OUR ENVIRONMENTAL STRATEGY 2025-2028

VOICE 4CHANGE ENGLAND

CONTENTS

FOREWORD

The climate crisis is a tragedy that has already been unfolding. It is not a distant or unknowable future. It is happening now, and it is happening everywhere. We see this in the form of extreme heat affecting millions in Asia (WMO, 2024), forcing nation-wide school closures in Bangladesh, South Sudan, and the Philippines (Save the Children, 2024). In the Caribbean, the unprecedented Hurricane Beryl has devastated critical infrastructure, leaving thousands without shelter, food, water, and energy (Duncan, 2024). More recently in September, Typhoon Yagi, one of the strongest storms in decades, killed and displaced hundreds in Vietnam, triggering landslides and flash floods that have buried the mountain village of Lang Nu (The Guardian, 2024). Small island nation-states continue to face a threat to their existence as sea levels rise year after year (Sadat, n.d.). What we are witnessing is an irrevocable loss of life and biodiversity as the health of entire ecosystems is jeopardized, almost a million species face the risk of extinction, some within a matter of a decade, and mass mortality events are being recorded on land and in the ocean (UN, 2022).

Climate change, caused primarily through the burning of fossil fuels, has made all these events more likely and more severe. It is a crisis that is rooted in slavery, enduring colonial legacies, and the pursuit of unfettered growth and new frontiers to exploit. We are not all equally affected, nor culpable as colonial capitalist appropriation of land and labour has 'cheapen[ed] the lives of others for the sake of growth' (Hickel, 2021). It is an ongoing injustice as racialised, indigenous, refugee, and migrant communities around the world find themselves on the frontlines of a crisis they did not create, and are left most vulnerable to distress, displacement, and premature death. Far from being voiceless, they have often been further excluded or marginalised in decision-making processes.

The deepening climate emergency is undeniably a threat to us all. But it is also an opportunity to do things differently. From living and working in ways that cultivate connection, community, and choice on a deeper level, to rewilding and restoring nature to its rightful state whilst we serve our needs more equitably. To talk about climate is to talk about a new kind of politics that sees power, resources, and wealth distributed more fairly, and how we might go about creating the conditions for transformative change. These questions unite us, as they cannot be tackled alone. And they challenge us, for change is something we fear but what we need most.

The climate crisis, then, is an opportunity to connect to nature and to one another in countercultural ways. Racism, patriarchy, hyper-individualism, and other forms of oppression force us to be in competition with one another. They constitute a cycle of violence and domination that harm others, ourselves, and the nature which we depend on. To disrupt these harmful systems and cultures that inform our place in the world and in relation to others, we need to have a greater collective response to injustice in ways that make change both inevitable and irresistible in time. In the end, we find a way to live together on a land that had always provided for us.

'When we enact grief with intention, and in concert with other people, we can find and create moments of relief, comfort, and even joy – and those moments can sustain us.'
(Kaba, 2024)

MISSION STATEMENT

Voice4Change England (V4CE) exists to support, strengthen, and highlight the value of the Black and inority Ethnic Voluntary and Community Sector (BME VCS). The organisations within this sector dedicate their work and advocacy to communities most underserved and overlooked. As we saw during the pandemic, it was and continues to be the existing social infrastructure that rises to meet the needs of vulnerable communities in times of crisis and hardship. The cumulative effects of historic underfunding, marginalisation in influential partnerships, exclusion from spaces of power and influence, and an ongoing recovery from the pandemic and cost-of-living crisis means that the Sector and the communities they serve have been the first to fall. It is vital that we continue to highlight their voices and expertise particularly in the transition towards sustainable futures.

The intersections between climate justice and racial justice have come into greater focus in recent years. This is largely due to the tireless efforts of indigenous communities, climate coalitions, activists, youth-led movements, and academics who have looked to champion equity and intersectionality in the mainstream climate movement. But as a society, we have much further to go when it comes to addressing racism in its structural manifestations. These include injustices and unequal outcomes observed in health, housing, work, education, exposure to pollution, border violence, and political influence. The climate crisis reflects and reinforces these existing inequities. As such, we look to extend our advocacy, policy work, and infrastructure support towards the environmental agenda, addressing the barriers and opportunities for BME agency, authorship, and leadership.

Our hope is to embark on a journey that is about learning together, engaging with areas of work beyond the Sector itself, and sparking a broader interest in climate justice that can move us towards greater community-led climate action. We want to pay particular attention to how the climate crisis is understood, experienced, and communicated at community levels. Capturing these perspectives will allow us to better shape our demands for anti-racism, policy change, and social justice that are not separate but integral to a just and green transition.

OBJECTIVES

Our key objectives around addressing climate justice are to:

Create a convening opportunity for the Sector to come together to act on climate justice as a critical part of anti-racism.

Create accessible avenues for members to learn and engage with the environmental movement through shared educational, strategic, and network resources.

Bridge the gap between mainstream environmental groups and the BME VCS sector to bolster inclusion and representation in wider campaigns, decision making processes, and policy forums.

Engage with key local, national, and global climate campaigns and initiatives to build political pressure to deliver on stronger and fairer climate measures.

Empower BME charities and communities to envision and articulate their visions for a fair and just transition.

Enable members to educate, spread awareness, build capacities, and develop innovative projects within their own communities.

All of the above tie into our existing objectives around:

Forcing policymakers and funders to contend with the unmet and evolving needs and demands of communities.

Building deeper connections and relationships throughout our local and regional networks to work together and learn from one another.

Moving more money and resources towards community projects that meet the needs of hard-to-reach groups in real time and create the long-term conditions for sustainability, security, and safety.

Investing in skills, leadership, resilience, infrastructure, governance, and strategies to strengthen the Sector's voice, organisational capacity, and ability to scale its work sustainably.

OUR APPROACH

Collaborative

Everyone's input and experiences are valid, valuable, and necessary to creating a climate movement that is based on every community's respective needs and aspirations. We do this through active listening to understand where the gaps are, what we can build on, and how we might unlock new knowledge, approaches, and solutions. By respecting personal and organisational limits and capacities, we can avoid burnout and conflict that undermine long term efforts.

Shared Power

We want to emphasise that the responsibility and burden does not sit on the shoulders of any one individual, and that we can rely on one another to act as part of a wider collective. We are all on our own timelines and will have varying levels of experience, but there is something to learn from everyone who takes part. Upholding participatory processes will be important in demonstrating exactly why we are stronger together, and how we can move forward as one.

Experimental

As an organisation, we recognise that this work is new to us. But we know it is important to embrace action, than inaction. Rather than trying to be perfect, we strive to continuously learn, reflect, and regroup particularly as circumstances change. There are no short and simple answers to the multiple intersecting crises that we face.

Our work on climate will revolve around the following:

Workshop series and webinars on climate and race, intersectional environmentalism, degrowth, community climate action, activism, energy, conservation, and more.

Sharing educational resources, toolkits, and ecosystem mapping to support in-depth learning.

Surveying the BME VCS Sector to understand barriers to BME participation in the climate movement and assess ways of supporting members to deliver on the climate justice agenda.

Climate Cafes as informal spaces for members to come together and brainstorm, discuss, and share experiences and stories around climate justice. More than ever, we are in need of safe spaces that are conducive to processing the violence, loss, and grief that is experienced through different, overlapping crises.

Climate Roundtables bringing together key stakeholders to create consensus and collective commitments on climate action.

Nature-based activities and events to share skills, promote the joy and value of being in nature, and make tangible what is at stake if we do not act now.

Panel discussions, film screenings, and community art exhibitions to share creative perspectives on climate that inspire action, learning, unlearning, empathy, and collectivism.

TERMINOLOGY AND KEY CONCEPTS

Global North
Relatively powerful and wealthy countries primarily in the Northern Hemisphere, with some in the Southern Hemisphere, that include the United States, Canada, England, Europe, Singapore, Japan, South Korea, Australia, and New Zealand, many of whom have benefited from colonial exploits and exert a degree of economic, political, and cultural hegemonvy.

Global South
Former colonies primarily in the Southern Hemisphere, with some in the Northern Hemisphere, that include countries in Africa and Latin America, the Middle East, Brazil, India, and parts of Asia, and are home to the majority of the global population. Many are still enduring the repercussions of colonialism that include economic underdevelopment, political instability, and environmental degradation long after achieving national sovereignty.

World Systems Theory
An interpretive framework by Immanuel Wallerstein capturing the power dynamics of a global capitalist order in which core nations (the Global North) drive and amass profits from the extraction of natural resources and exploitation of labour from peripheral nations (the Global South) (Braff and Nelson, 2011). Semi-peripheral nations such as China, Brazil, and South Africa are understood to share characteristics of both Global North and Global South countries (Wallerstein, 1976). It is important to note that the Global North and Global South are not a monolith, and diversities, inequalities, and inequities exist both within as well as across countries.

Hegemony
A concept developed by Antonio Gramsci to explain how power can function without force whereby dominant social groups create collective consent on certain norms, rules, beliefs, values, national and international institutions, and material relations of production, naturalising social inequities and inequalities in the process (Nelson and Fernandez, 2022).

Racialised
Understanding race as a socially constructed category which is not fixed but is given meaning and saliency in the context of unequal power relations, and which serves to categorise, marginalise, and regard someone or something on the basis of race in ways that can be used to deny their full citizenship and participation in society (Garner, 2010).

Intersectionality
The ways in which multiple identities and social categories such as race, class, gender, and disability overlap and intersect to create complex systems of advantage and disadvantage. It is a term coined by Kimberlé Crenshaw, a prominent scholar in critical race theory, to explain the oppression of African American women and promote a 'lens through which you can see where power comes and collides, where it interlocks and intersects' (Crenshaw, 2017).

Intersectional Environmentalism
An inclusive approach to environmentalism advocating for the protection of people and planet, bringing together the intersections between social and environmental justice. A term coined by Leah Thomas, climate activist and founder of Intersectional Environmentalist, to bring to fore co-occurring harms towards both vulnerable communities and the earth and reinforce the need for equity, inclusion, and restorative justice in climate movements and solutions (Thomas, 2024).

Net-Zero
The state in which greenhouse gas emissions are counterbalanced by the removal of carbon from the atmosphere, so that there are no additional net emissions that contribute to global warming and further climate breakdown. In the UK, the government has set a legally binding target of reaching net zero by 2050.

Decarbonisation
The transition to an economy where carbon emissions are drastically reduced, eliminating carbon-intensive products, phasing out fossil fuels, reducing over-production and over-consumption, switching to renewable energy alternatives, investing in green and blue technologies and infrastructures, supporting green jobs, and adopting regenerative agricultural practices to improve soil carbon storage, soil health, and biodiversity (UNFCCC, 2022).

'You can't have climate change without sacrifice zones, and you can't have sacrifice zones without disposable people, and you can't have disposable people without racism', Hop Hopkins (2020).

ON CLIMATE AND RACE

CLIMATE JUSTICE IS RACIAL JUSTICE

The climate emergency calls on our collective imaginations to imagine our lives and responsibilities differently. To demand different political possibilities into being. But the struggle for survival and sovereignty has always been a long and weary path fought out by racialised communities who face oppression, erasure, and violence, and who remain underrepresented at almost every level of politics. Under the persistence of racism, white supremacy, and a resurgent politics of white nationalism that speaks a language of panic, anxiety, and decline, racialised communities are wrongly constructed as imminent threats and rendered expendable. Climate justice is racial justice. The green agenda needs to be one that foregrounds an anti-colonial, anti-imperial, and anti-racist struggle for meaningful change and repair. To decolonise climate is to integrate 'anti-colonial, feminist, anti-racist, and anti-capitalist critiques and struggles into mainstream climate discourses and practices to redress ongoing oppressions and marginalizations' (Sultana, 2022). Pursuing an anti-racist agenda within the climate movement means living up to the life-affirming belief that every person matters, and that we need each other to survive and live well.

For too long, climate policies and discourses have been dominated by ahistorical and apolitical perspectives that dismiss the significance of colonial and neocolonial forces in exploiting the land and labour of racialised others. State and corporate-led policies have subdued our imaginations in efforts to rebrand excessive growth as green in ways that only sustain the unsustainable. Consequently, climate action has often been narrowly conceived in terms of changing individual consumption behaviours. The deployment of green-washing tactics contributes to this reduction. The popularity of individual carbon footprints has been one of the most effective distractions obscuring the role of oil and gas industries in the climate crisis, following years of lobbying and climate misinformation campaigns. Further inquiries have exposed the oil industry's more subtle but nonetheless pervasive forms of climate propaganda that include fuel solutionism, technological optimism, the representation of the climate crisis as a risk rather than a reality, and a rhetorical strategy that places the blame and responsibility on individuals (Powell, 2021).

Countering these narratives will require us to demand greater accountability from polluting industries and enabling actors and envision societal roles that centre the work of care and stewardship. Opening up the climate space to the learnings and legacies of social justice movements, and vice versa, can allow us to make sense of the distinct and shared oppressions that shape our lives, and how we can ultimately pave the way to our collective freedom.

UNFAIR BURDENS AND RESPONSIBILITIES

Climate change has commonly been named an anthropogenic disaster, a term introduced by scientists Paul Crutzen and Eugene Stoermer (2020). The Anthropocene describes an unprecedented geological period in which human activities have surpassed the planetary limits essential to the flourishing of all life. This portrayal has come under considerable scrutiny. By assuming that it is our universal humanity that is driving the crisis, it fails to specify the extractivist, neocolonial, and capitalist structures that maintain both the oppression of others and the degradation of nature with near impunity. It overlooks the fact that it is not all humans who are to blame but rather a small minority who are primarily white, affluent, and situated in the Global North (CG, 2021). Colonial conquest and the ensuing neocolonial world order has made it seem as though economic growth can continue without end, and without a limit to the human suffering and environmental destruction that maintains its upward spiral.

'The negative impacts of climate change are linked to colonial histories of dispossession. The effects are unevenly distributed across racial, gender, and class lines. We also see how climate-induced migration results in the militarization of EU borders and racialized policies. Moreover, climate change is already affecting the ability of countless communities to enjoy their cultural heritage. At the same time, recent demands for reparations for historical emissions of wealthy countries raise difficult questions of justice and redress.'(Cusato, 2024).

British and European Colonialism established a global model of racialised resource extraction that profited the Global North at the expense of the Global South. Indigenous regenerative agricultural practices were decimated to make way for cash crops such as cotton, livestock, and monoculture plantations. In Aotearoa (New Zealand) and the United States, the arrival of European settlers saw Indigenous communities forcefully removed from their homes and ancestral lands without any free, prior, or informed consent, robbing them of their 'umbilical relationship to the earth as the means of subsistence', and land enclosed as private property to make way for capitalist modes of production and management (Barber, 2023). The struggle to reclaim stolen lands and resist further land grabs is one that we still see being fought out to this day.

Between 1765 to 1938, Britian is said to have drained an estimated 9.2 trillion pounds from India through the East India Company's trade monopoly and re-export system. This drain of wealth contributed to the economic underdevelopment of India and generated the revenue and resources for Britian's industrial revolution, imperial violence, and expansion of capitalism in Europe and in settler colonial states such as Canada and Australia (Hickel J., 2018). The transatlantic slave trade between 1501 and 1867 saw approximately 13 million African people abducted, enslaved, and permanently displaced to enrich Europeans and white Americans across various occupations and industries (EJI, 2022).

By the late 19th century that marked the era of New Imperialism, the Scramble for Africa saw the continent divided and controlled by British and European powers for the extraction of minerals and raw materials. At one point, Britian ruled over 30 percent of Africa's population (BBC, 2011). Following the abolition of slavery in 1807, Britain took out a loan of £20 million in 1833 to compensate slave-owners for their loss of 'human property'. Only in 2015 was this loan, equivalent to £17 billion today, fully paid off by the British taxpayer (Olusoga, 2018). Meanwhile, British foreign policies in trade and investment enable UK domiciled and listed companies to have undue access and control over African resources such as gold, platinum, copper, cobalt, oil, gas, and coal.

'The abduction, abuse, and enslavement of Africans by Europeans for nearly five centuries dramatically altered the global landscape and created a legacy of suffering and bigotry that can still be seen today'(EJI, 2022).

Staggering profits are funnelled towards Northern corporations, leaving African countries to lose tens of billions each year and to suffer the human and environmental costs of extractive industries. Research by War on Want further highlights a new era of colonialism that is characterised by unfair global tax rules, a financial system that 'facilitates illicit financial flows and corporate tax avoidance', a lack of corporate accountability for environmental and human rights abuses, and insistence by the UK, other Northern governments, and institutions such as the World Bank that Africa should remain as a primary resource provider whilst Northern countries disproportionately benefit from the processing of raw materials (War on Want, 2016). A particular narrative and construction of race and racial difference, premised on white supremacy and anti-blackness, has made such a level of exploitation possible. It has been used to justify an enslavement-based economy in which colonial processes of dispossession and plunder go hand in hand with unprecedented levels of environmental degradation.

You can read the full report here.

The difference between the Global North and Global South, between former colonial powers and colonies, is stark when we consider national contributions to excess carbon emissions. Excess emissions are those that have exceeded 350 parts per million (ppm). Since 1990, we have passed this safe limit for atmospheric carbon dioxide concentrations and set forth on a path towards climate breakdown. The Global North take responsibility for 92 percent of excess emissions whilst the Global South account for 8 percent (Hickel J., 2018). Colonialism and neo-colonial capitalism shape how and where wealth and resources are extracted from, and for what purposes. We simply cannot understand

environmental injustice and climate colonialism without understanding these systems and the underlying logics that endure to this day.

'The twin signatures of this era have been the mass export of products across vast distances (relentlessly burning carbon all the way), and the import of a uniquely wasteful mode of production, consumption, and agriculture to every corner of the world (also based on the profligate burning of fossil fuels).' (Klein, 2014)

Under this state of carbon inequality, over 80 percent of global emissions are produced by high and upper middle-income countries, whilst low-income countries primarily in the Global South contribute to a meagre 0.4 percent (Our World in Data, 2023). Oxfam's report on the disproportionate impact of the polluter elite further illustrates these inequalities where the richest one percent account for 16% of global carbon emissions – equivalent to the combined emissions of the poorest 66 percent consisting of five billion people (Oxfam, 2023). The lavish lifestyles of the super-rich, their investments and corporate shares in highly polluting industries, and their undue influence in media, politics, policy, and the economy allows them to shape climate negotiations and solutions in favour of a carbon, growth, and consumption-based economy that serves their private interests (Oxfam, 2023).

You can read the full report here.

This is a pattern that we see even in efforts to reduce carbon emissions and pursue a green agenda. Decarbonisation drives in the Global North have led to the outsourcing of more carbon intensive processes to the Global South. Carbon trading and offset schemes see corporations effectively paying for emissions to be reduced elsewhere, often in poorer communities in the Global South, to appear carbon neutral whilst allowing for the original sources of pollution to continue. Popular carbon offset schemes such as afforestation and reforestation projects have resulted in land grabs, forced evictions, and human rights violations in Africa, Latin America, and Indonesia (Carbon Brief, 2023). In an analysis of carbon offset reports by Carbon Brief, 72 percent had evidence of projects harming Indigenous peoples and local communities and 43 percent showed projects had overstated their ability to reduce emissions (Carbon Brief, 2023).

Efforts to reduce fossil fuel dependency through biofuels, a carbon-neutral form of energy made from plant matter, have triggered deforestation, food insecurity, further land grabs, and rural poverty as invaluable farmland is set aside for biofuel exports to the Global North (Oxfam, 2018). A trail of environmental and human rights violations has been left behind in the surge of mining for cobalt in the Democratic Republic of Congo, where over 70 percent of the world's supply of cobalt is sourced from (Visual Capitalist - Elements, 2023). Cobalt, a mineral used in rechargeable lithium-ion batteries, is used in everything from phones, laptops, electric vehicles, and the electrification of the global energy system. Large parts of the Congo Basin's Forest have been cleared for mining, forming cobalt regions where the air, water, and soil is left vastly contaminated with pollution, acids, and waste from mines (Davey, 2023).

The global waste trade sees higher-income countries burdening lower-income countries and poorer communities with waste and pollution that includes e-waste, fast fashion garments, and plastic that cannot be recycled. Germany, Japan, the UK, and the Netherlands are the largest exporters of plastic waste, followed by the US, Belgium, France, Italy, Canada, and Austria (Clean Hub, 2024). Most of the plastic waste cannot be properly recycled and is mismanaged or illegally disposed of because many countries simply do not have the capacity to deal with such copious amounts of waste. This is allowing the exporting countries, all of which are high-income countries and mostly in Europe, to defer their responsibilities and appear as though they are reducing their plastic usage, waste, and emissions. In 2022, the EU exported 1.1 million tonnes of plastic to Turkey, Malaysia, Indonesia, and Vietnam with communities exposed to hazardous plastic dumpsites and the pollution of groundwater, air, and soil with microplastics (Jedelhauser, 2023). Previously, China received 45 percent of the world's plastic waste before restricting waste imports in 2018 (Radio Free Asia, 2019). To achieve a genuine just transition, we must reject and confront false green solutions that perpetuate harms towards racialised and minoritised communities already bearing the brunt of the climate crisis.

'So, while the popular will to fight climate crisis gets stronger, so too do the reproductive injustices, the deadly borders, and the expropriation for offsets, conservation, and transition minerals – all of which reproduce the oppression of peoples of colour in the colonial sacrifice zones of the Global South and Indigenous and racialised domains of the North' (Lisa Tilley, 2023)

A SLOW VIOLENCE

Ultimately, carbon emissions are only one part of understanding and illustrating the crisis at hand. Focusing heavily on carbon-centred solutions means that we are not capturing, particularly in our collective imaginations, the full human and ecological consequences of inaction. When rising tides forcibly displace communities from their homes, ancestral lands, and uproot their ways of life, they are faced with a cultural loss that is irretrievable. When those who are displaced seek refuge only to be denied safe and legal routes, left to perish at sea or forced to put their lives on hold indefinitely as they navigate a hostile environment, they are being denied their full humanity.

Deadly and drastic climate events capture the greater part of our attention in headlines that feature mounting death tolls and ruins of infrastructure. But beyond this, the climate crisis is also a slow violence. It is a gradual, delayed, and dispersed kind of harm that is ‘typically not viewed as violence at all’ (Nixon, 2023), and it is often structural. Vulnerable and marginalised communities experience these harms to a greater extent. From air pollution to access to green and blue spaces, disparities across these aspects of life demonstrate a state of neglect and uneven living conditions imposed on vulnerable, marginalised, and racialised communities.

ACCESS TO NATURE AND GREEN SPACE

Connecting with nature provides us with a greater appreciation of our entanglement to the natural world and its living systems, and of what is at stake when we lose sight of this. Time spent in nature brings about various benefits to our mental and physical health, and general wellbeing. Poorer communities and communities of color are unfairly deprived of this benefit. Easy access to nature is concentrated in the wealthiest areas of the UK, with the most prosperous neighbourhoods in England and Wales hosting 80 percent more public foot paths than residents in the most deprived areas where greater populations of ethnically diverse groups live (New Economics Foundation, 2023). A report by Friends of the Earth found that 40 percent of people from Black, Asian, and Minority Ethnic backgrounds live in the most green-space deprived areas in contrast to 14 percent of white people (Friends of the Earth, 2020).

Regions in the north-west and north-east of England face chronic underfunding in parks and green spaces and residents in isolated urban areas experience higher volumes of traffic, air pollution, and greater associated costs of having to travel to access quality green spaces (Mell & Whitten, 2022). In addition to economic and time related constraints, racialised communities face social and cultural barriers to spending time in nature. The most recent race riots have only heightened the sense of exclusion and apprehension that is felt by racialised groups when residing in or entering into predominantly white, rural, and peri-urban spaces for fear of being singled out in a racist encounter.

'In the national imaginary, the rural, natural environment and English countryside are constructed as white spaces.'(Calliste et. al, 2021).

Poor levels of access to nature play out along the lines of race, ethnicity, gender, sexuality, socio-economic status, regional North-South disparities, and urban and rural barriers. There is a dire need for reinforced and legally binding commitments to invest in healthy environments and ensure equal and improved access. Grassroots, community-centred organisations such as Black Girls Hike, Wanderers of Colour, and Land In Our Names continue to bring attention to the issue of access and inclusivity, whilst navigating how race factors into a sense of belonging in both urban and rural spaces.

AIR POLLUTION

Air pollution kills. A report by the Health Effects Institute (HEI) found that air pollution accounted for 8.1 million deaths globally in 2021, contributing to a range of cardiovascular and respiratory diseases and cancers (UNICEF, 2024). These deaths are considered premature and avoidable were air pollution to be reduced to levels less lethal than they currently are. In August 2020, a campaign known as Choked Up was launched by black and brown students to make visible the burden of air pollution on deprived communities in London. Campaigns for clean air have involved hacked road signs being put up in Whitechapel, Brixton, and Lewisham, areas where residents were breathing in higher and at times illegal levels of air pollution, with signs reading 'pollution zone: breathing kills' and highlighting stark statistics on air pollution inequities.

Since then, there has been an expansion of the ultra-low emission zone (ULEZ) into all of Greater London starting from August last year. Initially established in 2019 to cover Central London, ULEZ is a clean air zone that enforces a daily charge to drivers of vehicles that do not meet the latest emission standards. A grace period is available to those with disability or a disabled passenger vehicle, wheelchair accessible vehicle, and for those on disability benefits or another applicable medical criteria. During this period, those who are eligible will not have to pay ULEZ charges until the 25th of October 2027 (TFL, 2024). Reimbursements are also available to NHS patients having to travel to appointments. The introduction and expansion of ULEZ is a welcome and much needed intervention to reduce air pollution, health inequities, and the number of children being admitted to hospital with asthma, although increased funding is encouraged to support those already harmed by air pollution and for the scrappage scheme offering grants for scrapping or retrofitting non-compliant vehicles (UKHSA, 2023).

Choked Up and other organisations in the clean air movement are now gearing towards a renewed version of the Clean Air Act that includes pollution targets in line with World Health Organisation (WHO) guidelines, the mapping of low emission zones and red routes, and prioritised protection for most vulnerable and at-risk groups. The right to clean air is yet to be enshrined in UK law even though Ella's Law, the Clean Air (Human Rights) Bill, has strong cross-party support and passed its third reading in the House of Lords in November 2022. The bill would 'establish the right to breathe clean air; set clean air targets for air pollutants and greenhouse gases; set deadlines without allowing postponements; encourage renewable energy and energy efficiency; and ensure a proportional approach to enforcement' (Ella's Law, 2022). It would 'set out an entirely new approach to delivering clean air in England' by requiring public authorities to treat clean air as a human right (under the Human Rights Act) and the Environment Agency and Climate Change Committee to regularly review pollution levels and limits, ensuring accountability to achieving clean air within a set timeline and as a matter of high importance (Lucas, 2024).

'Ella Roberta Adoo Kissi Debrah died on 15 February 2013 at the age of nine as a result of asthma contributed to by exposure to excessive air pollution in London. She was a bright, talented girl who loved sports, music and reading. Ella was the first person in England to have air pollution named as a cause of death by a coroner. In his report, the coroner urged the government to take action to bring air quality up to minimum WHO standards' (Ella's Law, 2022)

HOUSING, MOULD AND SYSTEMIC NEGLECT

People from BME groups are disproportionately affected by homelessness, temporary and insecure accommodation, overcrowding, damp, mould, and are more likely to live in non-decent homes that are in a state of disrepair, lack the proper insulation, and do not meet basic legal health and safety standards. The racial disparities in the housing system are clear and sustained. Between April 2019 and March 2020, BME groups made up a quarter of all homelessness applications to local councils despite making up 11 percent of all households in England (Shelter, 2020). In the face of unaffordable housing costs, over 25 percent of BME working adults spend at least a third of their income on housing compared to just over 10 percent of white workers.

'Black people are disproportionately affected by homelessness with 1 in 23 black households becoming homeless or threatened with homelessness, versus 1 in 83 households from all other ethnicities combined.' (Shelter, 2020).

Some of the key structural drivers of racial inequalities in housing consist of labour market inequalities in which BME groups are overrepresented in lower-paying occupations and in sectors with reduced contract security. Social welfare policies such as the benefit cap limit household income and place ethnic minority households who rent, have larger families, or are less able to increase income through employment, at greater risk of poverty and precarity. Lastly, immigration policies such as the No Recourse to Public Funds (NRPF) and Right to Rent policies drive destitution by denying a disproportionate number of BME people social housing and social security and by fostering further discrimination in the private rental sector as landlords avoid prospective tenants deemed 'foreign' (JRF, 2021). Existing prejudice and discrimination against BME people in the housing system is worsened through all of the policies above. In the context of climate change, minoritised communities face greater vulnerability to heat stress, extreme rainfall, flood risk, and exposure to damp and mould, living in insecure, poorly adapted accommodation as suitable housing has become more and more inaccessible.

FURTHER, FASTER, AND BEYOND EQUITY, DIVERSITY AND INCLUSION (EDI)

The environmental sector is one of the least ethnically diverse in the UK (Norrie, 2017). Ethnic minorities that are employed within the sector experience stereotyping, discrimination, undue pressure to champion and be the face of Equity, Diversity, and Inclusion (EDI) policies, exclusion from networks, mentorship, and a lack of opportunities for growth (IES, 2022). A lack of appreciation and understanding for the real value of EDI pursuits that go beyond diversity for diversity's sake means that EDI initiatives are not as effective as they could be (IES, 2022). The RACE (Racial Action for the Climate Emergency) Report and research by Wildlife and Countryside Link further reaffirm that racism in its subtle, overt, and systemic forms remain pertinent in our society, and that the environmental sector and movement at large is no exception.

The RACE Report, launched in April 2022, collects benchmark data on ethnic diversity in the environmental sector, pushing organisations to be accountable and transparent in ensuring the sector is as diverse and inclusive as it can be. The most recent report in 2023 shows that racially or ethnically minoritised groups unanimously rank low in their perceptions of fairness and justice in comparison to their white counterparts (The RACE Report, 2023). For instance, 47% of respondents identifying as a person of color compared to 64% for respondents of white identities agreed that their organisation had paid for them to take part in training and development opportunities in the past two years. This disparity is seen in other areas that include a sense of belonging, ability to be their full selves at work, and whether their organisation actively identify and oppose racism in its policies, practices, and actions.
Wildlife and Countryside Link is a coalition of 82 environmental organisations in England. In its Route map towards greater ethnic diversity, it was found that 84% of organisations had considered and taken some action around EDI but did not have a specific action plan in place (Wildlife & Countryside Link, 2022). Only 4% of organisations had an action plan that was being implemented. Whilst progress has been made particularly around recruitment and reporting, organisations continue to struggle with capacity and resources, prioritising anti-racism, and embedding action around equity and empowerment. Benchmarking research shows that only 16.7% have a clear anti-racism policy, 1 in 8 have development schemes equipping people of color to take up more senior positions, and over three quarters of organisations do not have a plan that sees leaders taking more action to drive change (Wildlife & Countryside Link, 2022).

Climate policy, politics, and, to a degree, activism, have happened within power structures that privilege white, male perspectives, and technocratic solutions above other forms of knowledge, cosmologies, and intelligences. This continued disparity will not leave us better off and more equipped to tackle climate change. We need a transition that secures green jobs for everyone. Doing so will require strong leadership and collective ambition both within and beyond the environmental sector itself to embed equity and sustainability into every strand of work that we do.

CLIMATE POLICY, POLITICS AND ACTIVISM

'Slavery wasn't a crisis for British and American elites until abolitionism turned it into one. Racial discrimination wasn't a crisis until the civil rights movement turned it into one. Sex discrimination wasn't a crisis until feminism turned it into one. Apartheid wasn't a crisis until the anti-apartheid movement turned in into one.'
(Klein, 2014)

THE POLITICS OF CLIMATE POLICY

The climate crisis is no longer an issue of pursuing further scientific research, consensus, and technological developments. Instead, it is about harnessing the political will and collective societal power to force a change in our systems, cultures, and mentalities of extractivism that form the footholds of modern capitalism, racial domination, and environmental degradation. Much of the technology and solutions are already available to us, but decades of climate denial and a vested political and corporate interest in polluting industries have set us up for radical changes that need to be enforced without further delay.

Since the 2018 Conference of the Parties to the UN Framework Convention on Climate Change held in Poland (COP24), the need for a Just Transition has gained greater attention in policy arenas. The Silesia Declaration on Solidarity and Just Transition was signed by 50 countries at the COP24 Summit, accounting for the impact of decarbonisation climate policies on workers in the fossil fuel industry. In 2020, the European Union approved a Green Deal which included a Just Transition Mechanism to mobilise funds amounting 65 to 75 billion between 2021 and 2027. This package reflects an appeasement strategy to bundle climate change measures with efforts to address ongoing socioeconomic issues around inequality, insecurity, and welfare. This will include tackling energy poverty, enabling corporate transitions to low-carbon technologies, and improving investments in sustainable modes of public and private transport. In Scotland, a Just Transition Commission was launched in 2019 to consider the impacts of an energy and emission transition not only on the fossil fuel sector but on the economy as a whole.

The General Election this year saw the Green Party quadruple their number of seats in parliament, winning over 1.9 million votes, and secure a record number of councillors in the May local elections. Climate breakdown is no longer a marginal issue that is largely overlooked. Earlier in June, over 60,000 people, various climate organisations, and grassroots groups from across the country marched in London with the resounding call for government to 'Restore Nature Now'. The campaign calls for strong action on the following: A pay rise for nature in which a larger budget is put aside for nature and climate-friendly farming; new rules to end fossil fuels and make polluters pay; more space for nature (only '3% of English land and 8% of waters are properly protected for nature and wildlife'); an Environmental Rights Bill to enshrine the right to a healthy environment; and support for fair and effective climate action that includes investing in home energy efficiency, active travel and public transport, and affordable renewables (Restore Nature Now, 2024).

Through the Climate Change Act (2008), the UK government has committed itself to achieving Net Zero by 2050, establishing a legal duty to act and adhere to evidence-based emissions targets. Appointed under the Act, the government is subject to the independent scrutiny and advice of the Committee on Climate Change (CCC) and its Adaptation Committee. In May, the UK government was taken to court for the second time since 2022 over its climate plan with challenges brought forward by Client Earth, Friends of the Earth, and Good Law Project. In both cases, it was found that the government's Net Zero Strategy was not fit for purpose and therefore in breach of the Climate Change Act. The Carbon Budget Delivery Plan (CBDP), published in March 2023 as a revised version of the Net Zero Strategy, has been deemed 'incredibly high risk' for its dependence on technologies such as carbon capture storage which remain costly and unproven at scale (Friends of the Earth, 2024).

Full decarbonisation is simply not happening fast enough and various forms of climate delay and denialism remain. Justice for racialised communities and for countries already feeling the impacts of climate breakdown have largely been minimised or left out of national measures. The resources for climate action allocated through climate finance remain insufficient and difficult to access for the country's most in need of urgent adaptation and resilience measures. Industrialised nations refuse to establish liability and compensation for historical emissions through the United Nations Framework Convention on Climate Change (UNFCC) Loss and Damage Mechanism, reducing climate finance contributions to voluntary commitments that push for common rather than 'differentiated responsibilities and respective capabilities', despite this being a guiding principle under the UNFCCC (UN, 1922). Such a fund that seeks to bring about repairs for the losses and damages already incurred, has failed to ensure accountability from former colonial powers for their historical responsibility and on the basis of polluter-pays principles.

Whilst climate remains high on the agenda, it is not something to take for granted. New polling by Ipsos reveals a softened public concern for climate change since 2022, although a majority are still more likely to support a political party that is committed to strong climate action (IPSOS, 2024). Similarly, whilst a majority are in favour of net zero policies such as home energy efficiency, frequent flyer levies, changing product pricing to reflect how environmentally friendly products are, and ensuring access to sustainable pension funds, levels of support between 2022 and 2024 have fallen (IPSOS, 2024). Meanwhile, the Police, Crime, Sentencing and Courts Bill 2022 and the Public Order Act 2023 have undermined democratic freedoms by granting police greater powers to restrict and criminalise protests including through an expanded use of stop and search. Under these new laws, five climate activists were sentenced between four and five years each – a collective sentence of 21 years – for planning over a zoom call direct action to block the M25. Since 2019, more than 7000 climate protesters have been arrested in the UK (Global Witness, 2024).

COMMUNITY BASED CLIMATE ACTION

'So to talk about trees is to talk about our attachment to them. Our longing for them to be okay. To talk about trees then is also to talk about each other, the ways we are attached to what is living and how much we want it to go on doing just that for as long as possible. It is never only trees, but what binds us together, the trees, the roots, the external part of us that is both the seed and the tree',
(Ada Limón, 2023)

Where do communities go to get their needs met? To voice their frustrations, anger, and hope? Who does the city belong to?

Protest, activism, and community organising are powerful tools to reinstating and rediscovering the agency that we have in us to affect change. The communities built through this process become an important site of action and struggle, emphasising shared spaces, resources, and forms of governance that are less formal, hierarchical, and bureaucratic in nature. They help us learn and redefine who we are to one another. When too many of our basic needs and means of life are in the hands of private ownership, community building can be a force of reclamation and healing. Climate action that is led and sustained by communities can allow us to practice love, empathy, and care for one another in ways that we know best. By showing up differently, we prove that change is possible and is not something we have to wait endlessly for. The urgency of the climate crisis and of the immediate human suffering that is induced by both social and environmental injustices is such that we cannot afford to do so.

Movements towards nurturing collectives represent a re-vitalisation of the economy not as an impersonal mass of individuals, but as a social fabric that is made up of daily interactions, relationships, and social norms that bind us to one another and to the natural world that we are a living part of. When environmental solutions are predominantly presented through the lens of technical solutions such as geoengineering, the language of civic values and political ideals is displaced by the language of markets, rationality, and technical efficiency.
We cannot rely solely on our technological and scientific abilities to engineer a way out of our current predicament such that nothing else has to change. Doing so denies us of the opportunity to address the deeper ideological causes behind the climate crisis, and to repair our democracies in the process of forging socially and ecologically just futures. Climate action needs to take place beyond the field of experts and actors at political and institutional levels, and within the lives that we lead, the places where we work, and the relationships that we have with political and corporate powers particularly where accountability is obscured.

Our dependence on fossil fuels, the spread of suburban developments built around cars rather than bicycles and effective, affordable modes of public transport, and a lack of public or third spaces set up beyond commercial and consumerist activities are no accident and encroach on our abilities to live and choose differently. We face a surplus of material choice and simultaneously a deprivation of choices more meaningful to us. If we understand the climate crisis and its solutions through this lens of remaking our lives, then we might begin to ask all of the following and more. For instance, what forms of community ownership would we envision to replace power-imbalanced landlord-tenant relations? How might we overcome extractive relationships to nature to respect the sentience of the non-human world? Can we re-imagine success and status in ways less tethered to materialist ideals and desires? Without excessive wage disparities within and across professions, what roles would we take up? Can we be better caretakers, rather than consumers?

The failure of conventional institutions and political orders to secure the basic needs of people have given way to more grassroots, non-capitalist practices where there is an opportunity to bring together demands for economic and environmental justice. Exit from the economy alternatives include worker or consumer co-operatives and collectives, local childcare services, co-housing models based on principles of shared ownership, and mutual aid networks. Such alternatives look to re-politicise the economy by demonstrating the possibility and desirability of collective action, consensus, democratic management, and participation where power is shared rather than concentrated. They also propose a system of meeting our needs that is more human and in line with values of reciprocity, trust, and the expansion of public wealth over vast private enrichment. In such instances, we can find proof that greener, more sustainable practices do not necessarily limit our choices and freedoms but instead expand them by emphasising the radical abundance and expansiveness that can be found in nature and in our social lives if we so nurture it.

Community gardens, fridges, cafes, childcare collectives, libraries, and community care and response teams are all examples of how we can weave small but personal and transformative projects into our communities. A look into how this applies to food systems can allow us to further explore the potential of alternative, sustainable models of working with rather than against nature, as well as the barriers that are yet to be conquered.

Rootz Into Food Growing (RIFG) is a collaborative project between The Ubele Initiative (Ubele, 2024), OrganicLea (Organic Lea, 2024), Black Rootz (Black Rootz, 2024), and Land in Our Names (LION, 2024), all of which seek to centre black-led visions for sustainability, envision fairer food systems through worker co-operatives, support community ownership schemes that nurture multi-generational skill sharing, and advocate for land justice through reparations that see BPOC communities given the resources and spaces to fully recover from land dispossession, extraction, and exclusion. The project itself looks to tackle barriers to entry into the social enterprise growing system; promote food justice and food sovereignty by empowering BPOC growers to develop their own food growing systems and enterprises; grow local, culturally appropriate, and indigenous food which is often imported and less affordable; and encourage BPOC communities to create social enterprises and livelihoods in the sustainable food sector.

Social enterprise food growers (SEFG) are defined as those who ‘grow to sustain their livelihoods, are employed by a food growing enterprise, sell and distribute their produce including via box schemes, restaurants, farmers’ markets and more’ (Calliste et. al, 2021). Horticulture and agriculture are two of the least diverse professions in Britain (Policy Exchange, 2017). Capturing the knowledge and experiences of BPOC food growers, including those who grow outside of London but sell within the city, is vital to creating more inclusive and sustainable food systems. This is particularly so given that BPOC communities and food growers continue to live and work within an environment of alienation, cultural disconnect, a sense of unbelonging in natural spaces, and a combination of socioeconomic factors including a lack of access and ownership of land, natural resources, and the capital or finance to make food growing a possible venture.

Through a series of conversations, the project highlights difficulties of entrance and retainment in the sector from experience and expertise having to be acquired through unpaid volunteering, subsequent burnout from supplementing a lack of or irregular pay with other sources of income, a lack of support from larger food growing enterprises and organisations, experiences of racism, hostility, bullying, isolation, and gatekeeping, a lack of safeguarding for black women and women of colour, cultural barriers, and a lack of job security and income related incentives that make food growing a viable career. Other barriers were found in relation to land loss, precarity, and scarcity, with an emphasis on reforming relationships with councils to ensure equitable allocation of allotments with financial support, no gatekeeping, nepotism, and empty plots, and food growing projects being granted long-term contracts. Presented with these barriers, RIFG serves as a way of documenting these shared struggles whilst celebrating the joys and successes that can come from food growing. Moreover, it reinforces the importance of safe spaces for BPOC growers to connect and challenge the state of burnout culture, low pay, and abuse that has marked their experiences.

CLOSING STATEMENT

Younger generations and those to come are faced with the undue burden of fear and uncertainty over the world they will inherit. The anger and anxiety that is collectively felt is a normal and rational response to the dysfunction that is inherent in systems harming both people and planet. The notion of the market economy as a choice enhancing environment is becoming more and more fallacious by day as inequality and inequity continue to grow, and the poorest are being priced-out of accessing needs as basic and as crucial as housing. We have found ourselves, through no accident, in a polycrisis that features the cost-of-living crisis, large scale environmental damage, the failure to adopt adequate climate mitigation and adaptation measures starting with those most vulnerable, involuntary migration, and deteriorating public infrastructure and services. There has always been enough for everyone in this world. But there will never be enough if we are to continue satisfying the greed of the few, over the many, through wants and desires that have become almost 'completely unhinged from any concept of need' (Hickel J., 2020).

The climate crisis is not a discrete issue, with far-reaching implications for food security, health, mass displacement, infrastructure damage, desertification, flooding, biodiversity loss, land use, the growing risk of novel infections with pandemic potential, and conflict over natural resources. How we are able to adopt meaningful changes without further delay and prioritise a structural diagnosis rather than a multitude of quick fixes will determine everything. With justice in mind, we have to depart from development approaches that reinforce white saviourism and a discourse of 'helping out' the Global South, and move towards a politics of responsibility, repair, and restoration. The global nature of climate change brings into question the very meaning and enforcement of borders, and of who is granted or denied the political rights and privileges of citizenship. Environmental racism and injustice are an extension of state-sanctioned practices of control over bodies, space, and knowledge systems that are rooted in anti-black racism (Pellow, 2016). Championing inclusivity and racial indispensability – as opposed to the exclusion, marginalisation, and othering of particular groups and 'more-than-human' beings – is how we must move forward to dismantle racial hierarchies and honour the interconnectedness of all life forms and communities who are both 'sovereign and requiring the solidarity of others' (Pellow, 2016).

REFERENCES

Barber, S. (2023, September 7). Property values: the enclosure of Aotearoa New Zealand. Retrieved from The Architectural Review: https://www.architectural-review.com/essays/keynote/property-values-the-enclosure-of-aotearoa-new-zealand

BBC. (2011, February 17). British History in depth: Slavery and the 'Scramble for Africa'. Retrieved from BBC: https://www.bbc.co.uk/history/british/abolition/scramble_for_africa_article_01.shtml

Black Rootz. (2024, August 12). Current Projects. Retrieved from The Ubele Initiative: https://www.ubele.org/our-work/black-rootz

Braff, L., & Nelson, K. (2021). Chapter 15: The Global North: Introducing the Region. In N. T. Fernandez, & K. Nelson, Gendered Lives. Pressbooks.

Calliste, J., Sivapragasam, S., & Mcdonald, M. (2021). Rootz into Food Growing. London: Land in Our Names (LION).

Carbon Brief. (2023, September 26). Mapped: The impacts of carbon-offset projects around the world. Retrieved from Carbon brief: Clearn on Climate: https://interactive.carbonbrief.org/carbon-offsets-2023/mapped.html

CG, G. (2021). Racial Capitalism and the Antrhopocene. The Cambridge Handbook of Environmental Justice and Sustainable Development, 72-85.

Clean Hub. (2024, April 30). Passing on the Blame: The Complete Guide to Plastic Waste Exports. Retrieved from Clean Hub: https://blog.cleanhub.com/plastic-waste-exports#most-exports

Crenshaw, K. (2017, June 8). Kimberlé Crenshaw on Intersectionality, More than Two Decades Later. Retrieved from Columbia Law School: https://www.law.columbia.edu/news/archive/kimberle-crenshaw-intersectionality-more-two-decades-later

Crutzen, P., & Stoermer, E. F. (2020). The 'Anthropocene'. IGBP Global Change Newsletter 41, 17-18.

Cusato, E. (2024, January 16). 'If law makes misery, then one must be able to unmake it'. Retrieved from Amsterdam Law School: https://www.uva.nl/en/shared-content/faculteiten/en/faculteit-der-rechtsgeleerdheid/news/2024/01/decolonial-futures.html?cb

Davey, C. (2023, March 28). The Environmental Impacts of Cobalt Mining in Congo. Retrieved from Earth: https://earth.org/cobalt-mining-in-congo/

Duncan, N. (2024, July 18). Caribbean leaders call for 'Marshall plan' to help rebuild after Hurricane Beryl. Retrieved from The Guardian: https://www.theguardian.com/world/article/2024/jul/18/caribbean-leaders-marshall-plan-rebuild-hurricane-beryl

EJI. (2022). The Transatlantic Slave Trade. Retrieved from Equal Justice Initiative (EJI): https://eji.org/reports/transatlantic-slave-trade-overview/

Ella's Law. (2022, December 5). Historic moment as Clean Air (Human Rights) Bill passes 3rd reading in House of Lords. Retrieved from Ella's Law: The Clean Air (Human Rights) Bill: https://ellaslaw.uk/2022/12/05/historic-moment-as-clean-air-human-rights-bill-passes-3rd-reading-in-house-of-lords/

Friends of the Earth. (2020). England's green space gap: How to end green space deprivation in England. London: Friends of the Earth.

Friends of the Earth. (2024, May 3). High court judgment on government's climate plan. Retrieved from Friends of the Earth: https://friendsoftheearth.uk/climate/high-court-judgment-governments-climate-plan

Garner, S. (2010). Racialisation. In S. Garner, Racisms: An Introduction (pp. 19-33). SAGE Publications Ltd.

Global Witness. (2024, July 18). Labour must end criminalisation of climate protesters. Retrieved from Global Witness: https://www.globalwitness.org/en/blog/labour-must-end-criminalisation-climate-protesters/

Hickel, J. (2018, December 19). How Britain stole $45 trillion from India. Retrieved from Aljazeera: https://www.aljazeera.com/opinions/2018/12/19/how-britain-stole-45-trillion-from-india

Hickel, J. (2020). Less is More: How Degrowth Will Save the World. London: Random House.

Hickel, J. (2020). Quantifying national responsibility for climate breakdown: an equality-based attribution approach for carbon dioxide emissions in excess of the planetary boundary. The Lancet Planetary Health, Volume 4, Issue 9, 399-404.

Hickel, J. (2021). The anti-colonial politics of degrwoth. Political Geography Volume 88, 1-3.

Hopkins, H. (2020, June 8). Racism Is Killing the Planet. Retrieved from Sierra Club: https://www.sierraclub.org/sierra/racism-killing-planet

IES. (2022). A challenging environment: Experiences of ethnic minority environmental professionals. London: Institution of Environmental Sciences.

Ipsos. (2024, June 17). Majority of Britons want political parties to take a strong approach to climate change – but it is unlikely to sway 2019 non-voters. Retrieved from Ipsos: https://www.ipsos.com/en-uk/majority-britons-want-political-parties-take-strong-approach-climate-change-it-unlikely-sway-2019

Jedelhauser, M. (2023, June 23). The rich countries practice waste colonialism. Retrieved from DandC: https://www.dandc.eu/en/article/industrialised-countries-are-disposing-large-volumes-their-waste-poorer-countries

JRF. (2021). What's causing structural racism in housing? York: Joseph Rowntree Foundation (JRF).

Kaba, K. H. (2024, February 19). Hope Is a Practice and a Discipline: Building a Path to a Counterculture of Care. Retrieved from Nonprofit Quarterly: https://nonprofitquarterly.org/hope-is-a-practice-and-a-discipline-building-a-path-to-a-counterculture-of-care/
Klein, N. (2014). In N. Klein, This Changes Everything (p. 16). Penguin Books Limited.

Land In Our Names. (2024, August 12). About Us: Land In Our Names. Retrieved from Land In Our Names: https://landinournames.community/

Landback. (2024, August 10). Landback Manifesto. Retrieved from Landback: https://landback.org/manifesto/

Limón, A. (2023). Shelter: A Love Letter to Trees. Field Office.

Lisa Tilley, A. M. (2023). Race and climate change: Towards anti-racist ecologies. Politics, 43(2), 141-152.

Lucas, C. (2024, January 17). Clean Air (Human Rights), Volume 743. Retrieved from Hansard UK Parliament: https://hansard.parliament.uk/commons/2024-01-17/debates/B4BB0F48-B2A2-4D77-A88C-CDC6FEE76647/CleanAir(HumanRights)

Mell, I., & Whitten, M. (022, April 22). Green space access is not equal in the UK. Retrieved from Rethinking Poverty: https://rethinkingpoverty.org.uk/land/green-space-access-is-not-equal-in-the-uk/

Nelson, K., & Fernandez, N. T. (2022). Chapter 1: Key Concepts. In K. Nelson, & N. T. Fernandez, Gendered Lives. New York: State Unviersity of New York Press.

New Economics Foundation. (2023). Routes to Nature: Unlocking Local Access in England and Wales. London: New Economics Foundation (NEF).

Nixon, R. (2011). Slow Violence and the Environmentalism of the Poor. Harvard University Press.

Norrie, R. (2017). The Two Sides of Diversity. London: Policy Exchange.

Olusoga, D. (2018, February 12). The Treasury's tweet shows slavery is still misunderstood. Retrieved from The Guardian: https://www.theguardian.com/commentisfree/2018/feb/12/treasury-tweet-slavery-compensate-slave-owners

OrganicLea. (2024, August 12). Our Vision. Retrieved from Organic Lea: https://www.organiclea.org.uk/about/vision/

Our World in Data. (2023, August 31). Global inequalities in Co2 emissions. Retrieved from Our World in Data: https://ourworldindata.org/inequality-co2

Oxfam. (2008). Another Incovenient Truth. Oxford: Oxfam International.

Oxfam. (2023). Climate Equality: A planet for the 99%. Oxford: Oxfam GB.

Patel, I. S. (2024, 9 1). Transcript: We're Here Because You Were There: Immigration and the End of Empire. Retrieved from UCL Sarah Parker Remond Centre: https://www.ucl.ac.uk/racism-racialisation/transcript-were-here-because-you-were-there-immigration-and-end-empire

Pellow, D. N. (2016). TOWARD A CRITICAL ENVIRONMENTAL JUSTICE STUDIES: Black Lives Matter as an Environmental Justice Challenge. Du Bois Review: Social Science Research on Race, Volume 13(2), 221-236.

Powell, A. (2021, September 28). Tracing Big Oil's PR war to delay action on climate change. Retrieved from The Harvard Gazette: https://news.harvard.edu/gazette/story/2021/09/oil-companies-discourage-climate-action-study-says/

Radio Free Asia. (2019, May 21). Southeast Asia struggles with trash rejected by China. Retrieved from Eco Business: https://www.eco-business.com/news/southeast-asia-struggles-with-trash-rejected-by-china/

Restore Nature Now. (2024, September 2). Aims. Retrieved from Restore Nature Now: https://www.restorenaturenow.com/aims

Sadat, N. (n.d.). Small Islands, Rising Seas. Retrieved from United Nations Chronicle: https://www.un.org/en/chronicle/article/small-islands-rising-seas

Save the Children. (2024, April 25). Bangladesh: Extreme Heat Closes All Schools and Forces 33 Million Children Out of Classrooms. Retrieved from Save the Children: https://www.savethechildren.net/news/bangladesh-extreme-heat-closes-all-schools-and-forces-33-million-children-out-classrooms

Shelter. (2020, October 1). Black people are more than three times as likely to experience homelessness. Retrieved from Shelter: https://england.shelter.org.uk/media/press_release/black_people_are_more_than_three_times_as_likely_to_experience_homelessness#:~:text=Black%20people%20are%20disproportionately%20affected,3%25%20of%20households%20in%20England.

Sultana, F. (2022). The unbearable heaviness of climate coloniality. Political Geography 99, 26-38.

TFL. (2024, 9 10). ULEZ expansion: support for disabled people. Retrieved from Transport for London: https://tfl.gov.uk/modes/driving/ultra-low-emission-zone/ulez-expansion-support-for-disabled-people

The Guardian. (2024, September 11). Typhoon Yagi: more than 140 dead in Vietnam as flood waters threaten central Hanoi. Retrieved from The Guardian: https://www.theguardian.com/world/article/2024/sep/11/typhoon-yagi-vietnam-hanoi-latest-path-track

The RACE Report. (2023). Staff Perceptions Survey. The RACE Report. Retrieved from https://cdn.prod.website-files.com/623c7359fd38194a54b48eaa/65c079be515ee2a80d7509f8_20240129_The%20RACE%20Report_Staff%20Perceptions%20Survey%202023%20report%20FINAL.pdf

Thomas, L. (2024, September 4). About. Retrieved from Intersectional Environmentalist: https://intersectionalenvironmentalist.com/about

Ubele. (2024, August 19). Our work. Retrieved from The Ubele Initiative: https://www.ubele.org/

UKHSA. (2023, August 29). Why an alliance representing over one million health professionals supports the expansion of ULEZ in London. Retrieved from UK Health Alliance on Climate Change: https://ukhealthalliance.org/news-item/why-an-alliance-representing-over-one-million-health-professionals-supports-the-expansion-of-ulez-in-london/

UNFCCC. (2022, November 5). Decarbonization Cannot Wait. Retrieved from United Nations Climate Change: https://unfccc.int/news/decarbonization-cannot-wait

UNICEF. (2024, June 18). Air pollution accounted for 8.1 million deaths globally in 2021, becoming the second leading risk factor for death, including for children under five years. Retrieved from UNICEF: https://www.unicef.org/press-releases/air-pollution-accounted-81-million-deaths-globally-2021-becoming-second-leading-risk#:~:text=Air%20pollution%20accounted%20for%208.1,for%20children%20under%20five%20years

United Nations. (1922). United Nations Framework Convention on Climate Change. Retrieved from UNFCCC: https://unfccc.int/files/essential_background/convention/background/application/pdf/convention_text_with_annexes_english_for_posting.pdf

United Nations. (2022, May). Biodiversity - our strongest natural defense against climate change. Retrieved from United Nations: Climate Action: https://www.un.org/en/climatechange/science/climate-issues/biodiversity#:~:text=Climate%20change%20has%20altered%20marine,the%20first%20climate%2Ddriven%20extinctions.

Visual Capitalist - Elements. (2023, July 24). Ranked: The world's top cobalt producing countries. Retrieved from Mining: https://www.mining.com/web/ranked-the-worlds-top-cobalt-producing-countries/

Waldron, I. R. (2018). There's Something in the Water: Environmental Racism in Indigenous and Black Communiteis. Nova Scotia and Manitoba: Fernwood Publishing.

Wallerstein, I. (1976). Semi-Peripheral Countires and the Contemporary World Crisis. Theory and Society 3, no. 4, 461-483.

War on Want. (2016). The New Colonialism: Britian's scramble fro Africa's energy and mineral resources. London: War on Want.

Wildlife & Countryside Link. (2022). Route map towards greater ethnic diversity. London: Wildlife and Countryside Link.

Wildlife & Countryside Link. (2023). Benchmarking our ethnic diversity journey. London: Wildlife and Countryside Link.

WMO. (2024, May 15). Global temperature record streak continues, as climate change makes heatwaves more extreme. Retrieved from World Meteorological Organization: https://wmo.int/media/news/global-temperature-record-streak-continues-climate-change-makes-heatwaves-more-extreme