You might be asking yourself, does the world really need another booklet on climate change? Another declaration of crisis and plea for action. And let’s face it, you are right to be a skeptic. The unfortunate reality is that for three decades we have known the implications of climate change, we have understood the stark reality of a warming world, and we have done nothing to avert this crisis. In fact, despite the frantic flailing of arms by mainstream environmentalists, we are worse off today than we were even a decade ago.

We are living through an apocalypse in slow motion, spectators to what Vandana Shiva calls the triple crisis of food, energy and climate. Worse yet, all three of these crises are coalescing and hitting first and hardest in those communities with the least responsibility for their creation. Peasant and campesino communities, rural farmers, Indigenous peoples, and people across the Global South and in Small Island Developing States are watching the lands they depend upon being sacrificed. These lands are being transformed into deserts and drowned by a changing climate, what remains is bought and sold for fuel extraction, industrial agriculture and other root causes of climate chaos. Despite all this, these communities refuse to break, in spite of the best efforts of the government of nations like Canada and the United States, they refuse to die quietly.

In April 2010, over 40,000 people – the majority from the Global South and Indigenous communities – gathered in Cochabamba, Bolivia for the first ever World People’s Summit on Climate Change and the Rights of Mother Earth. The summit, called by Bolivian President Evo Morales after the United Nations Copenhagen talks, was an unprecedented step towards real and just solutions. For the first time those people on the frontlines of the climate crisis were asked what the next steps towards climate justice need to be.

Motivated by those calls from Cochabamba we have taken on Beyond Parts Per Million, a project to amplify the voices of those people living on the frontlines in Canada and around the world. From the forests of Northern British Columbia, where the Wet’suwet’en people are defending their unceded traditional lands from the expansion pipelines of the Alberta Tar Sands gigaproject, to Chiapas, Mexico where local organizers are gearing to challenge false solutions at the United Nations Cancun climate summit. Our goal is to connect to peoples and movements, making the links between struggles that paint a picture of a global movement growing stronger each day.
This publication offers a brief glimpse at some strands of the web that makes up Climate Justice but the work of supporting frontline communities is ongoing. For years the environmental movement has looked to either halls of power – governments, the United Nations, and corporations – or personal consumption for solutions without examining the systemic roots of these crises. There is a need for a paradigm shift within the climate movement, a shift that looks to those communities directly impacted by climate change – and the industries and systems that perpetuate it – for leadership. A shift that recognizes that climate change is the result of a system based on infinite growth on a finite planet, and a shift towards building a movement that can shut down destructive industries and replace them with strong communities. In short we need a shift that realizes that the protection of life, land and culture will require solutions that are not considered politically feasible, and that means moving beyond polar bears and parts per million.

This edition of Beyond Parts Per Million was produced by Climate Justice Montreal, a grassroots group dedicated to confronting the root causes of climate change and environmental destruction in Quebec and working in solidarity with directly impacted communities across Turtle Island and around the globe: www.climateactionmontreal.wordpress.com

Climate Justice Montreal is part of the committee for the creation of a Climate Justice Co-operative, more information on the Co-operative can be found on page 15 and at www.climatejusticecoop.org

Photos 1 and 2 by Ben Powless
Photo 3 by Emma Cassidy
Melt

The human impacts of a changing Arctic climate

by Daniel T’seleie

It’s often said that, in order to avoid dangerous climate change, the average rise in global temperature must be kept below 1.5°C. But in some of Canada’s Arctic communities, average annual temperatures have already risen beyond 3°C in the last half-century, and the associated changes are devastating natural ecosystems and Indigenous cultures.

Arctic Indigenous Peoples have only recently begun living a modern lifestyle, and have contributed very little to the accumulation of greenhouse gases in the atmosphere. Yet the impacts of climate change on their cultures, languages and communities are among the most severe in the world.

Agriculture has never been an option in Arctic regions, and Arctic Indigenous Peoples have always relied on animals for food, clothing, tools and spiritual guidance. Arctic peoples are nomadic hunter-gatherers, and travel with the seasons to harvesting areas that have been used since time immemorial.

Hunting is more than a source of food and goods; hunting is the cornerstone of Arctic Indigenous cultures in Canada. The Arctic Athabaskan groups of Canada’s north-west rely heavily on caribou, and view their relationship with these majestic animals as a communion, and not just a harvest.

Climate change is eroding the ability of Arctic Indigenous Peoples to practice their hunting cultures. Warmer winter temperatures are resulting in less snow and ice cover, making it difficult to access traditional hunting grounds. This is especially problematic for the Inuit, who rely on sea-ice (which is rapidly decreasing in extent) to hunt seals and other marine mammals. Ecosystems stressed by the cumulative impacts of climate change and industrial development are suffering, and so are Arctic mammals.

The once-great caribou herds across the circumpolar Arctic are in decline. The numbers of these important animals are have dropped by 50 per cent from their historical peaks. Warming river and lake waters are increasing the rate at which toxic methyl-mercury accumulates in staple fish species.

Arctic Indigenous Peoples have no traditional written language, and rely on an oral tradition to pass on knowledge and legends. Much of their mythology and spirituality revolves around natural formations on the land. As the land changes, it makes it harder to retain aspects of their languages and cultures. Many of these languages are at risk of extinction.
Reducing our dependence on fossil fuels will mitigate the climate crisis and help reduce the cost of living in northern communities. Many of these communities rely on expensive imported heating fuel, and on diesel for electricity generation. Local production of energy would lower costs for residents, reduce reliance on southern imports, and increase the energy security of these communities.

The problems are evident, and so are the solutions. We must stop burning fossil fuels, and we must leave arctic reserves of fossil fuels where they belong; in the ground.

Daniel is a K’asho Got’ine Dene from Fort Good Hope, NWT who is active on climate change and environmental issues.

Current fossil fuel developments in Canada are also stressing the fragile northern ecosystems. Alberta’s tar sands are located directly upstream from the Mackenzie River, which flows north to the Arctic Ocean. Pollution from toxic tar-sands tailings threatens Dene and Inuvialuit communities throughout the Mackenzie River Valley, one of the last pristine ecosystems in the world.

As the Arctic melts, the world is eyeing the vast fossil fuel reserves that have been, up to now, trapped in an icy environment inhospitable to industry. Increased access due to warming could lead to rapid development of these fossil fuels, further fuelling the climate crisis, and bringing an influx of southern, non-Aboriginal workers with expendable income. This would escalate social problems like drug and alcohol abuse and violence against women.

Because Climate Justice needs Media Justice
www.mediacoop.ca

Photo by Emma Cassidy
“We’re Coming”

Climate organizing in Chiapas

by Dawn Paley

“We’re coming, and we’re going to take over public spaces.” That is the message that Gustavo Castro Soto, a community organizer in Chiapas, has for the Mexican government and the world in the lead up to the COP-16 Summit in Cancún. Even though they’ve been getting the runaround from local and state governments about renting halls and meeting places during the COP-16, environmental and social movements throughout Mexico have put out a call for an alternative gathering, dubbed a “Climate Dialogue,” outside of the official summit.

Castro works with Otros Mundos in San Cristobal de las Casas, and is active in national networks against mining (REMA) and hydroelectric (MAPDER) projects. He thinks that a lack of information about the climate crisis is among the biggest challenges for Indigenous and campesino communities throughout Mexico.

“I think one of the biggest challenges for the ecological movement, for social movement, for campesino and indigenous movements is the comprehension of the climate crisis and the mechanisms that governments and corporations are implementing to supposedly combat the climate crisis in the countryside,” said Castro in an interview via Skype from his office in San Cristobal. “These mechanisms are in fact accelerating the crisis, and affecting lands and territory,” he said.

These initiatives, which include planting monocultures for bio-fuels, the implementation of the UN’s program on Reducing Emissions from Deforestation and Forest Degradation (REDD), and building new dams, are being passed off as “development” projects throughout the country.

“The government of Mexico, along with other governments, is now saying we have to realize a ‘productive reconversion’ in the countryside,” said Castro. “This means losing food sovereignty, and it means that community based peasant movements have to build an analysis of the agricultural industries that are sold to them as development, and that they understand what clean development mechanisms are and what environmental services mean, as well as other elements of the carbon market.”

“There is a lot of disinformation about what a Clean Development Mechanism is, and what REDD means, and this is not only among the campesino and Indigenous movements, but also among NGOs and environmental groups,” said Castro. “I don’t think the movement will be able to resist and confront these projects of clean development mechanisms, and the implementation of REDD, if they don’t understand what it is, and these are themes that are not well understood.”

Building this analysis is an urgent task, as market based false solutions to the climate crisis are set to increase the pressure on Mexican farmers and Indigenous people.

At the COP-16 summit, Castro expects the Mexican government to propose a comprehensive national plan which will put the country’s forests into the carbon market.

“We’re going to Cancun, and I think there President Calderon is going to make a very concrete proposal that puts Mexico’s forest cover on the carbon market, this will include things like African palm plantations within the REDD mechanism,” said Castro. “Environmental and corporate groups have already started to work on baseline studies in order for the Mexican government to put this on the table.”

Dawn Paley is a journalist based in Vancouver.
Chemical Valley

Environmental justice struggles in southern Ontario

*by Toban Black*

Chemical Valley is a petro-chemical industry disaster zone in Sarnia, Ontario – alongside the St. Clair river – and Port Huron, Michigan. Chemical Valley holds 40% of Canada’s chemical plants, and 20% of Canada’s ‘refineries.’ Benzene and mercury are just two parts of a daily barrage of toxic substances released into the region.

At the Aamjiwnaang reserve – an Indigenous community – residents are living inside of “Chemical Valley.” Indigenous lands have been prime real estate for chemical companies in the past. In one instance Dow Chemical cleared a set of Indigenous owned buildings to construct a Polymer plant where insecticides, antifreeze, and other such toxic products have been churned out.

To gauge the extent of the problem, Sarnia and Port Huron residents have been conducting an independent, voluntary health study in Sarnia’s heavily impacted south end. Local activists note how “there have been no formal studies in Sarnia, ON or Port Huron, MI which are also in close proximity to the plants.” However, Aamjiwnaang research has uncovered a birth ratio of 33% male to 67% female births on the reserve. Community researchers have evidence of an array of health crises, including respiratory problems, miscarriages, as well as severe & chronic headaches.

Since 2002, the Aamjiwnaang Health & Environment Committee has been leading community efforts to investigate and challenge ongoing assaults from surrounding chemical and fossil fuel industries.

Residents successfully opposed plans for a Suncor ethanol plant immediately beside the reserve – where plant operations would have further intruded on a road that leads to the Aamjiwnaang cemetery. In November 2010, Aamjiwnaang residents extended their previous opposition by launching a lawsuit against Chemical Valley companies and their government allies.

Sarnia (and Port Huron) residents recently have joined others in mobilizing to confront Enbridge and BP. Their local protest network, S.H.A.M.E. (or Sarnia’s Hometown Activist Movement Emerging), is calling for “a more just political, and economic system in which the welfare of our planet and all life on it are put above financial gain.” These activists are demanding basic emergency response measures and pipeline inspections.

The stakes of these front-line struggles extend well beyond the immediate area. As toxins blow across the region, the heavily polluted St. Clair River is flowing into Lake Erie. Locals are confronting immense corporations like Shell, Nova Chemicals, and Suncor.

*Continued on page 15 »*
## ENGOs & Secret Agreements in Canada: an overview

<table>
<thead>
<tr>
<th>Year</th>
<th>Agreement</th>
<th>The Context</th>
<th>The PR Line</th>
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<tbody>
<tr>
<td>2006</td>
<td>The Great Bear Rainforest Agreement</td>
<td>Sierra Club of BC, ForestEthics, Greenpeace and Rainforest Action Network negotiated on the strength of a direct action and market campaign by First Nations and ENGOs. Negotiations were taken over ForestEthics, and communities and smaller groups were cut out.</td>
<td>“The promise made years ago to protect one-third of British Columbia's unique Great Bear Rainforest coming from the world’s largest conservation agreement applying to area twice the size of Germany.”</td>
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<td>2010</td>
<td>The Canadian Boreal Forest Agreement</td>
<td>Greenpeace and ForestEthics had undertaken market campaigns to convince corporations like Patagonia, Macy’s and Dell to purchase from “forest-friendly” sources. The Pew Charitable Trusts, the Ivey Foundation and the Hewlett Foundation provided millions in funding for conservation groups willing to “find common ground” with industry.</td>
<td>“Canadian forest companies have signaled their desire for a CBFA-style agreement in the tar sands. These companies are going to be in if the public will not be alerted to an agreement until it is announced. With the CBFA, details of the agreement were not made public until the agreement was leaked to journalists at the Vancouver Media Co-op.”</td>
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<td>2010</td>
<td>Far North Act (Ontario)</td>
<td>The Far North Act passed in a 46 to 26 vote in the Ontario legislature in September. The Act was passed as part of an effort to develop the “Ring Of Fire,” a 72-megatonne chromite deposit 500 km the northeast of Thunder Bay. The agreement was pushed by environmental groups funded by the Pew Charitable Trusts.</td>
<td>“Think about the state you’re going to be in if the Far North Act was rescinded. You’re going to be in if this bill gets possibly under a Conservative government.” –Monte Hummel of WWF Canada.</td>
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<tr>
<td>20??</td>
<td>The Tar Sands Greenwashing Accord</td>
<td>The “Tar Sands Greenwashing Accord” is a stand-in name for an as-yet unnamed agreement that has been discussed in general terms in the media. News of the TSGA comes amid a major PR campaign to present the tar sands as green. A secret meeting between oil industry and ENGO executives was set, but then cancelled in April 2010.</td>
<td>“We believe the best solutions are going to emerge from a deeper understanding of multiple perspectives.” “At Tides Canada we are working to bridge these two polarized camps.”</td>
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Since the Great Bear Rainforest Agreement was signed in 2006, secretly-negotiated, funder-driven agreements have been in vogue among ENGOs in Canada. These agreements are usually accompanied by grandiose claims that do not withstand close examination. This is a brief overview of current and upcoming agreements.

<table>
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<th>The Result</th>
<th>The Signatories</th>
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| ForestEthics negotiators Tzeporah Berman and Merran Smith accepted a deal for 21.2% protection of the forest, violating the 44-60% mandate from protocol agreements signed with First Nations and local groups. Scientists had recommended a minimum of 44% protection to preserve biodiversity. Only First Nations land use plans pushed the total protected area to 28%. | Sierra Club of BC  
ForestEthics  
Greenpeace  
Rainforest Action Network  
(RAN later withdrew from the agreement) |
| The agreement actually does not stop any logging in the next two years, instead deferring a tiny area (equivalent to metro Toronto) outside of caribou habitat. ENGO signatories agree to not to criticize the industry signatories, and help them market their products as “forest friendly”. First Nations have asserted that the agreement has undermined their sovereignty. | Canadian Boreal Initiative, CPAWS,  
Canopy, David Suzuki Foundation,  
ForestEthics,  
Greenpeace, The Nature Conservancy,  
Pew Environment Group, Ivey Foundation |
| The Act effectively divides First Nations into two camps: those who want much-needed employment from development that industry and government say is inevitable, and those who want to protect their rights to the two thirds of Ontario's land mass covered by Treaties 5 and 9. The collaborative framework of the Act, which brings industry, First Nations and conservationists to the negotiating table without recognizing those nations' land rights, continues to be promoted by foundation-funded groups. The Chiefs of the Nishnabe Aski Nation are fighting against the Act, and asserting their rights to the land. | The Tides Foundation, through which the vast portion of tar sands campaign money flows, has publicly declared that it is working toward an agreement between ENGOs and oil companies. Oil companies have signaled their desire for a CBFA-style agreement in the tar sands. However, very little of the process is visible to the public. If the CBFA is any indication, the public will not be alerted to an agreement until it is announced. With the CBFA, details of the agreement were not made public until the agreement was leaked to journalists at the Vancouver Media Co-op. |
Gendering Resistance

Examining the links between climate justice and gender

by Maya Rolbin-Ghanie

From early colonization right up to now, oppression based on gender roles has played a central role in paving the way for capitalist patterns of accumulation and exploitation. The oppressive, patriarchal structures currently in place are exacerbated and deepened by environmental destruction.

Capitalism, is based on the concentration of power over assets such as land, labour and resources, in the form of ownership. When a system and its supporters want to take control of people, land and resources, they face a lot of obstacles, not the least of which are women and woman-identified people. This includes women who live on the land and don’t want to leave, women who do not want to work in factories, women who refuse to accept living in an industrial wasteland, and women who want control over their bodies and their labour.

To transition from early states of being -- including feudalism, pastoralism, indigenous societies, and natural systems with little to no human intervention -- to one where the land is exploited for commodities like oil, coal, gravel, salt, wood, iron, uranium, and GMO corn, violence is required to suppress the inevitable resistance.

In Canada today, this violence is evident with Indigenous women, which is to say, women who have a relationship to land that is being coveted for mining, hydroelectric development, oil and gas exploitation and other uses. Beginning in the 1600s, one of the legacies of Christian missionaries was to attack the matrilineal and egalitarian ideas of the Cree, Haudenosaunee, Huron, Mic’maq and other societies they came into contact with, imposing European ideas, ideals and practices of male dominance.

The violence targeted at Indigenous peoples in Canada, always with the ultimate purpose of acquiring more land for settlers, has always been gendered. Sexualized violence experienced by hundreds of thousands of Indigenous children forced to attend residential schools from 1840 to 1996 has left a legacy of trauma and abuse which communities are experiencing today.

Explicitly sexist policy can be found in Canada’s Indian Act, which stripped Indigenous women of their “Indian status” if they married a non-status man, but granted status to non-status women who married Native men.

Today, the lives of Indigenous women continue to be treated as worthless in Canadian society. Up to 2000 Indigenous women and girls have gone missing or been murdered since 1980, yet they receive a fraction of the attention from police or media that a few high-profile cases of violence against white people have received, and funding for research is practically non-existent. The number of cases officially sanctioned as accurate is 583.
The 200 years of continuous terror against women had extreme consequences for gender relations in European society. Estimates range from 40,000 to hundreds of thousands of women killed as witches. The profound effects of the fear generated by the continuous violence of witch hunts are still embedded in society’s very gendered values today.

Today, women in Canada and all over the world are still fighting for reproductive justice, against mining and logging on their lands, and for safety from physical and sexual violence. While environmental destruction exacerbates and enables gender oppression, the opposite is also true. Fighting gender oppression makes struggles for climate justice stronger. Just as capitalism requires gender oppression, climate justice requires gender emancipation.

As many have remarked, this amounts to a colonial strategy that is deeply rooted Western societal values. Conscious or not, the degrading of Indigenous women’s lives continues to do the work of legitimating land theft and the violence that it requires.

European women have undergone a similar history of violence, but one must look further into the past to find it. Witch trials are typically considered a terrible episode of backward-thinking superstition. In actual fact, the demonization of women and the accompanying violence was a political strategy used to suppress resistance to domination of the owners and rulers.

In the 16th and 17th centuries, workers and peasants fought for freedom from feudal obligations, for communal ownership of land, against church power, and against the privatization or “enclosure” of common lands. These movements were often led by women. Witch hunts, which used the vague charge of witchcraft to turn communities against their own members, targeted women with knowledge of midwifery and birth control, women who were outspoken on the issues of the day, and women who did not fit the roles deemed appropriate by the Catholic church.

Struggles for climate justice cannot be successful unless all gender identities are given equal respect and recognition, and gender oppression is confronted on a systemic level. If gender is posited as less urgent than environmental degradation, we risk preserving the top-down power structures we could be fighting to replace.
“[This summer] our community, and one of the other clans – called the Unist’ot’en took action against the ministry of environment and the ministry of forest letting them know the old regime is back,” Tsalik Gitwet, a community organizer with the Wet’suwet’en Nation, explains. “The indigenous peoples here, their rights and titles were never extinguished.”

Gitwet is a member of the Wet’suwet’en Nation, an Indigenous nation whose traditional territory is located near the town of Smithers in the northeast of what is now British Columbia. Today, the Wet’suwet’en stand on the front-line of a struggle to stop four expansion pipelines that would move bitumen from the tar sands to the B.C. coast. Pipelines are also planned to move natural gas and dilutent chemicals to the tar sands.

Over the past year, a campaign against these pipelines has been growing in the local community and across B.C. and Canada, but as Gitwet explains, in Wet’suwet’en their struggle is about more than just pipelines.

“We’re always stepping up to continue our campaign against the tar sands giga-project, that includes the pipelines, but we can’t keep acting like its all separate.” Gitwet said. “[We’re looking at] the systemic scope of the tar sands, meaning offsetting and carbon marketing.”

Community organizers are concerned that their traditional territories could become part of a carbon offsetting scheme for the tar sands. “We’re worried that the Enbridge Northern Gateway could become a scheme in itself,” he explained. There is concern over the potential implications of granting corporations title over the land, and the life upon it.

“If and when Enbridge acquires tenure, and acquires so-called rights to the land...they propose to use the entire right of way for offsetting...Enbridge does want to participate in carbon offsetting, which is why we’re worried, the only question left to answer is how this company and this country are going to do that.”

The commodification of the flora and fauna upon the land is a discomforting proposition to Gitwet, who points out that these plans are even more dangerous because of the way they are being promoted in local communities.

“Our neighbours are being sold the idea of carbon offsetting and the leaders are jumping about it, they’re happy to hear it” he said. “The way it’s being sold to communities is that you get to save the planet, and you get paid.”

Facing not only corporate interests, but also colonial policies of provincial and federal government agencies, reclaiming identity and power has become fundamental to the community.

“Many of our communities are ready to throw more wrenches into the machine, but when we do so, we have to be ready in our own communities to make up for those losses,” Gitwet explains.
“A lot of the community is mobilizing around the idea of cultural resurgence [which] is a major step...the only way to assert our laws is to live them through our cultural activities, dancing, singing feasting – being Wet’suwet’en people”, he explains. “If we continue to live as a colonized body, as colonized people, then we have that threat of having weaker laws.”

For Tsalik this cultural project is the heart of the community’s struggle, working within oneself and within their territories to create structures that foster this cultural resurgence.

“I actually need to retrain my mind to raise children and live in a household without a nine to five, without the idea behind money, and more about getting back to our way of life.”

This mentality does not stop at the edge of Wet’suwet’en territory, but extends into solidarity with other communities working against the tar sands and other environmentally destructive enterprises.

“For us, solidarity actions in terms of going through this cultural resurgence process in our communities, we are thinking in terms of our trade relations and our history. We have had trade relations with people beyond the rockies before, we existed here for tens of thousands of years, and we have a common knowledge and common language between the nations for a reason.”

Tsalik is looking to a time when these relationships will resurge and again become essential to the community way of life.

“We have reached very far before, so in solidarity we are thinking that for our way of life to be protected we are also going through a resurgence of knowledge of our trade relations. If our great-great grandchildren get to come to build trade relations again with nations that far again, they need to have a way of life intact... we think that we would be going through a lot of folly if we were only to work at protecting our own way of life, our way of life is involved with many other peoples way of life.”

Tsalik is a co founder of the Grassroots Wet’suwet’en Resistance called the Lhe Lin Liyin, is from both Gitksan and Wet’suwet’en peoples.

Cameron Fenton is an action trainer and independent journalist.

Drawings by ZigZag
Toxic Soup

Tar sands tailings flow into wilderness near Fort Mackay

photos by Ben Powless

“Approximately two months ago, my family and I discovered a three sided tailings pond that flowed into the bush, muskeg and creeks on a family member’s trap line and in Fort McKay’s traditional hunting area.” - Councillor Mike Orr, Fort McKay First Nations (pictured above)

“Because we are at ground zero, Fort McKay people are directly affected by industry from all directions more than any other group. The community people who must live with the oil sands for the rest of our lives are in the best position to monitor what is happening in our backyard.” - Mike Orr

Ben Powless is a Mohawk citizen and works with the Indigenous Environmental Network, the Defenders of the Land, and the Canadian Youth Climate Coalition.
The Climate Justice Co-op

A proposal to strengthen the grassroots

The Climate Justice Co-op is a proposal for a new way of conducting environmental work. We will draw our strength from the energy and diversity of grassroots groups that form the Co-op’s membership.

We will continually renew our moral strength by listening to the communities that are directly affected by, and choose to fight, the root causes of climate change.

We will be accountable to them, and to our membership.

We will be a part of a global network that will build alternatives to capitalism while confronting its destruction at every turn.

We intend to create a way of not only sustaining and supporting grassroots resistance to the climate injustice, but a method to rapidly spread and replicate climate justice organizing. To address the global climate crisis in a just and equitable fashion demands no less.

Full text of the proposal, as well as a space for feedback, comments, criticisms and ideas can be found at http://www.climatejusticecoop.org/ (disponible en francais aussi).

Please take a look and get involved, this initiative will only be a strong as the people, communities and ideas that build it.

We propose to establish an organization that will:

- Create links of solidarity internationally between communities fighting against fossil fuel and infrastructure projects, communities affected by climate change and false solutions to climate change, communities affected by extraction and other industrial projects, and sectors of the public who can back them up in the shared struggle for ecological justice.

- Build broad-based support for direct action.

- Propagate a climate justice-based analysis, which confronts the root causes of the climate crisis in their totality.

- Provide an alternative to, and a platform for criticism of environmental organizations that engage in closed door negotiations with government or industry, and which operate in a fashion that is unaccountable to—or which undermines the work of—movements for climate justice. This, with the overall goal of creating a culture of open debate and accountability in environmental movements.

Full text of the proposal, as well as a space for feedback, comments, criticisms and ideas can be found at http://www.climatejusticecoop.org/

(Disponible en Francois aussi).

What comes next is up to you... www.climatejusticecoop.org

Chemical Valley cont from pg. 7

Sarnia is also a key hub in the planned international tar sands network. In 2008, Shell set aside plans for a new tar sands ‘refinery’ in Chemical Valley amidst regional and national opposition. Meanwhile, other tar sands processing has continued in Sarnia. Pipeline giant Enbridge has been looking to establish pipelines and other tar sands infrastructure branching out from Chemical Valley.

Given ongoing industry-government-media partnerships, and local workers’ dependencies on petro-chemical jobs, this area desperately needs green alternatives and environmental justice.

To ban Black is an organizer with Climate Justice London, Ontario and Rising Tide North America. A Sarnia activist named Zak Nicholls has been Toban’s primary source of information about Chemical Valley struggles.