

End White Dominance: Climate Change is Inherently Racist April 24, 2026 Presentation

We know the environment and its weather have been temperamental for several years. And we've known carbon dioxide released into our atmosphere tends to increase temperatures since the concept was first proposed way back in 1938. *Note from a participant:* it was really **Eunice Newton Foote** who was an American scientist, inventor, and women's rights campaigner that was the first scientist to identify the insulating effect of certain gases, and that therefore rising carbon dioxide levels could increase atmospheric temperature and affect climate, a phenomenon now referred to as the greenhouse effect.

The Carbon Dioxide Theory of Climate Change was finally published in 1956 by scientists at Johns Hopkins, and we've been arguing about it ever since.

Climate change was first brought to the attention of the oil companies in 1959 at a symposium called "Energy and Man" organized by the American Petroleum Institute. Edward Teller told the industry's most important executives that temperatures would rise, and when it did, "there is a possibility the ice caps will start melting and the levels of the ocean will rise."

The hypothesis was ignored for a couple of decades until July of 1977 when James F. Black, one of Exxon's senior scientists, addressed the oil giant's top leaders: "There is general scientific agreement that the most likely manner in which mankind is influencing the global climate is through carbon dioxide release from the burning of fossil fuels." A year later, he spoke to a larger pool of the company's top executives and warned that a doubling of carbon dioxide concentration in the atmosphere would increase average global temperatures between 2 and 10 degrees Celsius. So, by 1978, Exxon knew that climate change was real and understood that continued use of their product would destroy the current climate at that time of the planet. They decided to ignore it.

After NASA scientist James Hansen's 1988 testimony before the United States Senate that global warming was real and very dangerous, Exxon's public affairs manager issued an internal memo that recommended the company "emphasize the uncertainty" in the scientific data; and proceeded to hire scientists and PR companies to do exactly that.

And now, 2025 was a year marked by extraordinary environmental retrenchment. The United States administration took more than 400 actions ranging from sweeping executive orders to obscure regulatory changes, that are causing irreversible damage to every facet of the global environment.

The United States Environmental Protection Agency, which has as its one and only job the protection of the environment, is bragging about their destruction of environmental regulations touting it as the "biggest deregulatory action in US history." The EPA has also closed their offices dedicated to environmental justice because if there is no problem with the environment then there is no environmental injustice. So how does that work out? *Note from a participant: And in Nova Scotia they just did away with the Department of Natural Resources, especially mercury poisoning.*

Human-induced climate change is touching every aspect of our world, altering the Earth's chemical and physical cycles; environmental safeguards that took generations to defend and create are under relentless attack; stripped away to the benefit of polluters while communities pay the price with their health, livelihoods, and lives.

Why climate change is inherently racist

From an article by Jeremy Williams of the BBC *Climate change divides along racial lines – globally*. When racism became structural – as institutional racism - it can operate without obvious intent. There may be no deliberate act of discrimination to find, no "racists" to identify and blame. This is certainly the case with climate change – there is no secret committee of white people plotting to impose climate disaster and yet people of color still find themselves at a disadvantage, and experience differences in outcomes that are visible in the statistics.

Global example: Zambia has been experiencing the negative impact of climate variability and change for the last three decades and has resulted in climate shocks – changes in rainfall and temperature have affected food production regarding crops and livestock. These types of experiences of climate breakdown generally do not make the news. For the Zambian climate activist Veronica Mulenga, the justice implications are clear. "The climate crisis affects some parts of the planet more than others," she says. "Historical and presentday injustices have both left black, indigenous and peopleofcolor communities exposed to far greater environmental health hazards than white communities. As a continent we are one of the hardest hit by the impacts of climate change and we are left behind as some of the world progresses toward a lowcarbon economy. Without taking into account those most affected, climate solutions will turn into climate exclusion."

It has been said that ultimately our economic system has at its core this notion that in the pursuit of capital accumulation and profit, some people can be sacrificed and that it privileges some people over others. We need to understand the connection between slavery, colonialism and racialized capitalism, which creates the conditions for the climate crisis. The nations of the United States, Canada, Europe, Australia, New Zealand, Israel, Japan, and now China have effectively colonized the atmospheric commons. They have enriched themselves as a result, but with devastating consequences for the rest of the world and for all of life on Earth. The countries such as Latin America, Africa, and Asia have been hit twice over: first by colonization, and now by climate breakdown.

Centuries of unequal power relationships have embedded this structural injustice, so that climate change echoes the power relationships of colonialism and empire. The flow of wealth is the same as it was under empire, with rich white countries extracting what they need from other countries.

From the book *Climate Justice Means and Why We Should Care* by Elizabeth Cripps

Climate activism is a moral duty, not a political choice. Should we care about climate change? Well, do we value those people's lives, or do we not? Determining what *exactly* we should do about climate change is complex. Finding a balance between living your own life and fighting for a better world is tough. But recognizing the status quo as fundamentally terrible, knowing we have to act, and act now? That is controversial morality.

John Stuart Mill's NoHarm Principle: It is wrong to do serious, foreseeable, avoidable harm to another human being. To maim them, torture them, starve them, fill their homes with water. If ever there was a clearcut moral baseline, this is it. We owe it to our fellow humans – and other species – to save them from the catastrophic harm caused by climate change.

Indigenous peoples face a wide range of vulnerabilities and opportunities regarding the impacts of climate change. Indigenous communities in Louisiana and Alaska have had to be relocated as sea levels began to devour their coastal homes.

Writings from the book ***We are the Middle of Forever: Indigenous Voices from Turtle Island on the Changing Earth*** regarding climate change/disruption/crisis

1. The treatment of the natural world and the people is one and the same. We are just one strand in this intricately woven fabric. It is hard to make it right now because people are still looking for the twohour Hallmark movie version to make it right, that we might have some hardships, but in the end the sun will break through, and we'll all hold hands and we'll be fine. And there's a great possibility that this won't happen.
2. I don't think people understand the danger we're in, and just how fragile the world is, the world itself is not fragile, it's fragile for people. Even the most forwardthinking of them are still human-centered. How do we save the world for us - to put it right side up, optimally we have to disabuse ourselves of the idea of wealth.
3. There is some science, politics, and economics we could share with them of "the before time" that would be helpful, but before any of that can happen, it's got to happen right here in their hearts, and in their minds. If they keep looking for a set of formulas, they're never going to get it – that is the fundamental problem. All creatures have the same right to be here as us.
4. In the relatively "recent history" of civilization, greed is the disease; greed and disrespect have poisoned the entire body. To change, you must look at what world you want to see, not in reaction to anything; just look at the world you want to see and to do that, you have to go to your heart.
5. Roughly six thousand years ago there was a shift in the balance of Mother Earth into the masculine imbalance that we're still in today. all things feminine have been and are going to continually be grossly violated: goddess cultures, healers, women, Mother Earth based cultures and Mother Earth.
6. The lack of awareness is the reason why we are destroying Mother Earth. People are caught in the idea of humans being the superior species. But our purpose is to function within this space because we are of this Earth and not being aware of this has resulted in us being able to disrespect, to desecrate, to harm the land.
7. All this intolerance of others is a reflection of the intolerance for the planet. There is a legacy of environmental destruction that has happened since the settlers landed in 1620 and since they came up from the south in the 1500s – and now the destructive impacts on Indigenous People from climate disruption.
8. Climate shock is the direct result of the Western capitalist industrial complex, coupled with patriarchy and all the other 'isms' that exist which separate humans from Mother Earth.

9. It has been written and said that in order to build a shared purpose and transformation, we need to center the voices of those impacted by the climate crisis by combining the resources with the experience and knowledge of those most impacted by the crisis to build a diverse and powerful coalition for climate justice.

Another statement from the book *No Country for EightSpot Butterflies: A Lyric Essay* by Julian Aguon who is from Guam: Where do we go from here? What do we do with our desolation? How obscene is it that the communities with the smallest carbon footprint – like lowlying islands and atolls in the middle of the Pacific Ocean – are paying the steepest price for a crisis we had almost no hand in creating? How do warmblooded longings for equity and justice figure into global discourse dominated by the cold language of mitigation and adaptation? How do we stay sane as well as a selfaware being? As the author-activist Naomi Klein puts it, how do we stay human in a warming world?

Mia Mottley, Prime Minister of Barbados asserted: “We were the ones whose blood, sweat and tears financed the industrial revolution. And now we are facing double jeopardy by having to pay the cost as a result of those greenhouse gases from the industrial revolution? That is fundamentally unfair.”

So, the response to demands from vulnerable countries for richer countries to take responsibility will determine whether climate change continues as a huge problem that unites OR divides humanity which is the next chapter in a long story of racial oppression, alongside slavery, colonialism, and empire.

Rising global temperatures are causing extreme weather, threats to human health, economic disruption, ocean acidification, drought, social instability, species extinction, ecosystem harm, and a wide range of other impacts.

Suggested Resources

Planet Women <https://www.planetwomen.org/>

Indigenous Climate Resilience Network (ICRN) www.icrn.us

Books

- *We Rise* by Xiuhtezcatl Martinez
- *We are the Middle of Forever: Indigenous Voices from Turtle Island on the Changing Earth* by Dahr Jamail and Stan Rushworth
- *What Climate Justice Means and Why We Should Care* by Elizabeth Cripps This book turns a mirror on the way we live now: institutionalized dependence on fossil fuels, systematic disregard for many human lives, radical discrepancy between those who have a say and those who feel the pain.
- *Climate Justice: What Rich Nations Owe the World—and the Future* by Cass R Sustein
- *No Country for EightSpotted Butterflies: A Lyric Essay* by Julian Aguon
- *The End of Ice: Bearing Witness and Finding Meaning in the Path of Climate Disruption* by Dahr Jamail
- *On Fire: The Burning Case for a New Green Deal* by Naomi Klein
- *The Land Is Not Empty: Following Jesus in Dismantling the Doctrine of Discovery* by Sarah Augustine

SAND – Science And Non Duality

Our world is in crisis. Wars. Climate collapse. Rising inequality.

And underneath all of it, something older; a forgetting. Our "modern" mindset, shaped by individualism and separation, has cast a collective fog of amnesia.

But some people never forgot. For tens of thousands of years, Indigenous communities have maintained an unbroken thread of truth: that her waters run through our blood, her forests breathe through our lungs, her memory lives in us.

For four years, we traveled to 13 indigenous nations to sit with that memory. We thought we'd make one film. But each land, each fire we sat around held such deep wisdom to carry that the project became a series of 12 films.

Five of those films are now ready to travel, and we're asking you to carry them:

- **The Eternal Song** (Earth)
 - **Katô: Dreams of Dark Earth** (the Amazon)
 - **In the Circle of Life** (Australia)
 - **If An Owl Calls Your Name** (Canada)
 - **Mauri** (New Zealand)

Over the past year, this wisdom has been traveling the globe, carried by those called to share it. Many have organized screenings in living rooms, libraries, theaters, yoga studios, pubs, and community centers. From Sheffield to Chiang Mai, from Stockholm to Auroville, from Toronto to Christchurch, people are gathering.

HOST A SCREENING

How it works:

We've partnered with Kinema, a global platform built for community cinema. As a host, you receive:

- A custom event page (inperson, virtual, or hybrid)
 - Seamless film delivery and tech support
 - A promo toolkit with posters, social media graphics, and film stills
 - A companion discussion guide to open the conversation
 - 45% of ticket sales to support your work or community

Costs start as low as \$1 per person. Indigenous and Global South communities, nonprofits, and faith organizations receive special pricing.

▶ [Visit our Screenings Page](#)