

# CLIMATE JUSTICE FUNDAMENTALS:

An Introduction to Colonialism  
and Extractivism





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An Introduction to Colonialism and Extractivism

# ACKNOWLEDGEMENTS

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An Intro to Colonialism and Extractivism

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# INTRODUCTION

To achieve climate justice and to meet the task of avoiding the worst of climate change, we need to understand the root causes of how we (and this we is with the recognition that groups and individuals will experience climate change differently) got to this point in time. Communities and people, predominantly Indigenous, Black and racialised people, are at the frontlines of climate change. They are experiencing the worst first, and this is no circumstantial occurrence solely based on location. Climate justice acknowledges the social, historical and economic relationship which exacerbates climate change and environmental disasters. It names the practices of extraction and our systems of consumption and production that puts fuel on the fire of climate change. It defines and unpacks the legacy of colonialism, racism, neoliberal capitalism and neocolonialism. It demands justice, and action. It puts a mirror up to any ideas of 'business as usual', and the inequalities that are perpetuated and taken for granted.

As activists, as people who are concerned, or interested in taking action, the analysis and opportunity to explore the root causes of climate change in this handbook is fundamental.

Friends of the Earth's advocacy and campaign work is bolstered by the education programmes we run. This handbook, the previous handbook and the residential workshops from 2022-2025, are a part of our Global Citizenship Education programme, which aims to equip people with the knowledge, skills and tools to effectively communicate, build local networks and take action.

Each iteration of the residential workshops has been touched by the context of what was occurring in the world outside the walls of the venue. Environmental disasters, conflict, genocide, and pandemics were in the news and brought a lot of the topics covered closer to home-bridging the local and global. What also occurs in spaces when people join to inform themselves is the opportunity to envision different futures, to make conscious choices, to make progress for justice in solidarity locally and with communities across the seas. It also fuels the fire of hope. And so too, we hope that this handbook gives you confidence to share, to try something new and bring your learning experiences forward to the groups you find yourself in community with.

Sara Hurley, Global Citizenship Education and Outreach Officer, Friends of the Earth

# AUTHOR'S NOTE

This handbook came out of a project which began in 2021 on anticolonial climate justice education; a collaboration between Friends of the Earth Ireland and Sian Cowman. The main resource of the project, the [Climate Change, Extractivism and Colonialism Facilitators and Learners Handbook](#)<sup>1</sup> was published in 2022. After two residential workshops based on this handbook's activities dealing with the invention of race and racism during colonial times, how racialisation happens, and how these dynamics link with climate and environmental justice, it became the basis and inspiration for the current handbook. The following activities are designed for climate and environmental activists to explore climate justice from an anticolonial perspective, and to build base knowledge to engage further with these issues.

Many of the introductory and bridging activities in the original 2022 handbook are still useful and applicable here. We suggest you get a digital copy and look at the resources on pages 10-13.

1. <https://www.friendsoftheearth.ie/get-involved/resources/climate-change-extractivism-and-colonialism/>

# HOW TO USE THIS RESOURCE

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

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

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

Ideally the course would take place in person, but for reasons of accessibility we have designed the course to be easily adaptable to online use. Depending on whether the activity is in-person or not, the facilitator(s) will need to prepare different materials – for example, for in-person breakout groups you'll need flipchart paper and markers, for online breakout groups you'll need a shared online document. For organising participants into small groups, the steps will also be slightly different - either in-person, or online by preparing breakout rooms on Zoom or other online video conferencing platform.

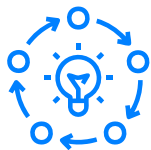
To make the course as accessible as possible for disabled people, we have used videos that have captions or some transcripts available. There are other practical considerations for accessibility during a workshop such as colour and font size for digital materials, physical accessibility, scheduling and timing, and more. This set of [accessibility guidelines \(pdf\)](#)<sup>2</sup> by Accessibilize Montreal is a useful resource.

2. <https://www.friendsoftheearth.ie/get-involved/resources/climate-change-extractivism-and-colonialism/>



# 1. JUSTICE

## Activity 1.1 What is Justice?



### Methods:

outdoors walkabout and creative representation



### Learning Intention:

that learners reflect on their own understandings of justice and injustice and connect with representations of these in their surroundings, and express their thoughts and feelings through mediums other than the written or spoken word



### Materials:

Art materials - whatever you have, could be pens and markers, paints, or magazines and scissors and glue to make collages. Optional: camera or device to take photos; projector

**Step 1:** Ask participants what their understandings of justice or injustice are. Note down answers on a flipchart or whiteboard - ideally a mind-map. These can serve as inspiration for the walkabout part of the activity.

**Step 2:** Let people know you're going to be taking a walk outside looking for representation of justice and injustice and then making some type of creative representation of those. Depending on what materials you have, this could be a drawing, a painting, a collage, or if participants prefer it can be a written poem or prose piece. They can also take photos of what they see on the walkabout and put together a set of photos as their art piece.

Note: if you think participants would benefit from some ideas of how to look for representation of justice and injustice in their surroundings, you could project some

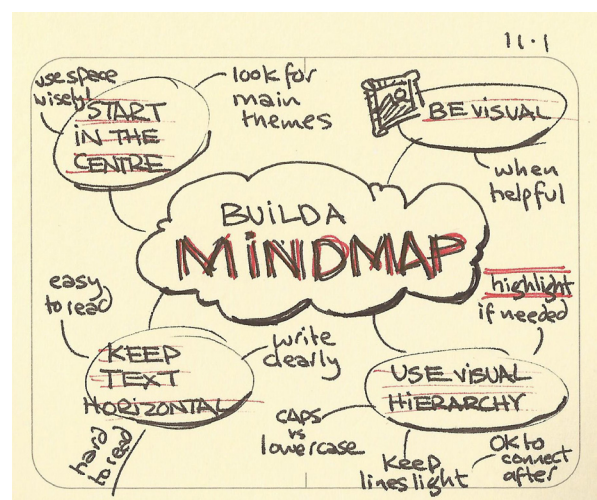


Image credit: Sketchplanations. <https://sketchplanations.com/build-a-mindmap>

images relevant to the area: urban architecture hostile, or welcoming, to unhoused people; naming of monuments or streets in the city; presence of polluting industry or local small businesses; rural areas without much wildlife, or areas which are wild etc.

**Step 3:** Take a 5-10 minute walk outside, each participant by themselves, observing what elements of our surroundings represent forms of (in)justice? No matter where you are, there should be plenty to observe, big or small.

**Step 4:** Back inside, give each participant time to work on their creative representation. Give everyone a chance to express what they saw and felt - how does it connect to their experiences or understandings of justice or injustice? You don't have to call on everyone to show their art piece, but you could also ask them: What was their motivation for making this art piece; how does it connect to their experiences or understandings of justice or injustice?

If the group wants to, you could create a shared online folder of everyone's pieces and/or display them around the room. If someone chooses to do photography, you can project the set of photos.

(The walkabout part of the activity was inspired by Cara McLoughlin of Changemakers Donegal)



## Facilitator Notes:

'Climate justice' and 'environmental justice', which will both be covered in this handbook, are not usually the first understanding of 'justice' in people's minds. It's likely the 'justice' system meaning the judicial system could come up in discussion, and other examples of deep inequality and forms of systemic oppression. We suggest letting the conversations about these flow, and coming back to them later when exploring environmental and climate justice; we mention it only as a preparatory prompt for the facilitator.

## Activity 1.2 Climate Cartoons & Artwork



### Methods:

collaborative drawing; group discussion



### Learning Intention:

that participants can engage with core concepts of climate and environmental justice through visual representations



### Materials:

print-outs of the cartoons, A4 paper, coloured markers or pencils

**Step 1:** Put people into groups of four. Give two people the paper and pencils or markers and tell them they're the artists for the activity. Make sure they're sitting opposite the other two in their group - these two are the narrators. Explain that you're going to do an activity where the narrators describe a cartoon and the other two have to draw it, collaboratively.

**Step 2:** Give the narrators in each group a copy of a cartoon/artwork. Tell them to make sure the artists don't see it. Tell them you're starting a timer and the groups have five minutes for the narrators to describe the cartoon while the artists collaboratively draw it (on one sheet). After the timer goes, everyone stops and looks at the cartoons and the drawings together.

**Step 3:** Facilitate a discussion: what is each piece saying? What emerged from the process of describing the artwork?



Image credit: [https://ssir.org/articles/entry/advancing\\_climate\\_justice\\_priorities\\_over\\_profit\\_led\\_research](https://ssir.org/articles/entry/advancing_climate_justice_priorities_over_profit_led_research)

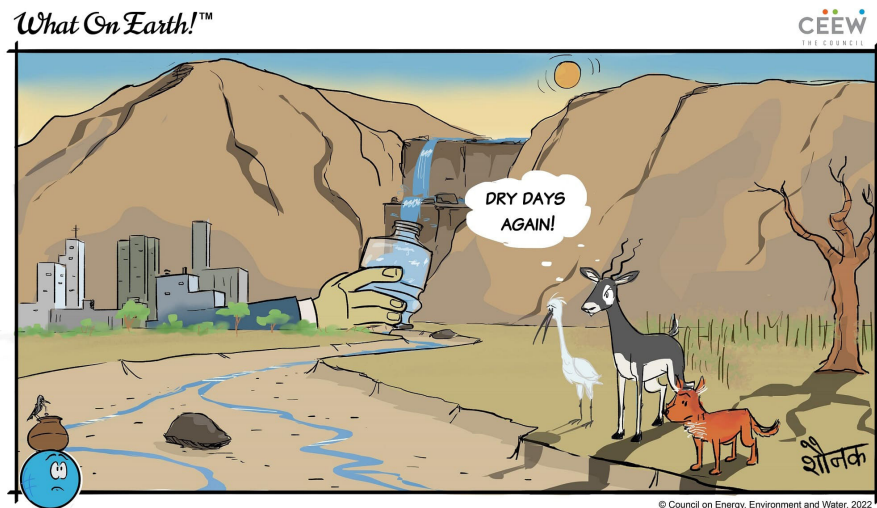


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**STAND WITH FRONTLINE COMMUNITIES IN OUR FIGHT FOR ENVIRONMENTAL JUSTICE, AGAINST THE RAVAGES OF TOXIC CHEMICALS AND CLIMATE CHANGE.**

Image credit: Environmental Justice. Ricardo Levins Morales, scratchboard, ink, and watercolor.

Photo: Heidi de Vries

<https://www.kairosCanada.org/tell-canadas-leaders-to-redress-environmental-racism>

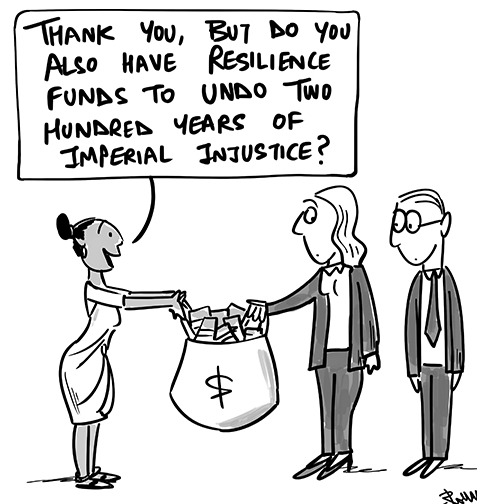


Image credit: <https://www.greenhumour.com/2021/11/11/cartoons-for-crif-at-un-cop.html>

# Activity 1.3 History of Environmental Justice



## Methods:

video and text input; individual reflection; group discussion



## Learning Intention:

that participants build an understanding of environmental injustice as related to racial injustice, and connect it to racism against the Traveller community in Ireland.



## Materials:

printouts of article and report extract and projector and screen; alternatively participants and view article and/or video on their devices

**Step 1:** Ask participants to watch the video or read the article about environmental justice, depending on their preference (or both) - they can either do this on their devices or you can distribute printed copies of the article and/or project the video

▶ [The origins of environmental justice—and why it’s finally getting the attention it deserves](#)<sup>3</sup>

▶ [A Brief History of Environmental Justice](#)<sup>4</sup>

**Step 2:** Explain to participants that you’re also going to engage with a case study of racial and environmental injustice in Ireland around Traveller communities in Ireland. You can note there’ll be time for reflection and discussion of all the materials after.

Give participants time to read Section 4.4.2 on page 42 of the Environmental Justice in Ireland report. You can share the link with participants, or photocopy/print the page to hand out (see appendix below).

▶ [Environmental Justice in Ireland: - Key dimensions of environmental and climate injustice experienced by vulnerable and marginalised communities](#)<sup>5</sup>

**Step 4:** After their reflection time, facilitate a discussion on participants’ impressions of the article and/or video. If you wish, you can also ask the prompt question: “from the readings or the video, how do you see race or ethnicity relating to environmental justice?”

Tell participants that the climate justice movement originated from the environmental justice movement. Ask: can you think of ways that climate justice also relates to race?

3. <https://www.nationalgeographic.com/environment/article/environmental-justice-origins-why-finally-getting-the-attention-it-deserves>

4. <https://www.youtube.com/watch?v=30xLg2HHg8Q>

5. <https://communitylawandmediation.ie/wp-content/uploads/2022/03/Environmental-Justice-in-Ireland-230322-1.pdf>



## Facilitator Notes:

You may find this short course on environmental and climate justice useful, either for your own preparation, or to share with participants - [Introduction to Climate Justice](https://environmentalsolutions.mit.edu/wp-content/uploads/2023/10/Introduction-to-Climate-Justice.pdf)<sup>6</sup>. It's a university introductory module as part of the [Climate Justice Instructional Toolkit](https://environmentalsolutions.mit.edu/climate-justice-instructional-toolkit/)<sup>7</sup> developed by MIT.

The climate justice movement emerged from the environmental justice movement. The concept of environmental justice was developed by Dr Robert Bullard, a US sociologist, inspired by African American communities who were resisting toxic waste dumping in their neighbourhoods in the 1970s. This activity introduces the history of the concept and asks participants to relate it to environmental injustice in Ireland, and the emergence of the climate justice movement.

6. <https://environmentalsolutions.mit.edu/wp-content/uploads/2023/10/Introduction-to-Climate-Justice.pdf>

7. <https://environmentalsolutions.mit.edu/climate-justice-instructional-toolkit/>

# APPENDIX

Extract from the report 'Environmental Justice in Ireland: Key dimensions of environmental and climate injustice experienced by vulnerable and marginalised communities', by O'Neill et al. (2022).

## 4.4.2 The Traveller Community

According to the 2016 Census, there are roughly 32,000 members of the Traveller community in Ireland, making up 0.7% of the total population. Irish Travellers were granted ethnic status in 2017. As a very small minority group within Ireland, they have experienced endemic discrimination and suffer a range of inequalities in relation to access to education, amenities, and services. Travellers suffer from very high rates of unemployment and health inequalities, in part due to the substandard but long-term temporary accommodation that many families have experienced. Local authorities have failed to provide the required accommodation for which funding has been earmarked for decades, with the result that many families are forced to remain in temporary halting sites with inadequate water or sanitation facilities (Galway Traveller Movement, 2009). Halting sites have been traditionally sited 'out of sight' and frequently located near traditional dumps or landfills, and motorways.

"But especially during COVID-19, there was a huge lack of access to proper sanitation for traveling communities. And that would obviously create mental issues, mental health issues, as well as just purely environmental or social and justice issues." "Traveller halting sites and refugee centres are very much like hidden from the rest of the community in some way. Under the Planning and Development Act, Traveller accommodation is supposed to be located close to resources. And I suppose, environmental justice would look like that being implemented in terms of the county development plans, really focusing on that and making sure that land is zoned for Traveller specific accommodation, and that it is well located and that the resources are there. And I know even like in the recent no end in sight report, like they talked about sites, just having no natural light on certain times of day and talked about the access for the children to their schools, you know, those kinds of things."

-Workshop participants

Travellers are at heightened risk of energy poverty, especially those living in mobile homes and trailers that are relying on solid fuel for heating. Travellers living in mobiles or trailers are therefore around nine times as likely to go without heat as the population at large and research conducted by Pavee Point showed that their average spend on energy was 26.1% (median) and 28.0% (mean) of disposable income; around five to six times higher than the

corresponding figure of 4.6% for the population as a whole according to official statistics. Energy poverty impacts on the health of Traveller families, with a considerable number of people affected by respiratory conditions and many suffering from high levels of stress in managing day to day needs. This is in spite of recommendations made in a landmark study conducted on behalf of the Traveller Health Unit in the Eastern Region in 2004 that highlighted problems such as; illegal dumping; sewage and drainage problems; poor building fabric; site design problems (limiting access to sites by emergency services); water hygiene; pest infestation and environmental hazards from land adjoining Traveller sites. Many of these problems persist to this day (Pavee Point, 2004).

“Most of the reasons why the traveling community are still so separated from normal communities... is because of that discrimination, and they are discriminated against and are put outside of cities as opposed to actually being part of a community.”  
-Workshop participant

## References

Galway Traveller Movement (2009) Travellers' health matters: A retrospective health impact assessment of low-grade traveller accommodation, Galway Traveller Movement, available at: <https://www.lenus.ie/bitstream/handle/10147/107934/Travellers%27%20Health%20Matters%20HIA.PDF?sequence=1&isAllowed=y>

Pavee Point (2004) Environmental Health Concerns of Travellers and Progressing Environmental Health on Sites: Pavee Point. Available at: <https://www.paveepoint.ie/wp-content/uploads/2023/12/Environmental-Health.pdf>



## Activity 1.4 Voices of Climate Justice Activists



### Methods:

video input; group discussion



### Learning Intention:

that participants hear directly from climate and racial justice activists and connect the issues of environmental, climate, and racial justice

**Step 1:** Watch the videos from young Black and Indigenous climate activists at COP26, the UN's annual climate negotiations in 2021, in Glasgow, Scotland.

- ▶ [Indigenous activist Txai Surui's full speech at COP26<sup>8</sup>](#) (2 mins)
- ▶ [Indigenous activist India Logan-Riley's full speech at COP26<sup>9</sup>](#) (6 mins)
- ▶ [Climate activist Elizabeth Wathuti's full speech at COP26<sup>10</sup>](#) (6 mins)
- ▶ Some of these speeches available here in text form if some participants would prefer to read - ['We are not drowning, we are fighting': powerful indigenous speeches from the global climate conference<sup>11</sup>](#)

Optional: you can repeat the individual reflection time in Activity 1.3 - Step 3.

**Step 2:** Facilitate a group discussion. What are the activists calling on the world leaders at COP to do? How does what they're saying relate to what you've learned about environmental justice?

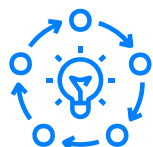
8. [https://www.youtube.com/watch?v=TP5Nbc5P0GM&ab\\_channel=DohaDebates](https://www.youtube.com/watch?v=TP5Nbc5P0GM&ab_channel=DohaDebates)

9. <https://www.youtube.com/watch?v=QdxaIH4y-hw>

10. <https://www.youtube.com/watch?v=8YPZgAbryr8>

11. <https://www.renews.co.nz/we-are-not-drowning-we-are-fighting-powerful-indigenous-speeches-from-the-global-climate-conference/>

## Activity 1.5 Reflective Emotional Response Activity



### Methods:

walkabout indoors, discussion in pairs



### Learning Intention:

that participants reorient or process after any new or challenging material or learning



### Materials:

music and a speaker (optional)

**Step 1:** Put music on in the background, if you have a speaker. Give participants some time to walk around the space of the location you're in, or move to sit in another spot. Ask them to find something they are curious about in the space. Give them a chance to pair with the person nearest them and talk about what caught their attention in the space and why.

**Step 2:** Once they've each spoken, ask them to move around again and find an object/thing which represents something that they've learned so far (give them plenty of time to select it and to stay with it). Then ask them to move around again and find an object/thing that represents something about how the materials in the activities so far have made them feel. Give them another chance to chat to a person near them about the objects/things they chose (invite them to share about the learning or the feeling or both).

**Step 3:** Finally, let people do whatever they like for a few minutes, or everyone go outside for a few minutes, as a chance to relax.

(This activity was inspired by activities facilitated by Sive Bresnihan, Comhlámh, at residential workshops in Co. Sligo in 2022 and 2023 based on the Climate Change, Extractivism and Colonialism Facilitators' and Learners' Handbook)

### Note:

you can adapt this activity to be a walkabout with only individual reflection and not discussion in pairs; or use other reflective tools which might suit your group better such as individual journaling or other creative activity.

Reflection suggested questions:

- How have the activities so far made you feel?
- Which part of the activity materials resonated with you the most and why?
- What personal experiences or prior knowledge have the activities brought to mind?
- What aspect would you like to learn more about?



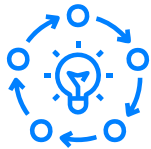
## Facilitator Notes:

If you're an experienced facilitator and you'd like to do a more challenging activity which includes reflection on people's emotions, you could consider this [Spectrum line of ecological emotions](https://static1.squarespace.com/static/5f74c9f17e186b15c051629e/t/5faf032469c60d415b33d038/1605305125560/Copy+of+Pihkala_Spectrum_line_of_ecological_emotions.pdf)<sup>12</sup> where people locate themselves in the room based on how strongly they feel anger, hope, grief at climate/environmental injustice.

12. [https://static1.squarespace.com/static/5f74c9f17e186b15c051629e/t/5faf032469c60d415b33d038/1605305125560/Copy+of+Pihkala\\_Spectrum\\_line\\_of\\_ecological\\_emotions.pdf](https://static1.squarespace.com/static/5f74c9f17e186b15c051629e/t/5faf032469c60d415b33d038/1605305125560/Copy+of+Pihkala_Spectrum_line_of_ecological_emotions.pdf)

# 2. COLONIALISM

## Activity 2.1 Definitions of Colonialism



### Methods:

brainstorm; information input and discussion



### Learning Intention:

that participants explore their own understandings of the word colonialism and learn about different definitions of colonialism



### Materials:

post-its, markers, flipchart sheets and coloured pencils or felt tip markers. Optional: printouts of colonialism definitions and images, or projector and screen

**Step 1:** Ask participants to note down words they associate with colonialism on post-it notes and stick them to a whiteboard or flipchart sheet. You can also do this using an online tool like Vevox or Slido to make a word cloud. With the post-it version, group similar words together and go through those which appear most frequently. If there are any particularly interesting/unusual words, ask the participants if someone would like to say more about that point.

**Step 2:** Ask participants what they learned about Columbus and other colonisers in school and what they learned about colonisation in Ireland, and what elements of it are understood differently today. How did Ireland experience colonialism, and how is it different from the dominant understanding, for example of the Famine? What are the common understandings of Columbus and the other European 'explorers'? Were they referred to as 'discoverers'? Have they heard the terms 'Columbian exchange' or 'the age of exploration' or 'manifest destiny'? If you wish, you can show the images as printouts or by projecting. One of the images is a timeline of European colonisers which might be useful.

**Step 3:** Share the definitions of colonialism which are on the following page with participants, either by projecting on screen on slides, or printing/photocopying the page. Ask them what they think of the definitions - Why are the official dictionary definitions shorter and what's missing from them? Is there one they particularly like, and why? Are there any points they don't agree with? Would they choose one of these as the most accurate definition, or make their own definition using elements of these? Do they think that some elements of these definitions are still ongoing today?

# Colonialism

## DEFINITIONS

“Colonialism was the effort by nineteenth-century European powers to control, exploit, and inhabit other parts of the world, particularly Africa.”

- *Oxford Reference*

“The belief in and support for the system of one country controlling another.”

- *Cambridge English dictionary* <https://dictionary.cambridge.org/us/dictionary/english/colonialism>

“The principle, policy, or practice of acquiring full or partial political control over another country and occupying it with settlers; the principle, policy, or practice of maintaining colonies.”

- *Oxford English Dictionary* [https://www.oed.com/dictionary/colonialism\\_n?tab=meaning\\_and\\_use](https://www.oed.com/dictionary/colonialism_n?tab=meaning_and_use)

“Colonialism is the process of invasion and theft of land and resources, death and subjugation [oppression] of the original inhabitants, and destruction of original/indigenous knowledges, languages and cultures. Colonialism’s impacts include environmental degradation, the spread of disease, economic instability, ethnic rivalries, and human rights violations - issues that can long outlast one group’s colonial rule.”

- From <https://socialsciencesoutreach.leeds.ac.uk/wp-content/uploads/sites/31/2020/07/Educational-Engagement-Climate-Justice.pdf> [clarification added]

“Colonialism is a project of territorial expansion by powerful states that typically involves resettlement into the newly claimed lands of the colonizing state’s people and the displacement, if not eradication, of the people who had previously lived there.”

- From Nicholls, T. (2011). *Colonialism*. In: Chatterjee, D.K. (eds) *Encyclopedia of Global Justice*. Springer, Dordrecht. [https://doi-org.may.idm.oclc.org/10.1007/978-1-4020-9160-5\\_229](https://doi-org.may.idm.oclc.org/10.1007/978-1-4020-9160-5_229)

# Colonialism

## IMAGES



Image credit: <https://www.flickr.com/photos/89887517@N00/1785446800/>

## European Colonization Timeline

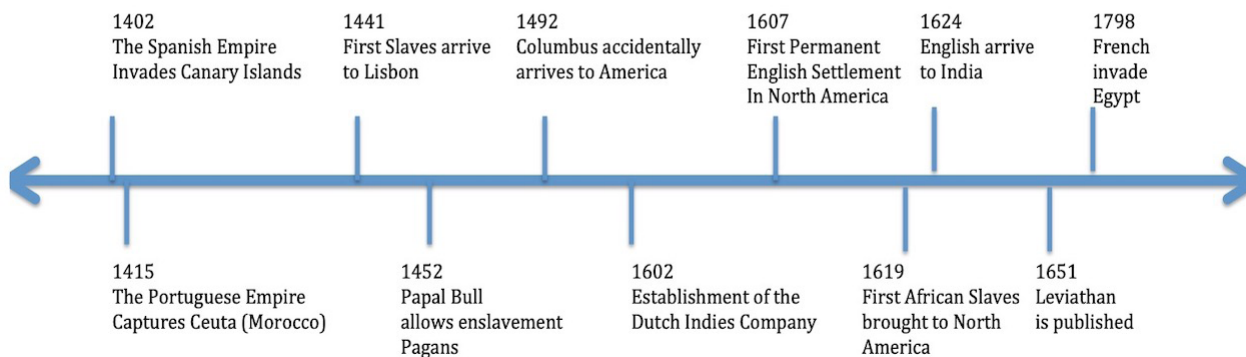
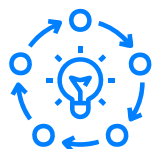


Image credit: Graciela Monteagudo. <https://openbooks.library.umass.edu/radicalsocialtheory/chapter/eurocentrism-presentation/>

## Activity 2.2 How climate justice activists relate colonialism to climate change



### Methods:

image and text input, creative response, group discussion



### Learning Intention:

that participants understand how historical colonisation is ongoing in other forms which are closely related to climate justice



### Materials:

printouts of the social media posts on pages -- or link to a folder with the images and participant devices; printouts of article, or link and participant devices

**Step 1:** Ask participants to look at the screenshots of social media posts from climate justice activists. Tell them they're going to be doing a writing response so give them some consideration.

**Step 2:** Give participants some time to each come up with a short written response to one of the messages as if they were reposting or commenting on it on social media.

**Step 3:** Read the article:

▶ [What Is Climate Colonialism? What to Know About Why Climate Change and Colonialism Are Linked.](#)<sup>13</sup>

▶ The main aspect to take from the article is: "There's two main ways to look at climate change in the context of colonialism and, as The Conversation put it: "Connecting climate change to such acts of colonization involves recognizing that historic injustices are not consigned to history: their legacies are alive in the present." The first is about the historic causes of climate change. The Global North is responsible for the climate crisis we're currently living through — in fact, Global North countries are responsible for over 92% of carbon emissions. The second way climate colonialism is manifesting is through the exploitation of the resources of the Global South by countries in the Global North, to further their climate agendas."

**Step 4:** Facilitate a discussion. How do the activists' posts relate to the article about colonialism as an ongoing process? Alternatively, you can give people time to create a mindmap of the different connections.

13. <https://www.globalcitizen.org/en/content/what-is-climate-colonialism-explain-climate-change/>

## Climate Activists' Social Media Posts

 **Vanessa Nakate**  @vanessa\_vash · Apr 25, 2020 ...



The end of imperialism, **colonialism** and capitalism will be the beginning of climate justice.

 50

 1K

 4.6K



 **Vanessa Nakate**  @vanessa\_vash · May 30, 2020 ...

We cannot get climate justice if the most affected people are facing racism in this world.

We need to destroy the systems that were built by imperialism and **colonialism**.

[#BLACK\\_LIVES\\_MATTER](#)

 8

 267

 748



[https://x.com/search?q=from%3A%40vanessa\\_vash%20colonialism&src=typed\\_query](https://x.com/search?q=from%3A%40vanessa_vash%20colonialism&src=typed_query)

 **Xiye Bastida**  
@xiyebastida ...

As we move forward in our fight for climate justice, an essential factor is to be mindful about the wrongful celebration of colonialism. Native knowledge is the core of tackling the climate crisis, so let's educate ourselves and be allies rather than be complacent and complicit

12:51 AM · Nov 29, 2019



 12

 49

 1



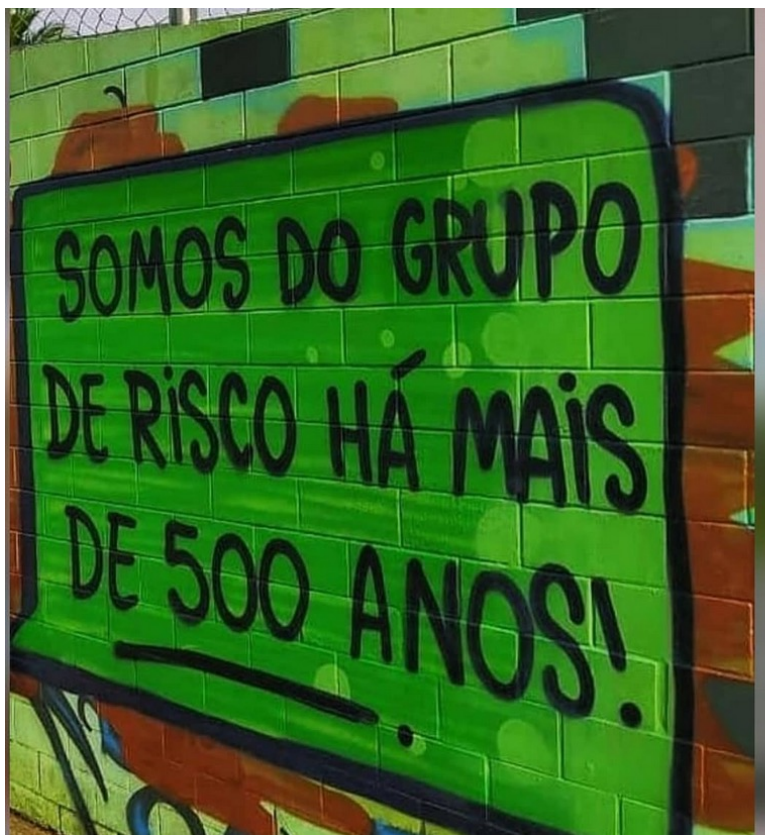
<https://x.com/xiyebastida/status/1200215661781356544>



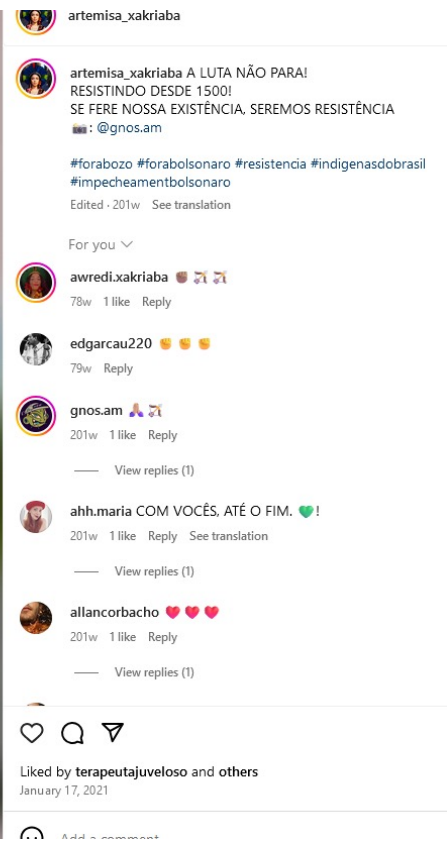
## Climate Activists' Social Media Posts (Continued)



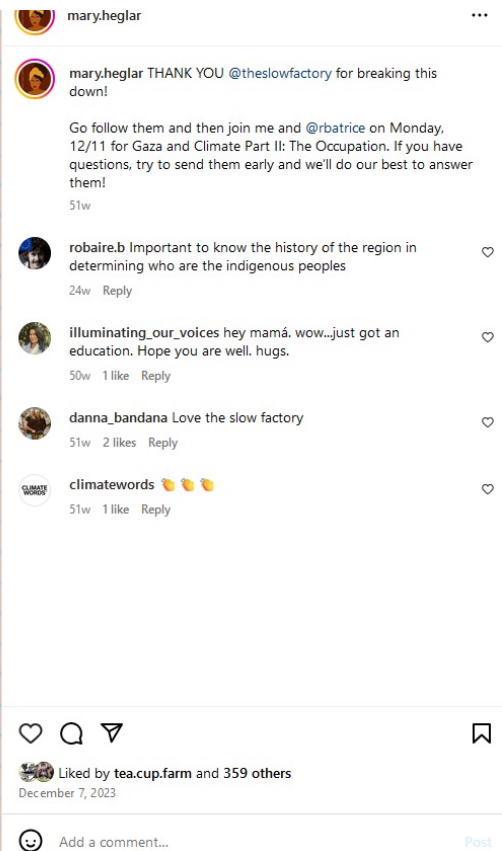
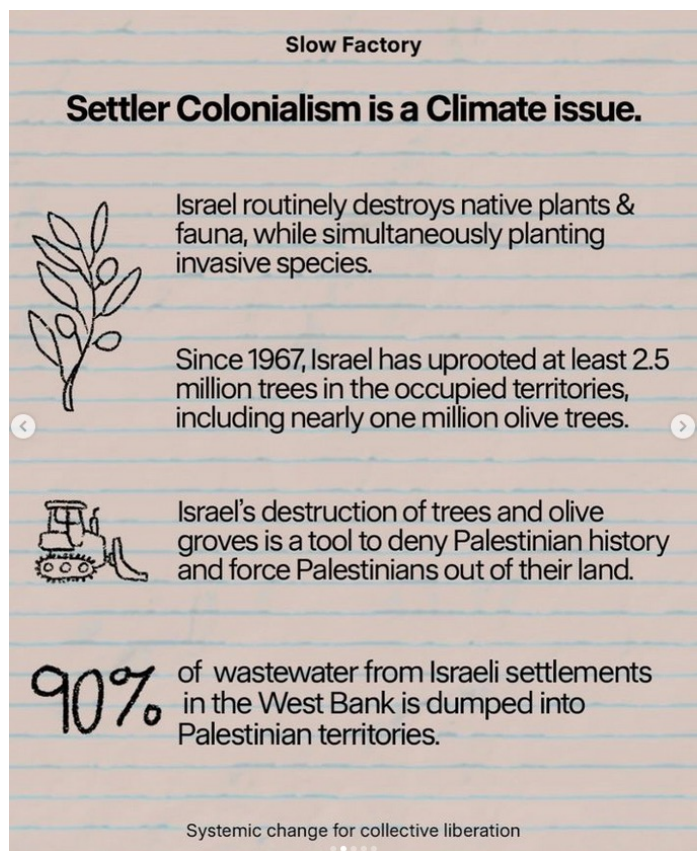
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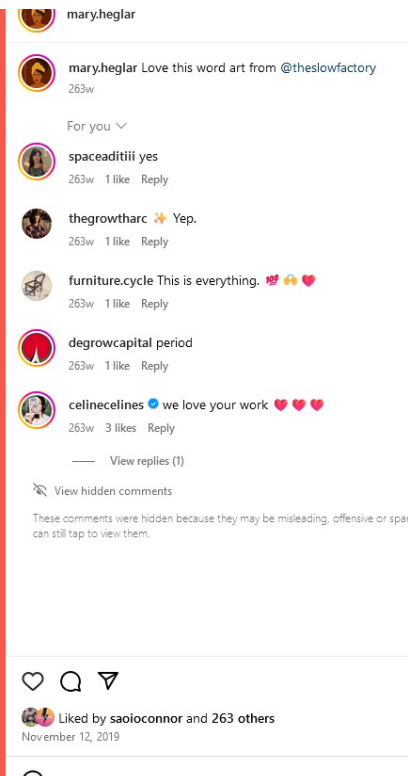
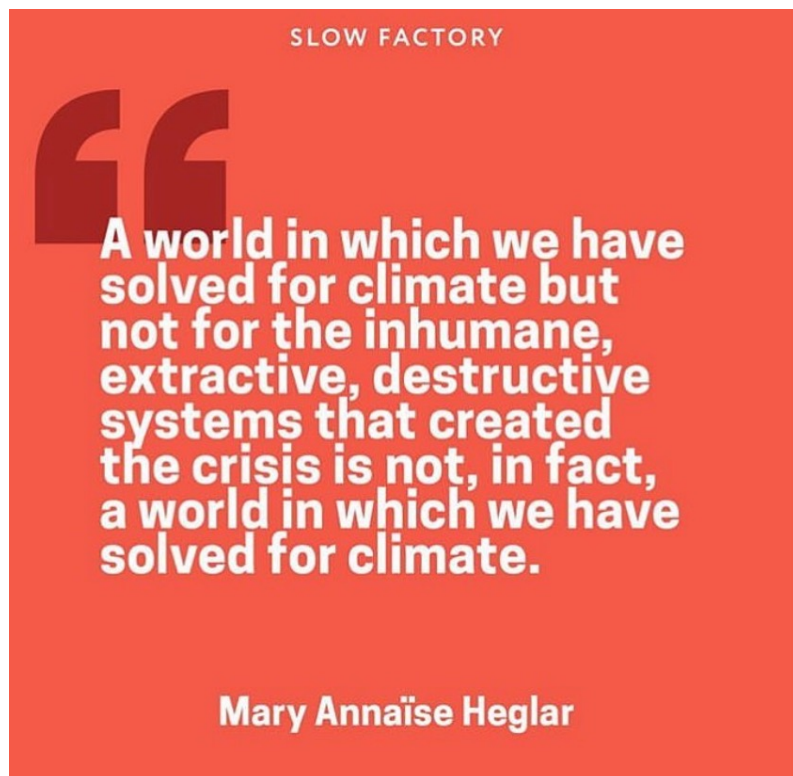
[https://www.instagram.com/p/CKJcwIQI\\_uj/](https://www.instagram.com/p/CKJcwIQI_uj/) “we have been at risk for over 500 years”



## Climate Activists' Social Media Posts (Continued)

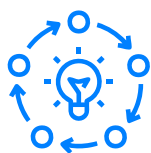


[https://www.instagram.com/p/COj4KSOP\\_d/?img\\_index=2](https://www.instagram.com/p/COj4KSOP_d/?img_index=2)



<https://www.instagram.com/p/B4x9cRmn60I/>

## Activity 2.3 Post-colonialism



### Methods:

graphic and data input; game; podcast input; group discussion



### Learning Intention:

that participants can explore the similarities and differences with post-colonialism in Ireland and in other places in the Global South



### Materials:

ideally participant devices but you can also do it collaboratively on a projector

**Step 1:** Ask participants to look through the [list of top exports of world countries](#)<sup>14</sup>, ranked by level of income. Get them to locate former colonies and what their exports are, particularly African and Latin American countries by calling out the names of countries (eg. Gambia, Panama, Rwanda, Zimbabwe, Kenya, South Sudan, Nicaragua, Ecuador). Also get them to find all the countries in italics, as these are still colonised. Then get them to find European countries. What differences do they notice between these and European countries which had colonised all these places? What type of exports do they have? Discuss: who benefits and suffers most from the production and export of these? Did this activity clarify or confuse any preexisting notions you had?

**Step 2:** Listen to the [podcast “A Walk Through the Financial Flows of Dublin”](#)<sup>15</sup> up to minute 11.26 (about aircraft leasing companies in Ireland)

- Highlight this important point: “50% of all aircraft leasing goes through Dublin. Of the top 10 aircraft leasing companies in the world, four are headquartered in Dublin, and every single one of the top ten in the world have offices in Dublin. This whole history of aircraft leasing, that isn’t part of any public discussion or understanding, has this really important history in terms of the state using all its tax and legal codes to push a particularly attractive and profitable industry.”

**Step 3:** Put participants into of 3-4 groups and ask them to discuss some or all of the following questions, depending on the group:

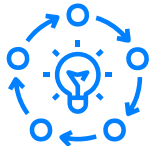
- What effect has colonialism had on Ireland’s economy?
- How did Ireland’s role as a settled, colonised country contribute to its current role as a tax haven? Who was benefiting then, and who is benefiting now?
- How did Ireland’s role as colonial agricultural producer for the coloniser affect its current agricultural system?
- How is Ireland’s postcolonial history related to data centres taking up so much of Ireland’s energy and water? In 2022, Ireland’s data centre energy usage was 53% of its renewable energy supply (see here for the data source, and a useful graphic).

14. [https://en.wikipedia.org/wiki/List\\_of\\_countries\\_by\\_exports](https://en.wikipedia.org/wiki/List_of_countries_by_exports)

15. <https://leftbloc.ie/podcasts/the-week-at-work/#117-a-walk-through-the-financial-flows-of-dublin>

# 3. EXTRACTIVISM

## Activity 3.1 - Extractivism as Colonialism



### Methods:

podcast, text and image inputs; note-taking with questions; group discussion



### Learning Intention:

that participants can relate the concept of historical colonisation to extractivism and understand the coloniality of extractivism



### Materials:

article and images printouts, or participant devices and laptop and projector

**Step 1:** Tell participants they're going to listen to a short podcast and while they're listening they should jot down notes to answer the questions:

- What are three key points the podcast presented?
- How does this relate to what you know already?
- What's something new you learned?

**Step 2:** Listen to the short podcast about the history of the Potosí mine during the time of the Spanish invasion of Latin America. Optional: you can ask them to read the article as well and summarise its three main points.

▶ Podcast: Potosí: [The Silver Mine that Changed the World - Footnoting History](#) <sup>16</sup>

▶ Article: Story of cities #6: [how silver turned Potosí into 'the first city of capitalism' | Cities | The Guardian](#) <sup>17</sup>

**Step 3:** Ask participants to share their answers to the questions, either in small groups or in plenary.

**Step 2:** Look at the images of the Potosí mine - the first two are representations of mining during times of Spanish occupation, and the second two are photos of the city and the mountain today. Then look at the image of the Royal Palace in Spain. This palace was built a century or so after the peak of mining at Potosí in the early 17th century. Who benefits and who suffers in this scenario, and how?

16. <https://www.footnotinghistory.com/home/potosi-the-silver-mine-that-changed-the-world>

17. <https://www.theguardian.com/cities/2016/mar/21/story-of-cities-6-potosi-bolivia-peru-inca-first-city-capitalism>

# Potosí

## IMAGES



Image credit: <https://www.flickr.com/photos/eljay/52708712589>

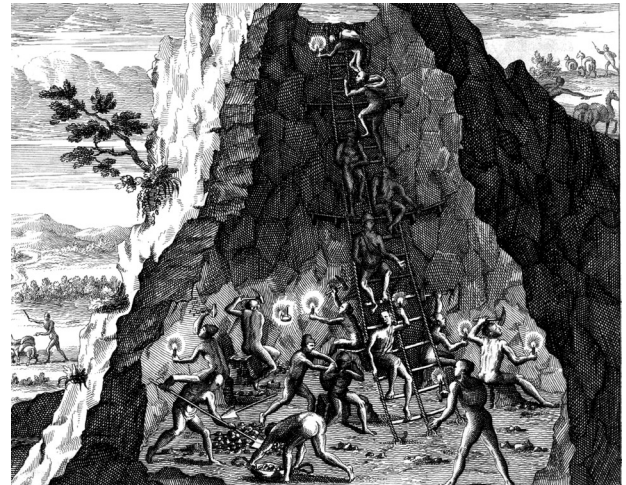


Image credit: [https://commons.wikimedia.org/wiki/File:Theodoor\\_de\\_bry.jpg](https://commons.wikimedia.org/wiki/File:Theodoor_de_bry.jpg)



Cerro Rico, January 2022. Image credit: Sian Cowman

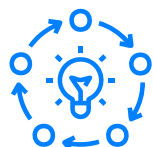


Image credit: [https://commons.wikimedia.org/wiki/File:Palacio\\_Real\\_de\\_Madrid\\_-\\_12.jpg](https://commons.wikimedia.org/wiki/File:Palacio_Real_de_Madrid_-_12.jpg)



Image credit: <https://www.worldhistory.org/image/16202/potosi-bolivia/>

## Activity 3.2 Case Studies of Extractivism



### Methods:

video input; individual reflection; group discussion



### Learning Intention:

that participants engage with the concept of extractivism and understand it through real world examples in Ireland and the Global South



### Materials:

videos (note content warning for sexual violence in case study 1 video), projected on-screen or on participant devices

**Step 1:** Watch the set of videos; the first one is 15 minutes, the second is 20 minutes, and the third is six minutes, so if you don't have time to watch them all, choose one or two.

### Case Study 1 - Green extractivism in the Democratic Republic of the Congo (DRC)

- ▶ Amnesty International video: [Abuses Linked to the Mining of Energy Transition Minerals in the Democratic Republic of the Congo](#)<sup>18</sup>

### Case Study 2 - Proposed Mining in the Sperrins Mountains, Co. Tyrone

- ▶ Clip of webinar hosted by Communities Against the Injustice of Mining, Feasta and Futureproof Clare in 2023 - [Fidelma O'Kane on the Save Our Sperrins campaign](#)<sup>19</sup>

As this campaign is ongoing, encourage participants to follow Save our Sperrins on social media and get the latest updates.

### Case Study 3 - Cerrejon coal mine, Colombia

- ▶ Al Jazeera video - [How Big Coal Is Evicting Entire Villages In Colombia](#)<sup>20</sup>

You can add some context for participants. The video is a few years old, so numbers of communities evicted are even higher, 30+. And the ESB has imported coal from Cerrejón to burn at Moneypoint for electricity production. During the years the mine was owned by three multinationals, BHP Billiton, Glencore and Anglo American, the mine's sales company - owned by the same three multinationals - was based in Dublin, so all of the mine's sales of coal and declaration of profits was from a Dublin office, paying tax in Ireland.

18. [https://www.youtube.com/watch?v=hIQmWlqPZkQ&ab\\_channel=AmnestyInternational](https://www.youtube.com/watch?v=hIQmWlqPZkQ&ab_channel=AmnestyInternational)

19. [https://www.youtube.com/watch?v=TBN\\_oQCrHU0&ab\\_channel=Feasta](https://www.youtube.com/watch?v=TBN_oQCrHU0&ab_channel=Feasta)

20. [https://www.youtube.com/watch?v=wJrPXWHNdIs&ab\\_channel=AJ%2B](https://www.youtube.com/watch?v=wJrPXWHNdIs&ab_channel=AJ%2B)

**Step 2:** Ask participants to do some individual reflection for 2 minutes on what they would do if faced with the situations in the case studies; they can write or draw if they wish. If you wish, as a full group discuss their emotional responses and reflections.

Discuss each case study further:

- ▶ Cobalt and transition minerals in the Democratic Republic of the Congo: how does the video relate colonialism to mining in the DRC?
- ▶ Proposed gold mining in Sperrins Mountains, Co. Tyrone: how has the community resisted the mining project?
- ▶ Cerrejon coal mine in Colombia: how do the people in the video make the connections between mining and rich countries?

**Step 3:** Introduce the concept of extractivism:

Indigenous and environmental activists and activist-academics who came up with one definition of extractivism define it as: large-scale and intensive extraction of natural resources where the output is directly exported and little benefit remains in-country; exploitation at a level which is unsustainable and harmful; and a form of neocolonialism.

Discuss as a group - How do the case studies relate to this definition? How does this definition relate to what you've already learned?



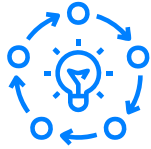
### Facilitator Notes:

The definition above is adapted from Thea Riafrancos, *Extractivism and Extractivismo* (2020) - [Extractivism and Extractivismo | Global South Studies](https://globalsouthstudies.as.virginia.edu/key-concepts/extractivism-and-extractivismo)<sup>21</sup>

“According to its conceptual architects — environmental and indigenous activists, and public intellectuals — extractivism means the intensive and extensive exploitation of natural resources; little or no industrialization; export as the principal destination; exploitation that impedes natural renovation ... the economic form of the ‘enclave’”.

21. <https://globalsouthstudies.as.virginia.edu/key-concepts/extractivism-and-extractivismo>

# Activity 3.3 - Extractivism and Violence Against Women



## Methods:

graphic and data input; text input; group discussion.



## Learning Intention:

that participants connect the issues of extractivism and violence against women by engaging with women environmental defenders



## Materials:

projector or devices; or printouts of image and article

**Step 1:** Explain that women are more affected by the impacts of extractivism and climate change because of patriarchal gender roles that assign caring duties to women, and because of gendered abuse. Many women resist destructive industries like fossil fuel extraction and mining, and face higher risks.

**Step 2:** Look at the image which shows attacks on women environmental defenders in Latin America. 15.6% of women human rights defenders attacked 2012-2022 were defending land, territory or natural resources, the second highest.

► Figure 2 on this page: [DATA THAT HURT US, NETWORKS THAT SAVE US - 10+ Years of Attacks against Women Human Rights Defenders in Mesoamerica \(2012-2023\) | IM-Defensoras](#)<sup>22</sup>

**Figure 2**

Main rights defended at the time of the attack against women defenders in Mesoamerica 2012-2022

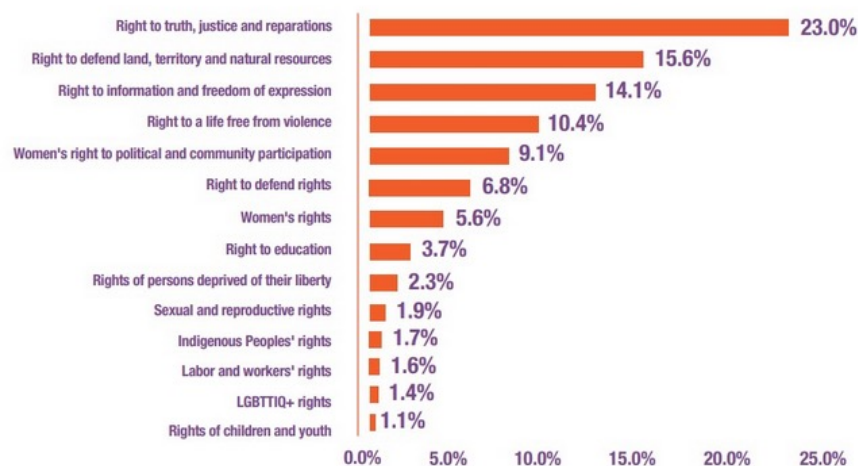


Image credit: IM-Defensoras

22. <https://im-defensoras.org/en/2024/04/resumen-ejecutivo/#quenes-nos-agreden>



**Step 3:** Give participants time to read the article. Ask them to take notes as they're reading, thinking of the questions: what are the main points in the article? How does this relate to what you already know about extractivism and injustice? What connections can you draw between this article and other things you have been learning?

▶ [The Violence Faced by Women Environmental Defenders - Non Profit News | Nonprofit Quarterly](#)

**Step 4:** Facilitate participants to share their responses either in small groups or in the full group.

To finalise, we suggest the reflective emotional response activity (Activity 1.5).

## Activity 3.4 - Solutions and Action Creative Activity



### Methods:

reflection; drawing/tracing



### Learning Intention:

that participants process emotions and ideas after their learning experience



### Materials:

A4 paper, colour pens and/or markers, a printer if possible

**Step 1:** Tell participants they're going to use a symbol, like a tree, flower, river, or other natural element to represent their learning, feelings, and ideas for solutions and actions following their experience of engaging with climate justice, colonialism and extractivism. For example, for a tree, the learning could be the roots; the feelings the trunk; and the branches the solutions and actions. They can use paper and markers to do this; or if you have access to a printer you can easily find outlines of flowers or trees online to print out. Note that solutions and actions can be at an individual or collective level.

**Step 2:** Offer the option for participants to tell each other about their symbolic representations in pairs or small groups; or as a full group. This can be an enjoyable sharing experience of new ideas and commitment to action.





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