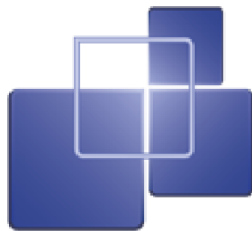


Environmental Racism & Work in a Warming World: Workshop Companion Guide



ACW | Adapting Canadian Work and Workplaces
to Respond to Climate Change



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LAND ACKNOWLEDGEMENT

“We [I] will begin this event _____ (Name the Event) by acknowledging that we are meeting on aboriginal land that has been inhabited by Indigenous peoples from the beginning. As settlers, we’re grateful for the opportunity to meet here and we thank all the generations of people who have taken care of this land - for thousands of years. Long before today, as we gather here, there have been aboriginal peoples who have been the stewards of this place In particular, we acknowl-edge _____ (identify the appropriate territory*). We recognize and deeply appreciate their historic connection to this place. We also recognize the contributions of Métis, Inuit, and other Indigenous peoples have made, both in shaping and strengthening this community in particular, and our province and country as a whole. As settlers, this recognition of the contributions and historic importance of Indigenous peoples must also be clearly and overtly connected to our collective commitment to make the promise and the challenge of Truth and Reconciliation real in our communities, and in particular to bring justice for murdered and missing indigenous women and girls across our country.” (OFL Aboriginal Circle)

*Please go here to find the appropriate territorial acknowledgement for your area:

<http://ofl.ca/wp-content/uploads/2017-12-04-Traditional-Territory-Acknowledge-ments.pdf>

Part I:
Origins, Overview, & Learning
Objectives

1. PURPOSE OF THE WORKSHOP COMPANION GUIDE

This workshop companion guide:

- Contains all participant materials
- Provides information about workshop origins and research framework
- Provides more in-depth information and resources of issues and concepts addressed in the workshop
- Lists relevant research
- Lists community, environmental, and labour organizations
- Lists ways for participants to take action

2. WORKSHOP ORIGINS

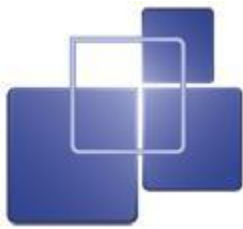
Research Partnership: ACW & CBTU

The Coalition of Black Trade Unionists (CBTU) was invited to become a partner organization with Adapting Canadian and Workplaces (ACW) given the organization's unique mandate to provide a voice for workers of African-descent along with CBTU's engagement within the environmental justice movement. The research uses an approach (participatory action research) to research in communities that emphasizes participation and action. It seeks to understand the world by trying to change it, collaboratively and following reflection.

The workshop was based on this research partnership.

Partnering Organizations

Adapting Canadian Work and Workplaces (ACW)



ACW | Adapting Canadian Work and Workplaces
to Respond to Climate Change

ACW is the most recent of four long-term research projects which links Canadian unions with community groups, NGOs, and university researchers. As a major producer of greenhouse gases (GHGs), the world of work can become a major contributor to Canada's efforts to slow global warming. ACW engages with the challenge of slowing global warming, by developing tools to green the workplace and work itself. ACW is Canadian-focused and national in scope, setting Canadian experience in international perspective. Recently, ACW has expanded to develop climate bargaining, green curriculum for labour education, and building new links. ACW membership includes 53 individual researchers and 24 partner organizations in 7 countries and is a member of the Belmont Forum. Core ACW members have worked together since the 1990s, funded by the Canadian Institutes of Health Research, the National Science and Engineering Research Council, the Social Science and Humanities Research Council, and partner universities. In ACW, all levels of work are co-governed by partners. ACW's union partners reach millions worldwide via their multilingual online networks.

<http://www.adaptingcanadianwork.ca>

Coalition of Black Trade Unionists (CBTU)

The Coalition of Black Trade Unionists (Ontario), Canada is an affiliated Chapter of the Coalition of Black Trade Union-ists (International). The Ontario Chapter consists of members from International and National unions residing predominately in Ontario but also in Quebec and across the country. CBTU seeks to fulfill the dream of Black trade unionists, both living and deceased, who throughout our labour history in Canada have courageously and unremittingly struggled to build a national movement that brings our collective strength and varied talents to bear in an unending effort to achieve economic, political, and social justice for all.



<http://cbtu.ca>

Research Framework

As the pressure of global warming upends jobs, education, health and our communi-ties, the impact of environmental racism exposes the destruction suppression of Racial-ized and Indigenous dreams and aspirations for economy equality. At the same time, Climate Change can serve as a social catalyst through the creation of new economic opportunities for Canada's Racialized and Indigenous communities but if we are not active the transition to a green economy will not be just and we will again be on the margins.

The workshop explores the following research framework themes:

1. The impact of environmental racism exposes the destruction suppression of Racialized and Indigenous dreams and aspirations for economy equality.
2. At the same time, Climate Change can serve as a social catalyst through the creation of new economic opportunities for Canada's Racialized and Indigenous communities. It presents us with an opportunity to change.
3. If Canada's Racialized and Indigenous communities are not engaged in the

struggle, the transition to a green economy will not be just. There can be no change without a struggle.

4. Strategic creativity for change is needed to realize just transition that is inclusive of Racialized and Indigenous communities (i.e. popular education and work-shops). How can we become active?

The links for different aspect of the project can be found below.

- Overview: The overview of the project is found on the ACW website.

<http://www.adaptingcanadianwork.ca/acw-and-black-trade-unionists-launch-environmental-racism-project/>

- Bibliography: The bibliography used for this research has been compiled with the help of a social media campaign. See above link for bibliography.

- Twitter: This links to our social media campaign that was used to compile our bibliography. **#EnvRacismCBTUACW**

- Article: Written by Mark Brown. It reflects the commitment of CBTU Ontario to the project. CBTU Ontario had not previously engaged in this work within Canada (focused upon mass incarceration, which remains). CBTU International has a longstanding commitment to fight Environmental Racism such as Community Action & Response Against Toxics (CARAT) Teams & workshops on Flint.

<http://www.adaptingcanadianwork.ca/environmental-racism-adding-african-canadians-voices-to-the-climate-change-debate/>

3. WORKSHOP LEARNING OBJECTIVES

By the end of the workshop, participants should be able to do the following:

- 1) Explain what environmental racism is and how it impacts Racialized and Indig-enous communities in Canada;
- 2) Describe the connection between environmental racism and the workplace;
- 3) Explain how Racialized and Indigenous workers have been marginalized by the Green Jobs Revolution;
- 4) Identify ways for Racialized and Indigenous trade unionists and community activists to take leadership roles in fighting climate change and environmental racism in our communities, workplaces, and unions;
- 5) Identify tools, resources, and actions to challenge the social-economic inequities that Racialized and Indigenous communities face in accessing good green jobs.

4. WORKSHOP OVERVIEW

- Welcome
- Icebreaker / Laying the Foundation
- Climate Change & Environmental Racism (Part 1)

- **BREAK**

- Climate Change & Environmental Racism (Part 2)
- Environmental Racism Case Studies in Canada

- **LUNCH**

- Racism & Work
- Environmental Justice, Work, & the Green Economy

- **BREAK**

- Racism and The Environmental Movement: “Green is the New White”
- Environmental Justice in our Communities, Workplaces, and Unions
- Wrap-Up

5. WORKSHOP INTRODUCTIONS / ICEBREAKER

Introduce yourself to your partner.

Note: You will be introducing your partner to the rest of the workshop.

Question 1) What's your name?

Question 2) Why did you choose this image?

Question 3) Why did you come to this workshop?

Part 2:
The Problem, Our Challenge:
The New Face of
Environmental Racism

1. THE PROBLEM: ENVIRONMENTAL RACISM & CLIMATE CHANGE

Environmental racism is a structural, historical, and ongoing fact of life for many Racialized and Indigenous people in Canada. Yet climate change discussions, lacking an anti-racism lens, have largely ignored how Racialized and Indigenous communities that are economically disadvantaged and socially marginalized are inequitably impact-ed by climate change. At the same time, climate change provides an opportunity for positive transformation through the creation of good green jobs and addressing the unequitable access to good jobs for Racialized and Indigenous peoples in the green economy. Racialized and Indigenous communities must be part of the fight for en-vironmental justice and a just transition to the green economy. Otherwise, the green economic transformation will only further reinforce the structural racial economic inequalities present in Canadian society today.

Some Useful Words Explained

Note: A full glossary is provided at the end of this companion guide.

Anti-Racism “is an action-oriented strategy for institutional, systemic change to address racism and interlocking systems of social oppression.’ Anti-racism mobilized the skills and knowledge of Racialized and Indigenous people in order to work for a redistribution of power in organizations and society. It also equips White people with knowledge and skills to acknowledge their own privilege and to work for social change.” (*Lopes & Thomas, 2006, p. 264*)

Climate change “occurs when long-term weather patterns are altered — for example, through human activity. Global warming is one measure of climate change, and is a rise in the average global temperature.” (*David Suzuki Foundation, 2017*)

Environmental Racism: “Racial discrimination in environmental policy-making and enforcement of regulations and laws, the deliberate targeting of communities of color for toxic waste facilities, the official sanctioning of the presence of life threatening poisons and pollutants for communities of color, and the history of excluding people of color from leadership of the environmental movement (*Chavis, Benjamin F., Jr., 1994.*)” (*Ella Baker Center for Human Rights*)

Equal opportunity: “aims to ensure that all people have equal access, free of barriers, equal participation and equal benefit from whatever an organization has to offer. Note that equal opportunity extends beyond employment.” (*Ontario Human Rights Commission, n.d.*)

Equity: “Refers to the rights of individuals and groups to an equitable share of the resources and influence in society. ‘Equity’ means equitable access and outcomes. Equity work analyses and challenges unfair systems and practices and works towards the creation of equitable outcomes.” (*Lopes & Thomas, 2006, p. 266*)

Green Jobs: Green jobs are jobs in a sustainable economy, an economy which: makes lower demands on natural resources, is much more energy efficient, uses energy from renewable sources, and does not generate damaging pollution and wastes. (*Bureau of Labor Statistics, 2013*)

Indigenous: “generally used in the international context, refers to peoples who are original to a particular land or territory. This term is very similar to ‘Aboriginal’ and has a positive connotation.” (*Ontario Human Rights Commission, n.d.*)

Just Transition: A framework developed by the trade union movement to encompass a range of social interventions needed to secure workers’ jobs and livelihoods when economies are shifting to sustainable production, including avoiding climate change, protecting biodiversity, among other challenges. Reactive vs. Pro-active just transition. (*International Labour Organization, 2013*)

Racialization: “Racial identities are not fixed categories. They are shaped by history, nationality, gender, class, and identity politics, and racial designations often differ from country to country. The term ‘racialization’ makes explicit that this is not about inherent characteristics but about the ways in which we are socialized to differentiate groups of people on the basis of physical characteristics. It emphasizes the active process of categorizing people while at the same time rejecting ‘race’ as a scientific category. This is emphasized in the Report of the Commission on Systemic Racism in the Ontario Criminal Justice System, which defines racialization ‘as the process by which societies construct races as real, different and unequal in ways that matter to economic, political and social life.’” (*Lopes & Thomas, 2006, pp. 269-270*)

White Supremacy: “A system based on assumptions of the ‘rightness of Whiteness,’ in which political, economic, and social systems result in White people having more privilege and power than racialized people. The term ‘White supremacy’ is often associated only with apartheid or with extreme racist groups like the Ku Klux Klan. But White supremacy can be seen in any society, including Canada, where there is a racial hierarchy with Whites at the top.” (*Lopes & Thomas, 2006, p. 272*)

2. CHANGE AND ENVIRONMENTAL RACISM: ONLINE VIDEOS

- “Causes and Effects of Climate Change” video (*National Geographic, 2017*) https://youtu.be/G4H1N_yXBiA

Viewing Notes:

- “Environmental Racism Explained” video (*AJ+ 2016*) <https://www.youtube.com/watch?v=TrbeuJRPM0o>

Viewing Notes:

- “Take Action for Grassy Narrows and Safe Water for All First Nations” video (*PSAC, 2016*) <http://thirstyforjustice.ca>

Viewing Notes:

- “Payton Wilkins” video (*The Coalition of Black Trade Unionists, 2018*) <https://vimeo.com/260508312>

Viewing Notes:

3. CANADA'S GREENHOUSE GAS (GHG) EMISSIONS

“Much like the glass of a greenhouse, gases in our atmosphere sustain life on Earth by trapping the sun’s heat. These gases allow the sun’s rays to pass through and warm the earth, but prevent this warmth from escaping our atmosphere into space. Without naturally-occurring, heat-trapping gases—mainly water vapour, carbon dioxide and methane—Earth would be too cold to sustain life as we know it.

The danger lies in the rapid increase of carbon dioxide and other greenhouse gases that intensify this natural greenhouse effect. For thousands of years, the global carbon supply was essentially stable as natural processes removed as much carbon as they released. Modern human activity—burning fossil fuels, deforestation, intensive agriculture— has added huge quantities of carbon dioxide and other greenhouse gases.

Today’s atmosphere contains 42 per cent more carbon dioxide than it did at the start of the industrial era. Levels of methane and carbon dioxide are the highest they have been in nearly half a million years.” (*David Suzuki Foundation, 2017*)

The Paris Agreement on Climate Change was created in 2015 with the aim of reducing greenhouse gas emissions. Canadian delegation joined the coalition with the goal of keeping the increase in industrial levels and to pursue efforts to limit the temperature increase to 1.5°C above pre-industrial levels.

Canadian Liberal government has made grand promises; however, it has failed to live up to them.

Previous Governments

Mulroney

- Promised to reduce emissions by 20% below 1988 levels by 2000. They failed to live up to that commitment.

Chretien

- Helped negotiate the last major global agreement on climate change – Kyoto Protocol.

- Promised to reduce Canada’s emissions by 6% below 1990 levels by 2012. They failed to live up to that commitment.

Harper

- Tabled “Turning the Corner” climate plan in 2007 but gave up the pretense about caring about climate change once in the majority.

Trudeau

- Signed the Paris Climate Agreement in 2016.

Due to the voluntary nature of the Paris Climate Accords, the stated goal of staying below 2°C below of global warming seems unachievable with enforcement mechanisms.

Current Context

A working group of federal and provincial governments – Pan-Canadian Framework on Clean Growth and Climate Change – was announced after the Paris Agreement (PCF). Canada’s commitment under the Paris Agreement is for a 30% reduction of GHG emissions by 2030, relative to 2005 levels. A target that was submitted by PM Harper and maintained by PM Trudeau. However, the actions set by the PCF do not go far enough to meet our own inadequate targets.

While the federal actions to reduce emissions are inadequate, even worse has been the federal government’s decision to double down on fossil fuel production. More than one quarter of Canada’s GHG emissions come from the oil and gas sector, but plans continue unabated for a major expansion of the sector.

Baseline emission from the oil and gas sector are anticipated to grown from 192 million tonnes of CO₂ in 2014 to 233 million tonnes in 2030 – a whopping increase of 21% when the country has pledged to substantially reduce overall emissions.

The Trudeau government's shift in tone on climate is welcome, but it is ultimately still seeking substantial growth for the same fossil fuel industries. (*Lee, 2017*)

Each of the provinces have their own stated goal.

- **Alberta:** aim to reduce emissions relative to 'business as usual' levels. 50Mt be-low projected levels by 2020 and 200Mt below projected levels by 2050
- **British Columbia:** reduce GHG emissions to 33% below 2007 levels by 2020 and 80% below 2007 levels by 2050
- **Manitoba:** missed their 2012 target and has not yet set a new target for emis-sions reductions
- **Atlantic Provinces:** which include N.B, N.S, P.E.I and NFLD & Lab have a share emissions reduction target of 10% below 1990 levels by and 2020 and a long-term reduction 35-45% below 1990 levels by 2030
- **Northwest Territories:** targets are very mild – hope to stabilize emissions by 2015
- **Nunavut:** has not committed to any measurable targets
- **Yukon:** committed to carbon-neutral government by 2020
- **Ontario:** reduce emissions by 15% below 1990 levels by 2020 and 80% below 1990 levels by 2050
- **Quebec:** reduce by 20% below 1990 levels by 2020
- **Saskatchewan:** reduce emissions by 20% by 2020

4. TYPES OF ENVIRONMENTAL RACISM

The term 'Environmental Racism', first introduced in 1987 by Dr. Benjamin Chavis, was defined as racial discrimination in environmental policy and the unequal enforcement of environmental laws and regulations. Even as the original definition still conceptualizes current understanding of environmental racism, the scope of the topic has expanded beyond the original definition. The threads of different forms of environmental racism, as compiled by the research, is explored below.

Due to climate change, the price of basic necessities has gone up on things such as food, water, and electricity. Low income families, who tend to be disproportionately people of colour, will be forced to spend a bigger proportion of their income on food, energy and other household needs than higher-income families because of the increase prices.

Regarding job opportunities, sectors that will likely be significantly affected by climate change, such as agriculture and tourism, are held by low-income people of color. They would be the first to lose their jobs and have their wages decrease. Furthermore, the effects of the numerous types of environmental racism listed above have drastic effects on individual's opportunities and outcome in life due to the adverse effects.

Air Pollution

Research suggests that many pollutants that are associated with climate change, such as nitrogen dioxide, sulfur dioxide, and carbon monoxide, have detrimental health consequences. People of color and the poor in urban areas, who are likely to lack health insurance, are exposed to elevated levels of air pollutants that may lead to greater health impacts from air pollution.

Clean Water

Vital for the survival of any human, water plays an integral role in environmental racism. Due to decrease funding on infrastructure and regulation, many communities of colour are exposed to high level of contamination of their water sources. Lack of accountability leads to water pipes on low-income neighbourhoods to be outdated and containing harmful substances.

Climate Migration (Climigration)

As temperature and sea levels have risen due to climate change, governments around the world are facing massive human displacement without any mechanism to address it. Furthermore, the effects of global warming have triggered political instability in poor regions leading to more forced migration. Even as wealth of production has been closely associated with Western nation, the most affected regions will be in Asia and Africa, leading the migration to have a distinct racial and ethnic component.

Extreme Weather

Extreme weather events, such as heat waves, extreme cold, droughts, and floods are expected to increase in frequency and intensity due to climate change. Due to increase in the temperature, there is an increase risk in cardiovascular deaths (with risks higher for African Americans). Low-income urban neighborhoods and communities of color are particularly vulnerable to heat waves because they are often segregated in the inner city, where dark-colored materials used for construction absorb heat and do not allow it to dissipate at the same rate as soil, grass, forests, and other less industrial materials. Furthermore, agricultural and construction workers, jobs held by predominately Latino immigrants, have experienced increased level of heat-related illness and death. As heat waves increase, low-income families and people of color are less likely to have access to air-conditioning leading to disproportionate risk of heat-related illness and death.

Food Production

Two facets of food are affected by climate change. The prices of necessities such as food are expected to skyrocket. Low income families, who tend to be disproportionately people of colour, will be forced to spend a bigger proportion of their income on food than higher-income families. Second, food chain contamination occurs through the introduction of toxic substances into the environment, displacing First Nations ability to sustain themselves.

Gentrification

The term gentrification describes the movement of wealthier individuals and families (often White) into urban, working class neighborhoods. This results in an increase in property values and rents that often displaces low-income, racialized, inhabitants and businesses who are then forced to move to other neighbourhoods where environmental degradation is worse.

Toxins in the Community & Workplace

The communities beset by hazardous pollution and toxins tend to be poor and disproportionately Racialized and Indigenous communities. Due to entrenched segregation, many hazardous waste and toxic facilities end up in these communities, leading residents to experience health and wellness problems. Research describes the analysis of all permitted industrial facilities across the United States show that polluters, including commercial hazardous waste facilities, disproportionately expose communities of color and low-income populations to chemical releases.

Similarly, toxins produced by an industry affect the workplace, whose workforce happened to be disproportionately workers of colour. People are first exposed to environmental contamination at workplace. Research shows that workplaces that are least compensated and most hazardous tend to be occupied by immigrants, women, and people of color.

5. ENVIRONMENTAL RACISM CASE STUDIES IN CANADA

Question #1: What examples of environmental racism are illustrated in your case study?

Question #2: Can you think of examples of this today? From your own life? In your home, community, workplace and/or union?

West Coast

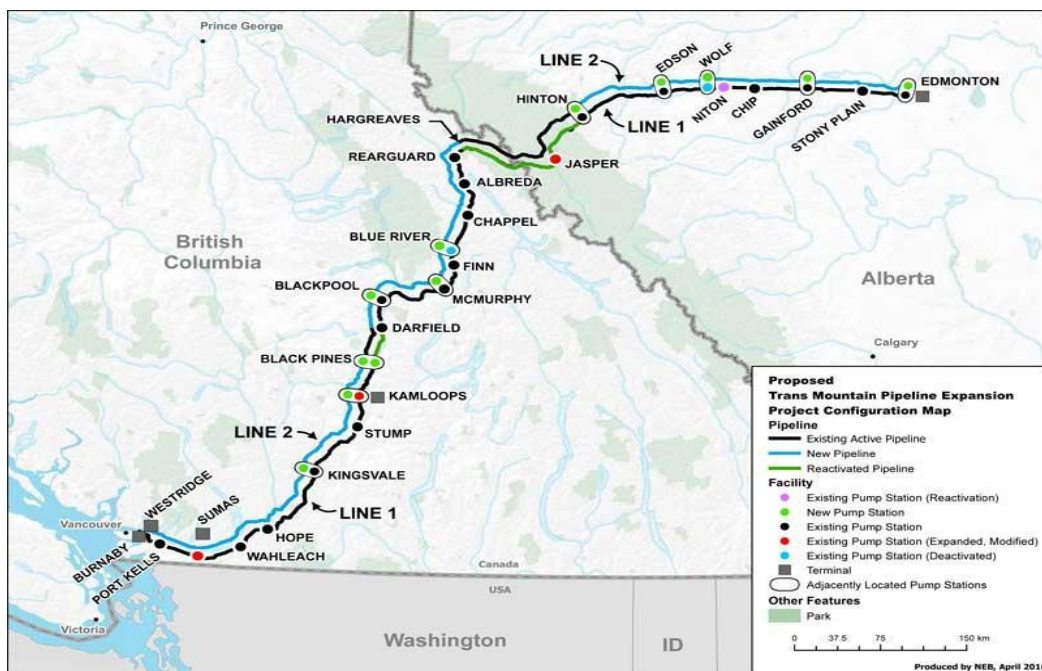
Case Study 1: Kinder Morgan Trans Mountain Pipeline, British Columbia & Alberta

Kinder Morgan has proposed a 1,150 km expansion to the existing trans mountain pipeline between Alberta and British Columbia. This would increase the amount of crude oil produced from the current 300,000 barrels per day to 890,000 barrels per day. This would drastically increase tar sand extraction and greenhouse gas emissions.

The expansion of the pipeline is being opposed by “dozens of Indigenous groups” who fear “the risks of oil spills, threats to their economy, and the loss of traditional culture.”

Furthermore, a major oil spill would jeopardize 43% of the 98,000 jobs in Vancouver and 320,000 jobs in British Columbia that are dependent on a “healthy coast.”

In the summer of 2018, the Trudeau government bought the pipeline for \$4.5 billion. Finance Minister Bill Morneau said: “Our government’s position is clear: It must be built and it will be built.”



(Greenpeace Canada, n.d.)

North

Case Study #2: Giant Mine, Yellowknife, Northwest Territories

The Giant Mine was a gold mine that operated from 1948 – 2004 by several companies and is located near several Indigenous communities. When Royal Oak Mines which operated the mine went bankrupt in 1999, the Government of Canada took over responsibility of the mine including its clean-up. The Giant Mine is one of an estimated 10,000 abandoned mines in the North that the Government of Canada has now taken over.

Environmental issues at Giant Mine include safely storing arsenic trioxide dust (a byproduct of the gold extraction process) that is “odourless, tasteless, highly soluble—and lethal. An amount smaller than a pea is enough to kill. The Giant Mine has 237,000 tonnes of the stuff” (The Economist). The arsenic trioxide dust is currently stored in underground chambers below the mine, contaminated soil, and contaminated buildings.

Ontario

Case Study #3: Grassy Narrows, Ontario

Grassy Narrows First Nations is a community that inhabit northwestern Ontario. This First Nations community faced environmental racism in multiple fronts as a result of mercury poisoning from the Dryden Chemical Company. In the 1960s, the company poured 10 tons of mercury into the nearby water system, leading to contamination of the water, fish, and bloodstreams. The provincial government initially told the communities to stop eating fish, their main source of protein, and closed their commercial fisheries, leading to 90%+ unemployment. Though the contamination of the water and the community was well known, the poisoning and the leaching of mercury continues. For example, recent studies show that nearby soil has 80 times the normal level of mercury.

In 2017, the Ontario government announced it would spend \$85 million to cleanup the water and the Federal government said it would invest \$5 million for a home care centre for those suffering from mercury position, but as of 2018, nothing had occurred.

A Toronto Star investigation revealed that the Ontario Government had known about the mercury poison for many years but did nothing about it initially. This willful neglect is a broad pattern of environmental racism where governments neglect the community even after instances of environmental racism has been established.

Case Study #4: Hamilton, Ontario

While Hamilton is best known for steel manufacturing, already a major polluter industry, it is also home to a number of hazardous waste facilities. Most of those waste facilities are concentrated in a cluster just north of, and in some cases in the midst of, residential homes.

For example, a proposed electronic waste processing facility is located about 20 metres from the nearest home. This facility would handle electronics that frequently contain hazardous materials, predominantly lead and mercury, and are filled with chemicals and substances that are harmful to human health and the environment, including toxic metals, flame retardants, and persistent organic pollutants. Some of the processing used in e-waste recycling involves chemicals that are stronger than those in the items themselves.

A few blocks away and again, only metres from residential homes, is a facility that processes chemical hazardous waste, including banned pesticides. This facility, part of a large corporation with many locations, has a poor safety track record including harmful chemical explosions which lead to serious injury and evacuations. The same company has sought permission to trucks loads of biosolids (human fecal matter) into the neighbourhood to be processed across the road from the aforementioned chemical processing facility. When transported and processed, biosolids pose disease risks from pathogens and grave concerns over offensive odours and the use of ammonia in steam filtering.

In Hamilton, studies of particulate air pollution have shown that neighbourhoods “with single-parent families and low education (less than grade nine)” bear most of that city's ambient pollution exposure. Other studies conclude that “low-income neighbourhoods and communities in transition are disproportionately targeted by industries that follow the path of least resistance when deciding where to locate hazardous waste sites and other polluting facilities. Low-income communities are seen as the path of least resistance because they have fewer resources and political clout to oppose the siting of unwanted facilities”.

Sources: Canadian Environmental Law Association, Osgoode Law School - Environmental justice and sustainability clinic, “Racial Gradients of Ambient Air Pollution Exposure in Hamilton, Canada”: Michael Buzzelli, Michael Jerrett

A special thank you to Kerry Bear for providing this case study.

Case Study #5: Greater Toronto Area (GTA), Ontario

In our local communities across the Greater Toronto Area, there are numerous examples of environmental racism. Communities of colour and low-income communities face many of the following.

- Increases in hydro cost set to come into effect with privatization of Hydro One will disproportionately affect these communities as bigger proportion of their income goes to basic necessities
- Low income communities and communities of colours in Toronto have a higher rate of water contamination due to corrosive and dirty water pipes.
- Extreme weather and heat waves also tend to affect these communities more extensively.
 - Many of these communities' lack proper cooling system during the increase rate of heat waves hitting Toronto.
 - Furthermore, increase in flood and snow storm's effect such as power out-ages and delayed repairs cripple these communities by stopping home water system, elevators, heating/cooling systems, etc.
- Around 60% of people in Toronto dump compost separately as part of the 'Green Bin' program. However, many communities living in high rises and apartment building, who tend to be more from communities of colour, lack these services.
- The "2018 Toronto Child & Family Poverty Report: Municipal Election Edition" report showed the following (Toronto Social Planning):
 - Indigenous communities have 84% child poverty rates
 - Racialized communities have 33% child poverty rates
 - Among racialized communities, West Asian communities (includes Afghans and Iranians) have 60% child poverty rates, 58% for Arabs, almost 44% for Black families, and 36% for Latin Americans
 - However, even controlling for children who were born in Canada to parents who were also born in Canada, West Asian and Black backgrounds *still* experience higher poverty rates than newcomers

Case Study #6: Migrant Workers

Leamington, Ontario

Every year over 40,000 migrant workers come to work in the farms on Ontario. Migrant workers from diverse array of countries such as Mexico, Indonesia and Jamaica come to Canada to work in our farms as temporary foreign workers under Canada's Seasonal Agricultural Workers Program. The Seasonal Agricultural Worker's Program is particularly attractive to greenhouse employers, whose operations run 12 months a year, and is part of the reason for the drastic rise in its use.

The film 'El Contrato' by Min Sook Lee (*Lee M. S., 2003*)(available online for free through the National Film Board) depicts the lives of the farm workers in Leamington, Ontario (dubbed the 'Greenhouse Capital of North America). It is a city that grows more than 250 million pounds of tomatoes grown each year and is one of the most concentrated area of greenhouse production in North America. Many of these migrant farm workers from lower income countries come Leamington to pick the tomatoes while working 7 days a week at more than 10 hours a day. These workers are exposed to dangerous chemicals and toxins and other workplace hazards without proper training or equipment, while facing the threats of deportation if they complained about their working condition. During the time of the filming, there were no health or safety regulations (including the use of pesticides) that covered the farm workers and there were no requirement for safety trainings. *Sources: (Lee M. S., 2003) (McLaughlin, 2016) (Marchitelli, 2016)*

London, Ontario

In September 2017, the island of Dominica was hit with a storm 5 hurricane that destroyed most of the island. Hurricane Maria had changed the island and its residents forever. Touring the island post hurricane, UN Secretary General Antonio Guterres re-iterated the role that climate change played in intensifying the impact of the hurricane on the tiny Caribbean island. Thousands of miles a way on farms near London Ontario, migrant workers from the island watched in horror and fear for the well being for their families.

Once communication was restored, their families made one request to continue to work in Canada because there is nothing to return home to. Workers reached out ad-

vocacy organizations such as Justicia for Migrant Workers to determine the feasibility of continuing to work. J4MW reached out to community allies such as the Caribbean Solidarity Network, Asian Canadian Labour Alliance, Latin American and Caribbean Solidarity Network, OPSEU Human Rights Committee as well as other organization to strategize on the request for the workers.

The allies organized a media campaign and an open letter to the government about the crisis faced by these workers. The Federal government was urged to either find work on new farms or provide the workers with open work permits. Focusing on a short-term goal was important to build trust with the men. The Federal government responded to both request with probably the first ever provision of open work permits that took issues of both climate change and the hurricane into consideration.

However this was not the main objective of this work. First it is to rethink immigration policies in the wake of climate change. First how are policies of the first world responsible for the impact that climate change is having on the racialized global south. Secondly how do we rethink migration policies in light of the destruction of local economies of the global south, What are potential alternative forms of work, how do we rethink capitalism and unequal trade policies in conjunction to climate change. Finally how do we continue to work, organize and theorize together with the migrant workers to think of both a new economy and society that can resist the impact of cli-mate change. It is an ongoing project that continues.

Case Study #7: The Aamjiwnaang First Nation, Sarnia, Ontario

Sarnia is ranked as one of the most polluted cities in Canada with sixty refineries and chemical plants. Surrounded by chemical plants is a First Nation Reserve belonging to the Aamjiwnaang (pronounced am-JIN-nun). The Aamjiwnaang (formally known as Chippewas of Sarnia) once had a population 15,000 and owned vast lands. However, beginning in the 1750s, their way of life and population were threatened via multiple wars, diseases such as cholera and small pox, and land treaties. Today, the Aamjiwnaang have a population of 2,300 of which 850 now live on the reserve.

The area has an unusually low birth rate, a drastically high cancer rate, and many other reported health issues. Many women in Aamjiwnaang suffered through at least one stillbirth or miscarriage. Residents wanted studies to be done but a lack of funding prevented this including from sources such as the provincial and federal government. People were not able to learn the truly dangerous nature of their community until the Aamjiwnaang Environmental Committee was formed in 2002 to address the issue.



Photo by Adrian Smith

East Coast

Case Study #8: Africville, Nova Scotia

Located in Halifax, Nova Scotia, Africville was a small community, founded in 18th century, populated predominately by Black Nova Scotians who had once been slaves.

Africville residents ran fishing businesses from the Bedford Basin, selling their catch locally and in Halifax. Other residents ran farms, and several opened small stores toward the end of the 19th century. It was a haven from the anti-Black racism they faced in Halifax, where Black women were generally only able to find work as domestic servants and where men were limited to a few jobs such as sleeping car porters on trains. Children swam in Tibby's Pond and played baseball in Kildare's Field. In the winter, everyone played hockey when the pond froze (Tattrie, Jon).

The community has been neglected by the city throughout its existence. It struggled with poverty, poor health conditions, badly deteriorated buildings and many more forms of environmental degradation. The town never received proper roads, health services, water, sewage system, street lamps or electricity even though residents paid taxes. However, Africville did get what was deemed unwanted in Halifax: a fertilizer plan, infectious disease hospital, slaughter house, garbage dump, landfill, and fecal waste depository.

In the 1960s, City of Halifax decided to destroy the community and displaced the residents by expropriating the land. Even with facing mounting protest, complete relocation, and destruction of all the property was completed in 1970. Ex-residents soon found that the payment offered for their land was insufficient and the homes that had been offered to them outside of Africville never materialized.

In order to keep the Africville culture, history, and relationships alive by holding gatherings such as church services, picnics, etc. on the site of what had once been Africville.

In 1996, Africville was declared a National Historic Site of Canada as it is “a site of pilgrimage for people honouring the struggle against racism.” In 2010, Halifax Regional Municipality Mayor Peter Kelly apologized for the destruction of Africville and said that the city would build a replica church which opened in 2012.

Case Study #9: Lennox Island, Prince Edwards Island

Lennox Island is an island located off the northwest coast of Prince Edwards Island. It is a small 540-hectare Mi'kmaq (pronounced 'meeg mah') reserve, home to the Bear River First Nation, with approximately 470 residents. Archaeological evidence suggests that they have lived on the island for 10,000 years. However, due to climate change, the island has been slowly engulfed by the Atlantic Ocean, leaving only a matter of time before the residents must migrate outside the island. The water lapping at its shores is eroding its sandstone foundation, with scientists estimating half the island disappearing within 50 years.

Over the past three decades, Danny Tuplin has watched the island's shoreline inch closer to his two-storey house. Only a few years ago, his home sat 10ft from the water. Then in 2004, a hurricane-strength nor'easter blizzard brought the ocean to his doorstep.

"I went out the back door, I took five steps and I was in salt water," said the 58-year-old. He has since reinforced the nearby shoreline, pouring 40 truckloads of filler and raising it higher. "It's not going to stop it, inevitably it will come, I'm thinking. But hopefully I'll be dead and gone by then (Kassam, Ashifa).

Even as Lennox Island has not been an industrial city, the island is drastically more affected from climate change than provinces with industries that contribute the most to greenhouse gas emissions.

6. RACISM & WORK

‘Standard work’:

“Full-time continuous employment relationship, where the worker has one employer, works on the employer’s premises under direct supervision, and has access to comprehensive benefits and entitlements[...].”

Source: Vosko, L. 2010. Managing the Margins: Gender, Citizenship, and the International Regulation of Precarious Employment. United States: Oxford University Press Inc.

Question: What do we mean when we say “precarious” or “non-standard” work?

Canada's Colour-Coded Labour Market

Canada's economy and its labour market are increasingly stratifying along racial lines, as indicated by disproportionate representation of Racialized and Indigenous group members in low-income sectors and low-end occupations, underrepresentation in high-income sectors and occupations, and persistent racial inequality in unemployment rates, employment income, and the incidence of low income . . . Despite higher levels of educational attainment, disproportionate numbers of Racialized and Indigenous workers are confined to casualized forms of work in certain sectors of the economy, amplifying racial segmentation in the labour market and Racialized and Indigenous income inequality and poverty.

(Galabuzi, Racializing the Division of Labour: Neoliberal Restructuring and the Economic Segregation of Canada's Racialized and Indigenous Groups, 2004)

We know that Racialized and Indigenous workers are more likely to work precarious, low-wage, dangerous, and dirty jobs. However, although Racialized and Indigenous communities disproportionately suffer from the impact of climate change, they also fail to reap the benefits of employment in the industries that produce the most greenhouse gases (GHGs).

Statistics Canada Census data from 2006 to 2016 data analyzed by Coalition of Black Trade Unionists shows the following points:

Point #1:

Racialized and Indigenous workers are underrepresented relative to the Canadian population in the sectors of the Canadian economy (Mining & Oil/Gas, Manufacturing, etc.) that produce the most GHG emissions.

Point #2:

The sectors with the highest GHG emissions and underrepresentation of racialized and Indigenous workers also have the highest income

Point #3:

Of the sectors where GHG emissions have decreased, there remains an underrepresentation of Racialized and Indigenous workers. Thus, there is no automatic link between the reduction of GHG emissions and reducing structural racial inequities.

Race & Work

Group #1 Question: Discuss how Racialized and Indigenous workers are affected differently from White workers by the increase in precarious / non-standard work and the unequal access to good jobs?

Group #2 Question: Discuss how Racialized and Indigenous workers are affected differently from White workers by the increase in precarious / non-standard work and the unequal access to good jobs?

Group #3 Question: Discuss what is causing the increase in precarious / non-standard work?

Neoliberalism

With Racialized and Indigenous workers more often employed in the precarious, low-wage, dangerous, and dirty jobs, is the green economy going to be any different?

The Neoliberal economic system is based on inequities and as work has become more precarious, Racialized and Indigenous workers face even more challenges.

“Three Minute Theory: Neoliberalism” (3-minute video) (Kerr, 2015)

<https://youtu.be/dzLv3rfnOVw>

Viewing Notes:

7. RACISM & THE ENVIRONMENTAL MOVEMENT: “GREEN IS THE NEW WHITE”

Without struggle, the new Green Economy is going to look like the old, White economy. (CBTU p. 12)

Question #1: What are the assumptions, attitudes, and/or beliefs underlying the state-ment?

Question #2: What would you say in response to that person?

Racialized and Indigenous people have been marginalized by environmental movement that continues to be overwhelming White.

A 2014 study (“The State of Diversity in Environmental Organizations”) looked at environmental institutions in the United States of American and some of its key findings include the following (*Taylor, 2014*):

1. All three types of environmental institutions have made significant progress on gender diversity, but the gains have mostly gone to White women, and much remains to be done.
2. However, men are still more likely than females to occupy the most powerful positions in environmental organizations.
3. The current state of racial diversity in environmental organizations is troubling, and lags far behind gender diversity.
4. The members and volunteers of environmental organizations are predominantly White. The organizations studied report a membership of about 3.2 million people.
5. Environmental organizations express a desire to diversify their boards and staff.
6. Cross -race and cross -class collaborations are still uncommon in environmental organizations.
7. Environmental jobs are still being advertised and environmental organizations recruit new employees in ways that introduce unconscious biases and facilitate the replication of the current workforce.

8. Moreover, environmental organizations do not use the internship pipeline effectively to find ethnic minority workers.
9. Environmental organizations say that the biggest barriers to hiring minorities in their organizations are few job openings and lack of minority applicants.
10. The most popular diversity initiative being undertaken in environmental organizations is the promotion of women already working in an organization to leadership positions.



Part 3: Taking Action

1. ENVIRONMENTAL JUSTICE IN OUR COMMUNITIES, WORKPLACES, AND UNIONS

“To transform the economy to be environmentally sustainable without ensuring racial and climate justice would be a hollow victory.” – Toronto Labour Council

“Natural Disasters” (4-minute video) by Shadiya

Aidid <https://vimeo.com/260505122>

Viewing Notes:

Question #1: What is the green economy?

- makes lower demands on natural resources
- is much more energy efficient
- uses energy from renewable sources
- does not generate damaging pollution and wastes

(Public Service Alliance of Canada, p. 43)

Question #2: What are some examples of green economy businesses?

- transportation
- energy systems
- retro fits and new construction
- environmental infrastructure
- green cities
- sustainable agriculture
- green products and services

Just Transition

The shift from current polluting economy to green economy requires an equitable or “just transition” because while there will be job gains in some sectors, there will also be job losses in others. Canada’s unions are applauding the federal government for showing international leadership on climate change by announcing plans to tie Canada’s phase-out of coal-fired electricity with a just transition for affected workers and communities (*Canadian Labour Congress, 2017*).

Canadian labour unions are committed to holding our government to its promise to create a Just Transition Task Force by putting workers and their communities at the centre of climate policy. Some ways of ensuring a just transition include:

- protect vulnerable workers facing job loss
- provide skills training and job development for green jobs
- create new jobs that are unionized, safe, and fairly paid
- increase equity through programs that provide a ladder for poor and disadvantaged communities to receive training and job support to participate in the green economy
- building local hiring requirements into new green jobs programs
- accessible training for green jobs for unemployed workers and disadvantaged communities
- jobs with living / fair wages with benefits
- long term hiring contracts and unionization options
- removal of barriers to unionization
- regulation of marginalized work and ensuring all paid work is covered by employment standard law
- more provincial labour inspectors and increased fines for violators
- reducing greenhouse gases in all of our workplaces

(Public Service Alliance of Canada, pp. 47-48)

Environmental Justice & the Green Economy

Environmental Justice: “Environmental justice advocates recognize that because of race and class discrimination, communities of color and low-income neighborhoods are the most likely to be harmed by toxic chemicals and negative land uses, and the least likely to benefit from efforts to improve the environment.” (*Ella Baker Center for Human Rights*)

Principles of Environmental Justice (*Delegates to the First National People of Color Environmental Leadership Summit, 1991*):

Delegates to the First National People of Color Environmental Leadership Summit held on October 24-27, 1991, in Washington DC, drafted and adopted 17 principles of Environmental Justice. Since then, The Principles have served as a defining document for the growing grassroots movement for environmental justice.

PREAMBLE

WE, THE PEOPLE OF COLOR, gathered together at this multinational People of Color Environmental Leadership Summit, to begin to build a national and inter-national movement of all peoples of color to fight the destruction and taking of our lands and communities, do hereby re-establish our spiritual interdependence to the sacredness of our Mother Earth; to respect and celebrate each of our cultures, languages and beliefs about the natural world and our roles in healing ourselves; to ensure environmental justice; to promote economic alternatives which would contribute to the development of environmentally safe livelihoods; and, to secure our political, economic and cultural liberation that has been denied for over 500 years of colonization and oppression, resulting in the poisoning of our communities and land and the genocide of our peoples, do affirm and adopt these Principles of Environmental Justice:

1) **Environmental Justice** affirms the sacredness of Mother Earth, ecological unity and the interdependence of all species, and the right to be free from ecological destruction.

- 2) **Environmental Justice** demands that public policy be based on mutual respect and justice for all peoples, free from any form of discrimination or bias.
- 3) **Environmental Justice** mandates the right to ethical, balanced and responsible uses of land and renewable resources in the interest of a sustainable planet for humans and other living things.
- 4) **Environmental Justice** calls for universal protection from nuclear testing, extraction, production and disposal of toxic/hazardous wastes and poisons and nuclear testing that threaten the fundamental right to clean air, land, water, and food.
- 5) **Environmental Justice** affirms the fundamental right to political, economic, cul-tural and environmental self-determination of all peoples.
- 6) **Environmental Justice** demands the cessation of the production of all toxins, hazardous wastes, and radioactive materials, and that all past and current producers be held strictly accountable to the people for detoxification and the containment at the point of production.
- 7) **Environmental Justice** demands the right to participate as equal partners at ev-ery level of decision-making, including needs assessment, planning, implementation, enforcement and evaluation.
- 8) **Environmental Justice** affirms the right of all workers to a safe and healthy work environment without being forced to choose between an unsafe livelihood and unem-ployment. It also affirms the right of those who work at home to be free from environ-mental hazards.
- 9) **Environmental Justice** protects the right of victims of environmental injustice to receive full compensation and reparations for damages as well as quality health care.
- 10) **Environmental Justice** considers governmental acts of environmental injustice a violation of international law, the Universal Declaration On Human Rights, and the United Nations Convention on Genocide.
- 11) **Environmental Justice** must recognize a special legal and natural relationship of Native Peoples to the U.S. government through treaties, agreements, compacts, and covenants affirming sovereignty and self-determination.
- 12) **Environmental Justice** affirms the need for urban and rural ecological policies to clean up and rebuild our cities and rural areas in balance with nature, honoring the cultural integrity of all our communities, and provided fair access for all to the full range of resources.

13) **Environmental Justice** calls for the strict enforcement of principles of informed consent, and a halt to the testing of experimental reproductive and medical procedures and vaccinations on people of color.

14) **Environmental Justice** opposes the destructive operations of multi-national corporations.

15) **Environmental Justice** opposes military occupation, repression and exploitation of lands, peoples and cultures, and other life forms.

16) **Environmental Justice** calls for the education of present and future generations which emphasizes social and environmental issues, based on our experience and an appreciation of our diverse cultural perspectives.

17) **Environmental Justice** requires that we, as individuals, make personal and consumer choices to consume as little of Mother Earth's resources and to produce as little waste as possible; and make the conscious decision to challenge and reprioritize our lifestyles to ensure the health of the natural world for present and future generations.

The Proceedings to the First National People of Color Environmental Leadership Summit are available from the **United Church of Christ Commission for Racial Justice**, 475 Riverside Dr. Suite 1950, New York, NY 10115.

Small Group Work Questions:

Question #1) Are any of these principles new and/or surprising to you? Why or why not?

Question #2) Which principles resonate with you? Why?

Question #3) Are there any principles you disagree with? Why?

World Café Exercise Summary:

1) **Our Communities**

- How can we as Racialized, Indigenous peoples, and/or allies take action in our **communities** to build environmental justice?
- What are our goals?
- What tools, resources, and allies exist?

2) **Our Workplaces**

- How can we as Racialized, Indigenous peoples, and/or allies take action in our **workplaces** to build environmental justice?
- What are our goals?
- What tools, resources, and allies exist?

3) **Our Unions**

- How can we as Racialized, Indigenous peoples and/or allies take action in our **unions** to build environmental justice?
- What are our goals?
- What tools, resources, and allies exist?

2. WHAT ACTION WILL YOU TAKE FIRST?

If Canada's Racialized and Indigenous communities are not engaged in the struggle, the transition to a green economy will not be just. There can be no change without struggle.

The Toronto and York Region Labour Council created **GreenPrint: Working Together for Climate Action** (*Cartwright, 2016*) that has useful information and tips on getting started where you live. It is a document looking towards how the labour movement can work together for climate action. It has been sent to politicians at all levels and is being shared with allies in civil society and environmental movement.

Action in our Communities

There are many community organizations already organizing around environmental racism and climate change.

Ask yourself:

- What is happening in my community?
- Where is there an urgent need for action around environmental racism and climate change?
- How could I make a difference?

Some examples of community issues are:

- Expanding public transit
- Support community gardens
- Organizing and working with municipalities and businesses to create new green jobs that stay in the community
- Influencing urban planning to reduce global warming and restore environments
- Work with environmental and community groups to educate the public on environmental racism and climate change

(Public Service Alliance of Canada, p. 85)

Community Benefits Network

In Ontario, a prime example of equitable pathway to green jobs comes in the form of Community Benefits for the Eglinton LRT Crosstown project. Organized by the Metrolinx and Toronto Community Benefits Network, a community-labour coalition that started in a diverse community of Weston-Mt. Dennis, the project brings much needed rapid transit to poorer areas of the city while opening career options for African-American and Latino youths in the community. The goals of the project have been to hire from historically disadvantaged communities, put ten percent of the work hours to be performed by apprentice from diverse communities, and incorporate white collar, not just blue-collar jobs, to the program.

People's Climate March

This was the People's climate movement in Toronto, hosted by the Urban Alliance of Race Relations (UARR) as well as Toronto 350.org and attended by organizations such as TransformTO and COP22 Marrakech. The event was held in Allan Gardens, Toronto, ON. The march raised awareness to take action against climate change as “there are no jobs on a dead planet #EnvRacismCBTUACW”. The march was to advance solutions to the climate crisis that are rooted in racial, social and economic justice and committed to protecting front-line communities and workers; to protect the right to clean air, water, land, and have healthy communities. Its impact raised awareness and educated the community.



Action in our Workplaces

Your workplace may already be fighting climate change by reducing waste, shifting to renewable energy sources, conservation policy, etc. This is a good starting place to begin having the conversation about environmental racism and environmental justice, if it is not already part of the conversation.

Ask yourself:

- What is my workplace already doing to fight climate change and environmental justice? (For example, is there an environment committee? An environmental policy? A Health and Safety Committee?)
- What steps can I take to include environmental racism and environmental justice as part of the conversation? (For example, include a guest speaker to discuss environmental racism at your next Health & Safety Committee meeting)
- Who at work would be a good person to help me on this project?
- What external resources do I want or need? Who can help provide it?

(For example, if you need a guest speaker, you could contact your union/labour council and ask for a reference)

Action in our Unions

Don't reinvent the wheel. Many Labour Councils are already active around environmental racism and climate change.

Ask yourself:

- What are the current environmental justice and climate change priorities in your union and/or labour council?
- What steps can you take to support these priorities?
- What are some projects you want your union and/or labour council to under-take in addressing environmental racism?

(Public Service Alliance of Canada, p. 86 and 89)

For example, the Toronto and York Region Labour Council has re-established its Environment Committee to engage unions in collective effort to fight climate change.

Part 4:

Directory of Organizations

Research Organizations

Adapting Canadian Work and Workplaces (ACW)

<http://www.adaptingcanadianwork.ca>

As a major producer of GHGs, the world of work can become a major contributor to Canada's efforts to slow global warming. ACW engages with the challenge of slowing global warming, by developing tools to green the workplace and work itself. ACW is Canadian-focused and national in scope, setting Canadian experience in international perspective. ACW membership includes 47 individual researchers and 24 partner organizations in 4 countries and is a member of the Belmont Forum. Core ACW members have worked together since the 1990s, funded by CIHR, NSERC and SSHRC. In ACW, all levels of work are co-governed by partners. Partner organizations reach millions worldwide via their multilingual online networks. ACW is the founding partner of the Environmental Racism Project with CBTU.

ENRICH Project

<http://www.enrichproject.org>

The mission of the ENRICH (**E**nvironmental Noxiousness, **R**acial Inequities and **C**ommunity **H**ealth) Project is to use community-based participatory action research and publications, multi-disciplinary partnerships, student training, community engagement, mobilizing and capacity building, government consultations, policy analysis and development, public education and workshops, media, art and other knowledge translation and mobilization approaches to support Mi'kmaw and African Nova Scotian communities in addressing and advocating on the socio-economic and health effects associated with environmental racism in their communities.

Community Organizations

Coalition for Migrant Workers Rights in Canada

<http://migrantrights.ca/en/home/>

Launched in October 2015, CMWRC is a unified voice of migrant workers in Canada. Our aim is simple: to re-build the immigration system to ensure basic dignity and fairness for everyone.

Community Benefits Network

<http://www.communitybenefits.ca>

Organized by the Metrolinx and Toronto Community Benefits Network, a community-labour coalition that started in a diverse community of Weston-Mt. Dennis, the project brings much needed rapid transit to poorer areas of the city while opening career options for African-American and Latino youths in the community.

Hamilton Centre for Civic Inclusion

<http://hcci.ca>

HCCI's mandate is to support the City of Hamilton and its major institutions, businesses and service providers to:

- Initiate and sustain processes which promote equity and create welcoming and inclusive environments in all areas of civic life
- Develop and share training and education resources with the community
- Provide the community with access to relevant research and information on diversity related issues.
- Support newcomer immigrant and refugee communities, marginalized groups, diverse ethno-racial and ethno-cultural groups and aboriginal communities.

Justice 4 Migrant Workers

<http://justicia4migrantworkers.org/index.htm>

Justicia for Migrant Workers (J4MW) is a volunteer run political non-profit collective comprised of activists from diverse walks of life (including labour activists, educators, researchers, students and youth of colour) based in Toronto, Ontario, and now in Vancouver, British Columbia, Canada. We are engaged in this work alongside our personal commitments and numerous social justice struggles.

Migrant Workers Alliance for Change

<http://www.migrantworkersalliance.org>

The Migrant Workers Alliance for Change (formerly the Coalition for Change) is comprised of various advocacy and community groups, unions, workers and community members, aimed at improving working conditions and fighting for better protections for live-in caregivers, seasonal agricultural workers and other temporary foreign workers.

Ontario Federation of Indigenous Friendship Centres

<http://www.ofifc.org/>

“Founded in 1971, the Ontario Federation of Indigenous Friendship Centres (OFIFC) works to support, advocate for, and build the capacity of member Friendship Centres across Ontario . . . The OFIFC is the largest urban Indigenous service network in the province supporting this vibrant, diverse, and quickly-growing population through programs and initiatives that span justice, health, family support, long-term care, healing and wellness, employment and training, education, research, and more.

Urban Alliance of Race Relations

<https://urbanalliance.ca>

The Urban Alliance on Race Relations is a non-profit charitable organization that works primarily and proactively with the community, public and private sectors to provide educational programs and research, which are critical in addressing racism in society.

Environmental Organizations

Blue Green Canada

<https://bluegreencanada.ca>

Blue Green Canada is an alliance between Canadian labour unions, environmental and civil society organizations to advocate for working people and the environment by promoting solutions to environmental issues that have positive employment and economic impacts.

Environmental Defence Canada

<https://environmentaldefence.ca>

Environmental Defence challenges and inspires change in government, business and people to ensure a greener, healthier and prosperous life for all.

Ontario Clean Air Alliance

<http://www.cleanairalliance.org>

The Ontario Clean Air Alliance is a coalition of over 90 organizations that represent more than six million Ontarians. We led the successful campaign to phase-out Ontario's five dirty coal-fired power plants. We are now working to move Ontario towards a 100% renewable electricity future through an integrated combination of energy conservation and efficiency, water power imports from Quebec and cost-effective Made-in-Ontario green energy.

Switch Ontario

<http://www.switchontario.ca>

SWITCH is dedicated to improving the environmental and economic sustainability of Southeastern Ontario through promoting development and commercialization of energy efficient and alternative energy technologies, products, processes, and services.

Toronto Environmental Alliance (TEA)

<http://www.torontoenvironment.org>

For over 29 years, the Toronto Environmental Alliance has campaigned locally to find solutions to Toronto's urban environmental problems. As a not-for-profit organization, TEA advocate on behalf of all Torontonians for a green, healthy, and equitable city. TEA relies on members to help work with communities and act as an environmental watchdog at City Hall.

Labour Organizations

Aboriginal Circle (Standing Committee of the Ontario Federation of Labour)

<http://ofl.ca/about/committees/>

“The OFL’s many standing committees address issues and campaigns relevant to different sectors and constituencies. Committees are comprised of OFL affiliates and chaired by Executive Board members”

Asian Canadian Labour Alliance (ACLA)

<http://aclaontario.ca>

The Asian Canadian Labour Alliance (ACLA) is a grassroots collective of community and labour activists

ACLA’s goals are the following:

- Develop an Asian Canadian Labour identity.
- Generate a Labour-positive presence in Asian communities.
 - Work within the Labour movement and within Asian communities to raise the profile of Asian Canadian labour issues.
- Encourage and support Asian Canadian workers to participate more fully in the Labour movement.
- Promote and support Asian Canadian activists in leadership roles within the Labour movement and within their communities.
 - Challenge racism, systemic discrimination and internalized racism.
- Reach out to Asian communities in different languages.
- Work in solidarity with international workers.
- Link with migrant and temporary workers.

Canadian Labour Congress

<http://canadianlabour.ca>

We are the largest labour organization in Canada. Bringing together dozens of national and international unions, provincial and territorial federations of labour and community-based labour councils to represent 3.3 million workers for more than 50 years.

The CLC's Aboriginal Rights Resource Tool Kit:

CLC is committed to strengthen the voices of Aboriginal workers through caucuses, forums, conferences and work-shops. The Aboriginal Rights Resource Tool Kit is a resource aid to assist unions and the staff in working toward that goal: https://canadianlabour.ca/sites/default/files/education_resource/Tool-Kit-EN.pdf

Coalition of Black Trade Unionists (CBTU)

<http://cbtu.ca>

The Coalition of Black Trade Unionists (Ontario), Canada is an affiliated Chapter of the Coalition of Black Trade Unionists (International). The Ontario Chapter consists of members from International and National unions residing predominately in Ontario but also in Quebec and across the country. CBTU seeks to fulfill the dream of Black trade unionists, both living and deceased, who throughout our labour history in Canada have courageously and unremittingly struggled to build a national movement that brings our collective strength and varied talents to bear in an unending effort to achieve economic, political, and social justice for all. CBTU is the founding partner of the Environmental Racism Project with ACW.

Elementary Teachers of Toronto (ETT) - Environment Committee

<https://www.ett.ca>

The Elementary Teachers of Toronto (ETT) is the Toronto-local of the Elementary Teachers' Federation of Ontario (ETFO). The local—the largest in Canada—acts as the representative body for more than 11,000 elementary teachers (K-8) employed by the Toronto District School Board (TDSB). The Environmental Committee is concerned with raising awareness for environmental issues, and promoting the care and protection of the environment. ETT hosted the first workshop on Environmental Racism.

Toronto and York District Labour Council – Environmental Committee

<http://www.labourcouncil.ca>

The Toronto and York Region Labour Council is a central labour body that combines the strength of hundreds of local unions representing 205,000 working men and women and their families. Its mandate is to organize and advocate on issues that are vital to working people throughout the region.

United Steel Workers Canada

<https://www.usw.ca>

The USW is the largest private sector union in North America with more than 225,000 members in Canada and more than 800,000 members continent-wide. The USW is Canada's most diverse union, representing men and women working in every sector of the economy

Glossary

Aboriginal Peoples: “a collective name for the original people of North America and their descendants. The Canadian Constitution (the Constitution Act, 1982) recognizes three groups of Aboriginal Peoples – First Nations, Métis and Inuit – as separate peoples with unique heritages, languages, cultural practices and spiritual beliefs.” (*Ontario Human Rights Commission, n.d.*)

African Canadian: “This is a more recent term for Canadians of African descent. ‘Afri-can Canadian’ is preferred by some people who want to be designated by their ancestry rather than their skin colour. Still others continue to refer to themselves as Black. It’s always best to ask.” (*Lopes & Thomas, 2006, p. 263*)

Ally: “An ally is a member of the dominant group who acts against oppression out of a belief that eliminating oppression will benefit the targets of oppression and dominant group members.” (*Lopes & Thomas, 2006, p. 263*)

Anti-Black Racism: “Includes systemic and individual forms of racism that target and have particular impact on Black people. The history of anti-Black racism extends back to slavery in Canada and the specific laws and practices enforcing segregation in education, employment, housing, and access to professions. Today, Black racism practices in Canada include racial profiling of young Black men by police and immigration officials; extra monitoring of Black men and women in stores; and streaming of Black youth in schools. Internationally it includes negative depictions of African and Caribbean countries and their leaders; United Nations response, or lack of it, to conflicts and invasions of African and Caribbean countries; and the depiction of (and reluctant international response to) the AIDS pandemic in African countries.” (*Lopes & Thomas, 2006, p. 264*)

Anti-Racism “is an action-oriented strategy for institutional, systemic change to address racism and interlocking systems of social oppression.’ Anti-racism mobilized the skills and knowledge of Racialized and Indigenous people in order to work for a redistribution of power in organizations and society. It also equips White people with knowledge and skills to acknowledge their own privilege and to work for social change.” (*Lopes & Thomas, 2006, p. 264*)

Black people: “People originally of Black-African heritage. Because of a long history of slavery, colonialism, and migration, Black persons now come from all parts of the world, including Canada. The term ‘African Canadian’ is now commonly used to claim their heritage. (In England, the term ‘black’ has been used politically, to refer to people of African and Asian origins who share an experience of racism.)” (*Lopes & Thomas, 2006, p. 265*)

Class and classism: “Class denotes the differences between those who rule the economy and those employed in or outside the margins of that economy. Indicators of class include income, wealth (sometimes inherited), formal education, networks of influence, and access to basic and other resources. In a class system, the wealth of those at the top results from exploiting the labour of those at the bottom and middle. Classism refers to the practices and beliefs that assign differential value to people according to their perceived social class. The language of most workplaces reflects and reinforces this hierarchy. For example, support staff often experience the undervaluing of their work, knowledge, and opinions through exclusion from decision-making, lower pay scales, and disrespectful behaviours.” (*Lopes & Thomas, 2006, p. 265*)

Climate change: “occurs when long-term weather patterns are altered — for example, through human activity. Global warming is one measure of climate change and is a rise in the average global temperature.” (*David Suzuki Foundation, 2017*)

Colonialism: “A process by which a foreign power dominates and exploits an indigenous group by taking their land and resources, extracting their wealth, and using them as cheap labour. The term also refers to a specific era of European expansion into the Americas and countries of the South between the sixteenth and twentieth centuries. Colonialism was explained by racial doctrines that tried to justify these practices. These ideas about race, superiority, and inferiority are still widespread. Uncovering and challenging both the ideas and ongoing practices of colonialism is an important part of racial equity work.” (*Lopes & Thomas, 2006, p. 265*)

Employment Equity: “A program designed to identify and eliminate discriminatory policies and practices that act as barriers to fair employment. Networks, friendships, and favouritism have shaped employment practices to exclude those who would otherwise merit the job. Employment equity promotes fair hiring and personnel practices to ensure that employees are hired for only one reason, their qualifications to do their job.” (*Lopes & Thomas, 2006, p. 267*)

Environmental Justice: “Environmental justice advocates recognize that because of race and class discrimination, communities of color and low-income neighborhoods are the most likely to be harmed by toxic chemicals and negative land uses, and the least likely to benefit from efforts to improve the environment.” (*Ella Baker Center for Human Rights*)

Environmental Racism: “Racial discrimination in environmental policy-making and enforcement of regulations and laws, the deliberate targeting of communities of color for toxic waste facilities, the official sanctioning of the presence of life threatening poisons and pollutants for communities of color, and the history of excluding people of color from leadership of the environmental movement (Chavis, Benjamin F., Jr., 1994).” (*Ella Baker Center for Human Rights*)

Equal opportunity: “aims to ensure that all people have equal access, free of barriers, equal participation and equal benefit from whatever an organization has to offer. Note that equal opportunity extends beyond employment.” (*Ontario Human Rights Commission, n.d.*)

Equity: “Refers to the rights of individuals and groups to an equitable share of the resources and influence in society. ‘Equity’ means equitable *access* and *outcomes*. Equity work analyses and challenges unfair systems and practices and works towards the creation of equitable outcomes.” (*Lopes & Thomas, 2006, p. 266*)

First Nations: “Reflects the self-naming process of some Aboriginal peoples in Canada today. The word ‘first’ recognizes the fact that Aboriginal peoples are the original inhabitants of what is now considered Canada. The word “nation” stresses the fact that Aboriginal peoples are political collectivities who had their own forms of government prior to European settlement. Many First Nations people are fighting to re-establish that sovereignty. The term also refers to a group of Aboriginal people who were previously called a “Band” by the Department of Indian Affairs. ‘First Nation’ can also mean a group or several groups of Aboriginal people who have the same ethno-cultural background.” (*Lopes & Thomas, 2006, p. 267*)

First Nation(s)/First Nations People: “this term became common use in the 1970s to replace the word ‘Indian.’ Although the term First Nation is widely used, no legal definition exists. The term has also been adopted to replace the word ‘Band’ in the naming of communities. Many people today prefer to be called ‘First Nations’ or ‘First Nations People’ instead of ‘Indians.’ Generally, ‘First Nations People’ is used to describe both Status and Non-Status Indians. The term is rarely used as a synonym for ‘Aboriginal Peoples’ because it usually does not include Inuit or Métis people.” (*Ontario Human Rights Commission, n.d.*)

Green: “Green is a term used to imply that a service, product, or technology is environmentally friendly (i.e. sustainable).” (*Lipsig-Mummé, 2015*)

Green Bargaining or Climate Bargaining: “Union-led initiatives to reduce the greenhouse gas emissions produced in the workplace, by negotiating the adaptation of the organisation of work to mitigate the production of GHGs. Climate bargaining results in a formal agreement outlining the targets for GHG reduction, the timing for reaching those targets, an ongoing joint union-management environment committee that oversees the process of reducing GHGs. Over time climate bargaining should include the formal recognition of green stewards, and an agreement as to how the financial savings from reducing GHGs are to be allocated. Depending on the industrial relations regime of the country or province or state or municipality, climate bargaining may take place within collective bargaining; between one employer and one union or a cluster of unions; as a sectoral or a framework agreement.” (*Lipsig-Mummé, 2015*)

Green Jobs: Green jobs are jobs in a sustainable economy, an economy which: makes lower demands on natural resources, is much more energy efficient, uses energy from renewable sources, and does not generate damaging pollution and wastes. (*Bureau of Labor Statistics, 2013*)

Green Plan “-- a formal agreement to measure and commit to reduce the greenhouse gases produced in the production, distribution and disposal of services, resources or goods, over an agreed-upon period of time The green plan can be part of union-management climate bargaining as part of a collective agreement, or, in non-union settings, it can take other forms of agreement. With wide dissemination and information-sharing, green plans should serve as a resource and model for unions and companies and non-unionised workplaces, in developing their own adapt-to-mitigate plans. ” (*Lipsig-Mummé, 2015*)

Green Training: “—applied education to train individuals in the workforce/community or postsecondary education, in environmental literacy, work design, workplace change and environmental responsibility to prepare them for expert roles in the development and implementation of green plans and climate bargaining. There are three types of green training:

- **Green Stewards:** Individuals connected to or coming from unions, work or community organisations, who are trained in environmental literacy, work design, workplace change and climate bargaining. Most are likely to return to their workplaces to develop green plans and climate bargaining.

- **Green Trainers:** Individuals who have been trained for green stewardship and go on to ‘train the trainer’ roles: teaching green stewards, training the next generation of green trainers, or otherwise working in the work world to expand the numbers of green stewards and trainers.
- **Green Leaders:** Individuals in positions of leadership in labour, community organisations, advocacy groups, public and private sector organisations, who are trained in national and international climate and work public policy; recent transitions in work design; spreading green initiatives; the economics of greening key industrial and service sectors.” (*Lipsig-Mummé, 2015*)

Indian: “this term is used to identify people the Government of Canada recognizes as having Indian status – people who have an identifiable band, who live or were born on a reserve, and/or who are recognized under a complex set of rules under the **Indian Act (1985)**. The term does not include Inuit or Métis peoples. There are three categories of Indians in Canada: Status Indians; Non-Status Indians; and Treaty Indians. Note: The term “Indian” is considered outdated by many people, and “First Nation(s)” is typically used instead. (*Ontario Human Rights Commission, n.d.*)

Indian Act: “Canadian legislation first passed in 1876 and amended several times since, most recently in 1985. It sets out certain federal government obligations and regulates the management of reserve lands, Indian monies and other resources.” (*Ontario Human Rights Commission, n.d.*)

Indian status: “a person’s legal status as an ‘Indian,’ as defined by the *Indian Act* . . . “ (*Ontario Human Rights Commission, n.d.*)

Indigenous: “generally used in the international context, refers to peoples who are original to a particular land or territory. This term is very similar to ‘Aboriginal’ and has a positive connotation.” (*Ontario Human Rights Commission, n.d.*)

Inuit: “the Aboriginal Peoples of Arctic Canada who live primarily in Nunavut, the Northwest Territories and northern parts of Labrador and Québec. The word Inuit means “people” in the Inuit language – Inuktitut. The singular of Inuit is Inuk. Their traditional languages, customs and cultures are distinctly different from those of the First Nations and Métis.” (*Ontario Human Rights Commission, n.d.*)

Métis: “French term meaning ‘mixed blood.’ The Canadian Constitution recognizes Métis people as one of the three Aboriginal Peoples. The term is used broadly to describe people with mixed First Nations and European ancestry who identify themselves as Métis, distinct from First Nations people, Inuit or non-Aboriginal people.” (*Ontario Human Rights Commission, n.d.*)

People of colour: “This term began in the United States as one attempt by racialized people to name themselves, not as ‘non-whites,’ ‘coloured,’ ‘ethnics,’ or ‘visible minorities’ but as people with a positive identify. It applies to people who are not White or [Indigenous].” (*Lopes & Thomas, 2006, p. 268*)

Race: “A social category used to classify humankind by physical features such as skin colour, hair texture, facial characteristics, or stature. There is, in fact, more genetic variation within a single ‘race’ than there is between two different ‘races.’ Despite the fact that there is no scientific or biological basis of the term ‘race,’ ideas about racial difference continue to thrive.” (*Lopes & Thomas, 2006, p. 269*)

Racial equity: “By ‘racial equity’ we mean the equitable distribution of resources and influence in ways not shaped by racism. In a racially divided society and world, racial equity is both a goal and a process. It requires racialized and White people to analyze and challenge the daily ways in which power and White privilege (re)produce racial in-equities. The progress of racial equity work is measured by the degree to which racial-ized people benefit from actions taken and the extent to which power and influence are more equitably shared. Since racialized people(s) are the global majority (70 to 80 per cent of the world’s people), racial equity is a key aspect of other struggles for global justice.” (*Lopes & Thomas, 2006, p. 269*)

Racialization: “Racial identities are not fixed categories. They are shaped by history, nationality, gender, class, and identity politics, and racial designations often differ from country to country. The term ‘racialization’ makes explicit that this is not about inherent characteristics but about the ways in which we are socialized to differentiate groups of people on the basis of physical characteristics. It emphasizes the active process of categorizing people while at the same time rejecting ‘race’ as a scientific category. This is emphasized in the Report of the Commission on Systemic Racism in the Ontario Criminal Justice System, which defines racialization ‘as the process by which societies construct races as real, different and unequal in ways that matter to economic political and social life.’

Under this definition, White people, [Indigenous] people, and people of colour are all racialized. However . . . we use the term ‘racialized’ to refer to people of colour. While [Indigenous] Peoples are also targets of racism, they have distinct goals of self-government and the recognition of land claims confirmed through treaties. We recognize the limitations of this. But we want to differentiate the negative impacts of being racialized as people of colour and [Indigenous] people, from the power and privilege conferred to people racialized as White. (*Lopes & Thomas, 2006, pp. 269-270*)

Racism: “Those aspects of Canadian society that overtly and covertly attribute value and normality to White people and Whiteness and that devalue, stereotype, and label racialized communities as ‘other,’ different, less than, or render them invisible.

- *Individual racism:* The beliefs, attitudes, and actions of individuals that support or perpetuate racism. Individual racism can be unconscious or conscious, active and passive.
- *Institutional racism:* The network of institutional structures, policies, and practices that create advantages for White people and discrimination, oppression and disadvantage for racialized people.
- *Systemic racism:* The conscious or unconscious policies, procedures, and practices that exclude, marginalize, and exploit racialized people. Systemic racism is supported by institutional power and by powerful (often unexamined) ideas which make racism look normal and justified. Systemic racism allows individuals to practice racism in organizations, unchecked by effective complaints procedures, performance appraisals, and promotions which require equity competencies.” (*Lopes & Thomas, 2006, p. 270*)

Racial profiling: “any action that relies on stereotypes about race, colour, ethnicity, ancestry, religion or place of origin, or a combination of these, rather than on a reasonable suspicion to single out a person for greater scrutiny or different treatment.” (*Ontario Human Rights Commission, n.d.*)

‘Reverse racism’: “When racialized communities identify racism, their challenge is often called ‘reverse racism.’ This term is often used to dismiss employment equity initiatives, and other efforts to push back against White privilege. It equates equity with ‘racism against White people’ and serves to focus on the concerns of White people. It avoids dealing with the differential access that White people have to political, economic, and social resources.” (*Lopes & Thomas, 2006, p. 271*)

Sexism: “The systemic and individual practices that privilege men, subordinate women, and debase woman-identified values.” (*Lopes & Thomas, 2006, p. 271*)

‘Standard’ work: “Full-time continuous employment relationship, where the worker has one employer, works on the employer’s premises under direct supervision, and has access to comprehensive benefits and entitlements [...]” (*Vosko, 2010, “Managing the Margins”*)

Status Indian: “a person recognized by the federal government as being registered under the Indian Act is referred to as a Registered Indian (commonly referred to as a Status Indian).” (*Ontario Human Rights Commission, n.d.*)

Structural Racial Economic Inequality: Calls attention to the growing racialization of the gap between rich and poor pointing to the role of historical patterns of systemic racial discrimination as essential in understanding the persistent over-representation of Racialized and Indigenous groups in low-paying occupations. (*Galabuzi, Canada’s Economic Apartheid: The Social Exclusion of Racialized Groups in the New Century, 2006*)

White: “Refers to people belonging to the dominant racial group who enjoy skin privilege in North America, Europe, Australia, New Zealand, and anywhere European colonialism has created racial inequity. People who are White may also have discrimination because of their class, sexual orientation, gender, religion, and age. But this does not erase White skin privilege.” (*Lopes & Thomas, 2006, p. 272*)

White supremacy: “A system based on assumptions of the ‘rightness of Whiteness,’ in which political, economic, and social systems result in White people having more privilege and power than racialized people. The term ‘White supremacy’ is often associated only with apartheid or with extreme racist groups like the Ku Klux Klan. But White supremacy can be seen in any society, including Canada, where there is a racial hierarchy with Whites at the top.” (*Lopes & Thomas, 2006, p. 272*)

Whiteness and White Privilege: “White privilege has been usefully described by Peggy MacIntosh as ‘the invisible knapsack of unearned assets which White people can count on cashing in each day, but about which they are meant to remain oblivious. These are benefits White people receive in a racist society at the expense of racialized people. Examples include the ability to be unaware of race; the assurance that police will not stop them because of their race; the expectation that they speak for themselves and not their ‘race’ the assumption that getting hired or promoted was due to their competence and not because of their ‘race.’” (*Lopes & Thomas, 2006, p. 272*)

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