



CLIMATE RESILIENCE AND JUST FINANCING

ANGLICAN LEADERSHIP
FOR CLIMATE ACTION
AND CLIMATE JUSTICE

Key Messages

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

Key Messages, Executive Summary
and an Urgent Call to Action from
the Anglican Consultative Council's
Policy Position for COP26



Photo: Callum Shaw

Executive Summary

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

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

Policy Priorities: Climate Resilience and Just Financing

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

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

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

As such, justice is a principle that must underpin all decisions regarding climate finance. Building resilience requires adequate resourcing; without

it, countries most impacted by climate change will be increasingly financially overburdened as they tackle losses and damages. **Just financing**, therefore, encompasses policies and initiatives that encourage and expect burden sharing, often whereby high-income countries, with fossil fuel driven economies and wealth derived from extractive industries, ensure that money is flowing (through climate funds or other means) to more vulnerable low-income countries. For example, ample financing allocated to adaptation would ensure that high-emitting, high income countries provide targeted financing to support resilience-building activities in low income countries that are already experiencing them the most extreme effects of climate change.

Inclusion of Indigenous People, Youth and Women as a Principle for Just Climate Action

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

Anglicans and the Climate Emergency

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

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

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



The Archbishop of Canterbury, Justin Welby

Specific Policy Recommendations

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

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

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



Scan the QR code for the full ACC COP26 policy position document

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

An Urgent Call to Action

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

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

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

Rev. Jacyntia Murphy, from the Diocese of Aotearoa New Zealand and Polynesia



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

Kinship and connection with the natural world, the need to respect boundaries and protection of the earth are deeply biblical ideas - as well as

being supported by science. Both science and faith tell us that we—all living beings on Earth—are deeply interconnected. The Covid-19 pandemic reinforced this reality as it rapidly spread across the globe, leaving no corner of the world unaffected, demonstrating the importance of acknowledging our connectedness. Human beings can no longer view ourselves as separate from one another or from the natural world.

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

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

