definitions. Decolonisation for me, the museums are still at the centre, because it's the actions we need to take to unpick our histories. But that keeps the power with us. But around this time, there's more and more work around the concept of indigenisation both in research and museums and just in general, and culture. And so that is shifting power away from us. And so that my role is really a role that came from these types of conversations, these questioning what we could do better and what we could try more and bringing me in. And have all these different collections, and I sit across collections. So immediately people think I must just work with the cultural material. But recognizing that actually, there's indigenous perspectives in their everything. So I work with, from entomology, with insects to botany to zoology to everything. It will be a little bit in geology too. And we're working with the curator of paleontology, to really get it also with the dinosaurs and thinking about that, as well. So it's everything. And I think it was just a conscious decision about where we see decolonisation needing to be, where it needed to be, and trying to take that forward.

>>FARAH: Amazing, it's such an exciting role to see. I remember when I saw it, I immediately tracked you down, because I was so interested in the idea that museum would create that kind of -- that would have that kind of intent, and that's really important. So, yeah, amazing. Okay, another question from an anonymous attendee, as life expectancy gets longer, how do we reach adults to better make them understand the climate issue. The pressure on young people and children is disproportionate and many adults claiming it's not their problem, contribute to the issues that he that their children would place? I want to take this because I do a lot of work with young people. And, and it's so difficult, you know, I see lots of young people that I mentor, or that I speak to, are incredibly passionate and incredibly smart, but they're losing their childhoods to trying to fight for a future. And I think that the best way to get adults to understand that is, actually is to make it make sense to what they care about. You know, if

people care about house prices, you know, a lot of the UK is going to be underwater in a couple of decades, you know, and it's going to impact your house prices. Whatever it is, that makes sense to adults. We have to pounce on it, and have to make it real for them. Because, I mean... if you have somebody who can watch children, and young people fighting for their lives out there and not feel moved by it. Then, I think that that person -- you're not going to get it through by putting more pressure on young people to make it real for them. You know, we've got to step up, as adults, and I kind of feel like sometimes that we fail our young people, by calling them our saviors and saying that they are doing this for us. They're not doing this for us, they're doing it for themselves as well, and we need to step up and do it for them. I don't know if anyone wants to add anything

>>CHARISE: That's exactly what I was going to say. I don't work with youth much. And I'm always like, why is there so much stuff only for youth? Like, why are all these like funders? It's always for youth. It's always for youth. And that's great. I want yes, engaged youth, we love it. But also I'm like, No, we're not, we're not off the hook as adults, we need to be doing so much more. And so, personally, I try to do -- advocate for exactly what you were saying. Making it make sense to people connecting, showing them those connections. So that means having, you know, if it's just a personal conversation you're having with someone you don't start with, you don't have to start talking about climate change. You just get to know what is something that they actually care about and get into a conversation about that. And it'll make its way there then you start talking about -- you know, this is going to happen, and you are talking about housing, and say you live on the coast and be like, right, so you know, flooding or even here, like flooding here in London. Flooding is going to be a really big problem, if your home is in a flood zone. So you know, these are things you should think about. And again, usually if it affects somebody's pocket or to affect somebody's health, I feel that's a good way to get them to start thinking about it.

>>FARAH: Thank you, we're running out of time. And so what I'm going to suggest is that we take all of the unanswered questions, and we respond to them and we send those around with our follow-up email. This webinar will also -- it's being recorded. So that will be sent around to you with all the slides and details of how to get in touch with everyone. And I want to open it up for any last comments or questions, or recommendations for where you can get good news, and resources about climate justice. What's your go-to? Should we start with Vicky?

>>VICKY: I'm going to hit science. Carbon Brief. Is a great source. It's got a lovely Q&A on climate justice, which is very explanatory. Mary Robinson's book on climate justice. It's fantastic. There are so many and the more you read, the more you kind of lead you down other avenues. So there is so much to learn. I've got huge amounts of them I think, you know, appreciating that and recognizing that and just continuing to dig in where you find things interesting and relevant and want to know more. Too many resources I'll let somebody else check in some of theirs.

>>FARAH: Alex.

>>ALEXANDRA: One of those things where I wish I would have written down the first thought I had. But I think Robin if you're thinking about trying to model that slower relationship

with nature and thinking about it in long and dynamic ways, Robin Wall Kimmerer, Braiding Sweetgrass is an amazing book to read. Also, Daniel Wildcat's Red Alert! is really great if you're kind of new to this. And if you want to move away from books, and that's not the medium that really works for you, then I would say check out the work of National Geographic photographer, Kiliii Yuyan. And I can send a link but Kiliii talks about this complexity talks about artistic practice and being in communities and, and how you kind of negotiate that in such an amazing way. And he's such a smart and lovely person. So I would definitely look up the kind of stuff that he's done because he's given some talks. And yeah, just consume different creator stuff, different cultures, and just experience that and kind of sit with that and see, see where that leaves you. There was something else I was gonna say, but I forgot it now. So I'll just leave it there.

>>FARAH: Amazing. Charise?

>>CHARISE: Like Vicky is saying, every day is a school day. You will always be learning. I've already learned so much just being here, you know, from all three of you. And the questions that people ask got me thinking about things. But also I appreciate Alex, appreciate you mentioning that it's not always just books, right? Like the resources can be talking to someone, talking to elders, resources can be a game. So like a shameless plug, my group and I created a game last year called the isthmus project, which was taking people on a journey around the land system, and then all of the inequalities there. And we're still working on that, though. So it's not a board game yet. Let you know when it is. Then it depends on what you are interested in. Yeah, you've got science, you got journal articles, all of that stuff. But there you go. There's novels, there's novels. There's, you don't always have to read nonfiction. It's got a lot of good stuff in it. And then lastly, I will say, Twitter, I learned a lot of things from Twitter seriously, you can follow activist community leaders, advocates, journalists, writers, academics, so many people, so many people with important perspectives and interesting insights. So yeah, I'd say I have tons of books, tons of articles, there's just books everywhere. But I learned the most from friends and colleagues, and being in conversation with people who work on, and care about different aspects of climate change and climate justice. So just, you know, have those conversations.

>>ALEXANDRA: I remembered what I was going to say. Charise reminded me. Open access. And so Stop Line 3 is an Indigenous group that created these wonderful prints and artworks about stopping pipelines. But a part of what they were doing was that these resources be open access. So I think it's like also like, and that's why I was like -- I don't want to just suggest a book because that's behind a paywall. You have to purchase it unless your friend can lend it to you or you can find it from a library, but actually in doing the kind of work you might do going forward is that open access and it's right with what you said earlier, is who are you making this for? Who is this for and how would they access it? And how can equitable practices be built into that as well. And Twitter reminded me, open access.

>>FARAH: Yes, everything should be open access as much as possible. And thank you all, Vicky, Charise, and Alexandra. Please stay with us just for another second or two. And as we mentioned at the start of this webinar, this is such a hugely complex topic and will form a big part of Julie's Bicycle's focus from now on. So we're planning a much bigger series on these issues. And we'll be doing another webinar in February, looking more at the concepts of loss and damage and adaptation and mitigation. And we'll send more details to that in the follow-up email. But you can also help us to shape the rest of our series by filling out this poll, which I will

get up now. So let us know what you would like to see more in the future creative planet justice series. And so ethical funding and sponsorship, and land justice, nature, and biodiversity, and supply chains, materials and resources, and politics, and policies. intersectional justice-focused programming, green democracy or environmental justice.

And you know, if you have any suggestions or case studies or anything you'd like to share, you can also get in touch with me. So that's farah@juliesbicycle.com. And, yeah, I'm always up for hearing people's suggestions. And give you another couple of seconds. Give you 10 seconds to respond. Great. So I'll end it here. We have, yes, lots of -- well, it's quite evenly spread. But yeah, ethical funding and sponsorship intersectional justice focus programming, land, justice, nature, and biodiversity coming out top there. So yes, you will be hearing more from us, very soon. About these and about the rest of the series. So thank you to everyone for joining us. Thank you, Vicky, Alex, and Charise for your incredible insights. The recording of the event will be available on the website shortly, and send around a follow-up email when it's ready for you as well with all of these other links.

There'll be a short survey at the end of this as you leave, and so please if you have a moment, fill it out and keep improving what we're doing, if you want to hear more about Julie's Bicycle Creative Climate Justice work, check out our series of Creative Climate Chats, podcast, The Colour Green, our film series with the British Council, which you can find on our policy portal. I think some of these links might be coming into the chat, and our film series The Colour Green in conversation, which was filmed at the Grand Junction in London earlier this year, and please also keep your eyes peeled for a briefing and a resource hub, which will be landing sometime early next year. You can keep in touch on social media and you can share today's conversation with the hashtag #CreativeClimateJustice and sign up to our mailing list to hear about all the news and events from us.

So thank you all so much. And that'll be it.