The Green Resilience Project

Community Summary Report #25

Location: Across Canada, primarily from Quebec

Partner Name: Amanda Vincelli (cultural organizer based in Tio'tia:ke/Montreal)

Illustration by Alice Yuan Zhang capturing takeaways from the January 30, 2022 conversation.

Contact: Amanda Vincelli - amanda.vincelli@gmail.com

1. Introduction

A. Summary

On January 30th and 31st, two community conversations brought together thirty-four artists and cultural workers based in Canada to discuss the links between climate change, income security and community resiliency. The events were organized in partnership with The Green Resilience Project and facilitated by Amanda Vincelli, an independent cultural organizer based in Tio'tia:ke/Montreal. This report highlights the key takeaways that emerged from these discussions. Across the two groups, a great variety of solutions were identified to respond to the climate emergency and support the transition. The general consensus was around the urgent need for deep cultural and policy changes and commoning practices that support a shift from extractive capitalism to a decolonized collectivity and solidarity economy. There was a strong convergence around the following solutions, ideas and concerns:

- **A universal basic income (UBI)** or basic income guarantee for everyone is a necessary starting point, but not the solution. While UBI could play a role in levelling inequities and enable more people to contribute to the transition, it does not fundamentally tackle the root cause for widespread income insecurity and the inequitable distribution of resources, which are the result of colonialism, white supremacy and capitalism. UBI could improve community resilience as long as it is not used to justify neoliberal policies, austerity measures and social welfare budget cuts.
- We need to guarantee **housing for all** and to **increase public funding for essential services and care work.**
- **Collaboration between Indigenous peoples and settlers** that centers and amplifies Indigenous voices, sovereignty and self-determination is crucial.
- **Greater access to opportunities for and leadership of IBPOC** is essential.

- **More investments in environmental, social and healing-centered education** are required.
- We need to create more opportunities for **cross-cultural and cross-sectoral dialogues** to resist individualism, build collectivity, and find ways to organize, reclaim and grow the commons, as well as to negotiate community discord around the transition.
- We need to **increase taxes for wealthy individuals and corporations**, institute a **carbon tax** and develop other wealth redistribution mechanisms.
- We need to significantly reduce waste by **transforming how we use and re-use natural resources and consumer goods**: up-cycling, circular economic models, resource sharing systems, etc.
- **More funding for the art & cultural sector** is needed.

The majority of participants agreed that in order to address climate change at the scale necessary to limit its irreversible effects, it is essential for all actors and sectors to act and cooperate proportionally to their capacity and level of power: civil society, communities,

governments, businesses and organizations. Many participants raised concerns about the neoliberal impulse to deflect responsibility on individuals, particularly those from marginalized communities who are most affected by climate change and income insecurity. Most believed it is crucial that individuals and communities mobilize against neoliberal and environmentally destructive policies and, together, rebuild the commons. A majority emphasized the importance of artists and cultural workers' contributions to collective well-being and social transformation, but there were divergent opinions on their role, responsibility, and power to address these issues. In general, participants believed the federal government ought to be primarily responsible for addressing climate change, income security, and sustaining community resilience since it can implement policies that will protect the commons, ensure that organizations are accountable to our well-being and the environment, and that community-identified solutions to systemic inequities and environmental protection are implemented on a larger-scale.

B. About the Green Resilience Project

This community conversation was part of the Green Resilience Project, a Canada-wide series of conversations exploring and documenting the links between community resilience, income security and the shift to a low-carbon economy. Working with a designated partner organisation from each community, the Green Resilience Project aims to create spaces in which a wide range of participants can talk through the links between climate change and income security, and identify possible next steps to build or maintain community resilience in the face of these challenges.

This Community Summary Report reflects what we heard and learned in our community's conversation. Each Project partner organization across Canada will be producing a similar report. In March 2022, the Green Resilience Project will produce a final report summarizing findings across conversations, which will be available to the public and shared with Environment and Climate Change Canada.

Funding for the Green Resilience Project is generously provided by Environment and Climate Change Canada's Climate Action and Awareness Fund. The Project is is managed and delivered by Energy Mix Productions, Basic Income Canada Network, Coalition Canada Basic Income - Revenu de base, Basic Income Canada Youth Network, national experts and local partners.

C. About the Community Partner organizer

Amanda Vincelli is a cultural organizer based in Tio'tia:ke/Montreal. She is a curator for The Nature of Cities festival and a co-founder of Navel, an art centre and community space in Los Angeles, located on Chumash, Tongva, and Kizh land. She is invested in uplifting community economies and co-creating liberatory spaces for personal and collective emancipation. She works towards realizing more just and ecological futures through commoning practices and using the arts as a tool for personal, social and economic transformation. Amanda has worked in the arts and cultural sector in Canada and abroad for the last ten years, and is now also working within the social economy and community sectors. Currently, she supports the revolutionary work of Brique par brique in Parc-Extension and is a member of the funding Hub committee for the SHIFT Centre for

Social Transformation. She is also involved in the development of a community space in Rosemont called Espace des Possibles with Les Ateliers de la Transition, as well as a local currency for Montreal called Îlot. She holds a graduate diploma in community economic development from Concordia University, an MFA in Visual and Media Arts from CalArts and a BBA in Strategic Design and Management from The New School.

Amanda learned about and decided to engage with the Green Resilience Project while participating in a working group at the PHI Centre on the potential of cultural institutions with the researcher Laurence D. Dubuc, whose research and advocacy work focus on the precarity of cultural work in Canada. Amanda believes cultural workers have a vital role to play in moving people towards the cultural change needed to heal, decolonize and enter into sustainable and caring relationships with all beings and the environment. Her years of experiences collaborating with artists around the world inform her perspective of artists and cultural workers as invaluable change agents—helping people recognize and revalue their interconnectedness, and imagine and materialize ways of being and relating that enhance individual and collective well-being. Additionally, she believes artistic research and experimentation have the potential to reverberate in other fields, foster social innovation and transformation. For these reasons, Amanda believes it is crucial that artists and cultural workers are involved in shaping policies for all sectors, not just for the arts and cultural sector. Amanda was compelled to get involved with The Green Resilience Project considering it is an opportunity for artists and cultural workers to influence the environmental policies in Canada which affect them.

D. Why this community was selected to have a conversation

While most of us are affected directly and indirectly by the increase of extreme weather events around the world, more and more people recognize that we are not equally impacted by the effects of climate change. How pivotal the next decade will be in terms of limiting global warming to below 1.5 C, combined with the breadth of systemic and intersecting issues which are at the root of this crisis, are causing a great deal of fear and "eco-anxiety." Pollution and biodiversity loss are also having a big impact on our health and well-being. Most artists and cultural workers are grappling, intentionally or not, with this reality in their lives and practices.

In addition, a great majority live under precarious and unsustainable conditions—facing lots of hardships and stress trying to maintain a practice while balancing a hodgepodge of jobs. Even with the support from the Canadian art councils, many cultural workers can't access this competitive funding and fall through the cracks, notably recent immigrants and undocumented folks, people with atypical backgrounds and practices, etc. The pandemic has only exacerbated these conditions. On one hand, the isolation we face reminds us of the need for art in our lives and the important role of artists. On the other hand, the pandemic along with the climate emergency are having profound consequences on artists and cultural workers: financially, psychologically and spiritually. Many are struggling with mental health and questioning the relevance and urgency of their work, radically shifting and even abandoning their practice. The social and cultural repercussions of this loss are and will be significant.

Data shows that climate literacy among Canadians is rather low, and many artists and cultural workers feel unequipped to tackle issues related to the climate emergency in their lives and practices. Aside from improving the conditions of cultural work in Canada, the arts and cultural sector certainly has a role to play in raising awareness and reducing its emissions. Fortunately, more and more initiatives, such as the Creative Green Tools, are emerging to support cultural organizations in this transition. The largest impact potential for the sector however is undoubtedly its ability to influence culture. By fostering socially and environmentally just values and practices and engaging people in advocacy work beyond the arts, the cultural sector can support the transition more broadly. The Green Resilience Project is an opportunity to raise awareness, mobilize and empower cultural workers to engage with this crisis and directly affect policies.

E. About outreach and the conversation participants

Within the three week window to organize the conversations, Amanda reached out to a great number of cultural workers, organizations, and networks with the intention and goal to bring together people with diverse backgrounds and experiences. She created visual assets and event postings that were shared broadly on social media, facebook and instagram, and which were reshared by several Canada-based cultural workers and organizations. Postings mentioned that a $50 stipend was available to participants. The Green Resilience Project and its partners also broadcasted about the events on their platforms.

Amanda focused her attention on personal email outreach and direct messages on social media. Her efforts were supported by two other cultural workers with broad reach in the Quebec art scene. The event was mentioned in [an article by Hill Strategies](#) and was circulated in their newsletter. The Réseau Art Actuel also posted about the event on their website and newsletter. Several cultural organizations like The Shift Centre for Social Transformation, and art centres such as articule and La Centrale Powerhouse, shared about the conversations in their newsletter and/or social media. Aside from direct outreach in her personal networks, Amanda got in touch with over fifty cultural organizations, different umbrella groups, networks and cultural leaders with a focus on Indigenous, Black and other POC art workers and community organizers, as well as people and initiatives working specifically at the intersection of art, culture and the climate emergency. As encouraged by The Green Resilience Project team, the organizer did more outreach in Quebec since a majority of the other community conversations were organized in other parts of Canada.

Considering the most commonly-spoken languages in Quebec and Canada, two events were organized, one in English and one in French. People were required to fill out a Typeform survey to participate in the conversations and indicate their preferences. Since most attendees spoke both languages fluently, hosting two conversations also gave people more options for attending. The registration form took anywhere between five to ten minutes to complete depending on whether demographic questions, provided by The Green Resilience Project, were answered or not. This survey also included questions specific to the artists and cultural workers community. In the form, people were asked if they were interested in co-facilitating the discussion and if they had any preferences and accessibility needs that could best support and enhance their participation. All of this information helped

Amanda identify co-hosts (fourteen people indicated their interest in the form) and plan for the events. Most people asked that more information and reading material be shared ahead of the discussion to better prepare. Some mentioned the need for empathy, clear objectives and communication guidelines. No one had particular accessibility support needs for the conversations, but this could also be a reflection of how and where the events were promoted.

The participants' data reveals that:

- A total of 34 people participated across the two community conversations: 22 in the english session and 12 in the french one. 57 people registered including 5 who couldn't attend the event, but desired to stay informed. The registration form was visited 246 times and 126 people started to fill it.
- More than half of participants (54.5%) were between the age of 20-40 years old. 39.4% were between the ages of 41-60 and two participants were over 60.
- Majority of participants were middle to low income, 44.1% and 41.2% respectively. Only one person indicated being retired. More than half of participants (20/34) requested remuneration for their participation.
- Ten out of 31 people identified as people of colour, including two as Indigenous.
- 95.5% of participants live/work in Quebec, 9.1% in Ontario and 4.5% in Alberta. Only one person identified as a recent immigrant.
- 24 of 31 respondents identified as able-bodied (77.4.%).
- All participants identified as artists and cultural workers: 71% as artists, 47% as cultural workers, 27% as arts administrators; 27% educators, 18% as researchers/academics and 9% as curators.

- Participants selected the following fields of practice: 47% visual arts, 41% multidisciplinary activities, 29% literature, 18% digital arts, 18% inter-arts, 15% media arts, 12% theatre, 9% circus arts, 9% dance, and 15% other, which included industrial relations, soundscape composition, event production/community-based food projects, comedy and art spaces.
- Most participants were involved in several communities, collectives, organizations and institutions and ranked their level of involvement and leadership as being high.
- 79.3% are or have been paid to work in the arts, culture, recreation and sport sector, 31% in non-profit, charitable or grassroot organizing work, 24.1% in education, 17.2% in the community and government services, 10.3% in business, finance and administration, 10.3% in essential/service work, 10.3% in media and publishing and only 3.4% each of the following sectors: agricultural and natural resources, construction, trades, transport and equipment operation health, law and social services, manufacturing, oil and gas sector.
- More than half of participants (65.5%) do not belong to a union.

Regarding the participants' experiences to climate change, income security and community resilience:

- Nearly half of the participants (41.9%) already worked or advocated in the area of climate change and 16.1% in the area of income security.
- The livelihood of nearly half of the participants (41.9%) was seriously impacted by the COVID-19 pandemic.
- 35.5% have lived experience of poverty and 9.7% (3 participants) have experienced houselessness.

- 35.5 % of participant's livelihood has not yet been directly impacted by COVID-19, climate change or the just transition off fossil fuels, yet 19.4% have been or are in danger of being seriously impacted by climate change.
- Only one participant was formerly a participant in a basic income pilot program.

All in all, the group was fairly diverse in terms of ethnicity, backgrounds and experiences. Considering the precarious status of artists in Canada, it made sense that there wasn't more diversity in terms of socioeconomic status. It also made sense that the conversations did not attract a younger audience since it was addressed to professionals and promoted within professional cultural networks. It is important to highlight that only a third of the participants identified as people of colour, only two as Indigenous, only one as a recent immigrant, and a majority identified as able-bodied. In one of the conversations, a few participants stressed the importance of Indigenous people's participation in these conversations.

F. The Community Conversations

Two community conversations were hosted online via Zoom: one in English on January 30th and one in French on January 31st. Dialogues were two and a half hours long and brought together thirty-four artists and cultural workers based in Canada. The organizer followed the script provided by The Green Resilience Project and participants were put in breakout groups of 3-5 people, which were facilitated by co-hosts. Co-Hosts were people that indicated their interest upon registration to support the facilitation of the conversations. A prior meeting between the lead organizer, Amanda Vincelli, and the co-hosts was organized before the events to make sure the co-hosts were informed and comfortable in their role. A note-taker documented the discussions in each breakout room. About half of participants requested and received a $50 stipend for their participation, co-hosts and note-takers received a $75 stipend.

Both conversations were rich, the majority of participants were very engaged, and a diversity of solutions were identified and shared. During and after the event, many expressed their gratitude and desire for more opportunities like this. In the follow-up form, more than twenty participants indicated their interest in future projects or activities related to these topics that take place in the community. Since the majority of the participants were from different communities and regions of Canada, one conversation certainly did not feel like enough and the main challenge for most groups was to go over all four questions.

2. What We Heard

A. How are the changes to our community's environment and economy discussed in the introduction affecting you, your family or the community as a whole?

- **Greater income insecurity:**
  - Loss of employment and lack of job mobility.
  - Little to no disposable income due to increased costs of living without commensurate income increases.
- **Greater food insecurity:**
  - Impact on food production, prices and access to quality food.
  - Destruction of habitats that certain Indigenous communities depend on for sustenance such as moose, deer, animals, etc.
- **Growing inequalities and social divide**:
  - Marginalized communities are disproportionately affected.
  - Increased isolation and a general lack of community spaces.
  - Non-equitable access to land/property and nature,in both urban and rural contexts.
- **Felt impacts of extreme and unpredictable weather events:**
  - Many homes are not adapted for extreme weather: higher electricity bills, many people can't afford air conditioning, etc.
- **Declining well-being, physical and mental health**: more stress, eco-anxiety and grief, spread of new diseases, lack of nutrients in food, less blue skies, etc.
- **A reactive approach**, limited engagement and lack of solidarity from individuals, communities, and institutions; people mostly take actions when they are directly impacted.

"Existence as Anishinaabe depends on the environment. We're the canary in the coal mine. We are on the frontlines, the first to see what is happening: we are losing animals, water and medicinal plants."

"There is tremendous stress that is felt in relation to climate change. Will I be able to pay my gas bill? Is it a good idea to have kids? Will they even have a planet to live on?"

"Après 19h, je ne parle plus de ces sujets, je ne lis plus d'articles, sinon je rentre dans un engrenage duquel il m'est difficile de sortir. Il est difficile en tant qu'adulte de gérer cette anxiété, mais c'est encore plus difficile pour les enfants."
(After 7 p.m., I no longer talk about these subjects, I no longer read articles, otherwise I get into a spiral from which it is difficult for me to get out. It is difficult as an adult to deal with this anxiety, but it is even more difficult for children.)

"Il est extrêmement lent de faire les changements d'un point de vue institutionnel. Il y a plus de problématiques qui ressortent que de solutions. Le changement climatique est un sujet tabou qui ne ressort pas beaucoup, même au niveau des écoles! Le changement climatique reste aussi un sujet très peu discuté en famille."
(It is extremely slow to make changes at the institutional level. There are more problems than solutions that emerge. Climate change is still a taboo subject that isn't widely discussed, even in schools! It is also not discussed much in families.)

<u>Specific to Art & Cultural sector:</u>

- Many artists and cultural workers face **more precarity**, especially people who are self-employed/freelancers.

- **Less funding for the art and cultural sector**
  - More competitive and stressful for artists to obtain funding.

- **Climate change is not yet on the agenda**:
  - Witnessing a disconnect between ecological values promoted within the art and culture sector and the practices themselves not being sustainable, i.e. shipping artworks, travelling for work, etc.
  - Not a lot of efforts and concrete actions towards sustainable and eco-responsible practices from cultural institutions. This is in part stemming from a lack of federal funds for investing in sustainable development in the cultural sector; the responsibility and effort therefore tend to lie with a few individuals in these institutions, which is not sustainable.
  - There is a bit more discussion about issues related to climate change since the onset of the pandemic; more artists and cultural organizations are mindful about investing locally, reducing travels, etc.

"On est tellement dans la surproduction en tant qu'artistes, on est tellement peu réflexifs, on est tellement dans le capitalisme et on n'a pas le temps de se poser des questions structurelles."

"La pandémie a aggravé la sécurité du revenu du milieu culturel. Mais le changement climatique n'a pas trop influencé la communauté artistique… On parle davantage de contraintes économiques et sociales."
(The pandemic aggravated income insecurity within the cultural sector. But climate change is not having as much influence on the artistic community, which is more concerned with socio-political and economic issues.)

B. How are these environmental and economic changes related to each other?

In general, participants reflected on how neoliberal policies grow inequality and increase precarity due to a lack of adequate public services and social protection—making communities less resilient and able to respond to climate change. They also shared about how capitalist values and standards perpetuate untenable working conditions, unsustainable use of resources, consumerist lifestyles, and destructive levels of waste, which are having detrimental effects on both the environment and our well-being. The increase of contractual and project-based work have also created more precarity. Participants discussed how these conditions make it extremely challenging for individuals to contribute to the transition; to adopt and maintain a more eco-responsible lifestyle and/or change jobs/sectors.

- Changes in the **environment and transition costs are increasing cost of living**, i.e. climate change impacts food prices, electricity bills, etc. Natural resources are being depleted, and evermore expensive because demand is greater than supply, and thus less and less accessible. Many are forced to downscale and consume less, not necessarily by choice/motivated by environmental concerns.
- Damages caused by **extreme meteorological events have significant financial repercussions,** particularly for the most vulnerable.
- We are observing a **neoliberal response from governments and corporations**: crises are more frequent and the responsibility is put on individuals, pointing fingers at marginalized people and other parts of the world. This has great social consequences that in turn affect the environment and economy.
- **Making changes and more ethical choices are inaccessible to many**: different communities do not have the same capacity to respond and make the necessary changes to counter climate change effects.
- Many products and technologies we use, notably in the West, like mobile phones and computers, are **extracting valuable resources from poorer countries** in ways that are harmful to the workers, local economy and the environment.

"Cost of living is increasing rapidly. Yet there are no corresponding income increases. It is just hard to get by. A couple of years ago our basement flooded because of intense rains, this was a huge economic and emotional strain."

"Low-income situations force us to make horrible choices that harm the environment. Sometimes Walmart is your only choice."

"Income is where it starts: if I can only spend 10$ to make a meal, it's not going to be with bio veggies."

"Growth at any cost and consumption are the problem. Those who consume and produce more are doing so on the back of low paid workers. This climate emergency happened because of how we consume and produce."

"Notre forêt boréale, on la coupe pour faire du papier toilette."
(We are cutting our boreal forests to make toilet paper.)

"Le discours vert est un peu classiste et il est difficile de partager ce sujet avec des personnes ayant une précarité de logement et de revenu."
(The green discourse is a bit classist. It is complex to address sustainability issues with people who are dealing with income and housing insecurity.)

Specific to the Arts & Cultural sector:

- According to one participant, as more public funds are allocated to other sectors and/or for disaster relief due to climate emergency, there is **less and less public funding for the art and cultural sector.**
- The **sector is more focused on improving the dire labour and economic conditions** of cultural workers than on responding to the climate emergency.
- Sustaining an organization or professional practice in the arts and cultural sector is so demanding that there is little time left to think about and act to make the necessary structural changes for living in better harmony with the environment. The precarity of artists and cultural workers often doesn't allow for the maintenance of a practice that is ecological and aligned with degrowth values.

"I am an arts administrator in the public sector. There is only a finite amount of federal money, so from a personal perspective I am concerned. Climate change strains federal resources and arts sectors are most readily cut during crises. Climate change will make disaster funding more inevitable, drawing resources from arts funding."

"Pas tant d'efforts au sujet du changement climatique, le développement durable ou une pratique plus verte car on est encore en train d'essayer d'avoir de meilleures conditions de travail et plus de revenus pour les artistes. On ne se rend pas encore à ce sujet. On pourrait s'il y avait de l'argent à chercher dans ces enjeux là."

"There are economic consequences to raising concerns about environmental and economic issues in the cultural sector. You don't want to build a reputation as a difficult person that people don't want to employ. It is a small world."

"Je suis plus dans la survie que dans les changements de type: 'comment faire pour que ma pratique pollue moins.'"
(I am more in survival mode and thus less focused on how to make my practice pollute less.)

C. What are some possible solutions to the challenges we've discussed that will help the community respond to climate change and create income security for all community members?

"Notre système est basé sur l'extraction des ressources: cela crée un affrontement entre des jobs très bien payés dans ce domaine et les autres secteurs. Il faut absolument sortir de ce modèle extractiviste et mettre la priorité dans le soin."
(Our economic system is based on the extraction of resources: this creates a schism between high-paying jobs in this sector and others. We absolutely need to get out of this extractivist model and prioritize care work.)

"We have to connect the dots and think about the economy we have created—and we have to rethink it—social justice is key to solving this: we fundamentally think about who we are, how we live and rethink to slow down extractive capitalism so that we can all live decent lives."

"Difficile de trouver des solutions. On est beaucoup isolé, non seulement à cause de la pandémie. Il y a moins d'occasions de se rassembler."
(Difficult to find solutions. We are very isolated, not only because of the pandemic. There are fewer opportunities to get together in general.)

"A slower and intentional reaction is needed."

"Un renversement de valeurs est nécessaire sur le long-terme."
(A fundamental shift of values is necessary in the long term)

"We forget how connected we are because we live in such individualist societies and in such individualist ways. There's a whole lifestyle setup where we don't have to develop deep relationships to buy something. But now we're realizing, oh what's going to happen when there's not enough care workers, like nurses, to confront this huge crisis? And I hope there will be a shift in how we see things. It's interesting to think about who we actually depend on and what networks of care we can develop with those people. Because no one is actually independent."

"COVID is of course now highlighting social injustices in social life and the climate. I think that healing processes in our societies and human dynamics are the key to evolve and make a real change that would be long lasting."

"Social justice movements are key because we need to rethink how we live with one another and the planet. Find ways to empower and support like minded people on the issue of income insecurity. Lead protests to change policies.

- **Universal basic income**

One of the solutions that resonated most strongly across all the groups is the case for a universal basic income (UBI) or basic income guarantee for everyone as a necessary starting point, but not the solution.

While most agreed that UBI could play a role in levelling inequities and enable more people to contribute to the transition, participants stressed that UBI would however not be effective at tackling widespread income insecurity and the inequitable distribution of resources, which are the result of colonialism, white supremacy and capitalism. UBI could increase the resilience of communities as long as it is not used as a means to justify neoliberal policies, austerity measures and social welfare budget cuts.

"Clearly we need UBI from an equity perspective, just as a starting point."

"If you have billionaires and millionaires, this is a policy failure. Absolutely, guaranteed income is important. I work with the pension fund to make sure that government workers are secure and we have to extend beyond this. We have the money, we have the capital, but the policy failure is that it needs to be redistributed."

"Des opposants au revenu de base en France disent que cela ne va pas à l'encontre du capitalisme (on continue dans le même système). Avec le revenu de base garanti, il n'y a pas de contestation de l'ordre établi."
(Opponents of basic income in France say that it does not go against capitalism [we continue in the same system]. With guaranteed basic income alone, there is no opposition to the status quo.)

"Le revenu devrait être universel. Tu le rembourses sur tes impôts après. Ça permettrait de prendre le temps pour monter des entreprises à vocation sociale et environnementale, aider ses parents, etc."
(Basic income should be universal. You reimburse it through income tax. It would allow people to take the time to build enterprises and projects that have a social and environmental mandate, allow people to care for their elderly parents, etc.)

"Mais la sécurité financière viendrait aider, offrir ce coussin pour ne pas avoir besoin de dire oui à tout, et pouvoir mettre des limites, faire des demandes, de plus s'affirmer sans avoir peur des représailles et des pertes financières. Avoir moins peur de s'exprimer en général et entre autres au sujet des enjeux environnementaux."
(But financial security would help to offer this cushion: not need to say yes to everything, being able to set limits, make demands, be more assertive without fear of reprisals and financial losses. Be less afraid to express oneself in general and, among other things, about environmental issues.)

"CERB was effective for a period but the payments were more than disability payments often were. That disparity needs to go. Undocumented people and those of varying legal status are often excluded from these supports. The cost of precarity is an incredible burden. Equitable allocation is better for everyone in the end."

"Il est très important que la sécurité d'un revenu de base ne bénéficie pas juste à quelques groupes, mais bien à tout le monde. Sinon, on risque de renforcer le stigmate de l'artiste privilégié."
(It is very important that the security of a basic income does not benefit just a few groups, but everyone. Otherwise, there is a risk of reinforcing the stigma of the privileged artist.)

- We need to guarantee **housing for all**. We need to **increase public funding for essential services and care work**.

"Housing shouldn't be an investment, but a right."

"The obligations of society are being pushed aside. Society isn't just freedom to fly a Nazi flag, you have obligations, libertarianism isn't going to run a healthcare system."

- **Collaboration between Indigenous peoples and settlers** that centers and amplifies Indigenous voices, sovereignty and self-determination is crucial.

"Listening to experts means listening to Indigenous people who have lived here for thousands of years, they are the experts of the land here."

"Agreed that we need to listen, deeply, to the original stewards of this land."

"I wish people would obey to Native wisdom words and not the government."

- **Greater access to opportunities for and leadership of IBPOC** is essential.

"Uplift marginalized voices. People most affected by climate change are not seen or heard. Rich people control the media. Profit is always put before people. This has to change."

- **More investments in environmental, social and healing-centered education** are required. We need to:
  - unlearn, decolonize, to gain a deeper understanding of privilege in order to bring systemic change, eradicate systemic oppression and white supremacy. We need to educate about the connection of racism and supremacy and lands, and how it heightens climate change.
  - deconstruct fear and individualism.
  - attribute more value to relations.
  - create a deeper sense of urgency, for example by using different language, i.e. climate emergency instead of climate crisis.

- We need to create more **opportunities for cross-cultural and cross-sectoral dialogues** to resist individualism, build collectivity, and find ways to organize, reclaim and grow the commons, as well as to negotiate community discord around the transition. We need more opportunities to gather, break isolation, relieve eco-anxiety, share knowledge and resources, and collectively reflect on solutions and action pathways. For this, we will need more community spaces, public green spaces, outdoor open spaces, **places to connect with nature and neighbours**, grow and produce like community gardens. We need to decommodify and deprivatize: nature to belong to the commons, not corporations.

"Les solutions que je cherche c'est à travers le collectif, le communautaire. Si on dénonce les choix individuels, on se monte les un.e.s contre les autres. On doit s'en sortir par des décisions collectives."
(The solutions I seek are through the collective, the community. If we denounce individual choices, we turn against each other. We have to get out of it through collective decision-making.)

"Soutenir un mouvement vers la décroissance et le changement par les projets communautaires et les coops, créer des lieux de rassemblements et de rencontres."
(Support a movement towards degrowth and systemic change through community projects and co-ops, create places for gatherings and meetings.)

"Des coops de quartier et projets communautaires dans lesquelles on doit prendre des décisions collectives liées au vivre ensemble, i.e. Bâtiment 7."
(Neighbourhood coops and community projects in which we must make collective decisions related to living together, i.e. Bâtiment 7.)

"There's another type of wealth we have–our relations. No matter what, these still hold value. With these we can do something together."

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- We need to **increase taxes for wealthy individuals and corporations**, institute a **carbon tax** and develop other wealth redistribution mechanisms.

"Why should things that are good for the earth cost more than things that damage the earth?"

"To put it simply, we need to tax people who have the money - a carbon tax works - and use the revenue to take care of people who are income insecure like artists and cultural workers. We have to reduce consumption, improve efficiency, reduce our carbon footprint; we have the tools and that is what we need to do."

"We need an extravagance tax or earth killing tax so we know what we are paying for. Guilt may help shoppers shift their buying choices. Tax consumption until it hurts. Yes, luxuries need to be taxed, airline tickets need to be taxed, but local transportation needs to be funded so everyone can get around."

"Give tax credits and other subsidies and incentives to social and ecologically-responsible enterprises and cooperatives."

- We need to significantly reduce waste by **transforming how we use and re-use natural resources and consumer goods**: up-cycling, circular economic models, resource sharing systems, infrastructure upgrade in cities and rural communities, etc.

"We need to create a system to share existing resources using the power of technology, a sort of Amazon for sharing resources. We need to use technological advancement to put this in place at the same speed."

"We need to learn to use resources more equitably and sustainably, notably from indigenous knowledge and environmental justice movements."

- **Make it local**:
  - Encourage local production and consumption.
  - We need a confederation restructuring to recalibrate municipal control versus federal power. Building up local economic and infrastructural plans is important but federally there is also a redistribution that needs to take place.
  - Invest in local media: "it's so important to have local stories told in local ways."
  - Localizing these discussions and forms of praxis is essential.

- **Other important solutions mentioned:**
  - Electoral reform to build a diverse representative democracy.
  - More regulations of the tech/artificial intelligence sector.
  - More mechanisms for keeping governments accountable to their electoral campaign promises.
  - Counter and regulate greenwashing from governments and corporations.
  - "On a besoin d'une décroissance institutionnelle." (We need institutions to practice degrowth.)
  - Governments to plan for the future increase of climate refugees.

"On a besoin d'une réforme du système électoral non proportionnel: on se retrouve avec des gouvernements minoritaires pour lesquels les gens n'ont pas nécessairement voté, et qui sont les agents des grands intérêts économiques. Tirer au hasard des citoyens pour former une démocratie représentative diversifiée qui serait en charge pendant un certain nombre d'années."
(We need a reform of the electoral system: we end up with minority governments for which the people did not necessarily vote, and which are agents of big economic interests. We need to form a diverse representative democracy that would be in charge for a number of years.)

"On a besoin de se reconnecter, pas d'automatiser davantage. Beaucoup de dégâts sociologiques des réseaux sociaux chez les adolescent.e.s. Ça nous divise et alimente les extrêmes."
(We need to reconnect, not automate further. There is a lot of sociological damage from [online] social networks among adolescents. It divides us and fuels extremes.)

Specific to Arts & Cultural sector:

- **Connect and mobilize cultural workers**:
  - educate artists/cultural workers about how to engage more effectively with environmental, social, and economic justice work beyond the artists community.
  - unionize cultural workers to fight for better conditions.

- We need to **define what it means to have an ethical practice in the arts**.

- Invest in the **creation of more resources and support for reducing the carbon footprint of the cultural sector.**

"Asking who within the art sector gets to opt out of this conversation is telling of the economy of privileges that keep us socialized within white supremacy even as we present ourselves as part of the solution."

"We need to talk more about climate change in the cultural sector."

"Activating cross-people alliances and conversations right now, the presumption that committing to upending the current system will reinforce instability can be challenged and issues of instability amongst the art sector can be resolved in togetherness with enforcing seminal activism through art and climatic justice."

"La balise de ce qui est considéré comme une success story dans le milieu des arts est problématique pour la cohérence environnementale."
(The beacon of what is considered a success story in the arts world is problematic for environmental coherence.)

- **Arts and arts-based methods as tools for** raising awareness, sharing knowledge, fostering healing and getting out of eco-anxious states towards **more actions and effective activism**.

- **Invest more in the Arts & Culture sector** because a vibrant culture is an economic driver.

"The arts have the ability, such as performances, to get the attention of governments and people."

"Apathy is a big barrier. Media messaging contributes to that. Civic change is not readily promoted. Large-scale, arts-based endeavours can help reach people outside of journalism."

"I feel closer to culture when I make things. Come from a lineage doing bush craft. It's political. Spiritual level - not being on frontlines but I hold knowledge. And thinking about how to put the pieces together."

"You look at Montreal and how cultural it is. Everyone who has been there loves Montreal, it's the best place to live. In terms of income security - when we as a society don't value the arts as the social glue, and the resilience builder - we devalue the artists who have to make choices between carrots vs peppers. We are not economically valued, even though it brings qualitative benefits to Canadian society and all around the world. The higher the investment in the arts…. [the more] social cohesion which impacts everyone."

"We need to recognize the contribution of artists that require specificities to support their work - artists constantly give to society without making a lot of money - it is a vocation - not just a job. It is undervalued. As the climate emergency gets worse - we need more funding for artists/arts, not less. We have to change our mindsets - we have to think that artists will be the binding cultural connectors not just to survive but to thrive - we have to get out of the colonial period and hyper capitalist era."

- **Large cultural institutions need to**:
  - give more space to local artists.
  - make room for the leadership of IBPOC.
  - Stop putting up exhibitions just because they attract a large audience.
  - build bridges between citizens, generations and between the arts and other sectors.

"Changing who governs cultural institutions will change what is prioritized. I love the idea of using the artistic platform to show what they are doing to contribute to climate solutions - making it part of the standard protocol (like diversity and land acknowledgement.)"

- Confront stereotypes and **refuse precarity in the cultural sector**:

"Pourquoi on accepte dans la société que le travailleur culturel soit pauvre? Personne ne remet en question ces stéréotypes. C'est comme accepté et on ne fait rien pour y remédier, contrairement à un avocat qui serait dans la précarité, cela choquerait notre pensée."
(Why do we accept in society that the cultural worker is poor? No one questions these stereotypes. It's like accepted and we don't do anything to remedy it, unlike a lawyer who would be in precariousness, it would shock people.)

D. How do you think these solutions can be achieved to build, maintain or strengthen community resilience? Who is responsible for these changes—individuals, community groups, governments or a mix?

The majority of participants agreed that in order to address climate change at the scale necessary to limit its irreversible effects, it is essential for all actors and sectors to act and cooperate proportionally to their capacity and level of power: civil society, communities, governments and businesses. Many participants raised concerns about the neoliberal impulse to deflect responsibility on individuals, particularly those from marginalized communities who are most affected by climate change and income insecurity. There were divergent opinions about the role and responsibility of individuals and communities, but most believed it is crucial that we mobilize against neoliberal and environmentally destructive policies and together, rebuild the commons. In general, participants believed the federal government ought to be primarily responsible for addressing climate change, income security, and sustaining community resilience since it can implement policies that will protect the commons, ensure that organizations are accountable to our well-being and the environment, and that community-identified solutions to systemic inequities and environmental protection are implemented on a larger-scale.

"Par rapport à la question des échelles (individus, communautés, gouvernements), ça ne peut pas marcher si ce n'est pas les trois."
(Regarding the question of scale (individuals, communities, governments), it cannot work if it is not the three)

"When most unprotected people are provided for, everyone benefits. That's what white supremacy doesn't want to publicize. Community resiliency is a narrative used against survivors who are expected to bear the responsibility for change. We can't segregate the solution. Resilience needs to retarget marginalized people. We need cross-allyship."

"It's about more than change on an individual level. After my son turned two and had a joint birthday party there was a mountain of garbage so I decided to live plastic free. It's been 5 years now, obviously I really feel that you cannot shop your way out of a climate crisis. We need big, big changes that require changes on a level of government and society."

"How do I push for the change I want to see? We all want basic income and regulation on companies. We try to write letters, but I don't see how it's possible, I feel a lot of frustration."

"Government is essential to make structural changes, but the change is mostly societal. Thus, we need to invest more in the sensibilisation of the population."

"Whereas the biggest climate change polluters are corporations and they could change the game in a second. It falls on governments because they are the big policy makers. Government is where we should be focusing."

"Le gouvernement doit participer, mais les communautés aussi sont utiles pour les actions locales."
(The government must participate, but the communities are also useful for local actions.)

Government does have a role. It is how we get things done on a societal level - it is responsible for allocating resources - that changes happen and are implemented.

"We need to take responsibility to lead the change within our own communities and field."

The Green Resilience Project

Specific to Art & Cultural sector:

A majority emphasized the importance of artists and cultural workers' contributions to collective well-being and social transformation, but there were divergent opinions on their role, responsibility, and power to address these issues in their lives and practices. The following highlights some of the considerations that were raised:

- Artists and cultural workers can foster solidarity, social justice, collective healing and community care through their work and in their communities.

- Artists can have an educational role: for example, going to schools and creating projects that pertain to environmental issues and concerns.

- The environmental impact of cultural projects should be considered to receive public funding.

"The artists get the belt tightening and chopping block first. But we have a lot of creativity to find new solutions - ideas that encourage cross-industry exploration will have an impact, and will help communicate between industries."

"As individuals we are all responsible - this is a challenge of our civilization - we need to be comfortable talking about it and be willing to talk with others. As artists (I am a writer too) we have to create and continue to create while keeping climate change in mind."

"We are Canadians. It doesn't matter which sector of the economy, it doesn't matter where we're situated, Canadians are among the biggest polluters in the world. We need to have humility as artists: we chop down trees to make books, bookshelves, put gas in the trucks that move artworks. We can't disassociate from what's going on. We contribute to Canada as a polluter. I want to be part of the solution, but first have to accept the portion of the problem I contribute to."

"Il y a beaucoup de pression sur les artistes d'être parfaits, d'être la solution. C'est comme si les artistes doivent porter la croix, comme des martyrs. Mais on a tellement peu de pouvoir d'action."

"Climate crisis has a connection with equity, diversity and inclusion, and artists have roles to play in framing, disseminating, archiving, displaying, exhibiting what's going on/wrong and what we can do to make things better."

"Ma pratique artistique en plus des choix que j'ai fait de travailler avec des déchets seulement, de ne pas acheter d'outils, de choses neuves… pour réduire mon impact environnemental... me sentir ''empowered'' au moins dans cette partie-là de ma vie, j'exerce mon pouvoir d'agir et je suis en accord avec mes valeurs… ça me permet de dealer un peu avec le reste…"
(My artistic practice in addition to the choices I made to work with only waste, not to buy tools, new things...to reduce my environmental impact...to feel "empowered" at least in this part of my life, I exercise my power to act and I agree with my values...it allows me to deal a little with the rest…)

3. What We Learned

It was not surprising that many of the solutions that were brought forward in the two community conversations, such as universal basic income and centering Indigenous worldviews, are solutions that are currently discussed extensively in many sectors. It was also not surprising that the conversations attracted a majority of people who already work or advocate in the area of climate change and income security. For this reason, the conversations were rich and generative, but did not necessarily increase awareness or build a much deeper understanding of the issues among the participants. Most of them participated for the opportunity to contribute their knowledge to this research, influence policies and connect with other concerned cultural workers. What was surprising is the level of awareness and knowledge that a majority demonstrated versus their limited ability to engage tangibly and sustainably with these issues in their lives and practices. This undoubtedly remains one of the biggest challenges we face in terms of tackling the climate emergency. Another glaring challenge is in finding ways to engage with people who don't have time/resources, are not already sensitized to these issues or worse, apathetic towards them.

What was most widely discussed is the idea of instituting a universal basic income, but there were widespread concerns around how all the solutions discussed and consultative processes such as this one could potentially be used by the federal government to justify neoliberal policies. Another poignant concern, which was raised loudly by several participants in the first discussion, was the fact that people of colour and especially Indigenous people and worldviews are still not centered enough in these research projects and discussions, and that they should be the ones leading them.

One of the main outcomes of these conversations is that it fostered connections between the participants, and new relationships between the community partner/organizer and a number of the participants. Both events appeared to have soothed the eco-anxiety expressed by many of the participants and to have nurtured the desire for ongoing discussion of solutions related to climate change, income security and community resilience, which many expressed were not prominent enough in the cultural sector in Canada. Creating more opportunities to gather around these issues and facilitating these challenging discussions with the aim to develop action pathways together emerged as one of the ways for the sector, artists and cultural workers, to meaningfully contribute to the transition while fostering community resilience.

4. Next steps

After this report is submitted at the end of March 2022, the intent is to organize a follow-up meeting in April or May since many of the participants indicated their desire to meet again in the interest form. The objective of this gathering would be to identify potential next steps together and discuss what arrangements would be most suited to the individuals in the group, as well as what we believe would be most impactful. A large portion of the group was already engaged with advocacy work around the climate emergency and a small portion around income security prior to their participation in the discussions. Therefore, this meeting

would primarily serve as a way to reconnect participants with one another and exchange about different Canadian-based groups, movements and projects, which are already organizing cultural workers around the climate emergency and income security. In this meeting, we can also discuss the best ways to share the report more broadly. Amanda is also looking to create visual assets from the key take-aways from the discussions so they can be leveraged by the participants in their own communities and networks.

Additionally, a database of resources including information about these initiatives and what was shared by the participants was created. Anyone can access and update it over time using the following form.