



Environmental Racism in Canada

Prepared for the Canadian Commission for UNESCO
By Ingrid Waldron
Ottawa, Canada, July 2020

For further reading, see:

Creating a new reality: repatriation, reconciliation and moving forward (2020) by Jodi Simkin

The Geography of Stories (2020) by Tom Johnson

Indigenous Living Heritage in Canada (2020) in cooperation with the First Peoples' Cultural Council (FPCC)

To cite this article:

WALDRON Ingrid, "Environmental Racism in Canada", the Canadian Commission for UNESCO's IdeaLab, Ottawa, Canada, July 2020.

The views and opinions expressed in this article are those of the author and do not necessarily reflect the official policy or position of the Canadian Commission for UNESCO.

Table of Contents

About the Author	iv
About the Reflection Paper.....	iv
Executive Summary.....	iv
Context.....	1
Defining environmental racism.....	1
Who is affected?	2
Environmental health inequalities.....	3
Governmental initiatives and the Sustainable Development Goals	4
Success Stories	5
Environmental activism	5
The Environmental Noxiousness, Racial Inequities & Community Health Project	6
The Road Ahead: Promising Practices and Possible Solutions.....	7
Partnerships with national, provincial and territorial organizations to develop environmental legislation.....	8
Government health promotion policies that address environmental health inequalities.....	8
Indigenous-led environmental assessments.....	9
Meaningful consultations with communities	9
Anti-racism training and awareness-raising on environmental racism and environmental justice	9
Conclusion: Organizing Coalitions for Environmental Justice.....	10
Appendix 1: The ENRICH Project Resources	11
Appendix 2: 17 Principles of Environmental Justice Developed by Delegates at the First National People of Color Environmental Leadership Summit.....	12
References	14

About the Author



Ingrid Waldron, PhD. is an Associate Professor in the Faculty of Health at Dalhousie University, the Director of the Environmental Noxiousness, Racial Inequities & Community Health Project (The ENRICH Project), and the Co-Lead of the Health of People of African Descent Research Cluster at the Healthy Populations Institute at Dalhousie University. She is also the award-winning author of *There's Something in the Water: Environmental Racism in Indigenous and Black Communities*. Her book inspired the documentary film "There's Something in the Water", which was directed by actress Ellen Page and Ian Daniel, and which she co-produced. The film debuted on Netflix on March 27, 2020.

As the Director of the ENRICH Project and co-founder of Rural Water Watch, Dr. Waldron has been supporting environmental struggles by amplifying the voices of Indigenous and Black communities that have sought to galvanize opposition to environmental racism and other social justice struggles over the last several decades. Dr. Waldron is a sociologist whose research and teaching is driven by a long-standing interest in looking at the many ways in which spaces and communities are organized by structures of colonialism and gendered racial capitalism. Her research, teaching, and community leadership and advocacy work are examining and addressing the relationship between histories of colonization in Indigenous, Black, and other racialized communities, state-sanctioned racial and gendered violence, and their impacts on health and well-being in these communities.

About the Reflection Paper

This reflection paper is partly based on the collaborative work Dr. Waldron has been engaged in over the past seven years to address environmental racism as the Director of the ENRICH Project (Appendix 1), with a team composed of Indigenous and African Nova Scotian community leaders and activists, researchers, scientists, environmental organizations, health agencies, government, students, and volunteers. The ENRICH Project is a community-based research project investigating the socioeconomic, political, and health effects of environmental racism through research, publications, legislation, community engagement, mobilizing and advocacy, community capacity building, and public education.

Executive Summary

Environmental racism refers to environmental policies, practices, or directives that disproportionately disadvantage individuals, groups, or communities (intentionally or unintentionally) based on race or colour. While some provinces and territories have "environmental bills of rights" and legal frameworks for addressing environmental rights, gaps remain in areas related to federal jurisdiction. Addressing

environmental racism in Canada will support the implementation of several United Nations Agenda 2030 Sustainable Development Goals (SDGs).

Factors contributing to disproportionate environmental burdens in Indigenous and Black communities in Canada include non-scientific and undemocratic decisions and exclusionary practices, such as public hearings held in remote locations and at inconvenient times, and use of English-only material when communicating and conducting hearings for a non-English-speaking public. The combination of sociopolitical factors that enables environmental racism include poverty, lack of political power and representation, lack of protection and enforcement, and neoliberal policy reform.

Environmental justice describes the strategies or remedies for addressing environmental racism and envisions what is achievable when the condition is treated through a variety of targeted policies. Limitations of the environmental justice lens in Canada include the tendency to conflate race and class, the focus on pollutants rather than the effects of social and environmental stressors on health, and the lack of consideration of traditional ecological knowledge in environmental decision-making.

A sound environmental justice framework should be based on procedural justice, geographic justice, and social justice. The unique ways in which each community experiences these issues pose challenges to concerted action for social, economic, political, and environmental justice. The long history of environmental justice struggles in Indigenous and other vulnerable communities in Canada has been premised on building collective power, communicating demands for self-determination, and challenging the enduring impacts of historical and present-day inequalities in every sector of society. Success stories include environmental activism (e.g. Energy East Pipeline) and the Environmental Noxiousness, Racial Inequities & Community Health (ENRICH) project.

Tools to improve practices on environmental racism include:



To bring together social justice struggles that are often isolated in Indigenous, Black, and other communities there must be greater efforts to create spaces where we can discuss injustice within social structures such as education, employment, and health. This must involve Indigenous peoples, Black people, other racialized peoples, as well as white allies in each other's lives.

Context

Defining environmental racism

Bullard (2002) defines environmental racism as racial discrimination in:

Environmental racism refers to environmental policies, practices, or directives that disproportionately disadvantage individuals, groups, or communities (intentionally or unintentionally) based on race or colour (Bullard, 2002). Fighting environmental racism is a subset of the larger environmental justice movement, which originated in the United States.

- The disproportionate location and greater exposure of Indigenous and racialized communities to contamination and pollution from polluting industries and other environmentally hazardous activities;
- The lack of political power these communities have for resisting the placement of industrial polluters in their communities;
- The implementation of policies that sanction the harmful and, in many cases, life-threatening presence of poisons in these communities;
- The disproportionate negative impacts of environmental policies that result in differential rates of cleanup of environmental contaminants in these communities; and
- The history of excluding Indigenous and racialized communities from mainstream environmental groups decision-making boards, commissions, and regulatory bodies (Bullard 2002).

On October 24–27, 1991, delegates at the first National People of Color Environmental Leadership Summit gathered together in Washington, DC, to begin building a national and international movement of racialized peoples to challenge the many forms of environmental racism that had been impacting their communities. They began drafting 17 principles of environmental justice (Appendix 2) that would define the growing grassroots environmental justice movement and drive future initiatives that would address it. In the decades following the 1991 Summit, a framework on environmental justice developed. It was grounded in several tools, strategies, and policies that were focused on eliminating unfair, unjust, and inequitable conditions and decisions that contribute to and produce differential exposure to environmental hazards and result in unequal protection (Waldron, 2018 a). There have been several examples of environmental racism across Canada over the last several decades (see Box 1).

Box 1: Examples of Environmental Racism across Canada

Aamjiwnaang First Nation near Sarnia's "Chemical Valley" has long had concerns about air pollution from industrial facilities in the area, such as oil refineries, power generating stations, and landfills. Chemical Valley is Canada's largest petrochemical complex, grouping over 60 petrochemical facilities within a 25-square-kilometre area (Riahi and McSorley 2013).

Boat Harbour, a quiet estuary near Pictou Landing First Nation in Nova Scotia, was a fertile hunting and fishing ground until 1967, when an effluent treatment facility for the Northern Pulp mill was built and operated by the provincial government. Boat Harbour subsequently turned into a highly toxic site, which has resulted in environmental degradation (Lindholm-Lehto *et al.* 2015).

In 2009, the **West Moberly First Nations** filed a challenge against the British Columbia government and First Coal Corporation over what they believed to be a failed provincial environmental assessment regarding the potential impact of mining on caribou habitat, and the extent to which the First Nation's concerns had been acknowledged (Booth, 2017).

Construction of the **Site C hydroelectric dam** was recently approved by the British Columbia government. It will also flood 55 square kilometres of river valley, which will negatively impact wildlife, agricultural land, and First Nations communities (Hunter and Bailey 2017).

After the City of Halifax embarked on an "urban renewal" campaign that led to the destruction of the African Nova Scotian community of **Africville** in 1965, the area became host to a number of environmental hazards, including a fertilizer plant, a slaughter house, a tar factory, a stone and coal crushing plant, a cotton factory, a prison, two infectious disease hospitals, and three systems of railway tracks. In the 1950s, the City built an open-pit dump in Africville, which many considered to be a health menace (Nelson 2001).

The African Nova Scotian community in **Lincolntonville** has been near a first and second-generation landfill, opened in 1974 and 2006 respectively. In the second-generation landfill's first month of opening, 55,780 tons of solid waste was received (Waldron, 2019).

For the past several decades, the **Morvan Road landfill** (commonly referred to as the Shelburne Town Dump by residents) has been located on the southeastern outskirts of the Town of Shelburne, for decades the home of the largest concentration of African Nova Scotians (Waldron, 2018b).

Who is affected?

The negative health impacts suffered by those that are disproportionately burdened by toxic exposures is what makes environmental racism an important issue and one that must be urgently addressed. What makes the issue of environmental racism even more pressing is that it compounds other existing inequalities and challenges that Indigenous and other racialized groups face, such as low-income and poverty, underemployment and unemployment, food insecurity, poor access to healthcare, among others. Research shows that populations with higher socioeconomic status that are near polluting

industries tend to move out, while lower-income populations remain. This suggests that low income and poverty are significant factors in why householders from racialized communities are less likely than white householders to leave environmentally hazardous neighbourhoods. In other words, it is more expensive to buy homes outside environmentally hazardous neighbourhoods (Hunter *et al.* 2003). This highlights the importance of understanding environmental racism by analyzing it through a lens that appreciates the broader social context of inequality.

Environmental health inequalities

A lens that understands environmental racism through a broader social context of inequality recognizes that health inequalities that result from disproportionate negative environmental exposures (i.e. environmental health inequities) cannot be understood independently of the structural inequalities (employment, education, housing, etc.) that combine to create greater exposure and vulnerability to environmental risks, particularly in Indigenous and other racialized communities across Canada. In other words, health outcomes for racialized communities result from many broad determinants that need to be considered in order to understand environmental racism.

Structural Determinants of Health include:

- Employment
- Education
- Public infrastructure (housing, transportation, etc.)
- Criminal justice
- Food systems
- Healthcare

These structural determinants of health illustrate the need for a more holistic view of environmental health inequalities that recognizes the complex web of inequalities that makes Indigenous and other racialized communities more vulnerable to environmental risks.

Environmental health inequities impacting racialized communities have been well documented in the literature, which provides strong evidence that Indigenous and other racialized communities in Canada are exposed to greater health risks compared to white communities because they are more likely to be spatially clustered around waste disposal sites and other environmental hazards (Cryderman *et al.* 2016). Being near environmentally hazardous industries puts these communities at greater risk for cancer, upper respiratory disease, congenital anomalies, cardiovascular disease, skin diseases, and allergies. Women living close to industrial sites are at increased risk of giving birth to children with overall congenital malformations and specific congenital malformations, including neural tube defects and congenital heart defects. Adverse birth outcomes associated with increased neonatal

Environmental health inequities have been defined as the health impacts associated with the disproportionate location of industries (pulp and paper mills, incinerators, waste disposal sites, pipelines) that emit pollutants and contaminants and other environmental hazards in racialized and low-income communities (Scott *et al.* 2015).

morbidity and mortality, such as preterm births, small size for gestational age, and full-term low birth weights are also linked to even relatively low concentrations of certain pollutants (Crouse *et al.* 2015; Poirier *et al.* 2015).

Governmental initiatives and the Sustainable Development Goals

Addressing environmental racism supports the implementation of several United Nations Agenda 2030 Sustainable Development Goals that were adopted by the United Nations in 2015, including:

- SDG3: Good health and well-being;
- SDG6: Clean water and sanitation;
- SDG7: Affordable and clean energy;
- SDG9: Industry, innovation and infrastructure;
- SDG10: Reduced inequality;
- SDG11: Sustainable cities and communities;
- SDG12: Responsible consumption and production;
- SDG13: Climate action;
- SDG15: Life on land;
- SDG16: Peace and justice strong institutions; and
- SDG17: Partnerships to achieve the goals

Sustainable development requires strategic actions focused on building an inclusive, sustainable and resilient future for people and planet in all countries. Three main intersecting factors are crucial for achieving sustainable development and the well-being of individuals and societies:

- Economic growth;
- Social inclusion; and
- Environmental protection

Therefore, addressing environmental racism through legislation will support several sustainable development goals.

The right to a healthy environment enjoys constitutional recognition in over 100 countries, legislative recognition in approximately 100 countries, and is part of regional treaties ratified by over 120 countries. In total, over 150 countries have legal obligations to respect, protect, and fulfill the human right to a healthy environment. The objective of an Environmental Bill of Rights (EBR) is to ensure that all individuals have a right to a healthy environment. Although there are environmental bills of rights in Ontario, Quebec, the Yukon, the Northwest Territories, and Nunavut, as well as provincial and territorial laws that address environmental rights, there remains a gap in areas related to federal jurisdiction. That said, private members of Canada's parliament have made efforts to create environmental bills of rights at the federal level.

While the right to a healthy environment is recognized in the constitutions of other nations by statute or in legally binding treaties, there is currently no federal law that explicitly recognizes the right to a healthy environment in Canada.

Nova Scotia is the only province to date that has ever developed an environmental racism bill and introduced it into a provincial legislature. This was confirmed by Dr. David Boyd, a Professor of Law, Policy and Sustainability at the University of British Columbia, an internationally renowned expert on human rights and the environment, and the author of “Elements of an Effective Environmental Bill of Rights” (2015). The *Environmental Racism Prevention Act (Bill 111)* (see Appendix 1), was the first environmental racism private members bill to be introduced in a legislature in Canada.

This bill outlines government’s responsibilities for consulting with Mi’kmaq, African Nova Scotian, and Acadian communities throughout the province to provide them with an opportunity to share their concerns and to collaborate with government to devise strategies and solutions for addressing environmental racism in the province. It was introduced in the Nova Scotia Legislature on April 29, 2015. On November 25, 2015, the bill moved to second reading, and while it has yet to become legislation (private member’s bills rarely become law), it has been re-introduced every year since 2015, most recently in September 2018 as *Redressing Environmental Racism Act (Bill 31)* (see Appendix 1).

Success Stories

The long history of environmental justice struggles in Indigenous and other vulnerable communities in Canada tells stories of building collective power, communicating demands for self-determination, and challenging the enduring impacts of historical and present-day inequalities in every sector of society. Therefore, while legislation that addresses environmental racism or the disproportionate environmental burdens that impacts these communities has not yet been realized, it is important to emphasize that Indigenous and African Nova Scotian communities and their allies have engaged in various forms of activism with some successful results.

Environmental activism

Indigenous activism in Canada has centered mainly on:

- land dispossession,
- resource exploitation on their territories,
- seeking proportional representation of, and consultation with, Indigenous peoples on legislation related to collective rights and environmental protections,
- the collective rights of Indigenous peoples that flow from their continued use and occupation of certain areas, and
- a reconstituted partnership with the Crown.

Over the last several years Indigenous peoples and their allies have been engaged in actions that have led to the halting of environmentally hazardous projects in their communities, including community organizing, petition signings, and civil disobedience (road blockades, protests), among others. For example:

- In October 2017, the Energy East Pipeline project was canceled following the efforts of activists (Evans, 2017).
- In June 2016, Ontario Environment Minister Glen Murray and Indigenous Relations and Reconciliation Minister David Zimmer visited Asubpeeschoseewagong Netum Anishinabek/Grassy Narrows First Nation to announce that the government would begin remediation efforts on the Wabigoon-English River system (*CBC News*, 2016).
- In April 2015, the Nova Scotia government introduced a plan to clean up Boat Harbour in Pictou Landing First Nation by January 2020, setting aside \$52.3 million for remediation (Withers, 2015).

After banding together to form the non-profit organization SEED in spring 2016, African Nova Scotians and other community members in the south end of Shelburne succeeded in getting the 70-year-old landfill in their community closed at the end of 2016. They are also collaborating with the author's NGO Rural Water Watch to conduct water testing, and with the Canadian law charity Ecojustice to identify legal remedies to address the landfill (Waldron, 2018c). Similarly, the Lincolnville Reserve Land Voice Council is also collaborating with Rural Water Watch and Ecojustice to address contamination from the landfill through water testing and legal remedies, respectively.

The Environmental Noxiousness, Racial Inequities & Community Health Project

The author's Environmental Noxiousness, Racial Inequities & Community Health Project (The ENRICH Project) has also resulted in several achievements and milestones in addressing environmental racism in Nova Scotia, and provides a model for employing a multi-method approach to address environmental racism in Canada (see Appendix 1: *Learning from Practice: Advocacy for Health Equity – Environmental Racism, National Collaborating Centre for Determinants of Health*). From its inception, the mission of the ENRICH Project has been to employ an interdisciplinary, multi-sectoral approach that bridges universities and communities to support ongoing and new efforts by Indigenous and Black communities to address the social, economic, political, and health effects of environmental racism in their communities. The ENRICH Project is activist-scholar inspired in its quest to bridge and blur the boundaries and borders between academic scholarship, theory, and analysis and grassroots activism or other community-based activities (Box 2).

Box 2: The Environmental Noxiousness, Racial Inequities & Community Health Project (ENRICH)

A Multi-Method Approach for Addressing Environmental Racism:

- Conducting community-based research on environmental racism
- Writing peer-reviewed articles and a book on environmental racism
- Organizing community workshops in affected communities
- Supporting community mobilizing and civil disobedience
- Organizing public engagement events to raise awareness about environmental racism
- Using social media to share research data
- Training students and volunteers on research, gis analysis and mapping, and community engagement
- Creating web-based educational resources on environmental racism
- Consulting with government
- Helping to develop environmental legislation, such as an environmental racism private members bill and environmental bill of rights.
- Collaborating with ecojustice to support communities in identifying legal remedies to address environmental concerns
- Conducting water testing projects
- Helping to produce documentary films on environmental racism

The Road Ahead: Promising Practices and Possible Solutions

Addressing environmental racism in Canada must involve a comprehensive, multi-pronged strategy that involves various tools that municipalities, industry owners, environmental organizations, and other non-profit organizations can use to improve their practices on this issue, which are outlined in the box below.

Partnerships with national, provincial and territorial organisations to develop environmental legislation

Government health promotion policies that address environmental health inequalities

Indigenous led environmental assessments

Meaningful consultations with communities

Anti-racism training and awareness-raising on environmental racism and environmental justice

Coalitions for environmental justice organizing

Partnerships with national, provincial and territorial organizations to develop environmental legislation

Developing partnerships with national, provincial or territorial organizations to develop environmental legislation is perhaps the most important action that can be taken to address environmental racism. In addition to collaborating with the Nova Scotia NDP Party and ECELAW on environmental bills, the author was invited by the Canadian Labour Congress (CLC) in early 2019 to partner with them on a federal environmental racism bill. The CLC plans to elevate environmental racism within its multi-year *Anti-Black Racism Strategy* and make it a legislative priority. The *Anti-Black Racism Strategy* would require the government to commit to analyzing race-based statistics on how various institutional policies impact Canada's Black communities. The key objective would be to eradicate institutionalized racism that is disproportionately harming Black Canadians.

It is important to note, however, that the development of any environmental legislation concerned with the needs, priorities, and rights of Indigenous and other racialized communities needs to determine if there is potential to enshrine into law clauses that hold the government accountable, and if preventative steps can be taken to address environmental concerns in the communities most impacted by industry and other environmental hazards. It is also important to assess if the proposed legislation will put in place built-in mechanisms to ensure that there are community-defined best practices around the siting of facilities. Environmental legislation that speaks to the priorities of these communities must also:

- bring increased awareness about and attention to environmental racism in Canada;
- recognize Indigenous treaty rights; review the ongoing environmental assessment process in collaboration with affected communities; and
- identify gaps in existing policies related to citizen engagement, community consultations, and other decision-making processes related to the location, monitoring, regulation, evaluation, and remediation of facilities and other environmental hazards.

Finally, environmental legislation must also begin to explicitly address the structural determinants that create greater social vulnerability and biological susceptibility -- and which consequently drive and sustain health inequalities. Since Indigenous, Black, and other racialized people often reside in low-income and poorly resourced neighbourhoods, environmental legislation must begin to pay more attention to the role that residential context plays in sustaining the social, economic, and political inequalities that make it difficult for these communities to address environmental racism.

Government health promotion policies that address environmental health inequalities

Government health promotion policies and programs have not acknowledged some of the more salient environmental issues of our times and their impacts on our most vulnerable populations. They have not paid attention to the kinds of community knowledge and expertise that could improve the political legitimacy of conventional environmental knowledge. Therefore, it is important that government health departments explore ways in which health promotion and environmental justice can be combined into an integrated movement for environmental health justice in health promotion. A commitment to

healthy public policy and fighting environmental racism within the environmental and health arenas also requires that those working in these fields within academia, government, and communities transcend sectoral and disciplinary boundaries (Masuda, *et al.* 2010)

Indigenous-led environmental assessments

One of the most important tools that could be developed to ensure that the knowledge and experiences of Indigenous peoples are reflected in decision-making processes is an Indigenous-led environmental assessment (EA). Such measures would ensure that Indigenous peoples are allowed to conduct their own EA process alongside non-Indigenous-led assessments, rather than presenting such assessments as an afterthought, or when the process has already begun. Indigenous EAs would enable Indigenous communities to set the terms of and guide the EA process; conduct the process in ways that reflect their worldviews, cultures, and laws; and make decisions about a project as a community.

Most importantly, Indigenous-led EAs would mean that Indigenous communities have free, prior and informed consent -- particularly important since the federal government has declared its interest in complying with the *United Nations Declaration on the Rights of Indigenous Peoples* (UNDRIP) and the Truth and Reconciliation Commission's Calls to Action (Thomson, 2018). Essentially, Indigenous-led EAs would disrupt the Eurocentrism embedded within the regular EA process by opening an opportunity to create environmental policy that reflects traditional ecological knowledge.

Meaningful consultations with communities

If done in culturally relevant and meaningful ways, consultations with affected communities are an important approach to providing these communities with opportunities to voice their concerns about proposed projects in their communities and engage in solution-oriented discussions on how the harmful effects of these projects can be mitigated. It can also ensure that the people most affected by environmental decisions are involved early on and throughout the process. Consultations also provide government and industry with important insights into the unique experiences and worldviews of affected communities. With respect to Indigenous peoples, this approach also aligns with section 35 of the *Constitution Act*, which sets out a legal requirement to consult with and accommodate Indigenous peoples where treaty rights or title interests are engaged (Government of Canada, 1982).

Anti-racism training and awareness-raising on environmental racism and environmental justice

Anti-racism training and awareness-raising on environmental racism and environmental justice are other tools that would benefit municipalities, industry, environmental organizations and other non-profit organizations. This training would highlight the importance of ensuring that a race analysis is explicitly integrated into analyses of environmental concerns affecting Indigenous and other vulnerable communities, as well as in decisions, policies, and strategies developed to promote more equitable distribution of industrial sites. Reducing inequitable siting of polluting industries cannot be achieved

unless deliberate attention is paid to educating municipalities and other professionals about the systemic ways in which racism is written into environmental decision-making and policy.

Such training may include providing opportunities for ongoing conversations among staff or volunteers, as well as training about the implications of white privilege, systemic inequalities, and equity for organizational relationships, community building, workforce diversification, leadership development, and environmental policy. It may also involve the development of organizational policies, programs, and initiatives using available data on environmental racism and other forms of racism within social institutions (such as those in the fields of employment, health care, education). Municipalities, industry and other organizational professionals must also identify and develop relationships with broad and diverse networks of partners to leverage the necessary expertise and resources that can support them in addressing racism and other structural factors that drive and sustain environmental racism.

Conclusion: Organizing Coalitions for Environmental Justice

More reciprocal relationships and alliances must be forged between government, white-led organizations, and Indigenous and other vulnerable communities to address, in more serious ways, the lack of diverse and representative voices within their organizations. These organizations must learn to listen in a new way, unpack their biases, and engage in more strategic outreach initiatives that support environmental initiatives already underway in communities on the frontline of community-based struggles for environmental justice.

Also important are initiatives that seek to build bridges between Indigenous and other vulnerable communities in their struggles for social and environmental justice. There is a need to consider how these solidarities can centre on the shared and distinct experiences in these communities, as they relate to employment, poverty, education, and health care, among others. At the same time, it is important to recognize that the unique ways in which each community experiences these issues can pose challenges to building solidarities for social, economic, political, and environmental justice. Therefore, building meaningful and effective coalitions for environmental justice organizing calls for an understanding of how, for example, Indigenous concerns about injustice (including land claim settlements, the enduring impacts of residential schools, economic development, the epidemic of missing and murdered women, environmental racism, and health) are not entirely separate from the issues Black peoples and other racialized or marginalized communities are also grappling with.

Actions that aim to create more options for justice can only be realized when the laws created within Canada begin to acknowledge, enable, and support Indigenous sovereignty and self-determination, value community-based organizing focused on healing, recognize Indigenous knowledge as a transformative site for responding to various forms of state violence, and honour female and youth-led, solutions-oriented, grassroots resistance. These efforts highlight the importance of building solidarities that centre on shared, as well as distinct, experiences. Therefore, to converge social justice struggles that are often isolated in Indigenous, Black, and other communities — to build solidarities — there must be greater efforts to create discursive spaces within which we are all able to think through how injustice within social structures implicate Indigenous, Black, other racialized peoples, as well as white allies in each other's lives.

Appendix 1: The ENRICH Project Resources

The ENRICH Project Website: www.enrichproject.org

Press Coverage on the ENRICH Project and Environmental Racism in Nova Scotia:

<https://www.enrichproject.org/press/>

Bill 111: An Act to Address Environmental Racism:

https://nslegislature.ca/legc/bills/62nd_2nd/1st_read/b111.htm

Bill 31: Redressing Environmental Racism Act:

https://nslegislature.ca/legc/bills/63rd_2nd/1st_read/b031.htm

Nova Scotia Environmental Bill of Rights: https://www.ecelaw.ca/images/PDFs/ER_event/EBR-Public-Release-June-2017.pdf

The ENRICH Project Map: <https://www.enrichproject.org/map/>

The ENRICH Project Documentary Film: *In whose backyard?* (released March 22, 2014)

<https://www.youtube.com/watch?v=jZjTvQpazcl>

Learning from Practice: Advocacy for Health Equity - Environmental Racism, National Collaborating Centre for Determinants of Health: <http://nccdh.ca/resources/entry/learning-from-practice-advocacy-for-health-equity-environmental-racism>

Lincolville Water Monitoring Report: <https://www.enrichproject.org/wp-content/uploads/2016/11/Lincolville-Water-Monitoring-Report-25.10.16-1.pdf>

Appendix 2: 17 Principles of Environmental Justice Developed by Delegates at the First National People of Color Environmental Leadership Summit

Source: <https://www.ejnet.org/ej/principles.pdf>

- **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.
- **Environmental Justice** demands that public policy be based on mutual respect and justice for all peoples, free from any form of discrimination or bias.
- **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.
- **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.
- **Environmental Justice** affirms the fundamental right to political, economic, cultural and environmental self-determination of all peoples.
- **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.
- **Environmental Justice** demands the right to participate as equal partners at every level of decision-making, including needs assessment, planning, implementation, enforcement and evaluation.
- **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 unemployment. It also affirms the right of those who work at home to be free from environmental hazards.
- **Environmental Justice** protects the right of victims of environmental injustice to receive full compensation and reparations for damages as well as quality health care.
- **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.
- **Environmental Justice** must recognize a special legal and natural relationship of Native Peoples to the us government through treaties, agreements, compacts, and covenants affirming sovereignty and self-determination.
- **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.
- **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.
- **Environmental Justice** opposes the destructive operations of multi-national corporations.
- **Environmental Justice** opposes military occupation, repression and exploitation of lands, peoples and cultures, and other life forms.

- **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.
- **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.

References

- Booth, Annie L. 2017. "Northern Environmental Justice: A Case Study of Place, Indigenous Peoples, and Industrial Development in Northeastern British Columbia, Canada". *Case Studies in the Environment*, 1–19. <http://cse.ucpress.edu/content/ecs/early/2017/07/31/cse.2017.sc.454154.full.pdf>
- Boyd, David. 2015. "Elements of an Effective Environmental Bill of Rights", *Journal of Environmental Law & Practice*, 201-252.
- Bullard, Robert D. 2002. "Confronting Environmental Racism in the 21st Century." *Global Dialogue: The Dialogue of Civilization*, 4: 34–48.
- CBCNews. 2016. "Ontario Commits \$300K to Grassy Narrows Water, Fish Sampling," June 28. <http://cbc.ca/news/canada/thunder-bay/grassy-narrows-ontario-commitment-1.3655451>
- Crouse, Dan L., Paul A. Peters, Paul J. Villeneuve, Mark Olivier Proux, Hwashin H. Shin, Mark S. Goldberg, Markey Johnson, Amanda J. Wheeler, Ryan W. Allen, Dominic Adwa Atari, Michael Jerrett, Michael Brauer, Jeffrey R. Brook, Sabit Cakmak, and Richard T. Burnett. 2015. "Within- and Between-City Contrasts in Nitrogen Dioxide and Mortality in 10 Canadian Cities: A Subset of the Canadian Census Health and Environment Cohort (CanCHEC)." *Journal of Exposure Science and Environmental Epidemiology*, 5: 482–89.
- Cryderman, Diana; Lisa Letourneau; Fiona Miller; and Niladri Basu. 2016. "An Ecological and Human Biomonitoring Investigation of Mercury Contamination at the Aamjiwnaang First Nation." *EcoHealth*, 13, 4: 784–95.
- Deacon, Leith and Jamie Baxter. 2013. "No Opportunity to Say No: A Case Study of Procedural Environmental Injustice in Canada." *Journal of Environmental Planning and Management*, 56, 5: 607–23.
- Evans, Pete. 2017. "TransCanada Pulls Plug on Energy East Pipeline." *CBC News*, October 5: <http://cbc.ca/news/business/transcanada-energy-east-1.4338227>
- Government of Canada. 1982. *Constitution Act*. laws-lois.justice.gc.ca/eng/const/page-15.html#h-38.
- Gue, L. (2019). Lawmakers consider a Canadian Environmental Bill of Rights. *Blue Dot Foundation*, April 8: <http://bluedot.ca/stories/lawmakers-consider-canadian-environmental-bill-rights/>
- Hunter, Justine and Ian Bailey. 2017. "B.C. to Proceed with Site C Hydroelectric Dam", *The Globe and Mail*, December 12. <https://www.theglobeandmail.com/news/british-columbia/bc-to-proceed-with-site-c-hydroelectric-dam/article37290570/>
- Hunter, Lori M., Michael J. White, Jani S. Little, and Jeannette Sutton. 2003. "Environmental Hazards, Migration, and Race." *Population and Environment*, 25, 1: 23–39.
- Lindholm-Lehto, Petra C., Juha S. Knuutinen, Heidi S. Ahkola, and Sirpa H. Herve. 2015. "Refractory Organic Pollutants and Toxicity in Pulp and Paper Mill Wastewaters." *Environmental Science and Pollution Research*, 22: 6473–99.

Masuda, Jeffrey R., Blake Poland, and Jamie Baxter. 2010. "Reaching for Environmental Health Justice: Canadian Experiences for a Comprehensive Research, Policy and Advocacy Agenda in Health Promotion." *Health Promotion International*, 25, 4: 452–63.

Nelson, Jennifer J. 2001. "The Operation of Whiteness and Forgetting in Africville: A Geography of Racism." Doctoral thesis, Toronto, Ontario Institute for Studies in Education, University of Toronto.

Nova Scotia Environmental Rights Working Group. 2017. *Nova Scotia Environmental Bill of Rights*. Halifax: ECELAW. https://www.ecelaw.ca/images/PDFs/ER_event/EBR-Public-Release-June-2017.pdf

Poirier, Abbey E.; Linda A. Dodds; Trevor J.B. Dummer; Daniel G. C. Rainham; Bryan Maguire; and Markey Johnson. 2015. "Maternal Exposure to Air Pollution and Adverse Birth Outcomes in Halifax, Nova Scotia." *Journal of Occupational and Environmental Medicine*, 57, 12: 1291–98.

Pulido, Laura. 2000. "Rethinking Environmental Racism: White Privilege and Urban Development in Southern California." *Annals of the Association of American Geographers*, 90, 1: 12–40.

Reading, Charlotte. 2015. "Structural Determinants of Aboriginal Peoples' Health." In Margo Greenwood, Sarah de Leeuw, Nicole Marie Lindsay and Charlotte Reading (eds.). *Determinants of Indigenous Peoples' Health in Canada: Beyond the Social* (pp.xi-xxix). Toronto: Canadian Scholars Press.

Riahi, Aru and Tim McSorley. 2013. "Another Layer of Colonialism': Resource Extraction, Toxic Pollution and First Nations." *Canadian Dimension*, 47, 6: 34–35,4.

Scott, Nadine, Lauren Rakowski, Laila Zahra Harris, and Troy Dixon. 2015. "The Production of Pollution and Consumption of Chemicals in Canada." In Dayna Nadine Scott (ed.), *Our Chemical Selves: Gender, Toxics and Environmental Health* (pp. 3–28). Vancouver: UBC Press.

Thomson, Jimmy. 2018. How Indigenous-Led Environmental Assessments Could Ease Resource, Pipeline Gridlock, *The Narwhal*, September 4: <https://thenarwhal.ca/how-indigenous-led-environmental-assessments-could-ease-resource-pipeline-gridlock/>

Truth and Reconciliation Commission of Canada: Calls to Action. (n.d.). Retrieved from <http://nctr.ca/reports.php>

United Nations Declaration on the Rights of Indigenous Peoples for Indigenous Peoples. (n.d.). Retrieved from <https://www.un.org/development/desa/indigenouspeoples/declaration-on-the-rights-of-indigenous-peoples.html>

United Nations (n.d.). The Sustainable Development Agenda: <https://www.un.org/sustainabledevelopment/development-agenda/>

Usher, Peter J. (2000). Traditional Ecological Knowledge in Environmental Assessment and Management. *Arctic*, 53(2):183-193.

Waldron, Ingrid R.G. 2019. African Nova Scotians on the Front Lines: Narratives of Resistance in the Fight Against Environmental Racism. In M. Mascarenhas (Ed.), *Lessons in Environmental Justice: From Civil Rights to Black Lives and Idle No More*. Thousand Oaks, CA: Sage Publishing. In press.

Waldron, Ingrid R.G. 2018 a. Women on the Frontlines: Grassroots Movements Against Environmental Violence in Indigenous and Black Communities in Canada, *Kalfou: A Journal of Comparative and Relational Ethnic Studies*, 5 (2), 251-268.

Waldron, Ingrid R.G. 2018 b. The ENRICH Project: Blurring the Borders Between Community and the Ivory Tower, *Kalfou: A Journal of Comparative and Relational Ethnic Studies*, 5 (2), 394-405.

Waldron, Ingrid R.G. 2018 c. There's Something in the Water: Environmental Racism in Indigenous and Black Communities. Halifax: Fernwood Publishing

Waldron, Ingrid R.G. 2018 d. Re-thinking Waste: Mapping Racial Geographies of Violence on the Colonial Landscape, *Environmental Sociology* (Special Issue: Environmental Justice & Deep Intersectionality), 4 (1), 36-53.

Withers, Paul. 2015. "Boat Harbour Compensation Being Negotiated with Nova Scotia." *CBC News*, December 19. <https://www.cbc.ca/news/canada/nova-scotia/boat-harbour-compensation-pictou-landing-first-nation-1.3372761>